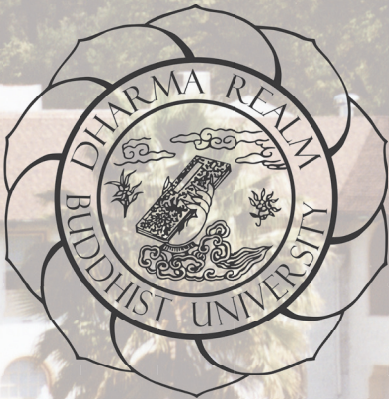


Dharma Realm Buddhist University



General Catalog
2013 - 2014

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Dharma Realm Buddhist University
CATALOG
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Setting—The City of Ten Thousand Buddhas

Ode to the City of Ten Thousand Buddhas

by Tripitaka Master Hua

At the City of Ten Thousand Buddhas is proclaimed
the Proper Dharma,
Which will never cease, now or in the future.
From the Bodhi Spring flows sweet-dew water.
The Dragon-Tree Forest is covered by clouds of *prajna*.
White cranes and deer are transformed by its wind.
Mystical birds sing forth harmonic, *kalavinka*-like sounds.
The Dharma Realm's living beings all find refuge there:
The Great Means Expansive Buddha Flower Adornment Sutra!

THE UNIVERSITY

MISSION STATEMENT

The Mission of Dharma Realm Buddhist University is to educate individuals who exemplify excellence in scholarship and excellence of character, who are aware of their individual and civic responsibility as world citizens, and who understand and appreciate a diversity of cultural traditions. The University community is dedicated to fostering a spirit of shared inquiry and the free exchange of ideas that encourages students to utilize skills of communication, critical analysis, synthesis, quantification, aesthetic perception, and creativity along with the intuitive, experiential, and contemplative dimensions of learning that are the hallmarks of an educated person.

Further, DRBU seeks to cultivate those aspects of character consistent with the values and ideals of the Buddhist tradition in which it is rooted: self-discovery, personal virtue, compassionate service to humanity, and sincerity in all endeavors.

INSTITUTION-WIDE GOALS

The Dharma Realm Buddhist University has set as its goals to:

- Promote individual scholarship and character development within each student so as to prepare its graduates for positions of academic, social or religious service to communities worldwide
- Advance the intellectual and spiritual dimensions of personal growth of its students by utilizing the entire resources available within the learning environment to nurture their personal growth and development
- Prepare each undergraduate student through exposure to both an integrated, interdisciplinary general education course sequence and to a specialization in at least one of several major fields of emphasis
- Balance the exposure of each student to the reflective, meditative and intuitive mode of investigation with familiarization with the critical, analytical, and open-minded method of inquiry

- Encourage students to pursue a life of ultimate purpose and value and to achieve their highest individual potential through acquiring knowledge and seeking wisdom and compassion born of clarity of mind and purity of conscience
- Provide, through its campus life, an arena for practicing the skills and embodying the principles which are taught in the classroom
- Maintain a sense of community between students, faculty, and staff that is characterized by intellectual honesty, high ethical standards and a commitment to excellence in service to humankind

FOUNDING GUIDELINES

Dharma Realm Buddhist University was founded in 1976 by the Dharma Realm Buddhist Association, under the guidance of Venerable Tripitaka Master Hua, who set forth the following fourfold guidelines as a focus for students, faculty, and staff to focus upon:

Explain and propagate the Buddha's teaching

Upon his enlightenment, the Buddha declared that living beings have the Buddha-nature and can realize Buddhahood. It is merely because of their delusion and attachments that they are unable to do so. Dharma Realm Buddhist University is dedicated to teaching and propagating the methods the Buddha set forth for dissolving attachments and putting an end to delusion.

Develop straightforward minds

Only by eliminating greed, hatred, and foolishness from our thoughts and actions and developing morality, concentration, and wisdom can we remove the layers of delusion that obscure our true mind. The programs sponsored by the University are designed to help the students learn to recognize what is true, to express what is true, to embody what is true, and to share what is true with all beings.

Benefit society

Sustained by vows to benefit others, Buddhists are attentive to the well-being of all creatures, for they know that mutual regard for others' right to live is the key to harmony among all species and the preservation of this planet. Only when people can resolve to refrain from taking the lives of other creatures to sustain their own can there be hope for peace in the world.

Therefore, the University serves vegetarian food and sponsors the liberation of creatures doomed to be slaughtered. All who make these activities part of their daily lives help in bringing immeasurable benefit to society and the world.

Enlighten all living beings

Bodhisattvas vow to rescue and enlighten themselves and others. They constantly dedicate the benefits created by their own Bodhisattva practices to aid all beings. The University offers each student, faculty, and staff member the opportunity to pursue the highest goals of human existence in an environment conducive to lofty achievement by anyone who is motivated to diligence and selfless effort.

DRBU TODAY

The University is located at the City of Ten Thousand Buddhas, 2001 Talmage Road, Talmage, California, where resident housing is available for students, faculty, and administrators. The faculty work in close cooperation with each other and with the administrators, as well as joining in community events daily where they are able to observe and interact with the student body. For students in field experience situation, residence is available at University-affiliated religious centers.

Dharma Realm Buddhist University is a bilingual institution in which the majority of classes are offered in two languages. (Mandarin and English are currently the primary languages.) The University offers Bachelor's Degrees and Master's Degrees in Buddhist Study and Practice and in Translation and Language Studies; a Master's Degree in Buddhist Education; and a Bachelor's Degree in Chinese Studies. Courses are of three types (1) academic, (2) lab, and (3) practicum.

A student at Dharma Realm Buddhist University is not only expected to study Buddhist teachings and traditional academic subjects, but to apply wisdom and virtue in daily life. The University provides an ethical as well as an academic foundation for leadership in a variety of fields and disciplines.

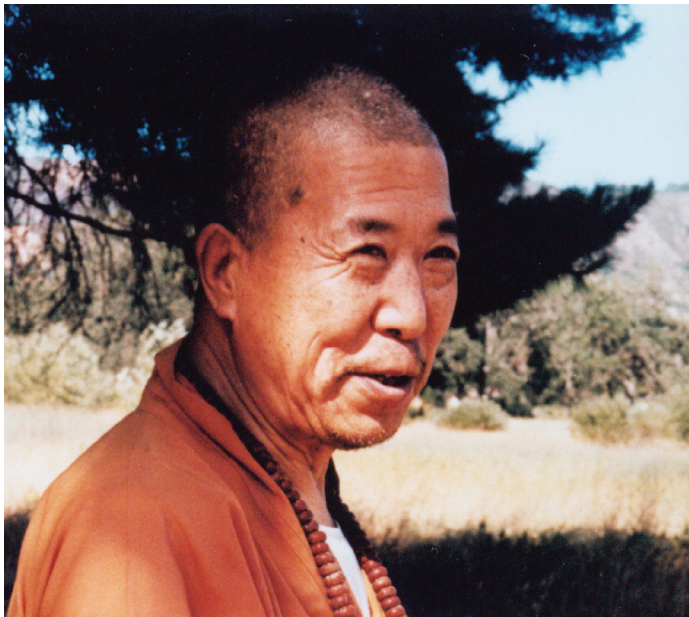
Dharma Realm Buddhist University provides year-round residential education to qualified students at a reasonable tuition. At the University, emphasis is placed on quickening the virtues of constancy, filial piety, humaneness, and integrity. Students are encouraged to select a profession which will contribute to the well-being of the land and its citizens, and by extension, to the entire world. The opportunity exists here for students to develop their innate human potential to as full an extent as they are capable. At the same time, a high standard of academic excellence is maintained.

The administrators, faculty and staff of the University find common strength in adhering to the Six Guiding Principles set forth by the University Founder, which are:

1. Harmony
2. Contentment
3. Modesty
4. Altruism
5. Generosity
6. Honesty

The atmosphere which prevails in all programs within the University structure is one of mutual support, forgiveness, positive reinforcement, and the ability on the part of all to yield and know a sense of humility.





THE FOUNDER

The late Venerable Tripitaka Master Hsuan Hua, Founding President of Dharma Realm Buddhist University and former Chairperson of Dharma Realm Buddhist University Board of Trustees, was born in Manchuria in the early 1900's. 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 which have served to guide his practice and attainment. He received the Complete Precepts and became fully ordained as a Bhikshu at P'u T'o Mountain and then 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 Canon.

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 lectures on the Earth Store Sutra, Vajra Sutra, Heart Sutra, and the Dharani Sutra. Since then, he has lectured 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 of the Avatamsaka Sutra, as well as the Hundred Dharmas Shastra, the 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 Master explained the Shurangama Mantra, composing a verse commentary for each line of the Mantra. Over the years, the Venerable Master has given Dharma talks at Chan Meditation and Recitation sessions, composed verses in praise of the generational Patriarchs, written innumerable poems and short essays to teach and transform beings as conditions arise, and encouraged his disciples to lecture Sutras and speak Dharma on a regular basis at all facilities of the Dharma Realm Buddhist Association.

Moved by his tireless teaching and selfless giving, almost two hundred fifty men and women have joined the Buddhist clergy under him in America since 1968. Over 20 Mahayana Sutras have been lectured, and the tape archives contain over 5000 tapes of Dharma lectures. In addition, over 300 volumes of Sutras, Shastras, and Vinaya texts, and other Buddhist literature, including texts for young children, have been published in English,

Chinese, and Western languages, making the Buddhist Text Translation Society of Dharma Realm Buddhist University one of the largest producers of traditional Buddhist material. This tremendous achievement has been the result of efforts of members of the Dharma Realm Buddhist Association to help fulfill the Venerable Master's vow that "the Proper Dharma dwell forever in the world."

In 1969, the Venerable Master, 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. In 1970 he established Gold Mountain Monastery, followed in 1973 by the International Institute for the Translation of Buddhist Texts, both located in San Francisco. In 1976, the Master established Instilling Goodness School, and also 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 Master established Developing Virtue Secondary School.

Later, the Venerable Master also founded the Buddhist Council for 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). He founded the Sangha and Laity Training Programs in 1982. In 1984, he founded Snow Mountain Retreat Center (Skykomish, Washington) and Gold Buddha Sagely Monastery (Vancouver, British Columbia, Canada). In 1986, he founded Gold Summit Sagely Monastery (Seattle, Washington) and Avatamsaka Sagely Monastery (Calgary, Alberta, Canada).

Proper Dharma Buddhist Academy for Women was established in Taiwan by the Venerable Master in 1988, and in 1989 he became the Director of Dharma Realm Buddhist Books Distribution Center in Taipei. That same year, he founded and became Director of the International Translation Institute (Burlingame, California). In 1991 he established Avatamsaka Hermitage (Potomac, Maryland). In 1992 he founded Mi Two Temple (Hua Lien, Taiwan); Tze Yun Tung Temple (Kuala Lumpur, Malaysia); and International Translation Institute Annex—Headquarters of Dharma Realm Buddhist Association, Vajra Bodhi Sea Publication Society, and the Buddhist Text Translation Society (Burlingame, California). In 1993 he established Dharma Realm

Sagely City (West Sacramento, California); Gold Sage Monastery (San Jose, California); and Long Beach Sagely Monastery (Long Beach, California). The Institute for World Religions was established in Berkeley, California, and Blessings, Prosperity, and Longevity Monastery in Long Beach, California, in 1994.

On June 7, 1995, the Venerable Master Hua, never having paused to rest, departed from this world.



THE MAIN CAMPUS: CITY OF TEN THOUSAND BUDDHAS

Dharma Realm Buddhist University campus is located at the City of Ten Thousand Buddhas, a major center for world Buddhism. The City is set among 448 acres of groves and meadows in Mendocino County, California, 110 miles north of San Francisco. The grounds contain approximately 80 landscaped acres on which are found more than 25 institutional buildings and ample parking for more than 300 cars. At the City of Ten Thousand Buddhas are Tathagata Monastery and Joyous Giving House for monks and nuns (Bhikshus and Bhikshunis) respectively, who have been ordained in the traditional Buddhist Sangha. The University shares the campus with Instilling Goodness Elementary and Developing Virtue Secondary Schools, a

home for the elderly, and a vegetarian restaurant, all of which offer work-study opportunities for students. Extensive fields, orchards, meadows, and woods surround the campus.

The quiet country landscape, relatively mild climate, and 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. All residents undertake the work of regulating their conduct and making their hearts peaceful and harmonious. Taking part in a community devoted to pure and unselfish living can itself be the most beneficial and inspiring experience among all the opportunities at the City.



THE INSTITUTE FOR WORLD RELIGIONS

The Institute for World Religions is an educational and religious center dedicated to the study of Asian and Western religious and cultural traditions. Founded by the Venerable Master Hua at the City of Ten Thousand Buddhas in 1976, it is the direct result of ecumenical inspiration and joint planning between the Roman Catholic Cardinal Yu Bin and Venerable Master Hua. In 1976, His Eminence Paul Cardinal Yu Bin graciously consented to be the Institute's first Director. In 1994, the Institute moved to Dharma Realm Buddhist Association's Berkeley Buddhist Monastery, where it benefits from proximity to an environment that is grounded in traditional Buddhism while serving contemporary society. The Institute interprets essential aspects of Chinese culture and religions for dialogue with the other major religions of the world. The Institute's Journal, *Religion East & West*, is published annually.

BRANCH LOCATION: BERKELEY, CALIFORNIA

In 2005, the California Bureau for Private Postsecondary Education granted full approval for a branch location of Dharma Realm Buddhist University in Berkeley. All information found in this Catalog applies equally to the Berkeley Branch; however, only the Master's level degree programs will be offered at this branch.

THE BUDDHIST TEXT TRANSLATION SOCIETY

The Buddhist Text Translation Society was founded by Dharma Realm Buddhist Association in 1969. The Society's major task is the translation of the major Buddhist scriptures from Classical Chinese and Sanskrit into the world's major languages. To date, the Society has published more than 300 volumes primarily in English and Chinese, and several in Spanish and Vietnamese. The Society also publishes a bilingual monthly Buddhist journal, Vajra Bodhi Sea, and several newsletters in various languages. Its headquarters is at the International Translation Institute in Burlingame, California.

SANGHA & LAITY TRAINING PROGRAMS

The Sangha and Laity Training Programs offer religious vocational training and courses of instruction leading to the Sangha Diploma for Bhikshus and Bhikshunis (fully ordained monks and nuns) and the Buddhist Laity Diploma (for laymen and laywomen). Emphasizing devoted participation and practice, the Programs prepare graduates for lives of service and leadership in Buddhist monasteries and related institutions.

Administrators and faculty are in residence on campus, and students who do not live in the local area may apply to board on campus.

INSTILLING GOODNESS ELEMENTARY SCHOOL & DEVELOPING VIRTUE SECONDARY SCHOOL

In the fall of 1975, Venerable Master Hua founded Instilling Goodness Elementary School (grades K-12), and shortly thereafter, Developing Virtue School. The two schools combine the best of Eastern and Western cultures, offering an education based on human virtues that fosters the development of students who become beneficial and capable members of their families, their societies, their countries, and their world.



Elementary school students are taught the principles and behavior of filial devotion to one's parents and respect for teachers and elders; at the secondary level, brotherhood and responsible citizenship are emphasized. The elementary school offers a full curriculum, as well as Chinese, Ethics, and Meditation. The secondary school offers a college preparatory curriculum, along with Ethics, Responsible Citizenship, Meditation, and Social Service. Instruction is offered in Mandarin and/or English.

The use of cigarettes and intoxicants such as alcohol, hallucinogens, and other such stimulants and depressants, is strictly prohibited, not only on the grounds of the City of Ten Thousand Buddhas, but in the daily lives of all school students. Boys and girls study separately in order to avoid distractions from their studies. They are guided to value their own inherent purity and to honor their own spiritual goodness in order to enable them to preserve their pure natures during the vital years of childhood and adolescence so that in the future they may become academically and morally accomplished individuals and outstanding leaders. Students are encouraged to develop a deep sense of responsibility to the land they live in and to pursue professions which will bring benefit to humankind, to the natural environment, and to the world at large.

