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DEGREES

1973 Ph.D., University of Wisconsin, Madison. Primary Area: Buddhist Studies. Secondary Area: Indian Philosophies and Religions.

1963 B.A. *magna cum laude*, Harvard University, English literature. Leverett Poetry Prize.

PROFESSIONAL EXPERIENCE

1973 - present: Founder and President of UMA Institute for Tibetan Studies, uma-tibet.org

2011 - present: Director of the UMA Great Books Translation Project, Expanding Wisdom and Compassion Through Study and Contemplation, for the UMA Institute for Tibetan Studies. Twelve scholars translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan Commentaries from the Go-mang College syllabus, dating mainly from the late 1600s early 1700s, as well as a related theme on the fundamental innate mind of clear light in Tantric traditions.

2005 - present: Emeritus Professor, Tibetan and Buddhist Studies, University of Virginia

1989 - 2005: Professor, Tibetan and Buddhist Studies, University of Virginia

Spring 1995: Yehan Numata Distinguished Visiting Professor of Buddhist Studies: School of Hawaiian, Asian, and Pacific Studies, University of Hawaii.

1983 - 1984: Distinguished Visiting Professor, Religious Studies, University of British Columbia

1977 - 1989: Associate Professor, Tibetan and Buddhist Studies, University of Virginia

1973 - 1977: Assistant Professor, Tibetan and Buddhist Studies, University of Virginia

FIFTY-FIVE BOOKS

1. *Two Puzzles: What Do "Own-Character" and "Imputational Natures" Mean? Jam-yang-shay-pa's Great Exposition of the Interpretable and the Definitive: 5*. 56pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2018).

2. *Subtle Mind and Primordial Wisdom; Mi-pam-gya-tsho's Analysis of Fundamental Mind, chapter 3, with oral commentary by Khetsun Sangpo. Dual language edition by Craig Preston and William Magee. 104pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2018).*
3. *Chandrakīrti Undermines Bhāvaviveka's Assertion of Autonomy: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Compatibly Appearing Subjects, 3. 169pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2018).*
4. *Chandrakīrti Defends Buddhapālita against Bhāvaviveka: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Opposite of the Consequences, 2. 196pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2017).*
5. *Jam-yang-shay-pa's Great Exposition of Tenets on the Two Truths in the Consequence School with Ngag-wang-pal-dan's Annotations, Sections 1-5. 228pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2017).*
6. *Buddhapālita's Refutation and Bhāvaviveka's Attack I: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Compatible Appearance 1, 304pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2017).*
7. *The Extraordinary View of the Great Completeness: Mi-pam-gya-tsho's Analysis of Fundamental Mind, chapters 1-2, with oral commentary by Khetsun Sangpo. Dual language edition with expanded commentary. (UMA Institute for Tibetan Studies, uma-tibet.org, 2017).*
8. *The Heart of Meditation: Discovering Innermost Awareness, 152 pp., translated and edited from oral teachings by the His Holiness the Dalai Lama in Dharamsala and London (Boulder: Shambhala Publications, 2016).*
9. *Jam-yang-shay-pa's Presentation of Tenets: Lion's Roar Eradicating Error, Precious Lamp Illuminating the Genuine Path to Omniscience with Ngag-wang-pal-dan's Word Commentary, with William Magee, edition with Tibetan, 470pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2016).*
10. *Mi-pam-gya-tsho's Primordial Enlightenment: The Nying-ma View of Luminosity and Emptiness, Analysis of Fundamental Mind, with oral commentary by Khetsun Sangpo, 214 pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2015).*
11. *Vocabulary for Studying Maitreya's Ornament for the Clear Realizations: Jam-yang-shay-pa's "Seventy Topics" and Ngag-wang-pal-dan's "Meaning of the Words": Tibetan-Sanskrit-English, 139 pp., co-authored with Jongbok Yi (UMA Institute for Tibetan Studies, uma-tibet.org, 2015).*
12. *Emptiness in the Middle Way School of Buddhism: Mutual Reinforcement of Understanding Dependent-Arising and Emptiness, Dynamic Responses to Tsong-kha-pa's The Essence of Eloquence, Volume 4; 525 pp. (UMA Institute for Tibetan Studies, uma-tibet.org, 2015).*
13. *UMA Institute for Tibetan Studies Tibetan-Sanskrit-English Dictionary, 880 pp., co-authored with Paul Hackett. Contributors: Nathaniel Grove, William Magee, Andres Montano, John Powers, Craig Preston, Joe Wilson, Jongbok Yi. (UMA Institute for Tibet-*

- an Studies, uma-tibet.org, **2015**).
14. *Ngag-wang-pal-dan's Explanation of the Treatise "Ornament for the Clear Realizations" From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha*, 580 pp., co-authored with Jongbok Yi (UMA Institute for Tibetan Studies, uma-tibet.org, **2014**).
 15. *The Hidden Teaching of the Perfection of Wisdom Sūtras: Jam-yang-shay-pa's Seventy Topics and Kon-chog-jig-may-wang-po's 173 Aspects*, 770 pp., co-authored with Jongbok Yi (UMA Institute for Tibetan Studies, uma-tibet.org, **2013**).
 16. *How To Be Compassionate: A Handbook for Creating Inner Peace and a Happier World*, 147 pp., translated and edited from oral materials by the His Holiness Dalai Lama in Dharamsala (New York: Atria Books/Simon and Schuster, March, **2011**).
 17. *Tantric Techniques*, 419 pp., explaining the procedure of deity yoga with reference to psychological perspectives of Carl Jung; doctrinal analysis delineating the difference between the two main forms of Buddhist practice, sutra and tantra, according to three scholars from different orders of Tibetan Buddhism; and examination of nine views on the meaning of the hierarchy of the four types of tantras (Ithaca: Snow Lion Publications, **2009**).
 18. *Becoming Enlightened*, 236 pp., translated and edited from oral materials by the His Holiness the Dalai Lama in Dharamsala (New York: Atria Books/Simon and Schuster, **2009**).
 19. *Tsongkhapa's Final Exposition of Wisdom*, 410 pp. Presentation of the views on ultimate truth by Tsongkhapa Lo-sang-drak-ba of the Ge-luk-pa school in contrast to those of Dolpo-pa Shay-rap-gyel-tsen of the Jo-nang-pa school, with translations from exemplary treatises (Ithaca: Snow Lion Publications, **2008**).
 20. *The Essence of Other-Emptiness*, 154 pp. Translation, introduction, and annotation of two texts by Taranatha, a sixteenth-century Tibetan scholar of the Jo-nang-pa school of Tibetan Buddhism (Ithaca: Snow Lion Publications, **2007**).
 21. *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix*, 835 pp. Translation, annotation, and introduction to the monumental work of the famed fourteenth-century articulator of the doctrine of other-emptiness in the Jo-nang school of Tibetan Buddhism, Döl-bo-ba Shay-rap-gyel-tsen (Ithaca: Snow Lion Publications, **2006**).
 22. *How to See Yourself as You Really Are*, 274 pp., translated and edited from oral materials by the His Holiness the Dalai Lama in Dharamsala and personal interview (New York: Atria Books/Simon and Schuster, **2006**).
 23. *Fundamental Mind: The Nyingma View of the Great Completeness*, 170 pp., edited translation of the first volume of a trilogy on fundamental mind by Mi-pam-gya-tso with oral commentary by Khetsun Sangbo Rinbochay (Ithaca: Snow Lion Publications, **2006**).
 24. *How to Expand Love: Widening the Circle of Loving Relationships*, 212 pp. translated and edited from oral materials by the His Holiness the Dalai Lama in Dharamsala (New

