

# NOTHINGNESS AND LOVE OF THE PHILOSOPHY OF TANABE

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НИЧТО И ЛЮБОВЬ В ФИЛОСОФИИ ТАНАБЕ  
Киёкадзу НАКАТОМИ

**Abstract.** The philosophy of Tanabe who is the successor of Kitarō Nishida is also explained by the principle of nothingness and love. Tanabe succeeded ‘the logic of nothingness’ (無の論理). From my view point, this nothingness is nothingness as negative word and death. Tanabe aims to reach the truth by using dialectics of negative word thoroughly. This negative word is the meaning that no-thing is nothingness. Therefore, we can say that the dialectics of Tanabe is developing dialectics of nothingness (無の弁証法). Tanabe himself named it as absolute dialectics (絶対弁証法) that transcends idealistic dialectics of Hegel and materialism dialectics of Marx. Still more, he understands the world as dialectic movement. This idea overlaps the dynamic development and movement of Aristotle. The development of dialectics logic reached the peak by the philosophy of Tanabe in the history of philosophy. But meanwhile, he criticized the theory of pure experience of Nishida as theory of bystander. At a glance, this means that Tanabe denies ‘nothingness as reality’ that is flow of life and energy in the universe. It is the original energy of creation from nothingness and can explain the energy of expanding universe, dark matter and dark energy. As Tanabe denies this energy, he shows the weakness of his theory. He did not talk about the Creation of the Universe, as it is mysterious. He can develop his time theory but he cannot expose the cosmology that includes the theory of energy.

**Keywords:** ‘the logic of nothingness’ (無の論理), dialectics of nothingness (無の弁証法), absolute dialectics (絶対弁証法), dynamic development and movement of Aristotle, Philosophy as Metanoetics, A Memorandum on Mallarmé, Poetics of Aristotle, principle of nothingness and love, Biocosmological Association.

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**Резюме.** Философия Танабэ, преемника Китаро Нисиды, также объясняется принципом ничто и любви. Танабэ преуспел в «логике небытия» (**無の論理**). С моей точки зрения, его *ничто* есть ничто как отрицательное слово (отрицание) и смерть. Танабэ стремится достичь истины, тщательно используя диалектику отрицания. Это отрицание означает, что несуществование вещи означает его состояние неопределенности (небытия). Следовательно, можно сказать, что диалектика Танабэ развивает диалектику небытия (**無の弁証法**). Сам Танабэ назвал это абсолютной диалектикой (**絶対弁証法**), которая превосходит идеалистическую диалектику Гегеля и диалектику материализма Маркса. Более того, он понимает мир как диалектическое движение. Эта идея перекликается с динамичным развитием и движением Аристотеля. Таким образом, историческое развитие диалектической логики достигает своего пика в философии Танабэ. В то же время, он критиковал теорию чистого опыта Нисиды как теорию наблюдателя. На первый взгляд, это означает, что Танабэ отрицает «ничто как реальность», что являет собой поток жизни и энергии во вселенной. Но все это действительно являет собой изначальную энергию творения из небытия, которая может объяснить энергию расширяющейся Вселенной, темной материи и темной энергии. Поскольку Танабэ отрицает эту энергию, он показывает слабость своей теории. Он не говорил о Сотворении Вселенной, поскольку это загадочно. Он мог разработать свою теорию времени, но он не стал развивать космологию, также включающую и теорию энергии.

**Ключевые слова:** «логика небытия» (**無の論理**), диалектика небытия (**無の弁証法**), абсолютная диалектика (**絶対弁証法**), динамическое развитие и движение у Аристотеля, философия как метаноэтика, меморандум о Малларме, поэтика Аристотеля, принцип ничто и любви, Биокосмологическая ассоциация.

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### Заключение

## Introduction

In his latest years, the theory of expanding universe is already published by Edwin Hubble. Tanabe's interest changed from physics to philosophy. Most of researchers cannot indicate this point. Therefore, the interpretation of Tanabe is not stable. This seems to fit the theory of religion where love is the core of religion. On the theory of religion, the essence of transcendent-being is not clear. He respects transcendent-beings, but he does not believe in them from the bottom of his heart. After World War II, he wrote the book "Philosophy as Metanoetics"<sup>2</sup> that is regret and desire forgiveness for the responsibility of the young Japanese people for the war. In this book, he respects Amida Buddha but not believes in him.

Then he published "The Demonstration of Christianity"<sup>3</sup>. While he respects God and Christ he does not believe in Jesus Christ perfectly. His standpoint is typical religious pluralism. He goes ahead of the theory of John Hick (1922–2012) that preaches religious pluralism in contemporary time. Still more, the view of nature and "Poetics" of Aristotle do active the philosophy of Tanabe by mediation of my principle of nothingness and love. In this paper, I want to develop the theory of Tanabe with its characteristics and problems.

As said supra Tanabe criticized the pure experience of Nishida as the experience of bystander and contemplation. If man only sees this, it seems that Tanabe denies my perception of flow of life, reality and energy of the universe. But if one reads the whole of books of Tanabe, the critics of pure experience of Nishida is partial and he does not

<sup>2</sup> Hajime Tanabe (田辺元), "Philosophy as Metanoetics" *Tanabe Hajime Philosophy. Selections II*, Iwanami Schoten, Tokyo, 2010, I sketch it "Metanoetics".

<sup>3</sup> Hajime Tanabe, "The Demonstration of Christianity", *The complete books of Hajime Tanabe volume 10*, Chikuma Shobō, Tokyo, 1947.

deny nothingness as reality. In the “Introduction to Philosophy”<sup>4</sup> that was published in 1947, he admitted the view of Greek organic nature and approaches to the theory of the Biocosmological Association. No matter how, he admitted the quantum theory and the theory of relativity in the philosophy of science which was his strong field. Flow of life and reality that are particles of the universe have been given the physical ground by the quantum theory. The stand point of Tanabe that admits the quantum theory consequently accepts nothingness as reality and the energy of the universe. Further, he accepts the theory of relativity by Einstein and stands by the point of unit of time and space. That is demonstrated as the ‘World Schema’.

In his latest age, Tanabe studied the French poet Mallarmé. At a glance also, it seems an abandonment of philosophy or escape from complicated logic. But “Poetics” of Aristotle opens the new road. According to Aristotle, poetry and art are derived from instinct of imitation. In Japanese, to learn means imitation.

