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**Brief Biography**

I was born in Hong Kong, but raised in the U.S., attending Berkeley as an undergraduate where I flirted briefly with Soil Resource Management before settling on a major in Classical Chinese, including a year of study at Shaanxi Normal University in Xian. After finishing my PhD in Asian Languages at Stanford, which included a year at Peking University and two years at Academia Sinica in Taiwan, I spent a year as a postdoc in Berkeley and then took my first job, as a research fellow at the Institute of History and Philology, Academia Sinica in Taipei. After close to ten years there, I accepted a job in the Religious Studies Department at the University of Bristol where I taught for six years, followed by a brief stint in a new Department of Chinese Culture at Hong Kong Polytechnic University before accepting a position as The Robert H.N. Ho Family Foundation Chair in Buddhist Studies at Stanford.

My area of expertise is the cultural history of Buddhism in China. My research has included the image of the monk in China as holy man, ascetic and scholar; and the impact of Buddhism on Chinese material culture, in which I attempt to demonstrate that in addition to changing beliefs, philosophy and ritual, when Buddhism came to China it changed even everyday things like food, clothing and furniture. I am now working on a book that examines how Buddhists in China interpreted the past in part according to Buddhist doctrines of karma, rebirth and impermanence.

**PRESENT APPOINTMENT**

The Robert H.N. Ho Family Foundation Professor of Buddhist Studies

**PREVIOUS APPOINTMENTS**

- |         |   |
|---------|---|
| 2011-12 | Professor, Department of Chinese Culture, Hong Kong Polytechnic University                            |
| 2007-11 | Reader in Buddhist Studies, Department of Theology and Religious Studies, University of Bristol, UK   |
| 2005-07 | Lecturer in Buddhist Studies, Department of Theology and Religious Studies, University of Bristol, UK |
| 2001-05 | Associate Research Fellow, Institute of History & Philology, Academia Sinica, Taiwan                  |
| 2005    | Visiting professor, Spring Term, Religious Studies Department, National                               |

- Chengchi University, Taiwan (concurrent to position as Associate Research Fellow at Academia Sinica)
- 2003-05 Program Director, Chiang Ching-kuo Foundation for International Scholarly Exchange, Taiwan (concurrent to position as Associate Research Fellow at Academia Sinica)
- 2002-03 Visiting Research Fellow, Centre for International & Intercultural Studies, Universitat Autònoma de Barcelona, Spain. Taught course on Buddhist material culture in Spanish at the Universitat Pompeu Fabra (concurrent to position as Assistant Research Fellow, Academia Sinica)
- 1996-2001 Assistant Research Fellow, Institute of History & Philology, Academia Sinica, Taiwan
- 1995-1996 Postdoctoral Fellow, Center for Chinese Studies, University of California at Berkeley.
- 1995 Instructor, Dept. Asian Languages, Stanford University

## ACADEMIC QUALIFICATIONS

- 1995 Ph.D., Department of Asian Languages, Stanford University
- 1988 M.A., Department of Asian Languages, Stanford University, with a year of study at Peking University
- 1986 B.A., University of California at Berkeley, with a year of study at Shaanxi Normal University in Xian

## TEACHING

### Undergraduate courses

#### *Bristol*

Standard teaching load at Bristol was two to three undergraduate courses each semester with co-teaching responsibilities for methodology course.

Buddhist art and material culture. 2005-10. Approximate number of students: 40.

Religious Studies: Methodologies. 2005-2007. Co-taught with three others. Approximate number of students: 40

Religion and material culture. 2011. Approximate number of students: 40.

5000 years of Chinese religion. 2005-11. Approximate number of students: 20.

Daoism. 2005-10. Approximate number of students: 20.

A Survey of Chinese Buddhism. 2005-11. Approximate number of students: 20.

Zen Buddhism. 2005-11. Approximate number of students: 20.

Third year dissertation (“senior thesis”) supervisor for approximately 50 students over six years.

*Hong Kong Polytechnic*

Standard teaching load is one undergraduate course each semester.

Major religious traditions of China (taught in Mandarin). Approximate number of students: 20.

*Stanford*

Exploring Chinese Religion.

Chinese Buddhism.

The Religious Life of Things.

Religion around the Globe.

**Graduate-level courses**

*Bristol*

Standard teaching load at Bristol was two MA courses each semester.