DHARMA REALM BUDDHIST UNIVERSITY

BOARD OF TRUSTEES

Bhikshu Heng Sure, Ph.D.

Bhikshu Jin Yan

Bhikshu Jin Fan

Bhikshuni Heng Liang

Bhikshuni Heng Gwei

Bhikshuni Heng Shr

Bhikshuni Heng Je

Bhikshuni Heng Jen

Bhikshuni Heng Yin

Bhikshuni Heng Jhuang

Bhikshuni Heng Jiao

John Chu

Ming-lu Huang, M.D.

David Yin

Franklyn Wu

Terri Nicholson

Barbara Waugh

Yu-chung (Jennifer) Chang, Ph.D.

Stacy Chen, Ph.D.

Cynthia Chang

Ex-officio:

Snjezana Veljacic-Akpinar, Ph.D.

Ronald Epstein, PhD

Douglas M. Powers

Honorary:

Bhikshuni Heng Ch'ih, Ph.D.

Bhikshuni Heng Hsien, Ph.D.

Bhikshu Heng Lyu

CHANCELLORS

Hector Wong, Chancellor for Africa

Ronald Epstein, Ph.D., Chancellor for the Americas

Douglas M. Powers, Chancellor for Europe

Pai-Cho Ho, Chancellor for Asia

Raymond Yeh, Ph.D., Honorary Chancellor

UNIVERSITY ADMINISTRATORS

Snjezana Veljacic-Akpinar, Ph.D., President

Rev. Heng Sure, Ph.D., Vice-President for Religious Affairs, Dean of
Translation & Language Studies

Shari Epstein, Ph.D., Vice-President for Academic Affairs

Douglas M. Powers, Vice-President for Operations

Bhikshuni Heng Syin, Dean of Chinese Studies

John Chu, Director of Admissions

Bhikshuni Heng Liang, Registrar

Bhikshuni Jin Xiang, Records Administrator

David Yin, Dean of Student Services

FACULTY

PROFESSORS

Snjezana Veljacic-Akpinar (President)

Professor, Translation & Language Studies; General Studies

Advanced Degree in Middle Eastern Languages and Civilization (1963),

University of Belgrade, Belgrade, Hungary

Ph.D. (1966), Ottoman Turkish Studies, University of Istanbul, Istanbul, Turkey

Shari Epstein (Vice-President for Academic Affairs)

Professor, Buddhist Study & Practice, Chinese Studies

B.A. (1992), Human Biology, Stanford University

M.A. (1992), East Asian Studies, Stanford University

Ph.D. (2006), Religious Studies, Stanford University

Ronald Epstein (Chancellor for the Americas)

Research Professor, Buddhist Study & Practice; Translation & Language Studies; General Studies

B.A. (1965), Social Relations, Harvard College, Cambridge, MA

M.A. (1969), Chinese Language & Literature, University of Washington, Seattle

Ph.D. (1975), Buddhist Studies, University of California at Berkeley

Bhikshuni Heng Ch'ih (Bhikshuni, Dharma Master)

Professor, Buddhist Study & Practice; Translation & Language Studies

B.A. (1979), M.A. (1980), Ph.D. (1982), Translation of Buddhist Texts,

Dharma Realm Buddhist University

Bhikshuni Heng Hsien (Dharma Master)

Professor Emerita, Buddhist Study & Practice; Translation & Language Studies

B.A. (1964), Comparative Literature, University of California at Berkeley

M.A. (1965), Mediterranean Studies, Brandeis University

Ph.D. (1975), South & Southeast Asian Studies, University of California at Berkeley

Rev. Heng Sure (Bhikshu, Dharma Master, Vice-President for Religious Affairs, Dean of Translation & Language Studies)

Professor, Buddhist Study & Practice; Translation & Language Studies; Chinese Studies

B.A. (1971), East Asian Studies, Oakland University, Michigan

M.A. (1976), Oriental Language, University of California at Berkeley

Ph.D. (1979), Buddhist Study & Practice, Dharma Realm Buddhist University

Ph.D. (2004), Buddhist Studies, Graduate Theological Union, Berkeley

Marvin Kramer

Professor, General Studies; Translation & Language Studies

B.A. (1966); M.A. (1993); Ph.D. (2002), Linguistics, University of California at Berkeley

Susan Rounds (Dean of Buddhist Education Program)

Professor, Buddhist Education; Translation & Language Studies

B.A. (1962), English Literature, Wellesley College, Wellesley, MA

M.Ed. (1963), Harvard School of Education, Cambridge, MA

Ph.D. (1981), Language & Reading Development, University of California at Berkeley

Martin Verhoeven

Professor, Buddhist Study & Practice; Translation & Language Studies; Buddhist Education; General Studies

B.A. (1969); M.A. (1971), History, University of Wisconsin, Madison

Ph.D. (1980), Buddhist Study & Practice, Dharma Realm Buddhist University

Ph.D. (1997), History, University of Wisconsin, Madison

LECTURERS

John (Jen-hou) Chu (Director of Admissions)

Lecturer, Chinese Studies; Buddhist Study & Practice; General Studies

B.A. (1979), Diplomacy, National Chengchi University, Taipei

M.A. (1984), East Asian Studies, National Chengchi University, Taipei

Bhikshuni Heng Je (Dharma Master)

Lecturer, Buddhist Study & Practice; Translation & Language Studies;
Chinese Studies

B.A. (1976), English Literature, Tamkang University, Taipei

M.A. (1997), Translation & Language Studies, Dharma Realm Buddhist University

Bhikshuni Heng Jen (Dharma Master)

Lecturer, Buddhist Study & Practice; Translation & Language Studies,
General Studies

Diploma (1977), Chinese Arts, Tunghai University, Taiwan

B.A. (1994); M.A. (2009), Translation & Language Studies,
Dharma Realm Buddhist University

Bhikshuni Heng Jhuang (Dharma Master)

Lecturer, Buddhist Study & Practice; Translation & Language Studies

B.A. (1995); M.A. (2010), Translation & Language Studies,
Dharma Realm Buddhist University

Bhikshuni Heng Liang (Dharma Master, Registrar)

Lecturer, Buddhist Study & Practice; Translation & Language Studies

B.A. (1986); M.A. (1988), Translation of Buddhist Texts,
Dharma Realm Buddhist University

Bhikshu Heng Lyu (Dharma Master)

Lecturer, Buddhist Study & Practice

B.A. (1995); M.A. (2009), Buddhist Study & Practice, Dharma Realm Buddhist University

Bhikshuni Heng Syin (Dharma Master, Dean of Chinese Studies)

Lecturer, Buddhist Study & Practice; Translation & Language Studies;
Chinese Studies

B.A. (1969), Commerce, National Chengchi University, Taipei

M.A. (1998), Translation & Language Studies, Dharma Realm Buddhist University

Bhikshuni Heng Yin (Dharma Master)

Lecturer, Buddhist Study & Practice; Translation & Language Studies;
B.S. (1989), Computer Science, University of Texas, Austin
M.A. (1994), Translation of Buddhist Texts, Dharma Realm Buddhist University

Bhikshuni Jin Jr (Dharma Master)

Lecturer, Buddhist Education; Translation & Language Studies
B.A. (2002) Buddhist Study & Practice, Dharma Realm Buddhist University
B.A. (2004) English Literature, San Francisco State University
M.A. (2005) Education, Stanford University
Doctoral Candidate, Teacher's College, Columbia University

Douglas Powers (Vice-President for Operations)

Lecturer, Buddhist Study & Practice; General Studies
B.A. (1968); M.A. (1969), Political Science, University of the Redlands, Redlands, CA
M.A. (1973), Philosophy & Religion, Graduate Theological Union

Barbara Waugh

Lecturer, Translation & Language Studies; Sanskrit
B.A. (1972), Religious Studies, University of California at Berkeley
M.A. (1976), South & Southeast Asian Language & Literature, University of California, Berkeley

INSTRUCTORS

Bhikshuni Heng Jiao (Dharma Master)

Instructor, Chinese Studies, Translation & Language Studies
B.A. (1986), International Trade, Ming Chuan College, Taiwan
B.A. (2005), Translation & Language Studies, Dharma Realm Buddhist University
B.A. (2010), Liberal Studies, Sonoma State University, California

Bhikshuni Heng Yi (Dharma Master)

Instructor, Buddhist Study & Practice
B.A. (1988), Buddhist Study & Practice, Dharma Realm Buddhist University

Bhikshuni Jin Xiang (Dharma Master)

Instructor, Translation & Language Studies

B.S. (1984), Electrical Engineering, California State Polytechnic
University, Pomona

PART TIME FACULTY

Yvonne Chu

Lecturer, Chinese Studies; Translation & Language Studies

B.A. (1980); M.A. (1986), Journalism, National Chengchi University,
Taipei

M.A. (1991), Environmental Resource & Policy, George Washington
University, Washington, DC

Bhikshuni Heng Gwei (Dharma Master)

Lecturer, Buddhist Study & Practice; Translation & Language Studies;
Chinese Studies

B.A. (1984), Asian Studies, University of British Columbia, Vancouver

M.A. (1996), Buddhist Study & Practice, Dharma Realm Buddhist
University

Bhikshuni Heng Shr (Bhikshuni, Dharma Master)

Instructor, Buddhist Study & Practice; Chinese Studies; Buddhist
Education

B.A. (1982), Language & Literature, Tamkang University, Taiwan

Bhikshuni Heng Yun (Dharma Master)

Lecturer, Buddhist Study & Practice; Chinese Studies

B.A. (1987); M.A. (1994), Buddhist Study & Practice, Dharma Realm
Buddhist University

Terri Nicholson

Lecturer, Buddhist Study & Practice; Translation & Language Studies;
Buddhist Education

B.A. (1975), Religious Studies, University of California at Santa Barbara

Master's in Buddhist Education (1984), Dharma Realm Buddhist
University

Teaching Credential, Dominican College, San Rafael, CA

STUDENT CONDUCT & SERVICES

STUDENT CONDUCT

Students enrolled in the University are always expected to act in a responsible manner and to conduct themselves in accordance with campus regulations at all times and in all places. Conduct unbecoming to a student may be grounds for disciplinary action or dismissal.

Student apparel should be modest, while being appropriate to the season and climate. The campus is hot and dry in the summer, cold and rainy in the winter. During spring and autumn, mornings and evenings are cool. Students should provide their own warm clothing and rain gear for the winter months.

Rules for Residents

All residents undertake the work of regulating their conduct and making their hearts peaceful and harmonious. Requisite for residence is the observance of the basic code of moral behavior: not killing or harming, not stealing, not engaging in sexual misconduct (sexual relations outside marriage), not uttering false speech (lying, cruel, lewd, or abusive speech or gossip), and not taking intoxicants (drugs, alcohol, tobacco, etc.). No meat-eating, dancing, or gambling are allowed anywhere on the premises.

Students must refrain from making unnecessary noise, particularly after 10:00 p.m. Men may not enter the women's residence halls, and women may not enter the men's residence halls at any time, day or night.

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 University furniture must remain in the rooms where it was originally placed, unless permission to move it is obtained from the residence hall supervisor.

Students' guests must be registered with the campus Administration Office so that housing may be assigned to them. Sleeping outdoors on the grounds or in cars is not permitted.

STUDENT SERVICES

The University Library is open to all students, faculty, and staff. The Library houses a major collection of Buddhist texts, books about Buddhism, and Buddhist periodicals, in both Asian and Western languages. In addition, it contains collections in literature, the humanities, the social sciences, and other disciplines. The main Library is a two-story, Tudor style, brick building located at the northeast portion of the campus. On the first floor are found stacks for general works in English and Chinese, an audio-visual room where Buddhist tapes and language tapes are housed, and a reference book area. On the second floor are housed Buddhist works, including Buddhist stacks, a reference room and study area, a restricted access room for Vinaya Texts, a display room for rare Buddhist books, a computer room for information retrieval and publications searching, and a commons area. Other libraries on the Ukiah campus include three Buddhist reference library areas at Joyous Giving House, a Buddhist and language reference library at Tathagata Monastery, a TESL reference library in the University Building, and boys' school and girls' school libraries.

Students may obtain library privileges from the Graduate Theological Union or the University of California at Berkeley for a fee. The Dharma Realm Buddhist University Library provides inter-library loan assistance and transportation to libraries. Library study tours are available to undergraduate students upon request.

Student Advising is available to all students, both graduate and undergraduate. Faculty advisors help students make the fullest use of the opportunities available at the University, guide their academic programs, and solve problems that may occur. Once a student has chosen a major area of study, he or she will be advised by the faculty in that academic department. Those who have not yet decided on a major may choose or be assigned an advisor.

Housing is available at the City of Ten Thousand Buddhas to all students, including those who are married. Students in field experience situations may reside in approved field experience locations.

Meals (available only at the Ukiah campus) are covered by students' board fees, and are taken with the rest of the community in the Five Contemplations Dining Hall, centrally located on campus. No cooking is allowed in the residence halls for single men and women. Jyun Kang Canteen located at the center of the campus, is open six days a week, closed on Tuesdays. Jyun Kang does not offer student discounts, and dishes served there are not included in board fees. In accordance with the principle of compassion toward all beings, all meals served and all food eaten on campus are vegetarian. Students with special dietary needs should notify the University when they submit their application forms.

Health Facilities

The City of Ten Thousand Buddhas has nurses in residence, and fully-licensed doctors and dentists visit regularly. The University is within three miles of the Mendocino County Community Clinic and Ukiah Valley Adventist Hospital, which provides vegetarian food to its patients.

Medical Insurance

Students may be required to have a valid health insurance policy prior to admission to the University. For information regarding student medical plans, contact the Dean of Student Services.



ACADEMIC STANDARDS AND POLICIES

STATE AUTHORIZATION

Dharma Realm Buddhist University [DRBU] is a private institution located at 2001 Talmage Road, Talmage, California, 95481-0217. Since 1984, DRBU has maintained Approval to Operate as a California Degree-granting Institution pursuant to the California Education Code, Section 94310 (c), and is currently approved to operate under the California Bureau for Private Postsecondary Education. DRBU is not approved by any regional or state accrediting body.

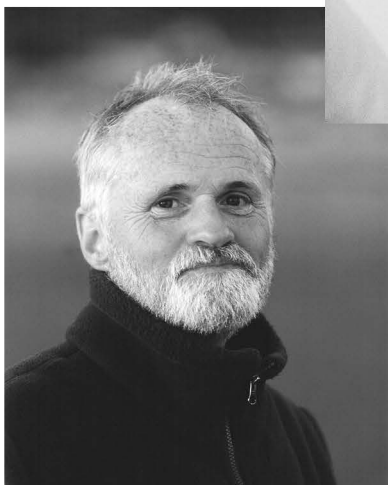
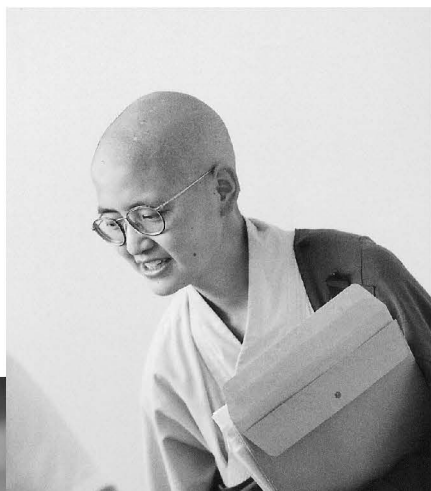
DRBU is financially solvent and does not have a pending petition in bankruptcy, is not operating as a debtor in possession, nor has filed a petition within the preceding five years that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code [11 U.S.C. Sec. 11-1 et seq.).