Late in life, Tanabe composes ‘haiku’ (Japanese poetry) and absorbs in writing the theory of Mallarmé. This activity is not abandonment of philosophy or escape from complicated logic but noble instinctive spiritual activity of human who reaches the end. Thinking such a way, I can evaluate “A Memorandum on Mallarmé”<sup>5</sup> affirmatively. Tanabe criticized and accepted Aristotle. Then his philosophy flourished, taking heavy responsibility for the war.

### 1. Failure and nothingness in the life of Tanabe

The life of Tanabe is very stable as a scholar. At a glance, it seems that he has not experienced failure, darkness and nothingness. He graduated the First Higher School Science Course in the first place from Tokyo Metropolitan Fourth High School (now Toyama High School). He entered Tokyo Imperial University Science College Mathematics Course. His father was a principal of the top class high schools in Japan and his brother was a professor of Tokyo University for Arts. He was born in a scholar family and well off. It seemed that he sailed before the wind. In his result of the First Higher School, he was in the first place same as Kiyoshi Miki and literature Yukio Mishima. From the view of people, Tanabe was the most excellent elite among elites. Tanabe compared master Nishida to Plato and himself to Aristotle. Same as Aristotle criticized Plato thoroughly and established his philosophy, Tanabe criticized Nishida strictly. He projected himself on Aristotle. But in a circumstance of family, there is a big difference between Tanabe and Aristotle. In his childhood, Aristotle lost his parents and was orphan. He was taken care of by the married couple of his elder sister. Though his sister and brother-in-law supported him, the life as orphan was not easy. At least, Aristotle experienced nothingness as lack of parents. Nishida also experienced nothingness as bitter experience in Tokyo University in selective course and death of his wife and children. At that time, he established his original philosophy.

<sup>4</sup> Hajime Tanabe, “Introduction to Philosophy”, *Tanabe Hajime Philosophy Selection III*, Iwanami Shoten, Tokyo, 2010.

<sup>5</sup> Hajime Tanabe, “A Memorandum on Mallarmé”, *Tanabe Hajime Philosophy Selection “Philosophy of Death”*, Chikuma Shobō, Tokyo, 2010.

On the other hand, talent and circumstance of Tanabe were blessed as if one feels envy. It seems that he had no failure and frustration. But when he entered the Mathematics College, he experienced his wall, darkness and nothingness. How he could not solve the problems of differential and integral calculus at once! Until that time, he could solve the problems of mathematics favorably. Suddenly he could not understand them. Finally, he could not find the cause and changed his major to philosophy after the advice of a principal of the First Higher School.

To begin with, the reason that he selected mathematics is that when he read “New style arithmetic lecture”<sup>6</sup> by Teiji Takagi, he was impressed by the beauty of the demonstration of Dedekind Cut<sup>7</sup>. In brief, the Cutting is the idea that when one cuts a line with a knife without width, the cutting itself does not belong to either sides. Please remember that 12 o’clock of a clock does not belong to morning or afternoon. After that, Tanabe names it ‘knife of nothingness’. Knife of nothingness is an infinite thin knife. Here we can recognize the co-existence of nothingness and infinity. I suppose that Tanabe gropes after the co-existence in his depth and he loses the sight of the problems of mathematics in reality. Tanabe did not write the reason in detail why he could not solve the problems of mathematics in the mathematics seminar of Teiji Takagi. He told that the reason is his lack of mathematics talent. But I think the reason is that Tanabe thinks of the co-existence of nothingness and infinity and the deep principle, inevitability and signification of mathematics. In brief, that is the domain of philosophy.

The reason of the stumble of mathematics is the reason of the inevitability. One can understand formula and operation of differential and integral calculus, why are formula and operation realized? One knows that Leibniz and Newton found the method. Well, who did create the law? Further these questions continue. There is no perfect line. If one draws a line, then one enlarges it, the line would become a plane. Also there is no perfect point. If one enlarges a point, the point would become a plane. Knife of nothingness exists in an idea. Tanabe thinks that mathematics is perfectly sure. But if he researches the ground and reason of the existence of mathematical truth, he needs much time to think of them. Finally he cannot go ahead. Was his condition like this? This supposition is not unreasonable, since Tanabe achieved the excellent results in the domain of philosophy of mathematics and science. As Tanabe devoted to the thought of philosophy of mathematics, he changed to the department of philosophy. He faced the wall that he cannot solve the problems of mathematics and nothingness. Conversely this difficulty opened his new road to philosophy. This is the first time Tanabe experienced nothingness. But at that time, he learned the mutual respect between Prof. Teiji Takagi who advised the way to mathematics and Prof. Kōkichi Kanō who was the principal of the First Higher School. Prof. Kanō, scholar, who

<sup>6</sup> Teiji Takagi, “*New Style Arithmetic lecture*”, Hakubunkan, Tokyo, 1904, He is called a father of Mathematics of Modern Japan.

<sup>7</sup> Dedekind Cut ‘A Development of Philosophy of History in Mathematics’, *Tanabe Hajime Philosophy Selections III*, p. 227. Cf. Susumu Hayashi, ‘Philosophy of Mathematics of Hajime Tanabe’, “*Thought*”, January, Iwanami Shoten, Tokyo, 2012.

studied mathematics and philosophy at Tokyo University, at first objected the change of department of Tanabe. But he could not stop the change of department as Tanabe felt the limit of ability of mathematics. Though Prof. Kanō objected the change of department, he made effort to the procedure for the change. Probably he thought that the change of Tanabe is only a temporary bewilderment. It was like parental love. Therefore, he made effort to the change of the department and recommended Tanabe to get the post at Tohoku University, Department of Science in 1913. Here we can recognize the mutual respect between Tanabe and Prof. Kanō. Further when he went to philosophy from mathematics, he felt the transcendent-being and wrote “someone’s power that I have to believe in”. Intuition of nothingness continues to transcendent-being and love.

He married Chiyo in 1916. Still more, after going to Tohoku University, he encountered Nishida and was invited to Kyoto University as assistant professor owing to his ability. This is mutual respect between Nishida and Tanabe. Tanabe was always blessed with masters in life.

