

LIST OF PUBLICATIONS BY

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Items are grouped according to type of publication and within each section are ordered chronologically, starting from the most recent (2022).

MONOGRAPHS

- [*Zen Pathways: An Introduction to the Philosophy and Practice of Zen Buddhism*](#). New York: Oxford University Press, 2022. 480 pages.
- [*Heidegger and the Will: On the Way to Gelassenheit*](#). Evanston, Ill.: Northwestern University Press (Studies in Phenomenology and Existential Philosophy), 2007. 424 pages.

AUDIOBOOK AND VIDEO LECTURE COURSE

- [*Real Zen for Real Life*](#). Chantilly: VA: The Teaching Company, *The Great Courses*, 2020. Consists of twenty-four lectures, totaling approximately fourteen hours; published in video and audio formats, together with a 217-page Guidebook. A 534-page Book Transcript is sold separately. An [audiobook](#) version has also been published and is available on Amazon's Audible.

CO-AUTHORED BOOK

- [*Nisokuhokō no tetsugakusha-tachi*](#) [Bipedal Philosophers], in Japanese. Tokyo: University of Tokyo, 2020. 65 pages. Co-authored with Nakajima Takahiro.

BOOK TRANSLATED

- Martin Heidegger, *Country Path Conversations*. Bloomington: Indiana University Press (Studies in Continental Thought), 2010; revised paperback edition, 2016. 230 pages. Translated from German. Includes translator's foreword (18 pgs.), notes, and glossaries.

BOOKS EDITED

- [*The Oxford Handbook of Japanese Philosophy*](#). New York: Oxford University Press, 2020; paperback edition 2022. 840 pages.

- *Gulsnhaat: Goftari dar bab-e Tafakkor* [Gelassenheit: Discourse on Thinking], edited by Sami Astan with Bret W. Davis, translated into Farsi by Sami Astan (Tehran: Shavand Publications, 2021).
- *Engaging Dōgen's Zen: The Philosophy of Practice as Awakening*. Co-edited with Tetsuzen Jason M. Wirth and Shūdō Brian Schroeder. Somerville, MA: Wisdom Publications, 2016. 274 pages.
- *Japanese and Continental Philosophy: Conversations with the Kyoto School*. Co-edited with Brian Schroeder and Jason M. Wirth. Bloomington: Indiana University Press (Studies in Continental Thought), 2011. 331 pages.
- *Martin Heidegger: Key Concepts*. Durham, UK: Acumen Publishing, 2010; New York: Routledge, 2014. 304 pages.
+ Portuguese translation: *Martin Heidegger: Conceitos Fundamentais* (Petrópolis, Brazil: Editora Vozes, 2020).
- *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], in Japanese. Co-edited with Fujita Masakatsu. Kyoto: Shōwadō, 2005. 288 pages.

SPECIAL JOURNAL ISSUES EDITED

- *The Legacy of Ueda Shizuteru: A Zen Life of Dialogue in a Twofold World*. A special issue of *Comparative and Continental Philosophy*, vol. 14/2 (2022).
- *Dislodging Eurocentrism and Racism from Philosophy*. A special issue of *Comparative and Continental Philosophy*, vol. 9/2 (2017). 82 pages.

CONFERENCE PROCEEDINGS EDITED

- *Complete Proceedings of the 49th Annual Meeting of the Heidegger Circle*. Co-edited with Catriona Hanley, 2015. 384 pages.

BOOK CHAPTERS (46+)

- “Another Chorology: Reading Heidegger’s Plato Book.” In *Heidegger and the Classics*, edited by Aaron Turner, under review.
- “Postfigurative and Prefigurative Art: For the Sake of Carrying Disappeared Worlds.” In *State of Disappearance*, edited by Brad Evans (McGill-Queens University Press, forthcoming).
- “*Shinjin-gakudō* (Studying the Way with Body and Mind).” In *Key Concepts in World Philosophies*, edited by Sarah Flavel and Chiara Robianno (New York: Bloomsbury Academic, forthcoming).

