

James W. Heisig — Publications & Other Academic Contributions 業績表

(Downloadable ・ ダウンロード可)

Books 著書

In the Wake of God. Privately circulated, Techny, IL, 1967. 316 pages.

El cuento detrás del cuento: un ensayo sobre psique y mito. Introducción de Cecilio de Lora. (Buenos Aires: Editorial Guadalupe, 1976). 108 pages.

Adventures in Kanji-Land (Nagoya, Nanzan University, 1977), 400 pages.

Imago Dei: A Study of C. G. Jung's Psychology of Religion (London and Lewisburg: Bucknell University Press, 1979, 1983), 263 pages.

JAPANESE TRANSLATION: 『ユングの宗教心理学』, trans. by 渡辺学 Watanabe Manabu and 瀬瀬康兵 Kōketsu Kōhei. (Tokyo: Shunjūsha, 1985, 1986), 337 pages. With a new Foreword.

Remembering the Kanji I: A Complete Course on How Not to Forget the Meaning and Writing of Japanese Characters (Tokyo: Japan Publications Trading Co., 1985; 5th ed.; 24th printing, 2008), 495 pages.

6TH EDITION: (Honolulu: University of Hawai'i Press, 2011; 8th printing, 2022), 496 pages.

FRENCH ADAPTATION: Yves Maniette, *Les kanji dans la tête. Apprendre à ne pas oublier le sens et l'écriture des caractères japonais* (Gramagraf SCCL, 1998), 581 pages. 2nd printing, 2005.

2ND EDITION: (Tokyo: 2019), 504 pages.

SPANISH ADAPTATION: (with Marc Bernabé and Verónica Calafell). *Kanji para recordar: Curso mnemotécnico para el aprendizaje de la escritura y el significado de los caracteres japoneses* (Barcelona: Editorial Herder, 2001; 2^d edition, 3rd printing; 3rd edition, 2014). 534 pages.

GERMAN ADAPTATION: (with Robert Rauther). *Die Kanji lernen und behalten 1. Bedeutung und Schreibweise der japanischen Schriftzeichen* (Frankfurt am Main: Vittorio Klostermann Verlag, 3rd printing, 2009), 512 pages.

NEUE FOLGE: (Frankfurt am Main: Vittorio Klostermann Verlag, 2012), 539 pages.

DUTCH ADAPTATION: (with Sarah Van Camp). *Kanji. Snel Japans leren schrijven en onthouden door de kracht van verbeelding* (Antwerpen: Garant, 2010), 496 pages.

HUNGARIAN ADAPTATION: (with Rácz Zoltán). *Megjegyezhető kanzsik, Első kötet. A japán írásjegyek jelentése és írásmódja*. (Budapest: Shirokuma, 2011), 502 pages.

POLISH ADAPTATION: (with Marcin Sudara). *Kanji. Kurs skutecznego zapamiętywania znaków japońskich* (Poznań: Nowela, 2014), 504 pages.

PORTUGUESE ADAPTATION: (with Rafael Shoji). *Kanji. Imaginar para aprender. Um Curso Completo para a Memorização da Escrita e Significado dos Caracteres Japoneses* (São Paulo: Kasina/Nanzan, 2015), 522 pages.

ITALIAN ADAPTATION: (with Anna Ruggeri). *Per ricordare i kanji. Corso mnemonico per l'apprendimento veloce di scrittura e significato dei caratteri giapponesi* (Nagoya: Nanzan, 2015), 504 pages.

HEBREW ADAPTATION: (with Erez Volk). סינימסה לש תועמשהו ביתכה דומילל מלש סרוק :ת דעו אמ יגנאק [Kanji from Aleph to Tav: A complete course for learning the writing and meaning of Japanese Characters] (Tel Aviv: MeMo Books, 2019), 477 pages.

SWEDISH ADAPTATION: (with Ola Feurst). *Att minnas kanji, vol. 1: De japanska skrivtecknens skrivning och betydelse* (Nagoya: Nanzan, 2021), 534 pages.

Remembering the Kanji II: A Systematic Guide to Reading Japanese Characters (Tokyo: Japan Publications Trading Co., 1987; 3rd ed.; 13th printing, 2008), 395 pages.

- 3RD EDITION: (Honolulu: University of Hawai'i Press, 2008), v+397 pages. 13th printing.
- 4TH EDITION: (Honolulu: University of Hawai'i Press, 2012), v+401 pages. 2nd printing.
- SPANISH ADAPTATION: (with Marc Bernabé and Verònica Calafell). *Kanji para recordar II: Guía sistemática para la lectura de los caracteres japoneses* (Barcelona: Herder, 2004), 392 pages.
- GERMAN ADAPTATION: (with Robert Rauther). *Die Kanji lernen und behalten II. Systematische Anleitung zu den Lesungen der japanischen Schriftzeichen*, Neue Folge (Frankfurt am Main: Vittorio Klostermann Verlag, 2006), 400 pages.
- NEUE FOLGE: (Frankfurt am Main: Vittorio Klostermann Verlag, 2013), 417 pages.
- HUNGARIAN ADAPTATION: (with Rácz Zoltán). *Megjegyezhető kandzsik, Második Első. Útmutató a japán írásjegyek olvasataihoz.* (Budapest: Shirokuma, 2018), 405 pages.
- Remembering the Hiragana: A Complete Course on How to Teach Yourself the Japanese Syllabary in 3 Hours* (Tokyo: Japan Publications Trading Co., 1987; 10th printing, 1999), 75 pages.
- Remembering the Kanji III: Writing and Reading Japanese Characters for Upper-Level Proficiency* (Tokyo: Japan Publications Trading Co., 1994; 2nd ed., 3rd printing, 2008), vi+430 pages. (1st edition co-authored with Tanya Sienko)
- 2ND EDITION: (Honolulu: University of Hawai'i Press, 2008), vi+430 pages.
- 3RD EDITION: (Honolulu: University of Hawai'i Press, 2013), vi+360 pages.
- GERMAN ADAPTATION: (with Robert Rauther). *Die Kanji lernen und behalten III: Schriftzeichen für den fortgeschrittenen Gebrauch* (Frankfurt: Klostermann Verlag, 2013), 360 pages.
- SPANISH ADAPTATION: (with Marc Bernabé and Alfredo Soro). *Kanji para recordar III: Curso avanzado de escritura y lectura de caracteres japoneses* (Barcelona: Herder, 2021), 362 pages.
- Remembering the Kana: A Guide to Reading and Writing the Japanese Syllabaries in 3 hours each* [Combined edition] (Tokyo: Japan Publications Trading Co., 2001; 2nd ed., 2nd printing, 2005), 155 pages.
- 3RD EDITION: (Honolulu: University of Hawai'i Press, 2007; 4th printing, 2015), 155 pages.
- SPANISH ADAPTATION: (with Marc Bernabé and Verònica Calafell). *Kana para recordar: Curso mnemoténico para el aprendizaje de los silabarios japoneses* (Barcelona: Editorial Herder, 2003; 3rd printing, 2008). 160 pages.
- GERMAN ADAPTATION: (with Klaus Gresbrand). *Die Kana lernen und behalten. Die japanische Silbenschrift lesen und schreiben in je drei Stunden* (Frankfurt am Main: Vittorio Klostermann Verlag, 2009, 3rd printing), 160 pages.
- DUTCH ADAPTATION: (with Sarah Van Camp). *Kana. Snel Japans leren lezen en schrijven* (Antwerpen: Garant, 2009), 140 pages.
- FRENCH ADAPTATION: Yves Maniette, *Les Kanas au bout des doigts. Apprendre l'écriture des hiraganas et katakanas en deux fois trois heures* (Tokyo: 2020), 152 pages
- Filósofos de la nada: Un ensayo sobre la escuela de Kioto* (Barcelona: Editorial Herder, 2002). 464 pages.
- ENGLISH TRANSLATION: *Philosophers of Nothingness: An Essay on the Kyoto School* (Honolulu: University of Hawai'i Press, 2001; 2nd printing, 2004). xii+380 pages.
- ROMANIAN TRANSLATION: (trad. N. I. Maris și Mona Mamulea). *Scoala filosofica de la Kyoto* (Bucharest: Editura Merc Serv, 2003). xi+396 pages.
- ITALIAN TRANSLATION: (trad. a cura di Enrico Fongaro, Carlo Saviani e Tiziano Tosolini). *Filosofi del nulla* (Palermo: L'Epos, 2007). 821 pages.
- ITALIAN REPRINT: (Nagoya: Chisokudō Publications, 2016). 524 pages.
- BOSNIAN TRANSLATION: (trad. Nevad Katehran). *Filozofi ništavila: Esej o Kyoto školi* (Sarajevo: Kult-B, 2007). 428 pages, with a new Preface (13–19).
- FRENCH TRANSLATION: (trans. Bernard Stevens, Jacynthe Tremblay, Sylvain Isaac). *Les philosophes du néant: Un essai sur l'école de Kyoto* (Paris: "Éditions du Cerf, 2008), 481 pages.

Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age (New York: Crossroad, 2003). iv+216 pages.

ROMANIAN TRANSLATION: (trad. N. I. Maris și Mona Mamulea). *Dialoguri la câțiva centimetri deasupra pământului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 220 pages.

PORTUGUESE TRANSLATION: (trad. de Maria Cecília Campello). *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 219 pages.

SPANISH TRANSLATION: (trad. de Raquel Bouso García). *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004). 271 pages.

El gemelo de Jesús: Un alumbramiento al budismo. (Barcelona: Herder Editorial, 2007). 219 pages.

ITALIAN TRANSLATION: (trad. a cura di Carlo Saviani). *Il gemello di Gesù: Commento al Vangelo di Tommaso* (Napoli: Il Pozzo di Giacobbe, 2007). 180 pages.

ENGLISH TRANSLATION: *Jesus' Twin: A Commentary on the Gospel of Thomas* (New York: Crossroad, 2015), 143 pages.

Nothingness and Desire: An East-West Philosophical Antiphony (Honolulu: University of Hawai'i Press, June, 2013), 200 pages.

ITALIAN TRANSLATION: (trad. a cura di Carlo Saviani). *Il nulla e il desiderio* (Milano: Mimesis, 2014), 191 pages.

Much Ado about Nothingness: Essays on Nishida and Tanabe (Nagoya: Nanzan, 2015; Chisokudō Publications, 2016), 434 pages.

Of Gods and Minds: In Search of a Theological Commons (Nagoya: Chisokudō Publications, 2019), 212 pages.

ITALIAN TRANSLATION: (trad. a cura di Carlo Saviani). *Gli dei e la mente. Alla ricerca di risorse comuni teologiche* (Nagoya: Chisokudō Publications, 2020), 230 pages.

In Praise of Civility [Eugene, OR: Wipf and Stock, 2022], 130 pages.

SPANISH TRANSLATION: *En busca de la bondad colectiva: Elogio de la civilidad* (Barcelona: Herder Editorial, 2023) [in printing]

Books (editor) 編集

Japanese Philosophy Abroad (Nagoya: Nanzan Institute for Religion and Culture, 2004, 2015; Chisokudō Publications, 2023). x+304 pages. With a "Foreword," vii–ix.

BOSNIAN TRANSLATION (partial): *Dialog: Časopis za filozofska i društvena pitanja* (Sarajevo), 2006/3–4: 117–158.

JAPANESE TRANSLATION: 『日本哲学の国際性: 海外における受容と展望』 (Kyoto: Sekaishisōsha, 2006). 342+ix pages.

Frontiers of Japanese Philosophy (Nagoya: Nanzan Institute for Religion and Culture, 2006; Chisokudō Publications, 2023). xii+313 pages. With a Foreword, xi–xii.

Books (co-author) 共著

(with 村上兵衛 Murakami Hyōei, 羽澄英治 Hazumi Eiji, and 伊藤一男 Itō Kazuo), 『米大陸における日本文化の普及方法の研究』 [*Methods of disseminating Japanese culture in the Americas*] (Tokyo: NIRA Output, 1981), 183 pages.

(with Helmut Morsbach and Kurebayashi Kazue), *Remembering the Katakana, with a supplement on Learning How to Remember* (Tokyo: Japan Publication Trading Co., 1990), 83 pages. 5th printing, 1996.

- (with Timothy W. Richardson). *Remembering Traditional Hanzi: How Not to Forget the Meaning and Writing of Chinese Characters*, Book 1 (Honolulu: University of Hawai'i Press, 2008), 433 pages.
- (with Timothy W. Richardson). *Remembering Simplified Hanzi: How Not to Forget the Meaning and Writing of Chinese Characters*, Book 1 (Honolulu: University of Hawai'i Press, 2008), 424 pages.
- (with Timothy W. Richardson and Robert Rauther. *Vereinfachte Hanzi lernen und behalten. Bedeutung und Schreibweise der häufigsten chinesischen Schriftzeichen 1* (Frankfurt: Klostermann Verlag, 2009), 471 pages.
- (with Timothy W. Richardson, Marc Bernabé and Verònica Calafell). *Hanzi para recordar. Chino simplificado, Libro 1* (Barcelona: Herder Editorial, 2009), 457 pages.
- (with Timothy W. Richardson, Marc Bernabé and Verònica Calafell). *Hanzi para recordar. Chino tradicional, Libro 1* (Barcelona: Herder Editorial, 2009), 464 pages.
- (with Timothy W. Richardson and Robert Rauther). *Traditionelle Hanzi lernen und behalten. Bedeutung und Schreibweise der häufigsten chinesischen Schriftzeichen 1* (Frankfurt: Klostermann Verlag, 2010), 478 pages.
- (with Timothy W. Richardson). *Remembering Traditional Hanzi: How Not to Forget the Meaning and Writing of Chinese Characters*, Book 2 (Honolulu: University of Hawai'i Press, 2012), v + 329 pages.
- (with Timothy W. Richardson). *Remembering Simplified Hanzi: How Not to Forget the Meaning and Writing of Chinese Characters*, Book 2 (Honolulu: University of Hawai'i Press, 2012), v + 329 pages.
- (with Marcin Sudara). *Kanji – Tom 1: Kurs skutecznego zapamiętywania znaków japońskich* (Poznań: Nowela, 2014), 503 pages.
- (with Timothy W. Richardson, Marc Bernabé and Verònica Calafell). *Hanzi para recordar. Chino simplificado, Libro 2* (Barcelona: Herder Editorial, 2014), 337 pages.
- (with Timothy W. Richardson, Marc Bernabé and Verònica Calafell). *Hanzi para recordar. Chino tradicional, Libro 2* (Barcelona: Herder Editorial, 2014), 340 pages.
- (with Timothy W. Richardson and Robert Rauther). *Vereinfachte Hanzi lernen und behalten. Bedeutung und Schreibweise der häufigsten chinesischen Schriftzeichen 2* (Frankfurt: Klostermann Verlag, 2023), 334 pages.

Book (co-editor) 共編

- (with Minoru Kiyota, Byron Earhart, and Paul Griffiths), *Japanese Buddhism: Its Tradition, New Religions, and Interaction with Christianity* (Tokyo: Buddhist Books International, 1987), 207 pages.
- (with Taitetsu Unno), *The Religious Philosophy of Tanabe Hajime: The Metanoetic Imperative* (Berkeley: Asian Humanities Press, 1990; reprinted, Nagoya: Chisokudō Publications, 2020), 399 pages.
- Buddhist Spirituality. Volume 1: Indian, Southeast Asian, Tibetan, Early Chinese*. Ed. by Takeuchi Yoshinori with James W. Heisig, Joseph S. O'Leary, Paul L. Swanson and Jan Van Bragt (New York: Crossroad, 1993), 428 pages. Includes editors' Introduction.
- PORTUGUESE TRANSLATION: *A Espiritualidade Budhista: Índia, Sudeste Asiático, Tibete e China Primitiva* (São Paulo: Perspectiva, 2006). 473 pages.
- (with John C. Maraldo). *Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism* (Honolulu: University of Hawai'i Press, 1995), xvii+384 pages.
- Buddhist Spirituality. Volume 2: Later China, Korea, Japan, and the Modern World*. Ed. by Takeuchi Yoshinori with James W. Heisig, Joseph S. O'Leary, and Paul L. Swanson. (New York: Crossroad, 1999), Includes editors' Introduction. xxiii+550 pages.
- (with Edmund Chia). *A Longing for Peace: The Challenge of a Multicultural, Multireligious World*. (Bilbao, 2006), xxiv+440 pages.
- (with Sung Hae Kim). *Monasticism Buddhist and Christian: The Korean Experience*. (Leuven: Peeters, 2008), 201 pages.
- (with Uehara Mayuko). *Frontiers of Japanese Philosophy 3: Origins and Possibilities*. (Nagoya: Nanzan Institute for Religion and Culture, 2008), 304 pages.

