

Absolute Contradictory Self-Identity

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絶対矛盾的自己同一

— スティブン・ロフトとソヴァ・P. K. セルダによる訳 —

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現実の世界とは物と物との相働く世界でなければならない。現実の形は物と物との相互関係と考へられる、相働くことによって出来た結果と考へられる。併し物が働くと云ふことは、物が自己自身を否定することでなければならない、物といふものがなくなって行くことでなければならない。物と物とが相働くことによって一つの世界を形成すると云ふことは、逆に物が一つの世界の部分と考へられることでなければならない。例へば、物が空間に於て相働くと云ふことは、物が空間的といふことでなければならない。その極、物理的空間といふ如きものを考へれば、物力は空間的なものの変化とも考へられる。併し物が何処までも全体的一の部分として考へられると云ふことは、働く物といふものがなくなることであり、世界が静止的となることであり、現実といふものがなくなることである。現実の世界は何処までも多の一でなければならない、個物と個物との相互限定の世界でなければならない。故に私は現実の世界は絶対矛盾的自己同一といふのである。

キーワード 物、世界、相互限定、空間、絶対矛盾的自己同一
thing, world, mutual determination, space,
absolute contradictory self-identity

1

The actual¹ world must be a world in which things interact with things. The form of actuality can be thought to be the reciprocal interconnection of things, which is the result of their mutual interaction. However, for a thing to work it must negate its self; it must cease to be something called a thing. To say that things form a world through interaction means that things are considered parts of a single world. For example, for things to interact in space must mean that these things are spatial. At the extreme, if we think of something like physical space, then physical force can be thought of as a change in something spatial. However, to think of something thoroughly as a whole-one means that there is no longer something called a working thing, that the world is static, and that there is no longer any actuality. [8: 367]

2

Such a world must be a world that moves from something made to something making. It is not, as in conventional physics, a world formed by the reciprocal interaction of invariant atoms; that is, a world considered as the one of many.

If we think of it this way, the world is just a repetition of the same world. Nor can it be thought of as the development of the whole as a purposive world. If this were the case, then there would be no interaction of the individual with the individual. It must be a world that can be thought of neither as the one of many nor the many of one. It must be a world in which what is thoroughly given is given as something made, that is, dialectically given, moving from something made to something making in a self- negating manner.²

¹ Nishida distinguishes between “reality” [実在] and “actuality” [現実], mirroring Hegel’s distinction between *Realität* and *Wirklichkeit*.

² This is to show how to cite a long quotation.

It is not possible to think of something as a whole-one as a substrate at its bottom, nor is it possible to think of the individual many. The creative world that truly moves by itself as a phenomenon-*soku*-reality must be a world like the one described above.

Abbreviations

NKZ 西田幾多郎 Nishida Kitarō. 『西田幾多郎全集』 [The Complete Works of Nishida Kitarō]. 24 volumes. Tokyo: Iwanami Shoten, 2003-2009. Cited by volume and page number.

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