By the grace, Tanabe achieved good results in philosophy of mathematics and philosophy of science. Further he established “Logic of Species”<sup>8</sup>. This is the demonstration of dialectical interdependent relation among individuals, species (races, states) and kind (human state). Individual always lives in species and race and never lives alone. There is a relation with species and races and obligation of them. Species and races do not exist without individuals. They need individuals. Still more, species and races do not exist in a single nation. They always need other races and states. Finally, ideal human nation is established. Here Tanabe preaches the obligation ‘living to death’ that is the contribution of life for the state. In fact, Tanabe made a speech to recommend the recruiting of the students of Kyoto University. ‘We cannot be separated from the country. You should immediately devote yourself to the country’<sup>9</sup>. After the speech, the Japanese government ordered the student outpost. In the background, Tanabe had a post of counselor of the Ministry of Education same as Nishida and scholar of Ethics Tetsurō Watsuji. They were forced by the government direction as imperial university professors<sup>10</sup>. This is the same as Heidegger under Hitler’s administration who was speaking on The mission of the University. In addition, he advised the students to join the Nazi Assault Party.

Similarly, many university students in Japan volunteered and lost their lives. The theory of dying and living is a conversion of the ideas of Christ’s death and resurrection. Simply put, it leads to the spirit of the Kamikaze. It became the philosophical basis of all the Japanese people, one hundred million mobilizations. The theory of Tanabe was distorted intentionally. This was the second time that he

<sup>8</sup> Hajime Tanabe, *“Logic of Species”*, *Tanabe Hajime Philosophy Selections I*, Iwanami Shoten, Tokyo, 2010.

<sup>9</sup> Isaku Yanaihara, ‘Teacher Tanabe and I’, *The complete books of Hajime Tanabe volume 14*, p. 5 Chikuma Shobō, Tokyo cf. Masato Goda, *“Hajime Tanabe and Heidegger”*, PHP Shinsho, Tokyo, 2013, p. 43.

<sup>10</sup> This is the advice of Prof. Makoto Ozaki.

experienced nothingness as failure and darkness in life. The meaning of this nothingness is about 3.1 million deaths. Nothingness as this sacrifice was too big. So, after retirement, he stays with his wife at a villa in the university village of Karuizawa, Nagano Prefecture and spends days of confession. By that reason, Tanabe wrote “*Philosophy as Metanoetics*”. Then he published “*Existenz, Love and Praxis*”<sup>11</sup>, “*The Demonstratio of Christianity*” and others. To stay at a villa is same as Heidegger. Firstly he stays with his weak wife, Chiyo, at a villa. Soon Chiyo died. Before death, Chiyo communicated with writer Yaeko Nogami who lived near Tanabe’s villa and lost her husband. After the death of Chiyo, Tanabe communicated with Yaeko. When she stayed at Karuizawa, they visited each others villas. When Yaeko stayed in Tokyo, they sent letters to each other. When Chiyo was alive, Tanabe’s feelings were very complicated. It is said that Tanabe threw away into the garden a small Japanese table when he did not like the cooking and prohibited to cook foods that he did not like.

He was a hot-tempered person. It seems that Chiyo experienced fear every day. Though Tanabe was against the remarriage of Nishida, he was tolerant to keep company with Yaeko. He realized romantic friendship with Yaeko. Their letters are published as “*Hajime Tanabe and Yaeko Nogami Collection of exchanged letters*” (Iwanami Shoten, 2002, Tokyo). The philosophy of Tanabe and his life are also explained by my ‘principle of nothingness and love’, nothingness → infinity → eternity → transcendent-being → love.

Firstly, I researches “*The Logic of Species*” that is the formation of the philosophy of Tanabe.

## 2. “*The Logic of Species and the World-Scheme*”

At a glance, what is species? Is that of biology or plants? Everybody thinks so. What kind of logic do species have? Here, Aristotle’s words help our comprehension. That is ‘Human is a social animal (zoon politikon)’. Tanabe succeeds to the notion of nothingness but does not include pure experience. As pure experience is only individual experience, it lacks sociality. Therefore, he criticized pure experience. Tanabe focuses human on social existence rather than individual experience. He continues to think of species, races and countries. There is the positive attitude of Tanabe that he wants to transcend the philosophy of Nishida. The first idem of this book is ‘Logic of social existence – philosophical sociological essay’ which expresses the essence of his intention. At the same time, if man remembers Aristotle’s words, he can understand the meaning of species easily.

The content is as follows:

- (1) Necessity of philosophical sociology – impossibility of understanding by logic of speciality and universality – neglect of ‘species’ by sociology of Auguste Comte and anthropology of ‘rational human’;

<sup>11</sup> Hajime Tanabe, “*Existenz, Love and Praxis*” Cikum Shobo, Tokyo, 1947, I sketch it “*Existenz*”.

- (2) Development of logic of social existence – mutual logic of I and you – dialectical logic of I-you-he – logic of species as absolute mediation;
- (3) Two kinds of social theories of Bergson – cooperative society and interest society of Tönnies – understanding of social existence by logic of species;
- (4) Totemism as structure type of species cooperative society – logic of participation – species life will as subject of cooperative society – principle of individual realization – materialization of social interest;
- (5) Limitation of the logic of Aristotle – negative structure of individual – accident and freedom – will to power as subject of individual – limitation of Nietzsche;
- (6) Absolute negation of kind – logic of kind as the complete of logic of absolute mediation – meaning of ‘human’ – kind mediation of country – logic of adaptation and salvation will – religious opportunity of country;
- (7) Signification of contract theory – country and law – ethics theory of Hegel – humanity morality and state – morality and philosophy as synthesis of religion and sciences.

The mentioned items above constitute an outline of the logic of species. It seems like a condensed version of the philosophy of Tanabe. Dialectical logic, absolute mediation, Bergson, Aristotle, human, Hegel, synthesis of religions and sciences are seen in the books of Tanabe. These are keywords of the philosophy of Tanabe. But the relation of species and totemism is not explained well. The essence is that totem is control power as the symbol of the tribe or race that are the smallest groups. That is universal power in human smallest groups. Here Tanabe preaches that an individual does not exist only as one person, he exists in species, races. And species does not exist without an individual, it depends on individuals. Further, species does not exist by itself but co-exist with other races and countries in the world. In conclusion, Tanabe admits the will to power of Nietzsche but finally he preaches that individual and species should submit to the country.

