

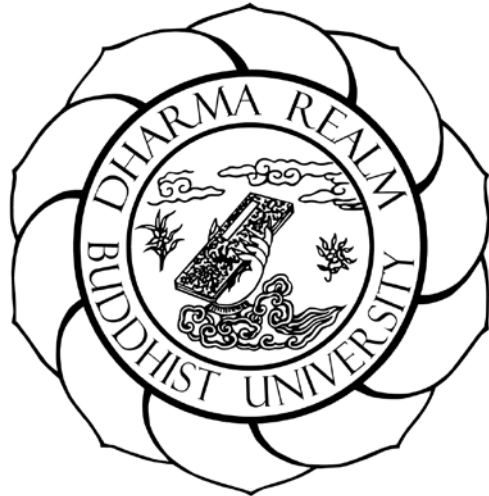


DHARMA REALM
BUDDHIST UNIVERSITY

2024-2025

UNIVERSITY CATALOG





“Fifth is the incense of liberated knowledge and understanding: this is just your own mind unaffected by anything good or bad, neither sinking into emptiness nor clinging to meditative stillness. Study extensively, be learned and well read; recognize your original mind and master the Buddhas’ teachings. Graciously welcome and get along with all creatures; have no notion of ‘self’ and ‘other.’ Directly reach Bodhi, your unchanging true nature—this is called ‘the incense of liberated knowledge and understanding.’”

—Dharma Jewel Platform Sūtra of the Sixth Patriarch

Our Mission

Dharma Realm Buddhist University is a community dedicated to liberal education in the broad Buddhist tradition—a tradition characterized by knowledge in the arts and sciences, self-cultivation, and the pursuit of wisdom. Its pedagogical aim is thus twofold: to convey knowledge and to activate an intrinsic wisdom possessed by all individuals. Developing this inherent capacity requires an orientation toward learning that is dialogical, interactive, probing, and deeply self-reflective. Such education makes one free in the deepest sense and opens the opportunity to pursue the highest goals of human existence.

Academic Calendar 2024–2025

FALL 2024 (AUGUST 19, 2024 – DECEMBER 13, 2024)*

Date	Event
August 5	Last Day to Request Course Audit (For Fall 2024)
August 10	New Students Move Into Residential Halls before 7:30 PM (International Students)
August 11	New Students Move Into Residential Halls before 7:30 PM (Domestic Students)
August 12–15	New Student Orientation (Required for New Students)
August 16	Convocation
August 17	Returning Students Move Into Residential Halls before 7:30 PM
August 18	Last Day to Drop Course Without Receiving a “W” Grade (including auditing course)
August 19	Fall Instruction Begins
September 2	Labor Day (No Academic Classes)
TBA	Contemplative Exercises Immersion (CEI)
September 27	Last Day to Request Spring 2024 Grade Change
November 1	Last day to Petition to Return from Leave of Absence in Spring 2025
November 15	Last Day to Withdraw with a “W” Grade
November 15	Last Day to Request Leave of Absence for Fall 2024
November 22	Returning Students are Registered for Spring 2025 Core Curriculum
November 28–29	Thanksgiving Break
December 13	Last Day to Register for Language Course (For Spring 2025)
December 13	Last Day to Petition for Incomplete Grade
December 13	End of Fall Semester
December 14– January 20, 2025	Winter Break
December 27	Last Day to Submit Fall 2024 Semester Grades
January 10	Last Day to Turn in Work for Incomplete Grade (For Fall 2024)

Spring 2025 (January 21, 2025–May 23, 2025)*

January 17	Last Day to Request Course Audit (For Spring 2025)
January 20	Last Day to Drop Course Without Receiving a “W” Grade (including auditing course)
January 20	Martin Luther King Jr. Day (No Academic Classes)
January 21 (Tues.)	Spring Instruction Begins
February 17	Senior Academic Classes Begin
February 28	Last Day to Submit Senior Essay
February 28	Last Day to Request Fall 2024 Grade Change
TBA	Contemplative Exercises Immersion (CEI)
March 17–21	Spring Break
March 28	Last Day to Submit Revised Senior Essay
April 11	Last Day to Petition to Return From Leave of Absence in Fall 2025
April 11	Last Day to Submit Application for Graduation Form
April 25	Last Day to Withdraw with a “W” Grade
April 25	Last Day to Request Leave of Absence for Spring 2025
May 5	Returning Students are Registered for Fall Semester 2025 Core Curriculum
May 20–23	Student Conferences
May 23	Last Day to Register for Language Course (For Fall 2025)
May 23	Last Day to Petition for Incomplete Grade
May 23	End of Spring Semester
May 24	Commencement
June 6	Last Day to Submit Grades
June 20	Last Day to Turn in Work for Incomplete Grade (For Spring 2025)

*Dates are subject to change

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*“Education is without beginning or end.
There is not a single location that is not a place of learning,
and there is not a single moment that is not a time for learning.”
—Venerable Master Hsüan Hua, Founder of DRBU*

Liberal Education at DRBU

INTRODUCTION

Dharma Realm Buddhist University, founded in 1976, is a small private school dedicated to liberal education in the broad Buddhist tradition—a tradition characterized by knowledge in the arts and sciences, self-cultivation, and the pursuit of wisdom. DRBU aims at educating the whole person and thus strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge, self-understanding, and the creative and beneficial application of that learning to every sphere of life.

When universities were first created, they were meant to embrace and portray an endless and vast vision, an expanse that encompasses humanity and stretches throughout the universe. That is why a “university” is so named. The Buddhist phrasing for this notion of the universe is *Dharma Realm*, while the word buddha simply means “awakening.” Hence, the name *Dharma Realm Buddhist University* expresses an Eastern rendering of the same idea: the university as a place devoted to understanding ourselves, the nature of the wider universe and its workings, and our place in it.

DRBU is guided and informed by enduring hallmarks of a liberal arts education from both East and West, which holds self-knowledge rooted in virtue as its basis, insight and goodness as its outcomes, and benefiting others as its application. The university’s pedagogical aim is thus two-fold: to convey knowledge and to activate an intrinsic wisdom possessed by all individuals. Such learning goes to the heart of a liberal education. It makes one free in the deepest sense, as it is a liberation born of disciplined self-mastery rather than from desires unrestrained, and it opens up the opportunity to pursue the highest goals of human existence.

At its best, liberal education properly conducted does not indoctrinate, but rather disentangles. It is carried out not so much by filling students’ minds with a prescribed body of knowledge and beliefs as by

providing them with the tools to gain self-knowledge. This in turn is based on the belief that students possess a latent capacity for understanding and that education serves as a catalyst that helps precipitate and release knowledge into active awareness. Developing this inherent capacity requires an orientation toward learning that is dialogical, interactive, probing, and deeply self-reflective.

The foundational culture of the liberal arts instills a breadth of learning that fosters sharp analysis, sound judgment, and informed choices—essential qualities for becoming active, reflective, and responsible citizens of the world. It expands the mind, stirs the heart, and inspires the soul. While grounded in classical ideas, a liberal education fosters students who are at the same time acutely alive to and engaged with modern life. They bring a nimble responsiveness to shifting possibilities in an ever-changing and increasingly complex world. They are confident, but not rigid, and have the flexibility to constantly assess new and evolving conditions, both inside and outside. Accordingly, they can reconsider, adjust, alter, or even abandon their course or stance.

Liberal education fosters individuals who are able to appreciate the unifying and complementary nature of the sciences, arts, and humanities across disciplines and cultures. They can effectively integrate the intellectual, ethical, personal, and professional dimensions of their lives into a meaningful whole. This fundamental experience opens them to a life of beauty, curiosity, accomplishment, and continuing wonder. While the field of knowledge over time has grown, the need for people to ground themselves in the abiding sources of human values and to keep an open mind at the same time remains unchanged—and is perhaps more urgent than ever. Those capable of mastering these two seemingly opposite approaches are the rare individuals who bravely engage in the world and benefit humanity no matter what profession they choose to practice. It is these individuals whom DRBU seeks to nurture.

TOWARD A CLASSICS CURRICULUM

For these reasons, at DRBU deep engagement with primary texts from both East and West and an integrated approach to learning constitute the core curriculum. The seminal and abiding works of both provide a solid foundation for understanding the ideas, values, and ethos that govern contemporary life and shape the interconnected world in which we live. What have come to be known as the “classics” represent humanity’s rich legacy of thought, debate, and insight into the abiding issues that confront humankind.

The seminal texts of both Eastern and Western traditions continue to shed light on the persisting inquiries, challenges, and possibilities of human existence. They come embedded with sophisticated methods of deep questioning, testing, and affirming. The highest inspirations and cautionary limitations of the human condition find their clearest and most thoughtful expression in these enduring works. Because they are both timeless and timely, when engaged deeply through close reading, genuine discourse, and embodiment, they tap into deeper sources that stimulate fresh insights into our contemporary problems and into ourselves. Far from being outdated or impractical, they are a bedrock that can provide students with a strong foundation for lifelong learning, discovery, and leadership in any field or specialty.

The classical sources that form the heart of a liberal education are neither homogeneous nor monolithic. They encompass a diversity of approaches and experiences. They cover a vast expanse of knowledge, questions, and ways of knowing that bridge past and present and that prepare students to engage the crucial issues of the day and to thrive in a changing world.

“People wish to be settled; only as far as they are unsettled is there any hope for them.”
—Ralph Waldo Emerson

These works do not so much impart “Truth” as inspire a pursuit of truth—and convey the methods, pitfalls, and excitement of that search. They also remind us that genuine learning begins with curiosity and is sustained by questions. Searching for answers often entails doubt and a healthy unsettledness. While the writers may widely differ in views and beliefs, they share a common stance: earnestness for serious probing and an uncommon quest for authenticity.

To achieve the broad sweep of a liberal arts education informed by traditions both East and West, DRBU extends the Western classics legacy to include wisdom traditions of Asia. We view these two approaches as complementary and mutually compatible, not as contradictory opposites. Both aim at liberation and have at their base insights into human nature, the workings of causality, and the complex interconnections between the individual, social, and natural dimensions of existence. Together they offer multiple perspectives on the human condition in all its complexity, potential, nuance, and diversity.

When their constitutive works are read deeply and studied slowly, they tell us not only who we were, but provide fresh insights into who we are and might become. They retain a power to stimulate us by calling our attention both to abiding patterns and to new possibilities. We maintain that this potential for insight and meaning is not the limited domain of one tradition. Rather it belongs and pertains to any sincere and authentic body of thought that still retains its liveliness and purchase over centuries and millennia.

At DRBU, classical texts are studied in integrated curricula that weave together multiple curricular strands. DRBU’s BA and MA programs are integrated in that their curricular strands are not stand-alone modules each advancing a compartmentalized area of study, but are intertwined threads (or ‘strands’) of a tightly

woven fabric that as a whole result in a unified and requisite set of knowledge and intellectual skills. Therefore, each of DRBU's programs has an all-required and sequentially-built curriculum. These characteristics invite students and professors to reference all other parts of the curriculum pertinent to discussions and extend the circle of their conversations beyond the classroom into other parts of their lives at DRBU.

Overall, an integrated curriculum centered on classical sources continues to offer students one of the best vehicles for stimulating the qualities of intellect and character that we consider to be hallmarks of an educated person. Such individuals bring a probing examination to the present informed by a sense of the past. They are attentive to workings of causality and alert to connections among seemingly separate phenomena. Having explored diverse perspectives and insights into human nature, they are at ease in the wider world and able to entertain ideas and outlooks other than their own. They exhibit a capacity for self-reflection that refines their sense of ethical responsibility. The breadth of a liberal arts curriculum is purposeful as it strives to develop a well-rounded person whose appreciation of the natural world is enhanced by knowledge of science and the arts and who finds pleasure in art, music, and the aesthetic richness of life.

LEARNING THROUGH SHARED INQUIRY

While a direct encounter with primary texts is essential for achieving these desired outcomes, it is not in itself sufficient. Students' dialogue with the demanding classical works can be one-sided because the authors cannot furnish further clarification and arguments about what they wrote. Moreover, viewing students themselves as "authorities" begs the question raised by both traditions: How does one know? What is required to truly "know thyself"?

Nor can teachers presume to be final authorities. In this system of learning, teachers at best help clarify the issues, demonstrate the methods, serve as sounding boards and mirrors that reflect, and thereby indirectly facilitate the student's own understanding. As faculty, they eschew the more common role to "profess," to interject their expertise, however well-intentioned. Instead, they allow for students to wonder, even to be a bit bewildered, as they struggle to figure things out for themselves.

Casting the teacher as a guide rather than a director of the students' learning process reflects an ancient pedigree both East and West. Here, good teaching does not tell the students what they need to have or know, but helps them explore what it is that's worth wanting, and important, to know. The primary function of the teaching faculty and the university itself, then, is to encourage and assist students in the bittersweet task of answering these important questions for themselves. This is what is meant by "self-cultivation."

In other words, the individual student, each in his or her own way, needs to question and be questioned. Neither the text, nor the teacher, nor the student alone can presume to be "the measure of all things." All three mutually sound and respond. All need to be actively present, yet each must challenge and be challenged. The texts in conjunction with the curious student and gently prodding teacher form a triangle of constructive tension, a delicate balance of "authorities" that together draw out latent knowledge into active awareness.

A dialectical discussion-driven instruction method is designed to avoid predigested, passive learning, where the student is primarily concerned with what he or she "needs to know for the test." Instead, it is devised to stimulate thought, foster new ideas and insights, and create a living dialogue between the students and the texts. Such an open give and take allows students to reanimate classical texts and creatively bring them into a

modern context. It is thus both an exercise in intellectual freedom as well as a test to the claim that these works resonate beyond borders of time and place.

To summarize, the pedagogical goals—the rationale for the texts, curricular strands, writing, discussion, supplementary lectures, laboratory materials, contemplative exercises, and language tutorials—all center on arriving at one outcome: the students’ knowing for and through themselves. The text, teacher, and student form a triangular relationship of inquiry where authority rests with not one exclusively but through all in concert, even at times in tension. This pedagogy depends a great deal on the initiative and activity of the students for learning. With ardent and engaged students, the classroom atmosphere becomes catalytic, not didactic; teaching aims at drawing out rather than pouring in.

The ultimate goal of such inquiry is to develop men and women who can stand on their own. By directly wrestling with the texts and, by extension, their own thoughts, feelings, and tendencies, they acquire a hard-won confidence and clarity that serve as a foundation for engaging life to its fullest. Amid all the conflicting desires and complex issues they will encounter, such individuals can discern, decide, and act upon what is true to themselves and responsible to others.

In this way, the goal of a liberally educated person is exercised and exemplified in vivo, all along and throughout their learning experience. We adhere to the dictum “as you hope to arrive, so proceed.” If the goal is responsible, thoughtful, and creative citizens, then in their formative experience, students must learn how to take responsibility for their own development at every turn. The Buddhist view of a liberated and enlightened individual and the Western view of a liberally educated and responsible person clearly align on this goal. In both views, the individual is radically free and radically responsible.

CONTEMPLATIVE EXERCISES IMMERSION

“Opening the mind; touching the spirit”

Educating the whole person entails both formal study and self-discovery, shared inquiry and self-understanding. The liberal arts are meant to instruct and inspire. Descriptions and prescriptions for such self-cultivation are found across classical texts. Whether explicitly or implicitly, these diverse authors invite and encourage the reader to seriously consider and know for themselves what it means to be fully human—intellectually, socially, aesthetically, emotionally, and spiritually. So, along with our regular academic offerings, DRBU sets aside time each semester exclusively devoted to contemplative study and practice.

During this time, students can unplug from their ordinary routines to directly experience a variety of disciplined forms of self-reflection, centering practices, and more intuitive modes of knowing—all aimed at increasing a subtler awareness within and without: of oneself, and one’s place in the larger world. Classes and non-essential service scholarships are suspended so that students can get the most out of this important “laboratory” experience. Taken together the contemplative program—quiet reflection, training in meditation, mind-body integration, and retreat-like immersions—exists to more fully delve into what it means to “know thyself.”

With guidance from classical texts and contemporary practitioners, the contemplative sessions offer DRBU students a chance and space to “look within”—to access and attend to their own hearts and minds, and in so doing compass a profound freedom to pursue the highest goals of human existence. This hands-on experiential learning can also open up fresh insights into what it means to be human, the workings of causality, and inspire new ways of imagining and engaging in the interconnected world of ourselves, others, and the natural environment.

Bachelor of Arts in Liberal Arts

CURRICULUM

The University offers an integrated curriculum that weaves together ten distinct strands: Buddhist Classics, Western Classics, Indian Classics, Chinese Classics, Language, Mathematics, Natural Science, Rhetoric and Writing, Embodied Learning, and Capstone. The core curriculum consists of primary texts—**Buddhist, Western, Indian, and Chinese Classics**—studied and discussed in a pro-seminar setting, conducted in the spirit of shared interpretive inquiry. Through a close reading of primary classics, students are able to enter into the dynamic dialogues from which many of these texts emerged. They engage the material more intimately, as if sitting as participant-observers in discourses that stimulated critical inquiry and self-reflection then and reanimate it now.

