SANGHA & LAITY TRAINING PROGRAMS

CATALOG
September 1, 2010 ~ August 31, 2012

Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.

We renounce our lives to do the Buddhas' work.
We take responsibility to mold our own destinies.
We rectify our lives to fulfill our Sangha's role.
Encountering specific matters, we understand the principles.
Understand the principles, we apply them to specific matters.
We carry on the single pulse of the patriarchs' mind-transmission.

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I. Sangha and Laity Training Programs
OFFICERS

Executive Officers of the Board of Trustees

Bhikshu Heng Lai	President
Bhikshu Heng Sure	Vice-President
Bhikshuni Heng Liang	Secretary
Bhikshuni Heng Yun	Treasurer

Administrative Officers

Bhikshu Heng Lai	School Director (CEO)
Bhikshuni Heng Chih	Chief Operations Officer (COO)
Bhikshuni Heng Liang	Executive Officer/Compliance Secretary/ Student Complaint Designee
Bhikshuni Heng Re	Executive Financial Officer
Bhikshuni Heng Dzu	Registrar
John Chu	Admissions Officer

Academic Officers

Bhikshu Heng Lyu	Program Director (CTTB)
Bhikshuni Heng Yun	Program Director (CTTB)
Bhikshuni Heng Gwei	Program Director (CDR)
Bhikshu Jin Yong	Program Coordinator
Bhikshuni Heng Syin	Program Coordinator

II. Sangha & Laity Training Programs Mission

The Sangha and Laity Training Programs are Buddhist vocational training programs that were granted course approval by the Department of Education of the State of California on May 19th, 1982.

Program Goals

- To make sure that the Buddhist teachings are understood in principle and embodied in practice so that the Proper Dharma contained in them will be perpetuated.

- To develop in trainees moral character and a value system based in ethics.

- To prepare trainees who have entered monastic life for their vocations as members of the Buddhist Sangha. To prepare trainees who are laity for their roles as members of the Buddhist lay community and as Buddhists in the world community.

- To teach trainees to gain insight into their spiritual nature and to develop inherent wisdom.

The Sangha and Laity Training Programs are vocational training programs for current and aspirant members of the Buddhist Sangha and for Buddhist laymen and laywomen of at least eighteen years of age. The purpose of the programs is to provide a solid foundation in Buddhist studies and practice for those whose goal is an occupation in a Buddhist institution or community setting, in social service areas, or in educational institutions. These programs of study and training came in response to the growing number of Buddhist institutions, such as temples, monasteries, convents, schools, colleges and universities, and health centers, in America and in other countries that require their staff to be knowledgeable and proficient in Buddhist doctrine and practice. These programs also fill a need in the Buddhist world community for Buddhist training centers that provide education in orthodox teachings and training in traditional monastic systems and structures.

The training programs emphasize the application of traditional moral, spiritual, and intellectual principles to the formation of character and to one's daily life and work in the modern world. Learning through actual practice in this way requires a serious commitment.

The Sangha Paramita Training Program leads to the awarding of the Sangha Diploma and represents a four-years course of study, based both on campus and, for qualified students in the fourth year of training, at approved apprenticeship training facilities, combining instruction and training in religious practices, monastic discipline, social and educational services. Applicants must be members of the Buddhist Sangha, either Shramaneras (novice monks) or Shramanerikas (novice nuns), who aspire to full training necessary to augment their vocation. Graduates of the Sangha Training Program will be qualified to receive ordination, to pursue the life of a Buddhist monk or nun, and to fill administrative and advisory positions in the Buddhist clergy.

The Laity Paramita Training Program leads to the Buddhist Laity Diploma and entails a four-year course of study combining instruction and training in religious practices and moral conduct, discipline appropriate for laity, and social and educational services. Applicants must be individuals of good character with a sincere desire to gain knowledge necessary to benefit the world and be models among the Buddhist laity. Graduates of the Laity Training Program who possess additional professional training and education may qualify for employment in Buddhist religious communities, schools, universities, health centers, and related social service activities, in administrative or special capacities where intercultural skills are required.

The Programs are located at the City of Ten Thousand Buddhas in Talmage, California, and at the City of the Dharma Realm in West Sacramento, California, where resident housing is available for trainees, instructors, and administrators. The Program's administrators, instructors, and trainees in these programs are primarily in residence, either at one of the main campuses or at field experience locations. The administrators and instructors, most of whom are volunteer, work in close connection with each other and join in the study and practice of Buddhism and in community events regularly where they are able to observe and interact with the trainees.

Guiding Principles

The administrators, faculty and trainees of the Sangha and Laity Training Programs find common strength in adhering to the Six Guiding Principles set forth by the Founder, which are:

1. not fighting;
2. not being greedy;
3. not being selfish;
4. not seeking personal gratification;
5. not pursuing personal gain; and
6. not lying.

Entrance to the City of Ten Thousand Buddhas.

III. In Memory of the Founder

The Venerable Tripitaka Master Hua was the Founding President of the Sangha and Laity Training Programs and former Chairperson of Dharma Realm Buddhist Association's Board of Directors. The Venerable Master was born in Manchuria in 1918. At age eleven, he became aware of the phenomenon of death and upon questioning people about it, learned that Buddhism teaches a method for ending birth and death. From that moment on, the Master became intent upon achieving that goal for himself and all living beings.

By the time the Master was sixteen, he was able to explain the Buddhist Sutras to adult members of the Sangha. During his teen years he devoted his time to prolonged meditation, concentrated study, and continual social service. Then in his early twenties, after fulfilling his filial duties by meditating beside his mother's grave for three years, the Master made eighteen great vows that have served to guide his practice and attainment. He received the Complete Precepts and became fully ordained as a Bhikshu at Pu To Mountain and than went to Nan Hua Monastery to study with the Venerable Elder Hsu Yun. After more than a year as head of the Nan Hua Vinaya Institute, the Master studied and mastered the entire Buddhist Tripitaka.

In 1949, the Master went to Hong Kong where he meditated in a cave for over a year before going on to establish three temples to provide places for the Sangha members leaving the Mainland to continue their practice. For a decade the Master propagated the teachings by lecturing Sutras and conducting recitation and meditation sessions in Hong Kong.

In 1959, prior to the Master's coming to America, he founded the Sino-American Buddhist Association (which later became the Dharma Realm Buddhist Association) at the Buddhist Lecture Hall in San Francisco in order to provide a place of study and practice for his disciples in America. In 1962, he came to the United States where he continued his practice and propagation of the Dharma.

In the summer of 1968, the Master began a series of lectures on the *Shurangama Sutra.* In the fall of 1968, he finished that Sutra and began nightly lectures on the *Dharma Flower Sutra.* Soon he began weekly noon lectures on the *Earth Store Sutra, Vajra Sutra, Heart Sutra,* and the *Dharani Sutra.* After that he lectured on

The Venerable Master presiding at Full Ordination Ceremonies.

the *Sixth Patriarch's Sutra,* the *Buddha Speaks of Amitabha Sutra,* the *Sutra in Forty-Two Sections,* both National Master Ch'ing Liang's *Preface* and *Prologue,* and the Chapter on the *Conduct and Vows of Universal Worthy Bodhisattva* from the *Avatamsaka Sutra,* as well as the *Hundred Dharmas Shastra,* and *Shastra on the Awakening of Faith,* and the *Shramanera Vinaya.*

In 1972, the Master began explaining the *Avatamsaka Sutra.* The lecture series on this King of Sutras was completed on September 9, 1979, at the City of Ten Thousand Buddhas. Shortly thereafter, the Venerable Abbot explained the *Shurangama Mantra,* composing a verse commentary for each line of the Mantra. Over the years, the Abbot has given Dharma talks at Chan meditation and recitation sessions, composed verses in praise of the high Sanghans in the patriarchal lineages, written innumerable poems and short essays to teach and transform beings as conditions arise, and encouraged his students to lecture on the Sutras and speak Dharma on a regular basis at all facilities of the Dharma Realm Buddhist Association.

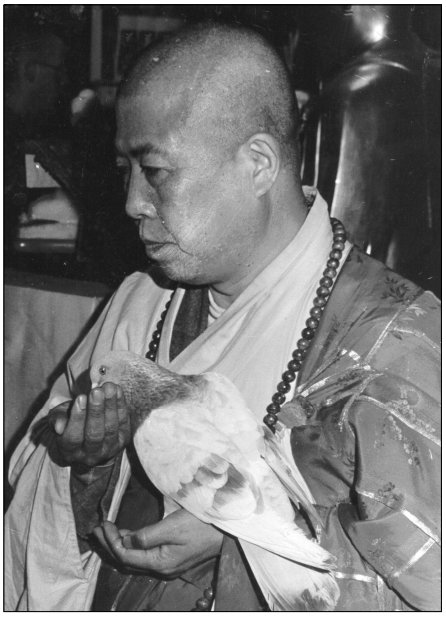
Moved by Master Hua's tireless teaching and selfless giving, hundreds of men and women have left the home-life under him in America since 1968. After his passing, his disciples are continuing to receive men and women into the monastic life based on the traditions established by Master Hua in his decades of teaching.

During his life, he lectured over 20 Mahayana Sutras and left behind an audio archive containing over 2500 tapes of Dharma lectures.

In 1969 Master Hua, in accord with his vows to help see to the translation of the Mahayana Buddhist Canon into the major Western languages, established the Buddhist Text Translation Society, which is continually publishing Sutras, Shastras, and Vinaya texts, and other Buddhist literature, including texts for young children, that have been prepared in Chinese, or translated into English and other Western languages. This on-going system of transcribing, translating, publishing, and distributing Buddhist canonical and modern-day commentarial material is an entirely voluntary effort being made by committed members of the Dharma Realm Buddhist Association to help fulfill the Abbot's vow that "the Proper Dharma dwell forever in the world."

In 1970 he established Gold Mountain Monastery in San Francisco. In 1973 he founded the International Institute for the Translation of Buddhist Texts and Instilling Goodness Elementary School. In 1976, the Abbot founded the City of Ten Thousand Buddhas and Dharma Realm Buddhist University at Talmage, and Gold Wheel Monastery in Los Angeles in compliance with his vows to bring the Dharma to as many students as possible and to lay the foundation of the Buddha's teaching on Western soil. In 1979, the Venerable Abbot established Developing Virtue Secondary School and on July 4th of 1980, announced that all educational institutions under the auspices of the Dharma Realm Buddhist Association would be tuition-free as a gift to young people in America in commemoration of the country's Independence Day, a policy that remained in effect for several subsequent years.

The Venerable Abbot also founded the Buddhist Council of Refugee Rescue and Resettlement at the City of Ten Thousand Buddhas which, contracted by the United States Government, provided job training, English instruction, and resettlement services for Indo-Chinese Refugees (1980-1986); the Sangha and Laity Training Programs (1982); Snow Mountain Monastery, Skykomish, Washington; Gold Buddha Sagely Monastery, Vancouver, British Columbia, Canada; Gold Summit Sagely Monastery, Seattle, Washington; Avatamsaka Sagely Monastery, Calgary, Alberta, Canada.



