

## CURRICULUM VITAE

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*Dept. of Religious Studies*  
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### EDUCATION

**Ph.D. in Buddhist Studies**, University of Wisconsin, Madison (May, 1987). Dissertation: "*The Development of a Buddhist Philosophy of Language and Its Culmination in Tibetan Madhyamaka Thought.*"

**Ph.D. candidate**, University of Wisconsin, Madison (May, 1980-1987). From November 1980-1984 affiliated with the Sampurnananda Sanskrit University, Varanasi, India and with the Sera Je Monastic University, Karnataka, India, as visiting research scholar.

**B.S. in Independent Studies with emphasis in Physics.** Awarded 1978. California Institute of Technology, Pasadena, California.

### INSTITUTIONAL AFFILIATIONS

**2001-present:** XIVth Dalai Lama Professor of Tibetan Buddhism and Cultural Studies, University of California, Santa Barbara.

**1989-2001:** Assistant, Associate and Full Professor of Buddhism and Comparative Thought, Iliff School of Theology, Denver, Colorado.

**1992 (Winter):** Visiting Professor, Dept of Religion, University of Colorado, Boulder.

**1988-1989:** Lecturer, Center for Comparative Studies in the Humanities, The Ohio State University, Columbus.

**1987-1988:** Visiting Assistant Professor, Dept. of Religion, Trinity College, Hartford, Connecticut.

**1986-1987:** Assistant Professor, Dept. of Religion, Carleton College, Northfield, Minnesota

### FELLOWSHIPS, GRANTS AND AWARDS

**UCSB:** various grants for The Sera Project from the Committee on Research, Academic Senate; Instructional Improvement; Interdisciplinary Humanities Center, (2002-2006).

**Louise Iliff Travel Grant**, for research-related travel to India and Tibet (2001).

**Association for Theological Schools, Teaching and Learning Grant**, for reworking a course on the World's Religions (1998).

**Alexander von Humboldt Research Postdoctoral Fellow** (German government fellowship. Affiliation: Institut für Kultur und Geschichte Indiens und Tibets, Universität Hamburg) for work on a project on philosophical polemics in medieval Tibet (1994-95).

**Association for Theological Schools Faculty Research Fellowship**, supplementary grant for research on Indian theories of comparison (1994).

**Rockefeller Postdoctoral Fellow** (Institute for the Study of Cultures, Rice University) for research on theories of cross-cultural comparison (1993-94).

**Louise Iliff Travel Grant** (Iliff School of Theology), for research and travel in Tibet and Nepal (summer 1991).

**Senior Fulbright Research Fellowship** for research in India. Project: "Vasubandhu's *The Science of Exegesis*" (March, 1989 - November 1989).

**Naritasan Travel Fellowship**, for participation in the meetings of the International Association of Buddhist Studies, Narita, Japan (Summer 1989).

**N.E.H. Fellowship** for summer research and participation in the Berkeley/Chicago/Harvard Institutes on the Study of Religion in the Liberal Arts, Part III, "Teaching Comparative Courses: Exploring Thematic Approaches" (Harvard University, 1988).

**N.E.H. Fellowship** for summer research and participation in seminar with Huston Smith, "The Great Chain of Being in World Perspective" (Pacific School of Religion, 1987).

**Fulbright Fellowship** for doctoral dissertation research in India (February 1983 to January 1984).

**Advanced Opportunity Fellowship**, University of Wisconsin-Madison for dissertation research work (January 1982 to June 1982).

**American Institute of Indian Studies, Junior Fellowship** for doctoral dissertation research in India (November 1980 to November 1981).

**Advanced Opportunity Fellowship**, University of Wisconsin-Madison, for graduate coursework (September 1977 to May 1980).

**Advanced Opportunity Summer Fellowship**, University of Wisconsin-Madison (1978).

**Richter Summer Fellow** in Theoretical Astrophysics, California Institute of Technology (Summer 1976).

**Research Fellow** in primate behavior, Stanford Primate Research Laboratories, Stanford, California (Summer 1975).

**Undergraduate Research Participant**, Prof. Max Delbruck's research group, Cold Spring Harbor Laboratories, Cold Spring Harbor, New York (Summer 1974).