The lively and trenchant quality of a classic text connects students not only to the “voice” and energy of the author, but often also invigorates them to reexamine their own capacities, goals, questions, and concerns. The direct encounter with

an original source can often trigger a reexamination of assumptions and presuppositions—personal and cultural—about human nature and our place in the world. A focus on classical texts can thus provide a foundation for a lifelong pursuit of learning, ever-deepening inquiry, and self-reflection.

Language learning, especially in the source languages of primary texts, supports deeper appreciation for and closer interpretation of original meanings. **Mathematics**, a symbolic language for reading and describing the natural world, forms a necessary complement to a deeper understanding of **Natural Science**, both as a universal discipline of empirical inquiry and a particular way of knowing. **Embodied Learning** provides access to aesthetic and kinesthetic sensibilities, yet another way of knowing through which ideas, insights, purpose, and values are discovered and conveyed.

Regardless of the subject matter, all classes aim to encourage and guide students in their efforts to activate their inherent wisdom and capacity for direct and personal understanding. To this end,



students and faculty interact closely as they mutually explore through dialogue and discourse. Discussion is intended to create a lively yet respectful atmosphere in which to clarify, present, exchange, and challenge ideas. Such thoughtful exchange is enhanced by training in the art of thinking, writing, and speaking effectively—the aim of the **Rhetoric and Writing** strand.

Graduates of this program acquire a breadth of knowledge, intellectual skills, habits of mind, and ethical sensibilities that are essential to success

in almost any endeavor. They are equipped to be active, thoughtful, and caring citizens of the larger world and smaller communities to which they belong. They might enrich their lives with appreciation of one or more of the arts, engage in informed discussion on vital issues of our time, and form considered opinions on emerging trends in the fields of science, technology, education, and public policy. Overall, they will be ready to play a meaningful role in society and to enjoy a life that is purposeful, productive, and humane.

STRAND	YEAR 1		YEAR 2		YEAR 3		YEAR 4		UNITS/ STRAND
	Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring	
Buddhist Classics	<i>LIBA 111</i> 3 units	<i>LIBA 112</i> 3 units	<i>LIBA 211</i> 3 units	<i>LIBA 212</i> 3 units	<i>LIBA 311</i> 3 units	<i>LIBA 312</i> 3 units	<i>LIBA 411</i> 3 units	<i>LIBA 412</i> 3 units	24 units
Western Classics			<i>LIBA 221</i> 4 units	<i>LIBA 222</i> 4 units	<i>LIBA 321</i> 4 units			<i>LIBA 421</i> 4 units	16 units
Indian Classics			<i>LIBA 231</i> 4 units	<i>LIBA 232</i> 4 units			<i>LIBA 431</i> 4 units		12 units
Chinese Classics	<i>LIBA 131</i> 4 units	<i>LIBA 132</i> 4 units				<i>LIBA 331</i> 4 units			12 units
Rhetoric and Writing	<i>LIBA 141</i> 3 units	<i>LIBA 142</i> 3 units					<i>LIBA 440s</i> 1 unit	<i>LIBA 440s</i> 3 units	10 units
Language	<i>LIBA 151</i> 4 units or <i>LIBA 161</i> 4 units	<i>LIBA 152</i> 4 units or <i>LIBA 162</i> 4 units	<i>LIBA 251</i> 4 units or <i>LIBA 261</i> 4 units	<i>LIBA 252</i> 4 units or <i>LIBA 262</i> 4 units					16 units*
Mathematics					<i>LIBA 371</i> 4 units	<i>LIBA 374</i> 4 units			8 units
Natural Science					<i>LIBA 372</i> 4 units	<i>LIBA 373</i> 4 units			8 units
Embodied Learning	<i>LIBA 181</i> 1 unit	<i>LIBA 182</i> 1 unit	<i>LIBA 281</i> 1 unit	<i>LIBA 282</i> 1 unit	<i>LIBA 381</i> 1 unit	<i>LIBA 382</i> 1 unit			6 units
Capstone							<i>LIBA 491</i> 4 units	<i>LIBA 492</i> 4 units	8 units
Optional Elective							<i>LIBA 351,</i> <i>361, 471,</i> <i>472</i> 2-4 units		
UNITS/ SEMESTER	15 units	15 units	16 units	16 units	16 units	16 units	12 units	14 units	120 units

*Students have the option to choose either Sanskrit and/or Classical Chinese to fulfill 16 units of Language.

Course Requirements

The undergraduate program consists of 120 semester units, with courses from ten strands. The following table illustrates the number of semester units required from each strand over four years.

The course code is italicized in the table below. Each course is designated by a 4-letter program code, followed by a 3-digit course code. The *LIBA* program code indicates courses offered in the Bachelor of Arts in Liberal Arts program. The first digit of the 3-digit course code indicates the year in which the course is taken, the second digit indicates the strand to which the course belongs, and the third digit indicates the sequence in which the course is taken.

Buddhist Classics

On the eve of his passing, the Buddha instructed his students to take as their next “teacher” not an individual, but “the teachings”—the philosophy and practices leading to self-knowledge and a clear understanding of the nature of reality. This vast body of knowledge, initially passed along in an oral tradition, gradually coalesced into a collection of works known as the *Dharma* and *Vinaya*—the Buddhist classics.

The use of the two terms *Dharma* and *Vinaya* rather than the single term *philosophy* highlights the central defining feature of these works: the dynamic fusion of theory and praxis. Because the “study of” and “doing of” philosophy mutually respond, the Buddhist classics were not intended merely as abstract doctrinal expositions of ready-made knowledge. Rather, they were meant to both inform and form, to explain and engage. Overall, they aim to stimulate a dialogue with oneself that encompasses the intellect, imagination, sensibility, and will; together this dialogue is known as “self-cultivation.”

The Buddha once compared these teachings in self-cultivation to a vast ocean: “Just as the great ocean has one taste, the taste of salt, so also this *Dharma* and *Vinaya* has one taste, the taste of liberation.” The texts thus pose questions rather

than dictate answers. How does each individual construct a world of meaning, and how can that world be transformed and deepened into a site of liberation? The freeing up and broadening of the human spirit to pursue such questions was the original intent of the Buddhist classics and the continuing purpose for studying them now. The texts come embedded with a systematic and critical discipline of inquiry—one characterized by rigorous probing, radical questioning, and careful analysis of both the subject and object of study. This integration of the personal and philosophical seeks to harness knowledge with virtue and to guide action with insight.

In the Buddhist Classics strand, the emphasis is placed on studying Buddhism not merely as an historical event, but as a living philosophy and embodied discipline. Students learn about, from, and through the texts. This “laboratory” approach allows students to test theoretical soundness with an experiential index and to appreciate the Buddhist way from a vantage point within, rather than at a sterile remove from that tradition.

Freshman Year (LIBA 111, LIBA 112)

The freshman year readings focus on the philosophical and particular phenomenological origins of the Buddha’s teachings. Despite their antiquity, these teachings seem to retain a lively relevance in modern times and across cultures. Students consider and explore the existential concerns and conditions that prompted the Buddha’s own spiritual journey. The first year’s themes thus center on basic questions and issues concerning the individual living the examined life: identity, belonging, and alienation; the quest for knowledge and certainty in a contingent universe; doubt, meaning, and purpose; mortality and its implications; conditioned existence; inspirations for and alternatives to the spiritual path; and liberation, self-determination, and potentials for freedom.

The year begins with the study of sacred texts from the Pāli canon, including selections from the five Nikāyas, and transitions into Mahāyāna texts such as the *Sixth Patriarch Sūtra*, the *Vimalakīrti Sūtra*, and *The Sutra in Forty-two Sections*.

Sophomore Year (LIBA 211, LIBA 212)

In the sophomore year, the readings shift students' field of inquiry from the personal to the social. They move from the solitary individual dimension to probe into those larger patterns, shared structures, and determining factors that shape the more universal human condition. The texts highlight recurring patterns and universal elements that appear common to all humanity and that in large measure frame our lives. The core themes and topics transition from the personal existential questions to the Buddha's description of deeply ingrained tendencies common to all living beings, habituation, the range and variety of paths of existence along this continuum, the primacy of the "mind" and intentionality, the mechanism of causality that underlies all phenomena, nonduality and its implications, and the ideas of innate potential or inherent capacity for wisdom and compassion shared by all living beings.

Key texts include the *Lotus Sūtra*, the *Longer Sukhāvativyūha Sūtra (Infinite Life Sūtra)*, selected passages from the *Avataṃsaka Sūtra*, the *Essay on the Resolve for Bodhi*, the *Heart Sūtra*, the *Vajra Sūtra*, the *Shastra on the Door to Understanding a Hundred Dharmas*, and Ārya Nāgārjuna's *Letter to a Friend*.

Junior Year (LIBA 311, LIBA 312)

In the junior year, students address the pragmatic and applied aspects woven in and throughout the texts. The focus turns from the descriptive to the prescriptive to examine the methods—moral, intellectual, aesthetic, contemplative, and behavioral—outlined in the texts for "doing philosophy" in the Buddhist tradition. Students

explore the particular ways in which theory and praxis interact to allow for a more direct and total learning experience. Buddhist texts were designed and used both to convey knowledge and guide practice. As such they can serve as laboratory guides for deepening understanding and appreciation of the material. This laboratory approach activates and engages the key modes of learning—cognitive, experiential, abstract, kinesthetic—into an integrated experience. Students are invited to investigate the nature of compassion, its role in spiritual practice, and its connection with insight, and the role of precepts and spiritual practice.

Readings include the *Śūraṅgama Sūtra*, biographies and autobiographies of eminent Buddhist practitioners, *Awakening of Faith in the Mahāyāna*, and Nāgārjuna's *Bodhisambhāra Śāstra (The Treatise on the Provisions for Enlightenment)*.

Senior Year (LIBA 411, LIBA 412)

The themes of the final year explore the pinnacle, or more comprehensive and inclusive philosophy, of Buddhism: the dynamic and complex interconnectivity and interdependence of noumena and phenomena. Students read texts that describe the overarching "oneness" of the nature of reality (the Dharma-realm) as well as the mentality and methods to "enter" or comprehend it. Central to this broad embrace is the paradigmatic Bodhisattva ideal—an individual who is engaged in the world but not of the world, who liberates himself or herself while liberating others, and whose defining qualities are compassion, kindness, joy, and equanimity.

BUDDHIST CLASSICS SAMPLE READING LIST

Dīgha Nikāya
Majjhima Nikāya
Saṃyutta Nikāya
Aṅguttara Nikāya
Khuddaka Nikāya
Heart Sūtra
Vajra Sūtra

Lotus Sūtra
The Sūtra in Forty-two Sections
Śūraṅgama Sūtra
Huineng, Sixth Patriarch Sūtra
Longer Sukhāvativyūha Sūtra
Mahāparinirvāṇa Sūtra
Avataṃsaka Sūtra

Xingan, *Essay on the Resolve for Bodhi*
Vasubandhu, *Shastra on the Door to Understanding a Hundred Dharmas*
Biographies of great Buddhist monastic practitioners

Students are encouraged to consider their education not as an end, but as the first step of a lifelong journey of learning, critical inquiry, cultivation of their character and mind, and service to society. This returns to and highlights the institution's vision: a liberal education is learning that integrates all aspects of life. It is characterized by a continuous sense of wonder; an ability to weigh, reflect, and wisely act even when faced with ambiguity; and a spirit that looks forward to a life of limitless possibilities.

The focal texts of the fourth year are the *Avatamsaka Sūtra* and the *Mahāparinirvāṇa Sūtra*. The scope and aim of both are expansive and holistic. They stress an engaged liberation that sees a good life as the total interpenetration of learning and action, self with others, and the human and natural world.

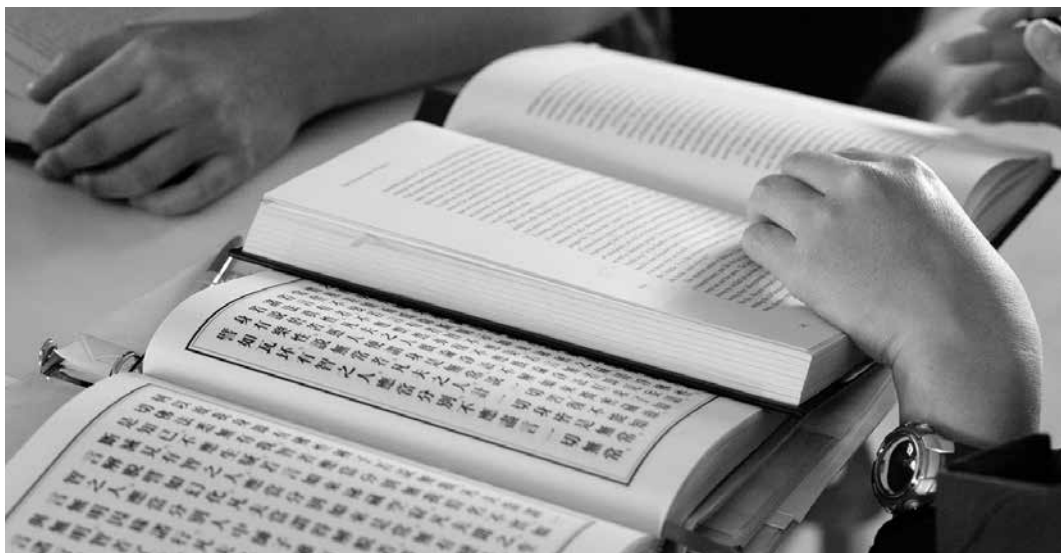
Western Classics

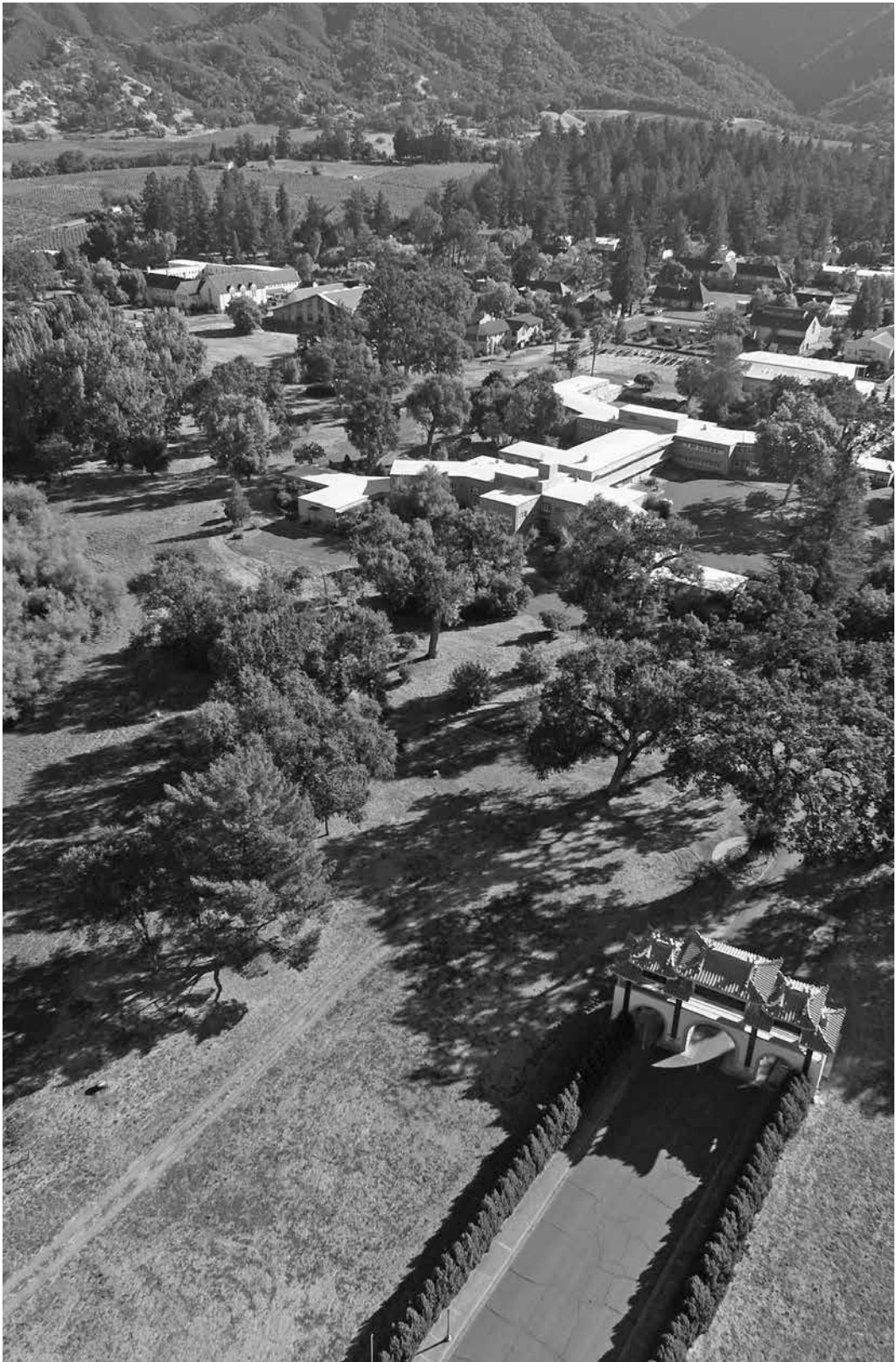
The Western traditions are at the heart of many important political, economic, and social transformations that have helped create the modern world. To understand these important influences is indispensable to DRBU's liberal arts education. Exposure to Western philosophy and literature aims to empower the student to understand the frames of reference and paradigms

that shape their interpretive faculties. They are also better equipped to understand their own reactions to circumstances at play: an interplay of the personal, natural, and social worlds.