Aspects of Chinese Buddhism. 2005-11. Approximate number of students: 8.

The Origin and Development of Zen Buddhism. 2005-11. Approximate number of students: 8.

Introduction to Buddhist Chinese. 2005-11. Approximate number of students: 8.

Master's thesis supervisor for about a dozen students over six years.

*Hong Kong Polytechnic*

Standard teaching load at Hong Kong Polytechnic is one MA course each semester.

Chinese Religion and Material Culture. 2011 (in Mandarin). Approximate number of students: 40

Daoism. 2012 (in Mandarin). Approximate number of students: 50.

*Stanford*

Chinese Buddhist Texts

Seminar in Chinese Buddhism

Recent Works in Buddhist Studies

Buddhist Historiography

Buddhist Epigraphy in China

**PhD supervision**

*Bristol*

Ingmar Heise, "Death Ritual in Contemporary Fujian Province, China." PhD 2010.

Linzy Tsai, "The Rise of the Buddhist University in Taiwan." PhD 2011.

Andrew Wormald, "Meditation in Modern Chinese Buddhism." PhD 2014.

*Stanford*

Jason Protass, "Buddhist Monks and Chinese Poems: Song Dynasty Monastic Literary Culture." PhD 2016

## RESEARCH

My first book exploited the genre of medieval Chinese Buddhist biography not for factual information about what monks said or did, but for what the biographies reflect about monastic ideals and the image of the monk in Chinese society at large. On the strength of this book, I was later asked to contribute entries on monastic biography to an encyclopaedia of Buddhism, a collection of translations of Buddhist texts, a comparative work on celibacy in different religious traditions, a handbook of early medieval China, and a chapter for the *Oxford Handbook of Historical Writing*.

My second book, the *Impact of Buddhism on Chinese Material Culture*, examines the role Buddhism played in the history of a series of objects in China and explores as well conflicting attitudes towards the material world in China. In response to this book, I was asked to contribute an entry on “material culture” to a book on religion and emotion, and was also asked, soon after its publication, to join the editorial board of the *Journal of the American Academy of Religions*.

I am currently working together with scholars and technicians in Taiwan to create a new Chinese edition of the *Song gaoseng zhuan* 宋高僧傳, a tenth-century collection of biographies of monks. This will be the first critical, annotated edition of this large, important text.

Finally, I am currently at work on a monograph on Buddhist historiography in China, tentatively titled *The Place of the Past in Chinese Buddhism*. The book examines the ways in which Buddhist historians employed Buddhist doctrines like karma and themes like the prophecies of the Buddha to re-evaluate the past. It will further explore the distinctive ways in which Buddhist historians adjudicated between conflicting sources. There is a vast body of scholarship on Chinese historiography, but the focus has been almost entirely on court historiography and local history; despite the large corpus of Chinese Buddhist historical works written between the fifth and twenty-first centuries, the Buddhist contribution to Chinese historiography has not been incorporated into the field. My hope is that after my book appears, future discussions of Chinese historiography will take the Buddhist material into consideration, and that future works on Chinese Buddhism will also highlight the place of historiography in Buddhist intellectual history.

## Publications

### Books

- 2003            *The Impact of Buddhism on Chinese Material Culture* (Princeton: Princeton University Press). A Chinese version of the book with corrections, expanded bibliography and additional images was published by Zhongxi Press in 2015.
- 1997            *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography* (Honolulu: University of Hawaii Press).

### Co-edited Volume

With Meir Shahar, *India in the Chinese Imagination* (Philadelphia: University of Pennsylvania Press, 2014).

I am currently working with Marcus Bingenheimer and Chang Bo-yung on an annotated version of the *Song gaoseng zhuan* 宋高僧傳. We plan to produce both a paper version for publication, and an open-access digital version of the text. Partial

funding for this project is provided by the Chiang Ching-kuo Foundation for International Scholarly Exchange. We expect to complete the project in 2016.