- York: Atria Books/Simon and Schuster, **2005**).
25. *Yoga Tantra: Paths to Magical Feats*, 181 pp. translated and annotated from the Tibetan by Tsong-kha-pa and from oral materials by the His Holiness the Dalai Lama with my supplementary formulation. (Ithaca: Snow Lion Publications, **2005**).
 26. *Absorption In No External World: 170 Issues in Mind-Only Buddhism*, Dynamic Responses to Dzong-ka-ba's *The Essence of Eloquence*, Volume 3; 583 pp. (Ithaca: Snow Lion Publications, **2005**).
 27. *Maps of the Profound: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality*, 1,138 pp. Interwoven commentaries on a late seventeenth-century Tibetan presentation of twelve non-Buddhist and four Buddhist schools of philosophy in India. (Ithaca, N.Y.: Snow Lion Publications, **2003**).
 28. *Reflections on Reality: The Three Natures and Non-Natures in the Mind-Only School*, Dynamic Responses to Dzong-ka-ba's *The Essence of Eloquence*, Volume 2; 598 pp. Awarded as a Philip E. Lilienthal Book. (Berkeley: University of California Press, **2002**).
 29. *Mind of Clear Light: Advice on Living Well and Dying Consciously* (originally titled *Advice on Dying*), translated and edited from personal teaching by the His Holiness the Dalai Lama in Dharamsala (New York: Atria Books/Simon and Schuster, **2002**); also Simon and Schuster unabridged audio read by myself; UK/Commonwealth edition: Rider/Random House UK; book club edition: One Spirit; Chinese edition: Commonwealth, 2003; Brazilian Portuguese edition: Rocco; Croatian edition: Mozaik Knjiga; Danish edition: PP Forlag; Dutch edition: DeBoekerij; French edition: Plon; German edition: Herder; Greek edition: Pyrinos Cosmos; Italian edition: Mondadori; Japanese edition: Jiyu Sha; Korean edition: Thenan; Norwegian edition: Damm; Polish book club: Bertelsmann Poland; Polish edition: Rebis; Spanish and Catalan editions: RBA Editores; Swedish edition: Wahlstrom & Widstrand.
 30. *How to Practice: The Way to a Meaningful Life*, 219 pp., translated and edited oral materials by the His Holiness the Dalai Lama in Melbourne (New York: Pocket Books Hardcover/Simon and Schuster, **2002**); also Simon and Schuster unabridged audio read by myself; Audio Book Club: One Spirit; German edition: Herder Spectrum, 2002; Danish edition: Aschehoug, 2002; Dutch edition: DeBoekerij, 2002; French edition: Plon, 2003; Latvian edition: Atena, 2003; Chinese edition: Eurasian, 2003; foreign editions forthcoming Brazilian Portuguese edition: Rocco; Catalan edition: RBA; Croatian edition: Mozaik Knjiga; Czech edition: Euromedia; Estonian edition: Tanapaev; Finnish edition: Wsoy, 2003; Greek edition: Esoptron; Hungarian edition: Forever; Italian edition: Mondadori; Korean edition: Thenan; Lithuanian edition: Anankas Keidykl; Norwegian edition: Arneberg; Polish book club: Bertelsmann; Polish edition: Rebis; Portuguese edition: Rocco; Russian edition: Sophia; Slovene edition: Učila; Spanish edition: RBA; Swedish edition: Prisma; Thai edition: Garden of Fruitio; UK/BC edition: Rider/Random House UK, 2003.
 31. *Meditations of a Tibetan Tantric Abbot*, 175 pp., edited translation from Tibetan of oral teachings by Kensur Lekden; second edition (Ithaca: Snow Lion Publications, **2001**); first edition (Dharamsala, India: Library of Tibetan Works and Archives, 1977); con-

densed edition in my *Compassion In Tibetan Buddhism*; French edition in “Meditations d’un Supérieur de Collège Tantrique et Pratique de la Vacuité,” 231 pp. (Peymeinade: Editions Dharma, 1979).

32. *Cultivating Compassion*, 190 pp. (New York: Broadway Books, **2001**; Dutch edition: Bzztoh, 2001). Retitled and published as *A Truthful Heart: Buddhist Practices for Connecting with Others*, 216 pp. (Ithaca: Snow Lion Publications, **2008**).
33. *The Art of Peace: Nobel Peace Laureates Discuss Human Rights, Conflict and Reconciliation*, 184 pp. The two-day Nobel Peace Laureates Conference presented by the University of Virginia and the Institute for Asian Democracy, November 5-6, 1998 (Ithaca: Snow Lion Publications, **2000**); Chinese edition (Taipei: 2003).
34. *Emptiness in the Mind-Only School of Buddhism*, Dynamic Responses to Dzong-ka-ba’s *The Essence of Eloquence*, Volume 1; 542 pp. Awarded as a Philip E. Lilienthal Book. (Berkeley: University of California Press, **1999**; Delhi: Munshiram Manoharlal, 2000)
35. *Nagarjuna’s Precious Garland: Buddhist Advice for Living and Liberation*, 284 pp. (Ithaca, New York: Snow Lion, **1998**); German edition (Munich: Diederichs, 2006).

The introduction is new as of 1998. The translation section supersedes that in my *The Precious Garland and the Song of the Four Mindfulnesses*, 119 pp., in collaboration with Lati Rinbochay translated from the Tibetan (and Sanskrit) by Nagarjuna and the Tibetan by the Seventh Dalai Lama; (London: George Allen and Unwin, 1975, & New York: Harper and Row, 1975, & New Delhi: Vikas, 1975); Spanish edition (Mexico: Editorial Diana, 1977); Italian edition (Rome: Astrolabio-Ubaldini, 1978); French edition (Toulansur-Arroux: Editions Yiga Tcheu Dzinn, 1980).

36. *Calm Abiding and Special Insight*, 334 pp., Studies In Tibetan Buddhism Series, translated and edited lectures by Geshe Gedün Lodrö at the University of Virginia in 1979 (Ithaca: Snow Lion Publications, **1998**).

This is a restructuring of my *Walking Through Walls: A Presentation of Tibetan Meditation*, 441 pp., (Ithaca: Snow Lion Publications, 1992).