The Western Classics curriculum provides students with interdisciplinary perspectives on the important questions that have long intrigued human beings: What is meaningful about being human? What does it mean to live a meaningful life? How we can learn to construct meaning for ourselves in this modern age? Students become acquainted with the works of great authors and thinkers who have grappled with these vital questions. By integrating literature, philosophy, religion, economics, and politics, the curriculum is designed to enable students to develop analytical and expressive skills; their ability to read, write, and think clearly; and cultivate an appreciation of the original sources and their role in shaping modern societies.

The major focus of the Western Classics strand is to take the student through a personal encounter with seminal thinkers through the use of primary texts as sources of inquiry and insight. From a Western perspective, this means establishing grounds of authority for truth and knowledge. The pursuit of truth in the West is one of the most emphasized foci in this tradition. Understanding the development





of knowledge over time, with philosophers and thinkers in dialogue with each other and building on the foundations that precede them, aims to enable the student to identify the dialectical nature and evolution of Western thought.

Central to DRBU's education is the idea that there are a multitude of approaches to the foundational questions that contribute to a liberally educated person. Western approaches to these questions generally examine ideas such as freedom, responsibility, and rationality. These have certain similarities with Eastern and Buddhist approaches yet differ from both in important respects. In offering the Western Classics strand, DRBU expects each student to have an understanding of some of the ways in which Western thinkers have effectively approached these issues so that the student will be able to not only invoke these ideas in their own lives, but also in conversation with Eastern ways of thought. Just as there is an expectation that students will have a solid grasp of the methodologies and approaches in Buddhist and Eastern texts, so the student will have a clear understanding of the dominant themes and methodologies that emerge from Western sources.

The differences between these approaches are important to identify and explore. These include differing characterizations of human nature, society, causality, freedom, responsibility, and our relationship to nature and nonhuman life. While the Buddhist, Indian, and Chinese Classics strands provide the student with invaluable approaches to understanding notions such as freedom, causality, and theories of social interconnectedness, the Western philosophical tradition lays down equally solid foundations and frameworks in which to analyze and express many facets of modern life.

The Western strand is indispensable to DRBU's mission, which is to equip the student with all the necessary skills for understanding and coping with life in the emerging modern world. Central to this goal is an understanding of the roots and implications of Western philosophy. Such exposure is crucial to an understanding of the self in the



current Western culture and context and also enables the student to translate and interpret the Eastern traditions through the lenses of Western interpretive constructs. This background introduces the student to a diversity of approaches. This diversity provides the student with an array of creative alternatives, both personally and socially, to face what it means to be part of the modern world in all its complexity.

Sophomore Year (LIBA 221, LIBA 222)

First semester of the Western Classics strand is devoted to a study of ancient philosophy and literature. The year begins with the *Epic of Gilgamesh*. The focus then turns to Homer's *Odyssey*, which is considered among the most fundamental works of literature in the Western tradition. Students read plays by Aeschylus and Sophocles, followed by excerpts from the Hebrew Bible. The focus shifts to careful reading of Plato and Aristotle, whose work forms the foundation of first year of Western Classics.

Second semester focuses on significant philosophical and religious literature, including the ancient Stoics, the New Testament, and the works of Plotinus, Augustine, St. Anselm, Aquinas, and Maimonides. Students also read principal contributors to Western literature, including Virgil, Dante, Chaucer, Rabelais, Cervantes, and



Montaigne. Special attention is given to the works of Shakespeare. Political theory is examined through the works of Hobbes, Machiavelli, and Rousseau. The revolutionary period of the Renaissance is explored through a combined emphasis on literature, poetry, and art. Students turn to increasingly humanistic questions. Different ways to understand the individual, social, and natural dimensions of life are a major focus of inquiry and discussion. The curriculum strives to provide a careful treatment of the way in which the roots of ancient philosophy and literature find new life in these works.

Junior Year (LIBA 321)

Junior semester of the Western Classics strand turns to the enormous paradigm shifts initiated by the work of Descartes. Major figures of this era

are read closely and in depth, with a concentration on the writings of Hume, Kant, Locke, Leibniz, Nietzsche, and Spinoza. Equal attention is given to foundation developments in modern ethical theory, with its utilitarianism (embodied by the works of Bentham and Mill), and Kantian ethics. The newly emerging economic theory (along with its critics) is explored through the works of Smith and Marx. Literature focuses on the works of Austen, Eliot, Kafka, Milton, Molière, Racine, Shelley, Thoreau, Twain, and Voltaire. The poetry of Baudelaire, Poe, Whitman, and Wordsworth is studied, analyzed, and interpreted. Art of the period introduces the aesthetic dimension as both a reflection of and lens into the larger currents of thought.

Senior Year (LIBA 421)

Senior semester turns to the major figures of the modern and late-modern Western intellectual tradition. The semester begins with the formative works of Freud, Jung, Hegel, Heidegger, Husserl, Kierkegaard, de Beauvoir, Sartre, and Wittgenstein. The evolving economic models and their implications are highlighted with the works of Friedman and Keynes. Modern ethical theory and the alternatives it provides to utilitarianism and Kantian ethics are explored, including virtue ethics, feminist ethics, and ethics of care. A wide variety of literature is offered, including Camus, Conrad, Dostoevsky, Faulkner, Flaubert, Goethe, Mann, Melville, Tolstoy, and Woolf. Modern poetry and art are also introduced and explored.

Overall, the intention of the Western Classics strand is to introduce students to the richness

WESTERN CLASSICS SAMPLE READING LIST

Epic of Gilgamesh

Homer, *Iliad*

Sophocles, *Antigone*

Plato, *Timaeus*

Aristotle, *Nicomachean Ethics*

Virgil, *Aeneid*

New Testament

Augustine, *Confessions*

Dante, *Divine Comedy*

Shakespeare, *King Lear*

Descartes, *Meditations*

Hume, *Treatise of Human Nature*

Spenser, *Faerie Queen*

Austen, *Sense and Sensibility*

Emerson, *Self-Reliance*

Thoreau, *Civil Disobedience*

Eliot, *Middlemarch*

Complete Poems of Emily Dickinson

Smith, *Wealth of Nations*

Freud, *Civilization and Its Discontents*

Heidegger, *Being and Time*

Hegel, *Phenomenology of the Spirit*

Dostoevsky, *The Brothers Karamazov*

Goethe, *Faust*

Tocqueville, *Democracy in America*

and diversity of the Western tradition, to discern the connections it holds for ideas and events, and to explore its contribution to understanding and illuminating the primary themes that are threaded through DRBU’s educational goals.

Indian Classics

India is home to one of the earliest records of human wisdom, meticulously preserved and passed down orally for thousands of years before being committed to writing. The Vedas, meaning knowledge, document the insight of the ancient *ṛṣis*, those who could directly see reality for what it is. The Vedic corpus has always been venerated for the probing vision of the seers, and yet the exposition of Indian wisdom has evolved over time in response to changing historical and cultural conditions as well as human receptivity. As a result, Indian classical texts present a rich compendium of approaches to the age-old questions of what it means to be human and to live a fulfilled life in society.

In India, philosophy is called *darśana* (seeing) because it is the distinct product of the seeing or understanding of the ancient sages who dedicated their lives to observing the world and how their minds form an understanding of it. Classical Indian thinkers expounded elaborate theories of an unconscious, the causal basis of the mind, a cyclical process of time and history, as well as a unitary, limitless source for all life. The diverse schools of thought—from the Upaniṣads and Sāṃkhya to the contemporary social philosophy of Swami Vivekananda and Mahatma Gandhi—offer students compelling descriptions of the human

condition, not to mention vestiges of the stirring debates that ensued between schools. Proficiency in Indian classics will culturally contextualize Indian Buddhism and the classical literature comprising religiously diverse themes.

Through close reading of primary texts, students will consider issues fundamental to Indian systems of thought. For example, what is the influence of past karmic tendencies (*saṃskāras*) on present moment experience? What is the relationship between language and reality? What kind of behavior is socially responsible? Students will read Indian insights into causation, human nature, and the goals of human life (*puruṣārtha*). They will explore South Asian perspectives on religious thought and practice, the structure of the human mind and perception, paths to liberation, and limitations to infinite freedom. Through their engagement with the texts, students will grapple with the perennial riddles of existence and human potential.

The Indian Classics Strand enables students to develop a sincere appreciation for texts, while at the same time encouraging them to critically evaluate the ideas presented. Following Indian tradition, no views are to be accepted unless the students’ direct experience corroborates what they read. By understanding the texts in the spirit of transformation intended by their authors, students will develop the capacity to see the world through a traditional Indian perspective.

In the course of a year, the Indian Classics strand aims to lead students not only in discovering the content of particular knowledges spanning

SAMPLE FRESHMAN SCHEDULE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:00–10:00 AM	Chinese Classics	Buddhist Classics	Chinese Classics	Buddhist Classics	
12:30–2:00 PM	Language	Rhetoric and Writing	Language	Rhetoric and Writing	Language
2:00–3:30 PM	Language		Language		Language

the history of Indian literature, but also in generating the confidence to apply their skills to contemporary discourses. Through their encounter with Indian philosophical systems, students will explore the concept of self, the process of knowing and experiencing the world, and the nature and function of knowledge. Reading classical Indian literature will contribute to the students' ability to live responsibly, think critically, value diverse perspectives, and troubleshoot from multiple vantage points.

Sophomore & Senior Year (LIBA 231, 232, 431)

In the first semester, students will read a sampling of early Indian philosophy. Beginning with selections of Vedic literature, students will proceed to read from at least one school that interprets the Vedas to consider philosophical and exegetical responses to these texts. Students will read the texts in this order because the later texts assume prior familiarity with earlier ones. In addition to Vedic literature, students will read from the epic *Mahābhārata*, of which the *Bhagavadgītā* forms a part, and its philosophical underpinnings. Passages from modern Indian texts by Swami Vivekananda and Mahatma Gandhi will also be read in order to show that classical texts, adapted for modern times, are still living traditions in Indian society.

In the second semester, the philosophical notions introduced in the first semester will be explored through classical Indian literature. Building on the cultural understanding of philosophical texts, classical poetry, prose, and drama will be read to survey the development of ideas over time. The journey across India's classical literary

masterpieces is undertaken for the sake of the students' own self-reflection and transformation.

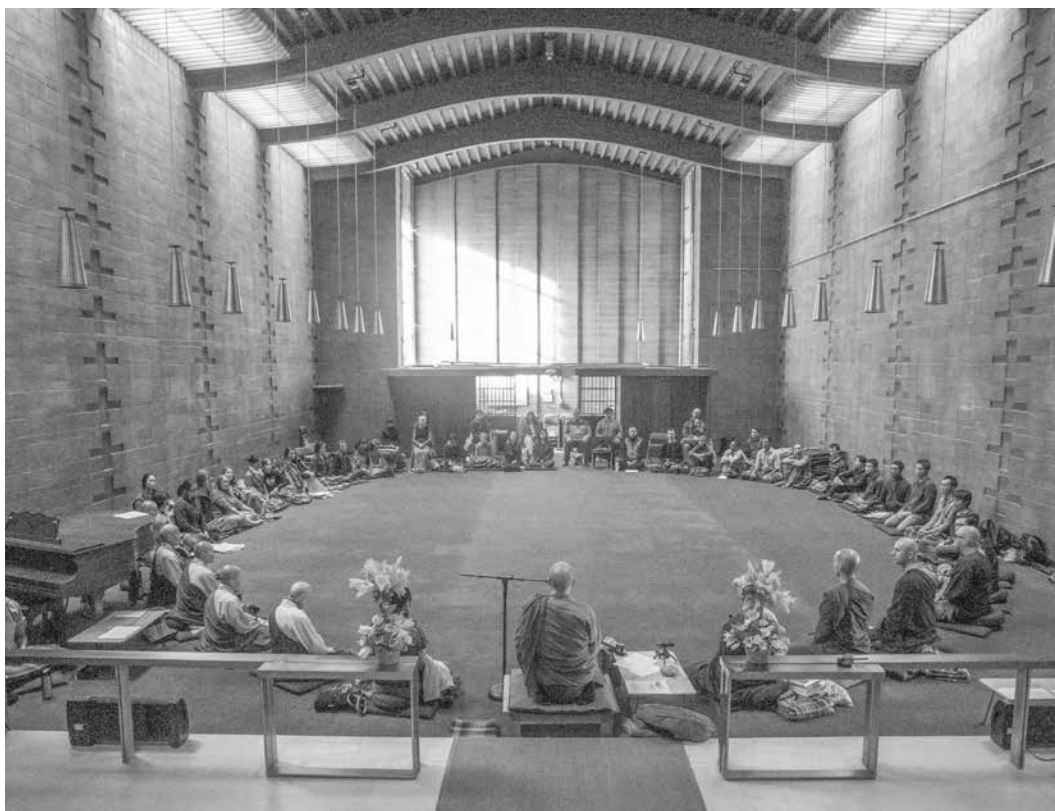
In the third semester, texts from other major Indian religious traditions will be read and discussed, such as Jainism, Śāktism, Śaivism, and Sufism (although many practitioners of Sufism maintain it is not a religion).

In semester one, students will read selections from Vedic literature, including the Vedas, Brāhmaṇas, and Upaniṣads, focusing on creation myths, unity and multiplicity, religious practice, self-realization, and concepts of the absolute, death, and desire. Students will also read from at least one school of Vedic exegesis, such as Vedānta. Students will then read Sāṃkhya, and Yoga philosophies, and framing passages from the epic *Mahābhārata* and its *Bhagavadgītā*. Through these texts, students will take up questions about the goals of human life, nonviolence, a steady mind, and nonattachment.

In semester two, students will read classical Indian poetry, drama, and prose literature, which build on the philosophies studied in the previous semester. After reading passages from the epics—the *Mahābhārata* and Vālmiki's *Rāmāyaṇa*—students will read theater masterpieces, such as Kālidāsa's *Recognition of Śakuntalā* and Bhavabhūti's *Rāma's Last Act*, the plots of which were adapted from these two epic tales. Prompted by the entertaining medium of performance, the class will further explore enduring questions on the human condition, social duty, and devotion, before turning to poetry and doing a close reading of texts like Aśvaghoṣa's finest work, *Handsome Nanda*. These Hindu and Buddhist literary works investigate the psychological influences of past

INDIAN CLASSICS SAMPLE READING LIST

Vedas	<i>The Rāmāyaṇa</i> by Vālmiki	<i>Devī Māhātmya</i>
<i>Upadeśasāhasrī</i> by Śrī Śāṅkarācārya	<i>Rāma's Last Act</i> by Bhavabhūti	<i>Paramārthasāra</i> by Abhinavagupta
Swami Vivekananda	<i>The Recognition of Śakuntalā</i> by Kālidāsa	<i>The Enclosed Garden of the Truth</i> by Hakim Sanai
<i>Yogasūtra</i> by Patañjali	<i>Handsome Nanda</i> by Aśvaghoṣa	Kabir
<i>The Mahābhārata and Bhagavadgītā</i>	<i>Ācārāṅgasūtra</i>	Hazrat Inayat Khan



karmic impressions, enslavement to desire, human relationships, and the social conduct of an exemplary man.

In semester three, students will explore a range of religious traditions from a broadly conceived Subcontinent. Students will discuss key ideas from Jain, Goddess, Śaiva, and Islamic traditions, such as *ahimsā* (non-injury), *śakti* (energy), the true Self, nature, and harmony. The texts range from ancient to contemporary times and investigate the individual's place in the larger whole. A fascinating spiritual tradition which extends from Turkey in the west to Iran, Afghanistan, and India in the east—Sufism includes some of the greatest poetry the world has produced. The poetry of a few of these great Sufis will comprise the bulk of the third semester reading, though there is also some wonderful prose.

Chinese Classics

The Chinese Classics strand focuses on giving students a personal encounter with seminal

Chinese thinkers using primary texts as sources of inquiry and insight. As one of the oldest civilizations in the world, China's longstanding tradition of classical literature confronts issues of universal human concern: What is the ideal of a good person? What does it mean to live a good life? What are the virtues? How can we achieve personal transformation? How should we relate to other people as well as to the natural world? How should we face death?

Through careful study of classic texts, students become familiar with a range of Chinese answers to these pressing questions. Students will familiarize themselves with concepts such as the Dao, the Sage, the Exemplary Person (*junzi*), methods of self-cultivation, the significance of ritual, and other important ideas through which Chinese thinkers have framed and debated the most basic of human questions. Through the process of close reading, students develop the ability to take on different perspectives and to

recommend, adjust, alter, and even abandon a previous position or stance.

This strand invites students to explore China's formative thinkers and dominant modes of thought through the exploration of significant philosophical, literary, and aesthetic works. Students will be introduced to a wide repertoire of literary genres as they progress through the strand: poetry, essays, philosophical works, historical writing, hagiography, short stories, novels, as well as ritual and divinatory texts. Through reading these foundational texts, students witness the development of Chinese thought over time and experience firsthand the dialogues and debates between different texts and thinkers.

