

**第四章 精神と宗教**

4 - 1	精神とは - ドイツ観念論とキリスト教思想 -	10/5
4 - 2	生の次元論と精神 - 新しい次元の創発性の理論化に向けて -	10/19
4 - 3	社会システム論とパラドックス - ルーマン -	11/2, 9, 16
4 - 4	カオスと自己組織化	11/30, 12/7
4 - 5	まとめ	12/14

**第四章 精神と宗教****4 - 1 精神とは - ドイツ観念論とキリスト教思想 -**

&lt;ポイント&gt;

1. 精神：人間の固有性あるいは人間と超越との接点（文化、歴史、意味、自由、霊）
2. 観念論、精神と実在との関係性についての一つの典型的な思考方法  
実在と現象との区別、精神による実在の直観的把握（知的直観）
3. キリスト教にとって観念論とは？  
文化と宗教、理性と信仰、哲学と神学、ギリシャの形而上学と聖書的人格主義などの問題連関と密接に関わる  
必要・親近性と異質性
4. ドイツ観念論と自然哲学（シェリング）  
自然と精神の二元論への批判、統一理論の試み  
次元の生成論、自己組織、カオス理論  
宗教また科学という人間の営みの場としての精神はいかに生成してきたのか  
この場から、宗教と科学との関係論を構築する
5. 本講義：キリスト教思想における自然をめぐる諸問題、宗教と科学の関係論  
という文脈で言えば、ドイツ観念論の自然哲学はとくに注目すべきものである。  
自然と精神との関係（区別と類似、あるいは同一性）  
自然から精神（宗教と超越の場としての）はいかにして生成してきたのか

**4 - 2 生の次元論と精神****- 新しい次元の創発性の理論化に向けて -**

&lt;6月1日の議論：ティリッヒ 生の次元論&gt;

1. 区別と統一の枠組み  
宗教と科学：関係史より  
実在の多様性と統一性 - 学あるいは認識の多様性と統一性
2. 現実をどのように見るのかという問題（メタファーとしての次元）：層と次元
3. 錯綜した諸議論を整理する方法論：生命倫理から、脳死問題とは何か  
宗教倫理学会(10/16)：生理 - 心理 - 倫理、三階建ての家（body / mind / spirit）  
判定基準、法システム、医療システム、啓蒙・教育

では、宗教固有の問いとは？（差異と統一）

病・健康・医療：ティリッヒそして新約聖書学

#### 4．構造論と生成論（空間と時間）

##### （1）生の現象学 生の動態

First of all, there is no definite number of them, for dimensions of life are established under flexible criteria. One is justified in speaking of a particular dimension when the phenomenological description of a section of encountered reality shows unique categorical and other structures. A "phenomenological" description is one which points to a reality as it is given, before one goes to a theoretical explanation or derivation. In many cases that encounter of mind and reality which produces words has prepared the way for a precise phenomenological observation. In other cases such observation leads to the discovery of a new dimension of life or, conversely, to the reduction of two or more assumed dimensions to one. (17)

The particular character of a dimension which justifies its establishment as a dimension can best be seen in the modification of time, space, causality, and substance under its predominance. (18)

We use the word "life" in this sense of a "mixture" of essential and existential elements. (12)

Life was defined as the actualization of potential being. In every life process such actualization takes place. The term "act," "action," "actual," denote a centrally intended movement ahead, a going-out from a center of action. But this going-out takes place in such a way that the center is not lost in the outgoing movement. The self-identity remains in the self-alteration.

So we can distinguish three elements in the process of life: self-identity, self-alteration, and return to one's self. (30)

the first function of life: self-integration

The movement in which centeredness is actualized shall be called the self-integration of life.

the process of actualization does not imply only the function of self-integration, the circular movement of life from a center and back to this center, it also implies the function of producing new centers, the function of self-creation. In it the movement of actualization of the potential, the movement of life, goes forward in the horizontal direction. (30)

under the predominance of self-alteration

Life drives toward the new. (31)

The third direction in which the actualization of the potential goes is in contrast to the circular and the horizontal --- the vertical direction. This metaphor stands for the function of life which we suggest calling the self-transcending function.

cf. remains within the limits of finite life.

this elevation of life beyond itself, the phrase "driving toward the sublime."

a "going beyond limits" toward the great, the solemn, the high

we distinguish the three functions of life: self-integration under the principle of centeredness,

self-creation under the principle of growth, and self-transcendence under the principle of sublimity. The basic structure of self-identity and self-alteration is effective in each, and each is dependent on the basic polarities of being: self-integration on the polarity of individualization and participation, self-creation on the polarity of dynamics and form, self-transcendence on the polarity of freedom and destiny. And the structure of self-identity and self-alteration is rooted in the basic ontological self-world correlation. (31-32)

moral / culture / religion (in the dimension of spirit)