- (with Sung Hae Kim). *Encounters: The New Religions of Korea and Christianity*. (Seoul: The Royal Asiatic Society, 2008), 185 pages.
- (with Nevad Kahteran). *Frontiers of Japanese Philosophy 5: Nove granice japanske filozofije* (Sarajevo-Nagoya: Nanzan Institut za religiju i kulturu i BTC Šahinpašić, 2009), 240 pages.
- (with Raquel Bouso). *Frontiers of Japanese Philosophy 6: Confluences and Cross-Currents* (Nagoya: Nanzan Institute for Religion and Culture, 2009), vii+383 pages.
- (with Rein Raud). *Frontiers of Japanese Philosophy 7: Classical Japanese Philosophy* (Nagoya: Nanzan Institute for Religion and Culture, 2010), vi+355 pages.
- (with Thomas P. Kasulis and John C. Maraldo). *Japanese Philosophy: A Sourcebook* (Honolulu: University of Hawai'i Press, 2011), 1,360 pages.
- SPANISH EDITION: *La filosofía japonesa en sus textos* (Barcelona: Herder Editorial, 2016), 1,349 pages..
- KOREAN EDITION: 『일본철학사상자료집』, trans. by Kim Seung Chu, Kim Hyo Son, Um In Kyung, et al. (Seoul: Bogosabooks, 2021), 1,062 pages.
- CHINESE EDITION: 『日本哲学資料集』, trans. by Ching Yuen Cheung (Beijing: China Social Sciences Press, 2024), ??? pages.
- (with Sova P. Cerda). Nishitani Keiji, *Essays and Reflections 1* (Nagoya: Chisokudō Publications, 2024), xiv + 409 pages.
- (with Sova P. Cerda). Nishitani Keiji, *Essays and Reflections 2* (Nagoya: Chisokudō Publications, 2024), vi + 362 pages.

Books (translator) 訳書

- [FROM GERMAN] Hans Waldenfels, *Absolute Nothingness: Foundations for a Buddhist-Christian Dialogue* (New York: Paulist, 1980; reprint, Nagoya: Chisokudō Publications, 2020), 214 pages.
- [FROM JAPANESE] Murakami Hyōei, Itō Kazuo, Hazumi Eiji, and James W. Heisig, *Japanese Culture in America: An Investigation into Methods of its Dissemination* (Tokyo: Japan Culture Institute, 1982), 99 pages.
- [FROM JAPANESE] Takeuchi Yoshinori, *The Heart of Buddhism: In Search of the Timeless Spirit of Primitive Buddhism* (New York: Crossroad, 1983), 165 pages.
- ITALIAN TRANSLATION: *Il cuore del Buddhismo: Alla ricerca dei valori originari e perenni del Buddhismo*. Trans. by Maria De Giorgi. (Bologna: Editrice Missionaria Italiana, 1999), 236 pages.
- [FROM SPANISH] Amador Vega, *Ramon Llull and the Secret of Life* (New York: Crossroad, 2003). ix + 277 pages.
- [FROM JAPANESE] Kagawa Toyohiko, *Cosmic Purpose* (Eugene, OR: Cascade Books, 2014), vi + 275 pages.

Books (co-translator) 共訳

- (FROM JAPANESE, with Takeuchi Yoshinori and Valdo Viglielmo). Tanabe Hajime, *Philosophy as Metanoetics* (Berkeley: University of California Press, 1986), 319 pages.
- (FROM GERMAN, with Paul Knitter). Heinrich Dumoulin, *Zen Buddhism: A History. Vol. 1, India and China* (New York, Macmillan, 1988), 349 pages. 2nd edition (with supplement), 1994, 387 pages.
- (FROM GERMAN, with Paul Knitter). Heinrich Dumoulin *Zen Buddhism: A History. Vol. 2, Japan* (New York: Macmillan, 1989), 508 pages.
- (FROM JAPANESE, with Paul Swanson). Akizuki Ryōmin, *New Mahāyāna: Buddhism for a Post-Modern World* (Berkeley: Asian Humanities Press, 1990), 193 pages.
- (FROM JAPANESE, with Yamamoto Seisaku). Nishitani Keiji, *Nishida Kitarō: The Man and His Thought* (Berkeley: University of California Press, 1991), 238 pages.
- REPRINTED: (Nagoya: Chisokudō Publications, 2016), 272 pages.

(FROM GERMAN], with 華園聰磨 Hanazono Toshimaro and 日野紹運 Hino Shōun) R. オットー, 『東と西の神秘主: エックハルトとジャンカラ』 [Rudolf Otto, *Öst-Westliche Mystik*] (Kyoto: Jinbun Shoin, 1993), 394 pages. [Recipient of the 1993 Japanese Cultural Translation Prize. 1993 年日本翻訳文化賞受賞.]
(FROM JAPANESE, translation consultant). Tezuka Osamu, *Buda*. Trans. by Marc Bernabé, (Barcelona: Planeta de Agostini, 2002–2003). Vols. 1–5.

Edited collections 叢書(編)

Editor: *Verbum* 19/1–2 (1978), 178 pages, with Introduction.

Editor: A Tribute to Heinrich Dumoulin, special issue of the *Japanese Journal of Religious Studies* 12/2–3 (1985): 109–271.

General editor: *Nanzan Studies in Religion and Culture* (1980–), 19 vols.

Co-editor: *Nanzan Library of Asian Religions and Cultures* (1997–), 13 vols.

Co-editor with Kim Sung-Hae, special edition of *Studies in Inter-Religious Dialogue* 14/1 (2004).

Co-direttore con Carlo Saviani: *Tetsugaku – Studi e testi di filosofi giapponesi*. L'Epos, Palermo. (2004–). 5 vols.

Editor: *Frontiers of Japanese Philosophy* (2006–), 10 vols.

Essays 論文

“In the Wake of God,” *Seminary Bulletin* 38/1 (1967): 16–27.

“Man and God Evolving: Altizer and Teilhard,” John B. Cobb, Jr., ed., *The Theology of Altizer* (Philadelphia: Westminster, 1970), 93–111.

“Hegel’s Idea of the State,” Helmut Loiskandl, ed., *Man in Society: Facts and Visions* (Dubuque: Randall-Hunt, 1971), 105–23.

“La nozione di Dio secondo Carl Gustav Jung,” *Humanitas*. 10 (1971): 777–802.

“Ἐνσάρκωση Ἐλευθερίας: τὸ ὄραμα τοῦ Νίκου Καζαντζάκη” [English original: Freedom into flesh: The dream of Nikos Kazantzakis]. *Νέα Ἑστία* (Christmas 1971): 147–78.

“The ‘VII Sermones’: Play and Theory,” *Spring* (1972): 206–18.

“Depth-Psychology and the Homo Religiosus,” *Irish Theological Quarterly* 40 (1973): 148–61.

“Jung and Theology: A Bibliographical Essay,” *Spring* (1973): 204–55.

GERMAN TRANSLATION: „Jung und die Theologie: eine bibliographische Abhandlung,” *Zeitschrift für Analytische Psychologie und ihre Grenzgebiete*. 7/3 (1976): 177–220.

“Pinocchio: Archetype of the Motherless Child,” *Children’s Literature* 3 (1974): 23–35.

REPRINTED: Francelia Butler and Richard Rotert, eds., *Reflections on Literature for Children* (Hamden, CT: Library Professional Publications, 1984), 155–70.

“Seminary Education: The Ritualization of Underdevelopment,” *Review for Religious* 34/5 (1975): 735–47.

“Jung and the Imago Dei: The Future of an Idea,” *Journal of Religion* 56/1 (1976): 88–104.

“Bruno Bettelheim and the Fairytales,” *Children’s Literature* 6 (1977): 93–114.

“Editor’s Introduction,” Special issue of *Verbum* 19/1–2 (1978): 3–14.

“Mission in a Myth out of Time,” *Verbum* 21/3–4 (1980): 348–60.

REPRINTED: *Word/usa* 6/8 (1981): 8–11.

“Christian Mission: The Selfish War,” *Verbum* 22/3–4 (1981): 363–86.

「精神と神: 話キリスト教の背後にある物語 Ⅰ」 [Myth and psyche, 1] *Academia* 34 (1981): 61–81.

“Inter-Religio: The Birth of an Idea,” *Inter-Religio* 1 (1982): 2–22.

- REPRINTS: “The Manila Conference of Christian Organizations for Interreligious Encounter in Eastern Asia,” *Bulletin of the Nanzan Institute for Religion and Culture* 6 (1982): 14–26; *East Asian Pastoral Review* 19/4 (1982): 401–10.
- 「精神と神: 話キリスト教の背後にある物語 ii」 [Myth and psyche, 2] *Academia* 35 (1982): 85–116.
- 「精神と神: 話キリスト教の背後にある物語 iii」 [Myth and psyche, 3] *Academia* 36 (1982): 31–50.
- “Reply to a Critique of ‘Christian Mission: The Selfish War,’” *Verbum* 23/2 (1982): 203–10.
- “The Art of Wasting Time: Thoughts on the Expropriation of Leisure,” *Review for Religious* 41/1 (1982): 3–13.
- REPRINTED: *Word/usa* 7/2 (1982): 7–9.
- JAPANESE TRANSLATION: 「時間を潰す芸術: レジャーの再発見における考察」『世紀』36/407 (1984): 75–85; 36/408: 83–6.
- 「人生後半と宗教体験: ユングにおける宗教の必須条件」 [Religious experience and the second half of life: Jung and the conditions for the conditions for the possibility of religion]. 『ブシケー』2 (1983): 43–60.
- “Facing Religious Pluralism in Asia,” *Inter-Religio* 4 (1983): 34–65.
- “The Psychogenesis of the Gods. Part I: The Reach of the Human,” *Academia* 37 (1983): 43–73.
- 「精神と神: 話キリスト教の背後にある物語 IV」 [Myth and psyche, 4] *Academia* 37 (1983): 13–41.
- “The Psychogenesis of the Gods. Part II: The Appropriation of the Human.” *Academia* 38 (1983): 1–30.
- “Translator’s Introduction,” Takeuchi Yoshinori, *The Heart of Buddhism* (New York: Crossroad, 1983): xiii–xxii.
- ITALIAN TRANSLATION: *Il cuore del Buddhismo: Alla ricerca dei valori originari e perenni del Buddhismo*. Trans. by Maria De Giorgi. (Bologna: Editrice Missionaria Italiana, 1999), 13–26.
- “The Gods, the Psyche, and the Possibility of Religion,” *Academia* 41/1 (1984): 1–28.
- “The Mystique of the Nonrational,” *Academia* 40 (1984): 1–53.
- “Thoughts on the Christian Mission in Japan,” *DIWA* (Tagaytay, Philippines) 8/2 (1984): 118–31.
- “Christian-Buddhist Encounter: The Mere Reality,” *Spring Wind* 4/4 (1985): 7–13.
- “Editor’s Introduction,” A Tribute to Heinrich Dumoulin, special issue of the *Japanese Journal of Religious Studies* 12/2–3 (1985): 109–17.
- “Foreword,” Tanabe Hajime, *Philosophy as Metanoetics* (Berkeley: University of California Press, 1986): VII–XXX.
- REPRINTED: Revised edition with new biographical essay by Morisato Takeshi. (Nagoya: Chisokudō Publications, 2016), 1–30.
- SPANISH TRANSLATION: “Introducción,” *Filosofía como metanoética* (Barcelona: Herder Editorial, 2014), 15–40.
- “Śūnyatā and Kenōsis,” *Academia* 43 (1986): 1–29.
- REPRINTED: *Spirituality Today* 39/2 (1987): 132–42; 39/3: 211–24.
- PORTUGUESE TRANSLATION: “Śūnyatā e Kenōsis,” *Análise & Síntese* 2 (2002): 11–32.
- ITALIAN TRANSLATION: “Śūnyatā e Kenōsis,” Trans. by Christiana Querci. *Rassegna di teologia* 47/5 (2006): 667–85.
- 「現代のユング研究と日本」 [Contemporary Jungian studies and Japan]. 『春秋』276 (1986): 5–10.
- 「新しい神観の探求: ユングのシンボル論を再考して」 [The quest for a new image of God: Rethinking Jung’s symbolic theory]. *ICPA Report* 16 (1987): 48–54.
- “Interreligious Dialogue: Enterprising on an Ethos,” *Japanese Buddhism: Its Tradition, New Religions and Interaction with Christianity*. Ed. by M. Kiyota, B. Earhart, P. Griffiths, and J. Heisig (Tokyo: Buddhist Books International, 1987): 135–44.
- “Psychology of Religion,” M. Eliade, ed., *The Encyclopedia of Religion* (1987), 14: 57–66.
- “Symbolism,” M. Eliade, ed., *The Encyclopedia of Religion* (1987) 14: 198–208.

ITALIAN TRANSLATION: “Il simbolismo,” Jacques Vidal, James W. Heisig, et al., *L'uomo e i simboli* (Milano: Jaca Books, 2002).

「超越的機能の越超: ユング思想における宗教的機能・本能と東西宗教問題をめぐって」 [Transcending the transcendent function: instinct and religious function in Jung and religion East and West]. 『ブシケ—』 6 (1987): 88–102.

“Die Tiefenpsychologie und der buddhistisch-christliche Dialog,” In *Das Gold im Wachs: Festschrift für Thomas Immoos zum 70. Geburtstag*. Ed. by E. Gössmann and G. Zobel (Munich: Iudicium Verlag, 1988): 531–48.

“The Mystique of the Nonrational and a New Spirituality,” David Ray Griffin, ed., *Archetypal Process: Self and Divine in Whitehead, Jung, and Hillman* (Evanston: Northwestern University Press, 1989): 167–201, 209–13.

「分裂した自己の癒し: 日本の深層心理学に於けるジレンマ」 [Healing the divided self: the dilemma of Japan's depth psychology], 『宗教と癒し』 [Religion and healing] (Tokyo: Kōbunsha, 1990): 96–108.

ENGLISH TRANSLATION: “Self-Healing: The Dilemma of Japanese Depth-Psychology,” *Academia* 49 (1989): 1–24.

“The Religious Philosophy of the Kyoto School,” T. Unno and J. Heisig, eds. *The Religious Philosophy of Tanabe Hajime* (Berkeley: Asian Humanities Press, 1990): 12–45.

REPRINTED: *Japanese Journal of Religious Studies* 17/1 (1990): 52–81.

JAPANESE TRANSLATION: 「京都学派の宗教哲学: その一観」 『現代思想』 21/1 (1993): 64–89.

“The ‘Self that is Not-a-Self’: Tanabe’s Dialectics of Self-Awareness,” T. Unno and J. Heisig, eds., *The Religious Philosophy of Tanabe Hajime: The Metanoetic Imperative* (Berkeley: Asian Humanities Press, 1990): 277–90.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 243–60.

“Towards a Principle of Sufficiency,” *Zen Buddhism Today* 8 (1990): 152–64.

「象徴の機能を再考して」 [Rethinking the symbolic function]. 『大乘禅』 801/3–4 (1991): 34–47.

「布教と対話」 [Evangelization and dialogue]. 『宗教間対話の可能性と課題』 [Problems and issues in interreligious dialogue] (Tokyo: Chūōgakujutsu Kenkyūjo, 1992): 36–46.

「真の自己の探求」 [The quest of the true self], 『宗教学会報』 6 (1991): 32–50.

「一步ならぬ一步」 [A step that is not a step] 『溪聲西谷啓治』 [Nishitani “Keisei” Keiji], (Kyoto, Tōeisha, 1992), vol. 1, 265–9.

“Dirty Water, Clear Thinking,” *The Eastern Buddhist* 35/1 (Spring 1992): 85–91.

“Sufficiency and Satisfaction in Zen Buddhism: Recovering an Ancient Symbolon,” *Studies in Formative Spirituality* 14/1 (1993): 55–74.

REPRINTED: *Dialogue* 21 (1994): 69–90.

REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 5–29.

SPANISH TRANSLATION: “Suficiencia y satisfacción: la recuperación de un símbolo antiguo,” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 13–42.

PORTUGUESE TRANSLATION: “Suficiência e Satisfação,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 3–35.

ROMANIAN TRANSLATION: “Suficiență și satisfacție: Recuperarea unui vechi symbolon,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 5–31.

「五感の恢復: 時代の禁欲主義に抗して」 [The recovery of the senses: Against the asceticisms of the age]. 『慈悲・身体・智慧』 [Compassion, body, wisdom], ed. by the Sophia University Institute for Oriental Religions (Tokyo: Shunjūsha, 1994): 71–108.