37. *Sex, Orgasm, and the Mind of Clear Light*, 122 pp. (Berkeley: North Atlantic Books, **1998**).
38. *The Meaning of Life: Buddhist Perspectives on Cause and Effect*, 148 pp., translated and edited lectures by the His Holiness the Dalai Lama in London in 1984; (London: Wisdom Publications, **1992**); second edition (Boston: Wisdom Publications, **2000**); Spanish edition (Barcelona: Ediciones Martinez Roca, 2000; Portuguese edition (São Paulo: Martins Fontes, 2001); Dutch edition (Utrecht/Antwerpen: Kosmos-Z&K Uitgevers, 2001). This involved an extensive re-editing and new introduction to the first edition, *The Meaning of Life From a Buddhist Perspective*, 111 pp. (Boston: Wisdom Publications, 1992); German edition (Hamburg: Dharma Edition, 1996); French edition (St-Jean-de-Braye: Editions Dangles, 1996); Japanese edition (Tokyo: Kobunsha, 1997); Italian edition (Milan: Rizzoli, 1997); Spanish edition (Barcelona: Helios, 1997).
39. *Tibetan Arts of Love*, 282 pp., translated and annotated from the Tibetan by Gedün

Chöpel with extensive analysis (Ithaca: Snow Lion Publications, **1992**); Italian edition (Rome: Casa Editrice, 1996); Spanish edition (Buenos Aires, 1996); French edition (St. Michel en l'Herin: Dharma Edition, 1996); Russian edition (Moscow: Inward Path, 1996); Russian edition (St. Petersburg, 1997); Japanese edition (Tokyo: Tuttle-Mori/Shunjusha, 1997); Polish edition (Warsaw: Zwiazek, 1997); Korean edition (Dulnyouk Publishing Company, 2001); Portuguese edition (Prefacio Editora, 2000); Chinese edition (Taipei: Dala Publishing, 2003).

40. *Cutting Through Appearances: The Practice and Theory of Tibetan Buddhism*, 359 pp., in collaboration with Professor Geshe Lhundup Sopa, introduction, translation, and extensive annotation from the Tibetan by the Fourth Pan-chen Lama and Göñ-chok-jik-may-wang-bo (Ithaca: Snow Lion Publications, **1990**); Chinese edition (Torch of Wisdom, 1998).

This is an expanded version of my *Practice and Theory of Tibetan Buddhism*, 164 pp., in collaboration with Professor Geshe Lhundup Sopa (London: Hutchinson, 1976; New York: Grove, 1976); German edition (Köln: Eugen Diederichs Verlag, 1978); Spanish edition (Barcelona: Ediciones Aura, 1978); Italian edition (Rome: Ubaldini Editore, 1978).

41. *The Dalai Lama at Harvard*, 255 pp., translated and edited seminar on Buddhist philosophy by the His Holiness the Dalai Lama at Harvard University in 1981 (Ithaca: Snow Lion Publications, **1988**); German edition (Grafing: Aquamarin, 1991); Spanish edition (Barcelona: Circulo, 1991); Korean edition (Seoul: Saetur, 1994); Chinese edition (Taipei: Mahamudra Publications, 1995); Spanish edition (Madrid: Ediciones Apostrophe Pokhara, 1995); Japanese edition (Tokyo: Daito, 1996); French edition (Editions Tredaniel); Italian edition (Prodenone: Edizioni Studio Tesi); Portuguese edition.
42. *Emptiness Yoga*, 510 pp. (Ithaca: Snow Lion Publications, **1987**; New Delhi: Munshiram Manoharlal; second edition, Ithaca: Snow Lion Publications, 1996).
43. *Health Through Balance: An Introduction to Tibetan Medicine*, 252 pp., translated and edited lectures by Dr. Yeshe Donden (Ithaca: Snow Lion Publications, **1986**); Polish edition (Warsaw: Adam Kosiel); Portuguese edition (Ed. Chakpori, Sao Paulo); Italian edition (Rome: Casa Ed./Ubaldini, 1990); Chinese edition (Taipei: Mahamudra Publications); Thai edition (Bangkok: Traditional Medicine for Self-Reliance, 1996); Croatian edition (Zagreb: Buddhist Society of Croatia); Japanese edition (Tokyo: Jiyu-Sha [Japan Uni Agency], forthcoming); Finnish edition (Helsinki: Biokustannus Oy); French edition (Paris: Librairie d'Amerique et d'Orient); Russian edition (Kalmykia: Sanan Koldoev, 2006); Russian edition (Moscow: Inward Path); German edition; Bulgarian edition; India edition; Spanish edition.
44. *The Kalachakra Tantra: Rite of Initiation for the Stage of Generation*, 511 pp., translated and edited from the Tibetan by Kay-drup and the His Holiness the Dalai Lama with an extensive analysis (London: Wisdom Publications, **1985**; revised edition, 1989; second edition (Boston: Wisdom Publications, 1999); Spanish edition (Novelda, Alicante: Ediciones Dharma, 1995); French edition (Paris: 2001); German edition (Berlin: Theseus Verlag, 2002).

45. *The Tantric Distinction: A Buddhist's Reflections on Compassion and Emptiness*, 171 pp.; second edition (Boston: Wisdom Publications, 1999); first edition (London: Wisdom Publications, **1984**); Italian edition (Pisa: Chiara Luce Edizioni, 1992); German edition (Pfaffenhofen: Diamant Verlag, 1994).
46. *Kindness, Clarity, and Insight*, 232 pp., translated and edited lectures by the His Holiness the Dalai Lama in North America (Ithaca: Snow Lion Publications, **1984**); Spanish edition (Ed. Dharma, 1986); Dutch edition (den Haag: Mirananda, 1986); German edition (Munich: Goldman, 1989); Portuguese edition (Sao Paulo: Pensamento, 1989); Italian edition (Rome: Casa Ed./Ubalini, 1989); French edition (Paris: Éditions du Seuil; 1991); Japanese edition (Tokyo: Tuttle-Mori, 1992); Chinese edition (Taipei: The China Times, 1991); Czech edition (Prague: Buddhist Soc. & Panorama, 1994); Finnish edition (Helsinki: Biokustannus Oy, 1996); Romanian edition (Bucharest: Herald Grup, 1997); Tibetan edition translated from my English.
47. *Meditative States in Tibetan Buddhism*, 277 pp., in collaboration with Lati Rinbochay, Lochö Rinbochay, and Leah Zahler; translated and edited lectures and a text by Paṅ-chen Sö-nam-drag-pa (London: Wisdom Publications, **1983**; second edition, Boston: Wisdom Publications, 1997).
48. *Meditation on Emptiness*, 1,017 pp. (London: Wisdom, **1983**); second edition (Boston: Wisdom Publications, 1996); (London: Wisdom Publications, 1983). Currently being translated into Chinese, French, German, Italian, Japanese, and Spanish.
49. *Tantric Practice in Nyingma*, 239 pp., translated and edited lectures by Ven. Khetsun Sangpo (London: Rider/Hutchinson, **1982**; Ithaca: Snow Lion Publications, 1983); German edition (Munich: Diederichs Verlag, 1988); Chinese edition (Om Ah Hum, 1998).
50. *Yoga of Tibet*, 274 pp., translated and annotated from the Tibetan by the His Holiness the Dalai Lama and Tsong-ka-pa with my supplementary analysis (London: George Allen and Unwin, **1981**); Italian edition (Rome: Ubaldini Roma, 1982); reprinted as *Deity Yoga* (Ithaca: Snow Lion Publications, 1987).
51. *Death, Intermediate State, and Rebirth in Tibetan Buddhism*, 86 pp., in collaboration with Lati Rinbochay, translated and annotated from the Tibetan by Yang-jen-ga-way-lo-drö with an introduction (London: Rider/Hutchinson, **1980**, & Ithaca: Gabriel Press, 1980; Italian edition (Rome: Hutchinson-Ubalini, 1980); French edition (St. Michel en l'Herm: Editions Dharma/Lapautre, 1980); German edition (Köln: Eugen Diederichs Verlag, 1983); Portuguese edition (Sao Paulo: Pensamento, 1988); Chinese edition (1997); pirated Thai edition; Polish edition (Krakow: "a" Publishing, 1999); Chinese edition (Taipei: Spring International Publishers Co., Ltd., 2003); Russian edition: (2006).
52. *Compassion in Tibetan Buddhism*, 263 pp., translated and edited lectures by Kensur Ngawang Lekden (see above) and the first five chapters of Tsong-ka-pa's commentary on Chandrakīrti's *Supplement to the Middle Way* (London: Rider/Hutchinson, **1980**, & Ithaca: Snow Lion Publications, 1980); Italian edition (Rome: Ubaldini Editore, 1981).
53. *Tantra in Tibet*, 252 pp., translated and annotated from the Tibetan by the His Holiness the Dalai Lama and Tsong-ka-pa with my supplementary analysis (London: George Allen