NON-DISCRIMINATION POLICY

Dharma Realm Buddhist University admits students of any race, color, or national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, age, or national or ethnic origin in administration of its educational policies, admissions policies, financial aid programs, and other school-administered programs.

APPLICATION PROCEDURE

Upon request, the Admissions Committee will send a prospective student application forms and other information. Forms may also be downloaded from the DRBU website (www.drbu.org). Those seeking admission to the University as prospective full-time degree students must file the application forms together with a \$20 non-refundable application fee. Entering freshmen and transfer students are required to have official transcripts sent from the high school from which they graduated or from the post-secondary school they most recently attended directly to Dharma Realm Buddhist University Admissions Committee. All transfer students should request that official transcripts be sent which include work in progress. (See Transfer Credit section, below.) All transcripts received become the property of the University and are kept on permanent file. An application can only be considered after all the requested materials have been submitted. The student should see that all such materials are submitted well before the appropriate deadlines. As soon as the completed application and transcripts have been received, the application will be considered and notification of the action taken will be sent, along with such additional information as may be necessary.



ADMISSION STANDARDS

Regular Students

A high school diploma or the demonstrated ability to perform college-level work is the minimum requirement for undergraduate admissions. For graduate admissions, a Baccalaureate Degree from a recognized institution of higher learning is the minimum requirement. Individual departments may require additional qualifications for graduate admissions. All applications to the University are considered without regard to the applicant's race, color, age, sex, or national or ethnic origin. Physical disability is not a disqualification for admission, but as a small institution, Dharma Realm Buddhist University is not able to provide special equipment for the disabled.

Part-time Students

Students enrolled in undergraduate or graduate programs may attend the University part time. Tuition is pro rated according to the schedule listed under Tuition and Fees below.

Special Students

Students who are not able to attend the University as regular students in a degree program may register as Special Students and be admitted to classes upon consent of the Registrar and the instructor of the class. For Special Student tuition fees, refer to the current Course Schedule. Admission to the University as a Special Student does not guarantee later admission to a degree program. However, a maximum of 12 credit units received for satisfactory work as a Special Student may qualify for transfer to a degree program if the student is later admitted as a regular student and pays any difference in fees between the special units and degree units. This would be considered as an internal transfer. Any units in excess of this determined maximum may then be credited in the following manner:

- credit by evaluation for prior experiential learning; or,
- credit by special study (available to graduate students only)

Auditing a Course

Auditing a course means that the student attends a class but is not required to do the coursework, take examinations, and does not receive academic credit for the course. In addition, the auditor may not ask for work to be evaluated by the instructor. Audited courses appear on transcripts as 0.0

units with a grade of AUD if the audit is completed successfully, or W (for withdrawal). Instructors determine the ways their auditors are expected to participate in the course. In general, attendance is a minimum requirement in order for 'AUD' to appear on the student's record. Auditors must obtain the instructor's permission signature before registering.

- Class attendance as an auditor shall be permitted only after students otherwise desiring to enroll in the class for credit toward a degree or certificate have had an opportunity to enroll.
- No student auditing a class shall be permitted to change enrollment status in that class to receive credit after the add/drop deadline.
- Auditors must pay the appropriate audit fees. Registration Fees may not be used to pay for auditing a class.
- Students enrolled full-time in credit classes shall not be charged a fee to audit 3 or fewer units per term.

Credit by Evaluation for Prior-experiential Learning

This procedure provides students with prior learning experience a method for evaluating and crediting their prior work towards certain requirements of the University. Students earn unit credit by developing an extensive portfolio documenting their prior work in a specified area of study (Buddhist Study & Practice, Translation, Chinese, Buddhist Education, etc.). The portfolio will be compiled under close supervision of a faculty member who will also administer an examination if that seems necessary. At least two faculty members will review the final portfolio. The faculty may set additional limits to the number of units earned in this manner.

Credit by Special Study

Special study courses are available to students at the graduate level who have done previous work in the field of study. Such a course of study must be composed of a proposed plan of studies consistent with the curriculum of the Department. This course of study is available only to students with a grade point average of at least 3.0.

International Students

Dharma Realm Buddhist University is not currently authorized to issue the I-20 application for admission of non-immigrant students. Students from overseas who are Permanent Residents may enroll. Some types of non-immigrant visas (other than the visitor visa) may qualify. For further informa-

tion, contact the Registrar. English proficiency is not required because classes are bilingual and English instruction will be provided. ESL classes are taken for unit credit as regular classes; however, ESL units are not counted toward total unit or program requirements for a degree.

FINANCIAL AID

Financial aid and work-study are available for qualified students. Financial Aid, Work/Study Forms are available online at www.drbu.org, or at the University Administrative Office in the University Building.

Full Scholarship

Scholarships to cover tuition and/or room and board are sometimes available to qualified students with genuine financial need. For the first year of study, scholarships are generally available to DRBA Sangha members only.

Work/Study Program

Work/study arrangements for reduction of room and board fees are available to students with limited financial resources, demonstrated ability, and true sincerity in their wish to study at the University. Work/study is usually accomplished in a vocational area of interest to the student and of value to the University community. Following DRBU approval of a work/study application, job placement is determined through the City of Ten Thousand Buddhas Volunteer Program (www.drba.org).

Payment of Bills

All tuition and fees are due and payable at the time of registration. The University recognizes that this may pose a hardship for some students, and so monthly payment plans are available to eligible students. Details regarding these plans may be obtained from the Office of Admissions and Records. If a student withdraws or is dismissed during the semester, all outstanding charges are due and payable upon the termination date. A student who fails to make a required payment will not be allowed to attend class or to use the dining or residence facilities, and late fees will be assessed. Furthermore, no transcript or diploma will be issued by the University until all outstanding University bills have been paid in full.

TUITION AND FEES

Tuition: \$120 per semester unit

Full-time undergraduate students are expected to take a minimum of 12 units per semester. Full-time graduate students are expected to take a minimum of 9 units per semester. Financial aid is available for members of the Sangha and, after the first year of successful study, to other students who qualify.

Estimated Costs for Instruction

<i>Tuition:</i>	Semester	Year	Total for Program
All undergraduate Programs	\$ 1,800	\$ 3,600	\$14,400
45-unit Graduate Programs	\$ 1,080	\$ 2,160	\$ 5,400
48-unit Graduate Program	\$ 1,152	\$ 2,304	\$ 5,760

Other Fees:

Application Fee (one-time, mandatory/ non refundable)			\$ 20
Registration Fee (mandatory non-refundable)	\$ 30	\$ 90	\$ 360
Transcript Fee (optional)			\$ 6

Room and Board Fees

Full-time students are required to live on campus unless otherwise approved by the Dean of Student Services. The semester's room-and-board fees are payable upon enrollment for that semester. (Room & Board is calculated at the rate of \$500 per month, as follows: Fall Semester—\$2,500; Spring Semester—\$2,500; Summer Session—\$1,000.) Payment of fees entitles the student to the use of a double room and 21 meals a week for the duration of the semester. A \$100 refundable deposit towards the first semester's room-and-board fees is required of new students upon notification of acceptance. For married student housing rates, contact the Office of Admissions and Records.

Transfer Credit

Students who have attended other institutions of higher learning must request that completed official transcripts from each college or university attended be sent directly to Dharma Realm Buddhist University. These transcripts must be filed before the student will be considered for admission to the University. Initial registration may not take place until all transcripts are on file in the Admissions Office.

The transcripts of students certifying college credit from other institutions will be evaluated so as to allow equivalent courses from the transfer institution to satisfy specific course requirements at DRBU. Credit from courses with grades of C- or below will not be transferred. The University reserves the right to accept or reject credit earned or attempted at other institutions. A maximum of 60 semester units from recognized community colleges will be accepted if appropriate to the degree program being pursued at DRBU. Upper division credit will not be allowed for courses taken at a community college or for courses numbered as lower division credit at another senior college or university. No credit will be allowed for courses designated as non-university transfer credit taken at a community or other college.

Registration

Ukiah campus students and Berkeley campus students are expected to register in person for classes each semester at their respective campuses during the registration period as announced in the University Course Schedule.

Adding Or Dropping Courses

During the first three weeks of class, the student may add or drop a course without restriction or penalty, and no symbol is recorded on the student's transcript. After the first three weeks, students wishing to drop or add courses must obtain an Add/drop Form from the Administration Office and submit it before the announced deadline. Any course approved to be dropped in this way will appear on the student's transcript with the notation "W" and will not count in the units attempted or in the calculation of the grade point average.

GRADING SYSTEM

The following grade points are assigned per unit of coursework:

A = 4.0	B+ = 3.3	B- = 2.7	C = 2.0	D+ = 1.3	D- = 0.7
A- = 3.7	B = 3.0	C+ = 2.3	C- = 1.7	D = 1.0	F = 0.0

Grades of P (Pass), NC (No Credit), INC (Incomplete), and W (Withdrawn) are not assigned units and grade points. Grade point averages are determined by dividing the total number of grade points earned by the total number of units attempted.

Incomplete Grade

A grade of “INC” is given only in exceptional instances when unavoidable circumstances prevent the completion of the course. The incomplete must be removed by the end of the following semester. If, through no fault of the student, he or she finds it impossible to remove an incomplete by the end of the following semester, he or she may petition for an extension. At least one semester before graduation, prospective graduates must have made up all incompletes incurred during previous semesters.

Academic Probation

Students are placed on academic probation at the end of any semester when their cumulative grade point average in residence falls below 2.0. New and transfer students admitted with a cumulative grade point average of less than 2.0 are automatically placed on academic probation. Academic probation involves a trial period which, unless otherwise stated, is the current academic year, during which it is determined whether the student is returned to good standing, having met the stated requirements, or is suspended or dismissed at the end of the probationary period for failure to meet them. Students on academic probation may not carry more than 12 units of class work.

Semester System

Dharma Realm Buddhist University operates on the semester system with each semester lasting 15 weeks. School is in session year round. The fall semester culminates in the annual Amitabha Buddha Recitation Session followed by the winter Chan Meditation Session. The summer session provides a six to eight week opportunity for intensive study.

Course Load

The normal undergraduate course load is 15 units per semester. Students may be advised to limit their course load to 12 units during their first semester. By permission of the academic administration, a student of superior scholastic ability may register for more than 15 units. Normal course load for graduate students is 9 units per semester.

Definition of Semester Units

There are three types of units given: academic, lab, and practicum.

- a. 1 academic unit (A) = one 50-minute class per week for a minimum of 15 weeks, or equivalent time.
- b. 1 lab unit (L) = three 50-minute lab periods per week for a minimum of 15 weeks, or equivalent time.
- c. 1 practicum unit (P) = 45 hours of practice.

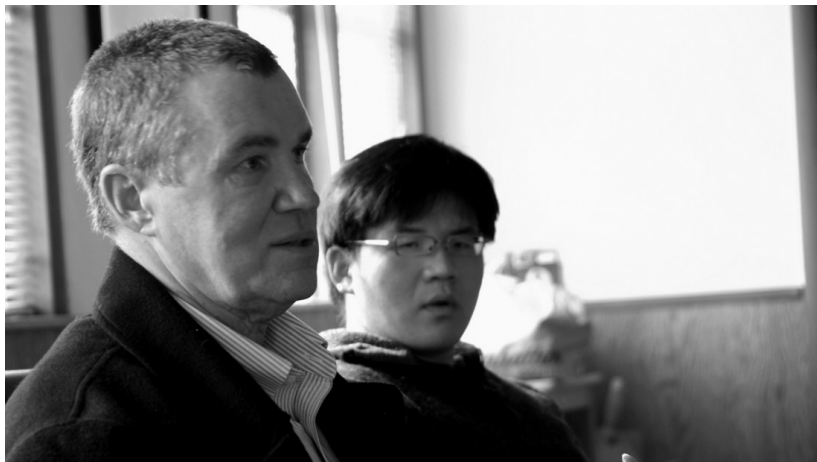
METHODS OF INSTRUCTION

Bilingual Instruction

The primary languages for instruction at DRBU are English and Mandarin Chinese. General instruction is presented in both languages through a variety of methods. For large University-wide forums, lecture halls are equipped with headsets and a sound system for simultaneous interpretation. Qualified and experienced interpreters are available in Mandarin, Cantonese, Vietnamese, Japanese, French, and Spanish. Required texts are either published in both Chinese and English, or an equivalent text in the other language is cited. The Buddhist Text Translation Society publishes many of the primary texts that are used in DRBU classes in bilingual format, with English and Chinese printed on the same page for easy reference. Most DRBU instructors are fluent in English and Mandarin. In addition, a team of qualified and experienced interpreters is ready to assist instructors when needed.

ESL Instruction

ESL courses, taught by experienced and qualified ESL instructors, are offered as regular classes for unit credit. ESL units earned appear on the student's transcript; however, ESL units are not counted toward total unit or program requirements for a degree.



Academic Courses

One (1) academic unit (A) represents 12.5 clock hours of instruction in formal lectures and/or seminars. The specific format of the course and what will be required of the students enrolling for credit are presented orally and in written syllabus form at the first class meeting. The instructor monitors the students' progress by observation of attendance, attentiveness, class participation, and completion of assignments. Letter grades on examinations are assigned, indicating comprehension of content covered in the course.

Practicum Courses

One (1) practicum unit (P) represents 45 hours of instruction. Buddhist Study and Practice (BSP) and Ceremony and Ritual (C&R) practicum courses normally involve participation in group practice where learning takes place through mutual cooperation. Instruction is given both verbally and through demonstration/example on the part of the instructor. These practicum courses include ceremony and ritual, repentance ceremonies, recitation, mantras, and Chan (meditation). Each practicum course is complemented by a study course which may be taken in conjunction. In addition—during actual practice of ceremony and ritual, repentance, recitation, and mantras—canonical and liturgical texts are read, recited, and memorized. Normally during Chan practice, instruction in the principles of Chan is given, and one final paper is required to ascertain the student's comprehension of and competencies gained from the practice. At the discretion

of the instructor, other means of examination may be used. Evaluation is based on observation of the student's performance, level of competence, quality of participation, development of skill, and attendance record.

Lab Courses

One Lab unit (L) represents a total of 37.5 hours, which may be taken as: (1) three 50-minute lab periods per week for a minimum of 15 weeks; (2) intensive practice sessions or study seminars; (3) field studies; (4) apprenticeship; or (5) independent study. A computerised language lab is available on campus for independent or class use. The University Library is equipped with audio/visual equipment and tapes for independent or class use. Tutoring in language study and in memorization may be arranged for a student through his or her academic advisor and/or the Registrar. Qualified students may be assisted by the Registrar in arranging field trips for language, culture, or religious study and practice. Conferences, panel discussions, dialogues, weekend seminars, and intensive language courses are periodically scheduled on campus. Faculty members may accept highly-motivated and talented students in mentor/apprenticeship situations for courses in monastic management, student teaching, translation/publishing, or social service. Students deemed sufficiently self-motivated, disciplined, and mature may qualify for independent study courses.

Independent Study

Courses in independent studies normally involve individual, independent study. The content of such courses is arranged between instructor and student. The student is responsible for submitting an Independent Study Syllabus at the time of registration signed by his or her advisor. The method of observation, instruction, and evaluation must be indicated on the form.

Moral discipline and character development

Students are instructed, guided, and evaluated in moral discipline and character through the study of the Vinaya and Ethics (VIN). These are primarily offered as lecture courses. Evaluation is done as for any other classroom instruction, with the addition of character development being evaluated according to criteria made known to the student.

Developing Inherent Wisdom

At the undergraduate level, the 180 series constitutes a core course primarily designed to develop 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, practice in lecturing oneself, group evaluation, and discussion. At the graduate level, 280 series seminars discuss a variety of texts. Faculty and students investigate the sutras by sharing technical explanations, linguistic findings, insights, traditional descriptions, classical definitions, and memorization in a context of constructive discussion and positive criticism. Repeatable when content is new to student.