Well, the problem is the next part of ‘The Logic of Species and the World-Scheme – Way to the philosophy of absolute mediation’. Why on earth, what is the world-scheme? The logic of social existence is clear comparatively. It is represented by the expression of dialectical interdependent relations of individuals, species and countries. Why one does need the notion of the world-scheme? It is because that, as Tanabe criticizes pure experience of Nishida, automatically it means the negation of Baho (Place, Topos) of Nishida, he needs to explain the world structure instead of pure experience. At once, Kant thought of notion-schema-perception and then he made the notion structure of the world. Then he could make the world structure to enter the function of scheme between perception and notion. Tanabe takes the method and invents the world-scheme as he describes world construction and structure. But he clearly distinguishes notion and perception, the theory of perception of Kant and Tanabe fails. The failure is that they make an oversight that notion and perception are

not separated. When one perceives something, memory is functioning always. This is the dualism problem. When one sits ‘Zazen’, one is only seeing the wall, that is pure experience, he is working to keep his posture in his thought. He is thinking out of desire. Therefore, the critic of pure experience by Tanabe is not perfect but partial. At that time, the unity of time and space was already demonstrated by the theory of relativity by Einstein. From that point, Tanabe develops the theory of the world-scheme by using the traditional notion of philosophy. The thought of unity of time and space is different from Kant.

Time and space are negatively confronting and they need their opportunity one another. Kant moves between both opportunities in epistemology of nature cognition. [“*The Logic of Species*”, pp. 310-311]

Kant describes the world by the spatializing time. It means that it is abstract of the world and falls into idealism. Space and time are mutually indispensable opportunities of existence.

The perception cannot be justified without the dialectical subjectivity of the world-scheme that is object-mediated with body and that denies and immediately affirms the spatially external base. In modern epistemology, space is simply attributed to the objective existence of the external world, while the time is related to the subject as related to the insider. Thus the epistemology separates the space from the time and leads to confront the objective and the subjective without mediation. It is necessary to say that modern epistemology made the position where it was impossible to solve the problem from the beginning. [“*The Logic of Species*”, 318-319]

Here, Tanabe clearly points out the limitations of the traditional Cartesian and Kant dualism and demonstrates that the world-scheme is based on physicality.

Logic of Species makes itself the world theory philosophy by the mediation of the world-scheme. This is Weltphilosophie which stands in the diametrical opposition to that position which Lebensphilosophie takes as non-logical self-reflective interpretation. The logical character of absolute mediation integrates the contradictory development and cyclic unification of the world in absolute negative nothingness, and makes one be self-conscious of the world as a unification of dynamics and stasis. This is nothing but Welt dialektik. [“*The Logic of Species*”, p. 332]

Therefore this description of the world structure is different from Kant. The typical example is the development of historical time which will be dealt with later in “*Fundamental Problem of Philosophy*”<sup>12</sup>. Tanabe develops a dynamic historical time

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<sup>12</sup> Hajime Tanabe, “*Fundamental Problem of Philosophy*”, *Tanabe Hajime Philosophy Selection III*, Iwanami Shoten, Tokyo, 2010.

theory that spirally expands history and time development. It is understood in a space-time unifying manner. “*The Logic of Species*” [p. 383] is foreshadowed by the expression ‘relationship of spiral cyclical rising reification’. Tanabe’s logic of species is constructed through the controversy with his contemporary philosopher Satomi Takahashi and revised later on: An attempt to clarify the meaning of the logic of species and The dialectic as the logic of species.

It is an extremely innovative and creative idea, and Tanabe matches the dialectical interdependence of concept-world scheme-intuition (perception) with the dialectical interdependence of kind-species-individual. And from the dialectic of species of the social existence theory, he establishes absolute dialectic to allow general recognition.

For absolute dialectic, the world-scheme is an essential function. This concept makes it possible to describe the world. At the same time, he effectively incorporates the theory of movement and change of Aristotle in this world structure and description.

That is movement from the state of *dynamis* to *entelecheia*. This is an effective principle that can explain self-identity of absolute contradictory of Nishida. Child is changing and becoming youth and adult. In the process, there are always negations. The child changes to youth while negating to be a child. The child is also an active youth and adult.

Tanabe writes this as follows:

His theory of movement breaks the frame of identity logic and demands the logic of dialectics and it is the kind of species and the formalization of the material in a more thorough behavioral transformation than in Hegel. It must be understood that this cannot be simply understood from the standpoint of the identity logic as *entelecheia* of *dynamis*. It must be an absolute negative unit subject of the self-negative species substrate.” [“*The Logic of Species*”. p. 389]

Tanabe liked Hegel and Aristotle but in important places he always used the theory of Aristotle and integrated it to his own theory. Although the demonstration of the unity of time and space is also conducted from Tanabe’s point of view, it seems that the natural concept of Aristotle is based on that foundation. Nature of Aristotle is the ‘principle of change movement itself’, ‘it is alive, living motion generation and change’ in “*Fundamental Problem of Philosophy*” later. The whole nature also says that the principle of the movement change generation is contained in oneself biologically. It is ‘the flow of life that, as the author, I state. It is the Way and Great in ancient China. As the Way is beyond words, it is called nothingness. I named it nothingness as reality. If one grasps it by the physics method, it is found as atom, quark, neutrino and Higgs boson. The procedure continues as far as physics exists. Tanabe criticized pure experience of Nishida but understood and accepted that ‘the flow of life’ was ‘the principle of biological movement change generation’. This principle of Aristotle was firmly inherited. Symbolically, the species is developed with the social animals of Aristotle and the consequences are as follows:

From Plato, Aristotle to Hegel, in the sense that the existence of an individual is considered complete in a nation, existence must be an existence in a nation. That must be a consequence of the ontology of world existence. [*The Logic of Species*”, p. 303]

When it was time to publish this “*The Logic of Species*” in 1934-1936, it was time for Japan to strengthen the nationalist system and the militarist system. His doctrine that individual should sacrifice for the nation was misunderstood. He preached the non-expansion of war, the need for defense, the way of the state and the individual and the freedom of individual, his idea ‘to live after death’ was used by the military system. As mentioned above, after preaching students to serve in the military service to the state, in 1943 the draft of student began and approximately 100,000 students entered the army until the end of the war.

One of Tanabe’s students who was mobilized, Isaku Yanaihara<sup>13</sup>, served in the navy. He wrote a letter to Tanabe as follows; “I cannot kill anyone”. The response of Tanabe was “You must kill people while dropping tears.” Having received this, Yanaihara will call the philosophy of Tanabe ‘philosophy of the battlefield’<sup>14</sup> in later years.