In a tradition where classics were so deeply revered that entry into the literati class required mastery of and extensive examinations on a classical canon, the development and exchange of ideas in China invariably built upon mastery of foundational classical texts. Furthermore, familiarity with the Chinese context is aimed at deepening students' understanding of the evolution of Buddhism as it traveled from India to China, where it both profoundly influenced and was in turn deeply transformed by native Chinese thought. Through deep investigation of a diverse range of Chinese classics, students develop their ability to read, write, and think clearly.

The Chinese Classics strand is crucial to DRBU's mission, which is to equip students with the necessary skills for understanding and coping with life in our increasingly globalized and multi-cultural world. The complex understanding that comes from the investigation of the central philosophical, literary, and aesthetic works of China provides students with an increased range of resources with which to address pressing questions in their own lives. Furthermore, by devoting significant attention to a non-Western culture, students gain the ability to appreciate a diversity of worldviews and understand the challenges—as well as the necessity—of being able to communicate and translate between different languages and cultures. Through grounding

students in an understanding of the seminal texts of China, the Chinese Classics strand provides students with fundamental skills for active participation as global citizens.

Freshman Year (LIBA 131 & 132)

This first year of the Chinese Classics strand is devoted to a study of the classic texts of early China. Students begin their investigation of Chinese thought through a close reading of the *Analects* of Confucius, taking a brief look at one of his adversaries, the philosopher Mozi, and then moving on to the writings of Mencius, Confucius' most famous student. Next, students delve deeply into two Daoist classics, the *Daodejing*, a text in verse form that has been translated into as many languages as the Bible, and the *Zhuangzi*, a collection of stories and essays by China's famous Daoist sage. Students then return to the Confucian debate through an investigation of the *Xunzi*, which expands on Confucius's ideas but in ways significantly different from Mencius. Finally, students explore the social and political theories of the last major thinker of the pre-Qin period, Hanfeizi.

Interspersed among the philosophical readings above, selections from the Five Classics will also be analyzed and discussed. These include the *Shijing (Odes)*, the earliest collection of poetry in China; the *Shujing (Documents)*, and the *Chunqiu*



(*Spring and Autumn Annals*), two early historical works; the three *Rites Canons*, consisting of the *Yili* (*Ceremonials*), the *Zhouli* (*Zhou Rites*), and the *Liji* (*Rites Records*); as well as the *Yijing* (*The Changes*), a significant divinatory text. As some of the earliest Chinese writings, the Five Classics are truly foundational in the sense that they are the building blocks upon which later intellectual and literary writings are based. An understanding of these texts is crucial to comprehending almost all later Chinese thought.

Junior Year (LIBA 331)

The third semester of the Chinese Classics strand focuses on significant works of literature, philosophy, and religion from the Han through Ming dynasties. Building on their understanding of early Chinese classics, students can see how the arrival of Buddhism begins to influence the development of Chinese worldviews and practices. The year opens with an examination of the Han dynasty syncretic work, the *Huainanzi*, which takes elements from texts the students have read the previous year and uses them to create what it claims to be a superior and comprehensive view on the world and governing. Students then turn to selections from important writings from the Han dynasty such as the *Shiji* (*Records of the Grand Historian*).

A selection of poetries is offered, including Six Dynasties poems by Tao Yuanming and the *Seven Sages of the Bamboo Grove*, as well as Tang dynasty verses by Wang Wei, Li Bai, Du Fu, Bai Zhuyi, Hanshan, and others. Essays by writers such as Han

Yu and Ouyang Xiu are examined before the class turns to major Neo-Confucian thinkers of the Song and Ming dynasties, including Zhang Zai, Cheng Yi, Zhu Xi, Lu Xiangshan, and Wang Yangming. Students delve deeply into two chapters of the *Liji*—the *Daxue* (*The Great Learning*) and *Zhongyong* (*Doctrine of the Mean*)—which become canonized in the Song dynasty as two of the *Four Books* required for exam candidates (along with the *Analects* and *Mencius*).

Rhetoric and Writing

Essential to the DRBU curriculum is an emphasis on writing. The ability to write is not viewed merely as a skill, but is instead considered integral to the ability to think clearly and critically. With this in mind, attention to writing is embedded in all courses. All instructors will implement current writing pedagogy with an eye toward the way in which reading, class discussion, and clear thinking are enhanced and articulated in the writing process.

Freshman Year (LIBA 141 & 142)

Senior Year (LIBA 441 & LIBA 442)

Two courses will be dedicated in the freshman year to ensure that by the end of the first year all students have met basic criteria for college-level writing. These abilities are practiced and refined throughout the four-year program and culminate in a senior essay, written under the careful guidance of a faculty member. Students take two courses in the senior year that are designed to provide instruction and resources to complete their senior essays. A tutoring program will be

CHINESE CLASSICS SAMPLE READING LIST

Confucius, *Analects*

Mozi

Mencius

Daodejing

Zhuangzi, Inner Chapters

Xunzi

Han Feizi

Shijing (*Odes*)

Shujing (*Documents*)

Yijing (*The Changes*)

Xiaojing (*Classic on Family
Reverence*)

Huainanzi

Sima Qian, Shiji (*Records of the
Grand Historian*)

Tang Poetry

Daxue (*Great Learning*)

Zhongyong (*Doctrine of the Mean*)

Zhang Zai, *Western Inscription*

Zhuxi

Wang Yangming, *Instructions for
Practical Living*



available for any students requiring or requesting additional support for their writing.

Language

The Language strand provides the opportunity for students to examine Classical Chinese and Sanskrit source texts in their original languages. Language Tutorials are designed to equip students with tools that aid in interpreting primary texts and in better understanding how languages work in general. Students venture to learn language skills sufficiently well to approach selected texts in the original; mastery is not the goal. Through the process of reading, translating, and analyzing passages from these texts, and with the guidance and assistance of the instructor, students can more

RHETORIC AND WRITING SAMPLE READING LIST

Crider, *The Office of Assertion: An Art of Rhetoric for the Academic Essay*

Plato, *Phaedrus*

Essays by George Orwell

Bizzell and Herzberg, *The Rhetorical Tradition: Readings from Classical Times to the Present*

Selections of poetry and prose

closely appreciate the nuances of meaning and style in these works. Translating from a classical language to the student's modern language affords a deeper appreciation of how different languages work to solve common communication challenges.

In the Classical Chinese and Sanskrit Language Tutorials students will work toward and engage in careful reading of selections from primary texts in the original language, participate in classroom discussion of those texts, and develop and communicate their ideas about those texts in written format. They will develop the analytic skills and aesthetic sensitivities to appreciate the meaning and distinctive style of the texts. The program goal is for students to improve their critical thinking abilities, creative sensibilities, and communication skills and to begin formulating their own views on important issues and enduring questions of the human condition. As a result of participating in the Language Tutorials, students will acquire some of the basic skills needed to read and translate short, straightforward passages in a classical language and learn to use appropriate linguistic resources in order to analyze, discuss, and write about these passages with the added discernment translation often gives.

Students choose to study either Sanskrit or Classical Chinese or both for the first five semesters (20 units).

Year One Classical Chinese (LIBA 151 & 152)

In the first-year Classical Chinese Language Tutorial, particular emphasis is devoted to learning the basic elements of Classical Chinese, accompanied by close reading, translation, and discussion of selected passages from the Buddhist and Chinese classics. Under the guidance of the instructor, students will read the texts line by line and translate them from Chinese into English with the help of dictionaries, reference works, and in-class discussion.

Year Two and optional Year Three Classical Chinese (LIBA 251, 252 & 351)

During the second and optional third year of the Classical Chinese Language Tutorial, students

LANGUAGE SAMPLE READING LIST

Sanskrit

Rāmāyaṇa

Mahābhārata

Prajñāpāramitā sūtras

Saddharmapuṇḍarīka Sūtra

Sukhāvativyūha Sūtra

Avataṃsaka Sūtra

Vedas

Upaniṣads

Yoga Sūtra

Bhagavadgītā

Visuddhimagga

Jātaka Nidānakathā

Vinaya Mahāvagga

Sāmaññaphala Sutta

Suttanipāta & Mahānidesa

Dhammapada

Lalitavistara

Mahāvastu

Mūlasarvāstivāda Vinaya

Madhyamakārikā

Abhidharmakośa

Buddhacarita

Saundarananda

Classical Chinese

Avataṃsaka Sūtra

Longer Sukhāvativyūha Sūtra

Heart Sutra

The Sutra in Forty-two Sections

Huineng, Dharma Jewel Platform Sutra

Shurangama Sutra

Diamond Sutra

Selected writings from
Confucius, Mencius, Laozi,
Zhuangzi, and Xunzi

will have acquired a sufficient grasp of Classical Chinese to begin reading and translating more extended passages from major Buddhist and Chinese works. Students are encouraged to not merely translate the surface meaning of the words, but to engage in a deeper reading and conversation with the text, paying close attention to the shades of meaning and concepts that may not be readily available in common English translations. Through reading classical texts in their original language, students encounter a subtler and direct voicing of the ideas and fundamental questions such works raise.

By engaging with a primary text in its source language, students will grapple with the challenges and complexities of interpretation and translation, thus acquiring a nuanced appreciation of how ideas and thoughts become distinctively formed and conveyed through written words and language. While teamwork is the primary learning format in this course, students will also develop individual reading comprehension and translation skills.

The texts for the language strand include selections from the *Avataṃsaka Sūtra*, *Longer Sukhāvativyūha Sūtra*, *Heart Sūtra*, *Dharma Jewel Platform Sutra*, *Shurangama Sutra*, *Diamond Sutra*, and *The Sutra in Forty-two Sections*, as well as writings from Confucius, Mencius, Laozi, Zhuangzi, and Xunzi. The texts are chosen to complement the focus of the Chinese and Buddhist Classics

strands. This brings the students into a close encounter with the texts, allowing them to explore multiple layers of interpretation and integrate their learning experience into a more meaningful whole—thus keeping with the overall approach of an integrated program.

Year One Sanskrit (LIBA 161 & 162)

In the first-year Sanskrit Tutorial, students will learn the basics of Classical Sanskrit grammar and the skills needed to read, translate, and



interpret Classical Sanskrit texts. They will be able to understand grammatical concepts as they relate to the translation of Indian texts from the Sanskrit tradition into East Asian and Western languages, including Chinese and English. They will also understand the history of the Sanskrit language and its role in India and beyond. Students will be guided through readings from source texts in Sanskrit drawn from the two major traditions of classical India.

Texts may include excerpts from Buddhist classics, as well as additional readings in Sanskrit pertaining to the overall program curriculum. Students will be exposed to important Classical Sanskrit vocabulary relevant to major philosophical and literary themes that occur in Classical Sanskrit texts. They will learn to use scholarly resources, such as dictionaries and grammars, both in electronic and print media, to aid with translation. Texts used in first year may include *Svayambhūvyākaraṇam* by Mattia Salvini and *Devavāṇīpraveśikā* by Robert and Sally Goldman.

Year Two and optional Year Three Sanskrit (LIBA 261, 262 & 361)

During the second and optional third year of the Sanskrit Language Tutorial, students will devote most of their time to reading and translating selections from Classical Sanskrit source texts under the guidance of an instructor. To facilitate integration of degree program curricula, Sanskrit and Pāli texts will be chosen that reflect offerings from the Indian and Buddhist Classics strands. The Sanskrit texts chosen will highlight the major themes that pertain to the individual, society, and the world as seen through the perspective of ideas about knowledge, values, and communication. Consideration will be given to how Indian theories about language and knowledge relate to Indian techniques for transformation. Works chosen from Hindu, Buddhist, and related traditions will show common and contrasting themes that recur throughout the Indian classics. Students will look at what these texts suggest about the nature of reality, wisdom, and how to lead a meaningful life.

Buddhist readings will come from various Theravāda and Mahāyāna texts, including primary texts and commentaries. Non-Buddhist selections will come from Vedic, Brāhmaṇic, Purāṇic, Epic, Jain, and other literature. Buddhist texts may include but are not limited to selections from the Prajñāpāramitā literature, *Lotus Sūtra*, *Sukhāvahatīvyūha Sūtra*, *Avataṃsaka Sūtra*, Pāli suttas, *Dhammapada*, *Visuddhimagga*, *Nikāyas*, *Jātakas*, *Lalitavistara*, *Mahāvastu*, *Mūlasarvāstivāda Vinaya*, *Mūlamadhyamakakārikā* by Nāgārjuna, *Abhidharmakośa* by Vasubandhu, and *Buddhacarita* by Aśvaghōṣa. In addition to classical Sanskrit references, Pāli and Buddhist Hybrid Sanskrit dictionaries and grammars may be used.

The primary objective of the Sanskrit Language Tutorials is to help students learn to interpret texts, analyze their philosophical and linguistic framing, and explore their greater implications for the personal, social, and natural spheres of life. Students will be able to discuss and write about the meaning of significant texts in relation to questions of classical and contemporary import in a way that meshes with overall program goals to develop critical thinking, enhance communication skills, and stimulate a love for lifelong learning.

Mathematics

Mathematics encompasses an area of human endeavor that aids our grasp, construction, and conveyance of notions such as quantity, ratio, change, measure, value, and space and time—all basic and integral to the human experience. This statement arguably rings truer than ever today, as much of our communication, information exchange, and transactions flow over the digital highway, which is built on and most readily described by discrete mathematics. Therefore, DRBU students study mathematics as part of an integrated liberal arts curriculum and not as a separate specialty. In addition to gaining college-level mathematical skills, such as constructing geometric and analytic proofs and applying simple calculus operations, students will get to look into and reflect on one of the main human processes for gaining knowledge.

In this strand, students will read and prepare demonstrations on assigned materials, including selected primary texts, study guides, and supplements. Live demonstrations not only allow students to work through the materials, but also to think about how to communicate their rationales and insights to others. Demonstrations also bring students closer to the thinking and learning processes the authors of primary texts went through in struggling to advance new human knowledge.

Finally, developing in students the propensity to raise and ponder important questions and providing them with the learning tools to explore and address those questions are central to DRBU's educational goals. The main activities of the Mathematics strand—reading the primary texts, performing demonstrations, and engaging in discussions around the materials—serve this central objective well by inviting students to explore and reflect on some of life's deeper questions: What constitutes knowledge and what meaning does it have? How is such knowledge acquired? What assumptions, if any, are such knowledge contingent upon? Is the scope of knowledge limited? If so, what are the limits?

Junior Year (LIBA 371 & 374)

The Mathematics strand of DRBU's Bachelor of Arts in Liberal Arts program comprises of two consecutive semesters in the junior year. Students will begin the first semester with "A point is that which has no part" from Euclid's *Elements* and proceed to work through much of the thirteen books of this Greek classic on geometry. The second semester follows the transition from algebra to geometry through the study of *Conics* by Apollonius and *Geometry* by Descartes. Students learn to leverage their skills in geometry to further develop their understanding of the fundamental properties of curves generated from cutting an oblique circular cone. This study provides the tools for understanding Descartes' algebraic description of geometry and lays the foundation for modern mathematics in general and calculus in particular.



A second transition takes place from figures and spaces to motions and changes. The second portion of the semester is devoted to reading Newton's *Principia Mathematica*. Attention is focused on sections of the *Principia* devoted to Newton's construction of calculus using geometric methods. Readings from the *Principia* are supplemented with writings from Taylor, Euler, and Leibniz. Here, students are introduced to calculus from both geometrical and analytical approaches. They also develop skills in applying some simple calculus techniques. The year concludes with the reading

MATHEMATICS SAMPLE READING LIST

Euclid, *Elements*
Apollonius of Perga, *Conics*
Descartes, *Geometry*
Pascal, *Generation of Conic Sections*
Viète, *Introduction to the Analytical Art*
Newton, *Principia Mathematica*
Dedekind, selected writings on the *Theory of Numbers*
Selected writings from Taylor, Euler, and Leibniz



of Dedekind’s writings on numbers theory, an area that allows students to reflect on the nature of numbers and their structural and symbolic significance in the contemporary world.

Natural Science

“The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.”

—Albert Einstein

Science is one of humankind’s most ambitious attempts to explore and experience the beauties and mysteries of the universe. The focus of scientific explorations, their methods of inquiry,

and the intriguing stories behind the scientists’ journeys of discovery are woven into DRBU’s Natural Science strand. Through reading primary sources and replicating classical experiments, students are introduced to the revolutionary and paradigm-changing discoveries that chronicle the history of science and fundamentally alter the way we view ourselves and the world, both in the past and present.

The curriculum approaches the scientific discipline from three perspectives: science as a method of inquiry, the scientific practitioner, and the complex relationship between science and

NATURAL SCIENCE SAMPLE READING LIST

Aristotle, *Parts of Animals, Physics*
 Archimedes, *On the Equilibrium of Planes, On Floating Bodies*
 Pascal, *On the Equilibrium of Liquids, On the Weight of the Mass of the Air*
 Antoine Lavoisier, *Elements of Chemistry*

Mendel, *Experiments in Plant Hybridization*
 Darwin, *The Origin of Species*
 Galileo, *Two New Sciences*
 Newton, *Opticks, Philosophy of Nature*
 Descartes, *Principles of Philosophy*

Albert Einstein, *Relativity*
 Selected works by Goethe, Schwann, Lamarck, Torricelli, Boyle, Lavoisier, Bacon, Schrödinger, Heisenberg, Feynman, Watson, and Crick

the larger cultural milieu from which it grows. Emphasis centers on investigating how scientific principles were first developed and continue to evolve over time. Through laboratory work, students learn to tease out underlying assumptions and hypotheses as they devise and carry out experiments. Analyzing their experimental data, students evaluate the validity of supporting evidence before arriving at their conclusion.

