

## Abstract

There is an interesting overlap between Heidegger and Nishida that has not gained attention in the literature. During the late 1920s, both philosophers looked to transcendental philosophy as a way to overcome the Western metaphysical tradition. Neither philosopher, however, simply accepted traditional forms of transcendental philosophy. Rather, both attempted to transform it from within. In this work, I aim to articulate the extent to which Heidegger and Nishida still worked within a traditional transcendental framework and also the ways in which they attempt to transform transcendental philosophy. I argue that while Heidegger's "hermeneutic" and Nishida's "chorological" (I employ this term from Plato's *chōra*) transformations have much in common, the latter is more radical than the former. Specifically, Nishida reveals the pre-reflective origin of transcendental reflection not in the pre-ontological understanding of Dasein but in the non-reflective experience completely devoid of the subject-object split: *the selfless experience of absolute nothingness*.