ENROLLMENT POLICIES

Class Attendance

University policy on class attendance is as follows: Prompt and regular attendance at all classes is required. Three tardies are the equivalent of one absence. Make-up work for absences from class due to illness, emergency, or authorized field trips may be arranged with the instructor, in which case the student is entitled to make up written exercises or tests missed. All make-up work must be completed within two weeks, unless otherwise arranged with the instructor. Two absences which are not made up may result in a student's being given an incomplete (INC) for the course. Instructors may further determine attendance policies for the classes they teach, in consultation with the Registrar's Office, to be stipulated in the class syllabus and/or announced on the first day of class.

Official Leave of Absence or Withdrawal

Regular students may be able to absent themselves for one or more semesters if the principal purpose of their leave is related to the student's educational objective. Contact the Office of Admissions and Records for more information.

A student may withdraw completely from the University for serious and compelling reasons or in verified cases of accident or serious illness. All requests for withdrawal must be submitted to the Office of Admissions and Records.

Unofficial Withdrawal from Courses or the University

Students who leave courses or the University without officially withdrawing from their enrollment commitments are subject to failing grades in the courses.

Cancellation of Scheduled Courses

The University administration, in consultation with the respective department dean, reserves the right to cancel any course listed in the class schedule if enrollment is three students or less, or if an instructor is not available due to unavoidable change in faculty personnel.

Academic Policy Changes

Changes in academic policies made during the school year and announced to the students have the same force as if they were published in the University Catalog. Policies may not be waived or amended except by petition (which may be obtained at the DRBU Administration Office) and subsequent approval.

Retention of Records

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

Transcripts of credits earned will be provided by the Office of Admissions at the request of the student. The charge is \$6 for each transcript. Two weeks should be allowed for the processing and mailing of the transcripts. Official transcripts from other institutions which have been submitted for admission and evaluation of credit become the property of the University and are not reissued or copied for release.

UNIVERSITY POLICY ON DEGREE REQUIREMENTS AND THE AWARDING OF DEGREES

It is the responsibility of each student to satisfy degree requirements. Students are expected to acquaint themselves with the various policies and procedures

published in the Catalog and current Course Schedule and to plan their courses of study accordingly. Students normally must meet the graduation and course requirements of the Catalog under which they first entered Dharma Realm Buddhist University; however, they have the option of qualifying under the Catalog in effect at the time they advance to candidacy, provided they have continuously enrolled. If the student's enrollment is broken without petition or approval by a period of more than one semester (including the summer session), he or she will be required to meet the requirements of the Catalog under which he or she re-enters the University, or a subsequent Catalog. Residency is defined throughout this Catalog as living on campus at the City of Ten Thousand Buddhas at all times, or obtaining approval by petition. General petition forms may be obtained from the Administration Office.

Students may become degree candidates when they begin the academic year during which it will be possible to complete all requirements for graduation. Formal application for graduation must be made through the Registrar's Office. A student, having completed all requirements, is granted a degree upon approval by the dean of the program in which the degree is being awarded, in consultation with the Registrar's Office, and in the case of graduate students, in consultation with the student's degree committee members.

Degrees are conferred only upon those students who have completed all requirements. The date on the diploma will be the last day of the semester in which the student completed the requirements for the degree.

REFUND POLICY

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:

John Chu, Director of Admissions, DRBU
4951 Bodhi Way
Ukiah, California 95482
[Telephone: (707) 462-0939; FAX: (707) 462-0949]

A 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 it is effective if it shows that the student no longer wishes to be bound by the enrollment contract.

If the student cancels the enrollment contract, the school will refund any money owed to the student by the school within 30 days after notice of cancellation is received. If the school discontinues a course of instruction for any reason while the student is enrolled in the course, a full refund of all charges will be paid to the student within 30 days of discontinuation.

Cancellation prior to or on the first day of instruction

The University will refund 100% of the amount paid for tuition and other refundable fees, less the registration fee. Fees for instructional materials purchased will be refunded provided that the materials are returned undamaged and unused.

Cancellation after the first day of instruction

The University will pay the following refund of tuition and fees, less the registration fee and any fees for instructional materials which are not returnable at the time of cancellation.

Class time elapsed	Amount of refund
Up to 10%	90% of fees paid
Up to 25%	75% of fees paid
Up to 60%	40% of fees paid
Beyond 60%	no refund

RESOLUTION OF GRIEVANCES

The University tries to resolve grievances quickly and fairly. In Buddhism, resolving disputes is an essential part of communal life. Thus, in this University, special emphasis is placed on maintaining harmony and fellowship among students, faculty, and staff. Helping University students resolve their problems and rectifying situations that may have led to injustices or misunderstandings is an essential part of the administrative and faculty functioning. Students who wish to lodge complaints may follow the procedure below.

Where to Lodge Complaints

The ad hoc Committee on Program Standards assists to resolve complaints. The members of this committee are:

John Chu

Bhikshuni Heng Liang

Douglas Powers

Terri Nicholson

These individuals are available by appointment and/or during regular office hours, and have mail boxes on campus that are accessible to students.

How Hearings Are Conducted

A student may lodge a complaint by communicating orally or in writing to any instructor, administrator, admissions personnel, or counselor. The recipient of the complaint will pass it to the Committee on Program Standards as soon as possible. Those lodging oral complaints will be asked to submit written, signed statements of the particulars of the complaint.

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

Resolution of Complaints

The Committee on Program Standards will notify a student when the complaint lodged is deemed valid or invalid and a counselor or the Committee will work with the student to try to resolve any associated difficulties in a reasonable manner. Complaints will be documented with a reference summary of complaint and action placed in the student's file. Valid complaints that involve infractions of the law should be reported to the California Bureau for Consumer Affairs if not resolved within thirty days.

Effect of Complaints

No student's 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. The first step in resolving a grievance that arises is for the student to discuss the matter with his/her advisor or a faculty member in whom the student places confidence. Informal meetings may also be held both with the student and with the faculty or staff members involved in the grievance to help restore a working relationship based in fairness, and to resolve the particulars of the grievance. In most cases, the grievance can be resolved at that level. If these measures do not solve the problem, larger meetings of faculty and staff may be held, or the aggrieved individual may further pursue a grievance through the appropriate administrative levels in hierarchical order; that is, first approaching a dean, then the Vice-President of Academic Affairs or a managing officer, and finally, if a satisfactory resolution has not been reached, a letter may be sent to the Trustees or the President of the University to pass judgment about the details of the case.

NOTICE CONCERNING TRANSFERABILITY OF CREDITS AND CREDENTIALS EARNED AT OUR INSTITUTION

The transferability of credits you earn at Dharma Realm Buddhist University [DRBU] is at the complete discretion of an institution to which you may seek to transfer. Acceptance of the credits or degree you earn at DRBU is also at the complete discretion of the institution to which you may seek to transfer. If the credits or degree you earn at DRBU 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 DRBU will meet your educational goals. This may include contacting an institution to which you may seek to transfer after attending DRBU to determine if your credits or degree will transfer.

ANY QUESTIONS OR PROBLEMS CONCERNING THIS SCHOOL WHICH HAVE NOT BEEN SATISFACTORILY ANSWERED OR RESOLVED BY THE SCHOOL, SHOULD BE DIRECTED TO THE DEPARTMENT OF CONSUMER AFFAIRS, BUREAU FOR PRIVATE POSTSECONDARY EDUCATION, P.O. BOX 980818, WEST SACRAMENTO, CA 95798-0818.

DEGREES, PROGRAMS & COURSES

UNIVERSITY REQUIREMENTS FOR THE BACHELOR'S DEGREE

- Living on campus full time and participating in selected campus-wide events, or approval by petition to do otherwise
- Completion of 120 overall semester units of approved course work with a passing grade (normally a four-year course of study)
- Completion of 30 units General Education Courses required for the Bachelor's Degree
- Maintaining a minimum 2.0 grade-point average
- Completion of the required courses for an approved major program
- Acquiring, developing, and maintaining high standards of moral character and behavior within the guiding and evaluating framework of the required courses on Buddhist Ethics and/or Vinaya Studies

GENERAL EDUCATION COURSES REQUIRED FOR THE BACHELOR'S DEGREE

Basic Communication (COMM 120, 124, 161, 162, 163, 199; TRANS 110, 111, 115, 130, 140, 150, 160, 161, 162, 163, 180, 199)	3 units
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Basic Quantification (GS 155)	3 units
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Applied & Fine Arts (AA 120, 125, 130, 160; CHI 152; FA 103, 135, 136, 199)	3 units
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General Sciences (APPLS 170, 172; GS 160, 199; NS 102, 103, 105, 110, 111, 112, 113, 120, 130, 135)	3 units
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Social & Behavioral Sciences (HS 100, 110, 111, 113, 114, 115, 120, 140, 150, 160, 170, 171, 199; CHI 120, 155, 162, 164, 174, 199)	3 units
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Government & Institutions (HS 125, 130, 138, 199)	3 units
Developing Inherent Wisdom (180 series)	3 units
Additional General Education Courses (Approved courses taken from any combination of the above)	9 units

TOTAL GENERAL EDUCATION: 30 UNITS

BACHELOR'S PROGRAM IN BUDDHIST CLASSICS

PROGRAM DESCRIPTION

The Bachelor's Degree Program in Buddhist Classics offers students a unique opportunity to learn about Buddhism by combining their academic studies with the real practice of the various methods of contemplation and inquiry taught by the Buddha. Course offerings include rigorous academic training in the philosophical and theoretical principles contained in the Sutras, Shas-tras, and Vinaya texts of the Tripitaka, or Buddhist Canon. At the same time, students will be able to experience the living traditions of Buddhist religious practice. Program goals reflect an emphasis on the five major approaches of Mahayana Buddhism: (1) Canonical Study, (2) Meditation (Chan/Zen), (3) Pure Land (devotional practices), (4) Esoterics (mantras, mudras, sacred written and spoken language, iconography, art, symbolism), and (5) Ethics (monastic and laity ethics, morality, and rules of deportment).

PROGRAM GOALS

The Program is designed

- to integrate theory and practice as essential and complementary components of higher learning;
- to provide an overview of the ethical teachings of Eastern and Western educational, spiritual, and philosophical leaders;

- to provide opportunities for students to participate in symposia, seminars and dialogues in world religions and philosophies; and
- to provide opportunities for students to develop skills in critical thinking, evaluating situations, making sound judgments, and expressing themselves orally and in writing.

OUTCOMES

- Students will develop a foundation in the Buddhist Canon, its scope, literature, philosophical traditions, technical terms, and classical methodologies, and in the practice of delivering formal lectures and informal instructional talks on Buddhism.
- Students will develop a foundation in the study of the traditions, lineages, and theories of meditation, and in the practice of meditation, meditation postures, and forms of related mental and physical conditioning. Students will participate in meditation retreats, learn to conduct meditation retreats, and deliver instructional talks on meditation.
- Students will develop a foundation in the lineage, literature, traditions, theory, and practice of the Pure Land Teachings, and be able to practice the various Pure Land methods of purifying the mind.
- Students will develop a foundation in the traditions, theory, and practice of the Esoteric Teachings and its development and place in Mahayana Buddhism; the origins, sounds, meanings, and functions of various esoteric alphabets, syllabaries, and mantras; and Buddhist art, iconography, and symbolism.
- Students will develop a foundation in the traditions and literature of the Vinaya; its practical applications; and its relationship to other ethical systems.
- Students will develop a foundation in critical thinking, in evaluating situations, in making sound judgments, and in expressing themselves orally and in writing.

BACHELOR'S PROGRAM IN BUDDHIST CLASSICS

REQUIREMENTS IN THE MAJOR

SURVEY COURSES—6 units

Six (6) units, selected from the following courses:

Survey of Buddhist Philosophy (BSP 01)

History of Buddhism (BSP 100)

Comparative Religions (HS 113)

ETHICS COURSES—9 units

Nine (9) Units selected from the following:

Introduction to Buddhist Ethics (BSP 03)

Any upper-division Vinaya course(s) (3 - 9 units) (VIN 108 - 180)

Approved course(s) in the field of Ethics

PRACTICUM—24 units

Eighteen (18) units selected from the following five areas:

1. Ceremony & Ritual (C&R 100 - 180)

- Daily Ceremonies
- Buddhist Liturgy
- Dharma Instruments I
- Selected Buddhist Liturgy
- Avatamsaka Syllabary
- Special Ceremonies
- Independent Study

2. Mantra Practice (BSP 128)

3. Chan Meditation (BSP 138)

4. Repentance Practice (BSP 148)

5. Pure Land Practice (BSP 158)

6. Sutra Recitation Practice (BSP 168)

Six (6) units memorization practice: Memorization (BSP 194)

CANONICAL STUDIES—33 units

Fifteen 15 units selected from the following major sutras:

Shurangama Sutra (SUT 120)

Dharma Flower Sutra (SUT 150)

Flower Adornment Sutra (SUT 170)

Pali Nikayas (SUT 160)

Note: Each of the above courses may be taken as (a) a survey course; (b) as part of the Evening Lecture Series; or (c) as a review section or seminar focusing on certain aspects or topics derived from the Sutra.

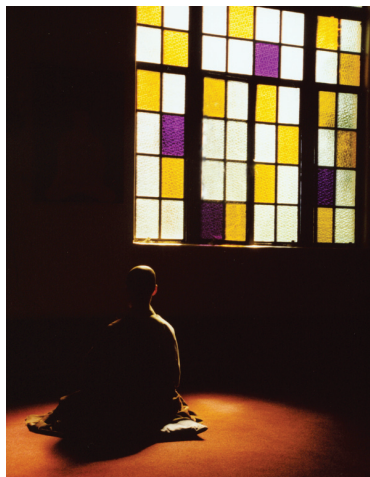
9 units selected from the following courses in Exegeses, Shastras, or Buddhist psychology:

- Undergraduate Seminar in Shastra Study (SHAS 100)
- The Hundred Dharmas Shastra (SHAS 111)
- Consciousness-Only (SHAS 120)
- The Shastra of Awakening Faith in the Great Vehicle (SHAS 125)
- Selected Shastras (SHAS 160)
- Flower Adornment Prologue (SHAS 170)
- Buddhist Writings, Poems, and Tales (BSP 101)
- Lives of Great Masters (VIN 135)
- Buddhism & Society (HS 111)
- Buddhism & Western Philosophy (HS 140)

9 additional, elective units selected from approved courses in Sutra, Shastra, or Vinaya

APPROVED ELECTIVES (in related areas of study)—**18 units**

TOTAL BUDDHIST CLASSICS : 90 UNITS



BACHELOR'S PROGRAM IN TRANSLATION & LANGUAGE STUDIES

PROGRAM DESCRIPTION

The degree program in Translation & Language Studies developed as an outcome of the integral activity of Dharma Realm Buddhist University (DRBU) and Buddhist Text Translation Society (BTTS) and of the University's former Degree Program in the Translation of Buddhist Canonical Texts. As such, it has three possible emphases: (1) the translation of canonical Buddhist literature, an on-going endeavor of DRBU; (2) translation of contemporary works; and (3) translation of classical texts in general.

Students who wish to major in this program are offered an opportunity to develop language as well as communication skills, while immersing themselves in the literature, culture, and religious practices of a specific area. Courses are offered in linguistics, modern languages, as well as interpretation and the ability to read foreign language passages aloud with fluency and thorough comprehension.

PROGRAM GOALS

Program Goals emphasize the following:

- canonical or classical language skills
- modern language skills
- cultural history

OUTCOMES

- Students will be able to identify linguistic structures of a canonical and/or a modern language.
- Students will develop a foundation in reading clearly prose and poetry passages in a source and a target language.
- Students will develop a foundation in expressing the context of passages in a source and a target language with clarity.