- “The Contours of Ueda Shizuteru’s Philosophy of Zen.” In *Tetsugaku Companion to Ueda Shizuteru*, edited by Raquel Bouso, Ralf Müller, and Adam Loughnane (New York: Springer Publishing, forthcoming).
- “Jayegah-e in Ketab dar Khat-e-seyr-e Andishey-e Haadgur” [The Place of the Book (*Country Path Conversations*) on Heidegger’s Path of Thought], translated into Farsi by Sami Astan. In *Gulsnhaat: Goftari dar bab-e Tafakkor* [Gelassenheit: Discourse on Thinking], edited by Sami Astan and Bret W. Davis (Tehran: Shavand Publications, 2021), pp. 25–32.
- “Commuting Between Zen and Philosophy: In the Footsteps of Kyoto School Philosophers and Psychosomatic Practitioners.” In *Transitions: Crossing Boundaries in Japanese Philosophy*, edited by Francesca Greco, Leon Krings, and Yukiko Kuwayama (Nagoya: Chisokudō Publications, 2021), pp. 71–111.
- “Faith and/or/as Enlightenment: Rethinking Religion from the Perspective of Japanese Buddhism.” In *Asian Philosophies and the Idea of Religion: Paths Beyond Faith and Reason*, edited by Sonia Sikka and Ashwani Peetush (New York: Routledge, 2020), pp. 36–64.
- “[What is Japanese Philosophy?](#)” In *The Oxford Handbook of Japanese Philosophy*, edited by Bret W. Davis (New York: Oxford University Press, 2020), pp. 1–79.
- “The Philosophy of Zen Master Dōgen: Egoless Perspectivism.” In *The Oxford Handbook of Japanese Philosophy*, edited by Bret W. Davis (New York: Oxford University Press, 2020), pp. 201–12.
 - + An earlier version of this chapter was published under the same title in *The Oxford Handbook of World Philosophy*, edited by Jay Garfield and William Edelglass (New York: Oxford University Press, 2011), pp. 348–60.
- “Natural Freedom: Human/Nature Non-Dualism in Zen and Japanese Thought.” In *The Oxford Handbook of Japanese Philosophy*, edited by Bret W. Davis (New York: Oxford University Press, 2020), pp. 685–715.
 - + This is a revised and significantly expanded version of “Natural Freedom: Human/Nature Non-Dualism in Japanese Thought” in *The Oxford Handbook of World Philosophy*, edited by Jay Garfield and William Edelglass (New York: Oxford University Press, 2011), pp. 334–47.
- “Heidegger and Daoism: A Dialogue on the Useless Way of Unnecessary Being.” In *Daoist Encounters with Phenomenology*, edited by David Chai (New York: Bloomsbury Academic, 2019), pp. 161–96.
- “Expressing Experience: Language in Ueda Shizuteru’s Philosophy of Zen.” In *Dao Companion to Japanese Buddhist Philosophy*, edited by Gereon Kopf (New York: Springer Publishing, 2019), pp. 713–38.

- “Heidegger’s Releasement from the Technological Will.” In *Heidegger on Technology*, edited by Aaron James Wendland, Christos Hadjioannou, and Chris Merwin (New York: Routledge, 2018), pp. 133–48.
 - + This is a revised and expanded version of “Will and *Gelassenheit*.” In *Martin Heidegger: Key Concepts*, edited by Bret W. Davis (Durham, UK: Acumen Publishing, 2010; New York: Routledge, 2014), pp. 168–82.
 - + A translation into Farsi by Sami Astan has appeared in *Gulsnhaat: Goftari dar bab-e Tafakkor* [*Gelassenheit: Discourse on Thinking*], edited by Sami Astan and Bret W. Davis (Tehran: Shavand Publications, 2021), pp. 171–200.
- “Seeing into the Self in Nature: Awakening through Cao Jun’s Paintings.” In *Cao Jun: Hymns to Nature*, edited by John Sallis (Boston: McMullen Museum of Art, Boston College, 2018), pp. 25–34.
- “Zen’s Nonegocentric Perspectivism.” In *Buddhist Philosophy: A Comparative Approach*, edited by Steven M. Emmanuel (West Sussex: Wiley-Blackwell, 2018), pp. 123–43.
- “East-West Dialogue after Heidegger.” In *After Heidegger?*, edited by Gregory Fried and Richard Polt (London: Roman & Littlefield, 2018), pp. 335–45.
- “Toward a Liberative Phenomenology of Zen.” In *Yearbook for Eastern and Western Philosophy*, vol. 2, edited by Hans Feger, Xie Dikun, and Wang Ge (Berlin: De Gruyter, 2017), pp. 304–20.
- “Encounter in Emptiness: The I-Thou Relation in Nishitani Keiji’s Philosophy of Zen.” In *The Bloomsbury Companion to Japanese Philosophy*, edited by Michiko Yusa (New York: Bloomsbury Academic, 2017), pp. 231–54.
- “Jiyū-na hinjugokan: Ueda Shizuteru no Zen-tetsugaku kara mita taiwa no kakushin” [The Free Exchange of Host and Guest: The Core of Dialogue According to the Zen Philosophy of Ueda Shizuteru], written in Japanese. In *Nihon hatsu no sekai shisō* [Global thought from Japan], edited by Tōgō Kazuhiko, Mori Tetsurō, and Nakatani Masanori (Tokyo: Fujiwara Shoten, 2017), pp. 104–24.
- “The Enlightening Practice of Nonthinking: Unfolding Dōgen’s *Fukanzazengi*.” In *Engaging Dōgen’s Zen: The Philosophy of Practice as Awakening*, edited by Tetsuzen Jason M. Wirth, Shūdō Brian Schroeder, and Kanpū Bret W. Davis (Somerville, MA: Wisdom Publications, 2017), 199–224 (notes 240–49).
- “Nishida to ibunkakan-taiwa: Kongen-teki sekaishiminshugi no kanōsei” [Nishida and Intercultural Dialogue: The Possibility of a Radical Cosmopolitanism], written in Japanese. In *Shisōkan no taiwa: Higashi-ajia ni okeru tetsugaku no juyō to tenkai* [Dialogue between Ways of Thinking: The Reception and Development of Philosophy in East Asia], edited by Fujita Masakatsu (Kyoto: Shōwadō, 2015), pp. 40–56.

