
CURRICULUM VITAE

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NAME Robert H. Sharf

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ACADEMIC POSITIONS

University of California, Berkeley, D. H. Chen Distinguished Professor of Buddhist Studies, Department of East Asian Languages and Cultures. Chair, Center for Buddhist Studies, Fall 2004-present. Director of Buddhist Studies, July 1, 2003-July 31, 2012; July 1, 2017-June 30, 2018. Director of Religious Studies, Fall 2006-Spring 2008.

University of Michigan, Arthur F. Thurnau Professor, July 1, 2002-May 31, 2003; Associate Professor of Buddhist Studies, Department of Asian Languages and Cultures, July 1, 1995-May 31, 2003. Director, Center for Japanese Studies, Sept. 1999-August 2000.

McMaster University, Associate Professor of East Asian Religions, Department of Religious Studies, July 1, 1994-June 30, 1995. Assistant Professor, 1990-1994. Lecturer, 1989-1990.

EDUCATION

University of Michigan, Ann Arbor, Department of Asian Languages and Cultures, 1981-1991. Ph.D. (Buddhist Studies) May, 1991.

Kyoto University, Institute for Research into the Humanities (Jinbun Kagaku Kenkyūjo), April, 1985-June, 1987. Research Fellow.

Middlebury College. Japanese Summer Language School, 1982 and 1983. Chinese Summer Language School, 1979 and 1980.

University of Toronto, 1976-81. M.A. (Chinese Studies) November, 1981. B.A. with distinction (Religious Studies) June, 1979.

PROFESSIONAL MEMBERSHIPS

American Academy of Religion
International Association for Buddhist Studies
Society for the Study of Chinese Religion
Society for the Study of Japanese Religions

AREAS OF INTEREST

Medieval Chinese Buddhism, esp. Chan, Pure Land, and Tantra; Shingon, Hossō, and Zen monastic ritual in Japan; Buddhist art; Buddhist philosophy; methodological issues in the study of religion.

PUBLICATIONS
Books:

What Can't be Said: Contradiction and Paradox in East Asian Thought, coauthored with Yasuo Deguchi, Jay Garfield, and Graham Priest (Oxford University Press, forthcoming).

Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise, Kuroda Institute Studies in East Asian Buddhism, no. 14 (Honolulu: University of Hawai'i Press, 2002). Translated into Chinese by Xia Zhiqian 夏志前 and Xia Shaowei 夏少伟, under the title *Zoujin Zhongguo Fojiào (Baozanglun jiedu) 走进中国佛教 (宝藏论解读)*, in the series *Juequn foxue yicong 觉群佛学译丛* (Shanghai: Shanghai guji chubanshe 上海古籍出版社, 2009).

Living Images: Japanese Buddhist Icons in Context, Asian Religions and Cultures, no. 2, co-edited with Elizabeth Horton Sharf (Stanford: Stanford University Press, 2001). Chapter contributions: "Prolegomenon to the Study of Japanese Buddhist Icons," and "Visualization and Mandala in Shingon Buddhism."

Journal articles and book chapters:

"The Looping Structure of Buddhist Thought (Or, How Chan Buddhism Solves the Quantum Measurement Problem)," *Journal of the American Academy of Religion*, forthcoming.

"The Curious Case of the Conscious Corpse: A Medieval Buddhist Thought Experiment," in *Reasons and Empty Persons: Mind, Metaphysics, and Morality: Essays in Honor of Mark Siderits*, edited by Christian Coseru (Springer, forthcoming).

"Why Buddhists Taught Zen Meditation to Christians," in *Meditation in Buddhist-Christian Encounter: A Critical Analysis*, edited by Elizabeth J. Harris and John O'Grady (Bavaria: EOS Editions Sankt Ottilien, 2019), 173-195.

"What Do Nanquan and Schrödinger Have Against Cats?" *Representations* 144 (Fall 2018), 154-165.

"Knowing Blue: Early Buddhist Accounts of Non-Conceptual Sense Perception," *Philosophy East and West* 63, no. 3 (July 2018), 826-870. To be republished (in slightly revised and abbreviated form) in *Buddhist Philosophy of Consciousness: Tradition and Dialogue*, edited by Mark Siderits and Ching Keng (Leiden: Brill, 2020).

"Buddha-nature, Critical Buddhism, and Early Chan," *Critical Review for Buddhist Studies* 22 (December 2017), 105-150.