“The battlefield was certainly the best training place for Tanabe philosophy. Teaching of teacher Tanabe last years was, so to speak, a philosophy for those who were dying on the battlefield.” It was called ‘the philosophy of the battlefield’ by his disciple and Tanabe received a fatal evaluation. Yanaihara miraculously survived the war (at that time the Navy’s death rate was over 50%). To Yanaihara who lost everything, Tanabe took care of him and offered him the post of Hosei University lecturer. He was ruthless to beloved disciple on the battlefield but after the disciple return, he had mutual respect. This is duality of Tanabe. Or it can be said that it is a change of denial of denial. Yanaihara later thanked Tanabe for giving him a job. Yanaihara and several other disciples returned. But Tanabe regrets his philosophy of the battlefield with the death of many students, members and the general public. The expression of that is “*Philosophy as Metanoetics*”. What kind of work is it?

### 3. “*Philosophy as Metanoetics*” – infinite forgiveness, desire for mercy and love

His own philosophical book stirred battle of Japan in World War II. An estimated 100,000 college students have participated in the war and it is said that 3.1million people have died in Japan. It is the philosophy of Tanabe to support or lead the idea of this war. Tanabe experienced nothingness as death, seeing millions of war dead. It is the second time of nothingness in the life of Tanabe. By this reason, he wrote “*Philosophy as Metanoetics*”. In the beginning, his distress is noted:

<sup>13</sup> Isaku Yanaihara, later professor of Hosei University, He is the son of Tadao Yanaihara who criticized the militaristic policy at that time and was dismissed from Tokyo University. The lecture ‘Death and Life’ of Tanabe in Kyoto University for the students is recorded in Completed books of Hajime Tanabe Volume 8 pp. 245–262.

<sup>14</sup> Masato Goda “*Hajime Tanabe and Heidegger*”, PHP Shinsho, Tokyo, 2013, p. 43.

...I am not qualified to engage in philosophy. Further I am not convinced to lead a person as a philosophical teacher. I was questioning whether I should abolish philosophies and resign as a philosophical teacher. I spend my days suffering from these many layers of internal and external suffering. I feel that my mind is no longer exhausted and philosophical work should not be done by the low-weight people like me. I had no choice but to fall in despair. [*Metanoetics*, p. 36]

Tanabe, who questions himself for the huge responsibility that stirred the war, has not been qualified as a philosopher. At that time he encountered nothingness as a state of despair. From that regret, he wrote this book. Conversely, it is a desire for infinite forgiveness, mercy and love for war responsibility. In the opinion of Tanabe, according to European philosophy, “*Confession*” of Augustine is the foundation and in modern time Kierkegaard applies.

The existent philosophy of Kierkegaard is not necessarily a failure even if it is a development of the way of repentance. [*Metanoetics* , p. 89]

And in religion, he asks Shinran, the founder of Jōdo Shinshū. “Shinran is a teacher of my way of repentance.” (*Metanoetics* p. 90)

But the reason why he chooses Shiran as a teacher and the process of decision in this book are not clear. And he is not a believer of Shinran.

I am not a believer of Jōdo Shinshū nor a Christian believer. I am still a philosopher. [*Metanoetics*, p. 448].

In other words, he knew Zen Buddhism to reach Satori by oneself. But he could not solve the problem by himself, he was a philosopher under Shinran. There are neither existent encounter with a priest of Jōdo Shinshū nor a guidance of a priest. If one wants to search another power of Buddhism, there is the Jōdo (Pure Land) sect of Hōnen or the Nichiren sect of singing Daimoku. We can understand that it is impossible to overcome the regret by self-help. However, the teaching of Shinran seems to be sudden. Aiming to overcome the philosophy of Nishida, Tanabe leans to Shinran that Nishida also leaned to. Isn't this a follow-up to Nishida? In a short time, at a stretch, he wrote it on the basis of the advice of the disciple of Jōdo Shinshū, Yoshinori Takeuchi<sup>15</sup>. He develops the thorough confession, the way, significance of the way of repentance, absolute criticism, historicity, comparison between the way of repentance and freedom and explication of “*Kyōgyōshinshō*” that is sutra of the Pure Land sect. The amount of *Metanoetics*, over 440 pages, is substantial. However, it is written with strong passion and lowering oneself as ‘fool mediocre person’. But making this self-low is, conversely, ‘hail man ship’ as it is said in Buddhism. May this be the overturn

<sup>15</sup> Prof. Makoto Ozaki pointed it out. Yoshinori Takeuchi was a disciple of Tanabe. Later he was a professor of Kyoto University.

of pride? I cannot move forward, saying I am no, I am no. He does not do any social work because he is in a mountain villa. This is my first impression. Second impression is that the object of confession is unclear.

Augustine and Kierkegaard both confess for God, Jesus Christ. Tanabe tries to receive the teaching of Shinran but he does not entirely believe. He has not made Buddha a confession. When one wants to forgive, there is always someone to forgive. Because the essential partner is lacking what he wants from now on does not appear. Though he omits myths as it is non-scientific, he used the myth of Hōzō Bosatsu as transcendent-being in “*Kyōgyōshinshō*”. This is Tanabe’s complete contradiction, excluding mythology. So he neither hits the reader’s heart nor calls excitement from the view point of believer. Similarly, reflections are repeated many times. ‘Death and Life’ is this repetition. And, decisively, Tanabe who insists on absolute criticism does not review Shinran, criticism of Jōdo Shinshū and dialectical examination. Tanabe lacks spirit of criticism for Jōdo Shinshū. Through confession, he preaches his own philosophical defense theory. Still, there is something to learn. It is an empathy for Nietzsche and the conceptual use of nothingness in physics, synthesis of the theory of relativity and quantum theory. It is the focus on these two points.

For Tanabe who has studied the philosophy of mathematics and science, Nietzsche was an emotional, illogical, opposite-polar philosopher and unthinkable thinker. However, Tanabe encounters failure and nothingness. After entering the way of repentance, he will be able to understand strangely and feel sympathy. It is said that he comes to be struck again.

It is no doubt that the poet’s passion underpins the thinking of Nietzsche. But it is not the content of the sense, but it is a deep interpretation of the life experience. Even those who cannot understand the prophetic genius, like me, cannot but be beaten by his sincerity...Nietzsche was the last philosopher that I cannot understand. The reason is that the characteristic is quite opposite. As I enter the way of confession, it seems that my understanding of him will increase by a certain amount from before. I feel in sympathy with him. [*Metanoetics*, p. 190]

Tanabe is thorough and logical and by opposition Nietzsche is emotional and illogical. But they are common in all denials. Nietzsche completely denied God and the traditional value of Europe. This denial is the same with Tanabe. The ultimate of denial is indeterminate nothingness which can be positive or negative. In other words, it is the opposite agreement (coincidentia oppositorum) of Nicholas Cusanus. Nietzsche denied God but the ultimate is transcendent-being (Zarathustra) and in the later years Jesus Christ. Such reversal is also acknowledged by Tanabe. “Absolute denial can be absolute affirmation as a denial of denial” (*Metanoetics*, p. 186). Nietzsche and Tanabe are opposite in logical character. But they are common from the view point of the principle of nothingness and love.