- REPRINTED: 『大乘の至極: 浄土真宗』 [*Proceedings of the Sixth Biennial Conference of the International Association of Shin Buddhist Studies*] (Kyoto: Ōtani University Shin Buddhist Comprehensive Research Institute, 1993): 114–38.
- ABRIDGED EDITION: 「五感の快復」 [The recovery of the senses]. 『大乘禪』 837 (June-July 1994): 5–19.
- ENGLISH TRANSLATION: “The Recovery of the Senses: Against the Asceticisms of the Age,” *Journal of Ecumenical Studies* 33/2 (Spring 1996): 216–37.
- REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 71–103.
- SPANISH TRANSLATION: “Recuperar los sentidos: Contra una época de ascetismos” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 95–136.
- PORTUGUESE TRANSLATION: “A Recuperação dos Sentidos: Contra os Asceticismos da Época,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 79–111.
- ROMANIAN TRANSLATION: “Recuperarea simțurilor: Împotriva ‘ascetismelor’ epocii,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 75–109.
- 「オリエンテーション: 諸宗教対話の反省と展望」 [Orientation: Dialogue, looking back, looking ahead], 『宗教と文化: 諸宗教の対話』 [*Religion and Culture*], ed. by the Nanzan Institute for Religion and Culture. Kyoto: Jinbun Shoin, 1994): 11–22.
- ENGLISH TRANSLATION: “The Dialogue Among Religions: Looking Back, Looking Ahead,” *Bulletin of the Nanzan Institute for Religion and Culture* 17 (1993): 40–48.
- 「自然と心」 [Nature and Sentiment]. 『出会』 11/3 (1994): 44–54.
- ENGLISH TRANSLATION: “Make-Believe Nature,” *Japan Christian Review* 59 (1993): 103–11.
- REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 31–48.
- SPANISH TRANSLATION: “Una naturaleza ficticia” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 43–63.
- PORTUGUESE TRANSLATION: “A Natureza de Faz de Conta,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 37–53.
- ROMANIAN TRANSLATION: “Natura imaginară,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 33–49.
- 「裸だが恥しがらない: 日本におけるキリスト教教育」 [Naked but not ashamed: Christian education in Japan] 『福音宣教』 48/1 (1994): 29–40.
- “Tanabe’s Logic of the Specific and the Spirit of Nationalism,” James W. Heisig and John C. Maraldo, eds., *Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism* (Honolulu: University of Hawai‘i Press, 1995): 255–88.
- 「神話としての宗教的体験の優先: その倫理的次元の復興へ向かって」 [The myth of the primacy of religious experience: The ethical dimension]. In 『経験と言葉: その根源性と倫理性を求めて』 [*Experience and language: In search of its origins and moral dimension*] ed. by Kaji Tetsurō 鍛治哲郎, Fukui Kazuteru 福井一光, Mori Tetsurō 森哲郎 (Tokyo: Daimyōdō, 1995), 119–40.
- ENGLISH TRANSLATION: “The Myth of the Primacy of Religious Experience: Towards a Restoration of the Moral Dimension,” *Academia* 64 (1998): 25–45.
- 「現代の宗教における倫理の必要性」 [The need for the ethical dimension in religion today]. 『東洋学術研究』 [*Journal of oriental studies*] 34/1 (1995): 105–25.
- 「種の論理とグローバル・ヴィレッジの批判」 [The logic of the specific and the critique of the global village]. 『哲学研究』 [*Philosophical studies*] 563 (1995): 45–75.

ENGLISH TRANSLATION: “Tanabe’s Logic of the Specific and the Critique of the Global Village,” *The Eastern Buddhist* 28/2 (1995): 198–224.

REPRINTED: *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 261–93.

「インカルチュレーション」[Inculturation], 第2ヴァチカン公会議[Second Vatican Council]. 『世界民族問題事典』[*Encyclopedia of nations and ethnic relations*] (Tokyo: Heibonsha, 1995), 155, 629.

「オリエンテーション」[Orientation], 『カトリックと創価学会: 信仰・制度・社会的実践』[*Catholicism and Sōka Gakkai: Faith, structures, social praxis*], ed. by the Nanzan Institute for Religion and Culture. Tokyo: Daisanbunmeisha, 1996), 11–28.

ENGLISH TRANSLATION: “Interreligiosity and Conversion,” *Bulletin of the Nanzan Institute for Religion and Culture* 20 (1996): 19–30.

REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 121–37.

SPANISH TRANSLATION: “Interreligiosidad y conversión,” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 157–78.

PORTUGUESE TRANSLATION: “Inter-religiosidade e Conversão,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 129–45.

ROMANIAN TRANSLATION: “Interreligiozitate și convertire,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 127–44.

「マンダラを中心における《自己》: 近代の発明を再発見するユング思想をめぐる」[The “self” in the center of the mandala: Jung’s rediscovery of a modern idea], 立川武蔵編『マンダラ宇宙論』[*Mandala cosmology*, ed. by Tachikawa Takeshi] (Kyoto: Hōzōkan, 1996), 18–44.

ENGLISH TRANSLATION: “The Quest of the True Self: Jung’s Rediscovery of a Modern Invention,” *Journal of Religion* 77/2 (1997): 252–67.

「現代キリスト教の行方: 脱制度化への推移」[The direction of Christianity today: the transition to disestablishment], 『東洋学術研究』[*Journal of oriental philosophy*] 36/1 (1997): 21–48.

ENGLISH TRANSLATION: “Christianity Today: The Transition to Disestablishment,” *Inter Religio* 30 (Winter 1996): 63–79.

ENGLISH REPRINTS: *Dialogue* 24 (1997): 125–46; *Journal of Oriental Studies* 8 (1998) 38–58;

REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 159–85.

SPANISH TRANSLATION: “Cristianismo hoy: La transición hacia el desestablecimiento” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 137–56.

PORTUGUESE TRANSLATION: “Cristianismo Hoje: A Transição para Desestabelecimento,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 165–91.

ROMANIAN TRANSLATION: “Creștinismul azi: Tranziția spre dezinstituționalizare,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicările credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003). 163–90.

「キリスト教と仏教の相互的回心」[Christianity and Buddhism in mutual conversion] 『宗教間対話運動の課題』[*Issues in interreligious dialogue*], 中央学術研究所(Tokyo: 1997), 16–25.

ENGLISH TRANSLATION: “Converting Buddhism to Christianity, Christianity to Buddhism,” *Japanese Religions* 22 (1997): 107–17.

REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 105–20.

- SPANISH TRANSLATION: “Convertir el budismo en cristianismo, el cristianismo en budismo” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 137–56.
- PORTUGUESE TRANSLATION: “Convertendo Budismo em Cristianismo e Cristianismo em Budismo,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 113–28.
- ROMANIAN TRANSLATION: “Convertirea budismului la creștinism și a creștinismului la budism,” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicarile credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003), 111–26.
- 「西谷の外国における評価について」『大乘禪』871 (1997): 12–15.
- 「諸宗教の相克か融合か」[Religious pluralism: conflict or conflation?] 『東洋学研究』35 (1998): 120–5.
- “The Kyoto School,” *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998), 5: 323–30.
- “Miki Kiyoshi,” *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998), 6: 358–9.
- “Nichiren,” *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998), 6: 828–9.
- “Philosophy as Spirituality: The Way of the Kyoto School,” *Buddhist Spirituality. Volume 2: Later China, Korea, Japan, and the Modern World*, ed. by Takeuchi Yoshinori (New York: Crossroad, 1999), 367–88.
- “What Time is It for Christianity?” *Metanoia* 8: 3/4 (1998): 99–121.
- REPRINTS: *East Asian Pastoral Review* 19/4 (1982): 401–10; *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 187–215.
- CZECH TRANSLATION: “Jaký je to čas pro křesťanství?” *Česká Metanoia* 18 (1998): 11–32.
- SPANISH TRANSLATION: “¿En qué momento se encuentra el cristianismo?” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 235–71.
- PORTUGUESE TRANSLATION: “Que hora é essa no Cristianismo?” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 193–221.
- ROMANIAN TRANSLATION: “În al căreia ceas se află creștinismul?” *Dialoguri la câțiva centimetri deasupra pamântului: Revendicarile credinței într-o epocă interreligioasă* (Bucharest: Editura Merc Serv, 2003), 191–220.
- “Jung, Christianity, and Buddhism,” *Bulletin of the Nanzan Institute for Religion and Culture* 23 (1999): 74–104.
- JAPANESE TRANSLATION: 「ユング・キリスト教・仏教」『大乘禪』905 (2000): 24–38.
- 「ユング心理学と公的自己」[Jung and the public self] 『南山宗教文化研究所 研究所報』9 (1999): 45–65.
- ENGLISH TRANSLATION: “Jungian Psychology and the Public Self,” *Academia* 70 (1999): 363–94.
- ABBREVIATED EDITION: Polly Young-Eisendrath and Shoji Muramoto, eds., *Awakening and Insight: Zen Buddhism and Psychotherapy* (London: Routledge, 2002), 45–66.
- “Introducción,” Nishitani Keiji, *La religión y la nada* (Madrid: Ediciones Siruela, 1999), 9–25.
- REPRINTED: Nagoya: Chisokudō Publications, 2017, 7–26.
- 「宗教と宗教の対話についての《六経》」[6 sūtras on the dialogue among religions], 『宗教と宗教の「あいだ」』[*Between religion and religion*], ed. by the Nanzan Institute for Religion and Culture (Nagoya: Fūbaisha, 2000), 362–78.
- ENGLISH TRANSLATION: “Six Sūtras on the Dialogue Among Religions,” *Bulletin of the Nanzan Institute for Religion and Culture* 25 (2001): 7–18.
- ENGLISH REPRINTS: Werner G. Jeanrond and Aasulv Lande, eds., *The Concept of God in Global Dialogue* (Maryknoll: Orbis, 2005), 162–72; James W. Heisig, *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 139–57.

- SPANISH TRANSLATION: “Seis sūtras sobre el diálogo entre religiones,” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 179–200.
- PORTUGUESE TRANSLATION: “Seis sutras no diálogo entre religiões,” *Magis: Cadernos de Fé e Cultura* 41 (2002): 31–46; reprinted, *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 147–63.
- ITALIAN TRANSLATION: “Sei sūtra sul dialogo tra le religioni. Una testimonianza,” *Rassegna di teologia* 15/4 (2004): 578–90.
- ROMANIAN TRANSLATION: “Şase sūtre ale dialogului dintre religii,” *Dialoguri la câţiva centimetri deasupra pamântului: Revendicările credinţei într-o epoca interreligioasă* (Bucharest: Editura Merc Serv, 2003). 145–62.
- “Non-I and Thou: Nishida, Buber, and the Moral Consequences of Self-Actualization,” *Philosophy East and West* 50: 2 (2000): 179–207.
- REPRINTED: *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 85–129.
- “Catholicizing Health,” T. Engelhardt and M. Cherry, eds., *Allocating Scarce Medical Resources: Roman Catholic Perspectives* (Washington, D. C.: Georgetown University Press, 2002), 297–309.
- REPRINTED: *Dialogues at One Inch Above the Ground: Reclamations of Belief in an Interreligious Age* (New York: Crossroad, 2003), 47–69.
- SPANISH TRANSLATION: “Salud católica,” *Diálogos a una pulgada del suelo: recuperar las creencias en una época interreligiosa* (Barcelona: Herder Editorial, 2004), 65–94.
- PORTUGUESE TRANSLATION: “Catolizando a Saúde,” *Diálogos a uma polegada acima da terra: Recuperação da fé num mundo inter-religioso* (Rio de Janeiro: Edição Loyola, 2004), 55–77.
- ROMANIAN TRANSLATION: “Catholicizarea sănătăţii,” *Dialoguri la câţiva centimetri deasupra pamântului: Revendicările credinţei într-o epoca interreligioasă* (Bucharest: Editura Merc Serv, 2003). 51–74.
- “Report from Latin America,” *Bulletin of the Nanzan Institute for Religion and Culture* 26 (2002): 32–43.
- 「日本の哲学の場所: 欧米から見た」[The place of Japanese philosophy: A view from the west]. 『日本の哲学』[*Japanese philosophy*] 3 (2002): 126–40.
- REPRINTED: 藤田正勝、ブレット・デービス編『世界のなかの日本の哲学』(Kyoto: Shōwadō, 2005), 2–19.
- ENGLISH TRANSLATION: “The Place of Japanese Philosophy,” *Japan Studies Review* 8 (2004): 97–110.
- 「八木誠一『〈一〉の座としての身体』へのレスポンス」[Response to Yagi Seiichi’s “The body as the locus of oneness”]. 『東西宗教研究』[*Journal of the Japan Society for Buddhist-Christian Studies*] 2 (2003): 108–14.
- ENGLISH VERSION: “Response to Yagi Seiichi,” *Japanese Religions* 28/1 (2003): 91–5.
- 「対話の中の原理主義」『日本カトリック神学会誌』[14 (2003): 35–45.
- ENGLISH VERSION: “Fundamentalism in Dialogue,” *Bulletin of the Nanzan Institute for Religion and Culture* 28 (2004): 51–7.
- 「哲学翻訳の脱聖化」『日本の哲学』[*Japanese philosophy*] 4 (2003): 45–65.
- ENGLISH VERSION: “Desacralizing Philosophical Translation in Japan,” *Bulletin of the Nanzan Institute for Religion and Culture* 27 (2003): 46–62.
- “Buddhism and Christianity,” Robert E. Buswell, ed., *Encyclopedia of Buddhism* (New York: Macmillan, 2003), vol. 1, 159–61.
- “A Brief Note on the Kanji,” Marc Bernabé, *Japanese in Mangaland: Learning the Basics in Context* (New York: Kodansha, 2003), 212–17.
- “Way of Enlightenment, Way of Salvation: The Pilgrimages of Sudhana and Ramon Llull,” *Studies in Interreligious Dialogue* 14/1 (2004): 53–74.

“Nishida’s Medieval Bent,” *Japanese Journal of Religious Studies* 31/1 (2004): 55–72.

REPRINTED: *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 59–83.

“Introduzione,” Nishitani Keiji, *La religione e il nulla*. Trad. ii Carlo Saviani (Roma: Città Nuova, 2004; Chisokudō Publications, 2017), 11–29.

「コミュニケーションの脱神秘化」[Demystifying communication]『南山宗教文化研究所 研究所報』14 (2004): 45–58.

ENGLISH VERSION: “Demystifying Communication,” *The Japan Mission Journal* 58/3 (2004): 157–70.

“Redefining Defining Philosophy: An Apology for a Sourcebook in Japanese Philosophy,” James W. Heisig, ed., *Japanese Philosophy Abroad* (Nagoya: Nanzan Institute for Religion and Culture, 2004). 275–85.

JAPANESE TRANSLATION: (Yamanashi Yukiko) 「定義された哲学を《再定義》する: 《日本哲学資料集》へのアポロジー」J・ハイジック編『日本哲学の国際性: 海外における受容と展望』Kyoto: Sekaishisōsha, 2006). 330–42.

BOSNIAN TRANSLATION: (Nevad Kahteran) “Redefiniranje definiranja filozofije: Apologija Priručnika iz japanske filozofije,” *Odjek Jesen-Zim* 2006: 71–75. Reprinted in J. W. Heisig and Nevad Kahteran, eds., *Frontiers of Japanese Philosophy 5: Nove granice japanske filozofije* (Sarajevo-Nagoya: Nanzan Institut za religiju i kulturu i BTC Šahinpašić, 2009), 146–54.

「『上田閑照集』に接近して」『宗教研究』79/345 (2005): 339–50.

ENGLISH VERSION: “Approaching the Ueda Shizuteru Collection,” *The Eastern Buddhist* 37/1–2 (2005): 254–74.

REPRINT: “Introduction to Ueda’s Works: Approaching the Ueda Shizuteru Collection,” Ralf Müller, Raquel Bouso, and Adam Loughnane, eds., *Tetsugaku Companion to Ueda Shizuteru* (Berlin: Springer: 2022). 27–39.

(with Paul L. Swanson). “Reflections on Translating Philosophical and Religious Texts,” *Rever* 4 (2006): 115–36.

“The Place of Doctrine and Philosophy in Religious Experience: A View from the East,” Gerd Haefner, ed., *Religiöse Erfahrung II. Interkulturelle Perspektiven* (Stuttgart: Kohlhammer, 2007), 42–53.

“Prefazione” a Ueda Shizuteru, *Zen e filosofia* (Palermo: L’Epos, 2006; revised and expanded, Nagoya: Chisokudō Publications, 2017), 11–23.

“Autorov predgovor bosanskom prijevodu,” J. W. Heisig, *Filozofi ništavila: Esej o Kyoto školi* (Sarajevo: Kult-B, 2007), 13–19.

「河波昌〈東西における無限円(球)の世界〉へのレスポンス」[Response to Kawanami Akira’s “The world of the infinite circle (sphere)” in the East]『東西宗教研究』6 (2007): 26–33.

“Foreword” to Christopher Goto-Jones, *Re-Politicising the Kyoto School as Philosophy* (London: Routledge, 2007), xi–xv.

“El lloc de la mística en el diàleg cristianobuddhista del Japó,” Francesc Torradeflot, ed., *Mística i diàleg interreligiós* (Barcelona: Fragmenta Editorial, 2007), 88–90, 129–38.

「ヴァン・ブラフトの著作における宗教思想」『東西宗教研究』7 (2008): 4–27.

REPRINTED: 「ヴァン・ブラフトの著作における宗教思想」、ヤン・ヴァン・ブラフト著『宗教間対話に導かれて: 京都学派・仏教・キリスト教』、金 承哲・寺尾寿芳編 Terao Kazuyoshi (Nagoya: Nanzan Institute for Religion and Culture, 2014; Chisokudō Publications, 2023), 11–31.

ENGLISH TRANSLATION: “The Pontifical Thought of Jan Van Bragt,” *Studies in Interreligious Dialogue* 17/2 (2007): 133–52.

REPRINTED: *Bulletin of the Nanzan Institute for Religion and Culture* 32 (2008): 9–27.

「長谷正當先生への問い」[A question for Prof. Hase],『宗教哲学研究』25 (2008): 106–11.

“¿Què es veu quan els llums s’encenen?”, Raquel Bouso, *El Zen* (Barcelona: Fragmenta Editorial, 2008), 159–63.

“El desarme cultural de la filosofía,” *Universitas Philosophica* 25, Nr. 50 (2008): 16–39.

“Predgovor bosanskom prijevodu,” in J. W. Heisig and Nevad Kahteran, eds., *Frontiers of Japanese Philosophy 5: Nove granice japanske filozofije* (Sarajevo-Nagoya: Nanzan Institut za religiju i kulturu i BTC Šahinpašić, 2009), 9–10.

“Nishitani Keiji and the Overcoming of Modernity (1940–1945),” in Raquel Bouso and James W. Heisig, eds., *Frontiers of Japanese Philosophy 6: Confluences and Cross-Currents* (Nagoya: Nanzan Institute for Religion and Culture, 2009), 297–329.