The Venerable Master Hua with a bird named Seven Bodhi Shares, who, after being set free, chose to stay at the monastery for the rest of her life.

In 1989, the Master became the Founder and Director of the International Translation Institute, Burlingame, California; Founder, Long Beach Sagely Monastery, Long Beach, California; Founder, Avatamsaka Hermitage, Potomac, Maryland; Founder, Proper Dharma Buddhist Academy for Women, Hua Lien, Taiwan, 1989; Founder and Director of Dharma Realm Buddhist Books Distribution Center, Taipei, Taiwan.

In 1991, he founded Mi Two Temple, Hua Lien, Taiwan; and Tze Yun Tung Temple, Kuala Lumpur, Malaysia. In 1992, the Master established the Women's Translation Institute and Archive Center in Burlingame, California. He founded Dharma Realm Sagely City, West Sacramento, California, in 1993.

The Venerable Master Hua's purpose is to transmit the entirety of the Buddha's teachings to the West, so that all people have the opportunity to understand and actually practice Buddhism in their daily lives. Many of his followers are working on the translation of the Buddhist canon into English and other Western languages. Above all, he has overseen the creation of a genuine Buddhist monastic community in America: properly and fully ordained Buddhist monks and nuns who can continue the traditional Sangha order. In this work

he has been guided by the understanding that Buddhism is not an Asian religion, but a teaching for all living beings. Its principles of compassion, selflessness, and wisdom are venerated by people from all countries throughout the world. Many come to recognize this truth keenly, and have found the opportunity to study the Buddha's great principles at the Dharma Realm Buddhist Association's teaching centers to be a source of joy and inspiration.

In June, 1995, not having paused to rest his entire life, the Venerable Master Hua entered Nirvana.

Culminating a Buddha-recitation session at Buddha Root Farm in Oregon, the Master and participants perform the Great Transference of merit on the shores of the Pacific at Sunset.

IV. The Dharma Realm Buddhist Association

The Dharma Realm Buddhist Association is a non-profit religious corporation dedicated to establishing and supporting religious, educational, and social programs and services at its various branch establishments in the United States, Canada, Australia, and Asia. The Association has grown and now includes a large body of dedicated students and a worldwide supporting membership that numbers in the hundreds of thousands.

Taking the Dharma Realm as its scope and the peace and prosperity of all living beings as its own responsibility, the Association is dedicated to bringing the genuine teachings of the Buddha to the entire world in various ways: by establishing centers that offer a complete cross-section of Buddhist studies and practices so that people may engage in a rigorous schedule of personal cultivation; by supporting the translation of Buddhist scriptures into the major languages of the world; and by sponsoring programs of compassionate social engagement and cultural exchange to promote happiness and peace among all beings. In all its activities, the Association is guided by six fundamental principles: not fighting; not being greedy; not being selfish; not seeking personal gratification; not pursuing personal gain; and not lying. Each of the Association's members aspires to these principles in his or her daily life.

The Buddhist Text Translation Society, under the auspices of the Dharma Realm Buddhist Association, is composed of both the clergy and the laity who study and practice the Buddha's teachings. The goal of the Society is to produce accurate and lively translations that can inspire and guide personal cultivation, so as to continue the pulse of the living tradition. More than two hundred works have been published by the Society to date. The translations of major Sutra, Vinaya, and Shastra texts from the Buddhist Canon are accompanied by interlinear commentaries by the Venerable Master Hua designed for modern audiences.

Aware that the Buddhist Tripitaka is a work of such magnitude that its translation could never be entrusted to a single individual, the Society has devised a method of group participation to translate, revise, edit, and certify each volume prior to publication. Because the members of this translation group include the monks and nuns who dedicate themselves to daily practice of the Canon's principles, the Buddhist Text Translation Society's translations closely accord with the Buddha's intent.

In 1976, the Dharma Realm Buddhist Association established Dharma Realm Buddhist University at the City of Ten Thousand Buddhas. The University offers undergraduate and graduate degrees in Buddhist Study and Practice, Buddhist Education, Translation and Language Studies, and Chinese Studies. The University's purpose is fourfold: to explain and propagate the Buddha's teachings; to develop straightforward minds; to benefit society; and to enlighten all living beings.

Instilling Goodness Elementary School and Developing Virtue Secondary School, now operating at the City of Ten Thousand Buddhas, have been operating since 1973 and 1976 respectively. The Association also sponsors intensive retreats and meditation sessions; daily lectures on the Buddhist Sutras; and, periodic ordinations of Bhikshus and Bhikshunis (monks and nuns) into the orthodox Buddhist Sangha. The Association publishes the Buddhist Monthly, Vajra Bodhi Sea.

Developing Virtue Girls' School students during an in-class discussion led by an ordained nun.

V. The Program Setting
A Buddhist Community

City of Ten Thousand Buddhas, Talmage

The Sangha and Laity Training Programs have their main resident campus at the City of Ten Thousand Buddhas, an international community and major center for world Buddhism. The City is set among 488 acres of groves and meadows in Mendocino County, California, located 110 miles north of San Francisco at Talmage, California. The grounds include more than 70 institutional buildings set on approximately 80 landscaped acres. At the City of Ten Thousand Buddhas, besides SLTP educational facilities, the campus houses Tathagata Monastery, a residence for monks, and Joyous Giving House for nuns, Tower of Blessings Home for the Elderly, and separate dormitories for male and female vocational training and university students. There are also parking spaces for over 600 vehicles.

The Training Programs share the grounds with Dharma Realm Buddhist University, Instilling Goodness Elementary School, Developing Virtue Secondary School, Jyun Kang Vegetarian Restaurant, and the City's gardens and orchards, all of which offer educational and work opportunities for students.

The quiet country landscape, a relatively mild climate, and the clean air of the beautiful Ukiah Valley give residents of the City of Ten Thousand Buddhas an ideal environment for study, spiritual growth, and wholesome fellowship. Taking part in a community devoted to pure and unselfish living according to the Proper Dharma can itself be the most beneficial and inspiring experience among all the opportunities at the City. All residents, trainees, and non-trainees alike, undertake the work of regulating their conduct and making their hearts peaceful and harmonious.

City of the Dharma Realm, West Sacramento

The Sagely City of the Dharma Realm, West Sacramento, was established by the Dharma Realm Buddhist Association as a branch campus for its Sangha and Laity Training Programs in 1995. The 17-acre site, conveniently located minutes from the State Capitol, is landscaped with mature trees, shrubs, and ground covers, and houses a training institute, a convent, dormitories, classrooms, worship halls, a chapel, a meditation room, a library, public assembly halls, conference rooms; and a food service area.

Entrance to the worship hall, City of the Dharma Realm, West Sacramento.

The positive attitude towards moral restraint that prevails at the two campuses where the Sangha and Laity training is conducted is rare in the world. Residents take the Buddhas' rules as their guide and devote their lives to making the Proper Dharma Age flourish in the present and to continue far into the future. Therefore, all residents, whether students, faculty, administrators, or staff workers, are required to observe a basic moral code which prohibits killing, stealing, sexual misconduct, false speech (lying, lewd speech, cruel words, or gossip), and intoxicants (drug, alcohol, or tobacco). Residents strive to eliminate fighting, greed, seeking, selfishness, the pursuit of personal advantage, and lying from their thoughts, words, and actions. Smoking, dancing, and gambling are not permitted anywhere on the grounds of any SLTP Campus.

VI. Sangha & Laity Training Programs Campuses

Main Campus
Sagely City of Ten Thousand Buddhas
2001 Talmage Road
Talmage, California 95482
Tel: (707) 462-0939; Fax: (707) 462-0949

Branch Campus
Sagely City of the Dharma Realm
1029 West Capitol Avenue
West Sacramento, CA 95691
Tel: (916) 374-8268 Fax: (916) 374-8234

VII. Affiliate Locations

Avatamsaka Monastery
1009 4th Avenue S.W.
Calgary, AB T2P OK8 Canada
Tel/Fax: (403) 234-0644

Avatamsaka Vihara
9601 Seven Locks Road
MD 20817-9997
Tel/Fax: (301) 469-8300

BTTS Translation Institute & Archives Center
1825 Magnolia Avenue
Burlingame. CA 94010
Tel/Fax: (650) 692-9286

International Translation Institute
1777 Murchison Drive
Burlingame, CA 94010 U.S.A.
Tel: (650) 692-5912
Fax: (650) 692-5056

Gold Buddha Monastery
248 E. 11th Avenue
Vancouver, B.C. V5T 2C3
Tel/Fax: (604) 709-0248

Gold Wheel Monastery
235 North Avenue 58
Los Angeles, CA 90042
Tel/Fax: (323) 258-6668

Gold Mountain Monastery
800 Sacramento Street
San Francisco, CA 94108 U.S.A.
Tel: (415) 421-6117
Fax: (415) 788-6001

Institute of World Religions
Berkeley Buddhist Monastery
2304 McKinley Avenue
Berkeley, CA 94703 U.S.A.
Tel: (510) 848-3440/
Fax: (510) 548-4551

Affiliate Locations (continued)

Gold Sage Monastery
11455 Clayton Road
San Jose, CA 95127
Tel: (408) 923-7243
Fax: (408) 923-1064

Gold Summit Monastery
233 1st Avenue West
Seattle, WA 98119 U.S.A
Tel/Fax: (206) 284-6690

Blessing, Wealth, & Longevity Monastery
4140 Long Beach Boulevard
Long Beach, CA 90807 U.S.A.
Tel/Fax: (562) 595-4966

Long Beach Sagely Monastery
3361 East Ocean Boulevard
Long Beach, CA 90803 U.S.A.
Tel/Fax: (562) 438-8902

Tze Yun Tung Monastery
Batu 51/2 Jalan Sungai Besi
Salak South Baru, 57100
Kuala Lumpur, Malaysia
Tel: 011-603-782-6560
Fax: (603) 780-1270

Proper Dharma Sagely Monastery
Tung Hsi Shan Dist #20
Shing Long Tsuan, LiuKuei Village
Kao Hsiung Country, Taiwan
Tel: (07) 689-3713
Fax: (07) 689-3870

Dharma Realm Buddhist Books Distribution Society
11th Floor, 85 Chung-hsiao E. Road
Sec 6 Taipei R.O.C.
Tel: 886-(02)-2786-3022
Fax: (02)-2786-2674

VIII. State Approval Disclosure Statement

The Dharma Realm Buddhist Association Sangha & Laity Training Programs is a private institution, located at 2001 Talmage Road, Talmage, California, 95481-0217. This school first received approval to operate on February 18, 1982, under the California Superintendent of Public Instruction provisions, Section 94311D of the California Education Code. In 1995, these Programs were granted Approval to Operate by the Council for Private Postsecondary & Vocational Education, under the California Private Postsecondary & Vocational Education Reform Act of 1989. Currently this institution is pending approval by the subsequent California Bureau for Private Postsecondary Education. Approval to Operate does not imply any endorsement or recommendation by the State or by the Bureau.