- Students will develop a foundation in modern literary criticism for the analysis and interpretation of literary works in a source and a target language.
- Students will acquaint themselves with the major cultural traditions and lifestyles related to a source and a target language.

LANGUAGE PREREQUISITE:

In order to be admitted to the Translation major, students must possess the requisite linguistic skills, as determined by the faculty advisor. In general, working knowledge of at least one classical or canonical language, and one or more modern languages is required. Newly entering DRBU students considering the Translation major are advised to begin taking courses for developing language skills early in their studies.

**BACHELOR'S PROGRAM IN TRANSLATION & LANGUAGE
STUDIES
REQUIREMENTS IN THE MAJOR**

SURVEY COURSES—6 units

Six 6 units selected from the following courses:

Survey of Buddhist Philosophy (BSP 01)
History of Buddhism (BSP 100)
Chinese Civilization (CHI 120)
Chinese Culture & Philosophy (CHI 155)
Chinese Ethical Thought (CHI 156)
Comparative Religions (HS 113)
Introduction to Linguistics (HS 170)
Linguistics in America (HS 171)

ETHICS COURSES—9 units

Nine, 9 units selected from the following:

Buddhist Ethics (BSP 03)

Any upper-division Vinaya course(s) (3 - 9 units)
(VIN 108 - 180)

Approved courses in the area of ethics

PRACTICUM—12 units

Nine (9) units selected from the following areas:

1. Ceremony & Ritual (C&R 100 - 180)

- Daily Ceremonies
- Buddhist Liturgy
- Dharma Instruments I
- Selected Buddhist Liturgy
- Avatamsaka Syllabary
- Special Ceremonies
- Independent Study

2. Mantra Practice (BSP 128)

3. Chan Meditation (BSP 138)

4. Repentance Practice (BSP 148)

5. Pure Land Practice (BSP 158)

6. Sutra Recitation Practice (BSP 168)

Three (3) units of memorization practice:

Memorization (BSP 194; CHI 194)

LANGUAGE STUDY—15 units

Fifteen (15) units selected from the following taken as foreign language prerequisites:

Introduction to Mandarin (CHI 106)

Intermediate Mandarin I (CHI 107)

Intermediate Mandarin II (CHI 108)

Chinese Medical Terms (CHI 110; CHI 111)

Introduction to Chinese Music (CHI 152)

Introduction to Japanese (JAP 101)
Intermediate Japanese (JAP 120)
Introduction to Sanskrit (SKT 101)
Intermediate Sanskrit (SKT 120; SKT 125; SKT 130)
Introduction to Vietnamese (VIET 101)
Intermediate Vietnamese (VIET 120)
Language Arts: Reader's Theater (ENG 165)
Special Topics in English (ENG 180)

TRANSLATION METHODOLOGY & ADVANCED LANGUAGE STUDIES—27 units

12 units selected from the following language courses:

History of Early Chinese Literature (CHI 107)
History of Chinese Literature (CHI 108)
Readings in Contemporary Chinese (CHI 128)
Advanced Chinese (CHI 141)
Classical Chinese (CHI 142)
Historical Event Reporting (CHI 144)
Article Writing (CHI 146)
Selected Chinese Texts (CHI 160)
Japanese Texts (JAP 140)
Creative Writing (ENG 111)
Expository Writing (ENG 112)
College Preparatory Writing (ENG 113)
History of English Literature I (ENG 131)
History of English Literature II (ENG 132)
Special Topics in English Literature (ENG 139)
Historical Events Reporting (ENG 144)
Article Writing (ENG 146)
Selections from the Classics (ENG 160)
Advanced Sanskrit (SKT 135; SKT 140)
Sanskrit Texts (SKT 150)
Vietnamese Texts (VIET 140)

Bachelor's Program in Translation and Language Studies

15 units in translation methodology, selected from the following:

Translation Methodology (TRANS 110)
Oral Interpretation (TRANS 111)
Translation Topics in Ethics (TRANS 115)
Translation of Buddhist Texts (TRANS 130)
Translation of Literary Texts (TRANS 140)
Canonical Text Translation (TRANS 150)
Translation: Special Emphasis (TRANS 160)
Transcription (TRANS 161)
Editing for Translation (TRANS 162)
Review of Translation (TRANS 163)
Topics in Translation (TRANS 180)

CANONICAL STUDIES (Any upper-division SUT courses)—9 units

APPROVED ELECTIVES (in related areas of study)—12 units

TOTAL TRANSLATION & LANGUAGE STUDIES : 90 UNITS



BACHELOR'S PROGRAM IN CHINESE STUDIES

PROGRAM DESCRIPTION

The Bachelor's Degree in Chinese Studies is designed for the student who wishes to combine a foundation in written and spoken Chinese with a study of Chinese history, philosophy, and culture. Daily bilingual course offerings include instruction in written and spoken Chinese at all levels, and detailed study of important works in Chinese philosophy—including the works of Confucius and Mencius—as well as selected works from Chinese classical literature.

In addition to regular academic course offerings, students are given the opportunity to participate in the activities of a multilingual Buddhist community, where most ceremonies, lectures, and other functions are conducted in both Chinese and English. Opportunities for Asian travel and study abroad are an integral part of the program.

PROGRAM GOALS

The Program is designed to provide students a foundation in

- cultural history;
- language skills;
- literary traditions; and
- historical background.

OUTCOMES

Students will develop

- a foundation in modern and classical Chinese language & literature;
- an overview of Chinese history;
- basic concepts in Chinese philosophical and religious traditions; and
- an awareness of current issues in modern Asian cultures.

PREREQUISITES

At least two semesters of Chinese language and survey courses in traditional and modern Asian cultures are required for entering the Major in Chinese Studies.

BACHELOR'S PROGRAM IN CHINESE STUDIES

REQUIREMENTS IN THE MAJOR

SURVEY COURSES—6 units

Six (6) units, selected from the following courses:

Chinese Civilization (CHI 120)
Chinese Ethical Thought (CHI 156)
Chinese Culture & Philosophy (CHI 155)

ETHICS COURSES—9 units

Nine (9) units selected from the following:

Buddhist Ethics (BSP 03)
Any upper-division Vinaya course(s) (3-9 units) (VIN 108 - 180)
Approved courses in the area of Ethics

PRACTICUM—12 units

Nine (9) units selected from the following:

1. Ceremony & Ritual (C&R 100 - 180)
 - Daily Ceremonies
 - Buddhist Liturgy
 - Dharma Instruments I
 - Selected Buddhist Liturgy
 - Avatamsaka Syllabary
 - Special Ceremonies
 - Independent Study
2. Mantra Practice (BSP 128)
3. Chan Meditation (BSP 138)
4. Repentance Practice (BSP 148)
5. Pure Land Practice (BSP 158)
6. Sutra Recitation Practice (BSP 168)

Three (3) units of memorization practice:

Memorization (BSP 194; CHI 194)

CHINESE STUDIES—51 units

CHINESE LITERATURE—6 units

Six (6) units selected from the following:

Readings in Contemporary Chinese (CHI 128)

History of Early Chinese Literature (CHI 150)

History of Chinese Literature (Tang Dynasty to Contemporary—
CHI 151)

Selected Chinese Texts (CHI 160)

Independent Study in Classical Chinese Lit. (CHI 199)

CHINESE HUMANITIES & FINE ARTS—15 units

Fifteen (15) units selected from the following:

Introduction to Chinese Music (CHI 152)

Confucian Analects (CHI 162)

The Works of Mencius (CHI 163)

The Treatise on the Great Learning (CHI 164)

Lao Tzu's Tao Te Ching ("The Way & Virtue"—CHI 165)

The I Ching ("Book of Changes"—CHI 167)

The Five Elements Theory (CHI 174)

Chinese Calligraphy (FA 103)

Chinese Brush Painting/Ink and Wash (FA 135)

Chinese Brush Painting/Color (FA 136)

CHINESE LANGUAGE—30 units (non-native speakers only)*

Thirty (30) units selected from the following:

Introduction to Mandarin (CHI 106)

Intermediate Mandarin I (CHI 107)

Intermediate Mandarin II (CHI 108)

Chinese Medical Terms (CHI 110; CHI 111)

Advanced Chinese (CHI 140)

Classical Chinese (CHI 142)

Historical Event Reporting (CHI 144)

Article Writing (CHI 146)

Selected Chinese Texts (CHI 160)

Public Speaking of Dharma (COMM 120)

Sutra Lecturing (COMM 124)

Editor Training (COMM 162)

Approved Sutra, Shastra, Vinaya, Translation, or Communication courses with Chinese as the source language.

*Native Chinese speakers elect 30 additional units from Chinese Humanities, Chinese Literature, or foreign language studies—Japanese, Sanskrit, Vietnamese, or approved English courses.

APPROVED ELECTIVES (in related areas of study)—12 units

TOTAL CHINESE STUDIES : 90 UNITS



MASTER’S DEGREE PROGRAM IN BUDDHIST CLASSICS

The Master’s Degree Program in Buddhist Classics offers students an opportunity to pursue advanced studies in the core texts and practices of the Buddhist tradition. It also provides students with a background in the methodological tools available in the field of Buddhology, including bibliographic research materials and analytical tools. At the Master’s level, students will compare the Buddhist tradition with other religious and philosophical viewpoints and will be encouraged to integrate insights from other major fields of knowledge in both the sciences and the humanities.

PROGRAM GOALS

This program is designed

- to provide academic training as preparation for entrance into higher-level scholastic endeavors;
- to provide an opportunity for higher-level study in the Buddhist tradition in an interdisciplinary context for people in related academic disciplines;
- to train professionals in the field of Buddhist studies and provide a higher level, academic component for those individuals called to the ministry within the Buddhist monastic community;
- to give advanced academic training to lay Buddhists;
- to create an opportunity for individuals to advance their own spiritual Path; and
- to provide a thorough grounding in the tenets and moral philosophy of Buddhism that can offer a deeper and more creative dimension to any professional field or career.

OUTCOMES

Students who complete the Master’s Degree Program in Buddhist Classics will

- be able to critically analyze a Buddhist text using appropriate methodological tools as demonstrated in oral seminar presentations and written papers evaluated by at least two faculty members;

- be able to understand and explain specific Sutras and Shastras in their historical context within the Buddhist canon and philosophical and religious issues involved; be able to compare and contrast various religious philosophical traditions, their geographic and historical characteristics;
- be able to demonstrate familiarity with the major secondary literature and recent scholarship in Buddhist studies and philosophy, along with graduate-level critical reading and research skills;
- foster rigorous and clear thinking in the areas studied through discussion, questioning, and analytical writing; and
- be qualified for entrance into Doctoral-level scholastic endeavors in Buddhist studies and related academic disciplines.

ADMISSION TO THE MASTER'S DEGREE PROGRAM IN BUDDHIST CLASSICS

- Bachelor's Degree in Buddhism or related area, such as Religious Studies, Asian Studies, and Asian Philosophy
- The student may be required to complete the Bachelor's requirements in the survey courses, or demonstrate competency in the basic area by oral and/or written examination, to be evaluated by a faculty committee of at least three members
- Living on campus full time and participating in selected campus-wide events, or approval by petition to do otherwise
- Completion of 48 overall semester units of approved course work—normally a two-year course of study
- Completing the course and degree requirements for the Master's Degree in Buddhist Study & Practice
- Maintaining a minimum grade-point average of 2.5
- Acquiring, developing, and maintaining high standards of moral character and behavior within the guiding and evaluating framework of the required courses on Buddhist Ethics and/or Vinaya Studies

MASTER'S PROGRAM IN BUDDHIST CLASSICS
REQUIREMENTS IN THE MAJOR

**COMPARATIVE PHILOSOPHY & RELIGION
OR ANALYTICAL THOUGHT (SHASTRAS)—6 units**

Six (6) units selected from the following:

- Graduate Seminar in Comparative Religions (BSP 270)
- Graduate Seminar in Shastra Study (SHAS 200)
- Graduate Seminar in Consciousness Only (SHAS 220)
- Seminar in Selected Shastras (SHAS 260)
- Flower Adornment Prologue (SHAS 270)

**SEMINAR IN METHODOLOGY & THEORY IN
THE STUDY OF RELIGION & PHILOSOPHY—6 units**
(Methodology Seminar, BSP 220)

**MAJOR SUTRAS (CANONICAL TEXTS),
OR VINAYA SECTIONS OF SUTRAS—9 units**

Nine (9) units, one graduate seminar courses selected from the following:

- Shurangama Sutra (SUT 220)
- Dharma Flower Sutra (SUT 250)
- Flower Adornment Sutra (SUT 270)
- The Nikayas (SUT 260)
- Vinaya (VIN 260)

BUDDHIST ETHICS OR VINAYA—3 units

Three (3) units selected from the following:

- Graduate Seminar in Ethics (BSP 250)
- Bodhisattva Precepts (VIN 222)
- Bhikshu Precepts (VIN 240)
- Bhikshuni Precepts (VIN 241)
- Karmavachana Proceedings (VIN 250)
- Approved graduate courses in the field of Ethics or Vinaya

Master's Degree Program In Buddhist Classics, continued

BUDDHIST HISTORY— 3 units

Three (3) units selected from the following:

History of Buddhism Graduate Seminar (BSP 260)

Buddhism East & West (BSP 265)

PRACTICUM— 6 units

Graduate or upper-division units

selected from at least 2 of the following:

Buddhist Pilgrimage (BSP 116)

Chan Meditation (BSP 138)

Repentance Practice (BSP 148)

Pure Land Practice (BSP 158)

Sutra Recitation Practice (BSP 168)

Memorization (BSP 194)

Advanced Pilgrimage/Ritual (BSP 216)

ELECTIVES—9 units

Nine (9) graduate-level units elected from the following courses:

Canonical & Modern Languages

Directed Reading

Seminar in Oral Tradition (BSP 210)

Advanced Pilgrimage/Ritual (BSP 216)

Advanced Repentance Study (BSP 240)

Seminar in Developing Inherent Wisdom (BSP 280)

Advanced Vinaya Intensive for Ordination (VIN 270)

Advanced Monastic Management (BSP 297)

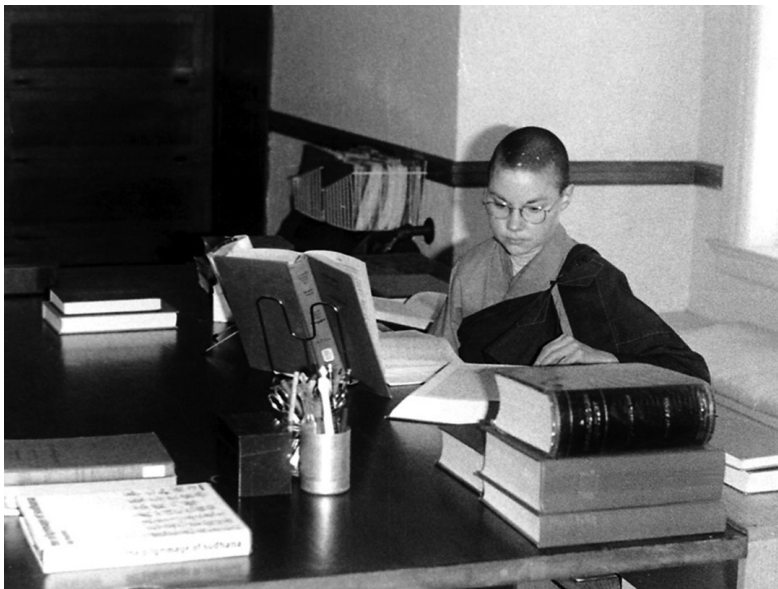
Advanced Community Service (BSP 298)

Approved Graduate field or practicum courses in related areas.

MASTER'S THESIS—6 units*

TOTAL: 48 UNITS

*At least three of these must be taken as independent study with one's advisor.
One may take up to three units of thesis writing courses or seminars.