**Don Shepard Award**, California Institute of Technology (1974).

**Renssalaer Prize** (scholarship) for the State of Massachusetts (1973) (not accepted).

#### LANGUAGE TRAINING

- Classical literary Sanskrit (reading fluency)
- Modern spoken Sanskrit (one year)
- Classical literary Tibetan (reading fluency)
- Modern spoken Tibetan (close to native fluency)
- Pali (one year)
- Japanese (one year)
- Hindi (equivalent of 3 years)
- Latin (one year)
- French (fluent)
- Spanish (native fluency)
- German (limited reading/speaking ability)

#### PUBLICATIONS

##### *Books*

1. *The Hermitages of Sera*. A peer-reviewed electronic publication that includes essays, and an interactive map interface that provides access to a database and over 1400 catalogued images. See <http://www.thdl.org/collections/cultgeo/mons/sera/hermitages/>. In press.
2. *Freedom from Extremes: A Translation of Go rams pa's lTa ba'i shan 'byed*. (With Geshe L. Dargyay). Boston: Wisdom Publications, in press.
3. *Identity and the Politics of Scholarship in the Study of Religion*. (Co-edited with S. G. Davaney). NY: Routledge, 2006.
4. Editor, *Scholasticism in Cross-Cultural and Comparative Perspective*. Albany: SUNY Press, 1998.
5. *Tibetan Literature: Essays in Honor of Geshe Lhundub Sopa*. (Co-edited, with Roger Jackson). Ithaca: Snow Lion Publications, 1995. Reprinted online at <http://www.thdl.org/collections/literature/genres/book/show.php>.
6. *Buddhism and Language: A Study of Indo-Tibetan Scholasticism*. Albany: SUNY Press, 1994.
7. *Religion, Homosexuality and Literature*, Proceedings of the 1991 Gay Men's Issues in Religion Panel of the AAR. (Co-edited, with Michael Stemmeler). Las Colinas, Texas: Monument Press, 1993.
8. Editor, *Buddhism, Sexuality and Gender*. Albany: SUNY Press, 1992.
9. *A Dose of Emptiness: An Annotated Translation of mKhas Grub rje's sTong thun chen mo*. Albany: SUNY Press, 1992.

10. Editor, *H.H. The Dalai Lama, The Bodhgaya Interviews: 1980-1985*. Ithaca: Snow Lion Publications, 1988.
11. *One Hundred and Eight Verses in Praise of Great Compassion*, an annotated translation from the Tibetan of the *sNying rje chen po la bstod pa'i tshig bcad brgya rtsa brgyad* of bLo bzang rta dbyangs. Mysore, India: Mysore Printing and Publishing, 1985.

### ***Scholarly Articles and Chapters in Edited Volumes***

1. "The Cult of Peaceful and Wrathful Avalokiteśvara at Sera Monastery" in William McGee, ed., *Proceedings of the Chung hwa Avalokiteśvara Conference*. Taipei: Chung hwa Institute, in press.
2. "A Response to Paul Williams's *The Unexpected Way*," in John May, ed., *Converging Ways? Conversion and Belonging in Buddhism and Christianity*. Munich: EOS Verlag, in press.
3. "The Dissemination of Tibetan Buddhism," in M. Juergensmeyer, ed., *Global Religions: A Handbook*. Oxford: Oxford University Press, 2006, pp. 91-107.
4. "Three Tibetan Views of Creation," in Perry Schmidt-Leulek, ed., *Buddhism, Christianity and the Question of Creation*. Hants, England: Ashgate, 2006, pp. 33-45
5. "The Discipline and Its Other: The Dialectic of Alterity in the Study of Religion," *Journal of the American Academy of Religion*, 74 (2006), pp. 21-38
6. "The Limits of History: A Response to Nancy Levene," *Journal of the American Academy of Religion*, 74 (2006), pp.102-104.
7. "In Defense of Abstraction: A Reply to William Schweiker," *Journal of the American Academy of Religion*, 74 (2006), pp. 45-46.
8. "Identity and the Work of the Scholar of Religion," in José I. Cabezón and S. G. Davaney, eds., *Identity and the Politics of Scholarship in the Study of Religion* (NY: Routledge, 2004), pp. 43-59.
9. *Great Treatise on the Stages of the Path to Enlightenment*. Contributor to the translation of Tsong kha pa's *Lam rim chen mo*. Ithaca: Snow Lion, 2002, vol. III, pp. 225-275.
10. "Buddhism and Science: On the Nature of the Dialogue," in B. Alan Wallace, ed., *Buddhism and Science: Breaking New Ground*. NY: Columbia University Press, pp. 35-68.
11. "Two Views on the Svātantrika/Prāsaṅgika Distinction in 14th century Tibet," in G. Dreyfus and S. McClintock, eds., *The Svātantrika/Prāsaṅgika Distinction: What Difference Does a Difference Make?* Boston: Wisdom Publications, 2002, pp. 289-315.
12. "Authorship and Literary Production in Classical Buddhist Tibet," in Guy Newland, ed., *Changing Minds* (Jeffrey Hopkins festschrift). Ithaca: Snow Lion Publications, 2001, pp. 233-264.
13. "Buddhist Theology in the Academy," in Roger Jackson and John Makransky, eds., *Buddhist Theology*. Surrey, England: Curzon Press, 2000, pp. 25-51.