The curriculum is also designed for students to gain a direct understanding and appreciation of what it means to practice science from a scientist's perspective—his or her inspiration, struggles, uncertainties, and creative and intellectual journey. Furthermore, the class will consider how the scientific community does not exist in isolation but is constantly subjected to and shaped by the influences and pressures of the current time.

Junior Year (LIBA 372 & 373)

The Natural Science strand begins with an exploration of the nature of life and living things. What is life? How are living organisms varied? How do we study such variations? What are the interactions between living things and their environment? The laboratory focuses on developing careful observation of living things



with our unaided eyes as well as through a microscope. Students learn important skills in observation, data recording, interpretation, and classification. Laboratory work is accompanied by reading the works of important biological scientists, such as Aristotle, Goethe, Harvey, Schwann, Mendel, Hardy, Lamarck, and Darwin. We then turn our attention to the nature of non-living things. In search of the fundamental laws governing the material basis of our physical world, the class follows the explorations of great scientists in asking, “What is matter?” and “What is the world made of?” Key topics include measurements, weight, equilibrium of gases, pressure, temperature, and atomic theory. The laboratory focuses on the problem of measurement and the use of instrumentation, prompting students to examine the various lenses through which science looks at nature. Students begin their readings with Aristotle, Archimedes, Pascal, Torricelli, and Boyle and move on to the writings of Lavoisier and Bacon.

The remainder of the year is devoted to topics in physics, focusing on the study of motion, gravitation, optics, electricity and magnetism, and relativity. The mathematization of physical phenomena and the mathematical tools used in physics are examined. Whenever possible, laboratory work is designed to allow students to reproduce classical experiments working under conditions close to the original experimental setting. Laboratory work is accompanied by readings selected from the works of Galileo, Newton, Descartes, Franklyn, Coulomb, Volta, and Ampere.

The year concludes with revolutionary discoveries of modern science, specifically in the areas of quantum mechanics, genetics, and molecular biology. Readings include primary works by physicists Einstein, Schrödinger, Heisenberg, and Feynman and biologists Watson and Crick. The natural science strand culminates by exploring the relationships among science, society, and the environment. Here particular emphasis is placed on the question: what responsibilities do people have to each other and to the environment as they participate in this interconnected web of life?

Embodied Learning

The undergraduate program aims to develop the inherent capacity of the whole person and to nurture lifelong skills necessary for living a fulfilling and good life. Complementing the other nine strands, the Embodied Learning strand focuses on cultivating a sensitivity for direct knowledge through engagement with a wide range of modalities of human expression and experience. It invites students to explore the aesthetic, kinesthetic, and applied dimensions of the liberal arts, and nurture a sensibility for the fresh perspectives, meanings, and insights these domains can enliven.

An embodied learning approach combines classroom learning with embodied experiences, aiming for an integrated mind-body, cognitive-emotional training. The reading of classical texts in seminar courses is enhanced by exercises that activate innate capacities for an expanded way of ‘seeing’ and ‘hearing.’ These activities encourage students to become more aware, attentive, and attuned to things as they are and as they might be in three primary modes of existence: personal, social, and in relation to the natural world. This approach specifically defines the education of the ‘whole person,’ incorporating hands-on, heads-on, and hearts-on learning.

Freshmen, Sophomore, and Junior Year (LIBA 181, 182, 281, 282, 381, and 382)

The curriculum includes six semesters of 1-unit Embodied Learning courses throughout the first three years of the BA program. The classes include monthly meetings of shared inquiry discussions on primary texts drawn from the classical traditions on the topic of embodied learning. Students will also participate in embodied learning laboratory activities, selecting from a list of programs offered in music, arts, and physical exercises. They will reflect on how their embodied learning activities support their studies and integrate with their broader liberal arts education at DRBU.

Capstone

Senior Year (LIBA 491 & LIBA 492)

The senior Capstone seminars offer an opportunity to integrate the knowledge, skills, and interests students have developed throughout their education at DRBU into a culminating learning experience. These seminars serve as a bridge to life beyond the classroom, helping students connect their personal inner transformation with the broader global community. Capstone explores how the themes of classical texts might address real-world challenges and wrestle with the difficult ethical issues of living with purpose and responsibility in an increasingly complex world. In short, the course aims to prepare students to be compassionate, caring, socially conscious, and globally engaged citizens of the world.

Depending on student interests and with faculty guidance, the seminar might integrate their broad liberal arts learning by focusing on a theme across multiple strands, or embark on in-depth exploration on a single work, thread, or subject. The Capstone may also highlight a particular author by taking the time to more closely read and analyze one or two notable works. Alternatively, it may pursue a single compelling issue or idea and examine it through multiple and even divergent perspectives. For some students, the readings in the Capstone Seminar may stimulate or complement the design and direction of their major solo work: the senior essay.

BA ESSAYS AND EXAMINATIONS

BA Focus Strand Essays

A focus strand essay is intended to be a serious and thoughtful examination of a particular question and its significance for one aspect of the liberal arts curriculum. Students write a major essay in each of the four Classics strands. Based on class readings from the respective strand, students choose a topic for their focus strand

essay. Students are encouraged to consult with their professor while writing, and freshman students in particular are encouraged to work closely with their Rhetoric and Writing professor throughout all phases of their writing.

(For detailed guidelines on the BA focus strand essays, refer to page 61 of this catalog.)

Senior Essay and Oral Examination

Seniors are required to present a final essay in the spring semester of their fourth year. This essay is a substantial and sustained intellectual endeavor that epitomizes the culmination of a student's education at DRBU. The process of writing the senior essay begins in the fall of senior year, when a student submits a senior essay proposal describing the topic and the organization of the essay, as well as the primary text(s) to be used. Students are then assigned a senior essay advisor with whom they are encouraged to meet frequently to review their progress. Students are also given an hour-long oral examination focusing on their senior essay. Both the senior essay and the oral examination must be successfully completed before graduation. (For detailed guidelines on the senior essay and oral examination, refer to page 61 of this catalog.)

ACADEMIC STANDING FOR BA STUDENTS

Student Conferences

Undergraduate students meet with their professors in conference once per semester. The student-faculty conferences take the form of a conversation about the student's work in which the professors comment on the work of the student, taking into account the student's preparation of the class reading, participation in class discussion, and the quality of written assignments. The student then responds to the professors' comments and presents an evaluation of his or her own work. The goals of the conference are threefold: to provide students with feedback on their academic work; to build students' capacity to evaluate their own work and

to reflect upon ways to improve; and to enable professors to gain a sense of students' work and progress as a whole. (For more information on student conferences, refer to page 62 of this catalog.)

Grades

As a university dedicated to educating the whole person, DRBU strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge and self-understanding. Students are encouraged to pursue learning for its own sake. We hope students will view grading as a means to this end rather than pursuing them as ends in themselves.

The faculty recognizes that grades often do not give the complete picture of a student's learning and academic achievement. Therefore, letter grades are only one of the forms of evaluation used at DRBU. Narrative reports from faculty based on student conferences and oral examinations are also included in the student's academic record. Letter grades are assigned by the professor(s) of each course at the end of every semester following a conventional grading scale of A, B, C, D, or F. A letter grade of C indicates satisfactory work for undergraduate students. Students whose cumulative grade average falls below a C average will be placed on academic probation. (For more information on grade reports, refer to page 63 of this catalog. For more information on academic probation, refer to page 66 of this catalog.)





Master of Arts in Buddhist Classics

CURRICULUM

The Master of Arts program in Buddhist Classics provides an understanding and appreciation of Buddhism through close reading and careful analysis of its primary sources: *sūtras/suttas*, *abhidharma* and *śāstras*, and *śīla* texts.

The choosing of primary texts and the order in which they are studied poses a question that has faced Buddhists from the outset: how to compile the teachings? The Buddha, who lived in the North-Eastern Bihar and Uttar Pradesh regions of India, died around 400 B.C.E. and left no written texts. Initially, there was no corpus of sacred scriptures used by, or even penned by, the Buddha. The sermons, dialogues, stories, moral guidelines, and commentaries that now make up the collected works were initially passed through word of mouth. A written tradition did not emerge until centuries later.

The Buddha by all accounts adhered to a lively, engaged oral tradition where in the course of his forty-nine-year teaching life he adapted his teachings to the intellectual and moral dispositions of his listeners. From the remedial point of view,

the Buddha saw himself as a healer of universal suffering, a physician of the mind who varied the remedies according to the diseases to be cured. The selection and sequence of texts, their importance and value, thus can be effectively classified according to their remedial purpose and how they were matched with potentials. This scheme locates the Buddha, by his own definition, as less a theologian or religious figure and more as teacher, spiritual guide, and “therapeutic” philosopher. The MA program in Buddhist Classics approaches the texts in the spirit of their original aim—as a body of teachings whose primary function is soteriological: to facilitate awakening, liberation, and an end to suffering (*duḥkha*). Never intended as a fixed canon of dogma and belief, the works were conceived as pragmatic and psychological catalysts for change. They present themselves as a lively repository of expedient means (*upāya-kauśalya*) in diverse genres that, when taken together, cover a wide range of differing human capacities for inquiry, understanding, and insight.

The curriculum, spread out over a two-year course of study, is designed to expose students to key ideas and issues of the Buddhist philosophical



tradition as conveyed through its rich and diverse collected works. The curriculum consists of six core seminars focusing on major and minor works that cover the wide range of genres, styles, practices, and forms that make up the Buddhist experience. This core is complemented by five courses on hermeneutics, comparative and Buddhist, which examine methods and theories of interpretation, and a language study component based on the idea that grasping the meaning of a text is enhanced by reading it in its original language.

Course Requirements

The Master of Arts program consists of a minimum of 42 semester units, with courses from four strands. The table below illustrates the number of semester units required from each strand over two years.

The course code is italicized in the table below. Each course is designated by a 4-letter program code, followed by a 3-digit course code. The BUCL program code indicates courses offered in the Master of Arts in Buddhist Classics. The first digit of the 3-digit course code indicates the year in which the course is taken, the second digit indicates the strand to which the course belongs,

and the third digit indicates the sequence in which the course is taken.

Buddhist Classics

Across seven courses (21 units), students will investigate Buddhist texts from the Mahāyāna and Theravāda traditions. Selections vary, but all will be primary sources.

Course 1: Dharma Jewel Platform Sutra (BUCL 511)

This course focuses on a close reading and analysis of the *The Dharma Jewel Platform Sutra of the Sixth Patriarch* (六祖法寶壇經 liù zǔ fǎ bǎo tán jīng). The sutra presents the teachings of Huineng (638-713) who was the Sixth Patriarch in China, and the thirty-third in Patriarchal descendents from the time of the Buddha in India. He was the immediate successor of Master Hongren (601-674).

The essence of the Sixth Patriarch’s philosophy is that all beings have the buddha-nature; all can become Buddha. Human nature is the buddha-nature. Full awakening is not a future state or a distant place, but exists “right within your own mind” and is directly and immediately available. Taken together, the text presents a powerful and resounding vision of a totalistic, unbounded human potential.

STRAND	YEAR 1		YEAR 2		UNITS/STRAND
	Fall	Spring	Fall	Spring	
Buddhist Classics	<i>BUCL 511</i> , <i>BUCL 512</i> 6 units	<i>BUCL 513</i> 3 units	<i>BUCL 611</i> , <i>BUCL 612</i> 6 units	<i>BUCL 613</i> , <i>BUCL 614</i> 6 units	21 units
Comparative Hermeneutics	<i>BUCL 521</i> 3 units	<i>BUCL 522</i> 3 units			6 units
Buddhist Hermeneutics		<i>BUCL 531</i> 3 units	<i>BUCL 631</i> 3 units	<i>BUCL 632</i> 3 units	9 units
Language Tutorial	<i>BUCL 541</i> or <i>BUCL 551</i> 3 units	<i>BUCL 542</i> or <i>BUCL 552</i> 3 units	(<i>BUCL 641</i> or <i>BUCL 651</i> 3 units*)	(<i>BUCL 642</i> or <i>BUCL 652</i> 3 units*)	6–12* units
UNITS/ SEMESTER	12 units	12 units	9–12* units	9–12* units	42-48* units

*Students are required to take a minimum of 6 units of Language Tutorial. Students have the option to take an additional 3 or 6 Language Tutorial units.



The Sixth Patriarch himself wrote nothing, nor left any record of his life or teaching. This work, compiled by his students, represents the only account we have of his life and lectures. So highly regarded is his place in the Buddhist tradition, that this text is the only one that has been accorded the title “sutra,” a term traditionally reserved only for teachings directly attributed to the Buddha. (Taisho Vol. 48; Number 2008). It is placed among the “perfection of wisdom” (*prajñāpāramitā*) literature, a grouping containing some of the earliest philosophical and spiritual compilations of the Mahayana teachings.

Prajñā (wisdom), one of the core concepts of Buddhism, is held to be primary among the six *pāramitās*, or perfections, that constitute the path to full awakening. It refers to a correct and accurate understanding of the way things really are acquired through three modes of study and practice: literary, contemplative, and unmediated or direct apprehension. The three function as an interconnected exercise of conceptual and non-conceptual discernment which, when perfected, can understand emptiness (*śūnyatā*), the truth of no-self, and the intrinsic nature of all dharmas [the entities out of which we construct the world]. *Prajñā* is not simply a philosophical outlook, but a state of clear consciousness marked by sharp analytical investigation and contemplative

insight resulting in a profound understanding of the ultimate nature of reality. Applied, *prajñā* is exemplified in the vows and the extensive, compassionate deeds of the Bodhisattva.

Paradoxically, while the “perfection of wisdom” reveals the emptiness of all things, it is also said to result in a joyous state of liberated existence expressed as “true emptiness is just wondrous existence; wondrous existence is just true emptiness.” Exploring and understanding the tension of these seeming opposites lies at the heart of the Buddhist experience and is the main concern of the *Prajñāpāramitā* literature in general, and the *Platform Sutra* in particular.

Course 2: Pāli/Theravāda Texts (BUCL 512)

Extensive evidence for the Buddha’s ideas and early teachings resides in the Pāli canon. This seminar will focus on the Nikāyas, part of a huge collection of texts translated into English from the Pāli language. Pāli, derived from and closely related to pre-Classical Sanskrit, is also probably closely related to the language the Buddha himself must have spoken (though no record now exists of this language).

Using the *Majjhima Nikāya* (*Middle Length Discourses of the Buddha*), the *Samyutta Nikāya* (*Connected Discourses of the Buddha*), the *Aṅguttara Nikāya* (*Numerical Discourses of the Buddha*), and the *Dīgha*



Nikāya (Long Discourses of the Buddha), the class will explore central questions and key elements of Buddhist thought. These include:

- The impetus and content of the Buddha’s awakening or realization;
- The Buddha’s analysis of the world and the issues it raises for meaning, purpose, and possibilities for liberation;
- The emphasis on ethics, especially as rooted in what may be called analogical reflection (using oneself as a model for treating others);
- The skillful adaptation of teaching and use of reflection, critical inquiry, and personal experience as criteria for the generation of aspiration to the pursuit of awakening;
- The purpose and practice of meditation;
- And the implications—economic, political, personal/livelihood, and environmental—of a Dhamma-based society.

Course 3 & 4: Śāstra (BUCL 513 & BUCL 612)

Śāstra is a Sanskrit term generally used to denote technical or specialized knowledge in a defined area of practice and, by extension, refers to a text or treatise written in explanation of some idea. In

Buddhism it can be either a learned commentary on one of the sūtras or an independent treatise meant to elucidate some aspect or dimension of Buddhist philosophy. Śāstras represent a distinct and important genre of Buddhist literature as they discuss, clarify, and expand on essential concepts and practices. The MA program includes two śāstra courses on Abhidharma and Yogācāra.

Building on the foundation that students receive in the first semester class on Pāli texts, the course on Abhidharma is designed to explore more systematically how the mind can be understood to operate without an enduring self. Abhidharma breaks down phenomenal experience into dharmas—discrete and irreducible entities that always arise in a constellation to constitute each moment of sentient experience in a ceaseless flow of conditional cause and effect. The selected texts’ accounts of our conscious experience of phenomena based on the concept of dharmas raises further questions: What really exists? Are dharmas all there is? What continues and endures if not the self? Who or what acts and experiences the results of actions? What seems at first blush to be only a complex theory of the mind, Abhidharma also provides a framework for meditation practice, leading to liberation. Texts may include: Ācariya Anuruddha’s *Abhidhammattha Sangaha* and Nāmarūpapariccheda, Vīryaśrīdatta’s *Arthaviniścayasūtranibandhana*, and Vasubandhu’s *Abhidharmakośabhāṣya*.