MASTER OF ARTS DEGREE PROGRAM IN TRANSLATION & LANGUAGE STUDIES

PROGRAM DESCRIPTION

The Master of Arts Degree Program in Translation & Language Studies provides students with language skills, academic knowledge and personal practice that will enable them to contribute to the effort of translating the Buddhist teachings. Translation is open to students with requisite language skills. The courses are designed to teach students how to retain integrity of meaning and tone, while bringing the explanation of principles from one language's grammatical structure, idiomatic expressions, and linguistic connotations into another. The Program offers concentration in translation of the Tripitaka, the Buddhist Canon; translation of classics pertaining to ethics and moral virtues; and translation of curriculum materials for elementary, secondary, and postsecondary education.

PROGRAM GOALS

Students in the major will develop proficiency in any combination of at least three of the following linguistic skills at an advanced level:

- Classical language
- Modern language
- Literary
- Interpretative

OUTCOMES

Students in the major will demonstrate proficiency in

- identifying and recognizing linguistic structures;
- articulately expressing passages in a target language;
- answering questions about content and meaning of passages in a target language; and
- accurately and fluently reading, listening, and writing in both target and source languages.

ASSESSMENT

- Successful completion of course requirements
- A grade of at least “B” on the Master’s Project, jointly evaluated by faculty in the target language

ADMISSION TO THE MASTER OF ARTS DEGREE PROGRAM IN TRANSLATION & LANGUAGE STUDIES

- Bachelor’s Degree in a related area, such as Buddhist Study & Practice, Asian Studies, Asian Philosophy, or language studies

MASTER OF ARTS IN TRANSLATION & LANGUAGE STUDIES

REQUIREMENTS IN THE MAJOR

BUDDHIST ETHICS OR VINAYA—3 units

Three (3) units selected from the following:

- Graduate Seminar in Ethics (BSP 250)
- Bhikshu Precepts (VIN 240)
- Bhikshuni Precepts (VIN 241)
- Karmavachana Proceedings (VIN 250)

PRACTICUM—3 units

Three (3) graduate or upper-division units selected from at least 2 of the following:

- Buddhist Pilgrimage (BSP 116)
- Chan Meditation (BSP 138)
- Repentance Practice (BSP 148)
- Pure Land Practice (BSP 158)
- Sutra Recitation Practice BSP 168)
- Memorization (BSP 194)
- Advanced Pilgrimage/Ritual (BSP 216)

UPPER-DIVISION COURSES IN CANONICAL & MODERN LANGUAGES **—6 units**

Six (6) units taken as a foreign language:

- Japanese Texts (JAP 140)
- Sanskrit Texts (SKT 150)
- Vietnamese Texts (VIET 140)
- Readings in Contemporary Chinese (CHI 128)
- Advanced Chinese (CHI 140)
- Classical Chinese (CHI 142)
- Introduction to Chinese Music (CHI 152)
- Selected Chinese Texts (CHI 160)
- Selections from Classics (ENG 160)
- Selected Topics in English (ENG 180)

TRANSLATION METHODOLOGY—27 units

Twenty-seven (27) units selected from the following four categories:

1. Translation/Review Methods
(Required working knowledge of a source and a target language)
 Applied Translation Seminar: Buddhist Texts (TRANS 215)
 Graduate Seminar in Applied Translation:
 Selected Topics (TRANS 217)
 Developing Bilingual Materials (TRANS 220)
 Graduate Translation of Buddhist Texts (TRANS 230)
 Graduate Translation of Buddhist Canonical
 Texts (TRANS 250)
 Graduate Translation: Special Emphasis (TRANS 260)
 Advanced Review (TRANS 263)
 Special Projects in Translation (TRANS 297)
2. Oral Interpretation
(Requires comprehension of a source language &
fluency in a target language.)
 Oral Interpretation (TRANS 111)
3. Editing of Translated Texts
(Requires working knowledge of a source language
& literary skill in a target language)
 Advanced Editing (TRANS 262)
4. Transcribing/Editing
(Requires comprehension, linguistic, and literary skills in trans-
cribing from oral to written language)
 Advanced Transcription (TRANS 261)
 Advanced Review (TRANS 263)

MASTER'S THESIS—6 units

TOTAL : 45 UNITS



MASTER'S DEGREE PROGRAM IN BUDDHIST EDUCATION

The two-year program leading to the Master's Program in Buddhist Education offers prospective teachers a twofold opportunity: they will learn how to nurture their own humanity and integrity, while at the same time learning to be effective classroom teachers who have the capacity to be both gentle and firm as the need arises. Cutting-edge and alternative, as well as traditional, effective classroom methods will be introduced and explored. Instilling Goodess Elementary School, Developing Virtue Secondary School, and the Sangha & Laity Training Programs, which are all housed on campus, will be open to students for classroom observation and teacher-training.

PROGRAM GOALS

This program is designed to provide an opportunity to gain

- classroom experience;
- knowledge of child-development and learning theory;
- curriculum planning skills; and
- counselling skills.

OUTCOMES

Students who complete the Master's Degree Program in Buddhist Education will

- be capable of developing values-based curriculum;
- have experience in applying humane classroom disciplinary techniques;
- demonstrate the ability to implement child development and learning theory; and
- be qualified to design their own teaching aids.

MASTER'S IN BUDDHIST EDUCATION

REQUIREMENTS IN THE MAJOR

BUDDHIST ETHICS OR VINAYA—3 units

Three (3) units selected from the following:

- Graduate Seminar in Ethics (BSP 250)
- Bodhisattva Precepts (VIN 222)
- Bhikshu Precepts (VIN 240)
- Bhikshuni Precepts (VIN 241)
- Karmavachana Proceedings (VIN 250)

BUDDHIST PRACTICUM—3 units

Graduate or upper-division units selected from at least 2 of the following:

- Buddhist Pilgrimage (BSP 116)
- Chan Meditation (BSP 138)
- Repentance Practice (BSP 148)
- Pure Land Practice (BSP 158)
- Sutra Recitation Practice BSP 168)
- Memorization (BSP 194)
- Advanced Pilgrimage/Ritual (BSP 216)

MAJOR SUTRAS, OR VINAYA SECTIONS OF SUTRAS—6 units

One upper-division course & graduate seminars selected from the following:

- Shurangama Sutra (SUT 220)
- Dharma Flower Sutra (SUT 250)
- Flower Adornment Sutra (SUT 270)
- The Nikayas SUT 260)
- Vinaya (VIN 260)

EDUCATION THEORY AND METHODOLOGY—15 units

Fifteen (15) units selected from the following upper-division or graduate courses—maximum 6 upper-division units:

- Reading Methodology in Buddhist Elementary Schools (BUDED 177)

Master's Degree Program in Buddhist Education

Principles of Buddhist Education (BUDED 190)
Curriculum & Methods for Buddhist Schools (BUDED 191)
Curriculum Planning in Subject Area (BUDED 192)

Fifteen (15) units selected from the following Upper-division or graduate course—maximum 6 upper-division units (*continued*):

Development of Research & Teaching Aids (BUDED 195)
Independent Study Section (BUDED 199)
Advanced Projects in Buddhist Education (BUDED 240)
Child Development and Learning Theory (BUDED 278)
Seminar in Ethics of Education (BUDED 290)
Advanced Curriculum Planning (BUDED 295)

PRACTICE TEACHING—12 units

Twelve 12 units selected from the following courses—
maximum 6 upper-division units:

Dorm Counseling (BUDED 193)
Observation in Buddhist Elementary & Secondary Classrooms
(BUDED 194)
Student Teaching (BUDED 196)
Student Teaching in Special Situations (BUDED 197)
Teaching Experience (BUDED 296)
Teaching Experience in Special Situations (BUDED 297)

MASTER'S THESIS—6 units

TOTAL: 45 UNITS

LIST OF COURSE OFFERINGS

(00-99 = Lower Division; 100-199 = Upper Division; 200-299 = Graduate Level)

BUDDHIST STUDY AND PRACTICE

BSP 01 (A/L) Introduction to Buddhist Philosophy

A general introduction to Buddhist philosophy. The main foci will be explanation of ideas fundamental to the Buddhist world view; brief overview of Buddhist schools and Buddhist history; and introduction to the theory and practice of Buddhist meditation.

BSP 02 (A/L) The Buddhist Experience

Two-day introduction to the living tradition of Buddhism through an intensive combination of study and experiential practice, complemented by analysis and discussion. Students spend approximately 24 hours in a monastic setting attending ceremonies and meditation periods. At selected intervals the students attend seminar format classes to discuss the history and theory of the practices in which they are participating. Finally, the students are given an opportunity to analyze their own experience and assess what they have learned. (5 hours lecture; 7.5 hours practicum: .5 unit credit)

BSP 03 (A) Introduction to Buddhist Ethics

Students will investigate the foundations of Buddhist ethics in the karmic net of cause and effect, and learn about the relationships among ethical guidelines, experiences in daily living, and spiritual practice. The various categories of ethical guidelines found in Buddhist teachings will be explored.

BSP 100 (A) History of Buddhism

Comprehensive overview of the history and development of Buddhism from its origins to the present

BSP 101 (A) Buddhist Writings, Poems & Tales

Study of such contemporary writings as Water Mirror, Song of Enlightenment, Exhortation to Bring Forth the Resolve for Bodhi, and selected Buddhist stories, public records and so forth. See current bulletin for content.

BSP 114 (L) Daily Journals of Public Events

Students learn to write interesting, factual journals, telling of ongoing events in the Bodhimanda or during travel. Repeatable with permission of instructor.

BSP 116 (L) 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.

BSP 120 (A) Mantra Study

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

BSP 128 (P) Mantra Practice

Group practice or independent practice in which the student keeps a daily record of reciting or memorizing the mantra and completes a paper or other project. Topics will be defined in consultation with the instructor. Repeatable when material is new to student.

BSP 130 (A) 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.

BSP 138 (P) Chan Practice

Course includes practice of sitting in full lotus posture in either of the following formats: (1) supervised, individual practice requiring faculty approval, observation, and evaluation or (2) participation in an intensive meditation session during which the student complies with the rules of the Chan hall and follows the group scheduled periods of meditation, walking, and instruction. Attendance record and one paper required.

BSP 148 (P) Repentance Practice

Course may include the following: (a) approved and supervised individual or group practice using traditional repentance texts and ceremonies of Mahayana Buddhism: Attendance record and one paper required. (b) Group participation which requires observing the schedule and rules of the ceremonial hall. A letter grade is given. Repeatable when content is new to student.

BSP 150 (A) Pure Land Study

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

BSP 158 (P) Pure Land Practice

Recitation of Amitabha Buddha's name and/or selected related texts and chants.

BSP 160 (A) Sutra Recitation Study

The study of the method and principles of sutra recitation while gaining skill in the pronunciation of the words of a particular canonical text. Repeatable when content is new to student.

BSP 168 (P) Sutra Recitation Practice

Course may include the following: (a) approved and supervised individual or group recitation of a traditional Buddhist text. Attendance record and one paper required. (b) Group participation which requires observing the schedule and rules of the ceremonial hall. A letter grade is given. Repeatable when content is new to student.

BSP 170 (A) Undergraduate Seminar Topics

Topics may include discussion of traditional aspects of Buddhism and its practice, or may focus on specific issues relevant to the Buddhist community, society, and the world. See current Bulletin for course content.

BSP 180 (L) 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.

BSP 194 (L) Memorization

Independent study course in which student selects a Sutra, Shastra, Vinaya text, mantra, syllabary, or other approved Buddhist text or passages thereof to memorize. Instructor monitors memorization progress periodically throughout semester. A letter grade is given.

BSP 198 (L) Community Service

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

BSP 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

BSP 210 (P) Seminar in Oral Tradition

Concentrated study of lecturing techniques through listening, critiquing and practicing. Incorporation of traditional oral transmission content. Observation and direct experience.

BSP 216 (P) Advanced Pilgrimage/Ritual

Designed for highly qualified graduate students who undertake traditional pilgrimage to Buddhist holy sites and participate in temple or other rituals under faculty supervision. Evaluation is based on student performance and other criteria established by the instructor.

BSP 220 (A) Methodology Seminar

Seminar for graduate students in BSP. Covers the following areas: comprehensive study of the Buddhist Canon—primary and secondary literature; familiarization with the bibliographic resources of the field and development of ability to use those resources in graduate and post-graduate level research; Buddhological history and theory and its application; introduction to modern critical tools of analysis, including psychology, anthropology, philosophy, and text analysis.

BSP 240 (A) Repentance Study

In-depth study of the process of bringing forth the resolve for Bodhi and method of sustaining and developing that resolve through repentance and reform.

BSP 250 (A) Graduate Seminar in Ethics

Discussion of the basic principles of Buddhism, and their relevance to contemporary concerns.

BSP 260 (A) Graduate Seminar in the History of Buddhism

Graduate-level study pro-seminar designed to provide a comprehensive overview of the history and development of Buddhism from its origins to the present.

BSP 270 (A) Graduate Seminar in Comparative Religions

Selected study of the spiritual hero concept in Chinese, Indian, and/or Western philosophy; how it influenced and formed the major religions of mankind. Connection to Buddhism and the cult of spiritual heroes will be discussed. Emphasis will be on ancient Middle Eastern contributions to human self-understanding. Prerequisite: HS 113 or equivalent by permission of the instructor.

BSP 275 (A) Comparative Study of Meditation Practices

Comparative study of the theory, terminology, literature and/or history associated with meditation training from different religious or philosophical perspectives.

BSP 280 (L) Seminar in Developing Inherent Wisdom

Designed for advanced students who are lecturing on a regular basis, either by presenting a lecture series themselves, or by taking part in lectures, panel discussions, conferences, and the like. Critical thinking, ability to make sound judgments, and evaluation of one's own work and the work of others is stressed. This may take the form of writing or equivalent in some cases.

BSP 297 (P) Monastic Management

Active involvement in monastic administration and innovative management using contemporary adaptations of techniques of organization as found in the Vinaya and other traditional sources.

BSP 298 (L) Advanced Community Service

Planning, activating, developing, and sustaining special projects approved by instructor involving social service principles and practices, within the campus community or in the local area.

BSP 299 (L) Master's Project

Project plan, progress and completion subject to approval of Degree Evaluation Committee.

SHASTRA STUDIES

SHAS 100 (A) Undergraduate Seminar in Shastra Study
Selected topics from traditional Buddhist Shastras. Discussion format.

SHAS 111 (A) Hundred Dharmas Shastra
Analytical study of this treatise composed by Vasubandhu Bodhisattva of India, which sets forth the various classes of psychological phenomena.

SHAS 120 (A) Consciousness-Only
Examination of the doctrines of the Consciousness Only School, also called the Dharma Marks School, as it was originally transmitted in the Yogacharyabhumi Shastra by Maitreya Bodhisattva, and subsequently propagated by Asanga and Vasubandhu Bodhisattvas.

SHAS 125 (A) Awakening of Faith Shastra
Exposition and study of Asvaghosa's Awakening of Faith in the Mahayana and its main commentarial traditions. Emphasis will be on the basic ideas of the work in the context of the Mahayana teachings.

SHAS 160 (A) Selected Shastras
Selected Mahayana Shastra topics may be discussed in terms of traditional aspects of Buddhism and its practice or may focus on specific issues relevant to the Buddhist community, the society, and the world.

SHAS 170 (A) Flower Adornment Prologue
Course will progressively include the following: (a) Study of Tang Dynasty National Master Ching Lyang's concise verse Preface which generally explains the manifold doctrines of the Flower Adornment (Avatamsaka) Sutra. Repeatable when content new to student. (b) Investigation of the Prologue, the detailed exegesis of the principles of the Flower Adornment Sutra utilizing the Syan Shou School's "Ten Doors of Discrimination" to analyze the text. Repeatable when content is new to student.