- “Conversing in Emptiness: Rethinking Cross-Cultural Dialogue with the Kyoto School.” In *Philosophical Traditions* (Royal Institute of Philosophy Supplement 74), edited by Anthony O’Hear (Cambridge, UK: Cambridge University Press, 2014), pp. 171–94.
- “Ethical and Religious Alterity: Nishida after Levinas.” In *Kitarō Nishida in der Philosophie des 20. Jahrhunderts*, edited by Rolf Elberfeld and Yōko Arisaka (Freiburg/Munich: Alber Verlag, 2014), pp. 313–41.
- “Heidegger’s Orientations: The Step Back on the Way to Dialogue with the East.” In *Heidegger-Jahrbuch 7: Heidegger und das ostasiatische Denken*, edited by Alfred Denker et al. (Freiburg/Munich: Alber Verlag, 2013), pp. 153–80.
- “Heidegger and Asian Philosophy.” In *The Bloomsbury Companion to Heidegger*, edited by François Raffoul and Eric S. Nelson (New York: Bloomsbury Academic, 2013), pp. 459–71.
- “Forms of Emptiness in Zen.” In *A Companion to Buddhist Philosophy*, edited by Steven Emmanuel (West Sussex: Wiley-Blackwell, 2013), pp. 190–213.
- “El Uno y los múltiples mundos: acerca de la visión alternativa de la globalización en Nishida.” Translated by Augustín Jacinto Zavala. In *Alternativas filosóficas: Investigaciones recientes sobre la filosofía de Nishida Kitaro, fundador de la Escuela de Kioto*, edited by Augustín Jacinto Zavala (Morelia, Michoacan, Mexico: Morevallado Editores, 2012), pp. 257–301.
- “Introduction: Conversations on an Ox Path” (with Brian Schroeder). In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, edited by Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, 2011), pp. 1–16.
- “Dialogue and Appropriation: The Kyoto School as Cross-Cultural Philosophy.” In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, edited by Bret W. Davis, Brian Schroeder, and Jason M. Wirth (Bloomington: Indiana University Press, 2011), pp. 33–51.
- “Nishitani after Nietzsche: From the Death of God to the Great Death of the Will.” In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, edited by Bret W. Davis, Brian Schroeder, and Jason M. Wirth (Bloomington: Indiana University Press, 2011), pp. 82–101.
- “Introduction: Key Concepts in Heidegger’s Thinking of Being.” In *Martin Heidegger: Key Concepts*, edited by Bret W. Davis (Durham, UK: Acumen Publishing, 2010; New York: Routledge, 2014), pp. 1–16.
- “Heidegger on Christianity and Divinity: A Chronological Compendium.” In *Martin Heidegger: Key Concepts*, edited by Bret W. Davis (Durham, UK: Acumen Publishing, 2010; New York: Routledge, 2014), pp. 231–59.