and Unwin, **1977**; Ithaca: Snow Lion Publications, 1987); German edition (Köln: Eugen Diederichs Verlag, 1980); Italian edition (Rome: Astrolabio-Ubaldini, 1981); Spanish edition; Portuguese edition.

54. *The Buddhism of Tibet and the Key to the Middle Way*, 104 pp., in collaboration with Lati Rinbochay from the Tibetan by the His Holiness the Dalai Lama (London: George Allen and Unwin, **1975**, & New York: Harper and Row, 1975, & New Delhi: Vikas, 1975); Spanish edition (Mexico: Editorial Diana, 1976); Italian edition (Rome: Astrolabio-Ubaldini, 1978); Dutch edition (Holland: Uitgeverij Ankh-Hermes-bv-Deventer, 1979); Portuguese edition (1978); and Japanese edition (1980). Reprinted with *The Precious Garland and the Song of the Four Mindfulnesses* in a combined volume, *The Buddhism of Tibet* (London: George Allen and Unwin, 1983).

LANGUAGE TEXTBOOK

55. *Fluent Tibetan: A Proficiency Oriented Learning System, Novice and Intermediate Levels*, 4 volumes, 1014 pp. with 26 hours of tapes, general editor and co-author with William Magee and Elizabeth Napper, under a grant from the International Research and Studies Program, Department of Education (Ithaca: Snow Lion Publications, **1993**). Also: *Fluent Tibetan: The Vocabulary and Dialogues: A multimedia supplement with additional dialogues*. CD ROM, general editor and co-author with William Magee, Elizabeth Napper, and Alex Chapin (Ithaca: Snow Lion Publications, **1999**).

SEVENTEEN BOOKS EDITED FOR THE UMA INSTITUTE FOR TIBETAN STUDIES (uma-tibet.org)

1. *Kön-chog-jig-may-wang-po's Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles: five paths of the three vehicles and the ten Bodhisattva grounds of the Great Vehicle*. By Elizabeth Napper. 152pp.
2. *Traversing the Spiritual Path: Kön-chog-jig-may-wang-po's Presentation of the Grounds and Paths: with expansive oral commentary by Dan-ma-lo-chö and Lo-sang-gyal-tshan*. By Elizabeth Napper. 312pp.
3. *What Kind of Body and Mind is Needed for Meditative Absorption? Jam-yang-shay-pa's Great Exposition of the Concentrative and Formless Absorptions: Our Own Positions 1*. By Leah Zahler and Daniel Cozort. 68pp.
4. *Sources, Homage, Purpose, and Openers of the Chariot-Ways: Jam-yang-shay-pa's Decisive Analysis: Introduction 1*. By Gareth Sparham. 199pp.
5. *Principles for Practice: The Four Reliances, Jam-yang-shay-pa's Great Exposition of the Interpretable and the Definitive: 1*. By William A. Magee. 195pp.
6. *Questioning the Buddha about Contradictions in his Teachings: Jam-yang-shay-pa's Great Exposition of the Interpretable and the Definitive: 2*. By William A. Magee. 110pp.
7. *Buddha's Answer Dispelling Contradiction in the Sūtras: Brief Indication: Jam-yang-shay-pa's Great Exposition of the Interpretable and the Definitive: 2*. By William A. Magee. 78pp.
8. *What does Chandrakīrti Add to Nāgārjuna's Treatise?: Jam-yang-shay-pa's Great Exposition of the Middle: Beginning*. By Jules Levinson. 180pp.

9. *How Are Hearers and Solitary Realizers Born From Buddhas? Jam-yang-shay-pa's Great Exposition of the Middle, Beginning 2.* By Jules Levinson. 113pp.
10. *Meaning of "The Manifest," Vessels for the Teaching of Emptiness, Nāgārjuna's Lives, and Ten Samenesses: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Introduction.* By Craig Preston. 161pp. Expanded and retitled as: *GETTING INTO EMPTINESS: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Introduction—Meaning of "The Manifest," Vessels, Nāgārjuna's Lives, and Sameness.* 201pp.
11. *The Opposite of Emptiness in the Middle Way Autonomy School: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six.* By Jongbok Yi. 183pp.
12. *The Opposite of Emptiness in the Middle Way Consequence School: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six.* By Jongbok Yi. 78pp.
13. *Just What Are the Two Truths in the Middle Way Consequence School? Section One. Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six.* By Guy Martin Newland. 239pp.
14. *The Difference Between Realizing and Not Realizing: Jam-yang-shay-pa's Presentation of Awareness and Knowledge, 1.* By Elizabeth Napper. 54pp.
15. *How Can a Conclusion Be Drawn From a Sign? Jam-yang-shay-pa's Illuminating a Little the Presentation of Signs and Reasonings: Beautiful Golden Garland of Eloquence, 1.* By Katherine Rogers. 88pp.
16. *Why did Dharmakīrti Write the Commentary? Jam-yang-shay-pa's Decisive Analysis of Dharmakīrti's "Commentary on Valid Cognition": Introduction 1.* By Hiroshi Nemoto. 144pp.
17. *Empty of What? Imputational Natures as Character-Non-Natures: Jam-yang-shay-pa's Great Exposition of the Interpretable and the Definitive: 4.* By William Magee. 139pp.