JAPANESE VERSION (abridged): 「西谷啓治と近代の超克: 近代性・帝国・普遍性」、酒井直樹, 磯前順一編 『「近代の超克」と京都学派』 (Tokyo: Ibunsha, 2010), 95–122.

“O cristianismo em diálogo com as religiões no Japão: Doutrina e experiência, budista e cristã” (trans. by Domingos Sousa), *Cristianismo no Japão. Universalismo cristão e cultura nipônica* (Lisboa, Fatima: Fundação AIS, Misionarios do Verbo Divino, 2009), 107–24.

“East Asian Philosophy and the Case against Perfect Translations,” *Comparative and Continental Philosophy* 2/1 (2010) 81–90.

REPRINTED: Uehara Mayuko, ed., *Philosopher la traduction / Philosophizing Translation*. *Frontiers of Japanese Philosophy* 9 (Nagoya: Chisokudō Publications, 2016), 9–21.

「共生交歓における知足と幸福への意志」『東北アジアの幸福観』 (Okayama Daigaku Shuppankai, 2011), 86–94.

ENGLISH VERSION: “Sufficiency, Conviviality, and the Pursuit of Happiness,” *Bulletin of the Nanzan Institute for Religion and Culture* 34 (2010): 77–85.

“Avant-propos,” in Jacynthe Tremblay, *Philosophes japonais contemporains* (Montréal, Presses de l’Université de Montréal, 2010), 9–11.

“Nishida’s Deodorized Basho and the Scent of Zeami’s Flower,” in J. W. Heisig and Rein Raud, eds., *Frontiers of Japanese Philosophy 7: Classical Japanese Philosophy* (Nagoya: Nanzan Institute for Religion and Culture, 2010), 247–73.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 153–84.

「『善の研究』と西田哲学における失われた場所」、藤田正勝編『《善の研究》の百年: 世界へ/世界から』 (Kyoto: Kyoto Daigaku Gakujutsu Shuppankai, 2011), 307–26.

ENGLISH VERSION: “An Inquiry into the Good and Nishida’s Missing Basho,” *Comparative and Continental Philosophy* 4/2 (2012): 237–51.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 131–52.

“Tanabe Hajime and the Hint of a Dharmic Finality,” *Comprendre: Catalan Review of Philosophy* 13/2 (2011): 55–69.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 377–99.

“Nothing and Nowhere East and West: Nishida Kitarō and Hints of a Common Ground,” *Angelaki* 17/3 (2012): 17–30.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 33–57.

“The Misplaced Immediacy of Christian-Buddhist Dialogue,” in Catherine Cornille and Stephanie Corigliano, eds. *Interreligious Dialogue and Cultural Change* (Eugene, OR: Wipf and Stock, 2012), 96–115.

「『日本哲学資料集』の刊行にちなんで」 [On the publication of *Japanese Philosophy: A Sourcebook*] 『日本の哲学』 [Japanese philosophy] 12 (2012): 3–7.

「漢字の書き方を独学でより速く身につけることについて」[Learning to write the kanji quickly and on your own] 『JSL漢字学習研究会誌』 [Journal of the Association for the Study of Japanese as a Second Language] 5 (2013): 25–35.

「序言」、梁曉虹、陳五雲、苗昱著『《新譯華嚴經音義私記》俗字研究(上)』(花木蘭文化出版社, 2014), 1–3, 5–6.

“Tanabe Hajime’s God,” *Bulletin of the Nanzan Institute for Religion and Culture* 38 (2014): 21–42.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 401–329.

ABBREVIATED VERSION: “The Place of God in the Philosophy of Tanabe Hajime,” Bret W. Davis, ed., *Oxford Handbook of Japanese Philosophy* (Oxford: Oxford University Press, 2019), 431–46.

“Nishida’s Philosophical Equivalents of Enlightenment and No-Self,” *Bulletin of the Nanzan Institute for Religion and Culture* 39 (2015): 185–221.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 401–329.

“Tanabe Hajime’s Elusive Pursuit of Art and Aesthetics,” *Journal of Japanese Philosophy* 3 (2015): 1–29.

REPRINTED: James W. Heisig, *Much Ado about Nothingness: Essays on Nishida and Tanabe* (Nagoya: Chisokudō Publications, 2016), 341–76.

“Philosophy on a Bridge,” *Confluence* 4 (2016): 257–70.

「西田哲学の未来へ」『西田哲学会年報第』 13 (2016): 28–41.

ENGLISH TRANSLATION: “The Future of Nishida Philosophy,” *Bulletin of the Nanzan Institute for Religion and Culture* 45 (2021): 223–40.

“Japanese Philosophy and its New Students,” Kevin Lam and Ching-yuen Cheung, eds., *Globalizing Japanese Philosophy as an Academic Discipline* (Taipei: National Taiwan University Press, 2017), 15–22.

“The End of the Christian-Buddhist Dialogue,” *Bulletin of the Nanzan Institute for Religion and Culture* 41 (2017): 8–20.

“An Apology for Philosophical Transgressions,” *European Journal of Japanese Philosophy* 2 (2017): 43–67.

「西田哲学と神概念の行方」[Whither Nishida’s God?], 『南山宗教文化研究所 研究所報』 29 (2019): 5–19.

ENGLISH TRANSLATION: “Nishida’s Philosophy and My Changing Idea of God,” *Bulletin of the Nanzan Institute for Religion and Culture* 45 (2021): 48–65.

“Iluminación, no-yo, y el giro de Nishida al mundo histórico,” trans. by Alejandra Ferguson, in Rebeca Maldonado, ed., *Pensar occidente. Ontologías del siglo xx* (México, DF: Universidad Nacional Autónoma de México, 2019), 269–96.

“La nada como locus de lo divino,” in Ignasi Moreta, ed., *Panikkar hoy* (Barcelona: Fragmenta Editorial, 2022), 117–57.

ENGLISH TRANSLATION: “Nothingness as the Locus of Panikkar’s Divine,” *Bulletin of the Nanzan Institute for Religion and Culture* 44 (2020): 32–53.

CATALAN TRANSLATION: “El no-res com a locus del diví,” in Ignasi Moreta, ed., *Panikkar hoy* (Barcelona: Fragmenta Editorial, 2022), 111–51.

「西田哲学との出会い：第3回金沢大学国際賞記念講演」『南山宗教文化研究所 研究所報』 32 (2022): 5–21.

ENGLISH TRANSLATION: “My Encounter with Nishida’s Philosophy,” *Bulletin of the Nanzan Institute for Religion and Culture* 46 (2022): 7–21.

“Nothingness, Chōra, and the Heart’s Desire,” *Bulletin of the Nanzan Institute for Religion and Culture* 47 (2023): 41–50.

“Thoughts on Nothingness from Japan,” in Dean Rickles and Leslie Stein, *Varieties of Nothingness* (Asheville, NC: Chiron Publications, 2024), 261–77.

“The Apophatic and the Political,” *Bulletin of the Nanzan Institute for Religion and Culture* 486 (2024): 61–70.

“The Icon as a Movable Bridge: With Reference to Jaspers and Tanabe,” in Piergiacomo Severini, ed., *Jaspers in Dialogue: Views from Europe and Japan* Nagoya: Chisokudō Publications, 2024), 63–87.

Essays (translator) 論文(訳)

[FROM ITALIAN] Ennio Mantovani, “Building a Community in Papua New Guinea,” Special issue of *Verbum* 19/1–2 (1978): 136–58.

[FROM SPANISH] Carlos Pape, “The Missionary Panorama of Latin America in the Light of *Ad gentes*,” *Verbum* 22/3–4 (1981): 287–303.

[FROM JAPANESE] Kiyozawa Manshi, “The Great Path of Absolute Other Power,” Frederick Franck, ed., *The Buddha Eye: An Anthology of the Kyoto School* (New York: Crossroad, 1982): 232–5.

[FROM FRENCH] Paul In-Syek Sye, “Problems of Religious Inculturation in Korea,” *Inter-Religio* 2 (1982): 33–7.

[FROM JAPANESE] Takeuchi Yoshinori, “The Meaning of ‘Other-Power’ in the Buddhist Way of Salvation,” *The Eastern Buddhist* 15/2 (1982): 10–27.

[FROM GERMAN] Ueda Shizuteru, “‘Nothingness’ in Meister Eckhart and Zen Buddhism,” Frederick Franck, ed. *The Buddha Eye: An Anthology of the Kyoto School* (New York: Crossroad, 1982): 157–68.

[FROM GERMAN] Ueda Shizuteru, “Ascent and Descent (I),” *The Eastern Buddhist* 16/1 (1983): 34–55.

[FROM JAPANESE] Yuki Hideo, “A Shinto-Christian Dialogue,” *Inter-Religio* 3 (1983): 2–10.

[FROM JAPANESE] Takeuchi Yoshinori, “Buddhist Peace of Heart,” A. Kee and E. T. Long, ed., *Being and Truth: Essays in Honour of John Macquarrie* (London: SCM Press, 1986): 264–75.

[FROM GERMAN] Heinrich Dumoulin, “Ch’an,” M. Eliade, ed., *The Encyclopedia of Religion* (1987)3: 184–92.

[FROM GERMAN] Heinrich Dumoulin, “Zen,” M. Eliade, ed., *The Encyclopedia of Religion* (1987): 15: 561–8.

[FROM JAPANESE] Ikado Fujio, “The Functions of Religion in Secular Society: Metaphor in the Autobiographical Process,” *Journal of Oriental Studies* 26/1 (1987): 139–57.

[FROM JAPANESE] Shimazono Susumu, “Spirit-Belief in New Religious Movements and Popular Culture: The Case of Japan’s New Religions,” *Journal of Oriental Philosophy* 26/1 (1987): 90–100.

[FROM JAPANESE] Takeuchi Yoshinori, “Nishida Kitarō,” M. Eliade, ed., *The Encyclopedia of Religion* (1987) 10: 456–7.

[FROM JAPANESE] “The Third Conference of the Tōzai-Shūkyō Gakkai,” *Buddhist-Christian Studies* 6 (1986): 97–120.

[FROM JAPANESE] Akizuki Ryōmin, “Christian-Buddhist Dialogue,” *Inter-Religio* 14 (1988): 38–54.

[FROM JAPANESE] Takatori Akira, “The Current State of Leisure in Japan,” M. Kiyota and H. Kinoshita, *Japanese Martial Arts and American Sports* (Tokyo: Nihon University, 1990): 133–41.

[FROM JAPANESE] Uzawa Yoshiyuki, “The Relation of Ethics to *Budō* and *Bushidō* in Japan,” M. Kiyota and H. Kinoshita, ed., *Japanese Martial Arts and American Sports* (Tokyo: Nihon University, 1990): 41–52.

[FROM JAPANESE] Watanabe Manabu, “The Psyche and the Experiential World,” *Bulletin of the Nanzan Institute for Religion and Culture* 15 (1991): 21–37.

[FROM JAPANESE] Inoue Masao, “Where Is This ‘Western’ Japan of Ours Going?” *Bulletin of the Nanzan Institute for Religion and Culture* 17 (1993): 34–9.

[FROM JAPANESE] “Supplement: The Northern School of Chinese Zen,” Heinrich Dumoulin, *Zen Buddhism: A History, India, and China* (New York: Macmillan, 1994): 303–40.

- REPRINTED: Dumoulin, “Early Chinese Zen Reexamined: A Supplement to *Zen Buddhism: A History*,” *Japanese Journal of Religious Studies* 20/1 (1993): 31–53.
- [FROM JAPANESE] Yumiyama Tatsuya, “Varieties of Healing in Present-Day Japan,” *Japanese Journal of Religious Studies* 22/3–4 (1995): 67–82.
- [FROM JAPANESE] Minamoto Ryōen, “The Symposium on ‘Overcoming Modernity,’” James W. Heisig and John C. Maraldo, eds., *Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism* (Honolulu: University of Hawai‘i Press, 1995): 197–229.
- [FROM JAPANESE] Takizawa Yoshiyuki, “Aum Shinrikyō is a Band of Criminals, Not a Religion,” *Bulletin of the Nanzan Institute for Religion and Culture* 19 (1995): 23–8.
- [FROM JAPANESE] *Chūgai nippō* editorial, “Aum Shinrikyō,” *Bulletin of the Nanzan Institute for Religion and Culture* 19 (1995): 15–17.
- [FROM JAPANESE] Takezawa Shōichirō, “Can Religious Studies be a Social Science?” *New Trends in Religious Studies*. Nanzan University, 17 September 1999. 36–55.
- REPRINTED: *Bulletin of the Nanzan Institute for Religion and Culture* 24 (2000): 22–31.
- [FROM JAPANESE] Kanai Shinji, “Response to Professors Carrasco and Sullivan,” *New Trends in Religious Studies*. Nanzan University, 17 September 1999. 106–15.
- REPRINTED: *Bulletin of the Nanzan Institute for Religion and Culture* 24 (2000): 55–9.
- [FROM JAPANESE] Watanabe Manabu, “In Memoriam: Thomas Immoos (1918–2001),” *Bulletin of the Nanzan Institute for Religion and Culture* 26 (2002): 63–5.
- [FROM JAPANESE] Tsukada Hotaka, “Religious Issues in Japan 2011. Society and ‘Religion’: Finale and Promise,” *Bulletin of the Nanzan Institute for Religion and Culture* 36 (2012): 50–62.
- [FROM JAPANESE] “Jan Swyngedouw (1935–2012): In Memory of a Friend and Colleague,” *Bulletin of the Nanzan Institute for Religion and Culture* 37 (2013): 10–26.

Essays (co-translator) 論文(共訳)

- [FROM GERMAN] (with F. Greiner), Ueda Shizuteru, “Emptiness and Fullness: *Śūnyatā* in Mahāyāna Buddhism,” *The Eastern Buddhist* 15/1 (1982): 9–37.
- [FROM GERMAN] (with Ian Astley). Ueda Shizuteru, “Ascent and Descent (II),” *The Eastern Buddhist* 16/2 (1983): 72–91.

Other translations その他の翻訳

- [FROM JAPANESE] Anzai Shin, “Basic Issues in Interreligious Cooperation,” *Echoes of Peace* 1/1 (1982): 11–13.
- [FROM GERMAN] Thomas Immoos, “The First World Hindu Conference,” *Inter-Religio* 2 (1982): 30–2.
- [FROM JAPANESE] Horo Atsuhiko, review of 氷見潔 Himi Kiyoshi, 『田辺哲学研究—宗教哲学の観点から』, *Japanese Journal of Religious Studies* 20/2–3 (1993): 249–52.

Book Reviews 書評

- Anthony Storr, *Jung*. *New Blackfriars* 54 (1973): 185–6.
- Donovan Joyce, *The Jesus Scroll*. National Catholic News Service, 1973.
- Culver Barker, *Healing in Depth*; Christopher Bryant, *Depth Psychology and Religious Belief*. *New Blackfriars* 55/645 (1974): 96.
- Stanley Barlow, *The Fall into Consciousness*. *Cross and Crown* 26/2 (1974): 103–4.
- James Ashbrook, *Humanitas*. *Cross and Crown* 26/3 (1974): 328–9.
- John G. Haughey, *The Conspiracy of God*. National Catholic News Service, 1974.