- “The Presenting of Truth: Dōgen’s *Genjōkōan*.” In *Buddhist Philosophy: Essential Readings*, edited by Jay Garfield and William Edelglass (New York: Oxford University Press, 2009), pp. 251–59. Consists of an interpretive essay (pp. 251–56) followed by an original translation of Dōgen’s medieval Japanese text (pp. 256–59).
- “Nishitani Keiji’s ‘The Standpoint of Zen: Directly Pointing to the Mind’.” In *Buddhist Philosophy: Essential Readings*, edited by Jay Garfield and William Edelglass (Oxford University Press, 2009), pp. 93–102. Consists of an introduction (pp. 93–95) and an edited translation of Nishitani’s text (pp. 95–102).
- “Letting Go of God for Nothing: Ueda Shizuteru’s Non-Mysticism and the Question of Ethics in Zen Buddhism.” In *Frontiers of Japanese Philosophy 2*, edited by Victor Sogen Hori and Melissa Anne-Marie Curley (Nagoya: Nanzan Institute for Religion and Culture, 2008), pp. 226–55.
- “Turns to and from Political Philosophy: The Case of Nishitani Keiji.” In *Re-politicising the Kyoto School as Philosophy*, edited by Chris Goto-Jones (London: Routledge, 2008), pp. 26–45.
- “Does a Dog See Into Its Buddha-nature? Re-posing the Question of Animality/Humanity in Zen Buddhism.” In *Buddha Nature and Animality*, edited by David Jones (Fremont, CA: Jain Publishing, 2007), pp. 83–126.
- “Toward a World of Worlds: Nishida, the Kyoto School, and the Place of Cross-Cultural Dialogue.” In *Frontiers of Japanese Philosophy*, edited by James W. Heisig (Nagoya: Nanzan Institute for Religion and Culture, 2006), pp. 205–45.
- “Nishitani Keiji no Zen-tetsugaku” [Nishitani Keiji’s Philosophy of Zen], written in Japanese. In *Zen to Kyoto-tetsugaku* [Zen and Kyoto Philosophy], edited by Ueda Shizuteru (Kyoto: Tōeisha, 2006), pp. 228–49.
- “Kami no shi kara ishi no daishi e: Posuto-Niiche no tetsugakusha toshite no Nishitani Keiji” [From the Death of God to the Great Death of the Will: Nishitani Keiji as a Post-Nietzschean Philosopher], written in Japanese. In *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], edited by Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. 198–224.
- “Kami wa doko made jiko o kūzuru ka—Abe Masao no kenōshisu-ron o meguru giron” [How Far Does God Empty Himself? On the Debate Surrounding Masao Abe’s Theory of Kenosis], written in Japanese. In *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], edited by Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. 245–59.
- “Provocative Ambivalences in Japanese Philosophy of Religion: With a Focus on Nishida and Zen.” In *Japanese Philosophy Abroad*, edited by James W. Heisig (Nagoya, Japan: Nanzan Institute for Religion and Culture, 2004), pp. 246–74.