"Buddhist Veda and the Rise of Chan," in *Chinese and Tibetan Esoteric Buddhism*, edited by Yael Bentor

and Meir Shahar (Leiden: Brill, 2017), 85-120.

“Is Yogācāra Phenomenology? Some Evidence From the *Cheng weishi lun*,” *Journal of Indian Philosophy* 44, no. 4 (2016), 777-807. An abbreviated bilingual version was published in *Cishixue yanjiu* 慈氏學研究 [Maitreya Studies], edited by Cishixue yanjiu bianzuan xiaozu 慈氏學研究編纂小組 [Maitreya Studies Compilation Team] (Beijing: Chongguo wenshi chubanshe, 2014), 80-92.

“Is Mindfulness Buddhist? (And Why It Matters),” *Transcultural Psychiatry* 52, no. 4 (2015), 470-484. Republished in *What’s Wrong with Mindfulness? (And What Isn’t?): Zen Perspectives*, edited by Robert Meikyo Rosenbaum and Barry Magid (Somerville, MA: Wisdom, 2016), 139-151; and in *Meditation, Buddhism, and Science*, edited by David L. McMahan and Erik Braun (New York: Oxford University Press, 2017), 198-211.

“Mindfulness and Mindlessness in Early Chan,” *Philosophy East & West* 64, no. 4 (October, 2014), 933-964. Republished in *Meditation and Culture: The Interplay of Practice and Context*, edited by Halvor Eifring (London: Bloomsbury Academic, 2015), 55-75. Chinese translation published online under the title 早期禪中的正念和无念 (http://www.zhifeifw.com/fjgc/zbfi_list.php?id=15486). Translated again for *Selected Readings In Comparative Study of the Philosophy of Mind*, edited by Xinmin Gao (Beijing: Commercial Press), forthcoming.

“Is Nirvāṇa the Same as Insentience? Chinese Struggles with an Indian Buddhist Ideal,” in *India in the Chinese Imagination: Myth, Religion, and Thought*, edited by John Kieschnick and Meir Shahar (Philadelphia: University of Pennsylvania Press, 2014), 141-170. Republished in *China across Centuries*, edited by Gábor Kósa (Budapest Monographs in East Asian Studies, Budapest: Department of Chinese Studies, Eötvös Loránd University, 2016), 89-132. Korean translation published under the title 열반은 지각이 없는 상태와 동일한가? 중국, 인도 불교관과 투쟁하다, in *Critical Review for Buddhist Studies* 19 (2016), 155-206.

“Lun Hanchuan mijiao 论汉传密教” [On Chinese Esoteric Buddhism], trans. Zhang Linghui 张凌晖, in *Hewei mijiao? Guanyu mijiao de dingyi, xiuxi, fuhao he lishi de quanshi yu zhenglun* 何谓密教? 关于密教的定义、修习、符号和历史的诠释与争论 [What is Esoterism? On the Interpretation and Controversy over the Definition, Practice, Semiology, and Historiography of Esoterism], edited by Shen Weirong 沈卫荣 (Beijing: Zhongguo zang xue, 2013), 114-142.

“Art in the Dark: The Ritual Context of Buddhist Caves in Western China,” in *Art of Merit: Studies in Buddhist Art and its Conservation*, edited by David Park, Kuenga Wangmo, and Sharon Cather (London: Archetype Publications, Courtauld Institute of Art, 2013), 38-65.

“The Buddha’s Finger Bones at Famensi and the Art of Chinese Esoteric Buddhism,” *Art Bulletin* 93, no. 1 (March, 2011), 38-59.

“How to Think with Chan Gong’ans,” in *Thinking with Cases: Specialized Knowledge in Chinese Cultural History*, edited by Charlotte Furth, Judith Zeitlin, Hsiung Ping-chen (Honolulu: University of Hawai’i Press, 2007), 205-243.

“Suzuki, D. T.,” in *The Encyclopedia of Religion*, 2nd ed., edited by Lindsay Jones (New York: Macmillan,

2005), vol. 13, pp. 8884-8887.

“Ritual,” in *Critical Terms for the Study of Buddhism*, edited by Donald S. Lopez, Jr. (Chicago: University of Chicago Press, 2005), 245-269.

“Thinking through Shingon Ritual,” *Journal of the International Association of Buddhist Studies* 26, no. 1 (2003), 51-96. Republished in *Japanese Religions*, vol. 4 (SAGE Benchmarks in Religious Studies), edited by Lucia Dolce (London: Sage Publications, 2011).

