

CURRICULUM VITAE 5/1/2007

Wendi L. Adamek

Religion Department
Barnard College, Columbia University
3009 Broadway, New York, NY 10027
Phone: (212) 854-4483
E-mail: wadamek@barnard.edu

EDUCATION

Stanford University

1984 - 1998: Ph.D., Religious Studies.

1/98: Dissertation, "Issues in Chinese Buddhist Transmission as Seen through the *Lidai fabao ji* (Record of the Dharma-Jewel Through the Generations)."

1976 - 1981: B.A., International Relations; M.A., East Asian Studies.

Kyoto University

1990 - 1993: Graduate Research Fellow.

Antioch University Buddhist Studies Program

1979: Semester in Bodh Gaya, India.

ACADEMIC POSITIONS

Barnard College, Columbia University

2000 - present: Assistant Professor of Chinese Religion (tenure track), Dept. of Religion.

University of Iowa

1996 - 1998: Instructor (ABD), Chinese Religion, School of Religion.

1998 - 2000: Assistant Professor of Chinese Religion (tenure track), School of Religion.

Stanford University

1993 - 1994 & 1988 - 1990: Teaching Assistant, Religious Studies Dept.

Hanazono College (Kyoto, Japan)

1993: Research Assistant, International Research Institute for Zen Buddhism

COURSES DEVELOPED

Undergraduate Courses: *Spiritual Journeys in Fiction; Self and Society in Asian Religions; Chinese Religious Traditions; Religious Biography in Asia; Introduction to Buddhism; Daoism; Chan/Zen Buddhism; Chinese Popular Religion; Sino-Tibetan Relations from a Buddhist Perspective.*

Graduate Seminars: *Approaches to the Study of Chinese Religion; Doing Things with Theory: Asian Religions* (topic for 2003: “Aesthetics and the Work of Politics”); *Gift, Sacrifice, and Religion; The Dark Side: Disease, Violence, Sexuality, and Religion; Medieval Chan Buddhism.*

Graduate Courses: *Readings in Chinese Buddhist Texts; Proseminar in Sinological Research Methods.*

PUBLICATIONS

Book

The Mystique of Transmission: On an Early Chan History and its Contexts. New York: Columbia University Press, 2007.

Summary: My book centers on the *Lidai fabao ji* (Record of the Dharma-Jewel Through the Generations), an eighth century Chan/Zen Buddhist hagiographical work that was rediscovered in this century at the Dunhuang caves in Northwestern China. The work combines a history of the transmission of Buddhism and Chan in China with an account of the eighth century Chan master Wuzhu in Sichuan. In Part One, I compare sections from 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. Focusing on the construction and re-negotiation of the distinction between lay and ordained practitioners, I discuss how changes in the conception of these categories influenced the Sinification of Buddhism and the formation of Chan. While I am concerned with familiar Chan themes like patriarchal genealogies and the ideology of sudden enlightenment, I also highlight topics that make this work distinctive: formless practice, the inclusion of female practitioners, the influence of Daoist metaphysics, and connections with early Tibetan Buddhism. Part Two is the first Western-language annotated translation of the *Lidai fabao ji*.

Articles and Book Sections

“Baoshan de Biqiuni mingke (Inscriptions for Nuns at Baoshan).” (Translated into Chinese by Ji Aimin.)

In *Development and Practice of Humanitarian Buddhism*, ed. Mutsu Hsu, Jinhua Chen, and Lori Meeks. Hualian: Tzuchi University Press, 2007, pp. 31-41.

“The Impossibility of the Given: Representations of Merit and Emptiness in Medieval Chinese Buddhism.” *History of Religions*, 45.2 (Fall 2005): 135-181.

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

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

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

“Robes Purple and Gold: Transmission of the Robe in the *Lidai fabao ji*.” *History of Religions*, 40.1 (August, 2000): 58-81.

Reviews

John Jorgensen, *Inventing Huineng, the Sixth Patriarch: Hagiography and Biography in Early China*.

Forthcoming, *Journal of Chinese Religions*.

Kristofer Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang*.

Forthcoming, *Religious Studies Review*.

Greg Bailey and Ian Mabbett, *The Sociology of Early Buddhism*. *Religious Studies Review* 32.3 (July 2006): 211.

