

A Comment on Professor Furukawa's speech

Tetsuro Nagaoka

The subject of this comment is pointing out the two problems of Shuzo Kuki's philosophy, which is able to be characterized by overcoming contingency. The first problem is the denial of the will, which is called Buddhist direction in "*Prpos Sur Le Temps*". Kuki tried to overcome contingency by undertaking contingency as "Fate" by myself, which is called Bushido direction. However, when it is obvious that there are limits to such attempts, because of the Nihilism, we need to go in Buddhist direction. The second is the relationship between "resignation" and the philosophy of beauty. Kuki explains "resignation" as the self-awareness of hopelessness in "*Nihon teki Seikaku*", however I don't know how Kuki developed it to "Necessity-Contingency". I think that Kuki tried to combine both of them in Kuki's aesthetic view of life.

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Syusuke Yamane

This short comment inspired by Professor Furukawa's speech shows a duplicity of the time theory of Kuki Shūzō as an extremely important problem. On the one hand, he considers "contingency" which occurs only in the present time to be the force which forms the universe. From this point of view, the present time and contingency mean "the production of reality", not "representation of reality", so something new and unexpected is created here. On the other hand, Kuki proposes the conception of "the time of transmigration", where the same event will be repeated eternally in exactly the same way. According to this notion, everything has already occurred so far and will occur time after time. Therefore, the present time is thought not to produce the real novelty. These two aspect, the present time as a source of novelty and the time of transmigration, are apparently inconsistent with each other. How can they coexist? What do they mean for human beings? Kuki's theory of time consists in this point.