

CURRICULUM VITAE
Wendi L. Adamek

University of Calgary
Dept. of Classics and Religion
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EDUCATION

1984-1998, Stanford University
Ph.D. in Religious Studies
Dissertation: "Issues in Chinese Buddhist Transmission as Seen through the *Lidai fabao ji*
(Record of the Dharma-Jewel through the Ages)"
1990-1993, Kyoto University
Graduate Research Fellow (Dissertation Research)
1976-1981, Stanford University
Coterminous B.A. in International Relations, M.A. in East Asian Studies

ACADEMIC and OTHER APPOINTMENTS

2014-ongoing, University of Calgary
Associate Professor, Numata Chair in Buddhist Studies, Dept. of Classics and Religion
2011-2013, University of Sydney
Lecturer (equivalent to Assistant Professor), East Asian Buddhism, School of Languages and
Cultures
2010-2011, Leeward Haleakala Watershed Restoration Partnership, Maui, Hawai'i
Program Development and Fundraising
2000-2009, Barnard College/Columbia University
Assistant Professor, Chinese Religions, Dept. of Religion
1996-2000, University of Iowa
Assistant Professor, Chinese Religions, School of Religion
1993, Hanazono College, Kyoto, Japan
Research Assistant for Professor Yanagida Seizan, International Research Institute for Zen
Buddhism
1982, Volcano Arts Center, Hawai'i Volcanoes National Park
Program Director

COURSES TAUGHT

Undergraduate Introductory: *Self and Society in Asian Religions*
Undergraduate Intermediate: *Introduction to Buddhism; East Asian Buddhism; Chan/Zen
Buddhism; Buddhist Practice Traditions; East Asian Religions; Research and Critical
Inquiry in Religious Studies; Chinese Thought; Daoism; Ecology, Religion and Culture;
Classical Chinese; Chinese Religious Traditions; Religious Biography in Asia; Chinese
Popular Religion; Sino-Tibetan Relations from a Buddhist Perspective; "Gift" and Religion;
Spiritual Journeys in Fiction.*

Graduate/Advanced Seminars: *Buddhism and Psychology, Religion and Economic Systems; Theories of Cognition; Asian and Western Phenomenologies; Foundations in Buddhist Studies; Readings in Chinese Buddhist Texts; Topics in Chinese Buddhism; Medieval Chan Buddhism; Approaches to the Study of Chinese Religion; Sinological Research Methods; Aesthetics and the Work of Politics.*

CURRENT PROJECTS

Book: *AntiEntropics*

Essays on inversion, chiasmus, co-constitution, and ambiguity as animating principles of autopoietic order.

PUBLICATIONS

Books (Peer-Reviewed)

2021: *Practicescapes and the Buddhists of Baoshan*. University of Hamburg Press.

The site known as Baoshan (Treasure Mountain) in Henan, China reveals a web of complex relationships: gender relations, lay and ordained relations, human and non-human relations, and images and texts with eschatological themes. I discuss this network using the images and texts inscribed in the rocks and monuments of the site. Drawing from anthropologist Timothy Ingold's notion of environment as a meshwork or "taskscape," I discuss Baoshan in terms of "practicescape," a multi-directional re-inscription of the landscape in Buddhist terms. The book includes my original transcriptions, photos, and translations of all the 6th-8th century inscriptions, the first such record for this site. Uniquely, the site includes a large number of inscriptions for women. My work has been bringing Baoshan into focus as an important center of Buddhist activity with extant records of individual female practitioners.

2011: *The Teachings of Master Wuzhu: Zen and Religion of No-Religion*. Translations from Asian Classics Series. New York: Columbia University Press. (184 pages)

Inclusion in Columbia's well-known series established the long-lost *Lidai fabao ji* as a Zen "classic."

2007: *The Mystique of Transmission: On an Early Chan History and its Contexts*. New York: Columbia University Press. (576 pages)

Winner of the American Academy of Religion Award for Excellence in Textual Studies, 2008.