Ellison Banks Findly, *Dāna: Giving and Getting in Pali Buddhism*. *Religious Studies Review* 32.3 (July 2006): 212.

James R. Egge, *Religious Giving and the Invention of Karma in Theravāda Buddhism*. *Religious Studies Review*.

Jan Nattier, *A Few Good Men: The Bodhisattva Path According to The Inquiry of Ugra (Ugraparipṛcchā)*.

Religious Studies Review 30.4 (Fall 2004): 343.

Charles D. Orzech, *Politics and Transcendent Wisdom*. *History of Religions*, 41.3 (Fall 2001): 291-294.

Alan Cole, *Mothers and Sons in Chinese Buddhism*. *Journal of Chinese Religions* 27 (1999): 142-146.

PRESENTATIONS

“Visionary Experience and Skepticism in Medieval Chinese Buddhism.” Buddhist Studies Seminar, Columbia University, March 2007.

“Questions Regarding the Reliquary Niches for the Monks Huijing and Huixiu of Cirun Temple at Baoshan.” Fourth Annual Chinese Medieval Studies Workshop, Columbia University, December 2006.

“Chinese Buddhist Nuns at Baoshan.” Conference in honor of Master Yinshun, Ziji University, Hualian, Taiwan, November 2004.

“The Multiple Uses of Daoism in Eighth Century Buddhist Sectarianism.” Buddhist Studies Seminar, Columbia University, November 2003.

“Inscriptions for Nuns at Baoshan.” Conference on “Tang-Song Women in the Context of Historical Studies,” Peking University, June 2001; revised for the conference on “New Perspectives on the Tang” at Princeton University, April 2002; and also presented at the Buddhist Studies Forum at Harvard University, April 2002.

“Imagining a Chan Master.” Barnard College, Columbia University, January 2000; revised for presentation at UC Berkeley, February 2002.

“The Impossibility of the Given: A Look at Chinese Buddhist Donor Inscriptions.” Panel on “Memory and the Written Record,” Association for Asian Studies Annual Meeting, Boston, March 1999. Revised for conference on “Merit, Opulence, and the Buddhist Network of Wealth,” Peking

University, June 2001, and presented to the Buddhist Studies Seminar, Columbia University, November 2001.

“The Portrait-Eulogy for Chan Master Wuzhu (714-774).” Numata Lecture in Buddhist Studies Series, University of Toronto-McMaster University, Feb. 1999.

“The Making of a Chan Icon: Two Perspectives.” Cornell University, Feb. 1998.

“Gravelled Gold: Sifting the Saṅgha through the *Lidai fabao ji*.” Panel on “Chinese Historians/Historians of China,” AAS Annual Meeting, Chicago, March 1997.

“Transmission of the Robe in the *Lidai fabao ji*.” Panel on “Topics in Medieval Chinese Buddhist Hagiography,” AAS Annual Meeting, Washington, D.C., March 1995.

FELLOWSHIPS AND AWARDS

CIES Fulbright (China) Research Fellowship, 2004-2005.

Committee on Scholarly Communication with China Fellowship (NEH), 2000-01.

Chiang Ching-kuo Foundation Grant, Summer 2000.

University of Iowa Awards and Grants: Arts and Humanities Initiative Award, Summer 1999.

Committee on International Travel, September 1998 & Summer 1999. Council for Teaching Instructional Improvement Award, 1997. Old Gold Summer Research Fellowship, 1997 & 1998.

Jacob K. Javits Dissertation Fellowship, 1994 -1996.

Bukkyō Dendō Kyōkai (Society for the Preservation of Buddhism) Fellowship, 1992 -1993.

IIE Fulbright (Japan) Graduate Research Fellowship, 1990 -1992.

Stanford Religious Studies Department Graduate Fellowship (4 years).

Foreign Language and Area Studies Fellowship, summer 1989, 1990 & 1994.

Stanford Undergraduate Scholarship (4 1/2 years).

PROFESSIONAL ACTIVITIES

April 2007: Participant, Numata Foundation-sponsored Workshop: “Whither Buddhist Studies?” University of Toronto-McMaster University.