### Articles and Contributions to Edited Works

- 2017 “Buddhism,” in Albert E. Dien and Keith Knapp eds., *The Cambridge History of China*, vol.2, *The Six Dynasties*, part 3. (chapter submitted, book forthcoming).
- 2013 “A History of the Bathhouse in Chinese Buddhist Monasteries,” in *Religion and Society*. Papers from the Fourth International Conference on Sinology, History Section (Taipei: Academia Sinica, Institute of History and Philology), pp.107-138.
- 2011 “Buddhism: Biographies of Eminent Monks,” chapter in the *Oxford History of Historical Writing*, edited by Grant Hardy (Oxford: Oxford University Press, 2011), pp.535-552.
- 2010 “Guanyu fojiao Hanhua de xingsi” 關於佛教漢化的省思 (Reflections on the sinification of Buddhism), in Chinese, in Lin Fu-shih 林富士 ed., *Zhongguo shi xinlun. Zongjiaoshi fenben* 中國史新論: 宗教史分冊 (Taipei: Lianjing, 2010), pp.259-274.
- 2009 “Buddhist Monasticism” in John Lagerwey ed., *Early Chinese Religion. Part Two* (Leiden: Brill, 2009), pp.545-574.
- 2007a “Material Culture,” chapter in John Corrigan ed., *The Oxford Handbook of Religion and Emotion* (Oxford: Oxford University Press), pp.223-237.
- 2007b “Celibacy in East Asian Buddhism,” chapter in Carl Olson ed., *Celibacy and Religious Traditions* (Oxford: Oxford University Press), pp.225-240.
- 2005 “A History of Buddhist Vegetarianism in China,” chapter in Roel Sterckx ed. *Of Tripod and Palate: Food, Politics and Religion in Traditional China* (New York: Palgrave-Macmillan Press, 2005), pp.186-212.
- 2003 少欲知足、一切皆空及莊嚴具足:中國佛教的物質觀 (Reduce desires, the emptiness of all things, and perfect adornment: attitudes toward the material world in Chinese Buddhism), in Chinese, in Hu Suxin 胡素馨 ed., *Siyuan caifu yu shinu gongyang* 寺院財富與世俗供養 (Shanghai: Shanghai Shuhua Chubanshe), pp.35-47.
- 2002 “The Role of Buddhism in the History of the Chinese Bridge,” in *Economic History, Urban Culture and Material Culture*. Papers from the Third International Conference on Sinology, History Section (Taipei: Academia Sinica, Institute of History and Philology), pp.1-25.
- 2000a “Blood Writing in Chinese Buddhism,” *Journal of the International Association of Buddhist Studies*, vol.23, no.2, pp.177-194.
- 2000b “The Symbolism of the Monk’s Robe in China,” *Asia Major*, Third Series, vol.12, no.1, pp.9-32.
- 1998 椅子與佛教流傳的關係 (Buddhism and the History of the Chair) in Chinese,

*The Bulletin of the Institute of History and Philology, Academia Sinica* vol.69, no.4, pp.727-761.

- 1992 “Analects 12.1 and the Commentarial Tradition,” *Journal of the American Oriental Society* vol.112, no.4, pp.567-576.

### Translations

- 2017 “A Selection of Buddhist Healing Narratives from East Asia,” in C. Pierce Salguero, *Buddhism and Medicine: An Anthology* (New York: Columbia U.P.), pp.000-000.
- 2010a Translation (from the Chinese) of Li Yuqun, “Buddhist Monasteries: Classification, Layout and Iconography” in John Lagerwey ed., *Early Chinese Religion, Part Two* (Leiden: Brill), pp.575-738 (*sic*).
- 2010b Translation (from the Chinese) of Hou Xudong “The Buddhist Pantheon in the Six Dynasties” in John Lagerwey ed., *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)* (Leiden: Brill), pp. 1095-1168.
- 2009 Translation (with Regina Llamas, from the French) of Marianne Bujard, “State and Local Cults in Han Religion,” in John Lagerwey and Marc Kalinowski ed. *Early Chinese Religion, Part One: Shang through Han (1250 B.C. – 220 A.D.)* (Leiden: Brill), pp.777-811.
- 2004 “Lives of Eminent Monks and Nuns,” in Donald S. Lopez ed., *Buddhist Scriptures* (London: Penguin Books), pp.285-296.

### Short Works

- 2016 Entries for “Gaoseng zhuan,” “Biqiuni zhuan” and “Xu gaoseng zhuan” in *Early Medieval Chinese Texts: A Bibliographical Guide*, edited by Cynthia L. Chennault et al. (Berkeley: Institute of East Asian Studies). The entries includes studies of the textual history of each of these three works.
- 2004 Entries for “Biographies of Eminent Monks,” “Daoxuan,” “Monks,” and “Miracles” in Robert E. Buswell ed., *The Encyclopedia of Buddhism* (New York: Macmillan).

