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第二章 「宗教と科学」関係論の基礎

1 形而上学再考

<まとめ>

形而上学の再構築の一つの可能性は、「全体 - 部分」構造（意味構造）の内に見出される。なぜなら、この意味構造の普遍化（言語 経験・日常性 歴史）は、まさに人間理性の備わった形而上学的上昇運動の具体化に他ならないからである。

意味の問い（無意味性や不安に駆り立てられた意味根拠の探求）は日常性・経験の内根に根ざしており、ここに現代の精神性の置かれた状況を見ることができる。

宗教において、この意味の問いは顕わに提起されることになるが、その場合、それは実在の全体とその彼方の問いとして追求され、全体と彼方は具体的な象徴によって表現される。

キリスト教における終末論は、歴史の全体を規定する包括的地平を提示するという点において、実在の全体性についての宗教的で象徴的な表現であり、キリスト教的な仕方における形而上学的上昇運動の到達点といえる。

パネンベルクは、終末論的地平をギリシャ的コスモスの全体性をさらに包括する真の全体性 コスモスの生成という偶然性（=神の自由意志に基づく）を含む点で と考える。科学と宗教の営みがこの全体的地平に包括されると言えるとしても、この全体性の定式化が「宗教と科学」関係論の基礎論を構築するのに適切か否かについては、さらなる議論が必要である。

・有意味性を求める日常的な生の営みという基盤

科学的思惟：その固有の場を特定の実在領域の中にもち、その領域の特殊な不変構造（法則）を探求する。

神学的な意味探求：

普遍化という仕方形而上学的に上昇。両者の接点。

2 ホワイトヘッドの宗教論

* Alfred North Whitehead (1861-1947)

Science and the Modern World, 1925

Religion in the Making, 1926

Process and Reality. An Essay in cosmology, 1929 (1969)

< Process and Reality >

Part I: The Speculative Scheme

I: Speculative Philosophy

II: The Categoreal Scheme

III: Some Derivative Notions

Part II: Discussions and Applications

Part III: The Theory of Prehension

Part IV: The Theory of Extension

Part V: Final Interpretation : I: The Ideal Opposites II: God and the World

2 - 1 . ホワイトヘッドの形而上学の枠組み

This chapter (Part 1, chapter 2) contains an anticipatory sketch of the primary notions which constitute the philosophy of organism. The whole of the subsequent discussion in these lectures has the purpose of rendering this summary intelligible, and of showing that it embodies generic notions inevitably presupposed in our reflective experience..... Four notions

actual entity, prehension, nexus, ontological principle (22)

現代科学の实在理解とその一般化

無機物と有機体の間に質的相違を設定せず、両者を包括する一般的な实在理解を試みる。

The categories (scheme) :

I. The Category of the Ultimate

II. Categories of Existence.

III. Categories of Explanation

IV. Categoreal Obligations (25)

we see that this metaphysical description of the simplest elements in the constitution of actual entities agrees absolutely with the general principles according to which the notions of modern physics are framed. ... But the general principles of physics are exactly what we should expect as a specific exemplification of the metaphysics required by the philosophy of organism. ... Science should investigate particular species, and metaphysics should investigate the generic notions under which those specific principles should fall. (137)

一切の实在は相互作用連関の内にある

actual entity: the final real thing (23)

the 'principle of relativity'

it belong to the nature of a 'being' that it is a potential for every 'becoming.' (27)

the problem of the solidarity of the universe (71)

The philosophy of organism abolishes the detached mind. Mental activity is one of the modes of feeling belonging to all actual entities in some degree, but only amounting to conscious intellectuality in some actual entities. (71)

現実的存在の構造：現実態は両極的である

環境に限定される	作用因、機械論的	自然的極
自らを形成する	目的因、目的論的	精神的極

二つの極の総合 = 合成 (concrecence)

Each actuality is essentially bipolar, physical and mental, and the physical inheritance is essentially accomplished by a conceptual reaction partly conformed to, and partly introductory of, a relevant novel contrast, but always introducing emphasis, valuation, and purpose. The integration of the physical and mental side into a unity of experience is a self-formation which is a process of concrecence, and which by the principle of objective immortality characterizes the creativity which transcends it. (128)

One task of a sound metaphysics is to exhibit final and efficient causes in their proper relation to each other. (101)

現実的実在はプロセスである（自己創造を通じた世界創造）

・生成から存在へ：現実的存在の三重の性格

1 . 過去の世界によって与えられたという性格

把握 (prehension) : 客体に関心 (concern) を持つこと、感取 (feeling)