14. "Truth in Buddhist Theology," in Roger Jackson and John Makransky, eds., *Buddhist Theology*. Surrey, England: Curzon Press, 2000, pp. 136-154.
15. "Jesus Through Buddhist Eyes," *Buddhist-Christian Studies*, volume 19 (1999), pp. 51-61 (with responses by Marcus J. Borg, and John Dominic Crossan); republished as "A God, but not a Savior" (title not of my choosing!) in Rita M. Gross and Terry C. Muck, eds, *Buddhists Talk about Jesus, Christians Talk about Buddha*. New York and London: Continuum, 2000, pp. 17-31. Also republished in G. Barker, ed., *Jesus in the World Faiths*, Maryknoll: Orbis, 2005, pp. 15-24.
16. "Incarnation: A Buddhist View," in *Faith and Philosophy*, vol. 16, no. 4, October, 1999, pp. 449-471.
17. "A Buddhist's Response to John Paul II," in Byron Sherwin and Harold Kasimow, eds., *John Paul II and Interreligious Dialogue*. Maryknoll, NY: Orbis Press, 1999, pp. 113-122.
18. "Islam in the Tibetan Cultural Sphere," in G. Henry, ed., *Islam in Tibet*. Louisville: Fons Vitae, 1997, pp. 13-32. Reprinted with slight editorial modifications as "Islam on the Roof of the World," *Aramco World*, vol. 49, no.1 (1998), pp. 12-23.
19. "Indian Contributions to a Theory of Cross-Cultural Comparison," in Joseph W. Elder, Edward C. Dimock Jr., and Ainslee T. Embree, eds., *India's Worlds and U. S. Scholars: 1947-1997*. New Delhi: Manohar and American Institute of Indian Studies, 1998, pp. 477-488.
20. "Tibetan Gothic: Panofsky's Thesis in the Tibetan Cultural Milieu," in J. I. Cabezón, ed., *Scholasticism in Cross-Cultural Perspective*, see previous entry.
21. "Rong ston Shà kya rgyal msthan on Madhyamaka Thesislessness," in *Tibetan Studies* [Proceedings of the International Conference on Tibetan Studies (Graz, Austria)], Helmut Krasser, et. al., eds. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1997, pp. 97-105.
22. "The Rules of a Monastery," in *Religions of Tibet in Practice*, D. S. Lopez, Jr., ed. Princeton: Princeton University Press, 1997. Reprinted in D. S. Lopez, Jr. editor, *Religions of Asia in Practice*. Princeton: Princeton University Press, 2002.
23. "Buddhist Principles in the Tibetan Liberation Movement," in *Engaged Buddhism*, Christopher Queen and Sally King, eds. Albany: SUNY Press, 1996, pp. 295-320.
24. "On the *sGra pa rin chen pa'i rtsod lan* of Pañ chen bLo zang chos rgyan," in *Asiatische Studien/Études Asiatiques*, XLIX.4 (1995), pp. 643-669.
25. "Buddhist Studies as a Discipline and the Study of Method," *Journal of the International Association of Buddhist Studies*, vol. 18, no. 2 (1995), pp. 231-268.
26. "Comparison as a Principle of Knowledge and its Application to the Translation of Buddhist Texts," in Daboom Tulku, ed., *Buddhist Translations: Problems and Perspectives*. New Delhi: Manohar, 1995, pp. 59-74.