- + A Japanese translation of this chapter has been published in *Nihontetsugaku no kokusaisei* [The Internationality of Japanese Philosophy], edited by James Heisig (Tokyo: Sekaishisōsha, 2006), pp. 295–329.
- + A Bosnian translation has been published in *Nove granice japanske filozofije*, edited by Nevad Kahteran and James W. Heisig (Nagoya, Nanzan Institute for Religion and Culture, 2009), pp. 116–45.
- “A Socrates Who Practices Music: The Dynamic Intertwining of Mythos and Logos, Art and Science in Nietzsche’s *The Birth of Tragedy*.” In *Mythos and Logos: How to Regain the Love of Wisdom*, edited by Steven Hicks et al. (Amsterdam/New York: Rodopi Press, 2004), pp. 115–39.
- “Shūkyō kara seiji e, seiji kara shūkyō e: Nishitani Keiji no tenkai (keere)” [From Religion to Politics, and from Politics to Religion: Nishitani’s Turn (Kehre)], written in Japanese. In *Higashiajia to tetsugaku* [East Asia and Philosophy], edited by Fujita Masakatsu et al. (Kyoto: Nakanishiya Press, 2003), pp. 347–63.
 - + A longer version of this paper has appeared in Chinese translation as a chapter in *Dōngyà jìndàzhéxué de yìyì* [The Significance of Modern East Asian Philosophy], edited by Bian Chongdao et al. (Shenyang, 2002), pp. 359–80.
- “The Global Displacement of Western Modernity.” In David Jones, Michael Schwarz, and Jason M. Wirth (eds.), *The Gift of Logos* (Cambridge Scholars Press, 2010), pp. 115–32.
 - + An earlier version of this article appeared as “The Displacement of Modernity,” *Dokkyo International Review* 14 (2001): 215–35.
- “Nishitani Keiji ni okeru ‘taiho’: Nihirizumu o tōshite zettai teki shigan e” [The ‘Step Back’ in Nishitani Keiji: Through Nihilism to the Absolute Near-side], written in Japanese. In “*Kongen*” e no tankyū : *Kindai nihon no shūkyō shisō no yamanami* [The Search for “Grounds”: The Range of Religious Thought in Modern Japan], edited by Shōji Hosoya (Kyoto: Kōyō Shobō, 2000), pp. 71–91.
 - + This article has appeared in Chinese translation as an appendix to *Changtong yu chaoyue* [Tradition and Transcendence], Wu Guanghui (Beijing, 2002), pp. 259–78.

JOURNAL ARTICLES (29+)

- “The Legacy of Ueda Shizuteru: A Zen Life of Dialogue in a Twofold World.” *Comparative and Continental Philosophy* 14/2 (2022).
- “Ueda Shizuteru’s Zen Philosophy of Dialogue: The Free Exchange of Host and Guest.” *Comparative and Continental Philosophy* 14/2 (2022).
- “Is Philosophy Western? Some Western and East-Asian Perspectives on a Metaphilosophical Question.” *Journal of Speculative Philosophy* 36/2 (2022): 219–31.

- “[Nothing Matters.](#)” *The Philosopher* 109/1 (Spring 2021): 16–28.
- “[Nihon-tetsugaku to wa nanika: Sono teigi to hani wo saikō suru kokoromi](#)” [What Is Japanese Philosophy? Rethinking Its Definition and Scope], written in Japanese. *Nihon-tetsugakushi Kenkyū* [Research in the History of Japanese Philosophy], 16 (2019): 1–20.
+ An earlier version of parts of this article were published as “Sekai tetsugaku no naka no Nihon tetsugaku” [Japanese Philosophy within World Philosophy], written in Japanese. In *Sekai-tetsugaku toshite no ajia-shisō* [Asian Thought as World Philosophy], edited by Nakajima Takehiro (Tokyo: Tokyo University Press, 2019), pp. 33–41.
- “Knowing Limits: Toward a Versatile Perspectivism with Nietzsche, Heidegger, Zhuangzi and Zen.” *Research in Phenomenology* 49/3 (2019): 301–334.
- “Beyond Philosophical Eurocentrism: Other Ways of—Not Otherwise than—Philosophy.” *Philosophy East and West* 69/2 (April 2019): 592–619.
- “Dislodging Eurocentrism and Racism from Philosophy.” *Comparative and Continental Philosophy* 9/2 (2017): 115–118.
- “Gadfly of Continental Philosophy: On Robert Bernasconi’s Critique of Philosophical Eurocentrism.” *Comparative and Continental Philosophy* 9/2 (2017): 119–29.
- “[Heidegger on the Way from Onto-Historical Ethnocentrism to East-West Dialogue.](#)” *Gatherings: The Heidegger Circle Annual* 6 (2016): 130–156.
+ A Japanese translation by Sakazume Yūta of a version of this article was published in two installments as “Haidegā no dōtei: sonzaishi-teki jiminzoku-chūshinshugi kara tōzai-taiwa he no tojō de,” in *Ningen Sonzai-ron* [Human Ontology] vol. 22 (2016):103–16, and vol. 24 (2018): 1–12.
- “Sharing Words of Silence: Panikkar after Gadamer.” *Comparative and Continental Philosophy* 7/1 (2015): 52–68.
+ A shorter version of this article has been published under the title “Intertraditional Dialogue: From Gadamer’s Diachronic to Panikkar’s Diatopical Hermeneutics” in *Cirpit Review* 5 (2014): 33–46.
- “Nietzsche as Zebra: With both Egoistic Antibuddha and Nonegoistic Bodhisattva Stripes.” *Journal of Nietzsche Studies* 46/1 (2015): 62–81.
- “Naturalness in Zen and Shin Buddhism: Before and Beyond Self- and Other-Power.” *Contemporary Buddhism* 15/2 (July 2014): 433–47.
- “Returning the World to Nature: Heidegger’s Turn from a Transcendental-Horizontal Projection of World to an Indwelling Releasement to the Open-Region.” *Continental Philosophy Review* 47/3 (2014): 373–97.