Long-listed for the Humanities Prize of the International Convention of Asia Scholars (Leiden), 2009.

The *Lidai fabao ji* (Record of the Dharma-Treasure Through the Generations) is a long-lost eighth century Chan/Zen hagiographical work rediscovered at the Mogao Caves in the Gobi Desert oasis of Dunhuang in the early twentieth century. The text combines a history of the transmission of Buddhism in China with an account of the eighth century Chan master Wuzhu in Sichuan. In the *Lidai fabao ji*, key issues such as antinomianism, the role of female practitioners, support for unconventional monastics, and new styles of teaching are presented

through pithy dialogues, stories, and quotations. In *The Mystique of Transmission* I compare the *Lidai fabao ji* to other sources from the fourth through eighth centuries, chronicling changes in the doctrines and practices associated with the transmission of authority in medieval Chinese Buddhism. *The Teachings of Master Wuzhu* presents the master's milieu and signature teachings in an accessible manner. Both *Mystique* and *Master Wuzhu* include my translation of the *Lidai fabao ji*, the first to be made available in a Western language. Due to my research, the *Lidai fabao ji* is now accepted (as endorsed in *Brill's Encyclopedia of Buddhism*) as likely to have been compiled by women, making it the only pre-modern Chan/Zen text with that attribution.

Journal Articles (Peer-Reviewed)

- In press: "Comparing Medieval and Modern Modes of Claiming Natural Principles as the Basis of the Efficacy of Practice." *International Journal for the Study of Chan Buddhism and Human Civilization*.
- 2020a "As if This Is Home." *Canadian Journal of Buddhist Studies* 15: 2-26.
- 2020b: "Ethical Action through Ambiguity in Existentialism and Kanhwa Chan." *International Journal of Buddhist Thought and Culture*. 30.1: 127-165.
- 2020c: "Rhetorical Uses of *Pramāṇa* and *Yogācāra* Terminology in the *Lidai fabao ji*." *International Zen Studies* (International Zen Research Project, Toyo University) 5: 236-309.
- 2016a: "Revisiting Questions about Female Disciples in the *Lidai fabao ji* (Record of the Dharma-Treasure Through the Generations)." *Pacific World*, Third Series 18: 57-65.
- 2016b: "Meeting the Inhabitants of the Necropolis at Baoshan." *Journal of Chinese Buddhist Studies* 29: 9-49.
- 2015: "Addressing the Mind: Developments in the Culture of Confession in Sui-Tang China." *Journal of Chinese Buddhist Studies* 28: 117-152.
- 2014: "Midnight and the Black Box." *Interdisciplinary Studies in Literature and Environment* 21.2: 459-476. doi: 10.1093/isle/isu048. <http://isle.oxfordjournals.org/Midnight>
- 2012: "The Agency of Relations at Baoshan." *Literature and Aesthetics* 22.2: 50-71.
- 2009a: "A Niche of Their Own: The Power of Convention in Two Inscriptions for Medieval Chinese Buddhist Nuns." *History of Religions*, 49.1: 1-26.
- 2009b: "The Literary Lives of Nuns: Poems Inscribed on a Memorial Niche for the Tang Nun Benxing." *T'ang Studies*, 27: 40-65.
- 2005: "The Impossibility of the Given: Representations of Merit and Emptiness in Medieval Chinese Buddhism." *History of Religions*, 45.2: 135-181.
- 2000: "Robes Purple and Gold: Transmission of the Robe in the *Lidai fabao ji*." *History of Religions*, 40.1: 58-81.

Book Chapters (Peer-Reviewed)

- In press: "*Nirvāṇa* as Permanence, Joy, Self, and Purity in a Medieval Chinese Buddhist Context." In Mark Blum and Masahiro Shimoda, eds., *Studies of the Nirvāṇa Sūtra*. University of Hamburg Press.
- 2017: "Traces of the Sanjie (Three Levels) Movement at Baoshan." In Mario Poceski, ed., *Communities of Memory: Reimagining and Reinventing the Past in East Asian Buddhism*. Hamburg: University of Hamburg Press: 23-86.
- 2014: "Dimensions of Endtime at Baoshan." In Dorothy C. Wong and Gustav Heldt, eds., *Cultural Crossings: China and Beyond in the Medieval Period*. Singapore: Institute of

Southeast Asian Studies: 101-114.

