

For Nishida, substance is that which sees and knows itself by reflecting itself within itself, and in that sense it is that which transcends and envelops the 'I.' In terms of the subject–predicate relation in a subsumptive judgment, it is seen in the direction of the predicate. Accordingly, Nishida's criticism of Aristotle's notion of "substance" was that it fails to capture that which truly grounds judgments.

Nishida rephrases this criticism in the introduction to *Philosophical Essays III*: "Aristotle's logic was altogether subjective. However, we cannot think of the self with such logic. The self is not that which can be objectified. Yet we do think of the self. Here, there must be some different form of thought. I have called such form of thought, as opposed to Aristotle's logic, the predicate logic. The self as the unity of consciousness cannot be thought subjectively [i.e. as the grammatical subject] but rather it is thought as a place [*basho*], as the self-determination of the field of consciousness" (8, 255-256).

According to Nishida, the 'true I' or 'self' is that which infinitely reflects itself within itself or that which makes possible 'infinite being.' Put differently, it is not the act but that which sees the acts. Though it objectifies the self, it itself cannot be objectified; it is that which evades all conceptualization and cannot be determined as the (grammatical) subject. Nishida explains thus: "This thing [the true 'I'] cannot be said to be either the same or different, being or nothingness. It is that which cannot be determined by any logical form as such; it is rather the *basho* that makes possible such logical forms" (3, 419). It does not become the content of knowledge but it is the *basho* wherein knowledge is formed. If we attend to the subsumptive relation, it is the transcendent 'predicate plane' that is reached when one takes the relation to its limit – it is "that which can be predicate but never subject." It is itself something that never becomes the (grammatical) subject, i.e., never becomes the content of knowledge, and can only be grasped as *basho*.