### Book Reviews

- 2016 Review of Lothar Ledderose, *Buddhist Stone Scriptures in China* (four volumes), *Bulletin of the School of Oriental and African Studies*, vol.78, no.3, pp.686-688.
- 2015 Review of Wei-cheng Lin, *Building a Sacred Mountain: The Buddhist Architecture of China’s Mount Wutai*, *Journal of Asian Studies*, vol.74, no.1, pp.199-200.

- 2013a Review of Jimmy Yu, *Sanctity and Self-inflicted Violence in Chinese Religions*, in *Harvard Journal of Asiatic Studies*, vol.73, no.2, pp.378-382.
- 2013b Review of Robert Ford Campany, *Signs from the Unseen Realm. Buddhist Miracle Tales from Early Modern China*, in *Bulletin of the School of Oriental and African Studies*, vol.76, no.1, pp. 161-63.
- 2011 Review of Paul Katz, *Divine Justice. Religion and the Development of Chinese Legal Culture*, in *Ecclesiastical Law Journal*, vol.13, pp.114-16.
- 2009a Review of Christine Mollier, *Buddhism and Taoism Face to Face. Scripture, Ritual, and Iconographic Exchange in Medieval China*, in *Études Chinoises*, vol.28.
- 2009b Review of T.H. Barrett, *The Woman Who Discovered Printing*, in *Journal of Chinese Religions*, vol.36, pp.119-121.
- 2009c Review of Fabio Rambelli, *Buddhist Materiality. A Cultural History of Objects in Japanese Buddhism*, in *History of Religions*, vol.49, no.2, pp.211-214.
- 2009d Review of Stephen F. Teiser, *Reinventing the Wheel: Paintings of Rebirth in Medieval Buddhist Temples*, in *Harvard Journal of Asiatic Studies*, vol.69, no.1, pp.234-39.
- 2009e Review of Imre Hamar ed., *Reflecting Mirrors. Perspectives on Huayan Buddhism*, in *Acta Orientalia Academiae Scientiarum Hungaricae*, vol.62, no.1, pp.119-121
- 2009f Review of Morten Schlütter, *How Zen Became Zen. The Dispute over Enlightenment and the Formation of Chan Buddhism in Song-Dynasty China*, in *Song-Yuan Studies*, vol.40, pp.150-54.
- 2007a Review of Steven Heine and Dale S. Wright eds, *Zen Classics. Formative Texts in the History of Zen Buddhism*, in *Buddhist Studies Review*, vol.24, no.2, pp.256-257.
- 2007b Review of Amy McNair, *Donors of Longmen*, in *Buddhist Studies Review*, vol.24, no.2, pp. 247-250.
- 2007c Review of John Jorgensen, *Inventing Hui-neng, the Sixth Patriarch. Hagiography and Biography in Early Ch'an*, in *T'oung Pao*, vol.93, pp.214-17.
- 2006 Review of Xue Yu, *Buddhism, War, and Nationalism. Chinese Monks in the Struggle against Japanese Aggressions, 1931-1945*, in *Buddhist Studies Review*, vol.22, no.2, pp.208-210.
- 2005a Review of John Strong, *Relics of the Buddha*, in *The Historian*, vol.67, no.4, pp.782-83.
- 2005b Review of Dorothy Wong, *Chinese Steles. Pre-Buddhist and Buddhist Use of a Symbolic Form* in *Journal of Chinese Religions*, vol.33, pp.223-224..
- 2004 Review of Chen Jinhua, *Monks and Monarchs, Kinship and Kingship* in *Bulletin of the School of Oriental and African Studies*, vol.67, no.1, pp.109-112.
- 2003a Review of Stanley K. Abe, *Ordinary Images* *Journal of Chinese Religions*, vol.31,

pp.185-186.