BOOKLETS

- "Ocean of Reasoning," 34 pp., translation from Tibetan of the second chapter of Dzong-kaba's commentary on Nagarjuna's *Treatise on the Middle Way* (Dharamsala: Library of Tibetan Works and Archives, 1977).
- "Analysis of Going and Coming," 28 pp., translation from Sanskrit and Tibetan of the second chapter of Chandrakīrti's *Clear Words* (Dharamsala: Library of Tibetan Works & Archives, 1976).
- "Practice of Emptiness," 26 pp., translation from Tibetan of the wisdom section of the Fifth Dalai Lama's *Sacred Word of Mañjushrī* (Dharamsala, Library of Tibetan Works and Archives, 1974).

TWENTY-SIX ARTICLES

1. "Facets of the Intellectual History in India and Tibet Concerning Meditating on a Mere Absence," *Chung-hwa Buddhist Journal* 23: 93-116 (2010).
2. "Jung's Warnings Against Inflation," *Chung-hwa Buddhist Journal* 21:159-174 (2008).
3. Hopkins, Jeffrey. 2003. Paradigm Change in Meditation on Selflessness in Tibetan Bud-

- dhism: The Progression from Space-Like Meditative Equipoise to Deity Yoga. *Proceedings of Conference on Modern Tibetan Studies*. Taipei: Mongolian & Tibetan Affairs Commission. pp.235-261.
4. "Death, Sleep, and Orgasm: Gateways to the Mind of Clear Light," 17 pp., *Journal of Chinese Philosophy* 25 (1998); also in *Living and Dying in Buddhist Cultures*, edited by David W. Chappell & Karma Lekshe Tsomo (Honolulu: University of Hawaii, 1988).
 5. "Dependent-Arising and Nirvana," 9 pp., in a volume resulting from a Buddhist-Christian Dialogue at Gethsemani (New York: The Continuum Publishing Group, 1998).
 6. "Tibetan Monastic Colleges: Rationality Versus the Demands of Allegiance," 9 pp., in *Mythos Tibet: Wahrnehmungen, Projektionen, Phantasien* edited by Thierry Dodin and Heinz Rather (Köln: DuMont, 1997); also in *Imagining Tibet* (Boston: Wisdom Publications, 2001).
 7. "Compatibility of Emptiness and Appearance," 5pp., in *Tibet: the forms of emptiness* (Montpellier, France: Art sans frontiers, 1996).
 8. "Nagarjuna's Biography from Tibetan Sources: The Importance of Altruistic Persons in Cosmic Time," 16 pp., in a felicitation volume for HH the Dalai Lama, edited by Professor S. S. Bahulkar, 1996.
 9. "The Tibetan Genre of Doxography: Structuring a World-View," 16 pp., in *Tibetan Literature* edited by Professors Jose Ignacio Cabezon and Roger Jackson (Ithaca: Snow Lion Publications, 1996).
 10. "The Compatibility of Reason and Orgasm in Tibetan Buddhism: Reflections on Sexual Violence and Homophobia," 22 pp., in *Gay Affirmative Ethics, Gay Men's Issues in Religious Studies*, vol. 4, edited by Professors Michael L. Stemmeler and J. Michael Clark (Las Colinas: Monument Press, 1993); also in *Que(e)rying Religion: A Critical Anthology* (New York: Continuum, 1997); also in *Queer Dharma: Voices of Gay Buddhists*, edited by Winston Leyland (San Francisco: Gay Sunshine Press, 1997); also as "Reason and Orgasm in Tibetan Buddhism" in *Love, Sex and Gender in the World Religions*, vol. 2 of "The Meaning of Life in the World Religions" edited by Professors Joseph Runzo and Nancy M. Martin, 14 pp. (Oxford: Oneworld Publications, 2000).
 11. Extensively annotated and co-translated Tsong-kha-pa's commentary on Chapter Six, stanzas 1-7 of Chandrakīrti's "Entrance to (Nagarjuna's) 'Treatise on the Middle'," 45 pp., in *Path to the Middle: Madhyamaka Philosophy in Tibet: The Oral Scholarship of Kensur Yeshay Tupden* by Anne C. Klein (Albany: SUNY Press, 1994).
 12. "A Tibetan Contribution on the Question of Mind-Only in the Early Yogic Practice School," 68 pp., in *Journal of Indian Philosophy* 20 (1992).
 13. "A Tibetan Perspective on the Nature of Spiritual Experience," 35 pp., in *Paths to Liberation: The Marga and its Transformations in Buddhist Thought*, edited by Robert E. Buswell, Jr., and Robert M. Gimello (Honolulu: University of Hawaii Press, 1992).
 14. "Tibetan Buddhism as a Living Religious Option," 11 pp., in *Radical Conservatism* (Bangkok: Thai Inter-Religious Commission for Development, 1990).
 15. "Tantric Buddhism, Degeneration or Enhancement: the View of a Tibetan Tradition," 10

pp., *Buddhist-Christian Studies* 10 (1990).

16. "Three Case Reports of the Metabolic and Electroencephalographic Changes During Advanced Buddhist Meditation Techniques," 5 pp., with Herbert Benson, M.S. Malhotra, Ralph F. Goldman, and Gregg D. Jacobs, *Behavioral Medicine* 16, no. 2 (Summer 1990).
17. "A Tibetan Delineation of Different Views of Emptiness in the Indian Middle Way School: Dzong-ka-pa's Two Interpretations of the *Locus Classicus* in Chandrakīrti's *Clear Words* Showing Bhāvaviveka's Assertion Of Commonly Appearing Subjects And Inherent Existence," 34 pp., *The Tibet Journal* 14, no. 1 (1989).
18. "Ultimate Reality in Tibetan Buddhism," 30 pp., *Buddhist-Christian Studies* 8 (1988).
19. "Jeffrey Hopkins Responds to David Tracy," 11 pp., *Buddhist-Christian Studies* 7 (1987).
20. "dGe lugs pa," 4 pp., in Mircea Eliade's *Encyclopedia of Religion* (New York: Macmillan, 1986).
21. "Reply to Alex Wayman's Review of The Yoga of Tibet," 22 pp., *The Journal of the Tibet Society* 5 (1985).
22. "The Ultimate Deity in Action Tantra and Jung's Warning Against Identifying With the Deity," 14 pp., *Buddhist-Christian Studies* 5 (1985): 159-172.
23. "Reason as the Prime Principle in Dzong-ka-pa's Delineating Deity Yoga As the Demarcation Between Sutra and Tantra," 21 pp., *Journal of the International Association of Buddhist Studies* 7, no. 2 (1984).
24. "Body Temperature Changes During the Practice of Heat Yoga," 3 pp., co-authored with Dr. Herbert Benson of Harvard University Medical School, et al, *Nature* 295 (Jan. 21, 1982).
25. "Goiter in Tibetan Medicine," 7 pp., co-authored with Dr. Gerard N. Burrow, *The Yale Journal of Biology and Medicine* 61 (1978).
26. "In Praise of Compassion," 8 pp., *The Tibet Journal* 3, no. 3 (Autumn 1978).

POPULAR ARTICLES

- "Equality: The First Step in Cultivating Compassion," 3pp., *Tricycle*, Summer, 1999.
- "A Session of Meditating on Emptiness," 7 pp., *The Middle Way* 59, no. 1 (May 1984).