However, Tanabe is a fool and a mediocre person. On the other hand, ‘Superman’ of Nietzsche is a noble ideal that appears after a fallen human being and is a human elite. Of course, Tanabe points out a problem. It is the destruction of the super humans

if these super humans fight against each other aiming for confrontation and control. The generation of the super human himself presupposes the theory of evolution, making it a bad abuse of scientificism. In addition, the theory of the eternal recurrence is also a product of natural scientific abstract thought that neglects the mediation deepening of the mind. However, the burden of life and all trials will be overcome by the attitude to survive eternal difficulty with will to power and love of destiny. And it makes us happy.

Our present is thus filled with the joy of past resolutions and the hope of the future creation. Then the fullness of the hopes and joy makes it possible to take over the pressure of any past as an expedient of tension. [Metanoetics, p. 196]

It is at the heart of religious liberation where the will of wise man belongs. Therefore, although it is not an area that extends to fool mediocre Tanabe, it is possible to enjoy the relief and salvation of such saints. At that time, it is possible to understand conversion of the negative and affirmative of pressure and liberation of eternal return. Sincere heart of Nietzsche touched this turning point. At that time, the noble heart that stands behind his words, claiming anti-moralism, shows a pure figure. Hardship of Nietzsche brings him closer to the realm of the saints.” [Metanoetics, p. 199]

From the point of saint, Tanabe projects Zarathustra to Bosatsu in Buddhism. That is a bridge between human and superman. This is a correspondence, human-Bosatsu-Buddha (Satori) and human-Zarathustra-Superman.

I think that he was a saint who preached the gospel of hardship to strengthen humanity by giving up sympathy to weak human beings...Though Nietzsche was essentially a saint, he was actually an imperfect man as a limited man. Even he was not actually a saint but in a possible state (dynamis)... [Metanoetics, pp, 201-202]

And Tanabe feels immensely deep respect and love. Through the way of repentance *Metanoetics*, the heart and brain of Tanabe are broken. His motto is logic. But in life, logic is not all. There are so many things beyond our experience and words. That is nothingness. In the field, unity of opposite is realized. Tanabe stands by the point of Nietzsche. By this, Tanabe approaches my thought. Tanabe considers Nietzsche as ‘the saint who preached the gospel of hardships’ and ‘the saint as a possible state’ (*dynamis*). In my book “*Philosophy of Nothingness and Love*”, Chapter 7 ‘Nothingness of Nietzsche’, I referred to the strong denial of God by Nietzsche. But the ultimate of denial showed that he would affirm Jesus Christ and become a Christian. And Nietzsche will become an indirect evangelist of Christianity from God denial and atheist warlord. In Asia, where the foundation of Christianity is relatively thin, there are often cases where one learns Christianity through Nietzsche, one is interested in Christianity which Nietzsche has denied so much. The author learned Christianity widely and deeply through Nietzsche. Tanabe’s approach to Nietzsche supports my position. At that time, it also overlaps with “*A Memorandum on Mallarmé*” that argued

for nothingness in the later years. Further as Nietzsche started his study from Greek literature and tragedy, his notion of nature is near the view of organic nature and cosmology similar to that of the Biocosmological Association. He denied Christianity and all dualism of European philosophy. It means to return to original and organic nature and cosmos. I think this way.

The second point to learn from Tanabe is the way of repentance, *Metanoetics*, the synthesis of relativity and quantum theory. This is a subject of physics even after 60 years marking the death of Tanabe. Once I studied ‘A Proposal for a New Methodology of Theoretical Physics’ of Tanabe in an article by Prof. Makoto Ozaki ‘Toward the integration of Relativity and Quantum Theory’. In there, I realized the problem of the theory of relativity and quantum theory. Tanabe insisted that the use of the concept of nothingness is essential. I already described this in the former chapter. Although the paper by Tanabe was not successful, I published ‘On the synthesis of the theory of relativity and quantum theory’ with it as a hint. Presented at the World Congress of Philosophy in Korea August 2, 2008, still more it was published in English, French and Spanish (Finance and Management University of Warsaw), Russian (Russian Academy of Science) and Macedonian (Macedonia Philosophy Association). Further, it was published in the Elixir Journal (Copernics Research Institute in Poland, Georgetown University in the U.S. and Lund University in Sweden) as a physics paper. A paper of Tanabe opened my way. The precedent statement is written in this “*Philosophy Metanoetics*”. The deepening of remorse is directed from Shinran to single person and existence of Kierkegaard and the publication “*Existenz, Love and Praxis*”.

#### 4. “*Existenz, Love and Praxis*” – Theory of Kierkegaard

In this book, Kierkegaard is the leading role. The construction is as following:

- (1) Singularity of existence and sociality of nothingness
- (2) Cause of love and social practice
- (3) Platonism’s Self – Transcendence and Evangelical Faith

From the old “*The Logic of Species*”, it is a profound qualitative change. A deep existential thought is phenomenology of internality. As an introduction to the Kierkegaard philosophy, it is outstanding. Here, in addition to nothingness as negative word, nothingness as death is functioning. Tanabe is an introducer of Heidegger and a challenger of the philosophy of Heidegger, meanwhile he is also serious about Kierkegaard. Starting with the formation of an existential concept, incisiveness of Kierkegaard is highly valued as an independent person and a developer of qualitative dialectics. As Tanabe starts “*The Logic of Species*” in society, he denies pure experience of Nishida as the theory of personal bystanders. But in this book, Tanabe admires the singularity of Kierkegaard. This is an unbelievable shift. Probably he may have felt the guilt, weakness and darkness of himself through remorse. Kant and Hegel are the light of reason while Kierkegaard is the darkness. And the light is the turning point in place of the darkness [“*Existenz*”, p. 18]. The darkness is nothingness as lack of light. Nothingness is mystery of the ground of self where one comes from, one