This institution is financially solvent and does not have a pending petition in bankruptcy, is not operating as a debtor in possession, nor has filed a petition within the preceding five years that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code [11 U.S.C. Sec. 1101 et seq.).

As of Fall 2007 total clock hours are 8,000 for the Training Programs as shown in detail in Section IX. Students of the program reside at the City of Ten Thousand Buddhas or the City of the Dharma Realm, and at off-campus facilities approved by the Sangha and Laity Training Programs administration. Current maximum enrollment is set at 300 students.

Diplomas are awarded for successful completion of the total course. Prospective enrollees are encouraged to visit the physical facilities of the school and to discuss their personal educational and occupational plans with school personnel prior to enrolling or signing enrollment agreements. The business office is open from 8:00 a.m. to 6:00 p.m. Monday through Sunday.

Notice Concerning Transferability of Credits and Credentials Earned at Our Institution

The transferability of credit you earn at Sangha & Laity Training Programs is at the complete discretion of an institution to which you may seek to transfer. Acceptance of the credits or degree you earn in Sangha & Laity Training Programs [SLTP] is also at the complete discretion of the institution to which you may seek to transfer. If the credits or degree you earn at this institution are not accepted at the institution to which you seek to transfer, you may be required to repeat some or all of your coursework at that institution. For this reason you should make certain that your attendance at this institution will meet your educational goals. This may include contacting an institution to which you may seek to transfer after attending SLTP to determine if your credits or degree will transfer.

IX. The Sangha & Laity Training Programs

A. Sangha Training Program

1. Brief Description

The Sangha Training Program is a vocational training program for Buddhist monks and nuns. This Program emphasizes the application of traditional moral, spiritual, and intellectual principles to the formation of character and to one's daily life and work in the modern world. Learning through actual practice in this way requires a serious commitment.

2. Purpose of the Program

The purpose of the Program is to provide a solid foundation in Buddhist studies and practice for those whose goal is an occupation in Buddhist institutions or community settings. This course of study came in response to the growing number of Buddhist institutions in America and in other countries—temples, monasteries, convents, schools, colleges and universities, and health centers—that require clergymen and clergywomen administrators and advisors who are knowledgeable and proficient in Buddhist doctrine and practice.

3. *Outcomes of the Program*

Graduation from the Sangha Training Program leads to the award of the Buddhist Sangha Training Diploma and represents a four-year course of study combining instruction, residence in a Buddhist monastery or convent, and training in religious practices and monastic discipline. Graduates of the Sangha Training Program will be qualified to receive ordination, to pursue the life of a Buddhist monk or nun, and to fill administrative and advisory positions in the Buddhist clergy.

4. *Length of Course and Requirements for the Sangha Diploma*

Applicants to the Sangha Training Program must be Buddhist novice monks or nuns who aspire to full training and ordination. Monks or nuns who are already fully ordained and who wish to receive further training necessary to augment their vocation, may also apply to enter the Program. Applicants must be individuals of good character with a sincere desire to gain knowledge necessary to benefit the world and be models among the Buddhist clergy.

The Sangha Training Program leads to the Buddhist Sangha Training Diploma and entails a four-year course of study, comprising 200 weeks of instruction and training averaging 40 hours per week, for a total of 8,000 hours, combining residence in a Buddhist community with instruction and training in religious practice and moral conduct in six areas as follows:

5. Areas of Training and Clock Hours Required

Area of Training	Clock hours required
C&R	2500
Practice	3000
Doctrine	1500
Vinaya	300
Electives	200
Apprenticeship	500
	8000

(1) Ceremony & Ritual (C&R)

Trainees learn how to lead the ceremonies, and to perform the basic, daily morning, noon, and evening liturgies, as well as special ceremonies held throughout the year. C&R classes include:

Buddhist Liturgy	Dharma Instruments
Daily Ceremonies	Heart Mantra

Required texts:

City of Ten Thousand Buddhas Daily Recitation Hand book (bilingual), Buddhist Text Translation Society (BTTS).

The (Avatamsaka) Flower Adornment Sutra, Chinese with English Translation, BTTS.

The Brahma Net Sutra, Chinese with English Translation, BTTS.

(2) Practice (P)

Repentance, recitation, mantras, chan meditation, group practice, and supervised independent practice. Classes include:

Buddhist Pilgrimage	Mantra Practice
Chan Practice	Mantra Sessions
Recitation Practice	Repentance Practice
Recitation Sessions	Repentance Sessions
Universal Bowing	Special Ceremonies

Required texts:

Sutra of the Past Vows of Earth Store Bodhisattva,
Chinese with English Translation, BTTS.

The (Avatamsaka) Flower Adornment Sutra,
Chinese with English Translation, BTTS.

Sutra of the Buddha Speaks the Names of Ten Thousand Buddhas,
Chinese with English transliteration, BTTS.

Instructional Talks by Venerable Master Hua,
Volumes 1-8, bilingual (Chinese/English), BTTS.

Chan & Pure Land Talks, Venerable Master Hua. English. BTTS.

Listen to Yourself, Think Everything Over,
Volumes 1-2, Venerable Master Hua. English. BTTS.

Recommended texts: To be arranged by instructor.

(3) Doctrine (D)

This area includes study of the Sutras and Shastras, two of the three major divisions of the Buddhist scriptures, and of selected Buddhist texts and commentaries. Classes include.

Introduction to Buddhism	Chan Study
Mantra Study	Repentance Study
Recitation Study	Developing Inherent Wisdom
Memorization	Topics in Sutra Studies
Fundamental Shastras	*Shurangama Sutra*
Dharma Flower Sutra	*Flower Adornment Sutra*

Required Readings:

Dharma Flower Sutra, Chinese with English Translation, BTTS.

Flower Adornment Sutra, Chinese with English Translation, BTTS.

Shurangama Sutra, Chinese with English Translation, BTTS.

Sutra in Forty-two Sections, Chinese with English Translation, BTTS.

Sutra of the Past Vows of Earth Store Bodhisattva,
Chinese with Translation, BTTS.

(4) Vinaya (V)

Vinaya is the third major division of the Buddhist scriptures, which details the moral discipline that forms the basis for all the areas of training. The Vinaya also discusses the proper aspects of deportment when walking, standing, sitting, and lying down. Study of the details of the various categories of Precepts and how to uphold them is discussed in the Vinaya. Vinaya classes for the Sangha include:

Shramanera (novice) Rules & Deportment
Lives of the Great Masters
Bhikshu (ordained monks) Precepts
Bhikshuni (ordained nuns) Precepts
Fundamental Vinaya Texts
Vinaya Intensive for Ordination
Ten Major & Forty-eight Minor Bodhisattva Precepts

Required texts:

Records of High Sanghans, Chinese with English Translation, BTTS.
The Brahma Net Sutra, Chinese with English Translation, BTTS.
The Four Divisions Vinaya, Chinese with English Translation, BTTS.
Shramanera Rules & Deportment, Chinese with English Translation, BTTS.

Selected commentaries on the 250 Bhikshu Precepts, the 348 Bhikshuni Precepts, and Ten Major and Forty-eight Minor Bodhisattva Precepts.

(5) Electives (E)

Through consultation with faculty advisors, students may select a specialized area of study. For trainees with adequate skills, this may include training in one or more of the four committees involved in the translation of Buddhist texts: (1) translation; (2) review; (3) editing; and, (4) certification.

Trainees may also elect to train in basic language skills or various levels of scriptural and modern languages, including training in delivering explanations of the principles of Buddhism and learning to use the traditional methods of lecturing on the scriptures.

Alternatively, electives may be taken as additional clock hours beyond the required number in any of the other areas of training (C&R, Practice, Doctrine, Vinaya, or Apprenticeship), or where appropriate, in conjunction with classes offered by Dharma Realm Buddhist University.

Required & Recommended Texts:
To be selected in consultation with instructor.

(6) Apprenticeship (A)

This area provides qualified students in their fourth year of study the opportunity to apprentice in diverse aspects of monastic administration and community service. This may include classroom teaching-assistant training; learning to make curriculum aids and teaching materials; training in the management of worship halls, dormitories, libraries, and religious centers, such as temples, translation institutes, educational facilities, and retreat locations; greeting, providing for, and handling matters for guests; directing reception centers, and administering delegations and special events; counseling elementary and high school students; and offering programs that provide companionship, physical care, and moral support for the elderly. Students are assigned counselors, and each student conducts his or her training under the supervision of at least one certified instructor. Students may choose to conduct their apprenticeship on campus, or at a DRBA-authorized religious center.

Vinaya class being held in the Dao Yuan (source of the way) Hall, City of Ten Thousand Buddhas.

B. Laity Training Program

1. Brief Description

The Laity Training Program is a vocational training program for Buddhist laymen and laywomen. This Program emphasizes the application of traditional moral, spiritual, and intellectual principles to the formation of character and to one's daily life and work in the modern world. Learning through actual practice in this way requires a serious commitment.

2. Purpose of the Program

The purpose of the Program is to provide a solid foundation in Buddhist studies and practice for those whose goal is an occupation in Buddhist institutions or community settings. This course of study came in response to the growing number of Buddhist institutions in America and in other countries—temples, monasteries, convents, schools, colleges and universities, and health centers—that require their staff to be knowledgeable and proficient in Buddhist doctrine and practice.

3. Outcomes of the Program

Graduates of the Laity Training Program who possess additional professional training and education may qualify for employment in Buddhist religious communities, schools, universities, health centers, and related social service activities, in administrative or special capacities where inter-cultural skills are required.

4. Length of Course and Requirements for the Laity Diploma

Applicants to the Laity Training Program must be individuals of good character with a sincere desire to gain the knowledge necessary to benefit the world and be models among the Buddhist laity.

The Laity Training Program leads to the Buddhist Laity Training Diploma and entails a four-year course of study, comprising 200 weeks of instruction and training averaging 40 hours per week, for a total of 8,000 hours, combining residence in a Buddhist community, and instruction and training in religious practice and moral conduct in six areas as follows:

5. Areas of Training and Clock Hours Required

Areas of Training	Instructional Clock Hours
C&R	2,500
Practice	3,000
Doctrine	1,500
Vinaya	300
Electives	200
Apprenticeship	500
	8,000

(1) Ceremony & Ritual (C&R)

Trainees learn how to perform the ceremonies, including the daily morning, noon, and evening liturgies, as well as special ceremonies. C&R classes include:

Buddhist Liturgy	Dharma Instruments
Daily Ceremonies	Heart Mantra

Required texts:

City of Ten Thousand Buddhas Daily Recitation Hand book (bilingual), Buddhist Text Translation Society (BTTS).
The (Avatamsaka) Flower Adornment Sutra, Chinese with English Translation, BTTS.
The Brahma Net Sutra, Chinese with English Translation, BTTS.