- “Psychosomatic Practice and Kyoto School Philosophies of Zen.” *Journal of Religious Philosophy* (Taiwan) 64 (2013): 25–48 (English original and Chinese translation).
- “Nishida’s Multicultural Worldview: Contemporary Significance and Immanent Critique.” *Nishida Tetsugakkai Nenpō* [The Journal of the Nishida Philosophy Association] 10 (2013): 183–203.
+ A Chinese translation of this article has been published in *Sixiang yu wenhua* [Thought and Culture] 13 (2014): 308–23.
- “Opening Up the West: Toward Dialogue with Japanese Philosophy.” *Journal of Japanese Philosophy* 1 (2013): 57–83.
- “Nijū naru ‘zettai no ta e no naizai-teki chōetsu’: Nishida no shūkyō-tetsugaku ni okeru tasharon” [Twofold ‘Immanent Transcendence to the Absolute Other’: Alterity in Nishida’s Philosophy of Religion], written in Japanese. *Nihontetsugakushi Kenkyū* (Studies in Japanese Philosophy) 9 (2012): 102–34.
- “Kū ni okeru deai: Nishitani Keiji no Zen tetsugaku ni okeru ‘ware to nanji’ no ego-teki kankei” [Encounter in Emptiness: The Mutually Circulating I-Thou Relation in the Zen Philosophy of Nishitani Keiji], written in Japanese. *Risō* 689 (2012): 114–31.
- “Nothingness *and* (not *or*) the Individual: Reflections on Robert Wilkinson’s *Nishida and Western Philosophy*.” *The Eastern Buddhist* 42/2 (2011): 143–56.
- “Das Innerste zuäußerst: Nishida und die Revolution der Ich-Du-Beziehung.” Translated by Ruben Pfizenmaier, Eberhard Ortland and Rolf Elberfeld. *Allgemeine Zeitschrift für Philosophie* 36/3 (2011): 281–312.
- “Step Back and Encounter: From Continental to Comparative Philosophy.” *Comparative and Continental Philosophy* (2009) 1/1: 9–22.
- “Rethinking Reason, Faith, and Practice: On the Buddhist Background of the Kyoto School.” *Shūkyōtetsugaku Kenkyū* (Studies in the Philosophy of Religion) 23 (2006): 1–12.
- “Zen after Zarathustra: The Problem of the Will in the Confrontation between Nietzsche and Buddhism.” *Journal of Nietzsche Studies* 28 (2004): 89–138.
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+ This article has been translated into Serbio-Croatian and published in *Filozofska Istrazivanja*, vol. 96, no. 25/1 (2005): 121–39.
- “Rethinking the Rational Animal: The Question of Anthropocentrism in Heidegger, Bergson, and Zen.” *Interdisziplinäre Phänomenologie—Interdisciplinary Phenomenology* 1 (2004): 173–87.

- “Taiho to kaikō: Seiyōtetsugaku kara shisakuteki-taiwa e” [Step Back and Encounter: From Western Philosophy toward a Dialogue of Thought], written in Japanese. *Nihontetsugakushi Kenkyū* (Studies in the History of Japanese Philosophy) 1 (2003): 36–66.
- “Introducing the Kyoto School as World Philosophy: Reflections on James W. Heisig’s *Philosophers of Nothingness*.” *The Eastern Buddhist* 34/2 (Autumn 2002): 142–70.
+ A Bosnian translation of this review article has been published as an appendix to James W. Heisig, *Filozofi ništavila: Esej o Kyoto školi*, trans. Nevad Kahteran (Sarajevo: Kult B, 2007), pp. 395–420.