PROLOGUE

- Prologue to *Tibetan Portrait: the Power of Compassion*, by Phil Borges (NY: Rizzoli, 1996).
Text by H.H. the Dalai Lama and Epilogue by Elie Wiesel.

REVIEW

- A History of Modern Tibet, 1913-1951: The Demise of the Lamaist State* by Melvyn C. Goldstein, 2 pp., in the *Journal of Asian Studies* 49, no. 4 (Aug.-Nov.1990): 901-902.

THIRTY-TWO PAPERS READ AT CONFERENCES

1. "Reflections on Forty-Three Years of Tibetan Studies," Annual Conference of the Japan Association for Tibetan Studies, Waseda University, Tokyo (October 29, 2006).

2. "Avalokiteshvara and Tibetan Presentations of Compassion," Fifth Chung-Hwa International Conference on Buddhism, Jin-shan, Taiwan (March 4-6, 2006).
3. "Tibet in the Twenty-First Century: Time for Realism," Keynote Address, Symposium on Contemporary Tibetan Studies, Taipei, Taiwan (November 22, 2003).
4. "Paradigm Change in Meditation in Selflessness in Tibetan Buddhism: The Progression from Space-Like Meditative Equipose to Deity Yoga," Symposium on Contemporary Tibetan Studies, Taipei, Taiwan (November 23, 2003).
5. "A Tibetan Contribution to the Doctrine of Mind-Only," American Academy of Religion Annual Conference, Orlando (November 20, 1998).
6. "Shay-rap-gyel-tsen's Handling of the *Descent into Lanka Sutra* in his *Ocean of Definitive Meaning*," 8th Seminar of the International Association for Tibetan Studies (July 25-31, 1998).
7. "Death, Sleep, Dreams, and Sex: Tibetan Views on Subtle Levels of Mind," The Tibetan Book of the Death Exhibition Lecture Series, Alderman Library, UVA (February 22, 1998).
8. "Wonch'uk's Influence in Tibet: Tsong kha pa's Critique of the *Great Commentary on the 'Sutra Unraveling the Thought'*, Text as Debate That Doesn't Sit Still," American Academy of Religion Annual Conference, New Orleans (November 22, 1996).
9. "Dependent-Arising and Nirvana," opening address at The Gethsemani Encounter: Monastic Inter-Religious Dialogue (July 22, 1996).
10. "Tibetan Monastic Colleges: Rationality Versus the Demands of Allegiance," Mythos Tibet, Bonn (May 12, 1996).
11. "Tibetan Buddhism and Concern for the Environment: Real or Imagined?" Consultation on Buddhism and Ecology, Harvard University (May 5, 1996).
12. "Nagarjuna's Biography from Tibetan Sources: The Importance of Individuals in Cosmic Time," 7th Seminar of the International Association for Tibetan Studies, Leibnitz, Austria (June 20, 1995).
13. "Death, Sleep, and Orgasm: Gateways to the Fundamental Mind of Clear Light," Conference on the Nature of Mind in Tibetan Buddhism, University of California at Santa Barbara (May 6, 1995).
14. "The Religious Significance of Emptiness in Yogācāra Buddhism: A Tibetan Perspective," American Academy of Religion Annual Conference, Chicago (November, 1994).
15. "Religious Imagination: Reflections on Dialogue, A Personal Response to Julia Ching," Seventh Buddhist-Christian Theological Conference on the *Lotus Sutra* in Japan (July, 1994).
16. "Tibetan Monastic Colleges: The Tension Between Allegiance and Rational Inquiry," American Academy of Religion Annual Conference, San Francisco (November, 1992).
17. "Liberation Through Detail: A Move Toward Mutual Appreciation: Response to John Hick," Sixth Buddhist-Christian Theological Encounter, Boston University (August,

- 1992).
18. "The Compatibility of Reason and Orgasm in Tibetan Buddhism: Reflections on Sexual Violence and Homophobia," American Academy of Religion (November, 1991).
 19. "A Tibetan Contribution to the Doctrine of Mind-Only," 20th Annual Conference on South Asia, Madison, Wisconsin (November, 1991).
 20. "Tibetan Buddhism as a Living Religious Option," Fifth Buddhist-Christian Theological Encounter, Claremont Graduate School (March, 1989).
 21. "A Tibetan Perspective on the Nature of Spiritual Experience," NEH Conference on Buddhist Soteriology: The *Marga* and Other Approaches to Liberation, Los Angeles (June, 1988).
 22. "Subtle Mind and Subtle Matter: A Tibetan View of the Nature and Levels of Consciousness," *The Universe Within: Consciousness and the Physical World*, Isthmus Institute, Dallas (April, 1988).
 23. "Tantric Buddhism, Degeneration or Enhancement: The View of a Tibetan Tradition," *Buddhism and Christianity: Toward the Human Future*, GTU, Berkeley (August, 1987).
 24. "Dzong-ka-pa's Interpretation of Different Views of Emptiness among Nagarjuna's Chief Commentators," Annual Conference on South Asia, Madison, Wis. (November, 1986).
 25. "Ultimate Reality in Tibetan Buddhism," Third Buddhist-Christian Theological Encounter, Purdue (October, 1986).
 26. "Liberation from Systemic Distortion and to Altruistic Endeavor in Tibetan Buddhism: Response to David Tracy's 'The Christian Understanding of Salvation-Liberation'," Second Buddhist-Christian Theological Encounter, Vancouver (March, 1985).
 27. "Dzong-ka-pa's Two Interpretations of the *Locus Classicus* in Chandrakīrti's *Clear Words* Showing Bhāvaviveka's Assertion of Commonly Appearing Subjects and Inherent Existence," Learned Societies of Canada, Toronto (May, 1984).
 28. "The Question of Mind-Only in Asaṅga's *Bodhisattvabhūmi*," NEH Conference on Buddhist Hermeneutics, Los Angeles (May, 1984).
 29. "Paradigm Change in Meditation on Selflessness in Tibetan Buddhism: The Progression from Space-Like Meditative Equipose to Deity Yoga," *East-West Religions in Encounter*, Hawaii (January, 1984).
 30. "The Ultimate Deity in Action Tantra and Jung's Warning Against Identifying With the Deity," AAR Buddhism Group, Dallas (December, 1983).
 31. "Deity Yoga: The Tantric Distinction," South Asia Colloquium of the Pacific Northwest, UBC (October, 1983).
 32. "Gradual and Sudden Enlightenment in the Nying-ma School of Tibetan Buddhism," Conference on Early Chan in China and Tibet, Berkeley (1976).

BOOKLETS

- "Ocean of Reasoning," 34 pp., translation from Tibetan of the second chapter of Dzong-ka-

pa's commentary on Nagarjuna's *Treatise on the Middle Way* (Dharamsala: Library of Tibetan Works and Archives, 1977).

"Analysis of Going and Coming," 28 pp., translation from Sanskrit and Tibetan of the second chapter of Chandrakīrti's *Clear Words* (Dharamsala: Library of Tibetan Works & Archives, 1976).