(2) Practice (P)

Repentance, recitation, mantras, chan meditation, group practice, and supervised independent practice. Classes include:

Buddhist Pilgrimage	Mantra Practice
Chan Practice	Mantra Sessions
Recitation Practice	Repentance Practice
Recitation Sessions	Repentance Sessions
Universal Bowing	Special Ceremonies

Required texts:

Sutra of the Past Vows of Earth Store Bodhisattva,
Chinese with English Translation, BTTS.

The (Avatamsaka) Flower Adornment Sutra,
Chinese with English Translation, BTTS.

Sutra of the Buddha Speaks the Names of Ten Thousand Buddhas,
Chinese with English Transliteration, BTTS.

Instructional Talks by Venerable Master Hua,
Volumes 1-8 bilingual (Chinese/English), BTTS.

Chan & Pure Land Talks,
Venerable Master Hua. English BTTS.

Listen to Yourself, Think Everything Over,
Volumes 1-2, Venerable Master Hua. English. BTTS.

Recommended texts: To be arranged by instructor.

Books and Audio Tapes Published by the Buddhist Text Translation Society.

(3) Doctrine (D)

Doctrine refers to the Sutras and Shastras (treatises), two of the three major divisions of the Buddhist scriptures, and to selected Buddhist texts and commentaries, including.

General Buddhism	Chan Study
Mantra Study	Repentance Study
Recitation Study	Memorization
Developing Inherent Wisdom	Fundamental Shastras
Topics in Sutra Studies	*Shurangama Sutra*
Flower Adornment (Avatamsaka) Sutra	*Dharma Flower Sutra*

Required Readings:

Dharma Flower Sutra, Chinese with English Translation, BTTS.

Flower Adornment Sutra, Chinese with English Translation, BTTS.

Shurangama Sutra, Chinese with English Translation, BTTS.

Sutra in Forty-two Sections, Chinese with English Translation, BTTS.

Sutra of the Past Vows of Earth Store Bodhisattva, Chinese with Translation, BTTS.

Exhortation to Bring Forth the Bodhi Mind, with Commentary by the Venerable Master Hua, Chinese with English Translation, BTTS.

Selected readings in Buddhist scriptures and selected commentaries.

(4) Vinaya (V)

Vinaya is the third major division of the Buddhist scriptures, which details the moral discipline that forms the basis for all the areas of training. The Vinaya also discusses the proper aspects of deportment when walking, standing, sitting, and lying down. Study of the details of the various categories of Precepts and how to uphold them is discussed in the Vinaya. Vinaya studies for the laity include:

Laity Precepts & Deportment
Lives of the Great Masters
Bodhisattva Precepts for Laity

Required texts:

Records of High Sanghans, Chinese with English Translation, BTTS.
The Brahma Net Sutra, Chinese with English Translation, BTTS.

Selected commentaries on the Five Precepts, the Eight Precepts, and Bodhisattva Precepts for Laity.

(5) Electives (E)

Through consultation with faculty advisors, students may select a specialized area of study. For trainees with adequate skills, this may include training in one or more of the four committees involved in the translation of Buddhist texts: (1) translation; (2) review; (3) editing; and, (4) certification.

Trainees may also elect to develop basic language skills or study various levels of scriptural and modern languages. This may include training in delivering explanations of the principles of Buddhism and learning to use the traditional methods of lecturing on the scriptures.

Alternatively, electives may be taken as additional clock hours beyond the required number in any of the other areas of training (C&R, Practice, Doctrine, Vinaya, or Apprenticeship), or where appropriate, in conjunction with classes offered by Dharma Realm Buddhist University.

Required & Recommended Texts:
To be selected in consultation with instructor.

(6) Apprenticeship (A)

This area provides qualified students in their fourth year of study the opportunity to apprentice in diverse aspects of monastic administration and community service. This may include classroom teaching-assistant training; learning to make curriculum aids and teaching materials; training in the management of worship halls, dormitories, libraries, and religious centers, such as temples, translation institutes, educational facilities, and retreat locations; greeting, providing for, and handling matters for guests; directing reception centers, and administering delegations and special events; counseling elementary and high school students; and offering programs that provide companionship, physical care, and moral support for the elderly. Students are assigned counselors, and each student conducts his or her training under the supervision of at least one certified instructor. Students may choose to conduct their apprenticeship on campus, or at a DRBA-authorized religious center.

C. Sangha & Laity Training Programs
Methods of Instruction

I. Methods of Instruction

Class format is of three types: academic, practicum, and independent study. Training is measured in clock hours for each type of course. A letter grade is given to evaluate the quality of the clock-hour performance.

(1) Academic (A)

The classroom instructor monitors the students' progress by observation of attendance, attentiveness, participation in the class format, and completion of assignments. A letter grade is assigned, indicating comprehension of the content covered in the class. Clock hours are earned as recorded on attendance records. Trainees who wish to take Dharma Realm Buddhist University classes for clock-hour and letter-grade credit in the Sangha or Laity Training Program, must complete a Special Studies Form, get the instructor's signature and then pass the form to the Registrar's Office.

Sangha students studying and memorizing Vinaya texts.

Visiting students direct questions to a panel of monks and nuns during a weekend retreat.

(2) Practicum (P)

Practicum courses normally involve participation in group practice where learning takes place through mutual cooperation. Instruction is given both verbally and through demonstration and example on the part of the instructor. Practicum courses include ceremony and ritual, repentance, recitation, mantras, and Chan. Each practicum course is complemented with a study course. However, during actual practice of ceremony and ritual, repentance, recitation, and mantras, texts containing Buddhism's principles and meanings are often read, recited, and memorized. Normally during Chan practice, instruction in the principles of Chan are given. Evaluation is based on close and continual observation of the students' performance, level of competence, quality of participation, development of skill, and attendance record. Clock hours are earned and a letter grade is assigned.

(3) Independent Study

Clock hours may be earned and letter grades given for approved and supervised independent study. To arrange an independent study class, the student must consult with the appropriate instructor to arrange the content of the course, method of study or practice, and means of evaluation. If approved, the student then completes the Special Studies Form, has the instructor sign it, and turns it to the SLTP registrar's office.

X. Evaluation

Trainees' progress is rated as satisfactory or unsatisfactory at the end of each school term. An overall satisfactory evaluation for training will be judged on the basis of (1) a minimum 80% overall average attendance and punctuality; (2) a trainee's having had no disciplinary warnings; (3) a trainee's having exhibited in classes a minimum level of attentiveness, comprehension, retention, and performance as determined by an overall average letter grade of at least C [70%]. If a trainee receives an unsatisfactory overall evaluation on the basis of those three criteria in any given semester, then such a trainee will be counseled by an advisor to help determine the root of the problem and to aid the trainee in returning to a satisfactory performance level. An accumulation of three or more unsatisfactory ratings may be deemed cause for a trainee's dismissal.

Instruction, guidance, and evaluation of moral development are a major part of the Training Programs. Students are counseled and evaluated according to criteria made known to them that are based on the Six Principles.
(see Mission p.5, and Student Conduct p. 42).

The Venerable Master and Professor Yang during a class on matching couplets.

XI. Advising and Placement

Trainees are closely supervised in their progress through the Training Programs. Much of the curriculum is aimed at developing virtue and competence in religious practice and inter-cultural skills.

Personal advice, encouragement, and guidance are essential to the process of learning. A senior instructor is in charge of each area of study for trainees and monitors their progress and attendance closely. In addition, each student is assigned a faculty advisor who assists him or her in making curriculum choices, completing administrative procedures, resolving personal problems and determining career choices.

The Sangha & Laity Training Programs does not prepare students for a particular profession, does not offer job placement assistance to graduates, and does not guarantee placement after graduation. However, the Dharma Realm Buddhist Association maintains extensive contacts with Buddhist monasteries, convents, educational institutions, health centers, and other Buddhist organizations throughout the world and may offer placement advice and letters of recommendation to qualified graduates.

XII. Tuition and Fees

A. The cost for one year of the Sangha Program

Tuition	$1,000.00
Room & Board	$ -0-
Registration Fees	$ -0-
	$1,000.00

B. The cost for one year of the Laity Training Program

Tuition	$2,000.00
Room & Board	$6,000.00
Registration Fees (non-refundable)	$ 90.00
	$8,090.00

Total cost of four-year Sangha Program:	$ 4,000.00
Total cost of four-year Laity Paramita Training Program:	$32,360.00

Application Fee $30.00 (one time/non refundable)	$ 30.00

Additional **non-refundable** fees for enrolling students:
[see page 42 for detailed explanation and rates]
You must pay the state-imposed fee for the Student Tuition Recovery Fund [STRF] if all of the following applies to you:

1. You are a student, who is a California resident and prepays all or part of your tuition either by cash, guaranteed student loans, or personal loans, and
2. Your total charges are paid by a third party, such as an employer, government program or other payer, and you have no separate agreement to repay the third party.

[Note: this institution does not participate in any state or federal student loan program.]

All trainees must pay the full annual amount of tuition and room & board at the time of their signing the Enrollment Contract; in special cases, payments may be made in increments. Signing the Enrollment Contract and payment of fees constitute enrollment. Students are responsible for their own medical expenses, books, and study materials. Students with financial need may apply for scholarships after their first successful year of training.

XIII. Financial Aid and Work/Study

Scholarships

Full DRBU Scholarships to cover tuition and/or room & board may be awarded to qualified trainees with genuine financial need who demonstrate a potential for study and true sincerity in their wish to train in a Program. These scholarships are not loans and do not require repayment. Those interested in applying for financial aid should obtain application materials from the Office of the Registrar.

Work/Study Program

Work/study agreements for reduction of the room and board fees may be made available to trainees whose financial resources are severely limited and who show potential for study and true sincerity in their desire to be in the Training Program. Work/study is usually accomplished in an area of interest to the student and of value to the campus community. Applicants wishing to apply for work-study agreements should offer proof of financial need. For more information contact the Office of the Registrar.

XIV. Admissions

General Requirements

Applicants to the Sangha and Laity Training Programs must have a sincere aspiration to pursue a Buddhist-religious vocation and to serve in institutions or organizations that are in harmony with Buddhist goals and principles. Applicants must be of high moral character, intellectual competence, satisfactory health, and have a resolve to follow the regulations of the City of Ten Thousand Buddhas and the City of the Dharma Realm with faithfulness and diligence.