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- “Nishitani, Keiji.” *The Encyclopedia of Philosophy of Religion*, edited by Stewart Goetz and Charles Taliaferro (Wiley Blackwell, 2021). 1000 words.
- “Eigo-ken no Haidegā: Amerika wo chūshin ni” [Heidegger in the English-speaking World: With a Focus on the United States], in Japanese. In *Haidegā jiten* [Heidegger Dictionary], edited by Akitomi Tatsuya et al. (Kyoto: Shōwadō, 2021), pp. 214–17, 572–73.
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- “Dōgen.” *The International Encyclopedia of Ethics* (Wiley, 2016).
DOI: 10.1002/9781444367072.wbiee824. 3000 words plus bibliography.

BOOK REVIEWS

- “Engaging with the Japanese Philosophical Tradition of Engaged Knowing,” review of Thomas P. Kasulis, *Engaging Japanese Philosophy: A Short History* (Honolulu, University of Hawaii Press, 2018), *Journal of World Philosophies* 5 (Summer 2020): 256–58.

- “A Philosopher Frog Leaps out of the Western Well,” review of Eric Nelson, *Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought* (Bloomsbury Academic, 2017), *Research in Phenomenology* 49 (2019): 126–34.
- Review of Robert E. Carter, *The Kyoto School: An Introduction* (Albany: State University of New York Press, 2013), *Journal of Buddhist Philosophy* 2 (2016): 301–5.
- Review of Leonard Lawlor, *Early Twentieth-Century Continental Philosophy* (Bloomington: Indiana University Press, 2012), *The Review of Metaphysics* 67.4 (June 2014): 874–75.
- Review of Shizuteru Ueda, *Wer und was bin ich? Zur Phänomenologie des Selbst im Zen-Buddhismus* (Freiburg: Verlag Karl Alber, 2011). *Monumenta Nipponica* 68/2 (2013): 321–27.
- Review of Richard Capobianco, *Engaging Heidegger* (Toronto: University of Toronto Press, 2010). *Notre Dame Philosophical Reviews*, <http://ndpr.nd.edu/review.cfm?id=21268>.
- Review of Lin Ma, *Heidegger on East-West Dialogue: Anticipating the Event* (New York/London: Routledge, 2008). *Journal of the British Society for Phenomenology* 41/3 (October 2010): 327–29.

ARTICLES IN CONFERENCE PROCEEDINGS AND SOCIETY BULLETINS

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- “What Does it Mean to Read Heidegger for the Sake of Peace and Justice?” *Proceedings of the 49th Annual Meeting of the Heidegger Circle* (2015), pp. 1–4.
- “Conversing with Poets, Nature, and Things: A Response to Silvia Benso and Shane Ewegen.” *Supplement to the Proceedings of the 48th Annual Heidegger Circle Meeting*, pp. 13–22.
- “Jita no deai ni okeru nijū no jikaku: Ueda Shizuteru Sensei e no toi” [Twofold Self-awareness in the Encounter Between Self and Other: A Question to Professor Ueda Shizuteru], written in Japanese. *Kyōto Sangyō Daigaku Nihonbunka Kenkyūsho Nenpō* [The Bulletin of the Institute of Japanese Culture, Kyoto Sangyō University] (2012): 320–21.
- “Horizon and Open-Region: Epistemology in Heidegger’s Country Path Conversations (GA 77).” *Proceedings of the 44th Annual Meeting of the North American Heidegger Conference* (2010): 195–205.
- “Amerika ni okeru Nihontetsugaku no kenkyūjōkyō ni tsuite” [On the State of Research on Japanese Philosophy in America], written in Japanese. *Nishidatetsugakkai Kaihō* [Bulletin of the Society for Nishida’s Philosophy] 9 (2009): 2–4.
- “Varieties or Equivocations of Willing?” *Proceedings of the 42nd Annual Meeting of the North American Heidegger Conference* (2008): 144–50.

TRANSLATIONS*Japanese to English:*

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- “[Zen Meditation with Bret W. Davis](#).” A 30-minute audiotaped interview with Antonia Murafech for her podcast *Meditation-able*, posted on August 18, 2021.
- “[An Interview with Dr. Bret W. Davis](#).” A 30-minute videotaped interview on my work in Japanese, Continental, and cross-cultural philosophy. Interview conducted by Professor Eduardo Mendieta at Penn State University’s Rock Ethics Institute on April 1, 2016, published on August 26, 2016.
- See also *Nisokuhokō no tetsugakusha-tachi* [Bipedal Philosophers] under CO-AUTHORED BOOK.

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