

Title	On the Metaphysical Meaning of analogia entis
Sub Title	
Author	松本, 正夫(Matsumoto, Masao)
Publisher	三田哲學會
Publication year	1961
Jtitle	哲學 No.41 (1961. 12) ,p.A1- A2
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	<a href="https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000041-0182">https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000041-0182</a>

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

## **On the Metaphysical Meaning of analogia entis**

*Masao Matsumoto*

Relying upon the existence-experience of regions of matter, life and mind, and using the analogy of proportionality of essences, I explained the conception of their essences and categories. Thus I arrived at the standpoint of analogical universal which transcends particular regions of beings. On this basis we get the regional metaphysics about the world in general.

As we consider the essence of world as relative being and the essence of God as absolute being in the proof of God's existence, and by using the analogy of proportionality of existences, proportioned to each essence, we arrive at the standpoint of transcendental wholeness, *ens commune sive analogicum*, in which the absolute being and the relative being can coexist. Here we get metaphysics, i.e. ontology which treats not only regional beings in the world, but also the absolute being as its object.

If *ens commune sive analogicum*, which covers both the absolute and the relative were itself an objective being, it would have to be another world, containing God and the world, where the God can not retain His absoluteness and becomes a mere relative being. So in order that, without losing their "thing in itselfness", the absolute and the relative might still relate with each other in their coexistence, *ens commune sive analogicum* should not be universal in object but universal in function. Kitaro Nishida's place-universal and the voidness in Mahayana thought are the equivalents for that.

This is an excessus from the absolute itself and "*diffusivum sui*" of God. God establishes *ens commune sive analogicum* "the place" which is not aliquid in any sense i.e. nothing, or voidness, by throwing His pure act of actual existing upon not-existence; thus His pure act leaves behind all sorts of essences and even His own essence of the absolute i.e. the existence itself. This is the only place where

the absolute and the relative can coexist. In His nature God has ens universale which can cause every creature but can only have ens commune sive analogicum as "the place" of Himself and His creature in habitus of creation.

On one hand in ens commune God makes creatures coexist with Himself, still in the full possession of His absoluteness and on the other hand the mind of creature must expand (dilatare) itself by ens commune in its habitus, though in its nature it remains finite and relative. „anima quodammodo omnia fit." For man, it is possible to meet the absolute as "you" in its transcendental itselfness, and not in any shade of idolatry only when he makes his mind-structure coincide with voidness of "the place", that can be realized in acquired habitus but never in its apriori nature.