- Segundo, *Our Idea of God*. In *Cross and Crown* 27/3 (1975): 312–3.
- Jacques de Lorimer, Roger Graveline, Aubert April, *Identity and Faith in Young Adults*. *Cross and Crown* 27/1 (1975): 94–5.
- Ladislaus Boros, *Meditations*. National Catholic News Service, 1975.
- William Johnston, *Silent Music*. National Catholic News Service, 1975.
- Jürgen Moltmann, *The Crucified God*. National Catholic News Service, 1976.
- Malcolm Boyd, *The Runner*. National Catholic News Service, 1976.
- Lewis Ford, *The Lure of God*. *Religion* 10 (1980): 239–42.
- Nai-Tung Ting, *A Type Index of Chinese Folktales*; In-Hak Choi, *A Type-Index of Korean Folktales*. *Asian Folklore Studies* 40/1 (1981): 114–6.
- Chai-Shin Yu, *Early Buddhism and Christianity*. *Japanese Journal of Religious Studies* 9/4 (1982): 320–2.
- Minoru Kiyota, *Gedatsukai: Its Theory and Practice*. *Japanese Journal of Religious Studies* 9/4 (1982): 316–8.
- “A Rejoinder to Prof. Ting,” *Asian Folklore Studies* 41/1 (1982): 143.
- James M. Phillips, *From the Rising of the Sun: Christians and Society in Contemporary Japan*. *Japanese Journal of Religious Studies* 10/4 (1983): 323–9.
- Walter Guardini, *El cristianismo llega a China*. *Ching Feng* 27/1 (1984): 63–4.
- Johannes Laube, *Dialektik der absoluten Vermittlung*. *Monumenta Nipponica* 40/1 (1985): 115–8.
- Nathan Katz, ed., *Buddhist and Western Psychology*. In *Chanoyu Quarterly* 41 (1985): 73–5.
- 湯浅泰雄 Yuasa Yasuo, 『歴史と神話の心理学』 [*The Psychology of History and Myth*]. 『ブシケ』 4 (1985): 95–6.
- 長尾雅人 Nagao Gajin, 『仏教の源流: インド』 [*The wellsprings of Buddhism: India*]. *Japanese Journal of Religious Studies* 12/4 (1985): 355–8.
- W. Dillistone, *The Power of Symbols in Religion and Culture*. *Journal of Religion* 68/2 (1988): 343.
- Nishida Kitarō, *Nothingness and the Religious Worldview: Last Writings*, Trans. with an introduction by David Dilworth. *Chanoyu Quarterly* 55 (1988): 75–7.
- John Miles Foley, *The Theory of Oral Composition: History and Methodology*. In *Asian Folklore Studies* 48/1(1989): 159–60.
- Notto Thelle, *Buddhism and Christianity in Japan: From Conflict to Dialogue, 1854–1899*. *Journal of Religion* 69–1 (1989): 146.
- Felix E. Prieto, trans., *Dogen: La naturaleza de Buda*. *The Eastern Buddhist* 23/1 (1990): 150–1.
- 渡辺学 Watanabe Manabu, 『ユングにおける心と体験世界』 [*The psyche and the experiential world in C. G. Jung's psychology*]. 『日本ユングクラブ, 海支部』 *Newsletter* 1 (1991): 9.
- James Jakób Liszka, *The Semiotic of Myth: A Critical Study of the Symbol*. *Asian Folklore Studies* 50/1 (1991): 238–9.
- Sonja Arntzen, *Ikkyū and the Crazy Cloud Anthology*. *Philosophy East and West* 41/2 (1991): 264–5.
- リーアン・アイスラー, 『聖杯と剣—われらの史,われらの未来』 [R. Eisler, *The Chalice and the Blade*]. 『出会い』 41 (1992): 63–4.
- F. Kornicki and I. J. McMullen, eds., *Religion in Japan: Arrows to Heaven and Earth*. *Anthropos* 92 (1997): 270.
- 上田閑照, 『西田幾多郎: 人間の生涯ということ』; 『経験と自覚: 西田哲学の「場所」を求めて』 [Ueda Shizuteru, *Nishida Kitarō: On what we call a life; Experience and Self-Awareness: In pursuit of the “place” of Nishida's philosophy*]. 『宗教研究』 71/311 (1997): 248–53.
- Translated with revisions: *Japanese Journal of Religious Studies* 24/1–2 (1997): 197–202.
- Agustín Jacinto Zavala, *Textos de la filosofía japonesa moderna: Antología, vol. I; La otra filosofía japonesa: Antología, vol. II* (1997). *The Eastern Buddhist* 31/2 (1998): 312–16.

- D. Dilworth, V. Viglielmo, A. Jacinto, eds., *Sourcebook for Modern Japanese Philosophy: Selected Documents*. *The Journal of Asian Studies* 58/4 (1999): 1135–6.
- Scott W. Sunquist, ed., *A Dictionary of Asian Christianity*. *Japanese Journal of Religious Studies* 29/1–2 (2002): 184–6.
- H. Gene Blocker and Christopher I. Starling. *Japanese Philosophy*. *The Journal of Japanese Studies* 28/2 (2002): 482–5.
- Michiko Yusa, *Zen and Philosophy: An Intellectual Biography of Nishida Kitarō*. *Monumenta Nipponica* 57 (2002): 545–7.
- Frank Usarski, ed. *O Budismo no Brazil*. *Journal of Global Buddhism* 4 (2003): on-line publication (1,900 words).
- Carlo Saviani, *L'Oriente di Heidegger; Nichilismo e vacuità del Sé*. *Japanese Journal of Religious Studies* 30/1–2 (2003): 159–62.
- Robert Carter, *Encounter with Enlightenment: A Study of Japanese Ethics*. *Japanese Journal of Religious Studies* 30/1–2 (2003): 157–9.
- James Arraj, *Christianity in the Crucible of East-West Dialogue: A Critical Look at Catholic Participation and God, Zen, and the Intuition of Being*. *Japan Studies Review* 8 (2004): 118–21.
- Christopher S. Goto-Jones, *Political Philosophy in Japan: Nishida, the Kyoto School, and Co-Prosperity*. *Japanese Journal of Religious Studies* 32/1 (2005): 178–80.
- David Williams, *Defending Japan's Pacific War: The Kyoto School Philosophers and Post-White Power*. *Japanese Journal of Religious Studies* 32/1 (2005): 163–6.
- Steffen Döll, *Wozu also suchen? Zur Einführung in das Denken von Ueda Shizuteru*. *Japanese Journal of Religious Studies* 33/1 (2006): 208–211.
- Harald Fuess, *Divorce in Japan: Family, Gender, and the State, 1600–2000*, in *INTAMS Review* 13/2 (2007): 268–70.
- Robert Wilkinson, *Nishida and Western Philosophy*. *Japanese Journal of Religious Studies* 37/1 (2010): 175–78.
- Marcello Ghilardi, *Una logica del vedere: Estetica ed etica nel pensiero di Nishida Kitarō*. *Japanese Journal of Religious Studies* 37/1 (2010): 178–82.

Colloquia 座談会

- 廢墟に立つ理性: 和辻哲郎 [Reason from the rubble: Watsuji Tetsurō]. 『日本学』 12 (1988): 40–62.
- 仮面と自我の交錯 [Conflating mask with ego]. *C & D* 20/81 (1989): 16–21.
- Response to Honda Masaaki 本多正昭. 『大乘禅』 780 (1989): 32–3.
- 「なぜ《宗教と癒し》なのか [Why “religion and healing” now?], 『宗教と癒し』 [Religion and healing] (Tokyo: Kōbunsha, 1990): 237–64.
- 『自然葬』 [Natural burial] (Kyoto: Hōzōkan, 1994): 28–31, 78.
- Inoue Nobutaka 井上順孝 ed., 『宗教教団の現在』 [The state of religious groups today] (Tokyo: Shinyōsha, 1995): 46–53 *et passim*.
- 「現代世界の諸問題に宗教はどのように応えうるか」[How can religion respond to today's problems?]. キリスト教文化桂究所・秋のシンポジウム. Fall Symposium, Notre Dame Women's College, Kyoto. *Maranatha* 4 (1996): 1–24.

Study aids, Computer programs 教材・コンピュータプログラム

- Kanji Study Cards* (Tokyo: Japan Publication Trading Co., 1988), 2045 cards. 7th printing, 2004.
- (with Rob Mead, Steve Billing, and Miyako Mead). *Remembering the Kanji: the program!* (Tokyo: Japan Publications Trading Co., 1991).

(with Tom Minehart). *Remembering the Kanji: hyperkanji!* (Tokyo: Japan Publications Trading Co., 1992).

(with Tom Bowden). *Remembering the Kanji: Official Flashcard & Review App for the Heisig Method.* (Tokyo: Mirai LLP, 2011, 2013).

Abstracts 抄録

“Whitehead and the Jungian Archetypes,” abstracted in *Process Studies* 8/2 (1978): 137–8.

“Jung and the Experience of God,” Lecture of 7 November 1981. Abstracted in *Bulletin of the C. G. Jung Club of Japan* 4 (1982): 5–6.

Presentation, Chantilly, October 1993. Partially abstracted in *Cultures and Faith* (Pontificium Consilium de Cultura, Città del Vaticano) 1/2 (1993): 130–1.

Articles & miscellanea 随筆・寄稿

“Can Religious Life be Taught?” *Cross and Crown* (1970): 389–97.

REPRINTED: *Nova et Vetera* (1971): 143–48.

“War and Peace in the Religious Community,” *Cross and Crown* (1971): 435–41.

REPRINTED: *Nova et Vetera* (1971): 269–74.

“[Castità consacrata e mutilazione spirituale](#),” *Vita Consacrata* 8 (1972): 472–81.

SPANISH TRANSLATION: “La castidad consagrada y la castración espiritual,” *Nova et Vetera* (1976): 65–74.

“Unmasking Our Idols. *Cross and Crown* 25/2 (1973): 174–82.

“Don Quixote and the Quest for the Simple Life,” *Quincunx* (Epworth, Iowa) 4/1 (1976): 6–12.

“[Solentiname: A Poet and a Revolution](#),” *The Priest* 32/9 (1976): 17–25.

EXPANDED AND REPRINTED: *Nova et Vetera* (1972): 133–45.]

SPANISH TRANSLATION: “Solentiname: Una poeta y una revolución,” Antonina Vivas, *Aquellos años de Solentiname* (Managua: Anamá, 2000), 145–63.

“Mājan,” “Daruma,” “Sensu,” “Kanji,” *A Hundred More Things Japanese* (Tokyo: Japan Culture Institute, 1979).

JAPANESE TRANSLATION: Trans. by Matsumoto Michihiro, 松本道弘, 『もしもし、すみません』 (Tokyo: Kōdansha, 1983): 103–7.

「中南米の旅から: 国際文化交流の裏面」 [The underside of intercultural exchange: Thoughts after traveling Central and South America]. 『日本文化』 5 (1980): 65–71.

「漢字に恋して」 [A love-affair with the kanji]. *Cross Spiral Communication* 1/1 (1981): 22–5.

「神からの贈り物」 [A gift from the gods]. 『中日新聞』 (11 November 1981): 7.

“[Japan and the Pope: The Seamy Side](#),” *Bulletin of the Nanzan Institute for Religion and Culture* 5 (1981): 17–28.

“Without Privilege or License,” *WORD/usa* 6/5 (1981): 3–4.

「日米コミュニケーションの国際化」 [Internationalizing Japanese-American relations]. *NIRA* 3/8 (1981): 4–10.

「宗教者と日本文化」 [Philosophers, religionists, and Japanese culture]. 『日本文化』 6 (1981): 29–32.

“And a Missionary in a Think-Tank,” *Divine Word Missionaries* 24/3 (1983): 12–15.

“In Defense of Disorder,” *WORD/usa* 7/5 (1982): 11–12.

「サンタクロースの意味: 報い求めぬ完全な愛の理念」 [The meaning of Santa Claus: Giving that asks for nothing in return]. 『中日新聞』 (22 December 1982): 5.

“In Memoriam: Johannes Hirschmeier, 1921–1982,” *Bulletin of the Nanzan Institute for Religion and Culture* 7 (1983): 20–4.

「平和への道を求めて」[On the road to peace]. 『中日新聞』 (1 October 1984): 3.

“Dialogue and the Shrinking of Theology,” *Inculturation* 4/2 (1989): 31.

“Perfect Diacritical Marks for Desktop Publishing,” (privately circulated, 1990.)

「紙つぶて」[Spitballs]. Weekly syndicated column, 『中日新聞』 (January to June, 1991), 25 times.

“Foreword,” Frederick Franck, *To Be Human Against All Odds* (Berkeley: Asian Humanities Press, 1991): 3–11.

“Forewords” to *Inter-Religio* bulletins, 1981–1991 (20 times).

「ユング思想との出会い」[An encounter with Jung’s thought]. 『プシケー』 10 (1991): 12–15.

“Can We Conceive New Architecture for Sacred Convivial Space?” *WORD/usa* 17/3 (1992): 5.

「普遍的な象徴としての遷宮祭」[The *sengu* as a universal symbol]. 『式年遷宮稀: 上代に架ける橋』 [*The changing of the shrine: A bridge across the ages*] (Nagoya: Mainichi Shinbun, 1993), 227–31.

ENGLISH TRANSLATION: “Japanese Shinto’s ‘Changing of the Shrine’: A Universal Symbol in Particular Attire,” *Bulletin of the Nanzan Institute for Religion and Culture* 18 (1994): 33–6.

「神道の国際性」[Shinto’s international character]. 『神道国際研究会』 (1994): 10–14.

「まえがき」[Foreword], 『宗教と文化諸宗教の対話』 [Religion and Culture], ed. by the Nanzan Institute for Religion and Culture. Kyoto: Jinbun Shoin, 1994), 1–5.

「不思議なヤドリギ」[The amazing mistletoe], 『海上お森の詩』 [Poems for the Kaishō woods] (Nagoya: Shichiken, 1995; reprint 1998), 43.

“In Praise of Buildings that Remember,” 36 『東海の建築』 (1996): 8–9.

「まえがき」[Foreword], 『キリスト教は仏教から何を学べるか』 [What does Christianity have to learn from Buddhism?], ed. by the Nanzan Institute for Religion and Culture. Tokyo: Hōzōkan, 1999), i–v.

KOREAN TRANSLATION: 「머리말」 『기독교와 불교, 서로에게 배우다』 (Seoul: Woo Books, 2015), 5–9.

Contribution to *What Does It Mean to be Human? Reverence for Life Reaffirmed by Responses from Around the World*. Gathered by Frederick Franck, Janie Roze, and Richard Connolly (New York: Circumstantial Productions, 1998), 259–60.

SPANISH TRANSLATION: ¿Qué significa ser humano? (Buenos Aires: Editorial Kier, 2001), 171–2.

“By Way of Introduction,” *New Trends in Religious Studies*. Nanzan University, 17 September 1999. 2–7.

REPRINTED: *Bulletin of the Nanzan Institute for Religion and Culture* 24 (2000): 6–7.

JAPANESE TRANSLATION: 「開催にあたって」 『宗教研究の新たな動向』. Nanzan University, 17 September 1999.

REPRINTED: 『南山宗教文化研究所 研究所報』 10 (2000): 3–6.

REPRINTED: 『宗教研究』 73: 323 (2000): 1–3.

“Ad multos annos!” *Japanese Religions* 25/1–2 (2000): 19–21.

“Converting to the Earth,” *Life and the Environment: Proceedings*, vol. 4 (Takayama: Yoko Civilization Research Institute, 2003), 22–9.

JAPANESE TRANSLATION: 「地球優先主義への転換」、陽光文明研究所編『生命と環境』議事録 4 (Takayama: Yoko Civilization Research Institute, 2003), 27–36.

「家庭作りの再考」、21 世紀ヒューマンケア研究機構『平成 15 年度人間回復を考える懇話会報告書』(2004), 22–26.

“A Razão de Ser,” *Fórum Barcelona 2004*, 32–3. Supplement syndicated in *El Clarín* (Argentina), *O Estado de São Paulo* (Brazil), and other Latin American newspapers.

“The Dialogue among Religions around the World: Report on a Workshop,” *Bulletin of the Nanzan Institute for Religion and Culture* 29 (2005): 9–19.

- JAPANESE TRANSLATION: 「世界各地におけるの諸宗教間対話: ワークショップに関する報告」『南山宗教文化研究所 所報』 15 (2005): 10–18.
- “Note to the 2005 Edition” of Heinrich Dumoulin, *Zen Buddhism: A History* (Bloomington: World Wisdom, 2005), vol. 1, XXV–XXVI; vol. 2, XI–XII.
- “After-Words,” *Inter-Religio* 46 (2005): 1–2.
- “A Summary Reflection,” Edmund Chia and J. W. Heisig, eds., *A Longing for Peace: The Challenge of a Multicultural, Multireligious World* (Bilbao, 2006), 169–72.
- 「西田における哲学と宗教」[Philosophy and Religion in Nishida]『西田哲学会会報』[Newsletter of the Nishida Philosophical Association] 5 (2007): 1–2.
- “*In Memoriam Jan Van Bragt (1928–2007)*,” *Bulletin of the Nanzan Institute for Religion and Culture* 31 (2007): 60–64.
- JAPANESE TRANSLATION: 「追悼 ヤン・ヴァン・ブラフト (1928–2007)」『南山宗教文化研究所 所報』 17 (2007): 67–71.
- REPRINT: *Buddhist-Christian Studies* 28 (2008): 141–4.
- REPRINT (ABBREVIATED): *Society for Buddhist-Christian Studies Newsletter* 40 (Fall 2007): 2–4.
- “Chamados ao diálogo,” *Além-mar* 566 (Janeiro 2008): 24–7.
- “¿Què es veu quan els llums s'encenen?,” Raquel Bouso, *El Zen* (Barcelona: Fragmenta Editorial, 2008), 159–63.
- ENGLISH VERSION: “What Does One See When the Lights Come On?” *Bulletin of the Nanzan Institute for Religion and Culture* 33 (2009): 57–9.
- FRENCH VERSION: “Que voit-on lorsque les lumières surgissent?” *Voies de l'Orient* 118 (2011): 8–10.
- ITALIAN VERSION: “Che cosa si vede quando la luce arriva?” (with facing text in English), in Fabio Massimo Fioravani and Donatella Failla *Zuiganji: La vita dei monaci Zen* (Genova: Museo d'Arte Orientale “Edoardo Chiossone,” 2011): 10–16.
- “*Japanese Philosophy: A Sourcebook. The Story behind the Project*,” *Bulletin of the Nanzan Institute for Religion and Culture* 35 (2011): 9–23.
- JAPANESE TRANSLATION: 「日本哲学資料集: プロジェクトの背景を語る」『南山宗教文化研究所 研究所報』 21 (2011): 11–22.
- Contribution to: 「ヤン・スイゲドー先生を偲んで」『南山宗教文化研究所』 23 (2013): 67–8.
- ENGLISH VERSION: “*Jan Swyngedouw (1935–2012): In Memory of a Friend and Colleague*,” *Bulletin of the Nanzan Institute for Religion and Culture* 37 (2013): 26.
- “Foreword,” Jan Van Bragt, *A Soga Ryōjin Reader* (Nagoya: Chisokudō Publications, 2017), 1–3.
- “Foreword,” Joseph S. O'Leary, *Reality Itself: Philosophical Challenges of Indian Māhāyāna* (Nagoya: Chisokudō Publications, 2019), 1–4.
- 「弔辞・スピーチ」[Memorial address], 『上田閑照先生お別れの会: 長治・スピーチ編』[Farewell to Ueda Shizuteru Sensei: Memorial addresses], (Kyoto: 2019), 29–31.
- “Some Remarks on *Philosophising at the Big Fault Line*,” in Nevad Katheran, *The Role of Comparative Philosophy in Bosnia and Herzegovina: Philosophising at the Big Fault Line* (Cambridge: Cambridge Scholars Publishing, 2021), 182–4.