2012: “Transmitting Notions of Transmission through the *Platform Sūtra*.” In Morten Schlütter and Stephen F. Teiser, eds., *Readings of the Platform Sūtra*. New York: Columbia University Press: 109-133.

2008: “Merit Cultivation Practices and Image-Making in the Northern Dynasties.” In Leopold Swergold and Eileen Hsu, eds., *Treasures Rediscovered: Chinese Stone Sculpture from the Sackler Collections at Columbia University*. New York: Wallach Art Gallery, Columbia University: 27-33.

2004: “The *Lidai fabao ji* (Record of the Dharma-Jewel Through the Generations).” In Steven Heine and Dale S. Wright, eds., *The Zen Canon*. Oxford: Oxford University Press: 81-106.

2003: “Imagining the Portrait of a Chan Master.” In Bernard Faure, ed., *Chan Buddhism in Ritual Context*. London: Curzon Press: 36-73.

Encyclopedia and Annotated Bibliography Entries (Peer-Reviewed)

2020: “Baoshan.” In Richard Payne *et al.*, eds., “Buddhism,” *Oxford Bibliographies Online*.

2019: “Wuzhu.” In Michael Radich *et al.*, eds., *Brill’s Encyclopedia of Buddhism*, Vol. II: “Lives.” Leiden: Brill: 787-790.

Fiction

2014: *Kunlun*. Novel, accepted by Cold River Press, distributed by Lightning Source for New Wuxia Books, my imprint. Prior to publication, quarter-finalist in the 2011 Amazon Breakthrough Novel Awards.

2010: “Green Blood Tahiti.” Short story, in *LiNQ* (Literature in North Queensland), 37: 73-79. (Peer-reviewed.)

Book Chapters (Not Peer-Reviewed)

2007: “Baoshan de Biqiuni mingke (Inscriptions for Nuns at Baoshan).” (Translated into Chinese by Ji Aimin.) In Mutsu Hsu, Jinhua Chen, and Lori Meeks, eds., *Development and Practice of Humanitarian Buddhism*. Hualian: Tzuchi University Press: 31-41.

2003: “Inscriptions for Nuns at Baoshan.” In Deng Xiaonan *et al.*, eds., *Tang-Song Women in the Context of Historical Studies*. Beijing: Beijing daxue Sheng Tang yanjiu congshu: 493-518.

Book Reviews (Editor-Reviewed)

2021: Martin Bemann and Sun Hua, eds., *Buddhist Stone Sutras in China: Sichuan Province, vol. 4. Bulletin of the School of Oriental and African Studies* 84.1: **

2017a: Claudia Wenzel and Sun Hua, eds., *Buddhist Stone Sutras in China: Sichuan Province, vol. 3. Bulletin of the School of Oriental and African Studies*, 80.3: 614-15. DOI: <https://doi.org/10.1017/S0041977X17001252>

2017b: Mario Poceski, *The Records of Mazu and the Making of Chan Classical Literature. Journal of Asian Studies* 76.1: 218-220. DOI: <https://doi.org/10.1017/S0021911816001790>

2014: Michael Radich, *How Ajātaśatru was Reformed: The Domestication of “Ajase” and Stories in Buddhist History. Asian Studies Review* 38.1: 147-149.

2013: Michael J. Walsh, *Sacred Economies: Buddhist Monasticism and Territoriality in Medieval China. History of Religions* 52.4: 291-294.