SHAS 199 (L) Independent Study Section
Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

SHAS 200 (A) Graduate Seminar in Shastra Study

Methods of study and selected seminar Shastra topics for in-depth investigation. Seminar projects.

SHAS 220 (A) Graduate Seminar in Consciousness Only

The Teachings of the Yogacara School of Mahayana Buddhism. Yogacara, literally “yoga practice,” is also known as the School of Mind-Only, or Consciousness-Only, and comprises a comprehensive and systematic Buddhist philosophy and psychology of Mind.

SHAS 260 (A) Seminar in Selected Shastras

Seminar conducted by faculty, perhaps in combination with guest speakers. Selected Shastra topics may be discussed in terms of traditional aspects of Buddhism and its practice or may focus on specific issues relevant to the Buddhist community, the society, and the world.

SHAS 270 (A) Flower Adornment Prologue

In-depth examination of the doctrines explained in the first nine of the Ten Doors of Discrimination by National Master Ching Lyang. Repeatable when content is new to student.

SUTRA STUDIES

SUT 120 (A) 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.

SUT 150 (A) 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.

SUT 160 (A) Fundamental Sutras

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

SUT 170.1/170.2 (A) Flower Adornment Sutra

This course may be offered as an overview of the Avatamsaka Sutra with emphasis on certain sections' structure, principles, and Buddhist terminology, or as an in-depth study of the Sutra in conjunction with the BSP 180 Evening Lecture series, using the Venerable Master Hua's commentary and with reference to other traditional exegeses. (Due to the scope and length of this Sutra, additional sections may be taken when content is new to student.)

SUT 180 Topics in Sutra Studies

In-depth study of a Buddhist Sutra or portion of a Buddhist Sutra. Emphasis will be on doctrinal exegesis, relation to Buddhist doctrinal schools, and modern philosophical and theological issues. Repeatable for credit when a different Sutra is studied.

SUT 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

SUT 220 (A) Seminar in Shurangama Sutra

Intensive bilingual investigation of this major Mahayana Sutra, including demonstration of oral presentations in the classical Syan Shou method of Sutra explication. Emphasis will be on doctrinal exegesis and relation to Buddhist doctrinal schools.

SUT 250 (A) Seminar in Dharma Flower Sutra

Intensive bilingual investigation of this major Mahayana Sutra, including references to the use of analogy and parable, the Buddha's teaching career, and the significance of this Sutra's doctrines. Demonstration of oral presentations according to the traditional Tyan Tai method of scriptural exegesis.

SUT 260 (A) Seminar in Selected Sutras

In-depth study of selected canonical texts and their application along with classical and contemporary commentarial literature.

SUT 270 (A) Flower Adornment Sutra

Intensive study of the Maha-Vaipulya-Buddha-Avatamsaka Sutra, the “Great Means Expansive Buddha Flower Adornment Sutra,” as a whole. Memorization and elucidation may be incorporated into seminar format when appropriate. Reference will be made to National Master Ching Lyang’s commentary and subcommentary and to the Syan Shou methods of explanation. Permission of instructor required.

SUT 280 (A) Topics in Sutra Studies

In-depth study of a Buddhist Sutra or portion of a Buddhist Sutra. Emphasis will be on doctrinal exegesis, relation to Buddhist doctrinal schools, and modern philosophical and theological issues. Repeatable for credit when a different Sutra is studied.

VINAYA STUDIES

VIN 108 (A) Vinaya Sections of Sutras

Study of Vinaya portions of Sutras, such as Peaceful and Happy Conduct Chapter of The Lotus Sutra, Pure Conduct Chapters of The Flower Adornment Sutra, and Second Ground of Ten Grounds, Four Unalterable Aspects of Purity Section of the Shurangama Sutra, and so forth.

VIN 111 (L) Lay Precepts and Deportment

Lay people will receive practical instruction in the rules of deportment by which Buddhists 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.

VIN 112 (A) Shramanera 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. Sangha only.

VIN 121 (A) Bodhisattva Precepts for Laity

Detailed study of the Bodhisattva Precepts for Buddhist lay people.

VIN 122 (A) 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.

VIN 135 (A) Lives of Great Masters

This course may include the following: (VIN 135.1) Study of the inspiring biographies of eminent Sangha members; (VIN 135.2) Life stories of the successive generations of Buddhist Patriarchs in India and China. (VIN 135.3) The Patriarchs of Five Sects of the Chan School of Chinese Buddhism will be studied, namely: (1) Lin Ji, (2) Tsau Dung, (3) Yun Men, (4) Wei Yang, and (5) Fa Yan. (VIN 135.4) Research of the biographies and works of the earliest translators of Vinaya texts into Chinese, such masters as Buddhayashas, Tang Vinaya Master I Ching, Buddhajiva, and others.

VIN 140 (A) Bhikshu Precepts

Investigation of the 250 Bhikshu Precepts and commentary material. Sangha only.

VIN 141 (A) Bhikshuni Precepts

Investigation of the 348 Bhikshuni Precepts and commentary material. Sangha only.

VIN 150 (A) Buddhist Monastic Life

Study of the monastic system, administrative positions, and philosophy of life. This course researches the lifestyles of the first monks and nuns who established Viharas and started to institutionalize the life of the Sangha. Sangha members only.

VIN 160 (A) Selected Vinaya Texts

Investigation of selected vinaya sections from the Mahayana Tripitaka.

VIN 170 (L) Vinaya Intensive for Ordination

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

VIN 180 (A) Topics in Vinaya Studies

Study of various categories of precepts and/or other works dealing with the Vinaya. May include investigation of specific issues in the application of the Vinaya.

VIN 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

VIN 222 (A) Bodhisattva Precepts

Detailed analysis of the Bodhisattva precepts, usually considered to be the highest moral code in Mahayana Buddhism. Course will cover formal textual exposition, commentarial writings, and comparative study of the various versions of the Bodhisattva precepts found in the Tripitaka (Buddhist canon).

VIN 240 (A) Bhikshu Precepts

Advanced study of the moral code for fully ordained Bhikshus. Sangha members only.

VIN 241 (A) Bhikshuni Precepts

Advanced study of the Vinaya (moral code) for women in the Sangha. Class discussion will address the meaning of the precepts, their application, their underlying structural system, and their evolution from ancient times to the present. Grading based on class participation and on a research paper or translation. Women Sangha members only.

VIN 250 (A) Karmavachana Proceedings

Course may include: (VIN 250.1) Study of Sanskrit, Pali or Chinese texts on the many different types of karmavachana, including procedures such as Uposatha, ordination, repentance, expulsion, settling disputes, pravaraṇa, and other aspects of monastic life. (VIN 250.2) Planning, directing, and

participating in the above-mentioned karmavachana proceedings. Sangha members only.

VIN 260 (A) Seminar on Selected Vinaya Topics

Advanced graduate seminar on topics of special interest in Vinaya Study. By permission of instructor. Open to laity when subject matter permits. Repeatable when content is new to student.

VIN 270 (L) Advanced Vinaya Intensive for Ordination

Course open to Presentors and other administrators of the Full Ordination Platform. Involves training in planning and carrying out the training of novices in preparation for receiving full ordination.

VIN 280 (L) Topics in Vinaya Studies

Coordinates with BSP 280.

VIN 298 (L) Independent Study

In-depth investigation of selected topics and/or in-depth practicum. Method of study and evaluation developed between instructor and student.



CEREMONY AND RITUAL

C&R 100 (P) Daily Ceremonies

Bilingual study of liturgy, training in performance of ritual. Students may enroll as follows: Morning Recitation: 1 unit; Evening Recitation: 1 unit; Noon Meal Ceremony and Closing Triple Refuge: .5 unit; Mantra Heart: .5 unit. Requires daily participation for the entire semester.

C&R 103 (P) 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 to be decided upon between student and evaluating instructor.

C&R 110 (P) Dharma Instruments I

Instruction in proper deportment when handling Dharma instruments, and basic reading of symbols representing each instrument. Initial practice in rhythm using hands or hands-on techniques on drum and bell, large and small wooden fish, cymbals and gong. Instruction in rhythm and technique in accompanying English and Chinese morning, noon, and evening recitation. Letter grade.

C&R 160 (A) Selected Buddhist Liturgy

Training in the role of participant and/or cantor or assistant cantor, or percussionist for special Buddhist ceremonies and rituals.

C&R 170 (P) Avatamsaka Syllabary

Training in chanting and in percussion accompaniment of the Avatamsaka Syllabary.

C&R 180 (L) Special Ceremonies

Study of traditional Buddhist rituals and ceremonies.

C&R 199 (P) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

TRANSLATION

TRANS 110 (A) Translation

Use of bilingual texts and/or tapes in a classroom setting to conduct a detailed investigation of the methods of translation.

TRANS 111 (L) Oral Interpretation

Training in on-the-spot translation of instructional talks, formal commentaries, and contemporary dialogues.

TRANS 115 (L) Translation of Works on Ethics

Material and target language are selected by student in consultation with instructor.

TRANS 130 (L) Translation of 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.

TRANS 140 (L) Translation of Literary Texts

Includes contemporary and classical material, as well as commentaries developed by the translator.

TRANS 150 (A) Canonical Text Translation

Students and instructor work out a process of translation and review of selected sections of Mahayana canonical texts with commentaries. Students select projects under guidance of instructor as to length, content, and choice of oral or written sources. Repeatable.

TRANS 160 (L) Translation: Special Emphasis

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

TRANS 161 (A) Transcription

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

TRANS 162 (A) Editing

Editing translated material or original articles, essays, commentaries, or poems into fluent target language.

TRANS 163 (A) Review

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

TRANS 180 (L) Topics in Translation

Topics of translation related to BSP 180. Oral on-the-spot translation during BSP 180; preparation of written translation to be used for BSP 180; written translation of talks and lectures given in BSP 180.

TRANS 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

TRANS 215 (L) Seminar in Applied Translation: Buddhist Texts

Training in the procedures of translation through the Four Committees as established by the Buddhist Text Translation Society. Emphasis on the Eight Rules for Translators. Intensive introduction designed for new translators. Practice in multilingual translation of Buddhist terms, principles, doctrines and texts, with attention to language, variety of expression, and methods of presentation.

TRANS 217 (L) Graduate Seminar in Applied Translation:
Selected Topics

Training in the procedures of translation through the Four Committees as established by the Buddhist Text Translation Society. Emphasis on the Eight Rules for Translators. Intensive introduction designed for new translators. Practice in multilingual translation on special terms, principles, doctrines and texts, with attention to language, variety of expression, and methods of presentation.

TRANS 220 (L) Developing Bilingual Materials

Graduate-level participation in and contribution to an on-going research and publications project. May be repeated with permission of instructor.

TRANS 230 (L) Graduate Translation of Buddhist Texts

Projects and target language are selected by the student in consultation with instructor. Topics include classical and contemporary Buddhist literature.

TRANS 250 (L) Graduate Translation of Buddhist Canonical Texts

The central course for graduate students translating from the Tripitaka (Buddhist Canon). Student will formulate translation project with faculty advisor. Project content, languages, and methodology subject to approval of Degree Evaluation Committee. Repeatable.

TRANS 260 (L) Graduate Translation: Special Emphasis

This course to be used for those pursuing Special Emphasis in their degree program.

TRANS 261 (L) Advanced Transcription

Transcription of spoken language into good literary form, demonstrating comprehensive knowledge of speaker's topic.

TRANS 262 (A) Advanced Editing

Editing translated material into fluent target language. Repeatable.

TRANS 263 (A) Advanced Review

Review of translated or transcribed material against tape or of commentary with text. Repeatable.

TRANS 297 (L) Special Projects

Through a program of independent but supervised study, students pursue intensive translation, review, editing work Project content, languages, and methodology subject to approval by student's degree committee members. Repeatable.

TRANS 299 (L) Master's Project

Project plan subject to approval of student's degree committee members.

COMMUNICATIONS

COMM 120 (L) Public Speaking of Dharma
Practice speaking in class or in public on Buddhist topics.

COMM 124 (L) Sutra Lecturing
Students, under guidance, learn to lecture on Sutra texts by incorporating appropriate lists, terms, definitions, stories, quotes, and public accounts into their talks as well as giving accurate explanations of the lines of text. Permission of Degree Evaluation Committee required before enrollment in this course.

COMM 161 (L) Publishing Procedures
Training in practical skills involved in book and magazine publishing, using computer word processing, layout, and publishing programs.

COMM 162 (L) Editor Training Class
Concepts of magazine editing and news writing in a contemporary Buddhist magazine or newsletter.

COMM 163 (L) Magazine & Book Publishing
Training in practical skills involved in magazine and book publishing, using computer word processing, layout, and publishing programs.

COMM 199 (L) Independent Study Section
Special projects approved by instructor.

JAPANESE

JAP 101 (A) Introduction to Japanese
Beginning Japanese. Basic conversation and character study.

JAP 120 (A) Intermediate Japanese
Includes fundamentals of grammar and pronunciation, dictation, conversation and memorization. May be repeated as long as content is new to student and with consent of instructor.

JAP 140 (A) Japanese Texts
Readings in selected Japanese texts. Repeatable when content is new to student.

SANSKRIT

SKT 101 (A) Introduction to Sanskrit
Script, alphabet, sound system, pronunciation & Sandhi. Readings from the Heart Sutra.

SKT 110 (A) Beginner Sanskrit
Overview of Sanskrit Grammar. Readings from the Heart Sutra. Prerequisite: SKT 101.

SKT 120 (A) Low-Intermediate Sanskrit
Select topics in Sanskrit Grammar. Readings from the Amitabha Sutra. Prerequisite: SKT 110.

SKT 125 (A) Intermediate Sanskrit
Select topics in Sanskrit Grammar. Readings from the Amitabha Sutra. Prerequisite: SKT 120.

SKT 130 (A) High-Intermediate Sanskrit
Select topics in Sanskrit Grammar. Readings from the Amitabha Sutra. Prerequisite: SKT 125

SKT 135 (A) Low-Advanced Sanskrit
Select topics in Sanskrit Grammar. Readings from Sanskrit Buddhist texts. Prerequisite: SKT 130.

SKT 140 (A) Advanced Sanskrit
Select topics in Sanskrit Grammar. Readings in Sanskrit Buddhist texts. Prerequisite: SKT 135.

SKT 150 Sanskrit Texts
Readings in texts in the Sanskrit Language tradition. Related grammatical topics. May be repeated if material is new to student.

VIETNAMESE

VIET 101 (A) Introduction to Buddhist Vietnamese
Elementary Vietnamese; simple conversation and principles of grammar.

VIET 120 (A) Intermediate Vietnamese

Includes fundamentals of grammar and pronunciation, dictation, conversation and memorization. May be repeated as long as content is new to student and with consent of instructor.

VIET 140 (A) Vietnamese Texts

Readings in Vietnamese texts. Repeatable when content is new to student.

BUDDHIST EDUCATION

BUDED 177 (A) Reading Methodology in Buddhist Elementary Schools

Introductory course in developmental reading, emphasizing theory and practice in reading readiness, beginning reading, development of word attack and comprehension skills, study skills, and reading in the contents area.

BUDED 190 (A) Principles of Buddhist Education

An introduction to the basic principles on which Buddhist education must be based, and consideration of how those principles influence the educational program. Requires intensive reading of primary sources.

BUDED 191 (L) Curriculum and 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.

BUDED 192 (L) Curriculum Planning in a Subject Area

Under guidance of experienced teacher in a subject area, student will plan curriculum content, create the schedules, develop course content and devise lesson plans.

BUDED 193 (L) Dorm Counseling

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

**BUDED 194 (L) Observation in Buddhist Elementary
& Secondary Classrooms**

Students spend a minimum of one hour a week observing and assisting in Buddhist classrooms. In addition, they meet for one hour a week with an instructor to learn how to assess their students' progress, how to tailor instruction to meet individual needs, including large and small group instructional techniques, and how to develop lesson plans.