“On Pure Land Buddhism and Ch’an/Pure Land Syncretism in Medieval China,” *T’oung Pao* 88, no. 4-5 (June, 2003), 282-331. Translated into Chinese under the title, “Lun jingtu fojiao yiji zhonggu Zhongguo de chanjing ronghe 論淨土佛教以及中古中國的禪靜融合,” in *Fojiao wenhua yanjiu* 佛教文化研究 1 (2015), 369-423.

“The Uses and Abuses of Zen in the Twentieth Century,” in *Zen, Reiki, Karate: Japanische Religiosität in Europa* (Bunka: Tübinger interkulturelle und linguistische Japanstudien, band 2), edited by Inken Prohl and Hartmut Zinser (Münster, Hamburg, London: Lit Verlag, 2002), 143-154.

“Suzuki, Daisetz Teitaro,” in *Encyclopedia of Monasticism*, edited by William M. Johnston (Chicago and London: Fitzroy Dearborn, 2000), vol. 2, 1218-19.

“On the Allure of Buddhist Relics,” *Representations* 66 (Spring, 1999), 75-99. Republished in *Embodying the Dharma: Buddhist Relic Veneration in Asia*, edited by David Germano and Kevin Trainor (Albany: SUNY Press, 2004), 163-191.

“Mujǒng chungsaeng ũi pulsǒng e taehayǒ (Ttonŭn Sǒn ũi kongan ũl ǒttǒk’e pol kot in’ga?)” (“On the Buddha-nature of Insentient Things [or: How to Think about a Ch’an *Kung-an*]”), Korean translation by Sǒ Chǒnggyǒng, in *Cheilhoe Hanguk-Sǒn Kukche-haksul-taehoe Nonmunjip*, edited by Pibaek kyohak yǒn’guso (Seoul: Hyoil munhwasa, 1999), 155-191.

“Experience,” in *Critical Terms for Religious Studies*, edited by Mark C. Taylor (Chicago: University of Chicago Press, 1998), 94-116. Republished as “The Rhetoric of Experience and the Study of Religion,” in *Cognitive Models and Spiritual Maps* (a special issue of the *Journal of Consciousness Studies*, vol. 7, nos. 11/12, 2000), edited by Jensine Andresen and Bob Forman, 267-287. Republished in *Religious Experience: A Reader* (Critical Categories in the Study of Religion), edited by Craig Martin and Russell T. McCutcheon (London: Equinox Publishing, 2012), 131-150.

“The Scripture on the Production of Buddha Images” (*Zuo fo xingxiang jing*), in *Religions of China in Practice*, edited by Donald S. Lopez, Jr. (Princeton: Princeton University Press, 1996), 261-267. Republished in Danish translation in *Buddhismen*, edited by Anders Nielsen (Aarhus: Systime, forthcoming).

“The Scripture in Forty-two Sections” (*Sishier zhang jing*), in *Religions of China in Practice*, edited by Donald S. Lopez, Jr. (Princeton: Princeton University Press, 1996), 360-371. Republished in *An Anthology of Asian Religions in Practice*, edited by Donald S. Lopez, Jr. (Princeton: Princeton University Press, 2002), 418-429.

“Buddhist Modernism and the Rhetoric of Meditative Experience,” *Numen* 42, no. 3 (1995), 228-283. Republished in *Buddhism: Critical Concepts in Buddhist Studies*, edited by Paul Williams (London: Routledge, 2005), vol. 2, 255-298.

“Zen to Nihon no nashonarizumu 禪と日本のナショナリズム,” in *Nihon no bukkō 4: Kinsei-kindai to bukkō 日本の仏教四: 近世・近代と仏教*, edited by the Nihon bukkō kenkyūkai 日本仏教研究会 (Tokyo: Hōzōkan, 1995), 81-108. Republished in *Zen to gendai 禪と現代*, edited by Nishimura Eshin 西村恵信 (Tokyo: Perikan-sha, 1998), 305-344. An adapted Japanese translation of “The Zen of Japanese Nationalism” (see below).

“Whose Zen? Zen Nationalism Revisited,” in *Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism* (Nanzan Studies in Religion and Culture), edited by James W. Heisig and John Maraldo (Honolulu: University of Hawai’i Press, 1995), 40-51.