2012a: Jason Neelis, *Early Buddhist Transmission and Trade Networks: Mobility and Exchange within and beyond the Northwestern Borderlands of South Asia. Religious Studies Review*

- 38.1: 37-38.
- 2012b: John Lagerwey and Lü Pengzhi, eds., *Early Chinese Religion: Part Two: The Period of Division (220-589 AD)*. *Religious Studies Review*, 38.1 (March 2012): 35-36.
- 2008a: James Benn, *Burning for the Buddha: Self-Immolation in Chinese Buddhism*. *Journal of Asian Studies* 67.2: 678–681.
- 2008b: James R. Egge, *Religious Giving and the Invention of Karma in Theravāda Buddhism*. *Religious Studies Review* 34.2: 51.
- 2006a: John Jorgensen, *Inventing Huineng, the Sixth Patriarch: Hagiography and Biography in Early China*. *Journal of Chinese Religions* 34: 112-114.
- 2006b: Kristofer Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang*. *Religious Studies Review* 32.3 (July 2006): 210.
- 2006c: Greg Bailey and Ian Mabbett, *The Sociology of Early Buddhism*. *Religious Studies Review* 32.3: 211.
- 2006d: Ellison Banks Findly, *Dāna: Giving and Getting in Pali Buddhism*. *Religious Studies Review* 32.3: 212.
- 2004: Jan Nattier, *A Few Good Men: The Bodhisattva Path According to The Inquiry of Ugra (Ugraparipṛcchā)*. *Religious Studies Review* 30.4: 343.
- 2001: Charles D. Orzech, *Politics and Transcendent Wisdom*. *History of Religions*, 41.3: 291-294.
- 1999: Alan Cole, *Mothers and Sons in Chinese Buddhism*. *Journal of Chinese Religions* 27: 142-146.

Videos, Blogs and Podcasts

- YouTube. “Rehumanizing the Dynamics of Exchange.” Workshop, “Buddhism and Social Change.” Dharma Drum Vancouver, Sept. 21, 2019. <https://www.youtube.com/watch?v=WoC7nqXPpu8>
- Huffington Post*. <http://www.huffingtonpost.com/wendi-l-adamek/> (When *The Teachings of Master Wuzhu* came out, I was invited by the Huffington Post editors to become a contributor, and posted 8 pieces between 2011-2013.)
- Columbia Center for Buddhist Studies podcast, “Zen and the Environment: It’s Not What You Think.” <http://www.cbs.columbia.edu/weblog/2011/05/cbss-podcast-wendi-adamek.html>
- “The Green Tara Dialogues,” a forum for talks and posts on Ecology and Buddhism developed by Wendi Adamek and Christopher Kelley, sponsored by the Columbia Center for Buddhist Studies and the Buddhist Studies Seminar. <http://www.cbs.columbia.edu/greentara/> (Posted 5 pieces between 2007-2009.)

FELLOWSHIPS AND AWARDS

- 2021-2022: Co-director for NEH-funded Institute in “Women in Buddhism: Religion, Politics, and the Arts,” to be held at the Asian Studies Development Program of the East-West Center, University of Hawai’i, June 7-30, 2022.
- 2018-2019: Calgary Institute for the Humanities, University of Calgary.
- 2018: Grand Prize, Subul Scholarly Awards, for paper presented at the Sixth International Conference on Ganhwa Seon, UCLA.
- 2015-2016: Residence Fellowship, Institute for Advanced Study, School of Historical Studies, Princeton University. (<https://www.ias.edu/about/mission-history>.)
- 2009-2010: Stanford University Humanities Center Fellowship.