BUDED 195 (L) Development of Research and Teaching Aids

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

BUDED 196 (L) Student Teaching

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

BUDED 197 (L) 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.

BUDED 198 (L) Undergraduate Seminar: Topics in Education

Seminar for undergraduates in a variety of topics to be announced in the University Bulletin.

BUDED 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GRADUATE COURSES

BUDED 240 (L) Advanced Projects in Buddhist Education

Specific educational projects; student is responsible for evaluation and assessment of learning needs of children with special problems, and for designing appropriate instructional remedies. Supervision provided. Permission of instructor and classroom teacher required.

BUDED 278 (A) Child Development and Learning Theory

Seminar in educational psychology and child growth and development, with special attention to moral and spiritual growth.

BUDED 290 (A) Seminar in Ethics of Education

Graduate Seminar on the ethics of education. References will include great educators and educational systems from ancient to contemporary times. Guest speakers, videos, field trips, and intensive reading of primary sources.

BUDED 295 (L) Curriculum Planning

Consideration of ways to present topics in Buddhist education. Requires preparation of classroom material, field testing of material in classroom and follow-up evaluation.

BUDED 296 (L) Teaching

Advanced teaching experience in the classroom. Permission of instructor required. Lesson plans and weekly meetings with faculty advisor required.

BUDED 297 (L) Teaching in Special Situations

Advanced 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.

BUDED 298 (L) Graduate Seminar: Topics in Education

Seminar for graduates in a variety of topics to be announced in the University Bulletin.

BUDED 299 (A) Masters Project

Project plan subject to approval by Degree Evaluation Committee.

CHINESE STUDIES

CHI 106 (A) Introduction to Mandarin

Beginners course in Mandarin Chinese.

CHI 107 (A) Intermediate Mandarin I

For students with a foundation in Mandarin. Writing, reading, and speaking, and directed listening to Mandarin in order to develop comprehension and communication skills.

CHI 108 (A) Intermediate Mandarin II
Continuation of Intermediate Mandarin I.

CHI 110-111 (L) Chinese Medical Terms
Study of Chinese medical terminology from traditional medical literature.

CHI 120 (A) Chinese Civilization
A general introduction to Chinese civilization, including social and political structures, and philosophical and educational systems.

CHI 128 (A) Readings in Contemporary Chinese
Content includes modern writings on education, social mores, and spiritual development. Repeatable when content is new to student.

CHI 140 (A) Advanced Chinese
Reading of selections from modern colloquial Chinese (fiction, prose and poems). Students will be required to write simple compositions.

CHI 142 (A) Classical Chinese
Reading classical Chinese. Having studied the colloquial, students may be interested in learning the so-called “classical style.” Selections from the classical literature of the past three thousand years will be provided. Students will learn the classical language by comparing it with its colloquial counterpart.

CHI 144 (L) Historical Event Reporting
Accurate reportage in Chinese of events for historical records, biographical publications, and news and magazine articles.

CHI 146 (L) Article Writing
Practice and guidance in writing Chinese articles on current events, important principles, and personal experiences.

CHI 150 (A) History of Early Chinese Literature
Earliest eras through the Six Dynasties Period.

CHI 151 (A) History of Chinese Literature
Study of the literature of the Tang Dynasty up through the present day.

CHI 152 (A) Introduction to Chinese Music

This course is designed to provide students with the highlights of Chinese music, including its historical tradition, national characteristics and its connection with Buddhist music. Comparison between Chinese and Western music is also mentioned to help students understand.

CHI 155 (A) Chinese Culture and Philosophy

An overview of Chinese philosophy from the pre-Chin Dynasty to the present.

CHI 156 (A) Chinese Ethical Thought

A survey course on Chinese ethical systems. As the scope of Chinese philosophy is very vast, this course focuses primarily on the four major traditional approaches—their respective founders, teachings, works and influence.

CHI 160 (A) Selected Chinese Texts

Study of selected texts with emphasis on language and/or on principles contained therein.

CHI 162 (A) Confucian Analects

The collection of oral discourses of Confucius as recorded by his disciples. Study of selected sections of text, with emphasis on language and/or principles contained therein.

CHI 163 (A) The Works of Mencius

Study of The Works of Mencius, which is one of the most important classical texts of Chinese culture.

CHI 164 (A) The Great Learning

Study of Confucius' manual on the "education of adults," attributed to his disciple, Ts'eng Tzu, and accompanied by the commentary of the philosopher, Chu Hsi.

CHI 165 (A) Lao Tzu's Tao Te Ching ("The Way & Virtue")

Investigation of Lao Tzu's Tao Te Ching ("The Classic on the Way & Virtue"), which contains 81 chapters in two parts. Lao Tzu was the founder primary text.

CHI 167 (A) The I Ching (“Book of Changes”)

Discussions on special knowledge of the Absolute, heaven and earth, the three powers, the eight trigrams, and the six lines of the hexagrams, particularly the hexagrams *ch'ien* and *k'un*.

CHI 174 (A) The Five Elements: Theory and Application

This course provides an overview of the theory of the Five Elements, traces its historical development in the larger context of the Chinese psychological system, and reaffirms its role as an integral part of the Neo-Confucian tradition. The five elements theory will be reviewed within the broad spectrum of ethical and moral issues: extending from the individual, to the family, society, country, and the world.

CHI 180 (A) Undergraduate Seminar: Topics in Chinese Culture

Undergraduate seminar; may be on specific topics, or on broad issues concerning life in China.

CHI 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

APPLIED ARTS

AA 120 (L) Tai Ji Quan for Beginners

The study and practice of the basic movements of Tai Ji Quan (Chinese shadow boxing).

AA 125 (L) Yoga for Beginners

Theory and practice of elements of yoga for health and longevity.

AA 130 (L) Library Science Skills

An introduction to the basic principles of library science and its practical application. May be repeated with consent of librarian.

AA 160 (L) Specialized Arts

Special project in applied arts with permission of instructor.

FINE ARTS

FA 103 (L) Chinese Calligraphy

Students will be taught how to write Chinese characters with a brush. In addition, students will have the opportunity to learn the origins of some of the basic Chinese characters. Different styles of writing, such as the kaishu (“print style”), syingshu (“running style”), and tsaushu (“grass style”) will be introduced.

FA 135 (L) Chinese Brush Painting: Ink and Wash

This course is designed to enable the student to express the essence of his subject matter, while perfecting his skill in brush techniques and composition.

FA 136 (L) Chinese Brush Painting: Color

A continuation of FA 135 using Chinese pigments, watercolors, and ink. May be repeated with consent of instructor.

FA 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

HUMANE SCIENCES

HS 100 (A) Vegetarianism

Investigation of various Sutras and precepts that specifically prohibit the taking of life and eating the flesh of sentient beings; discussion of the practice of vegetarianism in light of current scientific research.

HS 110 (A) Science and Society

General survey and comprehensive analysis of scientific thought as it affects modern society.

HS 111 (A) Buddhism and Society

Lectures on selected topics pertinent to contemporary issues especially in the areas of education, social ethics, and religion, viewed from a Buddhist perspective.

HS 113 (A) Comparative Religions

Selected study of Chinese, Indian, and/or Western philosophy. The major religions of mankind, their history and teachings will be introduced. Emphasis will be on contributions to human self-understanding. No prerequisites.

HS 114 (A) Comparative Ethics

Inquiry of discourse between Eastern and Western ethical traditions as they are represented in the major schools of religious thought, focusing on the historical period from the sixteenth century to the present day.

HS 115 (A) Religions of Central Asia

A survey of the religious/cultural history of the “Empires of the Steppes” and their relations with China, India, Iran, and Europe.

HS 120 (A) Introduction to Philosophy

Selected study of central ideas of Chinese, Indian, and/or Western philosophy.

HS 125 (A) Historical and Contemporary Political Systems

A course in institutions covering the political system of the United States and the development of Western-style democracies.

HS 130 (A) U.S. Constitution and Basic Government

Survey course in sections of the Constitution and presentation of fundamental

U. S. Government structure and systems.

HS 138 (A) Topics in US History

HS 140 (A) Buddhism and Western Philosophy

The purpose of the class is to deepen students’ understanding of the main ideas of Western philosophy in order to enhance students’ ability to translate and communicate Buddhist philosophical truths in the context of Western culture.

HS 150 (A) Introduction to Psychology

Selected topics in Western Psychology.

HS 160 (A) Social Studies Selected Topics
Selected topics particularly in the area of social service.

HS 170 (A) Introduction to Linguistics
The fundamentals of linguistics as a tool for the analysis of language, language use in society, language change, historical relationships of languages, and typological similarities and differences among languages, providing an insight into the universal grammar underlying language in general.

HS 171 (A) Linguistics in America
Study of the various language groups found in the United States and their historical relationships.

HS 199 (L) Independent Study Section
Individual, independent study. Course content to be arranged between instructor and student. Topic of study must be given as section title. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

GENERAL SCIENCE

APPLS 170 (L) Beginning Word Processing
Students who take this course will gain a basic understanding of the computer and how to use it for word processing.

APPLS 172 (L) Fundamental Data Base
Basic course in programming and data base techniques.

GS 155 (A) Mathematics
Basic college-level mathematics. May be algebra, statistics, or economics.

GS 160 (A) General Science
Basic science. See current Bulletin for course content.

GS 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

NS 102 (L) Western Medicinal Herbs

Course will include a survey of medicinal plants and trees, field identification of wild medicinal plants; establishment of naturalized plantings of plants not common to the area; a study of their specific medicinal properties and their proper preparation and usage; the gathering, preserving, and storage of medicinal herbs.

NS 103 (A) The Nature of Medicine

Study of this Chinese classic on the function and use of medicinal herbs, based on the Venerable Master Hua's commentary.

NS 105 (L) Introduction to Environmental Studies

Introduction to the study of our relationship with the physical and natural environment, specifically our use and abuse of natural resources; natural resources assessment, appraisal and management.

NS 110 (L) Field Biology of Mendocino County:
Trees and Shrubs

The class will be one-third lecture and two-thirds field activities in a wide variety of interesting tree and shrub-covered areas.

NS 111 (L) Field Biology of Mendocino County:
Fungi, Mosses, and Ferns

The class will be one-third lecture and two-thirds field activities. Emphasis will be on edible and toxic fungi, as well as ferns and mosses.

NS 112 (L) Field Biology of Mendocino County:
Spring Flowers

Continuation of NS 111. The class will be one-third lecture and two-thirds field activities. Emphasis is on spring flowers and plants.

NS 113 (L)

Field Biology of Mendocino County:

Herbs & Useful Plants

The course will focus on identification and gathering of herbs and useful plants of this area. Students will be taught to identify the plants, use them in cooking, pest control, composting, and gardening.

NS 120 (L)

Theory of Medicine

Introduction to basic concepts in Chinese medicine; comparison of Chinese and Western medical theories.

NS 130 (L)

Introduction to Landscape Gardening

Plant identification, selection, installation, irrigation, and management. Principles of landscape design.

NS 135 (L)

Introduction to Organic Gardening

Principles and practices of certified organic vegetable gardening: lectures, field trips, and apprenticeships.

ENGLISH STUDIES

(Note: ESL credit may not be counted toward total unit or program degree requirements.)

ENG 101-101.4 (A)

Beginner ESL - Speech/Comprehension

Beginning oral communication in English.

ENG 101.5-101.9 (A)

Advanced-Beginner ESL - Speech/Comprehension

Continuation of beginner oral communication in English.

ENG 102-102.4 (A)

Beginner ESL - Reading/Writing./Grammar

Fundamental tools for developing reading and writing skills.

ENG 102.5-102.9 (A)

Advanced-Beginner ESL - Reading/Writing/
Grammar

Continued development of reading and writing skills.

ENG 103-103.4 (A)

Intermediate ESL - Speech/Comprehension

For students with a foundation in oral communication.

ENG 103.5-103.9 (A) Advanced Intermediate ESL -
Speech/Comprehension
Continuing from ENG 103.4.

ENG 104-104.4 (A) Intermediate ESL - Reading/Writing/Grammar
Further development of reading and in writing tools and skills in ESL.

ENG 104.5-104.9 (A) Advanced Intermediate ESL - Reading/Writing/
Grammar
Continuing from ENG 104.4

ENG 105-105.4 (A) Advanced I ESL - Speech/Comprehension
For students who have attained fluency in oral communication and wish to
advance their proficiency.

ENG 105.5-105.9 (A) Advanced II ESL - Speech/Comprehension
Students should attain a high level of fluency and accuracy in comprehen-
sion, pronunciation and expression of concepts.

ENG 106-106.4 (A) Advanced I ESL - Reading/Writing/Grammar
Practice in writing using various literary techniques.

ENG 106.5-106.9 (A) Advanced II ESL - Reading/Writing/Grammar
Students should attain a high level of skill in written expression and reading
comprehension. May include practice in reading and writing essays, short
stories, poetry, professional papers, critiques, and theses.

ENG 111 (A) Creative Writing
Practice in writing about true experiences and expressing understandings
reached through practice and reflection.

ENG 112 (A) Expository Writing
The focus of this course is on written composition with due attention to
reading as a writing model. Special regard will also be given to vocabulary,
grammar, pronunciation, spelling, punctuation and the general skills of lis-
tening and speaking.

ENG 113 (A) Graduate Preparatory Writing

In this course, students will develop their English reading, writing, and critical thinking skills in preparation for advanced college study.

ENG 131 (A) History of English Literature I.

A consideration of the literary classics in English from Chaucer to Milton. Attention will be given to the historical background, the development of literary forms as influenced by precedents on the European Continent, the growth of the English language, and the pivotal position of Shakespeare. Consideration of the novel's influence on social change and of social change on the emergence of the modern novel, from Dickens to Lawrence.

ENG 132 (A) History of English Literature II.

The growth of individualism, the development of American self-consciousness, and the struggle with the cancer of slavery among the writers of the American Renaissance and of the West. Modern and post-modern poetry and drama, with some consideration of regional and ethnic writers.

ENG 139 (A) Selected Topics in Literature

Selected topics in American, English, or Ancient Literature.

ENG 144 (L) Historical Event Reporting

Accurate reportage in English of events for historical records, biographical publications, and news and magazine articles.

ENG 146 (L) Article Writing

Practice and guidance in writing English articles on current events, important principles, and personal experiences. Repeatable with permission of instructor.

ENG 160 (A) English Literature & Composition (AP)

This course engages students in the careful reading and critical analysis of imaginative literature. Through the close reading of selected texts, students deepen their understanding of the ways writers use language to provide both meaning and pleasure for their readers. As they read, students consider a work's structure, style and themes, as well as such smaller-scale elements as the use of figurative language, imagery, symbolism and tone.

ENG 165 (L) Language Arts: Reader's Theater

Learn to teach while learning to read and write in English with elementary school students. Teachers and students work cooperatively writing letters, plays, books, short stories, essays, speeches, etc. Stories can be based on Buddhism.

ENG 180 (L) Topics in English Study

Coordinates with BSP 180.

ENG 199 (L) Independent Study Section

Individual, independent study. Course content to be arranged between instructor and student. Each section must be described in a syllabus, including method of observation, instruction, and evaluation. Letter grade is given.

IMPORTANT INFORMATION FOR CURRENT AND PERSPECTIVE STUDENTS

Any questions a student may have regarding this school that have not been satisfactorily answered by this institution may be directed to the Bureau for Private Postsecondary Education, PO Box 980818, 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) 263-1897.

As a prospective student, you are encouraged to review the 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/.

All information in the contents of this school catalog is current and correct for the Programs offered January 1, 2011 - June 30, 2013.

State of California Tuition Recovery Fund [STRF]

It is a state requirement that a [California resident] 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.

Mendocino
National
Forest



妙覺山善佛城聚寺法尊佛教大學道圖