- 2003b Review of Marsha Weidner ed., *Cultural Intersections in Later Chinese Buddhism*, *Journal of Chinese Religions*, vol.31, pp.305-308.
- 2002 Review of Chun-fang Yü, *Kuan-yin. The Chinese Transformation of Avalokitesvara in Harvard Journal of Asiatic Studies*, vol.62, no.1, pp.205-210.
- 2001 Review of Jeffrey Broughton, *The Bodhidharma Anthology: The Earliest Records of Zen in Journal of the American Oriental Society*, vol.121, no.2, pp.152-153.
- 2000a Review of Hao Chunwen 郝春文, *Tang houqi Songchu Dunhuang sengni de shehui shenghuo 唐後期宋初敦煌僧尼的社會生活* in *Journal of the American Oriental Society*, vol.120, no.3, pp.477-78.
- 2000b Review of Peter Burke, *The Art of Conversation*, in Chinese, in *Xin shi xue 新史學*, vol.11, no.1, pp.209-213.
- 1996 Review of Jacques Gernet, *Buddhism in Chinese Society*, in *China Review International*, vol.3, no.2, pp.418-422.
- 1994 Review of Kathryn Ann Tsai, *Lives of the Nuns: Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries*, in *China Review International*, vol.1, no.2, pp.273-275.

### Research grants

- 2010-13 Co-director for “A new digital version of the *Song gaoseng zhuan*,” funded by the Chiang Ching-kuo Foundation for \$65,000.
- 2012 Internal grant from Hong Kong Polytechnic to hire assistant for the above *Song gaoseng zhuan* project, HKD 100,000 (\$13,000).
- 2007-10 Co-investigator of the “Bristol Buddhist Death Ritual Project” awarded approximately £400,000 (\$640,000) by the Arts and Humanities Research Council.
- 2008-9 Research Fellowship of £34,000 (\$55,000) from the Leverhulme Foundation (see above)

### Journals

- 2010-present Member of the editorial board for *Asia Major*
- 2006-2011 Member of the editorial board for *Buddhist Studies Review*
- 2005-2007 Member of the editorial board for the *Journal of the American Academy of Religion*
- 1997-2010 Managing Editor, *Asia Major* (semi-annual sinological journal founded in 1923).



## Reader of manuscripts

I have reviewed monograph manuscripts for Stanford University Press, Cambridge University Press, the University of Hawaii Press, University of Columbia Press, University of British Columbia Press, and Blackwell. I have reviewed article submissions for journals including *Asia Major*, *Bulletin of the School of African and Oriental Studies*, *History of Religions*, *Journal of Chinese Religions*, *Journal of Chinese Studies*, *Religions of South Asia*, *Journal of the American Oriental Society*, *Journal of the American Academy of Religion*, *Harvard Journal of Asiatic Studies*, *Material Religion* and the Chinese journals *Hanxue yanjiu*, *Xin shixue*, and *Zhongyang yanjiuyuan Lishi yuyan suo jikan*.

## External examiner for dissertations (MA and PhD)

National Taiwan University, National Cheng-chih University (Taipei), Sheffield University, Leeds, Liverpool-Hope, SOAS and the University of British Columbia.

## External examiner for program

From 2008 to 2011 I was external examiner for the East Asian Studies program at the University of Cambridge.

## Referee for Grant Proposals

I have reviewed grant applications for the British Academy and the Arts and Humanities Research Council of the United Kingdom, the National Science Council of Taiwan, the National Research Council of Hong Kong, the Research Council of Canada, the Israel Science Foundation, and the Chiang Ching-kuo Foundation in Taiwan.

## Public Lectures

- |      |  |
|------|--|
| 2016 | “Heaven and Hell on the Silk Road,” The Getty Conservation Institute, Los Angeles.   |
| 2015 | “Demons of Perfection,” Dept. of Theology & Religious Studies, University of Bristol   |
| 2014 | University of British Columbia. “On Buddhist Prayer Beads,” for “The Forbidden City” exhibition at the Vancouver Art Gallery.<br><br>Numata lectures at the University of Toronto and McMaster University. |
| 2013 | Center for Buddhist Studies, University of California, Berkeley. “The Interpretation of the Past in Modern Chinese Buddhism.”  |
| 2010 | “On the use of sources in Chinese Buddhist historiography,” United Kingdom Association for Buddhist Studies, Annual Meeting, Leeds.  |
| 2009 | “Indian History in Chinese Buddhist Historiography.” Indian Mythology and the Chinese Imagination. Tel Aviv University, March.   |
| 2008 | “On the relationship between Buddhist studies in China and in the West” (in  |

