The idea of basho came to Nishida when analyzing the notion of chôra as it appears in Plato’s Timaeus. Appearing as diametrically opposed to the Aristotelian substance (ousia), basho represents a new ontological category summarizing Nishida’s personal, Japanese version of the Western intuition. The notion appears first in the collection of essays From the Acting to the Seeing (1916). Basho is a place in which the objective world establishes itself. Through the notion of basho Nishida resolves the aporia of the co-existence of existence and essence. Reflecting all individuals and their mutually determining way-of-being within itself, basho is a place in which all living and non-living things come into being. It is a “place” of relational existence in which one perceives the idea of nothingness or emptiness. In his later work, Nishida sees basho also as a “place” of “history forming.” The “place” forms an historical world that is not biological or material, but cultural. Science can only “objectify” this world by discovering intellectual objects, i.e. by reducing the world to noemata. In basho the world self-determines itself as a socio-historical world, which always maintains an individual-general aspect. Nishida’s philosophy of basho suggests thus also a theory of culture. The notion of basho was adopted by some Western geographers as an alternative way of defining space, in particular by the French geographer Augustin Berque. (TBB)