2007-2009: Steering Committee member, Buddhism Section and Chinese Religion Sub-section of the American Academy of Religion.

Fall 2006: Participant, Medieval China Workshop, Columbia University.

2006-2007: Participant, Ford Foundation-sponsored “Difficult Dialogues” Seminar, Barnard Center for Research on Women.

2004 - 2005: Attended graduate/faculty seminar on Sui-Tang Chang’an and lecture series on the Tang-Song transition at the Institute for the Study of Ancient Chinese History, Peking University.

April 16 - 23, 2005. Guest Lecturer on the “Monasteries and Mountains” tour of Wutai shan and

Datong, organized by the Friends of the Art Museum of the Chinese University of Hong Kong.
 2002 - 2004: Chair, Buddhist Studies Seminar; Participant, Early China Seminar and Medieval China Workshop, Columbia University.
 2002: Discussant and participant, Buddhist Studies Seminar, Princeton University.
 1999 (Summer): Participant, nTITLE Workshop: "New Technology in the Learning Environment," Center for Teaching, University of Iowa.
 1998 - 2002: Participant, Luce Foundation-sponsored U.S.-P.R.C. collaborative research project: "Merit, Opulence, and the Buddhist Network of Wealth."
 1998 - 1999: Faculty participant in Ford Foundation-sponsored Bridging Project in International Studies: "Gift and Exchange: Contemporary Critical Studies in Theory and Practice."
 March 1997: Discussant, "The Transformation of Binary Opposites in Ritual and Narrative Space." Association for Asian Studies, Annual Meeting, Chicago.
 Member of Professional Organizations: American Academy of Religion, Society for the Study of Chinese Religions, T'ang Studies Society.

UNIVERSITY SERVICE

Current: Chair, Buddhist Studies Seminar, Columbia University.
 2007: Co-chair, Graduate Admissions East Asian subcommittee, Religion Dept., Columbia University.
 2003 - 2004: Barnard Asian and Middle Eastern Languages Dept. Search Committee.
 2002 - 2004: Barnard Honors Committee; Columbia East Asian Lang. and Cult. Exec. Committee.
 2001 - 2004: Barnard/Columbia Religion Dept. Undergraduate Curriculum Committee.
 1996 - 2000: University of Iowa, School of Religion: Curriculum Committee; Planning Committee.

RESEARCH ABROAD

People's Republic of China

Oct. 2004 - August 2005: Research Fellow at the Institute for the Study of Ancient Chinese History, Peking University. Conducted field research trips to Bao shan, Datong, and Shibao shan.
 Dec. 2000 - July 2001: Research Fellow at the Institute for the Study of Ancient Chinese History, Peking University.
 Summer 2000: Completed Inter-University Program in Chinese language study at Qinghua University.
 Summer 1999: Participated in "Buddhist Network of Wealth" collaborative research project, studied Buddhist sites in Gansu and Sichuan provinces.
 Summer 1994: Participated in the 50th Annual International Conference on Dunhuang Studies,

studied Buddhist sites in Gansu, Shanxi, Shaanxi and Henan Provinces.

Japan

1990 - 1993: Graduate Research Fellow at Kyoto University and Hanazono College.

Traveled to museums and religious sites in Taiwan, Korea, Singapore, Malaysia, and Indonesia.

1986 - 1987: Studied Zen Buddhism in Kamakura.

India

July-August 2002: Writing retreat in Kerala.

Feb. 2001: Traveled to Buddhist caves at Ajanta, Ellora, and Karla; studied Dunhuang paintings from the Stein collection at the Delhi museum.

1979 -1980: Completed Antioch University Buddhist Studies Program in Bodh Gaya.

Studied Tibetan Buddhist painting in Nepal and traveled to museums and religious sites in Nepal, Thailand, Hong Kong, Taiwan, and Japan.

England

Fall 1998: Participated in seminar on Chinese manuscripts and paintings at the British Library and British Museum.

LANGUAGES

Literary Chinese, Modern Mandarin Chinese, Modern Japanese, French (reading)

REFERENCES

Professor Bernard Faure, Columbia University (Dissertation Advisor)

Associate Professor Dorothy Ko, Barnard College

Professor Stephen F. Teiser, Princeton University