- Chinese) **Keynote address**, Young Scholars in Buddhist Studies Conference, Chinese University of Hong Kong.
- 2008b “Recent Works on Chinese Buddhism” Hwei Tai Seminar in Buddhist Studies, Ho Center for Buddhist Studies, Stanford University.
- 2007a “On the Concept of Sinification in the Study of Chinese Buddhism,” Peking University.
- 2007b “Buddhist monasticism in early medieval China,” École Pratique des Hautes Études, IV<sup>e</sup> Section (Sorbonne, Paris).
- 2005 “Karma as a historical force in Chinese Buddhist historiography,” Meeting of the International Association of Buddhist Studies (SOAS, London).
- 2000 “Buddhism and the history of the Chinese Chair,” **Keynote address** for annual meeting of the Israel Association for Asian Studies (Tel Aviv).
- 2003 “The Monastic Bathhouse in China,” symposium on monasticism in East Asia (University of Cambridge).
- 2001a “The Place of the Past in Chinese Buddhism,” Buddhist Studies Forum, Harvard University.
- 2001b “Recent trends in Chinese religion,” Bath Royal Literary and Scientific Institution and the British Inter-University China Centre, Bath.
- 2000 Four lectures on the impact of Buddhism on Chinese material culture, École Pratique des Hautes Études, IV<sup>e</sup> Section (Sorbonne, Paris).
- 1999a “A brief history of the Buddhist rosary,” lecture for the East Asian Series at Stanford University, Department of Religious Studies.
- 1999b “Blood writing in Chinese Buddhism,” XIIth Conference of the International Association of Buddhist Studies (Lausanne, Switzerland).
- 1999c “Recent research on the relationship between religion and material culture,” Symposium on Merit, Opulence and the Buddhist Network of Wealth (Dunhuang Research Institute, Dunhuang, PRC).
- 1999d “The symbolism of the monk’s robe in China,” Symposium on Visual Aspects of Chinese Culture (Center for Advanced Studies, Princeton New Jersey).
- 1996 “The meat-eating, wine-drinking monks of Chinese hagiography,” Association for Asian Studies (annual meeting, Washington D.C.).
- 1988 “On the interpretation of *Analec*s 12.1,” Regional Meeting of the American Oriental Society, Berkeley California.

#### **ADMINISTRATION AND MANAGEMENT**

I acted as Managing Editor for the journal *Asia Major*, as head of section at the Institute of History and Philology, where I was head of the Historical Anthropology Section, and as Program Director at the Chiang Ching-kuo Foundation. At Bristol my main contributions were as Admissions Officer, Head of Education, and for my involvement in the Bristol Death Ritual Project and the digitalization project mentioned above. At Polytechnic I served on a committee evaluating the introduction of general education requirements in the humanities as Polytechnic moved from a three-year specialized degree to a four-year degree with distribution requirements, was vice-chair for the department and, briefly, was chair of department just before leaving for Stanford. At Stanford I am Director of Graduate Studies for the Department of Religious Studies.

## **SPECIAL AWARDS, HONOURS, AND DISTINCTIONS**

- 2008                      Research Fellowship from the Leverhulme Foundation to support research at Academia Sinica in Taiwan for the 2008-9 academic year on my monograph “The Place of the Past in Chinese Buddhism.”
- In the same year I was awarded a Bristol University Research Fellowship and a grant from the Chiang Ching-kuo Foundation, both of which I had to decline in order to accept the Leverhulme.
- 2005                      Annual Young Scholar Publication Award from Academia Sinica, for monograph *The Impact of Buddhism on Chinese Material Culture*.
- 1999-2001              Awards for articles “*Yizhi yu fojiao linchuan de guanxi*,” “Blood-writing in Chinese Buddhism,” and “The Symbolism of the Monk’s Robe in China” from the National Science Council of Taiwan.
- 1998                      Award for monograph the *Eminent Monk* from the National Science Council of Taiwan.
- 1995                      Centennial Teaching Award, Stanford University
- 1993-94                  Scholarship from the Center for Chinese Studies, Taipei, funding doctoral research in Taiwan for one year.
- 1992-93                  Fulbright Award funding doctoral research in Taiwan for one year.
- 1989-90                  Pre-doctoral Fellow, Stanford Humanities Center
- 1988-89                  Fellowship from the U.S.-China Education Foundation for a year of Research at Peking University

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