cannot know where to go. Only in this darkness do humans know the light and grace of God. Tanabe who preached the absolute dialectic pays attention to the qualitative dialectic of Kierkegaard. It is the notion of three stages of famous existence. The first is an aesthetic stage which is immersed in pleasure just like the Bible prodigal son. This makes him tired, frustrated and despaired. Then he will live a serious and honest life from pleasure. It is a second and ethical stage. But the more one tries an honest life, the more one despairs the insufficiency of himself. To get rid of this despair, in the end, he needs a leap of faith and belief in death to Jesus Christ. That is the third stage of existence of Kierkegaard. Although these three stages are dialectics, they are qualitative dialectics because each stage is qualitatively different. Dialectics of Hegel is 'all and all' but dialectics of Kierkegaard is 'whether or not'. As Kierkegaard emphasizes qualitative differences, Tanabe now criticizes natural generation theory of Aristotle. The theory is the explication of evolution from dynamis to entelechia, from child to youth and adult. But Tanabe criticizes this theory as there is a lack of notion of existence. It is a transformation of Tanabe that has been favored by Aristotle until now. However, this view seems hasty. Aristotle is an orphaned child, experiencing nothingness of lack of his parents. There is no record of suffering. But in "*Poetics*", tragedy is made especially and "*Oedipus The King*" by Sophocles is the highest peak of art. This is a story in which King Oedipus who killed his father without knowing it discovered the fact that his wife was his mother. At that moment, he blinded himself and experienced darkness and nothingness. I also treated this tragedy in my book, "*Philosophy of Nothingness and Love*" Chapter 4, 'Nothingness of ancient Greeks'. Aristotle also intuited nothingness as existence from there. Also concerning his philia, because of his loneliness of sole existence he wanted true friendship and love. Returning to Tanabe's theory of Kierkegaard, Tanabe evaluates Kierkegaard as follows:

Kierkegaard is deeply troubled by his own guilt. And he is resurrected by the grace of the beloved God by discarding himself under guilt, anxiety, despair, suffering in eternal timeization that is realized in the moment of ripening in God. Further he was saved as an indirect contemporary disciple of God and Christ, as the existence who was made to share the hardship of the death and rebirth and purification and who was transformed into the teaching by imitating the teacher Christ. For the first time, he made it possible in the awareness raising issue of the formation in the position of the initiative to be thorough and the ground acquisition of the solution. [*"Existenz"*, p. 29]

However, existent philosophy of Kierkegaard lacks sociality. Kierkegaard had exchanges in the church but looking at the end, it cannot be said that it is social. Complementing this sociality is materialism and communism of Karl Marx. They are close in time. This compels the working class to change the real world. The method is the materialism dialectics in which the matter defines the spirit and dialectically transforms society. The dialectics is common to both. But the qualities of materialism dialectics and existential dialectics are different. It is impossible to unite both.

Existential dialectics is of great significance but it is not enough. So, in search of the original, sociality and historical Christianity other than Kierkegaard, Tanabe will publish “*The Demonstration of Christianity*”.

### 5. “*The Demonstration of Christianity*” – A proposal for Christianity

Here traditional Christianity is discussed. This includes Judaism, the Gospel, the prophets, Jesus Christ, the resurrection, the kingdom of God and the apocalypse of Paul. He referred to the Bible, Karl Barth, Georg Friedrich Eduard William Wrede and Albert Schweizer. As an impression, rather than thinking about the Bible itself, he tells the Bible theologically and philosophically based on the theology of Karl Barth. Normally, when talking about the Bible, it starts with “Genesis”, but Tanabe does not take “Genesis” as a mythological story. The prophets Isaiah and Jeremiah are outstanding in their writings. However, he does not take up the book of “*Ecclessia*” which starts with ‘Vanity! Vanity! All is vanity!’ That is most important in the Bible for Tanabe that preaches logic of nothingness. In addition, there is no Jewish history that is filled with human darkness and no mention of David who kills his son and Solomon’s life. He is detailed about the history of Catholicism and Luther, but the overall understanding of Christianity lacks balance. The resurrection of Christ is neither recognized as a myth nor is the apocalypse that argues for the end. In his book, there is a question ‘Jesus or Paul?’ In traditional Christianity, there is no such choice. It is only Jesus. Therefore, the understanding of Christianity of Tanabe is not orthodox. In “*The Demonstration of Christianity*”, apologetics are used in two meanings. One is the apology and defense of the problem within Christianity. It is an apostolic, subjective apologetic within Christianity. The other is Christianity and external consideration, reflection and objective apologetics. As Tanabe is not a perfect Christian, he discusses or criticizes Christianity from outside of Christianity, and he raises the stimulant of the second religious reformation. Since he is abundant in religious and academic knowledge, he opens the door of Christianity to people without faith. As stated in the introduction, “I am dedicated to the criticism of those who are interested in Christianity of the world.”, so declared Tanabe. At the end of this book, “May I also be a contribution to Christianity indirectly?”, so he wrote. In short, he is an indirect Christian evangelist. It is just my opinion that he opened the way of religious pluralism prior to John Hick, he disagreed.

### 6. About “*Introduction to Philosophy*”, “*Ontology of life or Dialectics of death?*”<sup>16</sup> and “*A Memorandum on Mallarmé*”

In the last year, Tanabe hid in Karuizawa but he gave philosophical lectures for teachers at his villa in Nagano Prefecture. The disciples edited and published them from Chikuma Shobo Publishing Company in Tokyo as “*Introduction to Philosophy*”. The difficult philosophy of Tanabe is clearly described and easy to understand. After the war with 250,000 copies sold, it became an exceptional best seller. In this book, the

<sup>16</sup> Hajime Tanabe, “*Ontology of life or the Dialectics of death*”, *Tanabe Hajime Philosophy Selection IV*, Iwanami Shoten, Tokyo, 2010.

development of the rising spiral shape of time and the ancient Greek view of organic nature is presupposed (this is the same view of nature as that of the Biocosmological Association).

He does not say the flow of life and nothingness as reality. However, he admits quantum theory, uncertainty principle and theory of relativity. Consequently he admits the flow of life, reality and nothingness as reality. Therefore, he could suggest that a function of nothingness is necessary in the synthesis of the theory of relativity and quantum theory.

“*Ontology of life or Dialectics of death?*” (1959) is the contributed memorial paper when Heidegger became 70. First it was written in Japanese. But later it was translated by disciple Prof. Kōichi Tujimura and others into German. There the long sentences of Tanabe are shortened in half. By that, as the essence appeared, the paper is clear. That is critics for Heidegger from the philosophy of Tanabe. European philosophy emphasizes philosophy of life. As Tanabe is anxious for the human destruction by the atomic bomb, he has a showdown with Heidegger from the view point of ‘Dialectics of death’. This is the essence of the philosophy of Tanabe.