2009-2010 (declined): National Humanities Center Fellowship.
2008: American Academy of Religion Award for Excellence in Textual Studies, 2008.
2006: Chiang Ching-kuo Foundation Grant.
2006: Schoff Publication Fund Award, Columbia University.
2005-2006: Barnard College Special Assistant Professor Leave Award.
2004-2005: Fulbright (CIES, China) Research Fellowship.
2000-2001: Committee on Scholarly Communication with China Fellowship (National Endowment for the Humanities).
1997-1999: University of Iowa awards: Arts and Humanities Initiative Award, 1999; Council for Teaching, Instructional Improvement Award, 1997; Old Gold Research Fellowship, 1997 & 1998.
2000: Chiang Ching-kuo Foundation Grant.
1994-1996: Jacob K. Javits Dissertation Fellowship.
1992-1993: Bukkyō Dendō Kyōkai (Society for the Preservation of Buddhism) Fellowship.
1990-1992: Fulbright (IIE, Japan) Graduate Research Fellowship.
1984-1985 & 1987-1990: Graduate Fellowship, Stanford University, Religious Studies Department.
1989, 1990 & 1994: Foreign Language and Area Studies Fellowships, U.S. Dept. of Education.
1976-1981: Undergraduate Scholarship, Stanford University.
1976: Earthwatch Institute Scholarship, Sea Semester, Cape Cod (secondary-school program).
1975-1976: Ocean Studies Scholarship, Blue Water Marine Lab Student Instructor Program, University of Hawai'i (secondary-school program).
1973-1976: Full scholarship, Seabury Hall Preparatory Academy, Makawao, Hawai'i (secondary school).

PRESENTATIONS (Past Five Years)

2021

Invitation

“Ethics of Ambiguity in Chan and Existentialism.” University of British Columbia, Tianzhu-Hurvitz Distinguished Lecture Series. Zoom presentation, April 22, 2021.
“A Niche of Their Own: The Nuns of Baoshan.” Calgary Public Library, Exploring Religion Series. Zoom presentation, March 24, 2021.

2020

Invitation

“The Nuns of Baoshan.” Dhammadharini’s International Bikkhuni Day Sangha Gathering. Dhammadharini Monastery YouTube Channel, Sept. 19, 2020. <https://www.youtube.com/watch?v=0sx6560VVm0>
“Gifts from the Dead.” Agora (Religious Studies Majors Club), University of Calgary, March 5, 2020.
“Representing *Nirvāṇa* through Inversion.” Calgary Institute for the Humanities (CIH) Annual Fellows Lecture Series, University of Calgary, Feb. 4, 2020.
“Rehumanizing the Dynamics of Exchange.” CIH Working Group, “Classics, Religion, Anthropology and Archaeology Interdisciplinary Group,” University of Calgary, Jan. 24, 2020.

2019

Invitation

- “Rehumanizing the Dynamics of Exchange.” Workshop, “Buddhism and Social Change.” Dharma Drum Vancouver, Sept. 21, 2019.
- “Life is AntiEntropic.” Locally-organized discussion group, “Called to Question.” Three Hills, Alberta, August 17, 2019.
- “Dilun Practices and Chan.” Conference, “Ordinary Mind is the Way and Chinese Culture.” Nanquan Institute, Jiuhuashan, China, July 21, 2019.
- “Variations on a Theme of Inversion: *Nirvāṇa* as Permanence, Joy, Self, and Purity.” Tokyo University, June 3, 2019.
- “Rhetorical Uses of *Pramāṇa* and Yogācāra Terminology in the *Lidai fabao ji*.” Conference, “The Forefront of Early Chan Studies,” Toyo University, Tokyo, May 25-26, 2019.

Anonymous Peer-Review Selection

- “Exploring First-Personal Process in Researcher, Therapist, and Single-Subject Modes” Fourth Modern Chinese Buddhist Forum, Dharma Drum Institute of Liberal Arts, Taiwan, Jan. 7, 2019.

2018

Invitation

- “Practicescapes and the Buddhists of Baoshan.” Calgary Institute for the Humanities (CIH) Working Group, “Classics, Religion, Anthropology and Archaeology Interdisciplinary Group,” University of Calgary, Nov. 1, 2018.
- “The ‘Inversion’ of Impermanence, Suffering, and No-Self in the *Nirvāṇa Sūtra*: Why?” Dharma Drum Vancouver Centre, Sept. 29, 2018; also CIH presentation, Jan. 25, 2019.
- “What Is Buddhist Practice, Anyway?” Dharma Drum Vancouver Centre, Sept. 22, 2018.
- “Variations on a Theme of Inversion: *Nirvāṇa* as Permanence, Joy, Self, and Purity.” The Center for Buddhism and East Asian Religion, Columbia University, April 23, 2018.