Short book reviews 書評(短)

- Jesse Kornbluth, *Notes from the New Underground*. *Library Journal* (November 1968).
- Maryellen Muckenhirn, ed. *The Future as the Presence of Shared Hope*. *Library Journal* (1 September 1968).
- Allen Davies, *Anti-Semitism and the Christian Mind*. *Library Journal* (1 November 1969).
- Andrew Greeley, *Religion in the Year 2000*. *Library Journal* (1 August 1969).

- Bernard Delfgauuw, *Evolution: The Theory of Teilhard de Chardin*. *Library Journal* (July 1969).
- Bernard E. Meland, *The Future of Empirical Theology*. *Library Journal* 1 September 1969.
- Charles Curran, *Dissent in and for the Church*; John F. Hunt, *The Responsibility of Dissent*. *Library Journal* (1 December 1969).
- Daniel Callahan, ed., *God—Jesus—Spirit*. *Library Journal* (1 September 1969).
- Frank Sheed, *Genesis Regained*. *Library Journal* (1 September 1969).
- Jacques Duquesne, *A Church Without Priests?* *Library Journal* (15 June 1969).
- José Montserrat-Torrents, *The Abandoned Spouse*. *Library Journal* (15 April 1969).
- Lowell Streiker, *The Gospel of Irreligious Religion*. *Library Journal* (1 November 1969).
- Michael Novak, *A Theology for Radical Politics*. *Library Journal* (15 May 1969).
- Myron A. Marty, *Lutherans and Roman Catholicism*. *Library Journal* (1 January 1969).
- Richard McBrien, *Do We Need the Church?* *Library Journal* (1 March 1969).
- Robert Campbell, *Spectrum of Catholic Attitudes*; Daniel J. Leary, *Voices of Convergence*. *Library Journal* (1 June 1969).
- Robert Ochs, *The Death in Every Now*. *Library Journal* (1 April 1969).
- Robert O'Neill and Michael Donovan, *Sexuality and Moral Responsibility*. *Library Journal* (15 February 1969).
- Bernard Häring, *A Theology of Protest*. *Library Journal* (15 April 1970).
- Donald Gray, *The One and the Many*. *Library Journal* (15 May 1970).
- Josef Pieper, *Death and Immortality*. *Library Journal* (15 February 1970).
- Michael Novak, *The Experience of Nothingness*. *Library Journal* (July 1970).
- Yves Simon, *Freedom of Choice*. *Library Journal* (1 April 1970).
- Allen Wheelis, *The End of the Modern Age*. *Library Journal* (1 March 1972).
- Hannah Arendt, *Crisis of the Republic*. *Library Journal* (15 May 1972).
- John F. Dedek, *Human Life: Some Moral Issues*. *Library Journal* (1 June 1972).
- Michael Novak, *All the Catholic People: Where Did All the Spirit Go?* *Library Journal* (1 March 1972).
- Thomas McPherson, *The Argument from Design*; T. R. Miles, *Religious Experience*; Ninian Smart, *The Concept of Worship*. *Library Journal* (15 November 1972).
- Catherine O'Connor, *Woman and Cosmos*. In *Library Journal* (1 November 1974).
- Frederick Kelly, *Thomas Merton: Man Before God*. *Library Journal* (1 September 1974).
- Rosemary Reuther, *Faith and Fratricide*. *Library Journal* (15 November 1974).
- Tad Guzie, *Jesus and the Eucharist*. *Library Journal* (August 1974).
- Langdon Gilkey, *Catholicism Confronts Modernity*. *Library Journal* (15 June 1975).
- Paul Lehmann, *The Transfiguration of Politics*. *Library Journal* (15 June 1975).
- Vernon Grant, *The Roots of Religious Doubt*. *Library Journal* (1 November 1975).
- Rosemary Haughton, *The Drama of Salvation*. *Library Journal* (15 March 1976).
- Pierre-François de Béthune, *Interreligious Hospitality: The Fulfillment of Hospitality*, in *Religious Studies Review* 38/1 (2012): 10.

Media interviews テレビ・ラジオ等の会見

- “Encuentros con el budismo,” Con Luís Bernabé y Amador Vega. “Samarkanda,” Ona Catalana, Barcelona, 1 hour, aired 1 April 2001.
- Interview with *Último Andar*. São Paulo, Pontificia Universidade Católica, 8 May 2001.

- “Un padre entre os budistas,” Interview with Dilene Ferreira. *Jornal de Opinião* (Belo Horizonte) 627 (4 June 2001): 5–6.
- Television interview with Carlos Mesa for “De Cerca,” PAT, La Paz, Bolivia. 1 hour, aired 2 July 2001.
- Radio interview with Carlos Salazar for “Diagnóstico,” Radio Santa Cruz, Santa Cruz de la Sierra, Bolivia. 1 hour, aired 1 July 2001.
- “Os movimentos do espírito,” Interview in. *Loyola* 1 (August, 2001), 3.
- Interview with Agustina Lanusse of “La Nación,” 9 August, Buenos Aires.
- “Religiones del mundo,” Radio interview with Bernardo Barranco for Radio Red, Mexico City. 1 hours, aired 28 August 2001.
- “Ya no contamos con términos para hablar del mundo,” Entrevista con Camila Loew y Daniel Attalá. *Lateral: Revista de cultura*. 83 (November 2001): 29–31.
- “En religión tenemos que ser bilingües,” *Ciervo* (enero de 2007). Entrevista con Jordi Pérez Colomé, Javier Melloni y Francesc Xavier Marín.
- “It’s Time to Change the Approach to God,” *east* 23 (February 2009). Interview with Alessandra Garusi, 145–7.
- “Il dialogo vivente: intervista a James Heisig,” 3 February 2006. A cura di D. Canzoniero. <http://www.asia.it/adon.pl?act=doc&doc=238>
- “Adventures in Kanji-Land: James W. Heisig and the Birth of Remembering the Kanji,” Interview with Juan Rivera. 31 January 2006.
- GERMAN TRANSLATION: “Abenteuer in Kanjiland – James W. Heisig und die Entstehung von *Remembering the Kanji*. with Robert Rauther). Trans. by Robert Rauther. <http://kanji-lernen.de/autoren/gruswort-von-j-w-heisig/interview-mit-j-w-heisig>.
- “Cristiano budista y budista cristiano,” Entrevista con Oriol Doingo, *La Vanguardia* (Barcelona), 14 junio 2009.
- “Interview with Nanzan University’s Prof. James Heisig,” Conducted by David White, 16 June 2009. *Japan Visitor*. <http://www.japanvisitor.com/japanese-culture/interviews/james-heisig>
- “Ivan Illich me avisó: en los libros de economía no hallarás ‘suficiencia’,” Entrevista con Virginia Rodenas. *ABC* (Madrid), 29 junio 2009, contraportada.
- “Oriente y Occidente. Filosofía y Religión Una experiencia de unión,” 5 March 2010. <http://www.youtube.com/watch?v=fUrF1nD2ZQc&list=PL6EDE537FBF9CB450&index=3>
- “Tea, No-Purpose, and Just Do It: Inter-religious Dialogue in Japan,” An interview with professor James Heisig by Annewieke Vroom. *Michsjol* 1 (2010), 41–6.
- “What is Japanese Philosophy? A conversation between Thomas Kasulis, John Moraldo, James Heisig and Gereon Kopf,” 23 May 2011. <http://vimeo.com/23311173> ; <http://tlu.toruu.ee/?LangID=2&page=detail&type=Teemad&id=cc17499c7b28>
- “Najveći dijalog je ici svojim putem i znati svoja ograničenja,” Interview by Kemal H. Balihodžić, *Novo Vrijeme*, 5 September 2013. <http://novovrijeme.ba/james-w-heisig-najveci-dijalog-je-ici-svojim-putem-i-znati-svoja-ogranicjenja/>
- “Entrevista a James W. Heisig,” Casa Asia, 2 December 2016.
- Interview with the European Network of Japanese Philosophy. Brussels, 10 December 2016. <https://www.youtube.com/watch?v=8NJ74aVTZMc&feature=youtu.be>
- “Western philosophy asks, ‘What is being?’ Japanese philosophy asks, ‘What is nothingness?’”. Interview with Olivia Goldhill, 10 December 2017.
- Podcast Interview by Takeshi Morisato on *Of Gods and Minds: In Search of a Theological Commons*, New Books in Japanese Studies, <https://podcasts.apple.com/us/podcast/james-heisig-of-gods-and-minds-in-search/id1534347682?i=1000549146429>, 27 January 2022.

Podcast Interview by Doug Tassin and Jenn O'Donnell, "Approaches to Kanji: The Heisig Method ft. Dr. James Heisig," on *Remembering the Kanji*, 24 January 2024. <https://krewe-of-japan.simplecast.com/episodes/approaches-to-kanji-the-heisig-method-ft-dr-james-heisig>

Podcast Interview (with Graham Parkes, Raquel Bouso, and Takeshi Morisato) by Chris Harding, "The Kyoto School," 29 April 2023. <https://www.bbc.co.uk/programmes/moo1vd07>

Conference Presentations & Symposia 学会発表・シンポジウム

「哲学・宗教研究者と日本文化」、日本研究開発機構・日本文化研究所共済シンポジウム、東京、1981年5月14日。

"Christian Mission: The Selfish War." Conference of Missiologists, Collegio del Verbo Divino, Rome, 21 March 1981.

「グローバルフォーラム」、日本研究開発機構、彦根、1982年1月30～31日。

Response to M. Seri Phongphit, "The Impact of Interreligious Encounter in Thailand." Second Inter-Religio Conference, Hong Kong Tao Fong Shan, 17 September 1983.

"Thoughts on the Christian Mission in Japan." Asian Missiological Convention, Tagaytay, Philippines, 10 December 1983.

Response to Kathleen McLaughlin "Self and Non-Self: Jungian and Buddhist Modes of Transformation." Second Conference on East-West Religions in Encounter, Honolulu, 10 January 1984.

"Religion and the Technological Future." Conference on "Changing Views on Human Values," Garderen, Holland, August 1984.

"Śūnyatā and Kenōsis." Conference on "Oriental Interpretations of Christian Scriptures," Martinique, February 1985.

"Interreligious Dialogue: Enterprising on an Ethos." U. S.-Japan Conference on Japanese Buddhism, University of Wisconsin at Madison, 28 August 1985.

"Depth-Psychology and Buddhist-Christian Dialogue." Society for Buddhist-Christian Studies, Berkeley, ca., 14 August 1987.

"The Disembodiment of Religious Ideals." Conference on "Wisdom and Compassion, Sophia University, 28 July 1988.

"Healing the Divided Self" International Conference on Religion and Healing, Fujizawa, Japan, 29 July 1988.

「日本哲学の脱国家主義」、International Conference on "Japanese Thought in the World Scene," Tsukuba University, 7-9 June 1988.

本多正顕「仏教とキリスト教: 可逆・不可逆の問題」へのレスポンス、東西宗教交流学会、1988年7月23日。

"Dialogue: A Japanese Experience." Conference on "Missiology in Asia," Tagaytay, Philippines, 2 December 1988.

"A Project for Asian Theology." Second Inter-Religio Conference on "Facing Religious Pluralism in Asia," Hong Kong, 6 February 1986.

"The Self That is Not a Self." International Conference on Metanoetics, Smith College, 7 October 1989.

"Peace Ideals." Peace Symposium, Hilo, Hawaii, 17 April 1989.

"Towards a Principle of Sufficiency." 8th International Zen Symposium, Kyoto, 13 March 1990.

Response to H. Keel, "Zen and Minjung Liberation." 5th Inter-Religio Conference, Seoul, 28 February 1990.

「象徴の機能を再考しえ」東西宗教交流学会、1990年7月24日。

「キリスト教の歴史について」、ヤン・ヴァン・ブラフトとの懇話会、願海、彦根、1992年7月8日。

「五感の快復」、東西宗教交流学会、1993年7月19日。

- “Tanabe’s ‘Logic of the Specific’ and the Spirit of Nationalism.” Eleventh Kyoto Zen Symposium, Santa Fe, New Mexico, 10 March 1994.
- 「真の自己の探求」、シンポジウム:曼荼羅と自己、民俗博物館、大阪、1994年11月21日。
- 「現代の宗教における救済の意味」、シンポジウム:「現代社会の諸問題に宗教はどのように答えうるのか」、基督教文化研究所、ノートルダム女子大学、京都、1994年11月11日。
- “Re-Imagining the World.” International Conference on Globalization, Negombo, Sri Lanka, 10 June 1995.
- “Tanabe Hajime and the Global Village.” xvii International Congress of the History of Religions, Mexico City, 7 August, 1995.
- “Recordando el futuro.” International Conference on the Megalopolis, Mexico City, 19 March 1996.
- 「西谷啓治と静養の学者」、東西宗教交流学会、1996年8月17日。
- 「諸宗教の相克か融合か」、シンポジウム:日本宗教文化の種々相、東洋大学、東京、1996年1月25日。
- “Not-I and Thou.” Los Angeles, International Association for Asian Philosophy and Religion, 16 August 1997.
- “Thoughts Against Catholicizing Health.” International Conference on Bioethics and Critical Care, Liechtenstein, 31 August 1997.
- “Medication in a Catholic Key.” International Conference on Bioethics and Critical Care, Baylor University, Center for Medical Ethics and Health Policy. Houston, Texas. 25 October 1988.
- 「宗教と今日と明日」、懇談会、Kyoto Zen Symposium, 1999年3月 28–29日。
- “The Buddhist-Christian Encounter in Japan.” International Conference on “God in Global Dialogue,” University of Lund, Sweden, 8 May 1999.
- “Catholicizing Health.” International Conference on Bioethics and Critical Care, Barberston Castle, Ireland, 15 May 1999.
- “Jung, Christianity, and Buddhism.” Japan-U.S. Conference on Buddhism and Depth Psychology.” Kyoto, 26 May 1999.
- 「ユング、キリスト教、仏教」、東西宗教交流学会、1999年7月21日。
- “Converting to the Earth.” 3rd Yōkō Civilization International Conference, Takayama, 21 August 1999.
- “Conversion,” Colloquium, Nagoya YWCA, 18 March 2000.
- “Philosophies of Religion in the Kyoto School: A Response.” American Academy of Religion, Nashville, U.S.A., 19 November 2000.
- “The Place of Mysticism in Japan’s Buddhist-Christian Dialogue.” UNESCO Conference on “Mystical Traditions and Interreligious Dialogue,” Barcelona, 23 May 2002.
- “Mystical Experience as a Source of Environmental Engagement by Religions Traditions.” UNESCO, Barcelona, 25 May 2002.
- 八木誠一「〈一〉の座としての身体」へのレスポンス、東西宗教交流学会、2002年7月25日。
- 「対話の中の原理主義」、第14回日本カトリック神学会、2002年9月23日。
- 「哲学翻訳の脱聖化」、シンポジウム:言語と翻訳、土井道子記念京都哲学主催、京都、2002年12月16～18日。
- “Way of Enlightenment, Way of Salvation: The Pilgrimages of Sudhana and Ramon Llull.” Central Buddhist Seminary, Seoul, 5 November 2003.
- “Nishida’s Medieval Bent.” American Academy of Religion, Atlanta, 22 November 2003.
- 「日本人の心のあり方: 人間回復を考える懇話会」、2回、神戸、2003年1月10日、17日。
- “Towards a Principle of Sufficient Spirit.” Panel on “Reason and Spirit,” East-West Dialogue, Forum 2004, Barcelona, 3 July 2004.
- “Las palabras del silencio: el lenguaje de la ausencia en las distintas tradiciones místicas,” Mesa redonda, Ávila, Spain, 31 October 2004.

“Rethinking Interreligious Dialogue: Challenges and Reorientations. A Response.” XIX World Congress of the International Association for the History of Religions, Tokyo, 25 March 2005.

“The Place of Doctrine and Philosophy in Religious Experience: A View from the East.” Symposium on Die Rolle der Erfahrung für die Religiosität, Hochschule für Philosophie, München, 7 October 2005.

“Resume of the Conference.” “New Challenges in a World Longing for Peace.” Bilbao, Spain, 13 December 2005.

“Making the Sourcebook Usable.” Conference on Confucian Philosophy in Japan. Techny, IL., 4 March 2006.

「両大戦争間に海外における日本哲学の研究」、研究会:両大戦争に日欧の総合交流が日本の哲学の形成・発展に与えた影響をめぐって、山形、2006年3月11日。

“La mística y El Evangelio de Tomás.” Congreso internacional: Occident i Orient: Mística Europea I Budisme Zen, Universitat Pompeu Fabra, Barcelona, 19 May 2006.

河波昌「東西における無限円(球)の世界」へのレスポンス、東西宗教交流学会、2006年7月27日。

Panel discussion: “Ways of Doing Japanese Philosophy.” Humboldt-Universität, Berlin, 21 October 2006.