2 . 因果的に限定されながら、ある目的観念を未来において実現するという性格

合生過程 : 自己原因的、主体

満足 (satisfaction) : 主体的目的に実現

3 . 後続する現実的存在に対して自らを客体的存在として与える

自らを超え出て自らを他者に与える : surperject (自己超越体)

因果的に客体化される、存在となる

1 . 3 : 他との連関・連帯、2 : 個としての自由・自己原因

Thus an actual entity has a three-hold character: (i) it has the character 'given' for it by the past; (ii) it has the subjective character aimed at in its process of concrecence; (iii) it has the superjective character, which is the pragmatic value of its specific satisfaction qualifying the transcendent creativity. (105)

・自己創造のプロセス・有機的プロセス（合成 concrecence）= 世界の形成過程への寄与
創造性 (Creativity)、神、永遠的客体 (eternal objects)

This account enables us to conceive the stage of consciousness as a prolongation of the stage of

supplementation. The concrescence is an individualization of the whole universe.... consciousness is evidently only a further exhibition of this stage of supplementary feeling. Conceptual feelings do not necessarily involve consciousness. (191)

The universe is thus a creative advance into novelty. The alternative to this doctrine is a static morphological universe. (260)

'Creativity' is the universal of universals characterizing ultimate matter of fact. It is that ultimate principle by which the many, which are the universe distinctively, become the one actual occasion, which is the universe conjunctively. It lies in the nature of things that the many enter into complex unity.

'Creativity' is the principle of novelty. ... Thus 'creativity' introduces novelty into the content of the many....The 'creative advance' the 'principle of novel togetherness' is the ultimate notion embodied in the term of 'concrecence.' (26)

2 - 2 . ホワイトヘッドの神

(1) 宇宙論的構図 (目的論的な世界の創造過程)

自然科学から一般化 形而上学

この枠組み内に、宗教はいかに位置づけられるのか

創造性 / 神 / 永遠的客体 / 外延的連続体

目的因 / 作用因 / 形相因 / 質料因

プラトンの『ティマイオス』における「神」

(2) 神の本性の三重性

1 . 神も一つの現実的存在である naturalism

In the first place, God is not to be treated as an exception to all metaphysical principle, involved to save their collapse. He is their chief exemplification. (405)

2 . 神の本性の三つのアスペクト (一つの現実的存在としての全体的な神の、相互に独立で相関した仕方): 原初的本性、結果的本性、自己超越的本性

原初的本性 : 概念的抱握

結果的本性 : 自然的抱握

三重の本性 : 神は世界に依存し、世界から独立であり、世界に働きかける

In the case of the primordial actual entity, which is God, there is no past. Thus the ideal realization of conceptual feeling takes the precedence. God differs other actual entities if the fact that Hume's principle, of the derivative character of conceptual feelings, does not hold for him. There is still, however, the same threefold character: (i) The 'primordial nature' of God is the concrescence of an unity of conceptual feelings, including among their data all eternal objects. The concrescence is directed by the subjective aim, that the subjective forms of the feelings shall be such as to constitute the eternal objects into relevant lures of feeling severally appropriate for all realizable basic conditions. (ii) The 'consequent nature' of God is the physical prehension by God of the actualities of the evolving universe. This primordial nature directs such perspectives of

objectification that each novel actuality in the temporal world contributes such elements as it can to a realization in God free from inhibitions of intensity by reason of discordance. (iii) The 'superjective' nature of God is the character of the pragmatic value of his specific satisfaction qualifying the transcendent creativity in the various temporal instances.

This is the conception of God, according to which he is considered as the outcome of creativity, as the foundation of order, and as the goal towards novelty. 'Order' and 'novelty' are but the instruments of his subjective aim which is the intensification of 'formal immediacy.'

(105-106)

Thus, analogously to all actual entities, the nature of God is dipolar. He has a primordial nature and a consequent nature. The consequent nature of God is conscious; and it is the realization of the actual world in the unity of his nature, and through the transformation of his wisdom. The primordial nature is conceptual, the consequent nature is the weaving of God's physical feelings upon his primordial concept.