The second śāstra course probes into Yogācāra philosophy, which grew out of the Abhidharma tradition. Here students will read about the mechanism of mind that assumes eight consciousnesses (*vijñāna*), including the *ālayavijñāna* or storehouse consciousness. The *ālayavijñāna* serves as a repository for all karmic seeds until they ripen according to causes and conditions. When this happens, the first six consciousnesses are inundated with information from past experience. This process of passive informing in the mind consciousness (*manovijñāna*) is called *vijñapti*. Studying the selected texts encourages careful reflection on the impact of

SAMPLE FIRST-YEAR FALL SEMESTER SCHEDULE

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00–10:30 A.M. Platform Sutra		9:00–10:30 A.M. Platform Sutra	8:00–11:00 A.M. Pāli Texts	
1:30–3:30 P.M. Language Tutorial	2:00–5:00 P.M. Comparative Hermeneutics	1:30–3:30 P.M. Language Tutorial		1:30–3:30 P.M. Language Tutorial

the habituated patterns of perception, often hidden from conscious awareness, on the mind and actions. These texts also invite exploration on the methods of inquiry and praxis that aims at disentangling the mind from these habits to become free. Works may include: Maitreya's *Madhyāntavibhāga* with Vasubandhu's commentary, *The Scripture on the Explication of Underlying Meaning*, the *Yogācārabhūmi*, Vasubandhu's *Sāstra on the Door to Understanding the One Hundred Dharmas*, and commentaries on Vasubandhu's *Triṃśikā* by Sthiramati and Xuan Zhuang.

Course 5: *Śūraṅgama Sūtra* (BUCL 611)

The *Śūraṅgama Sūtra*, one of the most important and profound Mahāyāna texts in the entire Buddhist canon, has been held in great esteem in the Buddhist countries of East and Southeast Asia for over a thousand years. Its appeal lies in the broad scope of its teachings and in the depth and clarity of its prescriptions for contemplative practice. The *Śūraṅgama Sūtra* contains teachings from Yogācāra, Tathāgatagarbha, and Esoteric Buddhism. It makes use of Buddhist Logic, with its methods of syllogism and the fourfold negation (*catuṣkoṭi*) first popularized by Nāgārjuna.

Some of the main themes of the *Śūraṅgama Sūtra* are: the worthlessness of the Dharma when unaccompanied by samādhi power, the importance of moral precepts as a foundation for the Buddhist practice, and how one effectively combats delusions that may arise during meditation. During the past thousand years, Chinese and other East Asian masters have used the *Śūraṅgama Sūtra* perhaps more than any other single text in the transmission of the Dharma. Its wealth of theoretical and

practical instruction in the spiritual life often made it the first major text to be studied by newly ordained monks, particularly in the Chan School.

Course 6: *Lotus Sūtra* (BUCL 613)

The *Lotus Sūtra* (*Saddharma-puṇḍarīka Sūtra*), or *Sūtra of the (White) Lotus of the Wonderful Dharma*, presents a discourse delivered by the Buddha toward the end of his life and is widely regarded as one of the most important and influential sacred scriptures of Buddhism. Versions of it exist today in Sanskrit, Chinese, and Tibetan.

The *Sūtra* is divided into several chapters in which the Buddha or other beings offer sermons and parables. The text contains some of the most beautiful passages among the world's spiritual literature. In terms of literary style, the *Lotus Sūtra* alternates between prose and poetry and illustrates a sense of timelessness and the inconceivable, often using large numbers and measurements of time and space. It avoids



discussions of abstruse metaphysics and is expressed in vivid imagery and distinctive, appealing parables holding multiple layers of meaning. Four major themes dominate:

- That all beings have the Buddha-nature and all universally can realize Buddhahood and attain *nirvāṇa*. The Buddha is presented in the *Lotus Sūtra* as *dharmakāya*—the unity of all things and beings, unmanifested, beyond existence or nonexistence, unbound by time and space.
- That Buddhahood is the goal of all practitioners of the Buddhist path. Thus, all vehicles are one vehicle (*yāna*; mode or method of spiritual practice). This replaces an older topology which divided the Buddhist path into three distinct and provisional “streams,” as a simple expedient to accommodate those who would be frightened, discouraged, or wearied by the prospect of working towards full awakening (Buddhahood). Thus, this sūtra is known for its extensive instruction on the concept and usage of skillful means (*upāya*).
- That the Buddha does not leave the world after his *nirvāṇa* but out of compassion remains for those in need of teaching. A similar doctrine of the eternity of Buddhas is repeatedly expounded in the *Tathāgatagarbha* sūtras, which share certain family resemblances with the teachings of the *Lotus Sūtra*.
- The importance of faith and practice. The *Lotus Sūtra* maintains that the absolute teaching cannot be expressed in words or understood by ordinary cognition. Nor can Buddhahood be attained through intellect alone; faith and practice are the means to the realization of enlightenment.

Course 7: Avataṃsaka Sūtra (BUCL 614)

This sūtra’s title, *Mahāvaiṣṭya Buddhāvataṃsaka Sūtra*, is rendered in English as *Flower Garland Sutra*,

Flower Adornment Sutra, or *Flower Ornament Scripture*.

The *Avataṃsaka Sūtra* is an encyclopedic work of immense breadth and depth that encompasses all of the essential concepts and dimensions of Buddhism. In particular, the *Avataṃsaka Sūtra* shows the reader how the world and “reality” appear to a completely enlightened Buddha or advanced Bodhisattva. The text describes a cosmos made up of infinite and interdependent realms upon realms, each distinct yet mutually containing one another. Each world arises, abides, and fades away in response to the activities of the mind, and together they form a vast interconnected net, or ocean of worlds. It is perhaps the fullest and most profound treatment of the Buddhist concepts of nonduality and conditioned existence.

The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Sūtra, among the longest in the Buddhist canon, contains forty chapters on disparate topics, although there are overarching themes:

- The interdependency of all phenomena (*dharmas*)
- The progression of the Buddhist path to full Enlightenment, or Buddhahood

Two of the chapters serve as sūtras in their own right:

- 1) **Ten-Stages Chapter** (*Daśabhūmika*) presents a detailed description of the course of the bodhisattva’s practice through ten levels. It is perhaps the most extensive and detailed description of the Bodhisattva ideal and the levels (*bhūmi*) and states of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the *Laṅkāvatāra Sūtra* and the *Śūraṅgama Sūtra*. The sūtra also touches on a key element of Buddhist psychology: the development of the aspiration for Enlightenment (*Bodhicitta*) and the resolve to attain full awakening.

2) ***Gaṇḍavyūha* Chapter** appears near the end of the *Avataṃsaka* and sometimes circulates as a separate and important text known as the *Gaṇḍavyūha Sūtra*. It details the pilgrimage of the youth Sudhana, who at the behest of the bodhisattva Mañjuśrī undertakes an epic journey in search of enlightenment. The *Gaṇḍavyūha* depicts Sudhana’s journey as he travels from teacher to teacher, conversing with fifty-two masters in his quest for awakening. Along the way, his perspective shifts and expands until he experiences the falling away of all boundaries that separate his own body and mind from the larger reality, called the Dharma-realm. The penultimate master that Sudhana visits is Mañjuśrī Bodhisattva, the Bodhisattva of great wisdom. That the journey ends where it began underscores one of Buddhism’s key concepts: that enlightenment is not something to be gained, but “something” already inherent, though dormant. The final master that Sudhana visits is Samantabhadra Bodhisattva, who teaches him that wisdom only exists for the sake of putting it into practice; that it is only good insofar as it benefits all living beings.

Comparative Hermeneutics

(BUCL 521 & 522)

Two seminars (6 units) are devoted to exploring the major methodological approaches to the theory and practice of interpretation as framed through the cultural and intellectual thought-ways of the West. Particular attention will be given to examining the strategies and preconceptions at work as Western thinkers view, present, and attempt to interpret Buddhist texts and practices.

The two courses examine the origins, aims, and scope of foundational Western philosophical approaches (Platonism, empiricism, rationalism, pragmatism, linguistic, existentialism, phenomenology, psychoanalysis, post-structuralism) through their primary texts. The course attempts to understand these approaches as “lenses” through which Buddhism is interpreted in the West, and as potential hermeneutical “tools”



for bringing Buddhist ideas and concepts into a deep dialogue with the Western mind.

Readings may include selected works by: Plato, Rene Descartes, David Hume, Immanuel Kant, G.W.H. Hegel, Karl Marx, Arthur Schopenhauer, Friedrich Nietzsche, William James, Sigmund Freud, Carl Jung, Edmund Husserl, Martin Heidegger, Ludwig Wittgenstein, Jean-Paul Sartre, Jacques Lacan, Pierre Hadot, Jean-François Lyotard, Gilles Deleuze, Luce Irigaray, Slavoj Žižek, Judith Butler.

Buddhist Hermeneutics

(BUCL 531, 631 & 632)

These three courses (9 units) are designed to introduce students to the theoretical framework, interpretive models, and experiential elements of learning derived from Buddhist sources and the Buddhist tradition itself. To fathom the Buddhist sources within their own paradigm is to acknowledge that the intent of these texts was not merely intellectual debate or religious belief, but a pragmatic search for living a meaningful existence. They are orthopraxic in scope: concerned with a purposeful and exemplary way of living which balances knowledge with virtue.

Each course emphasizes critical subjectivity—an approach that entails close reading of primary sources done in conjunction with a “laboratory” experience consisting of meditation and



mindfulness exercises. This unique hermeneutical tool, where intellectual inquiry is informed and enhanced by contemplative practice, allows students to gain a fuller appreciation of the Buddhist texts as both philosophical treatises and dynamic methods of inquiry.

Included in this study is the body of literature centering on the lives of self-cultivation pursued by Buddhist practitioners (teachers and students) from the beginnings of Buddhism to the present. The emphasis is on examining the intersection and interaction between theory and practice. This collection of works forms an indispensable complement to the study of Buddhist classics as it records actual attempts to interpret and integrate those teachings into a firsthand, lived experience. The genre of personal diaries, records, journals, poetry, and stories (often regarded as classics in their own right) adds an invaluable dimension to a reading of the formal texts, as it presents yet another interpretive lens—direct experience. The concrete attempt to fuse gnosis and praxis, to regard philosophy as a way of life, which lies at the heart of the Buddhist soteriological methodology, is tested, challenged, and brought to life in these biographical and autobiographical accounts.

A final dimension of the Buddhist hermeneutical system is *śīla*, meaning “morality” or “virtue.” In

Buddhism, *śīla* describes the normative behavioral and psychological guidelines for self-cultivation held to be essential both for contemplative practice and textual insight. The ethical teachings are central to all schools of Buddhism and underpin the broad range of its various practices: devotional, contemplative, esoteric, doctrinal study, and discipline-training. As such, they cover both the letter and the spirit of *śīla*.

General readings include: *Mahāpadesa* (*Discourse on the Great Authorities*); *Catuhpratisaraṇasūtra* (*Sūtra of the Four Refuges*); *Cullavagga*; *Aṅguttara Nikāya*; *The Ten Doors of the Avataṃsaka Prologue* by Qing Liang; selections from the *Sūraṅgama-sūtra*; and Prajñāpāramitā texts: *Diamond Sūtra* (*Vajracchedikā Prajñāpāramitā Sūtra*); and *Heart Sūtra* (*Prajñāpāramitā Hṛdaya*).

Biographical and autobiographical works include: *Therīgāthā* (*Verses and Poems of Early Buddhist Nuns*); *The Dhamma Teaching of Acariya Maha Boowa*; *The Venerable Phra Acharn Mun Bhuridatta Thera*; *The Autobiography of Phra Ajaan Lee*; *The Autobiography of Ch’an Master Han Shan*; *Empty Cloud: The Autobiography of the Chinese Zen Master* by Xuyun; *The Ten Foot Square Hut* (*Hōjōki*) by Kamo no Chōmei; and poetry selections.

Language Tutorial

(BUCL 540s, 550s, 640s & 650s)

The aim of the language course of study is to bring students into a direct encounter with primary works in and through the source languages in which they were formulated. Students choose to study either Sanskrit or Classical Chinese or both for two required semesters (6 units). Students who wish to pursue further language study may take up to an additional six units. The goal is not mastery of the language, but rather for students to acquire sufficient familiarity with elements of the language so as to gain some insight into its structure and reach. As all translation is interpretation, Language Tutorials examine how language emerges from and informs a framework of philosophy in which overarching ideas, feelings, and insights about the nature of being human are shaped, articulated, and embodied.

This approach is intended to introduce students to the challenges, complexities, and excitement involved in translating primary works. It is also meant to develop sensitivity to the often elusive search for the nearest equivalents in one's own language. Through reading Buddhist texts in their original languages, students encounter a more nuanced and direct voicing of the ideas and fundamental questions they raise.

MA ESSAYS AND EXAMINATIONS

MA Focus Strand Essay

MA students submit a focus strand essay every semester. A focus strand essay is intended to be a serious and thoughtful examination of a particular question and its significance to the study of classic Buddhist texts. Based on class readings, each student chooses a topic, reflects upon its wider implications, and explores its deeper meaning in relationship to the text. The essay is not intended to be a work of specialized research, but rather a careful examination based on a close reading of the original text. Students are encouraged to consult with their professor often in the process of writing their essay.

The schedule of focus strand essays is as follows:

- First year, fall semester:
Comparative Hermeneutics
- First year, spring semester:
Buddhist Hermeneutics
- Second year, fall semester: Buddhist Classics
- Second year, spring semester: Buddhist Classics

(For detailed guidelines on the MA focus strand essays, refer to page 62 of this catalog.)

ACADEMIC STANDING FOR MA STUDENTS

Student Conferences

Towards the end of every semester, MA students meet with a committee of their professors to

review and discuss their academic progress.

The student-faculty conferences take the form of a conversation about the student's work in which the professors comment on the work of the student, taking into account the student's preparation of the class reading, participation in class discussion, and the quality of written assignments. The student then responds to the professors' comments and presents an evaluation of his or her own work. The goals of the conference are three-fold: to provide students with feedback on their academic work; build students' capacity to evaluate their own work and to reflect upon ways to improve; and enable professors to gain a sense of students' work and progress as a whole. (For more information on student conferences, refer to page 62 of this catalog.)

Grades

As a university dedicated to educating the whole person, DRBU strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge and self-understanding. Students are encouraged to pursue learning for its own sake. We hope students will view grades as a means to this end rather than pursuing them as ends in themselves.

The faculty recognizes that grades often do not give the complete picture of a student's learning and academic achievement. Therefore, letter grades are only one of the forms of evaluation used at DRBU. Narrative reports from faculty based on student conferences and oral examinations are also included in the student's academic record. Letter grades are assigned by the professor(s) of each course at the end of every semester following a grade scale of A, B, C, or F. A grade of B- or higher is considered satisfactory for graduate-level work. Graduate students must earn at least a B- in the required courses. Students who earn a grade lower than B- in a required course will need to repeat the course. Students whose cumulative grade average falls below a B average will be placed on academic probation. (For more information on grade reports, refer to page 63 of this catalog. For more information on academic probation, refer to page 66 of this catalog.)



Graduate Certificate in Buddhist Translation

CURRICULUM

The Graduate Certificate in Buddhist Translation provides an understanding and appreciation of Buddhist texts through close reading and translation practice.

For over two thousand years, translation has been an indispensable part of the history and transmission of Buddhism. When Buddhism first arrived in China from India, one of the most important tasks was the translation of the Buddhist scriptures from Sanskrit into Chinese. This work was often conducted in large assemblies: National Master Kumarajiva, for example, led an assembly of over 800 people for more than a decade in translating dozens of texts in hundreds of scrolls. Emulating the translation assemblies of ancient times, the Certificate Program in Buddhist Translation brings together talented individuals in a collaborative endeavor to study and translate Buddhist texts.

The Buddhist canon presents itself as a vehicle to wisdom and liberation, a set of tools for self transformation. Approaching the texts in this

spirit, the Graduate Certificate in Buddhist Translation regards translating them as an opportunity to delve deeply into their meaning and develop understanding in an engaged, interactive way.

The two-semester Certificate Program integrates translation of Buddhist texts with study, practice, and service in a monastic setting. Its curriculum consists of four courses: an introduction to translation theory and practice past and present; methods and theories of interpretation; a seminar focusing on appreciation of Buddhist, Chinese, and Western classics; a course on Buddhist Chinese; and a hands-on translation workshop.

Course Requirements

The Graduate Certificate in Buddhist Translation Program consists of 24 semester units, with courses from five strands. The table below illustrates the number of semester units required from each strand over two semesters. The course code is italicized in the table below. Each course is designated by a 4-letter program code, followed by a 2-digit course code. The TRNC program code indicates

courses offered in the Graduate Certificate in Buddhist Translation Program. The first digit of the 2-digit course code indicates the strand to which the course belongs; the second digit indicates the sequence in which the course is taken.

Translating the Dharma: Theories, Ethics, and Skills (TRNC 11 / TRNC 12)

In this course, students will gain an overview of the theoretical foundations of translation in both Eastern and Western traditions, with a particular emphasis on key developments in the history of the translation of Buddhist texts from Indian and Central Asian languages into Chinese. They will read what eminent translators from the 2nd century to the present day have said on the art, methodology, process, and challenges of translation. They will also explore contemporary scholarship in translation studies. Students will develop research and teamwork skills and experience the collaborative Four-Committee process used by the Buddhist Text Translation Society (BTTS). They will be encouraged to move away from meaning-based linguistic equivalence to produce translations that reach out to the modern mind and serve as catalysts for transformation. In the lab component, students work first individually and then collectively to translate, review, or edit sections of a Buddhist text, applying principles and skills of translation they have learned. Two additional units of lab, consisting of 3 hours of meditation (group or individual) and 3 hours of ceremonial recitation, are designed to help students understand the Dharma they are translating through engaging in personal spiritual practice.