「長谷正當先生への問い、京都宗教哲学会、2006年12月9日。

「ヤン・ヴァン・ブラフトの著作における宗教思想」、東西週休交流学会、2007年9月10日。

Opening remarks to a conference on “The Challenges of Religious Pluralism and Dialogue: The West, the Middle East, and Japan.” Sousse, Tunisia, 1 June 2007.

“The Education Systems and Reforms in Egypt and Japan.” International conference on “Development between the Traditional and the Modern: The Egyptian and Japanese Experiences.” University of Cairo, 13 October 2009.

「英文日本哲学資料集の作成について」、研究会:「仏教からみた前近代と近代」、名古屋、2009年10月17日。

“East Asian Philosophy and the Case against Perfect Translations.” International Workshop on “New Perspectives on Translation in Japanese and Transcultural Studies: Problems and Potentials,” Dōshisha University, Kyoto, 27 March 2010.

“Nothing and Nowhere: A Forgotten Tradition,” International Conference on “Japanese Philosophy: Confluences and Cross Currents,” Universitat Pompeu Fabra, Barcelona, 5 June 2009.

「共生交歓における知足と幸福への意志」、シンポジウム:東アジアにおける幸福論、岡山大学、2009年12月12～13日。

「西谷啓治と近代の超克(一九四〇年～一九四五年)」、国際シンポジウム:「近代を問い直す」、2009年5月22日。

「『善の研究』と西田の欠けている場所」、「『全の研究』刊行百年記念国際シンポジウム」、京都、2010年12月18日。

“What is Japanese Philosophy?” A conversation among Rein Raud, Thomas Kasulis, John Moraldo, James Heisig, and Gereon Kopf. Tallinn University, 14 September 2010. <http://toru.ee/view/cc17499c7b28?tab=youtube>

“Nishida’s Deodorized Basho and the Scent of Zeami’s Flower.” International Conference on Classical Japanese Philosophy, Tallinn University, Tallinn Estonia, 23 May 2011.

“Translating Japanese Philosophy.” Project Nagoya, Nagoya, 12 November 2011.

「常用漢字の書き方を独学でより早く身につけることについての偶感」JSL 漢字学習研究会、名古屋、2012年3月17日。

「日本哲学資料集の紹介」、日本哲学史フォーラム、京都大学、2011年7月3日。

“The Misplaced Immediacy of Buddhist-Christian Dialogue.” International conference on “Interreligious Dialogue and the Cultural Shaping of Religions,” Boston College, U.S.A., 23 September 2011.

“Current Themes in the Philosophy of Nishida Kitarō: A Response.” American Academy of Religion, San Francisco, 20 November 2011.

Panel discussion: “Critical Reflections on Japanese Philosophy: A Sourcebook.” American Academy of Religion, San Francisco, 21 November 2011.

Panel discussion: “Prospects and Problems of Japanese Studies.” University of Tokyo Center for Philosophy, 2 March 2012.

“Tanabe’s God.” 8th Annual Meeting of the Comparative & Continental Philosophy Circle. Fudan University, Shanghai, 22 March 2013.

“Kōyama Iwao and his Philosophy of Education.” 6th International Colloquium between the Institute of Education, University of London, and the Graduate School of Education, Kyoto University, 23 September 2013.

“Tanabe Hajime’s Elusive Pursuit of Art and Aesthetics.” 52nd Meeting of the Society for Phenomenology and Existential Philosophy. Eugene, OR. 26 October 2013.

“The Future of Japanese Philosophy: Reflections on the Conference,” Conference on “Spiritual Values and the Physical World,” Ohio State University, 18 April 2015.

Response to panel on “Shin Buddhism in the Shōwa Period and Japanese Buddhist Thought.” Symposium on “*Cultivating Spirituality*: The Significance of Modern Shin Buddhist Thoughts in the History of Religions,” Ōtani University, Kyoto, 26–27 June 2015.

Commentator, CIR Seminar for the Study of Japanese Culture and Religion, Center for Information on Religion, Tokyo, 25 June 2017.

“*Soku* as Locus of the Beautiful,” Conference on Otherness and Thought from Outside: European Existential Philosophy and Beyond. Paris, Sorbonne Université, 23 March 2019.

“Myth and Mythology in Miki’s Logic,” Workshop on Miki Kiyoshi’s The Logic of the Imagination, Nanzan Institute for Religion and Culture, Nagoya, 19 December 2022.

“[Thoughts on Nothingness from Japan](#),” Conference on “An Exploration of Nothingness,” Lilianfels, Katoomba, Australia, 9–11 January 2023.

“Nothingness and *Chora*,” Contribution to a symposium on Critical and/or Generative Khōra, 23rd International Roundtable for the Semiotics of Law, Rome, 26 May 2023.

“Variaciones sobre la nada: una conversación sobre el individualismo y el pensamiento colectivo,” Librería Alibri, Barcelona, 12 September 2023.

Response to panel at a Symposium on “Enlightenment, Wisdom, and Transformation in the World’s Religious Traditions,” Ōtani University, Kyoto, 16 December 2023.

Lectures and Presentations 講演・学会発表

「ユングと神体験」、ユングクラブ、東京、1982年11月7日。

8 Lectures on “Interreligious Dialogue” and “The Psychogenesis of Religion” delivered at Fu Jen University, Taipei, Taiwan; Divine Word Seminary, Tagaytay, Philippines; Divine Word University, Tacloban, Philippines; Diocesan Major Seminary, Cebu, Philippines; and Divine Word University, Cebu, Philippines. January, 1982.

“Christian Identity and the Withdrawal from History.” Annual General Assembly of the Japanese Region of the Maryknoll Missionaries, Kyoto, 18 May 1982.

「お伽噺の心理」、愛知芸実大学、1982年6月22日。

“The Myth of Interreligious Dialogue.” Faculty of Theology, Loyola University of New Orleans, 10 January 1983.

“A New Mysticism: Religion in a World of Technology and Pluralism.” Faculty of Theology, Xavier University, Cincinnati, Ohio, 18 January 1983.

“Christianity’s Encounter with Buddhism.” Department of East Asian Studies, University of Wisconsin at Madison, 28 January 1983.

“Dialogue: The New Evangelism.” Lutheran School of Theology at Chicago, 31 January 1983.

- “Christianity Turning East.” Department of Religion, University of Missouri at Columbia, 3 February 1983.
- “The Psychology of Interreligious Dialogue.” United Church of Canada, Toronto, 25 March 1984.
- “Alchemy: The Secret Psychology” and “The Psychology of Fairytales.” Tao Fong Shan, Hong Kong, 13-16 March 1984.
- 「解放の進歩と中南米の現状」、Center for Latin America Studies, Nanzan University. 10 June 1985.
- 「ユングと心理学に及ぼす日本人の宗教心の功罪」13th Annual Sophia University Lecture Series, 15 June 1985.
- “The Chinese Characters.” West Washington University, Bellingham, 2 August 1985.
- “Internationalization and the Japanese Mind.” Nagoya, Tōkai Bank, Chikara-machi Club, 29 October 1985.
- “Religion in Latin America.” Center for Latin American Studies, Nanzan University, 25 January 1986.
- 「ユングの宗教心理学」、6回、朝日文化センタ、名古屋、1986年 春。
- 「昔話における心理学」、6回、朝日文化センタ、名古屋、1986年 秋。
- 「宗教と心理学」、6回、朝日文化センタ、名古屋、1988年 春。
- 「宗教と癒し」懇談会、陽光文明研究所、京都、1988年8月21～22日。
- 「仮面と自我の交錯」C & D、名古屋、1988年9月21日。
- “Remembering the Kanji.” Nanzan University, Center for Japanese Studies, 16 November 1988.
- “Tanabe’s Reading of the *Kyōgyōshinshō*.” Hawaii Buddhist Forum, 8 March 1989.
- “Reflections on Peace.” Interfaith Council of Hawaii Island, 17 April 1989.
- “Japanese Christianity.” Honolulu, Hawaii Institute of Theological Studies, 26 April 1989.
- “The World of Fairytales.” Friends of Buddhism, Honolulu. 1 May 1989.
- “The Kyoto Philosophers.” Opening lecture, International Conference on Metanoetics, Smith College, 5 October 1989.
- “Windows on Japan: Religiosity.” Middlebury College, 9 October 1989.
- “Chinese Characters.” Middlebury College, 9 October 1989.
- 「ユングとキリスト教」、尼崎市、英知大学、1989年11月9日。
- “Japanese Religiosity.” Chikara-machi Club, Nagoya, 22 November 1989.
- “Japanese Characters.” Association for Japan Exchange Teaching, Shizuka, 7 December 1989.
- “Japanese Religiosity.” Tōkai Bank Foundation, Tokyo, 18 April 1990.
- “On Self-Learning.” Association for Japanese Exchange and Teaching, Kōbe, 2 June 1990.
- “Secularization as Edification.” Nemi, Italy, 5 May 1991.
- 「布教か対話か」、中央学術研究所、東京、1991年6月22日。
- “Tres ideas peligrasas.” Vivarium, Tavertet, Spain, 3 August 1991.
- 「自己への旅」名古屋ロータリークラブ、1991年12月3日。
- 「日本の文化と私」、名古屋名東区教育センター、1991年12月17日。
- 「真の自己の探求」、真宗総合研究所、大谷大学、1992年1月16日。
- 「真の自己の探求」、東海ユングクラブ、名古屋、1992年3月29日。
- “El sinto y el sintoismo.” Teresia-kai, Nagoya, 14 June 1992.
- “Remembering the Kanji.” Workshop held at the Japan Institute for Management Science, Honolulu, 24–28 July 1992.
- 「知足について」、名古屋造形芸術大学、1992年6月18日。
- 「オリエンテーション」、第8回南山宗教文化研究所名シンポジウム、1992年9月1日。
- “Diálogo y cultura.” Teresia-kai, Nagoya, 19 September 1992.

「自然と心」、瀬戸市市民会館、1992年12月6日。

「西洋人には、日本人は漢字を教えられるのか」、日本語サロン、名古屋 YWCA、1993年1月30日。

“From Dialog to Diapraxis.” Vatican Conference on Cultures and Faith, Chantilly, France, 8 October 1993.

“Intuitive Learning.” Department of Foreign Languages, Translation, and Interpreting, New York University, 8 August 1993.

「五感の快復」、東西宗教交流学会、1993年7月19日。

“Against the Asceticisms of the Age.” Sixth Biennial Conference of the International Association of Shin Buddhist Studies, Ōtani University, 4 August 1993.

「現代の生死と自然葬」、シンポジウム、上智大学、1993年9月11日。

「神道の国際性」、国際神道シンポジウム、京都、1993年12月11日。

「閉ざされた宗教としての神道」、Grass Roots Summit, Nagoya, 13 November 1993.

「諸宗教間対話: その前提と彼からの行方」、全日本管区長会議、名古屋、1994年4月13日。

“The Kyoto Philosophers.” Leuven University Department of Philosophy, 1 March 1993.

“Il diálogo del giorno d’oggi.” Italian missionaries in dialogue, Nagoya, 26 April 1994.

「裸だが恥ずかしがらない: 日本におけるキリスト教教育」日本カトリック大学連盟第6回会議、1994年6月6日。

「性教育の神秘的側面」半田市小学校 PTA、1994年6月13日。

“Nineteenth Century Religion and Dialogue,” Nara, 22 November 1994.

シンポジウム、宗教団体は何をしているのだろうか: 若者たちの問い」、国際宗教研究所、東京、1994年9月24日。

「現代の宗教における倫理の必要性」、東洋哲学研究所、東京、1994年10月18日。

“Cross-Cultural Understanding.” Assistant Language Teachers Seminar, Gifu City, 25 January 1995.

「種の論理とグローバルヴィレッジの批判」、西田幾多郎没後50周年記念講演集、京都、1995年6月3日。

「ユングの心理学」、中日文化センター、1996年6月15日。

「オリエンテーション」、第9回南山宗教文化研究所名シンポジウム、1996年9月13日。

「メシアンとキリスト教」、森恵美子ピアノ独奏会、白川ホール、名古屋、1996年10月23日。

「現代キリスト教の意義」、青年会館、東京、1996年10月29日。

「神々の治療」、同朋大学、名古屋、1997年1月18日。

“The Future of Religion in the 21st Century.” Bangkok, Chulalongkorn University. 4 September 1997.

「宗教学の原状」、19 June 1997.

“What Time is it for Christianity?” Association of Asian Missiologists, Nanzan Institute for Religion and Culture, 19 September 1997.

「悲観事件学習者に対する漢字教育」、日本教育振興協会、1988年6月13日。

「ユング心理学と公的自己」、江哲学フォーラム、京都、1998年7月18日。

「ヨーロッパにキリスト教の原状」、4回、神社本庁研究場、伊勢、2000年4月。

“My Self, My Religion: A New Mysticism or an Old Deceit? Isthmus Society, Dallas, Texas, 3 May 1999.

“Interreligious Dialogue and the Spirituality of our Times.” Teresia-kai, Nagoya, 14 November 1999.

“On Your Own with the Kanji.” Center for Japanese Studies, Nanzan University, 18 November 1999.

“Lo que he aprendido del budismo.” 5 public lectures, Universitat Pompeu Fabra, Barcelona, Spring 2001.

“Budismo hoje: Minha experiencia e minha visao como missionario.” Instituto de Teologia São Paulo, 8 May 2001.

“La conversión interreligiosa.” São Paulo, Pontifícia Universidade Católica, 8 May 2001.

“Mito.” São Paulo, Pontifícia Universidade Católica, 9 May 2001.

“Os estudos de Ciências da religião: Possibilidades de intercambio.” São Paulo, Pontifícia Universidade Católica, 10 May 2001.

- “El aporte del budismo occidental al budismo oriental.” São Paulo, Pontificia Universidade Católica, 11 May 2001.
- “La historia y trabajo del Instituto Nanzan.” Seminario do Espirito Santo, São Paulo, 12 May 2001.
- “Investigaciones interreligiosas en Nanzan.” Universidade Federal de Juiz de Fora, 14 May 2001.
- “O diálogo inter-religioso entre o Budismo e o Cristianismo.” Universidade Federal de Juiz de Fora, 14 May 2001.
- “O diálogo inter-religioso entre o Budismo e o Cristianismo.” Instituto de de Ciências Humanas y Sociais da Universidade Federal de Ouro Preto, Mariana, Brasil, 15 May 2001.
- “O diálogo inter-religioso entre o Budismo e o Cristianismo.” Pontificia Universidade Católica de Minas Gerais, Belo Horizonte, 16 May 2001.
- “As aventuras da escola de Kioto.” Universidade Federal de Minas Gerais, Belo Horizonte, 17 May 2001.
- “O diálogo inter-religioso entre o Budismo e o Cristianismo.” Centro Loyola Espiritualidade, Fê e Cultura, Belo Horizonte, 17 May 2001.
- “O diálogo com o Budismo no Japão.” Instituto São Inácio, Belo Horizonte, 18 May 2001.
- “O diálogo inter-religioso entre o Budismo e o Cristianismo.” Universidade Federal de Minas Gerais, Belo Horizonte, 18 May 2001.
- “La escuela de Kioto y su aporte a la filosofía mundial.” Departamento de Filosofia, Pontificia Universidade Católica de Rio de Janeiro, 21 May 2001.
- “El diálogo interreligioso y el desarmamento teológico.” Departamento de Teologia, Pontificia Universidade Católica de Rio de Janeiro, 23 May 2001.
- “El diálogo interreligioso y el desarmamento teológico.” Departamento de Teologia, Pontificia Universidade Católica de Rio de Janeiro, 24 May 2001.
- “O Mito e o Nada.” Instituto de Filosofia e Ciências Humanas, Universidade Católica do Salvador, Salvador, Brasil, 28 May 2001.
- “Pluralismo religioso: Pos-modernidade e Religiões.” Instituto de Teologia, Universidade Católica do Salvador, Salvador, Brasil, 29 May 2001.
- “A igreja católica e o diálogo Inter-religiosa.” Seminário de São João Maria Vianney, Salvador, Brasil, 30 May 2001.
- “O Budismo hoje, no Japão e no mundo: Tendencias e perspectivas.” Centro Cultural de Brasília, Brasília, 31 May 2001.
- “O diálogo inter-religioso.” Centro de Estudos do Comportamento Humano, Manaus, Brasil, 5 June, 2001.
- “O diálogo inter-religioso.” Centro de Estudos do Comportamento Humano, Manaus, Brasil, 5 June 2001.
- “Las religiones y culturas orientales y sus puntos de encuentro con las latinoamericanos.” Universidad San Antonio Abad, Cusco, Perú, 15 June 2001.
- “Cristianismo en el contexto de las religiones.” Seminario San Antonio Abad, Cusco, Perú, 15 June 2001.
- “El Budismo.” Universidad del Pacífico, Lima, Perú. 19 June 2001.
- “Budismo: ¿Religión o filosofía?” Universidad Antonio Ruiz de Montoya, Lima, 19 June 2001.
- “La espiritualidad del budismo con respecto al cristianismo.” Pontificia Universidad Católica de Perú, Lima, 20 June 2001.
- “El diálogo interreligioso y la vida interior.” Seminario mayor jesuita, Lima, 20 June 2001.
- “Diálogo interreligioso: Cristianismo-budismo.” Centro Loyola, Arequipa, Perú, 21 June 2001.
- “Diálogo, religiones y culturas en la globalización.” Universidad Mayor de San Andrés, La Paz, Bolivia, 25 June 2001.
- “Diálogo y la globalización de la cultura.” Centro Pastoral Universitaria, La Paz, Bolivia, 26 June 2001.

