

Ueda Masaaki chosakushū.

Kadokawa Shoten - Wikizero



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Yomiuri

What does this sense of the absolute bring to the notion of God as purely self-giving love? Absolute nothing, in a sense, is the placeholder that allows self-negating. Accordingly, Fujita's book features such thinkers as Tosaka and Miki, as well as more unanimously accepted figures such as Hisamatsu Shinichi 1889—1980 and Nishitani. See, for example, Hans Waldenfels, *Absolute Nothingness: Foundations for a Buddhist-Christian Dialogue*, trans.

Prix Yomiuri — Wikipédia

We are grateful to John Sallis for including this work in his series *Studies in Continental Thought*, and especially to Dee Mortensen, Laura MacLeod, Marvin Keenan, and the staff at Indiana University Press.

Prix Yomiuri

An engaging biographical account of the interpersonal relations and scholarly activities of the Kyoto School. The self exists by thinking, it understands itself as final reality within and based on its thought; it exists only insofar as it reflects. The nothingness revealed in anxiety is nothing more than the irruption of a still alien nothingness into inauthenticity.

Japanese and Continental Philosophy: Conversations with the Kyoto School (Studies in Continental Thought)

Sensei Dōshu-no Ba-shin-Min-Shin jidai ni okeru ichi kyōshin no Keifu.

Yomiuri

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UB Heidelberg: Neuerwerbungen im Februar 2020

Yet precisely with regard to this noetic act that can never be exchanged with the other, everyone is the same manner of being like the other. This he

began to do in his maiden work, *An Inquiry into the Good*, published in 1911 Nishida 1990. Heisig, Nanzan Institute for Religion and Culture
Recognizing the importance of the Kyoto School and its influence on philosophy, politics, religion, and Asian studies, Japanese and Continental
Philosophy initiates a conversation between Japanese and Western philosophers.

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However, unlike the early Nishida, the later Nishida pursued the trans-historical religious dimension in the very midst of the historical world rather than from the standpoint of a trans-historical religious experience. While critical exchanges did sometimes lead to severed personal relations Nishida and Tanabe infamously stopped speaking to one another, this was not always the case Nishitani and Tosaka remained on good personal terms despite their political and philosophical differences. Kaizu 1986 *Yoru no hikari ni owarete* 1987 *Takaoka Shinnō kōkaiki* 1988 *Kyōjin nikki* 1989 *Yoru no ari* 1989! To begin with, the question is raised of whether and to what extent the cultural appropriation found in modern Japan can be compared with that found in ancient Greece.

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