"Practice of Emptiness," 26 pp., translation from Tibetan of the wisdom section of the Fifth Dalai Lama's *Sacred Word of Mañjushrī* (Dharamsala, Library of Tibetan Works and Archives, 1974).

TRANSLATION OF POEM

"The Wanderer: An Anglo-Saxon Poem," *Virginia Quarterly Review* 53, no. 2 (April, 1977): 284-287.

WITNESS TESTIMONIES

U.S. Senate Committee on Foreign Relations: Hearing Before the Subcommittee on East Asian and Pacific Affairs Subcommittee of the Senate Foreign Relations Committee, 7 September, 1995.

U.S. Senate Committee on Foreign Relations, U.S. Policy Towards China: Hearing Before the Subcommittee on East Asian and Pacific Affairs, 103rd Congr., 2nd sess., 4 May 1994, pp. 63-66 (transcript), 66-68 (prepared statement).

U.S. House Committee on Foreign Affairs, Religious Persecution: Hearing Before the Subcommittee on International Security, International Organizations and Human Rights, 103rd Congr., 2nd sess., 9 March 1994, pp. 41-44 (transcript), 151-60 (prepared statement), 161-67 (c.v.).

U.S. Senate Committee on Foreign Relations, U.S. and Chinese Policies Toward Occupied Tibet: Hearings Before the Committee on Foreign Relations, 102nd Congr., 2nd sess., 28 July 1992, pp. 39-42 (transcript), 42-46 (prepared statement).

POST-DOCTORAL AWARDS

1. 2005: Philip E. Lilienthal Asian Studies Endowment: \$8,000 award toward publication of *Absorption In No External World: 170 Issues in Mind-Only Buddhism*, by University of California Press.
2. 2002 August to 2003 May, continued May-August 2004: Fulbright-Hays Faculty Research Abroad Fellowship for research on Tibetan Buddhism conducted with Tibetan refugee scholars living in Taiwan. Project title: Translation and Analysis of a Seminal Tibetan Treatise on the Nature of Reality in Comparison with Tibetan and Mongolian Critiques over Six Centuries.
3. 2002: Philip E. Lilienthal Asian Studies Endowment: \$8,000 award toward publication of *Reflections on Reality: The Three Natures and Non-Natures in the Mind-Only School*, by University of California Press.
4. 2001 summer: University of Virginia Ellen Bayard Weedon Travel Grant for research with Tibetan scholars residing in Taiwan.

5. 2000 summer: University of Virginia Ellen Bayard Weedon Travel Grant for research with Tibetan scholars residing in Taiwan.
6. 1999 summer: University of Virginia Ellen Bayard Weedon Travel Grant for research with Tibetan scholars residing in Taiwan.
7. 1999 spring: University of Virginia Sesquicentennial Associateship research grant. Project Title: Dynamics of Inter-College Rivalries in Tibet.
8. 1997: Philip E. Lilienthal Asian Studies Endowment: \$8,000 award toward publication of *Emptiness in the Mind-Only School of Buddhism*, by University of California Press.
9. 1997: Recognized by The Order of the Rook of the University of Virginia for contribution to the University of Virginia.
10. 1992 spring: University of Virginia Sesquicentennial Associateship research grant.
11. 1990-92: Department of Education for International Research and Studies Program: Project for the Development of Proficiency-passed Tibetan Language Instructional Materials, \$156,800.
12. 1988 fall: University of Virginia Ellen Bayard Weedon Travel Grant for research in Tibet.
13. 1987 summer: University of Virginia Ellen Bayard Weedon Travel Grant for research in Tibet.
14. 1985 spring: University of Virginia Sesquicentennial Associateship research grant.
15. 1982 spring and summer: Fulbright-Hays Faculty Research Abroad Fellowship for research on Tibetan Buddhism conducted with Tibetan refugee scholars living in India.
16. 1979 spring: American Institute of India Studies research grant for five weeks in India.
17. 1978 fall: University of Virginia Sesquicentennial Associateship research grant.
18. 1975 summer: University of Virginia research grant.
19. 1974 summer: University of Virginia research grant.

PRE-DOCTORAL AWARDS

1971-72: Fulbright-Hays Dissertation Year Abroad Fellowship in Germany and India for research on Tibetan Buddhism with Tibetan refugee scholars.

1969 summer, 1971 summer, 1973 spring: Ford Foundation Acceleration grants.

1968-69, 69-70, and 70-71: FLAS Title VI, Department of Education.

(Also was awarded but did not accept a FLAS Title VI at Harvard University for 1968-69 and an American Institute of Indian Studies grant for research in India for 1971-72.)

ADMINISTRATIVE SERVICE

Established a formal relationship between the Sino-Tibetan Buddhist Studies Programs of the Chung-Hwa Institute of Buddhist Studies, Taipei, Taiwan, and the Department of Religious Studies, University of Virginia, 2002.

Founded programs in Buddhist Studies, Tibetan Studies, and Tibetan language at the Universi-

ty of Virginia.

Director, Center for South Asian Studies, University of Virginia, for twelve years: 1979-82, 1985-1994:

Center for South Asian Studies grants for 1993-94:

US Department of Education for National Resource Fellowships, 1993-1994: \$70,125.

US Department of Education for a South Asia National Resource Center (Undergraduate), 1993-1994: \$130,087.

University of Virginia Academic Enhancement Program: Program for the Study of Indo-Tibetan Religions: \$12,000 for the fourth of four years.

Ellen Bayard Weedon Foundation for performing arts events: \$3,500.

Undergraduate Committee, Dept. of Religious Studies, U. Va., 1999-2002.

Graduate Committee, Dept. of Religious Studies, U. Va., 1975-1998.

Chair, Search Committee for Hindu Studies position, 1996.

Executive Committee of the Center for South Asian Studies, 1975-present.

Search Committee for Dean of International Studies, U.Va., 1986.

PROFESSIONAL SOCIETIES

American Academy of Religion

International Association of Buddhist Studies

Society for Buddhist/Christian Studies

Tibet Society

Editorial board of *Contemporary Buddhism: An Interdisciplinary Journal*, The University of Liverpool

PUBLIC SERVICE

Writer: Joint statement of the "Hiroshima International Peace Summit" by His Holiness the Dalai Lama, Archbishop Desmond Tutu, and Betty Williams, November 1-2, 2006.

Organizer and Director: "Nobel Peace Laureates Conference: Human Rights, Conflict, and Reconciliation" presented by the University of Virginia and the Institute for Asian Democracy on November 5 and 6, 1998, at the University of Virginia.

President, Institute for Asian Democracy, Washington, D.C.; 1994-2014.

Member, Board of Trustees, Ellen Bayard Weedon Foundation, Charlottesville, Virginia; 1994-2004.

Moderator for Symposium on China's Policies Towards Religion in Tibet, International Campaign for Tibet; Washington, DC, February 23, 1996.

National Screening Committee for South Asia (Bangladesh, Pakistan, Nepal, and Sri Lanka) for Fulbright and foreign-sponsored awards: Institute of International Education; New

York, December 8, 1994.