“*A Memorandum on Mallarmé*” is the work of his last age. Tanabe already published the book on Valéry’s philosophy of art with the interest in the sensible works. Here, I will focus on the theory of Mallarmé. After the “*Philosophy as Metanoetics*” by the failure of responsibility of war, he approaches and feels to Nietzsche. When Nietzsche calls nothingness and nihilism in Germany, Mallarmé experienced vanity and nothingness in France. This is synchronous. The first poem is “Igitur” in Mallarmé works which is the name of the protagonist. The main character who lives in the castle hall goes to the basement (grave) where the bones of his ancestors are stored, being suffered and nullified. And he commits suicide by taking poison. Then the situation of the basement is described from the perspective of a transcendent personified shadow and night. In the text, words of nothingness, infinity and eternity are used. It seems that the application of my principle of nothingness and love is predicted. This book ends unfinished. Thirty or more years later, Mallarmé writes “Un coup de Dés jamais n’abolira le Hasard (A roll of the dice will never abolish chance)” which can be considered a complete poem of “Igitur”. It is a poem where a captain throws a dice from a wrecked ship. It is an act of expression of destiny love, accepting a loving destiny against severe destiny which can be both accidental and inevitable. Tanabe develops his own philosophical poetics about these development poems. That is the “*A Memorandum on Mallarmé*”.

At first glance, what did Tanabe want to say through this book? Did he want to explain nothingness of Mallarmé in the same age of Nietzsche? It looks like a mystery. However, as the origin of nothingness of Nietzsche came from the study of tragedy (*The Birth of Tragedy*, 1872) in ancient Greece, metaphysical poems of Mallarmé also are leading to Greece. It is my principle of nothingness and love to bridge it. The resource is Greece.

The view of nature lives in Tanabe. Tanabe approaches Aristotle in his depiction of human beings including nature. “*Poetics*” of Aristotle is theory of art and creation. Greek play is a synthesizing art, including poetry, music, decoration and theatre. So

“*Poetics*” of Aristotle simply goes beyond poetics. It is synthetic art and philosophical expression. Why do humans create art? It is said that it is the instinct of the person who imitates and learns. At first glance, artistic creation seems to be just a hobby. However, the motivation for creation does not end in the hobby dimension but is human instinct:

Speaking generally, poetry seems to owe its origin to two particular causes, both natural. From childhood men have an instinct for representation, and in this respect man differs from animals that he is far more imitative and learns his first lessons by representing things. And then there is the enjoyment people always get from representations... Learning things gives great pleasure not only to philosophers but also in the same way to all other men, though they share this pleasure only to a small degree.<sup>17</sup>

So, art is open to every human being. Extreme, but both hands are lame, some people paint pictures with their feet, others play the piano with one hand. Art is created from instinct, the flow of life. Tanabe and Nishida are no exceptions. Nishida began to make Waka (Japanese poems) when his eldest son died. Tanabe retired to Nagano Prefecture and sometimes started to write Waka. Tanabe finds the mystery of existence, darkness, and nothingness in the poems of Mallarmé. “*A Memorandum on Mallarmé*” comes out as the hero commits suicide. This is an encounter of nothingness as death and Tanabe feels an astonishing mystery in the poetry of Mallarmé and writes this memorandum. If I did not encounter “*Poetics*” of Aristotle, the memorandum would have ended with a mere bizarre, creepy and tasteless poetic evaluation. But Tanabe intuited nothingness here.

The intuition of this nothingness is similar to Aristotle. He makes the Greek tragedy the highest form of art, especially “*Oedipus The King*”. As for Oedipus, I also considered it in the ‘Ancient Greek Nothingness’ of “*Philosophy of Nothingness and love*”.

Oedipus who killed his father unintentionally, discovers that his mother is his own wife and blinded himself. He experiences darkness and nothingness. Same as Aristotle experiences nothingness, he is inspiring and impressed by darkness and nothingness. Therefore Aristotle makes tragedy the best form of art. Here the principle of nothingness and love transcends space-time functions.

## Conclusion

The philosophy of Tanabe that began in mathematics and science philosophy established its position in “*The Logic of Species*”. Tanabe who looked good experienced a frustration and encounter with nothingness. The fact is that it was the argument for the promotion of World War II. From that failure, Tanabe lived in secret

<sup>17</sup> Aristotle, “*The Poetics*”, The Loeb Classical Library, London William Heinemann LTD, Harvard University Press, 1927, pp.13-15. Masterpiece of the World, Chuokoronsha, Japanese, Tokyo, 1972, pp. 286-287.

at Karuizawa in Nagano Prefecture. He headed for a religious theory such as “*Philosophy as Metanoetics*” and “*The Demonstratio of Christianity*”. His religion was an undecided faith ‘neither Buddhism nor Christianity’. From a different point of view it prepared him for religious pluralism. The last year, while confronting Heidegger philosophy, goes to poetics and art. According to Aristotle, this is a human instinct.

The theory of Mallarmé of Tanabe is intuition of nothingness. After his wife’s death, Tanabe continues to interact with Yaeko Nogami, friend of his wife. Their correspondence now remains as a good collection of letters. It can be said that it is a crystal of love and friendship. This is mature love and friendship. Tanabe experiences through nothingness to love. Aristotle preaches *Philia*. Tanabe approaches Aristotle in poetry and continues to the philosophical intuition of nothingness through Aristotle and Mallarmé. In the past, the diagrams of Plato and Nishida, Aristotle and Tanabe were compared. But that was only the formal aspect. However, continued through poetry and art, Aristotle revived in modern Japan and Tanabe received life from ancient Greece. Tanabe’s poetics were not just hobbies. The principle of my nothingness and love further activated the philosophy of Tanabe and Aristotle. The research of Tanabe and Aristotle is on a new horizon.

Above, I have discussed the philosophy of Tanabe from my standpoint. From the perspective of experts of the philosopher Tanabe, the shortage and urgent conclusion may be disputed in various respects. Theories of Nishida, Hegel, Kant, Heidegger, atomic energy, religions and art are endless. It is also necessary to search for the exact and deep meaning behind the 15 texts of the Tanabe complete works. It will not end in 50 years. Tanabe’s writing is long, complex and difficult. So, yet, “*The Logic of Species*” has not been translated in English since the publication in 1935. It is also necessary for Tanabe and Japanese philosophy to spread to the world by simplifying and clarifying difficult philosophies. I raise it to the world as an essay on a research of the philosophy of Tanabe.

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