27. "Firm Feet and Long Lives: The Zhabs brtan Genre of Tibetan Literature," in J. I. Cabezón and R. Jackson eds., *Tibetan Literature*, see previous entry, pp. 344-357.
28. "Liberation: An Indo-Tibetan Perspective," and response to Terry C. Muck, in *Buddhist-Christian Studies*, 1993, pp. 189-199.
29. "Homosexuality and Buddhism," in Arlene Swidler, ed., *Homosexuality and World Religions*. Valley Forge: Trinity Press International, 1993, pp. 81-101. Reprinted in Winston Leyland, ed., *Queer Dharma*, 1998.
30. "Vasubandhu's *Vyākhyāyukti* on the Authenticity of the Mahāyāna Sūtras," in J. Timm, ed., *Traditional Hermeneutics in South Asia*. Albany: SUNY Press, 1992, pp. 221-243.
31. "Mother Wisdom/ Father Love: Gender Based Imagery in Mahāyāna Buddhist Texts," in J. I. Cabezón ed., *Buddhism, Sexuality and Gender*. Albany: SUNY Press, pp. 181-199.
32. "The Canonization of Philosophy and the Rhetoric of *Siddhānta* in Indo-Tibetan Buddhism," in P. J. Griffiths and J. Keenan, eds., *Buddha Nature*, Professor Minoru Kiyota festschrift. San Francisco: Buddhist Books International, 1992, pp. 7-26.
33. "Tibetan Language" and "The Thang ka According to Tradition" (the latter with Thubten Tandhar), two entries in *White Lotus: An Introduction to Tibetan Culture*. Ithaca: Snow Lion Press, 1990, pp. 133-138, 155-158.
34. "The Prāsaṅgikas on Logic: Tibetan dGe lugs pa Exegesis on the Question of Svatantras", *Journal of Indian Philosophy*, vol.15 (1988).
35. "Truth and Meaning in the Buddhist Scriptures," *Journal of the International Association of Buddhist Studies*, vol.4, no.1 (1981), pp. 7-23.
36. "A Study of the F.U.R. Mutations of Phycomyces," *Cold Spring Harbor Reports in Phycomycology*, 1974.

#### ***Entries in Encyclopedias***

1. "Tsong kha pa," entry in the *Encyclopedia of Religion*, second ed. Ed. by Lindsay Jones. NY: Macmillan, 2005.
2. "Scripture" and "Prayer" entries, *Encyclopedia of Buddhism*. Robert Buswell, ed., NY: Macmillan, 2004.
3. "Buddhism" entry in the *Encyclopedia of Homosexuality*, 2<sup>nd</sup> ed., vol. II, *Gay Histories and Cultures*, ed. by George E. Haggerty. New York and London: Garland Publishing, 2000, pp. 146-148.
4. "mKhas grub rje," entry in the *Routledge Encyclopedia of Philosophy*, London: Routledge, 1999, pp. 416-417.

#### ***Non-Academic Writing***

1. "Buddhism and Sexual Ethics in the Age of AIDS." *The Witness*, vol. 82, no. 3, March, pp. 18-20.

2. "Gay/Straight, Man/Woman, Self/Other." Interviewed in *What is Enlightenment?* magazine, issue 16 (Fall/Winter 1999), pp. 54-63, 133.
3. "The UNESCO Declaration: A Tibetan Buddhist's Response," in *Buddhist Peacework: Creating a Culture of Peace*. Boston: Wisdom Publications, 1999, pp. 183-188.
4. "On the Principle of Universal Responsibility," in Ramesh Chandra Tewari and Krishna Nath, eds., *Universal Responsibility: A Felicitations Volume in Honour of His Holiness the Fourteenth Dalai Lama, Tenzin Gyatso on His Sixtieth Birthday*. New Delhi: A'N'B Publishers, 1996, pp. 133-141.
5. "A Case for Silence: A Buddhist Perspective on Prayer in Public Schools," *Religious Education*, vol. 22, no. 2 (1995), pp. 72-77.
6. "Sua Santidad o Dalai-Lama Visita a America Latina," (in Portuguese, trans. by N.A. Silva and J. Neves) in *Thot* (Brazilian philosophical periodical), no.52 (1989), pp. 3-4.
7. "Buddhist Meditation: The Theory," *Cistercian Studies*, vol. XXI (1986), pp. 72-80.