U.S. Institute of Peace Working Group conference on “Tibet: Religion, Conflict and Cooperation,” September, 1993.

Official interpreter on lecture tours for His Holiness the Dalai Lama in the U.S. in 1979, 1981, 1984, 1987, 1989, and 1996; in Canada in 1980; in Southeast Asia and Australia in 1982; in Great Britain in 1984; and in Switzerland in 1985.

RESEARCH INTERESTS

Tibetan Buddhist influence stretches from Kalmyk Mongolian areas near the Volga River (in Europe), through Outer and Inner Mongolia, the Buryat Republic of Siberia, Ladakh, Bhutan, Sikkim, and much of Nepal as well as areas that earlier in the last century were part of Greater Tibet but are not included the present-day Tibetan Autonomous Region—all of Ch’ing-hai Province as well as parts of Gansu, Yunnan, and Sichuan Provinces. This Tibetan Buddhist Inner Asian cultural area, now controlled to a great extent by Russia and China, was long a cradle of the dynamic development of Buddhist philosophy and practice. Its language of religious and philosophical discourse and prayer, even in Mongolian areas, was Tibetan, and the monastic centers of Tibet drew students from the entire region.

Somewhat isolated from extensive contact with the rest of the world, Tibetan traditions developed a complex and intellectually rigorous system of philosophical inquiry and practice often centered in monastic institutions. The Ge-luk-pa order of Tibet and other Inner Asian countries, became the dominant (but certainly not the only) cultural influence within Tibetan Buddhism in the seventeenth century with its political ascendancy. With a curriculum based on five great books of the Indian Buddhist tradition, separate colleges within the order—each with its own textbook literature—competed with each other in debate. This rivalry spawned a large body of scholastic commentary, characterized by a vast, synthetic world view that attempts to form a seamless whole of the many strands of Buddhist philosophy and systems of practice through rigorous analysis seeking to penetrate (or inventively re-create) the intention of the Indian texts that are the roots of the tradition. It continues to this day as a living tradition.

My on-going work stems from research within many areas of Ge-lug-pa scholarship and also includes research in the Nying-ma order, the oldest tradition of Tibetan Buddhism, as well as the Jo-nang order.

My research tends to fall into four areas: analytical expositions, annotated translations of focal Tibetan texts written by Tibetan and Mongolian scholars (in Tibetan), edited translations of oral presentations by Tibetan scholars, and Tibetan language materials.

CURRENT PROJECTS

Primordial Enlightenment: The Nying-ma View of Luminosity and Emptiness, Analysis of Fundamental Mind, continuing translation of the analysis of the Nying-ma view of basic reality and primordial enlightenment in the second volume of Mi-pam-gya-tsho’s *Trilogy on Fundamental Mind*.

Where Is the Middle? Two Views of Reality in the Middle Way: The Autonomy and Consequence Schools, three volumes presenting the revealing issues of commonly appearing subjects, Tsong-kha-pa’s and Jam-yang-shay’s explanations.

Overview of Mantra, 432pp. to date; translation, oral commentary, and my analysis of the

Khalkha Mongolian Ngag-wang-pal-dan's *Grounds and Paths of Secret Mantra*.

Basic Tibetan Grammar: Si-tu's Commentary on "The Thirty," 125pp. to date, the foremost indigenous work on Tibetan grammar.

APPOINTMENTS OF TIBETAN STUDIES PH.D. ADVISEES

1. Anne C. Klein (Ph.D., 1981), Professor and Department Chair, Department of Religion, Rice University.
2. Donald S. Lopez (Ph.D., 1982): Professor and Department Chair, Department of Asian Languages and Literature, University of Michigan, Ann Arbor.
3. John B. Buescher (Ph.D., 1982): retired Head of Tibetan Division, Voice of America, Washington, D.C.; retired.
4. Daniel E. Perdue (Ph.D., 1983): deceased, Assistant Professor, Department of Religious Studies, Virginia Commonwealth University.
5. Joe B. Wilson (Ph.D., 1984): retired, Professor and Chair, Department of Philosophy and Religion, University of North Carolina at Wilmington; retired.
6. Guy M. Newland (Ph.D., 1988), Professor and Department Chair, Department of Religion, Central Michigan University; former Translator, UMA Institute for Tibetan Studies.
7. Daniel G. Cozort (Ph.D., 1989): Professor, Department of Philosophy and Religion, Dickinson College; Translator, UMA Institute for Tibetan Studies.
8. Georges Dreyfus (Ph.D., 1991): Professor, Williams College.
9. John C. Powers (Ph.D., 1991): Research Professor, Faculty of Arts and Education, Alfred Deakin Institute; previously at Australian National University.
10. Katherine Rogers (Ph.D., 1992): Translator, UMA Institute for Tibetan Studies; Visiting Assistant Professor, Washington and Lee University (Spring 1990, Winter 1992); Director, Tibet Information Network, Dharamsala, India; Translator, UMA Institute for Tibetan Studies.
11. Leah J. Zahler (Ph.D., 1994): deceased, free-lance editor.
12. Jules B. Levinson (Ph.D., 1994): Translator, UMA Institute for Tibetan Studies; Assistant Professor, Hamlin College, Minnesota; Naropa Institute.
13. William A. Magee (Ph.D., William A Magee (Ph.D., 1997): Translator, UMA Institute for Tibetan Studies; Associate Professor, Chung-Hwa Institute of Buddhist Studies, Taipei, Taiwan; Vice President, UMA Institute for Tibetan Studies.
14. Bryan Cuevas (Ph.D., 2000): Professor, University of Florida.
15. Steven N. Weinberger (Ph.D., 2003): Translator, UMA Institute for Tibetan Studies; Manager, Tibetan & Himalayan Library, general faculty, University of Virginia.
16. Derek Maher (Ph.D., 2003): Professor and Department Chair, East Carolina University.
17. Nathaniel Garson (Ph.D., 2003): Project Manager Literature Collections, Tibetan & Himalayan Digital Library.

18. Kevin Alan Vose (Ph.D., 2005): Associate Professor and Department Chair, William and Mary College.
19. Douglas Samuel Duckworth (Ph.D., 2005): Associate Professor, Temple University.

Post-retirement Ph.D. Advisees

20. Yaroslav Komarovski (Ph.D., 2007): Associate Professor, University of Nebraska.
21. Shuchen Chen (Ph.D., 2007): Assistant Professor, University of Virginia.
22. Phillip Stanley (Ph.D., 2009): Professor, Naropa Institute.
23. Tsering Wangchuk (Ph.D., 2009): Associate Professor, San Francisco University.
24. Jongbok Yi (Ph.D., 2013): Associate Professor, Stockton University; Translator, UMA Institute for Tibetan Studies.

Translated languages of my books

1. Bulgarian
2. Chinese
3. Croatian
4. Czech
5. Danish
6. Dutch
7. Finnish
8. French
9. German
10. Greek
11. Italian
12. Japanese
13. Korean
14. Norwegian
15. Polish
16. Portuguese
17. Romanian
18. Russian
19. Spanish
20. Swedish
21. Thai
22. Tibetan (translated from English)