- “El arte zen de juzgar sin juzgar.” Curso Bíblico, Casa Verbo Divino, Cochabamba, Bolivia, 28 June 2001.
- “Cultura cristiana, cultura budista.” Parroquia de San Juan Bautista, Asunción, Paraguay, 3 July 2001.
- “O diálogo inter-religioso: Budismo/cristianismo.” Instituto Teológico de Santa Catarina, Florianopolis, Brasil, 2 August.
- “El yo y el no yo.” Pontificia Universidad Católica Argentina, Buenos Aires, 7 August 2001.
- “La nada y el ser.” Pontificia Universidad Católica Argentina, Buenos Aires, 9 August 2001.
- “El budismo hoy, en el Japon y en el mundo: tendencias, problemas, perspectivas.” Universidad Alberto Hurtado, Santiago de Chile, 13 August 2001.
- “Diálogo interreligioso: Budismo y cristianismo. Mi experiencia en el Japón.” Universidad Alberto Hurtado, Santiago de Chile, 14 August 2001.
- “El budismo: ¿Religión o filosofía?” Universidad Ibero-Americana, Mexico City, 16 August 2001.
- “Diálogo Interreligioso: Budismo y cristianismo. Mi experiencia en el Japón.” Universidad Intercontinental, Mexico City, 17 August 2001.
- “El budismo y la mística de cada día.” Kerygma, S. Tomas Moro, Mexico City, 18 August 2001.
- “Diálogo Interreligioso: Budismo y cristianismo.” Universidad Iberoamericana, Tijuana, México, 20 August 2001.
- “La herencia multireligiosa del cristianismo de hoy.” Seminario del Verbo Divino, Guadalajara, México, 24 August 2001.
- “El desafío espiritual del diálogo con los budistas.” Mística e Revolução, Instituto Pallas Atena, São Paulo, 26 August 2001.
- “La conversion interreligiosa.” Centro Loyola de Fê y Cultura, Rio de Janeiro, 29 August 2001.
- “Christianity in Dialogue with the Religions of the East.” Stichting Porticus, Amsterdam, 27 November 2001.
- “Optical Illusions in Nishida’s Philosophy.” Università Ca’Foscari, Venice, 26 March 2002.
- Coloquio: “El rol del judaísmo en el diálogo con el budismo.” Fundação Brasileira para o Desenvolvimento Sustentável, Rio de Janeiro, 22 May 2001.
- “Presentación de *Filósofos de la nada*.” Llibreria La Central, Barcelona, 21 May 2002.
- “Japanese Philosophy as World Philosophy.” Academia Romana, Institutul de Filosofie, Bucharest, 11 August 2003.
- “The Cultural Disarmament of Theology in an Interreligious World: 25 years of Dialogue with Buddhism in Japan.” Wake Forest University, Winston-Salem, North Carolina, 20 November 2003.
- “El afán ético del diálogo entre budismo y cristianismo.” Conferencia de la cerradura, xxxix Congreso Internacional de la Asociación europea de profesores de español, Nagoya, Chūkyō University, 1 April 2004.
- “Valori cristiani in un mondo buddista: l’esperienza inter-religiosa.” Pontificia Facoltà Teologica dell’Italia Meridionale, Napoli, 9 April 2004.
- “La filosofia della scola di Kyoto e una filosofia mondiale.” Università Orientale, Napoli, 20 April 2004. 「コミュニケーションの脱神秘化」、基調講演、日本グループ・ダイナミクス学会、名古屋、2004年5月8日。
- “¿Por qué los japonesas no confían en los principios éticos?” 141 Preguntas, Forum 2004, Barcelona, 6 July.
- “Global Challenges to a Theology of Religions.” Lecture commemorating the retirement of Prof. Aasulf Lande. Lund University, 28 January 2005.
- “El dialogo entre cristianismo y budismo.” Universidad Pontificia Bolivariana, Medellin, Colombia. 5 August 2005.
- “El espíritu del diálogo inter-religioso.” Centro Monticelo, Medellín, Colombia. 6 August 2005.
- “Budismo: El encuentro vital.” Universidad del Rosario, Bogotá, Colombia, 9 August 2005.

- “La espiritualidad del no-yo.” Casa Freinadametz, Bogotá, Colombia, 11 August 2005.
- “Dialogo entre cristianismo y budismo.” Fundación Universitaria San Alfonso, Bogotá, Colombia, 19 August 2005.
- “Relaciones Budismo-Cristianismo.” Universidad Nacional de Colombia, 22 August 2005.
- “O Desafio do Budismo Zen para o Cristianismo: Caminhos para um Dialogo Inter-Cultural.” Pontifícia Universidade Católica de São Paulo, 26 August 2005.
- “La filosofia della scuola di Kioto e el dialogo inter-culturale.” Centro ASIA, Bologna, Italy, 9 October 2005.
- “Dialoguing with Buddhism: The Challenge to Christianity.” Catholic Theological Union, Chicago, 28 February 2006.
- “Tanabe Hajime and the Hint of a Dharmic Reality.” Keynote address to an international congress on “Is There a Dharma of History?” University of Leiden, 29 May 2006.
- “The Ethos of Interdisciplinary Dialogue.” Keynote address to the Feedfortho6 Conference, Nagoya University, 17 November 2006.
- “O Cristianismo em dialogo com as religiões no Japão.” Fatima, 18 November 2007.
- “Re-imaginar a Dios.” Barcelona Zendō, Barcelona, 12 December 2007.
- “Diálogos a una Pulgada del Suelo.” Palma de Mallorca, Filosofia de la Terra i de les Cultures, 15 December 2007.
- “Le religioni per la pace,” Caserta, Istituto Superiore di Scienze Religiose S. Pietro, 18 December 2007.
- “Más allá de un Dios personal.” Keynote address to the Asociación Latinoamericana de Estudios Religiosos, Universidad el Rosario, Bogotá, Colombia, 8 July 2008.
- “El desarme cultural de la filosofía.” Departamento de Filosofía, Universidad Javeriana, Bogota, Colombia. 10 July 2008.
- “Un’ipotesi spirituale per un pianeta sofferente.” Torino Spiritualità, Torino, 27 September 2008.
- “Interreligious Dialogue.” Gathering of the Oblates of Mary Immaculate, Fukuoka, 24 March 2009.
- “Seeing Clearly,” Media Techtonics, Tokyo, 21 June 2010.
- “Nothingness and Desire: A Philosophical Antiphony.” The Jordan Lectures (6 lectures), School of Asian and Oriental Studies, University of London, 10–17 March 2011.
- “Japanese Philosophy and its New Students.” International conference on “Japanese Philosophy as an Academic Discipline,” The Chinese University of Hong Kong, 10 December 2011.
- “An Inquiry into the Good and Nishida’s Missing Basho.” Comparative and Continental Philosophy Circle, Cork, Ireland. 3 March 2012.
- “Studying Philosophy on a World Forum.” Inauguration of the Irish Institute of Japanese Studies, University College Cork, Ireland, 12 September 2011.
- 「日本哲学資料集について」. 東京大学、University of Tokyo Center for Philosophy, 2011年7月19日。
- “Izazovi dijaloga sa budizmom (1).” Islamska zajednica u Bosni i Hercegovini: Institut za proucavanje tradicije Bosnjaka, 26 August 2013.
- “Izazovi dijaloga sa budizmom (2).” Faculty of Philosophy, University of Sarajevo, 27 August 2013.
- “Christianity after Dialogue with Buddhism: Acclimating Doctrine to an Ailing Planet.” Vrije Universiteit, Amsterdam, 11 September 2013.
- “The Challenge of Christianity’s Dialogue with Buddhism.” Newman Center, Columbus, Ohio, 13 September 2013.
- “Christianity’s Dialogue with Buddhism in Japan.” Admiral David E. Jeremiah and Mrs. Connie Jeremiah Lecture, University of Oregon, Eugene, OR, 22 October 2013.
- “An East-West Philosophical Antiphony on Nothingness and Desire.” Tokyo University Center for Philosophy, 4 December 2013.

- “Dieu en tant que néant.” Department of Philosophy, Université de Kinshasa, Kinshasa, Democratic Republic of Congo, 20 May 2014.
- “Le christianisme et le dialogue.” Université St Augustin and Université Catholique du Congo, Kinshasa, Democratic Republic of Congo, 21 May 2014.
- “Nishida’s Philosophical Equivalents of Enlightenment and No-Self.” INALCO, Pôle des Langues et Civilisations, Paris, 24 May 2014.
- “Remembering the Regular-Use Kanji in One Month.” Chūkyō University, Nagoya. 21 October.
- “El deseo, la nada y la búsqueda de una nueva imagen de Dios.” Conferencia Magisterial, Segundo Seminario Internacional de Ontología e Historia: Indagación sobre las vías de otra historia en la Escuela de Kioto. Universidad Nacional Autónoma de México, 1 December 2014.
- “La relación de la lógica de lo específico y la metanoética de Hajime Tanabe.” Segundo Seminario Internacional de Ontología e Historia: Indagación sobre las vías de otra historia en la Escuela de Kioto. Universidad Nacional Autónoma de México, 2 December 2014.
- “Much Ado about Nothingness: Getting to the Heart of Japanese Philosophy,” Larwill Lecture in Philosophy and Religion, Kenyon College, 7 April 2015.
- “Sense and Nonsense about Learning to Write Japanese,” Kenyon College, 8 April 2015.
- “Nishida’s Philosophical Equivalents of Enlightenment and No-Self,” Conference on “When Modernity Hits Hard: Buddhism’s Search for a New Identity in Meiji-Taisho-Early Shōwa Japan,” Jodo Shinshu Center, Berkeley, 18 April 2015
- 「西田哲学の未来へ」西田哲学界第 13 回年次大会、Kyoto Institute of Technology, 25 July 2015.
- “Orienting Christianity to the Realities of Religious Plurality.” Common Formation Centre, Tamale, Ghana. 1 November 2015.
- “Inter-Religious Disturbances Buddhist and Christian.” Department of Religious Studies, University of Ghana, Legon, Accra, 4 November 2015.
- “Japan’s Disturbance of Western Philosophy.” Department of Philosophy, University of Ghana, Legon, Accra, 5 November 2015.
- “Inter-religious Disturbances Buddhist and Christian.” Department of African Studies, University of Ghana, Legon, Accra, 5 November 2015.
- “Pivotal Ideas in Japanese Philosophy: Self-Awareness and Nothingness.” Universiteit Leuven, Belgium, 4 May 2016.
- “La perturbación japonesa de la filosofía occidental.” Universidad Católica de Córdoba, Argentina, 3 June 2016.
- “El desafío del budismo a la misión cristiana.” Universidad Católica de Córdoba, Argentina, 4 June 2016.
- “El aporte de la filosofía japonesa a la filosofía occidental.” Universidad del Salvador, Buenos Aires, Argentina, 7 June 2016.
- 「終幕に向かう仏教とキリスト教の対話」. Ryūkoku University, Kyoto, 19 October 2016.
- “*La filosofía japonesa en sus textos* y el mundo de los kanji.” Coloquio para grado de Estudios de Asia y África, Universidad Autónoma de Madrid, 30 November 2016.
- “An Apology for Philosophical Transgressions.” 2nd Conference of the European Network for Japanese Philosophy, Brussels, 8 December 2016. <https://www.youtube.com/watch?v=5gcKiaGUFFI&t=3s>
- “The World of Zen,” Conference on Introduction to Buddhism, Saverian Culture Center, Ōsaka, 13 January 2018.
- 「《日本哲学資料集》:その歴史と構造」, 日本の宗教・文化の翻訳: *Japanese Philosophy: A Sourcebook* の韓国語への翻訳を中心として, Nanzan Institute for Religion and Culture, Nagoya, 23 February 2018.
- 「西田哲学と神概念の行方」, 寸心忌記念講演会, Ishikawa Nishida Kitarō Museum of Philosophy, 9 June 2018.

「*Japanese Philosophy: A Sourcebook: その計画と追行*」, International Conference on “韓国語の翻訳のために,” Nanzan Institute for Religion and Culture, Nagoya, 28 January 2019.

“Of Gods and Minds,” The Duffy Lectures on Global Christianity, 5 lectures, Boston College, 11 February to 18 March 2019.

“Whither Nishida’s God?,” INALCO, Paris, 23 March 2019.

“La nada como *locus* de lo divino,” Symposium on “Panikkar: perspectivas abiertas,” Barcelona, 23 October 2019.

「西田哲学との出会い」, Lecture on the occasion of the reception of the 3rd Kanazawa University International Award in Commemoration of Daisetz T. Suzuki and Kitaro Nishida, 25 November 2021.

“An Appreciation of Nothingness,” Bucharest Japanese Studies Conference, Bucharest, Romania, 5 September 2023.

“The Apophasis of the Everyday,” Conference on “Nothing in Common,” Boston College, 2 April 2024.

“The Political Captivity of Theology,” Conference on “Nothing in Common,” Boston College, 2 April 2024.

“The Icon as a Movable Bridge: With Reference to Jaspers and Tanabe,” Conference on “Illuminating the Human Condition: Jaspers’ Tradition in Dialogue with Japan,” 25 October 2024, Nanzan Institute for Religion and Culture.

James W. Heisig — Curriculum Vitae 学職歴

1965年9月	Divine Word College (Epworth, Iowa, USA) 専任講師(1966年6月まで)
1966年6月	Divine Word College (Epworth, Iowa, USA) 大学卒業(哲学専攻)
1969年6月	Loyola University (Chicago, USA) 修士所得(哲学専攻)
1969年6月	Notre Dame University (Notre Dame, Indiana, USA) 修士所得(神学専攻)
1969年9月	Divine Word College (Epworth, Iowa, USA) 専任講師(1970年6月まで)
1973年5月	Cambridge University (England) 博士所得(宗教哲学専攻)
1973年9月	Divine Word College (Epworth, Iowa, USA) 助教授(1974年6月まで)
1974年9月	Catholic Theological Union, 非常勤助教授(1976年6月まで)
1974年6月	Instituto Superior de Estudios Eclesiásticos (Mexico City) 客員教授(1976年6月まで)
1974年9月	Instituto Teológico de Estudios Superiores (Mexico City) 客員教授(1976年6月まで)
1978年6月	Old Dominion University (Norfolk, Virginia, USA) 客員教授(1978年8月まで)
1978年9月	南山宗教文化研究所第一種研究所員
1979年4月	南山宗大学文学部助教授
1987年4月	南山宗大学文学部教授
1989年1月	University of Hawai'i (Honolulu, USA) 客員教授(1989年5月まで)
1991年4月	南山宗教文化研究所所長(2001年3月まで)
2000年4月	Universitat Pompeu Fabra (Barcelona, Spain) 客員教授(2001年3月まで)
2005年7月	Pontificia Universidad Javeriana (Bogotá, Colombia) 客員教授(2005年8月まで)
2013年4月	南山宗大学文学部名誉教授
2015年10月	Doctor Honoris Causa, Tallinn University, Estonia
2021年9月	京都大学文学部大学院、宗教学(特殊講義)
2021年11月25日	鈴木大拙・西田幾多郎記念 金沢大学国際賞受賞
2023年11月13日	秋の叙勲で瑞宝中綬章を受章した。

Sept 1965	Lecturer, Divine Word College (Epworth, Iowa, USA), until June 1966
June 1966	BA (Phil.), Divine Word College (Epworth, Iowa, USA)
June 1969	MA (Phil.), Loyola University (Chicago, USA)
June 1969	MA (Theo.), Notre Dame University (Notre Dame, Indiana, USA)
Sept 1969	Lecturer, Divine Word College (Epworth, Iowa, USA), until June 1970
May 1973	PhD, Cambridge University (England)
Sept 1973	Asst. Professor, Divine Word College (Epworth, Iowa, USA), until June 1974
Sept 1974	Adjunct Professor, Catholic Theological Union, until June 1976
Sept 1974	Visiting Professor, Instituto Superior de Estudios Eclesiásticos (Mexico City), until June 1976
Sept 1974	Visiting Professor, Instituto Teológico de Estudios Superiores (Mexico City), until June 1976
June 1978	Visiting Professor, Old Dominion University (Norfolk, Virginia, USA), until August 1978
Sept 1978	Permanent Fellow, Nanzan Institute for Religion and Culture (Nagoya, Japan)
April 1979	Associate Professor, Faculty of Letters, Nanzan University
April 1987	Professor, Faculty of Letters, Nanzan University
Jan 1989	Visiting Professor, University of Hawai'i (Honolulu, USA), until May 1989

April 1991	Director, Nanzan Institute for Religion and Culture, until March 2001
April 2000	Visiting Professor, Universitat Pompeu Fabra (Barcelona, Spain) until March 2001
July 2005	Visiting Professor, Pontificia Universidad Javeriana (Bogotá, Colombia), until August 2005
April 2013	Professor Emeritus, Nanzan University
April 2013	Research Fellow, Roche Chair for Interreligious Research
Oct 2015	Doctor Honoris Causa, Tallinn University, Estonia
Sept 2021	Special Lecturer on Japanese Philosophy, Graduate School of Letters, Kyoto University
25 Nov 2021	Kanazawa University International Award in Commemoration of Daisetz T. Suzuki and Kitaro Nishida
13 Nov 2023	Awarded Japan's Order of the Sacred Treasure.