

## Review of Kiyokazu Nakatomi's

- a) *“New Horizon of Sciences by the Principles of Nothingness and Love: A breakthrough in the crisis of the world”*,  
LAP - Lambert Academic Publishing, 2012;  
ISBN: 978-3-659-20145-5, 312 pages.  
&  
b) *“Philosophy of Nothingness and Love: Building a New World of Philosophy”*,  
LAP - LAMBERT Academic Publishing, Saarbrucken, 2016;  
ISBN: 978-3659824586, 568 pages.

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The author has been engaged in teaching the social disciplines, including ethics and philosophy, at high school during many years up to his retirement, still going on. He has presented many papers in English at the different international conferences and in various foreign journals the collection of which results in the books. Such a thing may be quite a surprise in comparison to other university researchers at large in today's Japan. His attitude may follow the way prepared by such modern Japanese philosophers as Nishida and Tanabe, whose basic concept is Absolute Nothingness reflective of the eastern traditional heritages. In spite of the predominant tendency towards teaching and research at universities in contemporary Japan as the objective knowledge, he proposes a new idea of the possible integration of the three world religions in the way of comparison and synthesis between eastern and western philosophy. In fact, as Tanabe attempts at a historical unification of Japanese Buddhism, Christianity and Marxism as a dialectical development of them, so the author tries to create a new synthesis of Buddhism, Christianity and Islam in view of the present world situation facing the unseen crisis so far. As a matter of fact, however, while in the western advanced nations, including Japan, the separation of religion and politics has already been established legally, the immediate link of them is still prevailing in the Islamic society. The problem is: how to reconcile the opposed principles of the relation of religion and politics in terms of the theoretical and practical foundations? It may be a long way to reach the goal. Even if so, however, his grand hope might be driven towards the actualization in the future by the invisible world spirit. Hereby it might be pointed out that the author is in need of further explication of the methodology with regard to the intended historical integration of the different existing world religions and the actual world politics in which the individual nation-states are partly involved in conflict as well as in harmony with their own competitive sovereignties. Another issue is concerning religious diversity: there are many streams even within Buddhism in its historical development, and it is at issue how to unify a variety of doctrines in competition even within a single world-

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wide religion. Even Tanabe omits the Lotus Sutra Buddhism as the matrix of Japanese Buddhism from which Zen and Pure Land streams generated in his anticipation of the second religious reformation. It might take an immensely long term to make a compatible theory for all religions, though not impossible, as Jacques Attali suggests the future fusion of the linear view of Christianity and the circular view of Buddhism. Anyway, his aim might be an implicit expectation of the realization of the so-called Kingdom of God in history along with the second coming of Christ suggested by the Christian Gospel in a philosophically transformed way.