Anonymous Peer-Review Selection

- “Ethical Action through ‘Ambiguity’ in Existentialism and *Kanhua* Chan.” Conference, “Sixth International Conference on Ganhwa Seon,” Institute for the Study of the Jogye Order (Dongguk University) and the Center for Buddhist Studies (UCLA), University of California, Los Angeles, July 17, 2018.

2017

Invitation

- “Diving into Buddhahood: The Four Inversions at Shanyingshan and Baoshan.” “From the Ground Up” SSHRC project series, University of British Columbia, Sept. 28, 2017.
- “Comparing Medieval and Modern Modes of Claiming Natural Principles as the Basis of the Efficacy of Practice.” Conference, “Buddhist Meditation across Traditions and Disciplines,” Center for the Study of Chan Buddhism and Human Civilization, Chinese University of Hong Kong, May 19-22, 2017.
- “Stone Inscriptions from the *Nirvāṇa-sūtra* at Shanyingshan and Baoshan.” Ho Center for Buddhist Studies Graduate Workshop, Stanford University, April 20, 2017.

2016

Invitation

- “Stone Inscriptions of the ‘Four Inversions’ from the *Nirvāṇa-sūtra*.” Panel, “Doing Things with Things: Religious Objects of the Period of Division, Sui, and Tang,” in Conference, “Making Connections: Contemporary Approaches to the Tang Dynasty,” Tang Studies Society Conference in Honor of the Opening of the Elling O. Eide Library, Sarasota, Florida, Nov. 12, 2016.
- “An Image of Exemplary Death: Signs and Asterisms.” Workshop, “Stars and Icons in East Asian Buddhism.” Dept. of Art History, University of Virginia, April 8, 2016.
- “Why Does the *Nirvāṇa Sūtra* Cause Controversies?” East Asian Studies Seminar, Institute for Advanced Study, Princeton, Jan. 11, 2016.

Anonymous Peer-Review Selection

- “*Nirvāṇa* as Permanence, Self, Joy, and Purity in a Medieval Chinese Buddhist Context.” 6th International Sheng Yen Buddhist Conference, Taipei, Taiwan, July 1-3, 2016; also China Lecture Series, Dept. of Asian Languages and Cultures, Rutgers University, Jan. 28, 2016.

2015

Invitation

- “Addressing the Mind: A Culture of Confession in Sui-Tang China.” Dept. of Religious Studies, University of Virginia, Dec. 4, 2015; revision of talk for Buddhist Studies Research Seminar, Dept. of Theology and Religious Studies, King’s College, London, Dec. 12, 2014.
- “Confessing Atheists: Stephen Batchelor and Bruno Latour Bare Their (No-) Souls.” Dharma Drum Vancouver Center, Vancouver, BC, April 12, 2015.
- “Daughters and Fathers in Chinese Buddhism.” Robert H.N. Ho Family Foundation Program in Buddhism and Contemporary Society, University of British Columbia, April 10, 2015; also Dept. of Religious Studies, University of Lethbridge, Feb. 5, 2015; also Center for Asian and Pacific Studies and Dept. of Religious Studies, University of Iowa, April 17, 2014.

Anonymous Peer-Review Selection

- “*Nirvāṇa* as Permanence, Joy, Self, and Purity in a Medieval Chinese Buddhist Commentary.” 17th Biennial Conference of the International Association of Shin Buddhist Studies, Jōdo Shinshū Center, Berkeley, CA, August 8, 2015.