Age Requirement

Applicants must be at least 18 years old at the time of enrollment. Applicants under 18 who wish to enroll must petition to do so; their petitions will be reviewed by an admissions committee and will be judged on the basis of the applicant's demonstration of sufficient maturity to undertake the training. Such trainees are enrolled on a probationary basis, subject to regular review. Trainees below the age of 18 who have not yet completed their secondary education are required to attend Developing Virtue Secondary School at the City of Ten Thousand Buddhas concurrent with their vocational training.

Bilingual Instruction
Instruction is bilingual, in English and Mandarin, according to the language comprehension of students in each class. Required texts are in both languages. Members of the faculty and administrative staff speak either or both languages. Trainees are encouraged, but not required, to study English and/or Chinese as appropriate to develop bilingual skills so that they can better serve society. English proficiency is not a requirement to enter or to complete any Program. According to individual student needs and interests, the SLTP curriculum may include beginner to advanced classes in ESL and CSL taught by qualified instructors at no additional cost. Tutorial services may be available upon request.

Program Selection
Students who join the Sangha following enrollment in the Laity Training Program may transfer to the Sangha Training Program. Although the Sangha Training Program is designed for Sanghans only, the Sangha Training diploma is not a prerequisite for, or connected with, full ordination or membership in the Sangha.

Open Policy
All applications to the Training Programs are considered without regard to an applicant's race, color, age, sex, or national or ethnic origin. Physical disability is not a disqualification for admission, but, as they constitute a small institution, the Sangha & Laity Training Programs are not able to provide special facilities for the disabled.

Special Studies Form
Students wishing to attend academic courses not listed in the current SLTP class schedule, and those wishing to do independent study to earn SLTP clock hours and a letter grade, must obtain a Special Studies Form from the Registrar's Office, get the instructor's permission and signature, and return the form to the Registrar's Office. The Registrar's Office staff will then arrange for attendance records and evaluation records for all approved Special Studies applications.

XV. Transfer Credit & Credit for Prior Experiential Learning

Transfer credits from other approved or accredited postsecondary institutions may be accepted for up to one-half of the instructional requirements in each area for a maximum of one-half the total credit hours requirement,

or 4,000 clock-hours, to be determined prior to admission to this school. SLTP reserves the right to accept or reject credit earned or attempted at other institutions.

Up to 180 hours [the equivalent of 12 semester units] of documented prior experiential learning at the postsecondary level that demonstrates a balance of theory and practice and that relates directly to SLTP requirements may be accepted toward the program. A portfolio documenting prior experience, work, or training will be compiled under the supervision of a faculty member, who may also administer an examination if deemed necessary. The portfolio will be reviewed by two faculty members to determine the amount and type of credit to be awarded.

Trainees requesting transfers of credit or credit for prior experiential learning are responsible for submitting official transcripts, letters of recommendation, and any other pertinent evidence of their previous training or education. All such documents must be mailed directly to the SLTP Registrar from the institutions or individuals providing them. Any documents received in an unsealed envelope will not be accepted by the Registrar. The student is responsible for all costs involved in obtaining documents.

XVI. Records Retention

Paper and electronic student records are maintained in the SLTP Registrar's Office at the CTTB campus. Paper records are filed for a minimum of 5 years after a student completes the program, and electronic transcripts are retained permanently. A regularly updated backup of all electronic student records is stored in a separate facility.

XVII. Attendance Requirements and Sample Schedule

The Sangha & Laity Training Programs are offered daily throughout the year. Trainees are expected to be in attendance for 50 weeks of the year, including scheduled meditation and recitation sessions. The Programs accept new students for enrollment twice a year, for Fall and Spring Semesters. The class schedule for each term shows the last possible day for new students to report for enrollment.

Trainees may refer to the class schedule for each term to determine which classes are required and which are optional and to be made aware of an any additional classes scheduled on Saturdays and Sundays and at other times as determined by instructors. A sample daily schedule is as follows:

3:30 - 4:00 a.m.	Wake-up
4:00 - 5:00 a.m.	Morning Recitation
5:00 - 6:00 a.m.	Morning Bowing
6:00 - 7:00 a.m.	Morning meditation or study
6:15 - 6:45 a.m.	Breakfast (Laity)
7:00 - 8:00 a.m.	Avatamsaka Sutra recitation
8:00 - 10:30 a.m.	Scheduled classes, monastery work, or recitation
10:30 - 11:00 a.m.	Meal Offering Ceremony
11:00 - 12:00 p.m.	Vegetarian meal (Noon meal)
12:30 - 2:00 p.m.	Great Compassion Repentance
2:10 - 5:00 p.m.	Classes, monastery work, or study
5:00 - 6:00 p.m.	Meditation, bowing/recitation
5:15 - 5:45 p.m.	Dinner (Laity)
6:30 - 7:30 p.m.	Evening Recitation
7:30 - 9:00 p.m.	Sutra Lecture
9:00 - 9:30 p.m.	Evening mantras
10:30 p.m.	Lights out

Weekend Activities in Addition to the Daily Schedule:

8:00 - 10:00 a.m.	Shurangama Mantra (Saturday)
2:00 - 3:00 p.m.	Sutra Lecture (Saturday and Sunday)
3:00 - 5:00 p.m.	Great Compassion Mantra (Saturday)

Regular Attendance

Prompt and regular attendance at all assigned classes is required.

Leave of Absence

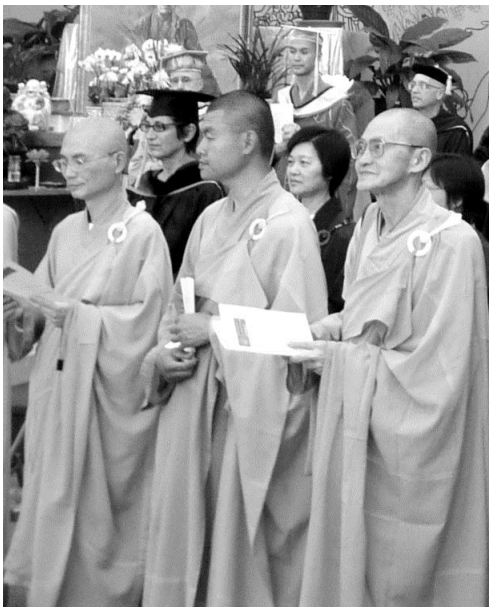
A trainee may take a leave of absence from the Training Programs for one semester if the principal purpose for the leave is related to the student's educational objective, or for serious and compelling reasons such as verified cases of accident, acute or chronic illness, or a family emergency. Students may petition to extend a leave of absence by one additional semester. Students absent beyond one year who wish to continue in the programs will be required to reapply for admission. Leave of Absence forms may be obtained from and are to be submitted to the Registrar's Office.

Unofficial Withdrawal From Courses or the Training Program
Trainees who leave a course or Training Program without officially withdrawing from enrollment are subject to failing grades or dismissal.

Cancellation of Scheduled Courses
The Training Program administration reserves the right to cancel any course listed in the class schedule if enrollment is three trainees or less, or if an instructor is not available due to an unavoidable change in faculty personnel.

XVIII. Award of a Sangha or Laity Training Diploma

A Sangha or Laity Training diploma is awarded at the successful completion of the total number of clock hours required for the course of Training for which the student enrolled; this usually takes four years.



Sangha graduates participating in the 2009 Commencement Ceremony.

XIX. Student Services

Housing & Meals

Housing for single and married students is available on both campuses. Trainees are required to live in the housing provided for their use. At the Talmage campus, children have the opportunity to attend Instilling Goodness Elementary School and Developing Virtue Secondary School. Trainees take their meals with the rest of the community in the Main Dining Hall centrally located on campus. No cooking is allowed in the residence halls for single men and women. Out of compassion for all beings, all meals are vegetarian.

Library Facilities

The Dharma Realm Buddhist University Library at the City of Ten Thousand Buddhas is available to all trainees and faculty of the Sangha and Laity Training Programs. The Library houses a major collection of Buddhist texts, books about Buddhism, and Buddhist periodicals, in both Asian and Western languages. In addition, the Library has collections in literature, the humanities, the social sciences, and other disciplines. The Main Library is a two-story, Tudor, brick building, located at the northeast portion of the Campus. On the first floor are found stacks of general works in English and other languages, an audio visual room where Buddhist tapes and languages tapes are housed; and, a reference book area. On the second floor are housed Buddhist works, including the Buddhist stacks, a reference room for information retrieval and publications searching, and a commons area. The general works and Buddhist works collections are all on-line. Other libraries on the Talmage campus include: three Buddhist reference library areas at Joyous Giving House; a Buddhist reference library at Tathagata Monastery; an Architect's library and an ESL materials library in the DRBU Administration Building; a Vietnamese library in the West Wing; and a boys' and two girls' school libraries.

The West Sacramento campus houses a Main Library and specialized libraries. Training facilities (designated on page 17-19) also have libraries. All students are entitled to a library card. Non-students may obtain a library card for $15 per year.

Health Facilities

The Health Center at the City of Ten Thousand Buddhas is available to trainees. There are nurses in residence, and doctors and dentists visit periodically. The City of Ten Thousands is close to Ukiah Valley Hospital, Ukiah Adventist Hospital, and Mendocino Community Clinics.

Medical Insurance

Students may be required to purchase adequate health insurance coverage as a requisite for admission into either the Sangha or Laity Training Programs.

Foreign Student Services

The Sangha & Laity Training Programs are authorized by the U.S. Department of Immigration and Customs Enforcement to issue I-20 visa applications for admission of non-immigrant students. The Registrar's Department will provide, free of charge, assistance in applying for a visa; however students will be responsible for the costs of their own visa filing fees and postage. SLTP does not admit undocumented students. It is expected that graduates of the Sangha & Laity Training Programs will return to their own countries to pursue their vocations; moreover, student visas do not lead to permanent residency in the United States.

Tower of Blessings Home for the Elderly and City of Ten Thousand Buddhas

The Venerable Master presides at an Activating Inherent Wisdom class, where the format includes student lectures, critiques, and memorization followed by a full explanation of the lesson.