(407)

原初的本性（「神から世界へ」1 - 働きかけ・誘因）

3 . 永遠的諸客体とそれを現実化する現実的存在との関係性

永遠的客体と外延的連続体から時空的連続体・現実的存在の社会の形成という観点での神の役割：形相によって質料を限定し、現実の世界を構築する

4 . 永遠的諸客体の相互の関連性

神による永遠的諸客体の非時間的評価が、時間的世界の経過に先立って非派生的になされる

5 . 最初の主体的目的を供給、説得的誘因(persuasive lure)

現実的存在の合生過程を導いてゆくのが、神の原初的本性から直接導き出される主体的目的、理想的な完全性の実現への衝動

6 . 外延的連続体の諸現実的存在による原子化が、時空的連続体に結果する。

外延的連続体の原子化、選択的制限は神の決断にもとづく

Viewed as primordial, he is the unlimited conceptual realization of the absolute wealth of potentiality. ... In this aspect, he is not before all creation, but with all creation.... His feelings are only conceptual and so lack the fullness of actuality. ... He is the unconditioned actuality of conceptual feeling at the base of things; so that, by reason of this primordial actuality, there is an order in the relevance of eternal objects to the process of creation. His unity of conceptual operations is a free creative act, untrammelled by reference to any particular course of things.

His conceptual actuality at once exemplifies and establishes the categoreal conditions. The conceptual feelings,....., exemplify in their subjective forms their mutual sensibility and their subjective unity of subjective aim. He is the lure for feeling, the eternal urge of desire.

(405-406)

In the mere extensive continuum there is no principle to determine what regional quanta shall

be atomized, so as to form the real perspective standpoint for the primary data constituting the basic phase in the concrescence of an actual entity. The factors in the actual world whereby this determination is effected will be discussed at later stage of this investigation. They constitute the initial phase of the 'subjective aim.' This initial phase is a direct derivative from God's primordial nature. In this function, as in every other, God is the organ of novelty, aiming at intensification.

(83)

結果的本性（「世界から神へ」）

展開する宇宙の諸現実的存在の神による自然的抱握

神の本性は世界の創造的前進の結果としてある。

神による世界の自然的抱握は選択的であり、あるものは消極的抱握を通して神から排除される（＝神の審判）

But God, as well as being primordial, is also consequent. He is the beginning and the end. He is not the beginning in the sense of being in the past of all members. He is the presupposed actuality of conceptual operation, in unison of becoming with every other creative act. Thus by reason of the relativity of all things, there is a reaction of the world on God. The completion of God's nature into a fulness of physical felling is derived from the objectification of the world in God. He shares with every new creation its actual world; and the concrescent creature is objectified in God as a novel element in God's objectification of that actual world. This prehension into God of each creature is derived with the subjective aim, and clothed with the subjective form, wholly derivative from his all-inclusive primordial valuation. God's conceptual nature is unchanged, by reason of its final completeness. But his derivative nature is consequent upon the creative advance of the world. (406-407)

The image --- and it is but an image --- the image under which this operative growth of God's nature is best conceived, is that of a tender care that nothing be lost.

The consequent nature of God is his judgement on the world. He saves the world as it pass into the immediacy of his own life. It is the judgement of a tenderness which loses nothing that can be saved. It is also the judgement of a wisdom which uses what in the temporal world is mere wreckage. Another image which is also required to understand his consequent nature, is that of his infinite patience..... God's role is not the combat of productive force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonization. He does not create the world, he saves it; or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness. (408)

the completion of God's primordial nature by the derivation of his consequent nature from the temporal world.

The consequent nature of God is the fluent world become 'everlasting' by its objective immortality in God. (409)

自己超越的本性（「神から世界へ」2 - 世界への内在）
神が自らを後続する現実的存在に与件として与えること
ホワイトヘッドの神の特徴

（3）神と世界の逆対応

神と世界の逆対応ともいうべき力動的な関係

神に関しては原初的本性が優先、他の現実的存在の場合は過去によって与えられたという性格から出発

神は能動から受動へ、世界は受動から能動へ展開する

God and the World are the contrasted opposites in terms of which Creativity achieves its supreme task of transforming disjoined multiplicity, with its diversities in opposition, into concrescent unity, with its diversities in contrast. (410)

Thus, by reason of his priority of appetition, there can be but one primordial nature for God; and, by reason of their priority of enjoyment, there must be one history of many actualities in the physical world.

God and the World stand over against each other, expressing the final metaphysical truth that appetitive vision and physical enjoyment have equal claim to priority in creation. (410)

Opposed elements stand to each other in mutual requirement. In their unity, they inhibit or contrast. God and the World stand to each other in this opposed requirement. God is the infinite ground of all mentality, the unity of vision seeking physical multiplicity. The World is the multiplicity of finites, actualities seeking a perfected unity. (411)

（4）万有在神論

神は永遠的恒常的であるとともに時間的流転的、世界超越的であるとともに世界内在的、世界に含まれるとともに世界を含む、人格的存在者である

It is as true to say that God is permanent and the World fluent, as that the World is permanent and God is fluent.

It is as true to say that God is one and the World many, as that the World is one and God many.