PROFESSIONAL ACTIVITIES

- 2018-present: Participant, Classics, Religion, Archaeology, and Anthropology Interdisciplinary Group, Calgary Institute for the Humanities, University of Calgary.
- 2015-present: Steering Committee Member, “Religion in Chinese and Indian Cultures: A Comparative Perspective” Section, American Academy of Religion Annual Meeting.
- Sept. 21, 2019: Presenter and Co-sponsor, “Buddhism and Social Change.” Dharma Drum Vancouver Center.
- Oct. 27, 2018: Panel Chair, “Preaching as Performance.” Department of Classics and Religion, University of Calgary.
- Sept. 30, 2017: Discussant and Co-sponsor, “Buddhist Women: Practitioners and Teachers Past and Present.” Dharma Drum Vancouver Center.
- August 21, 2017: Chair, “Buddhism and Its Relation to Other Religions.” International

Association of Buddhist Studies, XVIIIth Congress, University of Toronto.
June 13 & 20, 2017: Leader, Buddhist Studies Reading Group, SOAS, University of London.
April 22-23, 2017: Leader, Hwei Tai Seminar, Stanford University.
March 18, 2017: Discussant, “Rewriting Buddhism in Medieval China: Intertextual Practice, Religious Transmission, and Cultural Innovation.” Association for Asian Studies Annual Meeting, Toronto.
2014-2017: Steering Committee member, “Economics and Capitalism in the Study of Buddhism” Section, American Academy of Religion Annual Meeting.
Nov. 10-12, 2016: Co-sponsor and Panel Organizer, “Making Connections: Contemporary Approaches to the Tang Dynasty.” Tang Studies Society Conference in Honor of the Opening of the Elling O. Eide Library, Sarasota, Florida.
2016: Participant, “Medieval China Workshop,” Rutgers University.
Jan. 7-8, 2016: Discussant, Nirvāṇa Sūtra Workshop. University of California, Berkeley.
Nov. 21, 2015: Chair, “Data-Driven Approaches in Contemporary Buddhist Studies: Perspectives on Textual and Praxis Lineages.” American Academy of Religion Annual Meeting, Atlanta.
Sept. 2-4 2015: Leader, Buddhist Texts section, “T’ang Studies Society Reading Workshop: Daoist and Buddhist Texts.” Princeton University.
July 2, 2015: Discussant, “From the Ephemeral to the Eternal: Modest Materialities of the Sacred in Japan.” Sainsbury Institute of Arts and Cultures, Norwich, UK.
March 28, 2015: Chair, “Images on the Move: Buddhist Deities as Vectors of Cultural Exchanges in Premodern East Asia.” Association for Asian Studies Annual Meeting, Chicago.
Feb. 20-21, 2014: Discussant, “Commemoration by Commission: Buying and Selling Memory in Late Medieval China.” China Humanities Seminar Workshop, Rutgers University.
2011-2013: Convener and Executive Committee Member, Australasian Association for Buddhist Studies.
April 2, 2011: Discussant, “Tales from the Crypt: Medieval *Muzhiming* from Several Perspectives.” Association for Asian Studies Annual Meeting, Honolulu.
2009-2010: Participant, Research Group: “Environmental Norms, Institutions, and Policy.” Stanford University.
2007-2010: Steering Committee member, “Buddhism” Section and “Chinese Religion” Sub-section of the American Academy of Religion Annual Meeting.
June 3-13, 2009: Faculty member, Summer Seminar on Buddhism, University of New Mexico and Bodhi Manda Zen Center, Jemez, New Mexico.
May 8-9, 2009: Participant, “Tang Studies: The Next Twenty-Five Years.” SUNY Albany.
2008-2009: Participant, Tibetan Auto/Biographical Literature Workshop.
2007-2008: Participant, Faculty Seminar Series, Religious Studies Dept., Columbia University.
Oct. 25, 2007: Facilitator, “Triumph of Spirit: Burma’s Saffron Revolution.” Talk by the Venerable Ashin Nayaka at Weatherhead East Asia Institute.
April 2007: Participant, Numata Foundation Workshop: “Whither Buddhist Studies?” University of Toronto-McMaster University.
2006-2009: Participant, Committee on Global Thought, Columbia University.
2007-2008: Participant, Annual Symposium, Columbia Center for Japanese Religion.
2002, 2003, 2006, 2008, 2009, 2010: Participant, Medieval China Workshop, Columbia University.
2006-2007: Participant, Ford Foundation-sponsored Faculty Seminar, “Difficult Dialogues,” Barnard Center for Research on Women.