XX. Student Conduct

Responsible Conduct

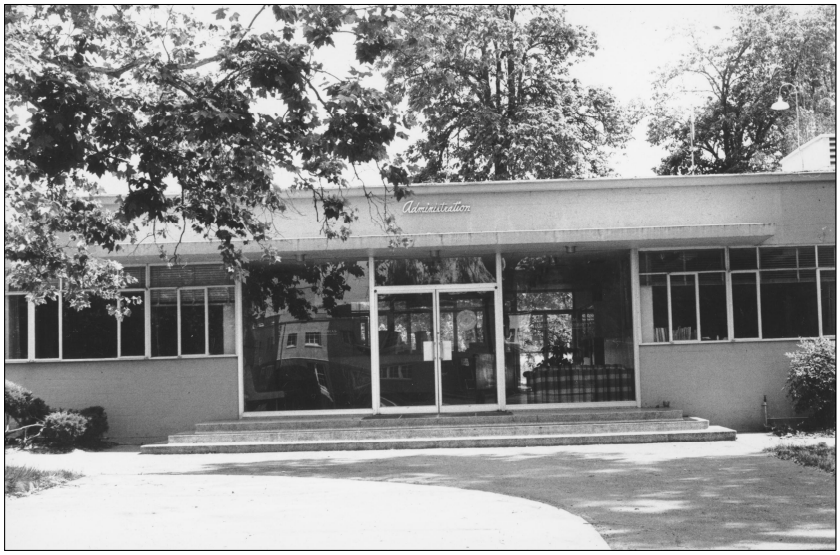
While enrolled in the Sangha Training Program or the Laity Training Programs, trainees are always expected to act in a responsible manner and to conduct themselves in accordance with the teachings of the Buddha, even when they are off campus. Improper behavior may be grounds for disciplinary action or dismissal. The Six Principles of the Dharma Realm Buddhist Association are:

1. not fighting;
2. not being greedy;
3. not being selfish;
4. not seeking personal gratification;
5. not pursuing personal gain; and
6. not lying.

Student apparel. Dress should be modest, while being appropriate to the season and climate. Monks and nuns are required to wear the 5-piece or 7-piece precept sash except when performing menial tasks or when in their rooms.

Rules for Residents. Men may not enter the women's residence halls, and women may not enter the men's residence halls. Residents are responsible for keeping their rooms, residence halls, and designated areas they live in clean and neat, according to a schedule to be established by the students and the residence hall supervisors. Students' rooms are subject to inspection. No screws, nails, tape, or the like may be used on the walls or other surfaces of the rooms, and Training Program furniture must remain in the rooms where it was originally placed, unless permission to move it is obtained from the residence hall supervisor. Students must refrain from making unnecessary noise, particularly after 10:00 pm. No dancing, gambling, or taking intoxicants of any sort, including tobacco, is allowed anywhere on campus. No electrical appliances food, video, radio, or television, etc., are allowed in students' rooms.

Students' guests should register at the administration office upon first entering either campus. Housing will then be assigned to them. Sleeping outside on the grounds or in cars is not permitted.



The Administration Building:
the first stop for visitors at the City of Ten Thousand Buddhas.

XXI. Refund Policy

A. Buyer's Right to Cancel

The student has the right to cancel the Enrollment Agreement without obligation and obtain a refund of refundable charges paid through attendance of the first class session, or the seventh day after enrollment, whichever is later, less a non-refundable registration fee of $30.00 per semester. This notice of cancellation must be written and delivered by mail, hand delivery, telegram, or facsimile to:

Mr. John Chu, Administration Office
3160 Protector Avenue
Ukiah, CA 95482
Telephone: (707) 468-8038
Facsimile: (707) 462-0949

The written notice of cancellation, if sent by mail, is effective when deposited in the mail properly addressed with postage prepaid. The written notice of cancellation need not take any particular form and, however expressed, is effective if it shows that the student no longer wishes to be bound by the Enrollment Agreement. Refunds will be paid within 30 days of cancellation or withdrawal.

B. Explanation of Program Withdrawal and Refund Rights

A student who has completed 60 percent or less of the program of instruction described in the enrollment agreement may withdraw from the program and receive a refund of the unused portion of tuition fees and other charges. If a student withdraws after the period in which the student may cancel the agreement, but before the student has completed 67 percent or less of the program, the student need only pay for educational services rendered, plus a non-refundable registration fee of $30 per semester (not to exceed $100) and STRF fee if applicable. The prorated refund amount will be calculated by first determining the total hourly cost of the program of instruction by dividing the total tuition charge by the total number of clock hours, then multiplying the hourly cost by the total clock hours elapsed at the time of the withdrawal, and then subtracting that amount from the total amount paid.

Example of refund

Assume that a student, upon enrollment in a 400-hour course, pays the school $2,000 for tuition, plus $100 as a registration fee. Assume that the student withdraws after completing 100 hours of the 400-hour program. In that event, the school would refund $1,500 in unused tuition. Here is how these amounts are calculated:

a) Total paid to school: $2,100
   Calculation: $2,000 (stated tuition) + $100 (registration fee) = $2,100 (total paid to school)

b) Total tuition charge: $2,000
   Calculation: $2,100 (total paid to school) - $100 (maximum allowed non-refundable registration fee) = $2000 (total tuition charge)

c) Hourly charge: $5.00
   Calculation: $2,000 (total tuition charge) ÷ 400 (total hours) = $5 (hourly charge)

d) Student's obligation for services received: $500
   Calculation: $5 (hourly charge) x 100 (hours completed) = $500 (student's obligation)

e) Tuition refund amount: $1,500
   Calculation: $2,000 (total tuition charge) - $500 (student's obligation for services received) = $1,500 (tuition refund amount)

C. When the student has "withdrawn"

For the purpose of determining the student's obligation for the time attended, the student will be considered to have withdrawn from the program when any of the following occurs:

- When the student notifies the school of the withdrawal or the actual date of withdrawal, whichever is later.
- When the school terminates the student's enrollment.
- When the student fails to attend classes for a three-week period. In this case, the date of withdrawal will be deemed to be the last date of recorded attendance.

- When the student fails to submit three consecutive lessons or fails to submit a completed lesson required for home study or correspondence within 60 days of its due date.

Note: This school does not participate in state, federal, or privately-funded student loan programs. Nevertheless, SLTP is required to notify students that if a student defaults on a federal or state loan, both the following may occur: (1) the federal or state government or a loan guarantee agency may take action against the student, including garnishing an income tax refund; and (2) the student may not be eligible for any other government financial assistance at another institution until the loan is repaid.

For the purpose of determining the amount a student owes for the time attended, the student shall be deemed to have withdrawn from the course when any of the following occurs:

	Class time elapsed	Amt of refund
a. The student notifies the school of his/her	Before class starts	100% refund
withdrawal or the actual day of withdrawal	up to 10%	90% fees pd.
b. The school terminates the students' enrollment	up to 25%	75% fees pd.
c. The student fail to attend classes for a	up to 60%	40% fees pd.
three-week period. In this case, the date of	beyond 60%	no refund
withdrawal shall be deemed to be the last date		
of recorded attendance.		
d. The student fail to submit three consecutive lessons, or		
you fail to submit a completed lesson required for		
distance learning within 60 days of its due date.		

The amount of refund will first be used to repay any student financial aid programs from which the student received benefits, in proportion to the amount of the benefits received. Any remaining amount will be paid to the student.

If the amount the student has paid is more than the amount that the student owes for the time attended, then a refund will be made within 30 days after notice of cancellation is received by the Dharma Realm Buddhist Association. If the amount the student owes is more than the amount the student has already paid, then the student will have to make arrangements to pay it. The entire refund policy, as stated above, may also be found in the Enrollment Agreement form.

XXII. State of California Tuition Recovery Fund

It is a state requirement that a student who pays his or her tuition is required to pay a state-imposed assessment for the operation of the Student Tuition Recovery Fund. You must pay the state-imposed assessment for the Student Tuition Recovery Fund (STRF) if all of the following applies to you:

1. You are a student, who is a California resident, or are enrolled in a residency program, and prepay all or part of your tuition either by cash, guaranteed student loans, or personal loans, and
2. Your total charges are not paid by any third-party payer such as an employer, government program, or other payer, unless you have a separate agreement to repay the third party.

You are not eligible for protection from the STRF and you are not required to pay the STRF assessment, if either of the following applies:

1. You are not a California resident, or are not enrolled in a residency program, or
2. Your total charges are paid by a third party, such as an employer, government program or other payer, and you have no separate agreement to repay the third party.

You may be eligible for STRF reimbursement if you are a California resident or are enrolled in a residency program, prepaid tuition, paid the STRF assessment, and suffered an economic loss as a result of any of the following:

1. The school closed before the course of instruction was completed.
2. The school's failure to pay refunds or charges on behalf of a student to a third party for license fees or any other purpose, or to provide equipment or materials for which a charge was collected within 180 days before the closure of the school.
3. The school's failure to pay or reimburse loan proceeds under a federally guaranteed student loan program as required by law or to pay or reimburse proceeds received by the school prior to closure in excess of tuition and other costs.
4. There was a material failure to comply with the Act or this Division within 30 days before the school closed or, if the material failure began earlier than 30 days prior to closure, the period determined by the Bureau.
5. An inability after diligent efforts to prosecute, prove, and collect on a judgment against the institution for a violation of the Act.

To qualify for STRF reimbursement, you must file an STRF application with the BPPE. The application must be fully completed and received by the Bureau, with supporting documents that include, but need not be limited to, the enrollment agreement, promissory notes, if any, and any receipts, within two years from date of the closure notice explaining the student's rights under STRF, whether provided by the institution or the Bureau, or a maximum of four years if the student received no closure notice.

It is important that you keep copies of Enrollment Agreements, financial aid papers, receipts, or any other information that documents the moneys paid to the school. To apply for STRF reimbursement, go to the BPPE website, www.bppe.ca.gov, Students/Consumers, Student Tuition Recovery Fund Application. Questions regarding the STRF may be directed to the Bureau for Private Postsecondary Education, PO Box 9808181, West Sacramento, CA 95798-0818, or through their website at: www.bppe.ca.gov/, or by phoning them toll free at: 1-(888) 370-7589; or fax at (916) 263-1896.

XXIII. Resolution of Grievances

Sangha & Laity Training Programs faculty and administrative staff try to resolve grievances quickly and fairly. In Buddhism, resolving disputes is an essential part of communal life. Thus, in these Training Programs, special emphasis is placed on maintaining harmony and fellowship among trainees, faculty, and staff. Helping trainees resolve their problems and rectifying situations that may have led to injustices or misunderstandings is an essential part of the administrative and faculty functioning. When disputes arise, students may follow the procedure described below.

A. Where to Lodge Complaints

1. Instructors, administrators, admissions personnel, or counselors.
Students may approach any of these staff personnel to discuss a problem. If a students feels his or her problem is still not resolved, he or she may contact one of the Student Complaint Designees.

2. Student Complaint Designees. (see Administrative Officers, pg 4)
Students with complaints may contact these designees. After consultation with the Student Complaint Designee, if the problem is still not resolved, the student may register a formal complaint to the Committee on Program Standards (additional copies of the complaint should be filed—one each—with the Student Complaint Designee and the Registrar).

3. Committee on Program Standards *(2012~ 2015)*
Following are the members of the Committee on Program Standards 2012-2015. Each member is in residence either at City of Ten Thousand Buddhas or City of the Dharma Realm, and all have mail boxes accessible to trainees and are available by appointment and/or during regular office hours.