Reading Seminar (TRNC 21 / TRNC 22)

This course is designed to enhance students' translation skills through the appreciation of poetic forms, literary devices, and cultural context in great works selected from various genres, traditions, and ages (see sample reading list below). Through shared inquiry, students will explore primary texts both in their source

language as well as in multiple translations, comparing different ways of interpreting and conveying meaning. Some literary selections will be presented by guest lecturers. At the end of the semester, students will present their individual translation projects in which they analyze how particular translation choices impact what is conveyed to the reader.

Sample Reading List:

Chinese Classics

The Great Learning 大學
Zhongyong (Doctrine of the Mean) 中庸
The Analects of Confucius 論語
Mencius 孟子
Zhuangzi 莊子
Daodejing 道德經
Yijing (Book of Changes) 易經
The Documents 尚書
The Records of the Grand Historian (Shiji) 史記
Case studies of Chinese poems and poets: Wang Wei, Li Bai, Du Fu

Buddhist Classics

Heart Sūtra
The Vimalakīrti Sūtra
The Avataṃsaka Sūtra
Universal Door Chapter of the *Lotus Sūtra*
Therīgāthā (Verses of the Elder Nuns)
Triṃśikā-vijñaptimātratā (Thirty Stanzas) by Vasubandhu
The Collected Songs of Cold Mountain
Faith in Mind (Xin Xin Ming) 信心銘
Treatise on the Origin of Humanity 原人論

Western Classics

Shakespeare
Chaucer
Nietzsche
Heidegger
Emily Dickinson
Walt Whitman
Virginia Woolf
Robert Frost
Rumi

Hermeneutics of Self (TRNC 31)

This one-semester course is designed to introduce students to the more subjective dimension of Buddhist translation—how understanding and interpreting is determined by the presuppositions and beliefs of the interpreter. Hermeneutics of Self is concerned with determining the psychological, emotional, and mental conditions that make both understanding and misunderstanding possible. Through the study of biographies and reflective writings of eminent Buddhist translator-practitioners, we explore how in their effort to produce accurate translations of texts, they also struggled to uncover and transform the unexamined biases and predispositions that might cloud their work. To facilitate students' efforts to emulate historical translator-practitioners in the quest for self-knowledge, we will also study primary texts such as *The Sixth Patriarch's Dharma Jewel Platform Sutra*, *The Surangama Sutra*, *Shastra on the Door to Understanding the Hundred Dharmas*, and *The Scripture on the Explication of Underlying Meaning*.

As a corollary to translation work and close reading of primary texts, students in the translation certificate program will engage in contemplative exercises embedded and advocated in the texts they are reading and translating. This hermeneutical approach—where intellectual inquiry is enhanced through meditative exercises—aims to give students a holistic appreciation of what it means to be a translator-practitioner as understood and derived from Buddhist sources. The insights acquired through these readings along with direct laboratory experience provide a study-practice hermeneutical dimension that students may reference in their translation work in the program.

Translation Workshop (TRNC 41 / TRNC 42)

Modeled upon the Buddhist translation assemblies held in imperial China, the Translation Workshop is a laboratory for live translation practice in a group setting. Under the supervision of instructors, students work in teams with more experienced translators in a process of primary translation, bilingual

review, and editing of selected canonical texts. During the workshop, students will practice doing research and building terminology lists, including alternative translations, which the entire class will standardize to ensure consistency of translation. Students will be evaluated both on their individual translation capacity as well as on their development of interpersonal skills and team spirit.

Canonical Languages (TRNC 52/TRNC 53) Buddhist Chinese

This course is designed to introduce the basic features of Buddhist Chinese and to solidify students' foundation in Classical Chinese. We begin with a series of lessons that introduce the principal rules behind Chinese characters, basic grammar, and common structures in Chinese Buddhist scriptures. Buddhist technical terms and Chinese Buddhist idioms will be investigated to lay a foundation for understanding texts. Students will study a selection of Buddhist scriptures translated by earlier translators, such as An Shigao (148-180 CE), Dharmaraksa (233-316), Gautama Saṅghadeva (c. 300), Buddhahadra (359-429), Dharmakṣema (385-433) and Kumārajīva (344-413). Each lesson will include exercises in translating text passages from Classical Chinese into English. Through reading, memorizing, and translating texts in the original Chinese, students will more directly experience the voicing of the ideas of Buddhist Chinese.

Buddhist Sanskrit

This course is designed to introduce the basic linguistic characteristics of Sanskrit: alphabets, sounds, and sentence structure. Students will learn how to look up Sanskrit words in a Sanskrit-English dictionary, how to parse compounds, how to make the best choice from among different variations, and how to interpret and select the best meaning from them. From these exercises, students will gain some basic knowledge to do research in their translation of Buddhist texts. The Sanskrit versions of familiar texts such as the Heart Sutra and Amitabha Sutra will be used to further students' confidence in their future research endeavors.

Strand	Fall Semester	Spring Semester	Units/Strand
Translating the Dharma	TRNC 11 4 units (2 hrs in classroom; 6 hrs lab*/wk)	TRNC 12 4 units (2 hrs in classroom; 6 hrs lab*/wk)	8 units
Reading Seminar	TRNC 21 3 units	TRNC 22 3 units	6 units
Hermeneutics of Self	TRNC 31 2 units	—	2 units
Translation Workshop	TRNC 41 2 units	TRNC 42 2 units	4 units
Canonical Languages	TRNC 52† 2 units	TRNC 53 2 units	2-4 units
UNITS/SEMESTER	11-13 units	11 units	22-24 units

* 6 hrs lab: Translation Lab (3 hrs) + Spiritual Practices (3 hrs: 1 hour of meditation + 2 hours of ceremonial recitation)

† Optional elective

TRANSLATION CERTIFICATE PROJECTS

Translation Certificate students submit a final translation project (in Reading Seminar) each semester. The final project is intended to showcase their skills, methods, and challenges in translating a passage of a primary text that they themselves select. Students are encouraged to apply the translation theories and techniques they have learned in their classes and to consult with their instructors and peers in the process of working on their translation. In addition to the translation itself, students also write a reflective essay justifying their choices of interpretation, style, methodology, and expression, and analyzing their own thinking process. Alumni who graduated from the Certificate Program are allowed to join the ongoing translation projects coordinated by International Institute for the Translation of Buddhist Texts (IITBT) so that their language and translation skills could continue to be applied in a way with which the program interfaces.

ACADEMIC STANDING FOR GRADUATE-LEVEL CERTIFICATE STUDENTS

Student Conferences

Towards the end of every semester, graduate-level Certificate students meet with a committee of their professors to review and discuss their academic progress. The student-faculty conferences take the form of a conversation about the student's work in which the professors comment on the work of the student, taking into account the student's preparation of the class reading, participation in class discussion, and the quality of written assignments. The student then responds to the professors' comments and presents an evaluation of their own work. The goals of the conference are three-fold: to provide students with feedback on their academic work; build students' capacity to evaluate their own work and to reflect upon ways to improve; and enable professors to gain a sense of students' work and progress as a whole. (For more information on student conferences, refer to page 62 of this catalog.)

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The faculty recognizes that grades often do not give the complete picture of a student's learning and academic achievement. Therefore, letter grades are only one of the forms of evaluation used at DRBU. Narrative reports from faculty based on student

conferences and oral examinations are also included in the student's academic record. Letter grades are assigned by the professor(s) of each course at the end of every semester following a grade scale of A, B, C, or F. A grade of B- or higher is considered satisfactory for graduate-level work. Graduate students must earn at least a B- in the required courses. Students who earn a grade lower than B- in a required course will need to repeat the course. Students whose cumulative grade average falls below a B average will be placed on academic probation. (For more information on grade reports, refer to page 63 of this catalog. For more information on academic probation, refer to page 66 of this catalog.)







The University Library

The University Library has been serving the DRBU community since the inception of the University in the late 1970s. Over time, the library has amassed more than 40,000 books, which includes a large collection of Buddhist primary texts in several scriptural languages, classical texts in Chinese, and Chinese language instruction books. In addition, it

contains collections in literature, the humanities, the social sciences, and other areas.

Library tours are available to DRBU students and other users by appointment. During the library's normal hours of operation, library staff are available to provide students and other users with information, assistance, and training on using the library. Please contact the library at library@drbu.edu for any question or additional information.

Admissions

BACHELOR OF ARTS

Dharma Realm Buddhist University admits students on a rolling basis. There is no application fee. Prospective students may apply at any time after completion of their junior year of high school. The Admissions Committee reviews the application after all parts have been received. Decisions are typically made within six weeks of receiving a completed application.

Application Requirements

- Common App or DRBU application, including DRBU essays
- Minimum of two letters of reference, including one from a teacher
- All official high school (and college, if applicable) transcripts, sealed and mailed directly by the school(s)
- SAT or ACT score is optional (College Board code 4282)
- TOEFL or Duolingo score for students who speak English as a second language

- Personal or online video interview

Application is available on CommonApp.org or on the University website at www.drbu.edu.

Application materials are submitted via CommonApp.org or the DRBU application portal. Letters of reference, test scores and transcripts may be submitted by email or mail to the DRBU Office of Admissions and Financial Aid:

Office of Admissions and Financial Aid
Dharma Realm Buddhist University
1991 Virtue Way, Ukiah, California, 95482
admissions@drbu.edu

Acceptance remains provisional until after DRBU has received and favorably reviewed the following:

- Final high school transcript, establishing satisfactory grades through the second semester of senior year
- Student health and registration forms





Undergraduate applicants are required to have graduated from high school by the time they enroll in DRBU. The University may provisionally admit applicants based on their academic preparation through the junior year of high school. Applicants who have earned a Certificate of General Education Development (GED) or have passed the California High School Proficiency Examination are also eligible.

Applicants are required to demonstrate competence in the English language. Applicants who speak English as a second language must demonstrate their English-language proficiency with a minimum score of 90 iBT on the Test of English as a Foreign Language (TOEFL) or the equivalent.

Applicants are required to submit a completed application and complete an interview with a member of the Admissions Committee.

Dharma Realm Buddhist University is authorized under Federal law to enroll nonimmigrant alien students. For further information, contact the Office of Admissions and Financial Aid.

The DRBU curriculum is fully integrated and all-required. Therefore, all students are admitted as freshmen, and we do not accept transfer credits. However, college-level course work, Advanced Placement, and International Baccalaureate

courses are strong evidence of academic achievement. These courses are taken into account during the evaluation for admission to DRBU.

DRBU does not have an articulation or transfer agreement with any other college or university. Official transcripts from other institutions that have been submitted for admission and evaluation of credit become the property of the University.

MASTER OF ARTS

Dharma Realm Buddhist University admits students on a rolling basis. There is no application deadline, and there is no application fee. Prospective students may apply at any time after completion of their junior year of college. The Admissions Committee reviews the application after all parts have been received. Decisions are typically made within six weeks of receiving a completed application.

Application Requirements

- Graduate application, including essays
- Minimum of two letters of reference, including one from a professor
- Official and sealed transcripts from all colleges and universities attended as an undergraduate or graduate student
- GRE score is optional
- TOEFL or Duolingo score for students who speak English as a second language
- Personal or online video interview

Applications are available on the University website at www.drbu.edu.

Application materials are submitted via the DRBU application portal. Letters of reference, test scores, and transcripts may be submitted by email or mail to the DRBU Office of Admissions and Financial Aid:

Office of Admissions and Financial Aid
Dharma Realm Buddhist University
1991 Virtue Way, Ukiah, California, 95482
admissions@drbu.edu

Acceptance remains provisional until after DRBU has received and favorably reviewed the following:

- Final undergraduate transcript, establishing satisfactory grades through the second semester of senior year
- Student health and registration forms

Graduate applicants are required to have graduated from college by the time they enroll in DRBU. The University may provisionally admit applicants based on their academic preparation through the junior year of college.

Applicants are required to demonstrate competence in the English language. Applicants who speak English as a second language must demonstrate their English-language proficiency with a minimum score of 90 iBT on the Test of English as a Foreign Language (TOEFL) or the equivalent.

Applicants are required to submit a completed application and complete an interview with a member of the Admissions Committee.

Dharma Realm Buddhist University is authorized under Federal law to enroll nonimmigrant alien students. For further information, contact the Office of Admissions and Financial Aid.

DRBU does not accept credits from other institutions because our curriculum is fully integrated and all-required. Official transcripts from other institutions that have been submitted for admission and evaluation of credit become the property of the University.

GRADUATE CERTIFICATE IN BUDDHIST TRANSLATION

Dharma Realm Buddhist University admits students on a rolling basis. There is no application deadline, and there is no application fee. Prospective students may apply at any time after completion of their junior year of college. The Admissions Committee reviews the application after all parts have been received. Decisions are typically made within six weeks of receiving a completed application.

Application Requirements

The Graduate Certificate in Buddhist Translation is a graduate level program. Before applying, applicants need to have at least an undergraduate degree or the equivalent and demonstrate graduate-level capacity in reading and writing. In order to produce high-quality translation that accurately conveys the meanings of the source text while also appealing to the modern mind, students applying to this Program should have a high level of proficiency in the English language and meet at least three of the following prerequisites:

1. At least one year of Classical Chinese or the ability to read Buddhist Chinese texts (for students whose native language is not Chinese).
2. Knowledge of basic Buddhist philosophy and concepts.
3. Competency in fields such as western philosophy and psychology (as these can inform one's translations and make them convincing to the Western modern psyche).
4. Skill in other languages besides English and Chinese, and interest in Buddhist translation.

Instruction will be in English. Students whose native language is not English must demonstrate English-language proficiency equivalent to achieving the following scores on the Test of English as a Foreign Language (TOEFL): 90 for internet based test (iBT), 577 for paper based test (PBT), and 233 for computer based test (CBT).

Like DRBU's degree programs, the certificate program offers a fully integrated curriculum that is built sequentially; all students are expected to follow the same course of study. Therefore, the certificate program does not accept transfer credits.

TUITION AND FEES

DRBU Cost of Attendance 2024–2025

The following is the **estimated** cost of attendance for the 2024–2025 school year. Students should consult their Enrollment Agreement for an accurate accounting of their tuition and fees.

UNDERGRADUATE PROGRAM

Tuition	\$21,000
Room and Board Fees	\$ 8,200
Total Direct Cost	\$29,200

GRADUATE PROGRAM

Tuition	\$14,000
Room and Board Fees	\$ 8,200
Total Direct Cost	\$22,200

CERTIFICATE PROGRAM (two 15-week semesters)

Tuition	\$ 7,000
Room and Board Fees	\$ 8,200
Total Direct Cost	\$15,200

As a community dedicated to Buddhist liberal education, DRBU strives to make the opportunity to study here a reality for all accepted students, regardless of financial circumstances. Financial aid is available from DRBU for the expenses of tuition, room and board fees.

ESTIMATED COST FOR INSTRUCTION

Program	Per Year	Total for Program
Undergraduate	\$21,000	\$84,000*
Graduate	\$14,000	\$28,000*
Certificate	\$ 7,000	\$ 7,000

* Total cost may change during a student's enrollment period as a result of annual cost adjustments.

DRBU reserves the right to increase the cost of instruction and the room and board fees annually. DRBU may raise the annual cost of instruction by as much as 3.0% per year. DRBU may raise the annual room & board fees by as much as 8.6% per year. Students will be notified of any increase to these fees by March 1 of each year. The increase will take effect at the beginning of the fall semester each year.

All undergraduate students are required to live on campus unless otherwise approved by the Dean of

Students. Payment of room and board fees entitles the student to the use of a double room and 21 meals per week for the duration of the semester. Tuition and room and board fees are refundable. (For more information, refer to the refund policy on page 60 of this catalog.)

Estimated Other Expenses

In addition to tuition and room and board fees, there are other expenses that a student and his or her family will need to plan for. These include:

Books and Supplies

The average cost for books and supplies is approximately \$600-\$700 per year.

Personal Incidental Expenses

This category covers routine expenses that will be incurred during the school year for things such as laundry, personal items, and entertainment. We estimate \$500 to be a reasonable amount for these expenses during the school year.

Transportation

Students may travel home during the school year. The expense of traveling will vary according to the location of the student's home and the mode of transportation. It is reasonable to assume travel expenses of \$500 for students from within California and \$1,000 for students from other states.

Health Insurance

Students should factor in the cost of basic medical insurance as part of their total expenses. DRBU does not provide medical insurance. Full-time students are required to have their own medical insurance in case of emergencies.

Miscellaneous Expenses

This category includes other expenditures such as clothing, personal computer, phone, etc. We estimate students' miscellaneous expenses to be \$1,500-\$2,000 per year. However, it is possible to spend far less than this amount for students with conservative spending habits.

Other Fees and Charges

- Auditing fees: \$200 per unit
- Cap and gown: cost
- Damage to University property: cost
- ID card replacement: \$10 per card
- Library overdue fines (per item): \$1 per day, maximum \$50
- Library lost item replacement: \$100 per item
- Key replacement: \$25–\$50 per key
- Returned or bounced check fee: \$10 per incident
- Room & board during summer months: \$800 per month
- Transcript fees: \$10 per copy
- Commencement fees: \$25 (non-refundable)

FINANCIAL AID

As a community dedicated to Buddhist liberal education, DRBU strives to make the opportunity to study here a reality for all accepted students, regardless of financial circumstances.