2004-2005: Participant, “Sui-Tang Chang’an” Graduate Seminar; “Tang-Song Transition” Lecture Series, Research Institute for Ancient Chinese History, Peking University. April 16-23, 2005. Lecturer, “Monasteries and Mountains” tour of Wutaishan and Datong, organized by the Friends of the Art Museum of the Chinese University of Hong Kong.

2002: Discussant, Buddhist Studies Seminar, Princeton University.

1998-2002: Participant, Luce Foundation-sponsored U.S.-P.R.C. Collaborative Research Project, “Merit, Opulence, and the Buddhist Network of Wealth,” Northwestern University and Peking University.

1998-1999: Participant, Ford Foundation-sponsored Bridging Project in International Studies, “Gift and Exchange: Contemporary Critical Studies in Theory and Practice,” Grinnell College.

March 1997: Discussant, “The Transformation of Binary Opposites in Ritual and Narrative Space,” Association for Asian Studies Annual Meeting, Chicago.

Reviewer for publication submissions: University of Hawai’i Press, *Journal of Chinese Buddhist Studies*, *Asia Major*, *History of Religions*, *Oxford Journal of Buddhist Studies*, *Oxford Encyclopedia of Buddhism*, Columbia University Press, *Interdisciplinary Studies for Literature and the Environment*, *Journal of Law and Religion*.

Reviewer for fellowship applications: Stanford Humanities Center, Social Sciences and Humanities Research Council of Canada.

PROFESSIONAL ORGANIZATIONS

Editorial Board, *Journal of Chan Buddhism* (Brill), 2019-ongoing.

Selection Committee, International Association of Buddhist Studies 2021 Meeting.

Selection Committee, International Association of Buddhist Studies 2017 Meeting.

Selection Committee, BDK Canada Fellowship in Buddhist Studies, 2015-present.

Associate Research Fellow, Centre of Buddhist Studies and Centre for the Study of Japanese Religions, School of Oriental and African Studies, University of London, 2011-present.

Executive Board, T’ang Studies Society, 2015-2017.

Research Group Fellow, “Textual vs Extra-Textual: Dynamics of Religious Authorities in East Asian Buddhism,” Faculty of Theology and Religious Studies, University of Groningen, 2015.

Member: International Association of Buddhist Studies, American Academy of Religion, Association of Asian Studies, T’ang Studies Society, Society for the Study of Chinese Religion, Association for the Study of Literature and the Environment.

RESEARCH ABROAD

People’s Republic of China

2004-2005: Research Fellow, Research Institute for Ancient Chinese History, Peking University; field research in Henan, Shaanxi, and Yunnan.

2000-2001: Research Fellow, Research Institute for Ancient Chinese History, Peking University; field research in Henan.

Summer 2000: Inter-University Program, Qinghua University.

Summer 1999: Participant, “Buddhist Network of Wealth” Luce Foundation collaborative research project; field research in Gansu and Sichuan.

Summer 1994: Participant, 50th Annual International Conference on Dunhuang Studies.

Japan

1990-1993: Graduate Research Fellow at Kyoto University and Hanazono College; field research in Taiwan, Korea, Singapore, Malaysia, Indonesia.

1986-1987: Trained in Zen Buddhism, Sanbō Kyōdan, Kamakura.

India

Summer 2002: Writing retreat in Kerala.

Winter 2001: Field research at Ajanta, Ellora, Karla; studied Dunhuang paintings at Delhi museum.

1979-1980: Antioch University Buddhist Studies Program in Bodh Gaya, Bihar. Studied Tibetan Buddhist painting techniques in Nepal. On-site research on Buddhist art, architecture, and popular culture in Nepal, Thailand, Hong Kong, Taiwan, and Japan.

U.K.

2011-ongoing: Associate Research Fellow, School of Oriental and African Studies, University of London.

2012-2017: Participant, Buddhist Studies seminars and conferences, King's College, London.

Fall 1998: Participant, Workshop on Dunhuang materials at British Library and British Museum.