

第6回 Chapter 4: 宗教、哲学、科学 Part I

ロマン主義は宗教か

T. E. Hulme: ロマン主義は「溢流した宗教」(‘spilt religion’)

伝統的、古典的なキリスト教の枠組みからの逸脱、革命。宗教的本性への深化。

You don't believe in a God, so you begin to believe that man is a god. You don't believe in Heaven, so you begin to believe in a heaven on earth. In other words, you get romanticism. The concepts that are right and proper in their own sphere are spread over, and so mess up, falsify, and blur the clear outlines of human experience. It is like pouring a pot of treacle over the dinner table. *Speculations*, 1924

人間の神性

Blake: ‘God becomes as we are, that we may be as he is’. (1788)

Wordsworth: ‘By our own spirits are we deified’. (1802)

Friedrich Schlegel: ‘Every good human being is always progressively becoming God’. (1800)

Emerson: Jesus ‘saw that God incarnates himself in man’. (1838)

こうした考え方は神への冒瀆? Blasphemous? Sacrilegious?

16~17世紀の宗教的熱狂(‘enthusiasm’)を想起させる。

Ego-theism

神格化されていく詩人・作家 e.g. ベトナムのヴィクトル・ユゴー

「奇跡」の再定義

Cf. David Hume: 新約聖書におけるキリストの奇跡を不合理な寓話として一蹴する。

Friedrich Schleiermacher: 精神的な現象として奇跡を説明

‘Every event, even the most natural and usual, becomes a miracle, as soon as the religious view of it can be the dominant’. (*Speeches on Religion*, 1799)

Emerson: キリストの内面的世界の出来事として認識。

Jesus ‘spoke of miracles, for he felt that man’s life was a miracle, and all that man doth, and he knew that this daily miracle shines, as the character ascends’. (‘Divinity School Address’, 1838)

Blake: ‘every thing that lives is Holy’ (‘The Marriage of Heaven and Hell’, 1793)

Keats: ‘I am certain of nothing except the holiness of the Heart’s affections and the truth of the imagination’. (a letter in 1817)

神の存在 transcendent (Idealism) / immanent (Pantheism)

科学の発展(コペルニクス、ニュートン)を通して「超越的」神が玉座から引きずり降ろされる。人間の魂に恩寵(grace)を及ぼすことがなくなる。

⇒ Deism (理神論) 創造主・自然の法則

愚見 Northrop Frye: ‘What I see first of all in romanticism is the effect of a profound change, not primarily in belief, but in the spatial projection of reality’. (1963)

いつの時代でも同じ。

Michael Ferber: ‘It is as if the soul and nature, the earthly corners of the Christian triangle, are the legatees of God: God is dead, but his divinity is bequeathed downward, along with the feelings it inspired’. (p.66)

感情こそが宗教

Schleiermacher: ‘The sum total of religion is to feel that, in its highest unity, all that moves us in feeling is one’.

Madame de Staël: 'Religion is the purest feeling of the heart'. (*Corinne*, 1807)

自然宗教

神の姿・力を自然の中に見出す ⇐ 汎神論 (pantheism)

e.g. William Wordsworth, 'Tintern Abbey' (1798): 'A worshipper of Nature'

Samuel Taylor Coleridge, 'Frost at Midnight' (1798): The 'eternal language' of God
'Religions Musings' (1795)

and centred there

God only to behold, and now, and feel,
Till by exclusive consciousness of God
All self-annihilated it shall make
God its Identity: God all in all!
We and our Father one!

自然 (神) の声を聞き分ける詩心

Novalis, 'Departure' (1815)

'[A] silent solemn word' in the forest

Friedrich Schlegel, 'The Thicket' (1802)

⇒ (音楽) Schubert / Schumann

Baudelaire, 'Correspondences' (1857)

絵画

John Constable, 'Salisbury Cathedral'

J. M. W. Turner,

Caspar David Friedrich, *Abbey in the Oak Forest* (1809-10)

Cross in the Mountains / Tetschen Altarpiece (1807-08)

ギリシャの異教

ギリシャおよびローマの神話、自然宗教への憧憬、再構築

John Keats, 'Ode to Psyche' (1820)

'Ode to a Grecian Urn' (1820)

O Attic shape! Fair attitude! with brede
Of marble men and maidens overwrought,
With forest branches and the trodden weed;
Thou, silent form, dost tease us out of thought
As doth eternity: Cold Pastoral!
When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say'st,
"Beauty is truth, truth beauty," - that is all
Ye know on earth, and all ye need to know.

P. B. Shelley, *Prometheus Unbound* (1820)

Schiller, 'The Gods of Greece' (1788)

Now where, as our wise men tell us,
Only a soulless fireball revolves,
Then aloft in his golden carriage
Rode Helios in quiet majesty.

Hölderlin, 'Bread and Wine' (1800-01)

'Athens is withered, and Thebes'.

Giacomo Leopardi, 'To Spring, or, Concerning the Ancient Fables' (1824)