## ( 2 ) 生の多次元性 ( 構造 ) ・ 生の自然哲学

the inorganic dimension / the organic(biological) / the psychological / the spirit-the historical  
the multi-dimensional unity of life (12)

cf. reductionism, dualism (hierarchy)

the dimension of the organic is essentially present in the inorganic; its actual appearance is dependent on conditions the description of which is the task of biology and biochemistry. (20)

The actualization of a dimension is a historical event within the history of the universe, but it is an event which cannot be localized at a definite point of time and space. In long periods of transition the dimensions, metaphorically speaking, struggle with each other in the same realm. ... If we define man as that organism in which the dimension of spirit is dominant, we cannot fix a definite point at which he appeared on earth. (26)

all dimensions are always real, if not actually, at least potentially. A dimension's actualization is dependent on conditions which are not always present.

the first condition for the actualization of some dimensions of life is that others must already have been actualized. (16)

### < 問題 >

精神の次元における宗教とは何か。文化 ( 科学を含む ) との関わりで。

広義の宗教 : 意味根拠 ( 意味内実 ) への志向性、究極的関心、深みの次元、  
生 ( 精神 ) の自己超越

### < ポイント >

精神の次元における生プロセスの三つの要素のあり方

生プロセス ( 構造 ) : 自己同一性、自己変化、自己超越

生の機能 : 自己統一 ( 自己同一性の中心の確立 ) 自己創造 ( 成長の原理 )

自己超越 ( 内在的・前段階を水平方向へ超越する / 崇高なものへ  
限界を超えて行く・垂直的 )

自己 - 世界構造 ( 基礎的存在論 ) と存在論的両極性

自己統一 : 個別化と参与

自己創造 : 力動性と形式

自己超越 : 自由と運命

宗教と文化との関係、それぞれの両義性

### 道徳性：精神の領域が現れるための機能、精神を構成する機能

The act in which man actualizes his essential centeredness is the moral act. Morality is the constitutive function of spirit.

personality within a community

Man lives in an environment, but he has a world. (38)

This is the first presupposition of morality and of the dimension of the spirit in general. (39)

The source of these commands is the moral norms, that is, the essential structures of encountered reality, in man himself and in his world. (40)

### 文化：世界内で遭遇する諸実在から新しいものを創造する

Dynamics and growth

the phenomenon of growth is fundamental under all dimensions of life. (50)

Culture, *cultura*, is that which takes care of something, keeps it alive, and make it grow. In this way, man can cultivate everything he encounters, but in doing so, he does leave the cultivated object unchanged; he create something new from it..

theoria / praxis

The new in man's cultural activity is first of all the double creation of language and technology. They belong together. (57)

theoria/ the cognitive and the aesthetic

praxis/ the personal and the communal

### 宗教：無制約性・超越への場

In accordance with their essential nature, morality, culture, and religion interpenetrate one another. They constitute the unity of the spirit, wherein the elements are distinguishable but not separable. Morality, or the constitution of the person as person in the encounter with other persons, is essentially related to culture and religion. Culture provides the contents of morality --- the concrete ideals of personality and community and the changing laws of ethical wisdom. Religion gives to morality the unconditional character of the moral imperative, the ultimate moral aim, the reunion of the separated in *agape*, and the motivating power of grace. Culture, or the creation of a universe of meaning in theoria and praxis, is essentially related to morality and religion. The validity of cultural creativity in all its functions is based on the person-to-person encounter in which the limits to arbitrariness are established.... Religion, or the self-transcendence of life under the dimension of spirit, is essentially related to morality and culture. There is no self-transcendence under the dimension of spirit without the constitution of the moral self by the unconditional imperative, and this self-transcendence cannot take form except within the universe

of meaning created in the cultural act.

The three functions of life under the dimension of spirit separate in order to become actual.

(95)

Religion was defined as the self-transcendence of life under the dimension of spirit. This definition makes the image of the essential unity of religion with morality and culture possible, and it also explains the ambiguities of the three functions in their separation.

(96)

the dual concept of religion as unconditional concern and as a realm of concrete symbols that express concrete concerns.

(102)

宗教と科学の問題、science と technology

垂直方向の自己超越と水平方向の自己超越

科学の対象としての「自然～精神」

精神以前の諸次元

人間においては、自然から精神までのすべての次元が現実化している。生

意味の形而上学（経験の意味構造）と生の現象学

内実と形式

<展望>

精神の次元における生 = システムとして議論する

システムと機能という議論（システム哲学・社会システム論）を手がかりに

次元の創発性、文化における宗教の機能

自己組織化