Bhikshu Heng Lai	Bhikshuni Heng Chih
Bhikshu Heng Lyu	Bhikshuni Heng Liang
John Chu	Bhikshuni Heng Yun
	Bhikshuni Heng Gwei

B. How Hearings Are Conducted

Once a complaint reaches the Committee on Program Standards, it should be submitted in writing as a signed statement.

Upon receiving a written, signed complaint, the Committee on Program Standards will review it along with any related documents and will interview the trainee and any persons associated with the complaint. Valid complaints will be further investigated to determine if other trainees are being affected by the circumstance or incident under complaint. A response should be given to the trainee within ten days of filing a written complaint with the Committee on Program Standards.

C. Resolution of Complaints

The Committee on Program Standards will notify a trainee as to the validity of the complaint lodged, and a counselor or the Committee will work with the trainee to try to resolve any associated difficulties in a reasonable manner. Complaints will be recorded in the Complaint Log by the Registrar in the SLTP Records Offices, and a reference summary of complaint and action will be placed in the trainee's file. Valid complaints that involve infractions of the law if not resolved within thirty days should be reported to the Bureau for Private Post-Secondary and Vocational Education.

D. Effect of Complaints

No students' right or remedies will be limited or waived as a result of his or her participation in a complaint procedure or as a result of the decision regarding the complaint. Any member who serves on the Committee for Program Standards shall not be terminated in his/her volunteer services as a result of involvement in or decisions made regarding any complaint case.

Any questions or problems concerning this school which have not been satisfactorily answered or resolved by the school should be directed to the Bureau for Private Postsecondary Education, P.O. Box 980818, West Sacramento, CA 95798-0818. WEB-SITE: www.bppve.ca.gov; E-MAIL: bppve@dca.ca.gov.

XXIV. Faculty, Talmage Campus

Bhikshu Heng Lyu (Dharma Master, ordained 1992)
Instructor, Sangha & Laity Training Programs
Lecturer, Dharma Realm Buddhist University
M.A. (2009) Buddhist Study & Practice
B.A. (1994) Buddhist Study & Practice Dharma Realm Buddhist University

Bhikshu Heng Chiang (Dharma Master, ordained 2002)
Instructor, Sangha & Laity Training Programs
B.S. (1974) Mechanical Engineering, St. John's & St. Mary's Institute of Technology, Taipei

Bhikshu Jin Yong (Dharma Master, ordained 2005)
Instructor, Sangha & Laity Training Programs
Ph.D. (1981) Physiology, University of California, San Francisco
B.S. (1973) Physics, National Taiwan University, Taipei

Bhikshuni Heng Chih (Dharma Master, ordained 1969)
Instructor, Sangha & Laity Training Programs
Professor, Dharma Realm Buddhist University
Ph.D. (1982) M.A. (1980), B.A. (1979), Translation of Buddhist Texts, Dharma Realm Buddhist University

Bhikshuni Heng Liang (Dharma Master, ordained 1982)
Instructor, Sangha & Laity Training Programs
Lecturer, Dharma Realm Buddhist University
M.A. (1987), B.A. (1982) Translation of Buddhist Texts Dharma Realm Buddhist University

Bhikshuni Heng Syin (Dharma Master, ordained 1989)
Instructor, Sangha & Laity Training Programs
Lecturer, Dharma Realm Buddhist University
M.A. (1999) Translation & Language Studies, Dharma Realm Buddhist University
B.A. (1969) National Cheng Chi University, Taiwan

XXIV. Faculty, Talmage Campus *(CONTINUED)*

Bhikshuni Heng Je (Dharma Master, ordained 1992)
Instructor, Sangha & Laity Training Programs
Instructor, Dharma Realm Buddhist, University
M.A. (1996) Translation of Buddhist Texts,
Dharma Realm Buddhist University
B.A. (1976) Tamkang University, Taiwan

XXV. Faculty, West Sacramento Campus

Bhikshuni Heng Chih (Dharma Master, ordained 1969)
Instructor, Sangha & Laity Training Programs
Professor, Dharma Realm Buddhist University
Ph.D. (1982) M.A. (1980), B.A. (1979),
Translation of Buddhist Texts, Dharma Realm Buddhist University

Bhikshuni Heng Gwei (Dharma Master, ordained 1989)
Instructor, Sangha & Laity Training Programs
Lecturer, Dharma Realm Buddhist University
M.A. (1996) BSP, Dharma Realm Buddhist University
B.A. (1993) Asian Studies, University of British Columbia, Canada

Bhikshuni Heng Yun (Dharma Master, ordained 1989)
Instructor, Sangha & Laity Training Programs
Lecturer, Dharma Realm Buddhist University
M.A. (1994), B.A. (1987) Buddhist Study & Practice
Dharma Realm Buddhist University

Bhikshuni Heng Shr (Dharma Master, ordained 1992)
Instructor, Sangha & Laity Training Programs
Instructor, Dharma Realm Buddhist University
B.A. (1982) Language & Literature Tamkang University, Taiwan

LIST OF CLASSES

CEREMONY & RITUAL

Buddhist Liturgy
In-class or independent study of terms and concepts in such ceremonies as repentances, great transference, Pure Land, recitation liturgy, and the methods of practice involved in these rituals. Specific content of course decided upon between student and evaluating instructor.

Daily Ceremonies
Bilingual study of liturgy, training in performance of ritual. Students may enroll as follows: Morning Recitation, Evening Recitation, Noon Meal Ceremony and Closing Triple Refuge. Requires daily participation for the entire semester.

Dharma Instruments
Instruction in proper deportment when handling Dharma instruments, and basic rhythm and technique in accompanying English and Chinese morning, noon, and evening recitation.

Heart Mantra
Evening Mantra recitation requires daily participation for the entire semester.

DOCTRINE

Developing Inherent Wisdom
This course is primarily designed to develop the students' ability to think critically, evaluate situations, make sound judgments, and express themselves orally and in writing. It is normally taken as a combination of critical listening to others' lectures, lecturing oneself, group evaluation, and discussion. Writing or the equivalent may be substituted for lecturing in some cases. See current bulletin for specific content.

Evening Lecture
Investigation of Mahayana canonical texts and their application along with commentarial literature where appropriate. See current bulletin for specific content.

Introduction to Buddhism
A general introduction to Buddhism. See current bulletin for content.

Chan Study
Introduction to passages of Sutras and other texts that describe Chan and the methods of practice. Repeatable when content is new to student.

Mantra Study
Introduction to passages of Sutras and other texts that describe mantras and the methods of practice. Repeatable when content is new to student.

Repentance Study
Study of the principles discussed in selected repentance texts. Repeatable when content is new to student.

Recitation Study
Introduction to Sutras and passages of texts that describe the Pure Land and methods of practice. Repeatable when content is new to student.

Fundamental Shastras
Study of selected fundamental Shastra texts such as the Hundred Dharmas Shastra, Consciousness. Only texts, Awakening of Faith Shastra, and Flower Adornment Prologue. See current bulletin for specific content.

Dharma Flower Sutra
In-depth study of the *Dharma Flower Sutra* using the Ven. Master Hua's commentary. Repeatable when content is new to student.

Flower Adornment Sutra
In-depth study of the *Flower Adornment Sutra* using the Ven. Master Hua's commentary. Repeatable when content is new to student.

Shurangama Sutra
In-depth study of the *Shurangama Sutra* using the Ven. Master Hua's commentary and with reference to other traditional commentaries. Repeatable when content is new to student.

Chinese Ethical Thought
A survey course on Chinese ethical systems. From within the vast scope of Chinese philosophy is very vast, this course will only focus on the four major traditional approaches—their respective founders, teachings, works and influence.

DOCTRINE (continued)

Chinese Culture & Philosophy
A review of Chinese philosophy from the pre-Chin Dynasty to the present.

Chinese Psychological Theory: The Five Elements
Basics of traditional Chinese psychology founded on the concept of the five elements: water, wind, air, fire and wood, and their mutual interaction.

Ethics and the Family
The course focuses on filial respect as the major requirement for character development. It features a comparative study between traditional Confucian and Buddhist ethical concepts, based on the Classic of Filial Piety (Confucian text) and *the Sutra of the Buddha Speaks of the Difficulty of Repaying Parents' Kindness.*

Repaying Parents' Kindness
Through a class format involving formal lecture, analysis and discussion, students achieve a deeper understanding of the principles of filial respect and apply them in their daily lives, so as to reshape their characters and improve their social relationships.

Vegetarianism
This course delves into various Sutras and precepts that deal specifically with the principles which prohibit the taking of life and the eating of the flesh of living beings. It also includes research to verify these timeless Buddhist princi-

PRACTICE

Buddhist Pilgrimage
Opportunities for selected students to participate in occasional group pilgrimages to Buddhist temples, monasteries and shrines in Asia, South and Southeast Asia, and other parts of the world. Open to highly qualified students only. Repeatable.

Chan Practice
Course includes practice of sitting in full lotus or alternative postures in any of the following formats: (1) supervised, individual practice requiring faculty approval, observation, and evaluation. Repeatable with permission of instructor;

2) participation in an intensive meditation session during which one complies with the rules of the Chan hall and follows the group scheduled periods of meditation and walking. Attendance record required. Repeatable.

Group Sutra Recitation
Sequential recitation of Mahayana Sutras. One hour daily recitation of scriptures containing Buddhism's most profound principles. Repeatable.

Mantra Practice
Student will keep a daily record of reciting and/or memorizing the mantra. Repeatable, and/or participation in group weekend mantra recitation.

Recitation Practice
Recitation of Amitabha Buddha's name and/or selected related texts and chants such as Guan Yin Bodhisattva's name, the Universal Door Chapter of the *Dharma Flower Sutra*, the sections in the *Shurangama Sutra* describing Guan Yin Bodhisattva's and Great Strength Bodhisattva's methods of perfect penetration, the Great Compassion Mantra, and other Pure Land practices. Repeatable when content is new to student. See current bulletin for content.

Repentance Practice
Course may include the following:
(1) approved and supervised, individual or group practice using traditional repentance texts and ceremonies of Mahayana Buddhism: Attendancerecord required; (2) group participation requires observing the schedule and rules of the ceremonial hall. A letter grade is given.

Repentance Sessions
Active participation in intensive sessions held periodically. Attendance record required.

Special Ceremonies
Study of traditional Buddhist rituals and ceremonies.

Universal Bowing
One hour of chanting and bowing in repentance every day. Instruction in the principle and practice of repentance. Attendance record required.

VINAYA

Bhikshu Precepts
Investigation of the 250 Bhikshu Precepts and commentarial literature. Sangha only.

Bhikshuni Precepts
Investigation of the 348 Bhikshuni Precepts and commentarial literature. Sangha only.

Fundamental Vinaya Texts
Study of basic Vinaya texts. May include investigation of specific issues in the application of the Vinaya. See current Bulletin for specific content.