It is as true to say that the World is immanent in God, as that God is immanent in the World.

It is as true to say that God transcends the World, as that the World transcends God.

It is as true to say that God creates the World, as that the World creates God. (410)

Conceptual experience can be infinite, but it belongs to the nature of physical experience that it is finite. An actual entity in the temporal world is to be conceived as originated by physical experience with its process of completion motivated by consequent, conceptual experience initially derived from God. God is to be conceived as originated by conceptual experience with his process of completion motivated by consequent, physical experience, initially derived from the temporal world. (407)

This is the notion of redemption through suffering, (412)

God is the great companion --- the fellow-sufferer who understands. (413)

(5) コメント

- ・三位一体論との関わり、なぜ神は人格的でなければならないのか？

哲学者の神：形而上学的な神論

科学と神的原理との関連性は議論できているが、しかし、それは宗教的神あるいは神学とどのような連関にあるのか

- ・キリスト教、ギリシャ、仏教などの諸思想との関わり

three strains of thought emerge which, amid many variations in detail, respectively fashion God in the image of an imperial ruler, God in the image of the personification of moral energy, God in the image of an ultimate philosophical principle.

The three schools of thought can be associated respectively with the divine Caesars, the Hebrew prophets, and Aristotle. But Aristotle was antedated by Indian, and Buddhistic, thought; ... There is, however, in the Galilean origin of Christianity yet another suggestion which does not fit very well with any of the three main strands of thought. (404)

< Science and the Modern World, 1925 >

Aristotle found it necessary to complete his metaphysics by the introduction of a Prime Mover --- God. (173)

The phrase, Prime Mover, warns us that Aristotle's thought was enmeshed in the detail of an erroneous physics and an erroneous cosmology.

In the place of Aristotle's God as Prime Mover, we require God as the Principle of Concretion.

We conceive actually as in essential relation to an unfathomable possibility. Eternal objects inform actual occasions with hierarchic patterns included and excluded in every variety of discrimination.

Actuality is through and through togetherness --- togetherness of otherwise isolated eternal objects, and togetherness of all actual occasions. (174)

the fact that there is a process of actual occasions, and the fact that the occasions are the emergence of values which require such limitation, both require that the course of events should have developed amid an antecedent limitation composed of conditions, particularisation, and standards of value.

Thus as a further element in the metaphysical situation, there is required a principle of limitation. Some particular *how* is necessary, and some particularisation in the *what* of matter of fact is necessary. The only alternative to this admission, is to deny the reality of actual occasions. Their apparent irrational limitation must be taken as a proof of illusion and we must look for reality behind the scene. If we reject this alternative behind the scene, we must provide a ground for limitation which stands among the attributes of substantial activity. This attribute provides the limitation for which no reason can be given: for all reason flows from it. God is the ultimate

limitation, and His experience is the ultimate irrationality. ... God is not concrete, but He is the ground for concrete actuality. (178)

We have come to the limit of rationality. For there is a categorical limitation which does not spring from any metaphysical reason. There is a metaphysical need for a principle of determination, but there can be no metaphysical reason for what is determined. The general principle of empiricism depends upon the doctrine that there is a principle of concretion which is not discoverable by abstract reason. What further can be known about God must be sought in the region of particular experiences, and therefore rests on an empirical basis. In respect to the interpretation of these experiences, mankind have differed profoundly. (178)

Jehovah, Allah, Brahma, Father in Heaven, Order of Heaven, First Cause, Supreme Being, Chance. Each name corresponds to a system of thought derived from the experiences of those who have used it. (179)

Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realised; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest. (191-192)

The immediate reaction of human nature to the religious vision is worship. (192)

・なぜ、いかにして形而上学か

なぜ（無神論的自然主義あるいは唯物論にとどまらない理由）

世界内の諸存在の多様性と秩序の説明

存在するものの生成と変化、そしてその全体はどこをめざすのか、

目的の存在

観念的なものの具体化の原因・根拠

観念的なものの実在性と現実化は、自然からは説明できない

という立場、自然と道德、質料と形相

第一度の指示と第二度の指示との区別

Adventures of Ideas, 1933

It is for these reasons that the civilization of a society requires the virtues of Truth, Beauty, Adventure and Art. (283)

いかにして

自然学からの一般化 形而上学・神（概念）

アリストテレス：自然学から「不動の動者」

ホワイトヘッド：現代物理学から、有神論的自然主義

cf. Paul Davies

・形而上学（一般化・抽象化）と宗教（経験の具体性に根ざす、具体的ヴィジョン）

象徴、礼拝

経験の多元性、人格神はその一つ

在りて在る者と先祖の神 = 主