“Sanbōkyōdan: Zen and the Way of the New Religions,” *Japanese Journal of Religious Studies* 22, no. 3-4: *Special Edition: The New Age in Japan*, edited by Haga Manabu and Robert Kisala (1995), 417-458.

“The Zen of Japanese Nationalism,” in *Curators of the Buddha: The Study of Buddhism under Colonialism*, edited by Donald S. Lopez, Jr. (Chicago: University of Chicago Press, 1995), 107-160. An earlier version appeared in *History of Religions* 33, no. 1 (1993), 1-43.

“Zen and the Art of Deconstruction” (review article on *The Rhetoric of Immediacy: A Cultural Critique of Chan/Zen Buddhism*, by Bernard Faure), in *History of Religions* 33, no. 3 (1994), 287-296.

“On the Ritual Use of Ch’an Portraiture in Medieval China” (with T. Griffith Foulk), in *Cahiers d’Extrême-Asie* 7 (1993-1994), 149-219. Republished in *Chan Buddhism in Ritual Context*, edited by Bernard Faure (London, New York: RoutledgeCurzon, 2003), 74-150.

“The Idolization of Enlightenment: On the Mummification of Ch’an Masters in Medieval China,” *History of Religions* 32, no. 1 (1992), 1-31. Republished in *Buddhism: Critical Concepts in Buddhist Studies*, edited by Paul Williams (London: Routledge, 2005), vol. 8, 337-365.

“The Religion of Science: Paul Carus and *The Gospel of Buddha*,” *Tricycle* (Summer, 1995), 12-15.

“Lineage and Likeness: The Meaning and Function of Zen Portraiture” (with T. Griffith Foulk and Elizabeth H. Sharf), in *Ten Directions* 14, no. 1 (1993), 20-25.

“A Study of the Treatise on One Śloka (*Ekaślokaśāstra*),” *Spring-Autumn Papers*, 4, no. 1 (1984), 81-96.

Book reviews:

Secrets of the Sacred: Empowering Buddhist Images in Clear, in Code, and in Cache, by Helmut Brinker, in *Art Bulletin* 95, no. 1 (March, 2013), 167-168.

Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition, by Bernard Faure, in *The Journal of Religion* 75, no. 2 (1995), 318-319.

Eloquent Zen: Daitō and Early Japanese Zen, by Kenneth Kraft, in *The Journal of Religion* 74, no. 3 (1993), 432-433.

Dōgen's Manuals of Zen Meditation, by Carl Bielefeldt, in *Chanoyu Quarterly* 68 (1992), 61-65.

An Introduction to Buddhism, by Takasaki Jikido, in *Chanoyu Quarterly* 62 (1990), 67-70.

Interviews:

“Losing Our Religion.” Interview in *Tricycle*, Summer, 2007, 44-49.

EXTRAMURAL SERVICE

Member of the Editorial Board, Smith-Kyoto Asian Humanities Series, Oxford University Press, 2019-present.

Member of the Advisory Committee, *Chan Studies*, 2019-present.

Member of the Editorial Board, *Hualin International Journal of Buddhist Studies*, 2019-present.

Member of the Advisory Council, Center for Buddhist Studies, McMaster University, 2018-2021.

Member of the Advisory Board, Center for Buddhist Studies, University of Toronto, 2017-2020.

Member of the Editorial Board, *Critical Review for Buddhist Studies*, 2015-2021.

Member of the Advisory Board, *Studies in East Asian Religions* (a series published by Brill), 2014-present.

Member of the Board of Advisors, Bukkyo Dendo Kyokai, 2014-present.

Member of the Advisory Board, *AFION: A Journal of Religious Studies*, 2014-present.

Member, Khyentse Foundation Academic Development Working Group, 2013-present.

Member of the Editorial Board, *Fojiao wenhua yanjiu* 佛教文化研究, 2013-present.

Member of the Advisory Board, *Journal for the Study of Chinese Religions*, 2013-present.

Member of the Editorial Board, *Journal of Chinese Humanities* (*Wen shi zhe* 文史哲, Shandong University), 2013-present.

Member, Numata English Tripitaka Publication Committee, 2010-present.

Member of the Editorial Board, *Journal of the International Association of Buddhist Studies*, 1997-present.

Member of the Editorial Board, Kuroda Institute for the Study of Buddhism (published with University of Hawai'i Press), 1999-present.

Member of the Editorial Board, *Journal of Religion in Japan*, 2011-present.

Member of the Editorial Board, *Journal of the American Academy of Religion*, 2006-2008.