Vinaya Intensive for Ordination
Designed for members of the Buddhist Sangha who are participating in the intensive study and training preparatory to receiving full ordination as a Bhikshu or Bhikshuni.

Bodhisattva Precepts for Laity
Detailed study of the Bodhisattva Precepts for Buddhist lay people.

Brahma Net Bodhisattva Precepts
Study of the ten major and forty-eight minor Bodhisattva Precepts essential to the understanding of Mahayana Buddhist ethics. Detailed analysis of the precepts includes study of the modern commentary by Master Hwei Seng, written in the tradition of the Tyan-Tai School.

Lay Precepts and Deportment
Lay people will receive practical instruction in the rules of deportment by which they should conduct themselves. Includes study of the portions of the Pratimoksha Code which apply to them, and guidance in how to be worthy representatives of the Proper Dharma.

Shramanerika Precepts and Deportment
The Ten Shramanera Precepts and Rules of Deportment constitute preliminary training for any Buddhist novice preparing for full ordination. Trainees will also commit to memory the 53 verses and mantras in the *Vinaya for Daily Use*.

VINAYA (continued)

Lives of Great Masters
This course may include the following Study of the inspiring biographies of eminent Sangha members, providing impetus to emulate their lofty ideals and incorruptible conduct.

APPRENTICESHIP

Basic Legal Procedures
Introduction to basic laws and legal procedures related to non-profit organizations and monastic management.

Beginning Word Processing
Students who take this course will gain a basic understanding of the computer and how to use it for word processing.

Community Service
Special projects approved by instructor involving social service principles & practices, within the campus community or in the local area.

Curriculum & Methods for Buddhist Schools
Introduction to the basic curriculum concepts and teaching methods in mathematics, social studies, art, and music. Examination and evaluation of a variety of curriculum materials. Preparation of sample teaching unit and work in Buddhist classrooms required.

Developing of Research & Teaching Aids
Under the guidance of an experienced teacher, students will work on developing classroom aids and educational materials in their subject area.

Dorm Counseling
Training and practice in administration and counseling boarding students ages 10 through 16. Emphasis on Buddhist ethics in daily life.

Magazine & Book Publishing
Training in practical skills involved in magazine and book publishing; using computer word processing; layout; graphic arts; and publishing programs.

APPRENTICESHIP (continued)

Editing
Editing transcribed or translated material or original articles, essays, commentaries, or verse into fluent target languages.

Library Science Skills
An introduction to the basic principles of library science with practical application of these skills. May be repeated with consent of librarian.

Monastic Administration
On-the-job training in multiple aspects of the monastic community such as kitchen management, dining hall supervision, tending Buddha halls, serving as cantor for ceremonies and sessions, educational administration, accounting duties, assistance with publications administration, involvement in public relations and social service.

Publishing Editor Training
Concepts of magazine editing and news writing in a modern Buddhist magazine; basic ideas of photography; extensive training in magazine editing.

Oral Interpretation
Training in live translation of instructional talks, formal commentaries, and question-answer discussions.

Public Speaking of Dharma
Practice in public speaking on Buddhist topics.

Publishing Procedures
Training in practical skills involved in books and magazine publishing, computer word processing, layout, and publishing languages programs.

Student Teaching
Teaching assistant in elementary and/or secondary school; or in post-secondary vocational or academic classes. Training in presentation techniques and discipline.

Student Teaching in Special Situations
Tutoring, in-class course work involving special students or special subject matter, teaching situations while on tour, and other circumstances where teaching techniques must be specially designed to fit certain needs.

APPRENTICESHIP (continued)

Sutra Lecturing
Students, under guidance, learn to lecture on Sutra texts by incorporating appropriate technical lists, terms, definitions, stories, quotes, and public accounts into their talks as well as giving definitive explanations of the lines of text. Permission from instructor required before enrolling in this course.

Translation: Buddhist Texts
Projects and target language are selected by the student in consultation with instructor. Includes such material as lives of patriarchs, instructional talks,

Dharma talks given at sessions, explanation of Mantra lines, verses and their commentaries.

Translation: Selected Material
With permission of instructor, students select material and target language they wish to translate into, or edit, or review.

Transcription
Transcription of spoken language into good literary form. Repeatable with permission of instructor.

Review
Review of transcribed or translated material against tape, or of commentary with text. Repeatable when content is new to student.

ELECTIVES

English as a Second Language
Beginning: Basic conversation and language structure. Intermediate: Fundamentals of grammar and pronunciation, diction, conversation and memorization. Advanced: Reading of selected texts in English.

English
Written composition; reading as a writing model; vocabulary; grammar; pronunciation; spelling; punctuation; and, general listening and speaking skills.

ELECTIVES (continued)

Chinese Language
Beginning: Basic conversation and structure. Intermediate: Fundamentals of grammar and pronunciation, diction, conversation, and memorization. Advanced: Reading of selected Chinese texts.

Chinese Calligraphy
Practice in writing Chinese characters with a brush. Study of the origins of basic Chinese characters and styles of writing, such as the *kaishu* ("print style") *syingshu* ("running style"), and *tsaushu* ("grass style").

Sanskrit Language
Beginning: Elementary Sanskrit. Recognition of Devanagari and fundamental principles of grammar. Intermediate: Use of dictionaries. Principles of grammar. Readings. Advanced: Reading of selected Sanskrit texts.

View of No Words Hall and road towards Wonderful Enlightened Mountain.

IMPORTANT INFORMATION FOR CURRENT AND PERSPECTIVE STUDENTS

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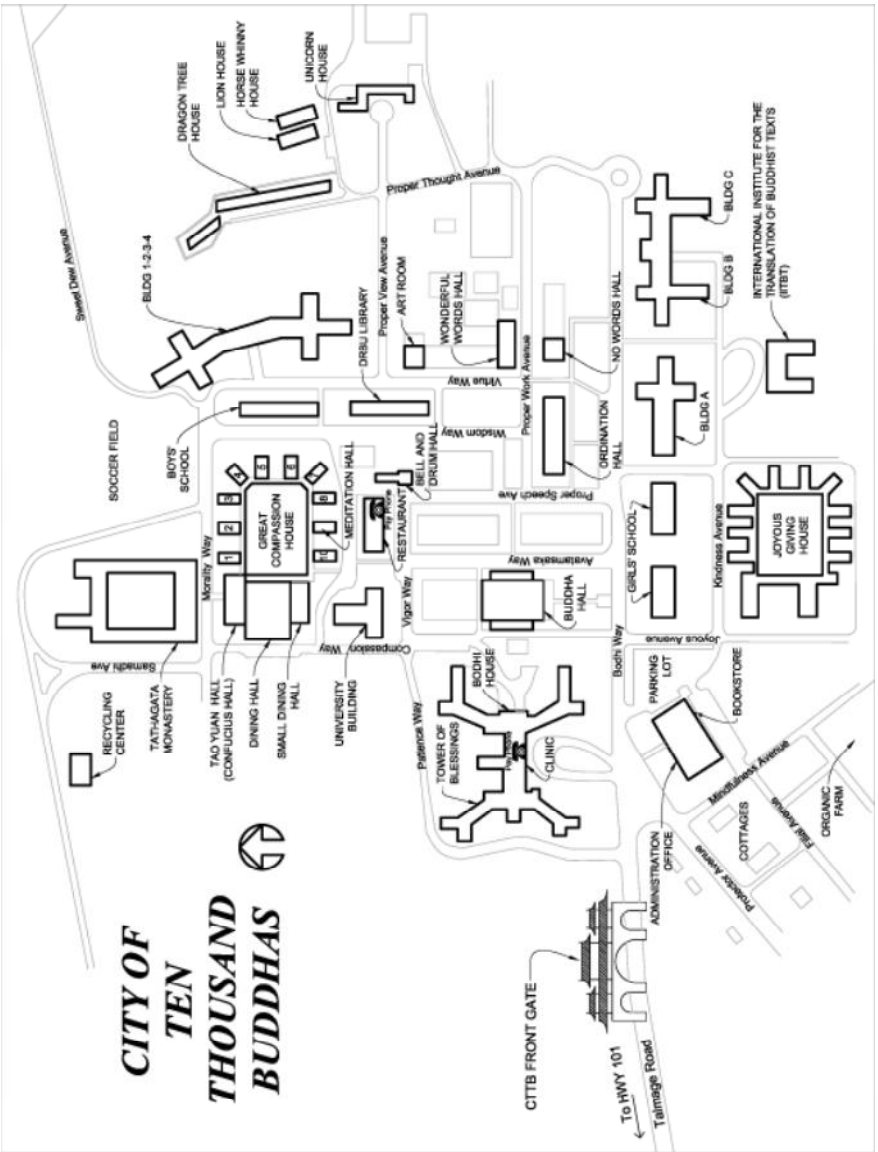
As a prospective student, you are encouraged to review this catalog prior to signing an enrollment agreement. You are also encouraged to review the School Performance Fact Sheet, which must be provided to you prior to signing an enrollment agreement.

A student or any member of the public may file a complaint about this institution with the Bureau for Private Postsecondary Education by calling them toll free at, 1-(888) 370-7589, or by completing a complaint form, which can be obtained on the Bureau's Internet Web site, www.bppe.ca.gov/.


CITY OF TEN THOUSAND BUDDHAS
CITB FRONT GATE
To HWY 101
Talmage Road
ADMINISTRATION OFFICE
Mindfulness Avenue
Peace Avenue
Promise Avenue
COTTAGES
ORGANIC FARM
BOOKSTORE
PARKING LOT
Joyous Avenue
Bodhi Way
CLINIC
TOWER OF BLESSINGS
Patience Way
BODHI HOUSE
Compassion Way
UNIVERSITY BUILDING
SMALL DINING HALL
DINING HALL
TAO YUAN HALL (CONFUCIUS HALL)
TATHAGATA MONASTERY
RECYCLING CENTER
Samadhi Ave
SOCCER FIELD
Sweet Dew Avenue
BLDG 1-2-3-4
DRAGON TREE HOUSE
LION HOUSE
HORSE WHINNY HOUSE
UNICORN HOUSE
Proper Thought Avenue
Proper View Avenue
DRBU LIBRARY
ART ROOM
WONDERFUL WORDS HALL
Virtue Way
Wisdom Way
BOYS' SCHOOL
GREAT COMPASSION HOUSE
Morality Way
MEDITATION HALL
BELL AND DRUM HALL
RESTAURANT
Vigor Way
Proper Speech Ave
Proper Work Avenue
ORDINATION HALL
NO WORDS HALL
BUDDHA HALL
Avalamsaka Way
GIRLS' SCHOOL
Kindness Avenue
JOYOUS GIVING HOUSE
BLDG A
BLDG B
BLDG C
INTERNATIONAL INSTITUTE FOR THE TRANSLATION OF BUDDHIST TEXTS (IITBT)