### **Reviews**

1987-1992: various reviews for CHOICE.

1. *The Dalai Lamas* ed. by Martin Bruaen, *Studies in Central and East Asian Religions*, in press.
2. *The Tibetan Assimilation of Buddhism*, by Matthew Kapstein, *Journal of Religion*, vol. 82, no. 4 (2002), pp. 679-680.
3. *Buddhahood Embodied: Sources of Controversy in India and Tibet* by John J. Makransky, *Journal of the American Academy of Religion*, vol. 67 (2000), pp. 231-234.
4. *The Red Thread: Buddhist Approaches to Sexuality* by Bernard Faure, *Journal of the American Academy of Religion*, vol. 67 (1999), pp. 880-882.
5. *Yuktiuauñikavétti*, by C. A. Scherrer-Schaub, *Journal of the International Association of Buddhist Studies*, vol. 15, no. 2 (1992), pp. 325-26.
6. Review essay of C.W. Huntington, *The Emptiness of Emptiness*, *Journal of the International Association of Buddhist Studies*, vol. 13, no. 2, 1992.
7. "On Retreating to Method and Other Postmodern Turns," a response to C.W. Huntington, *Journal of the International Association of Buddhist Studies*, vol. 15, no. 1 (1992), pp. 134-143.
8. *Knowledge and Liberation and Knowing, Naming and Negation*, by Anne Klein, in *Pacific World*, New Series, no. 8 (Fall 1992), pp. 100-103.
9. *Myth and Philosophy*, by F.E. Reynolds and D. Tracy, eds., *The Journal of Religion*, vol. 72, no. 3 (1992), pp. 470-471.

10. *Wisdom and Compassion: The Sacred Art of Tibet*, by M. M. Rhie and R.A.F. Thurman, in *Parabola*, vol. XVII, no. 1 (1992), pp.112-116.
11. *The Heart Sutra Explained: Indian and Tibetan Commentaries*, by D. S. Lopez, Jr., *Journal of Asian Studies*, vol. 48, no. 1 (1989), p. 206.
12. *Indo-Tibetan Buddhism* (2 vols.), by D. Snellgrove, *Journal of Asian Studies*, vol. 47, no. 4 (1988), pp. 925-927.
13. *Equality and the Religious Traditions of Asia*, by R. Siriwardena, editor, *Journal of Asian Studies*, vol. 4, no. 2 (1988), pp. 331-332.
14. *A Lamp for the Path and Commentary*, by R. Sherburne, S.J., *Journal of the International Association of Buddhist Studies*, vol. 7, no. 2 (1984).
15. *Pratāyasaṃutpādaśūtrahādayam of Acārya Tsong kha pa*, tr. by Gyaltzen Namdol and Ngawang Samten, *Journal of the International Association of Buddhist Studies*, vol. 5, no. 2, 1982.
16. *Histoire du Cycle de la Naissance et de la Mort*, by Y. Imaeda, *Journal of the International Association of Buddhist Studies*, Vol. 5, No. 1, 1982
17. *Love and Sympathy in Theravāda Buddhism*, by H. Aronson, *Journal of the International Association of Buddhist Studies*, vol. 3, no. 2, 1981.
18. *Buddha's Lions*, by J. Robinson, *Journal of the International Association of Buddhist Studies*, vol. 4, no. 1, 1981.
19. *òantideva: Mystique Bouddhiste des VIIe et VIIIe Siecles*, by A. Pezzali, *Journal of the International Association of Buddhist Studies*, vol. 3, no. 1, 1981.
20. *An Introduction to the Buddhist Tantrica Systems*, by A. Wayman and F. Lessing, *Journal of the International Association of Buddhist Studies*, vol. 2, no. 2, 1979.

### **Work in Progress**

1. *The Buddhist De(con)struction of Sex*. (Monograph)
2. *The Sera Project*. [www.seramonastery.org](http://www.seramonastery.org).