Financial aid at DRBU is entirely need-based, and the University is committed to meeting the demonstrated need of all students. Any student accepted into the University may receive aid to meet demonstrated financial need. Financial aid is available for all four years of the undergraduate program and two years of the graduate program. Students apply for aid annually, and each year we review the financial needs for all students, taking into account changes in students' or families' financial circumstances.

While the primary responsibility to pay for college lies with the student and the family, DRBU is committed to making sure family income does not distract students from their academic goals. Each financial aid package is customized to meet the needs of the particular student through a combination of Work Study and University Grants.

Work Study

The first type of assistance provided by the University is in the form of on-campus work-study

under the Work Study program. Students who are awarded a full Work Study are expected to work 13 hours per week in such areas as food services, buildings maintenance, grounds maintenance, the library, or office clerical work. If a student does not perform his or her Work Study duties in a satisfactory manner, as determined by his or her supervisor, the student may be found ineligible for financial assistance (Work Study and University Grant) from the University in subsequent semesters.

University Grants

DRBU provides students with University Grants to meet remaining need. Students are not expected to repay the grants. A student must accept the maximum amount of Work Study in order to receive a University Grant.

Each financial aid request is reviewed carefully in an effort to arrive at an accurate determination of need for financial assistance. This process takes into account the family's income, assets, family size, number of students in college, and other pertinent information. The University does its best to address each family's individual circumstances while maintaining equity and fairness. The University reserves full discretion in determining what constitutes demonstrated financial need in any particular case.

A student may not be eligible for financial assistance from the University (Work Study or University Grant) for a semester in which he or she was previously enrolled for more than three weeks. Exceptions to this policy may be granted by the Dean of Students in cases of an involuntary withdrawal due to serious illness or other severe and mitigating circumstances. The University reserves full discretion in determining when institutional aid for a repeated semester is warranted.

The University may adjust financial awards, including Services Scholarships and University Grants, during the school year to reflect significant changes in students' demonstrated financial need.

For the 2024–2025 academic year, students and parents will not be asked to take out a loan as a part of the financial aid package. DRBU does not participate in federal or state financial aid programs at this time. Nevertheless, DRBU is required to notify students that if a student obtains a loan to pay for an educational program, the student will have to repay the full amount of the loan plus interest, less the amount of any refund; and if the student receives federal student financial aid funds, the student is entitled to a refund of the money not paid from federal financial aid funds.

How to Apply

- Complete the DRBU Financial Aid Application, available on the University website
- Submit a signed copy of the 2023 Federal Tax Return
- Submit forms through the application portal or by mail to:

Office of Admissions and Financial Aid
Dharma Realm Buddhist University
1991 Virtue Way, Ukiah, California, 95482

When to Apply

Incoming students must complete their application for financial aid by March 2 of the preceding school year or within 30 days of acceptance for a degree program, whichever is later.

Continuing students must complete the financial aid application annually by March 2 of the preceding school year. Continued eligibility requires students and their families to demonstrate need year by year and to meet their obligation under the previous year's award.

INTERNATIONAL STUDENTS

Dharma Realm Buddhist University welcomes international student applications. DRBU is authorized under Federal law to enroll nonimmigrant alien students.

International students must meet the same admissions standards as U.S. students and must maintain a full time course of study. International applicants whose native language is not English are required to take an English proficiency test such as the Test of English as a Foreign Language (TOEFL) and receive a minimum iBT score of 90 or equivalent, in addition to the other application requirements.

International students are encouraged to apply as early as possible. Once accepted to the program, an international applicant must enroll in the SEVIS system in order to receive an I-20 and complete the F-1 visa application, which may include an interview at a U.S. embassy or consulate. These steps can take weeks or months, so international students are encouraged to prepare accordingly. Students are responsible for all fees associated with student visa application.

Financial aid for international students at DRBU is limited. International applicants should be prepared to prove their financial ability to fund their education at DRBU as part of the student visa application process.

International applicants may contact the Office of Admissions and Financial Aid for more information.



Academic Policies and Practices

DRBU EDUCATIONAL GOALS

Mission Statement

Dharma Realm Buddhist University is a community dedicated to liberal education in the broad Buddhist tradition—a tradition characterized by knowledge in the arts and sciences, self-cultivation, and the pursuit of wisdom. Its pedagogical aim is thus twofold: to convey knowledge and to activate an intrinsic wisdom possessed by all individuals. Developing this inherent capacity requires an orientation toward learning that is dialogical, interactive, probing, and deeply self-reflective. Such education makes one free in the deepest sense and opens the opportunity to pursue the highest goals of human existence.

Institutional Learning Outcomes

As an institution aiming at educating the whole person, DRBU strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge, self-understanding, and the creative and beneficial application of that learning to every

sphere of life. The following three institutional learning outcomes further elaborate the aims set forth in the mission of DRBU:

- A liberally educated person will develop and practice skills for lifelong learning, which encompass sound judgment; the flexibility to constantly assess evolving internal and external conditions; and accordingly, the ability to reconsider, adjust, alter, or even abandon his or her course or stance.
- A liberally educated person will appreciate the methods of inquiry and insights suggested by the primary texts, particularly in the study of human nature, the workings of causality, and the complex interconnections among the personal, the social, and the natural worlds.
- A liberally educated person will communicate in a clear, nuanced, candid, and skillful manner.





Program Learning Outcomes

Based on DRBU's institutional learning outcomes, the following program-level student learning outcomes have been developed for DRBU's

Bachelor of Arts in Liberal Arts and Master of Arts in Buddhist Classics programs.

DRBU'S INSTITUTIONAL LEARNING OUTCOMES	BA IN LIBERAL ARTS PROGRAM LEARNING OUTCOMES	MA IN BUDDHIST CLASSICS PROGRAM LEARNING OUTCOMES
<p>A liberally educated person will develop and practice skills for lifelong learning, which encompass sound judgment; the flexibility to constantly assess evolving internal and external conditions; and accordingly, the ability to reconsider, adjust, alter, or even abandon his or her course or stance.</p>	<ul style="list-style-type: none"> • Demonstrate ethical awareness. • Cultivate a flexibility of mind to adapt to evolving conditions. • Demonstrate critical thinking skills. • Exercise quantitative reasoning skills. 	<ul style="list-style-type: none"> • Exercise ethical sensibility.
<p>A liberally educated person will appreciate the methods of inquiry and insights suggested by the primary texts, particularly in the study of human nature, the workings of causality, and the complex interconnections among the personal, the social, and the natural worlds.</p>	<ul style="list-style-type: none"> • Appreciate and defend different systems of thought as conveyed within the primary texts in the curriculum. • Demonstrate fluency in the use of tools and methods of inquiry from different traditions and disciplines presented in the curriculum. 	<ul style="list-style-type: none"> • Assess and articulate major Buddhist methods and practices. • Explain insights gained from close reading of texts and their implications for the personal, the social, and the natural worlds.
<p>A liberally educated person will communicate in a clear, nuanced, candid, and skillful manner.</p>	<ul style="list-style-type: none"> • Practice thoughtful and probing dialogue combined with close listening to assess the context and the character of the audience. • Compose coherent arguments and narratives. • Evaluate and responsibly use and share information resources. 	<ul style="list-style-type: none"> • Create sustained, coherent expositions and reflections for both general and specialized audiences.

STATEMENT OF ACADEMIC FREEDOM

Although Dharma Realm Buddhist University (DRBU) has a religious affiliation—that is, the University is embedded in the broader Buddhist institution of Dharma Realm Buddhist Association—academic freedom is one of its central tenets. Indeed, all aspects of DRBU’s pedagogical design and curriculum center on one goal: that each student develops the capacity to be an independent thinker. A core assumption underlying the University’s teaching methodology is that the text, instructor, and student form a triangular relationship of inquiry in which none of the three may be presumed as “the measure of all things.” Rather, “authority” is posited to emerge through the interaction among the three.

The context of the school is unmistakably Buddhist. In the course of a student’s studies and campus life, he or she will encounter Buddhist ideas and practices. It is up to the student, however, to decide which, if any, of these to hold and accept. In the classroom, Buddhist ideas are held to the same level of questioning and scrutiny as any others. Students are free, and explicitly encouraged, to examine and to consider all the views they encounter, including their own. No student is subject to any pressure, overt or otherwise, to subscribe to a particular ideology.

Professors are citizens, members of a learned profession, and members of the University community. When they speak or write as citizens, they shall be free from DRBU censorship or discipline, but their special position in the community imposes special obligations. As scholars and teachers, they should remember that the public may judge their professions and DRBU by their utterances. Hence, they should at all times be accurate, exercise appropriate restraint, show respect for the opinions of others, and make every effort to indicate that they are not speaking for DRBU. Professors are free to hold any view and are not subject to any pressure, overt or otherwise, to subscribe to a particular ideology.

Any member of the University community, including a professor or a student, who feels that he or she has endured a grievable act or acts related to academic freedom should follow the appropriate grievance procedure outlined on page 79 of this catalog and in section eight of the *Faculty Governance Manual*.

COURSES

Attendance Policy

Attendance and student participation are essential in a discussion-driven method of instruction. Learning through shared inquiry assumes a shared responsibility from all members of the class in the process of learning. One cannot simply read a book to replace a missed discussion. Therefore, all students are required to attend all scheduled classes for which they have registered. Students are also expected to attend orientations and lectures given by visiting scholars.

Due to the importance of attendance, instructors are asked to report student absences to the Office of Academic Affairs on a weekly basis. Students may consult their own attendance records at the Office of Academic Affairs at any time. The maximum number of absences per semester is set at four for courses meeting twice a week and six for courses meeting three times a week. Students who exceed the maximum number of absences in a given course will be required to repeat the course. An O (absent) will appear on the transcript until the course is repeated, at which time the original O will be replaced with RP (a repeated course) on the transcript, and a letter grade will be given for the repeated course in the current semester. An incomplete course due to absences must be repeated within the following academic year. If the student fails to complete the repeated course, an F will appear on the student’s transcript, and the student will be placed on academic probation. Students who exceed the maximum number of absences in a second course will be placed on academic probation. (Refer to the “Academic Probation” section for detailed information.)



A letter of warning will be sent to students via email who are approaching their maximum number of absences. Parents of dependent students may also be notified. (A dependent student is a student who is being claimed as a dependent on one or both parents' tax return.) Students are advised to keep a record of their own absences and avoid approaching the maximum number of absences to allow for unavoidable absences, as in case of an emergency. Students who have reached the maximum number of absences will be withdrawn from the course and notified by the Office of Academic Affairs.

In cases of extraordinary circumstances, the Dean of Academics, in consultation with the professor of the course, may increase the maximum number of absences for a particular student at the written request of the student. If the reason for the request concerns medical issues, a supporting letter from a physician or a psychiatrist must be submitted along with the written request. Confidentiality will be maintained regarding the circumstances around the request.

Registering for Courses

Students in the BA in Liberal Arts and the MA in Buddhist Classics programs follow an integrated curriculum in which every course is a requirement. Students are expected to register each semester during the registration period as announced in the Academic Calendar.

Withdrawing from a Course

Because each degree program consists of an integrated curriculum, withdrawing from an individual course is only permitted in special circumstances. Students requesting to withdraw from a course must fill out the Course Enrollment Modification form at the Office of Academic Affairs for review by the Dean of Academics. A student withdrawing for medical reasons must submit a letter from the attending medical professional stating that it has become inadvisable for the student to continue the current course load for medical reasons and briefly stating the medical issues. Confidentiality will be maintained regarding the circumstances around the request. If a student withdraws prior to the end of the thirteenth week of instruction, a "W" will appear on the transcript. If a student withdraws after the end of the thirteenth week of instruction, a grade of "F" will appear on the student's transcript.

If a student is withdrawing due to extraordinary circumstances, the Dean of Academics, in consultation with the course professor, will decide what appears on the student's transcript. Students are responsible for consulting the current academic calendar for the last day to withdraw without receiving a failing grade.

The quality of the student's work up until the point of his or her withdrawal will be recorded in the student's academic file. Whenever possible, an unofficial, not-for-credit letter grade will be assigned to the student based on the student's work prior to withdrawal. This internal grade will not appear on the student's transcript but will become part of the student's academic file at DRBU.

Refund Policy

The student has the right to cancel the Student 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.

Cancellation shall occur when the student submits a written notice of cancellation to the University. The written notice of cancellation, if given by mail, is effective when deposited in the mail properly addressed with postage prepaid. The written notice of cancellation need not take a particular form and, however expressed, is effective if it indicates the student's desire not to be bound by the Student Enrollment Agreement.

The written notice of cancellation shall be submitted by mail or in person to:

Office of Admissions and Financial Aid
Dharma Realm Buddhist University
1991 Virtue Way, Ukiah, California, 95482

The University shall remit a refund as described below within 45 days following the student's withdrawal.

When a student cancels the enrollment agreement prior to or on the first day of instruction, the University will refund 100 percent of the amount paid for tuition and other refundable fees. Fees for instructional materials purchased will be refunded provided that the materials are returned undamaged and unused.

When a student withdraws after the first day of instruction, refunds are calculated on a per diem basis starting the first day of instruction through the date of withdrawal. Tuition is charged on a daily basis through the first 60 percent of the semester (nine weeks of instruction). After the first 60 percent of the semester, students are liable for the full amount of tuition that they were charged.

A student on financial aid who is considering withdrawal is urged to consult the Director of Admissions and Financial Aid. A student may not be eligible for financial assistance for a semester in which he or she was previously enrolled. Exceptions to this policy may be granted by the Dean of Students in cases of an involuntary withdrawal due to serious illness or other severe and mitigating circumstances.

Repeating Courses

A student is not ordinarily permitted to repeat a course unless he or she has either received a failing grade (F) for the course, failed to complete the course due to absences (O), or withdrawn (W) from the course. Students who failed a course or failed to complete a course will be allowed to repeat the same course only once. If the course is successfully repeated, the original grade (F, O, or W) will be replaced with an RP (a repeated course) on the transcript. Only the new grade will contribute to the student's cumulative grade point average. Students who fail to successfully complete the same course a second time will be placed on academic probation. Students requesting to repeat a course must fill out the Course Enrollment Modification form at the Office of Academic Affairs for review by the Dean of Academics.

Part-Time Study

Classroom conversations at DRBU assume familiarity with previous course materials as well as with materials studied in concurrent courses. Students who are attending the program part-time may find themselves at a disadvantage both in the course work and in the contribution they can make to class discussion. For this reason, part-time study is highly discouraged. Nevertheless, the Dean of Academics may permit students to enroll part-time under extraordinary circumstances.

Auditing

Due to the integrated nature of DRBU's curriculum, auditing is permitted only under extremely rare

circumstances (e.g., DRBU alumni wishing to audit a course or students seeking readmission). Auditing a class is a special privilege and requires the permission of both the Dean of Academics and the professor of the course. The number of students enrolled in the class as well as the auditor's commitment to completing all course assignments and attending all the classes will be taken into consideration in the decision to allow auditing. Auditors pay an auditing fee of \$200 per unit. Grades for audited classes will only appear on the transcripts of currently enrolled degree students:

- AUD – Audit
- WAU – Withdrawn from audit

ESSAYS AND EXAMINATIONS

Requirements for BA in Liberal Arts

BA Focus Strand Essays

A focus strand essay is intended to be a serious and thoughtful examination of a particular question and its significance for one aspect of the liberal arts. Students write a major essay in each of the four classics strands during their first three years. Based on the class readings from the respective strand, each student chooses a topic for their focus strand essay, to be approved by the focus strand professor. Students are encouraged to consult with their focus strand professor while writing, and freshman students in particular are encouraged to work closely with their Rhetoric and Writing professor throughout all phases of their writing.

Essays are graded by the focus strand professor and become a substantial part of the student's focus strand course grade. Students whose papers are deemed unsatisfactory may submit a revision before the end of the semester. A copy of the essay will be kept on file as part of the student's academic record.

Senior Essay and Oral Examination

Seniors are required to present a final essay in the spring semester of their fourth year. This essay is a substantial and sustained intellectual endeavor that epitomizes the culmination of a student's



education at DRBU. The required length for senior essay is 20–25 pages.

The process of writing the senior essay begins in the fall of senior year, when a student submits a senior essay proposal to the instruction committee, describing the topic and the organization of the essay, as well as the primary text(s) to be used. The instruction committee will evaluate the proposal and assign a senior essay committee to each student. Each committee consists of a main senior essay advisor and two additional faculty members. Students are encouraged to meet frequently with their main advisor to review their progress.

Seniors are given four weeks without classes at the beginning of the spring semester to focus on writing their senior essays. Senior essays are due by 5 P.M. on the last Friday of February. The deadline for submission is strictly enforced. Exceptions will be made only in extraordinary circumstances with the approval of the Dean of Academics.

The senior essay committee will evaluate the senior essay. If the committee considers the essay to be unacceptable, the student may submit a revision or a new essay to the same committee by 5 P.M. on the last Friday of March.

Students are also given an hour-long oral examination focusing on their senior essay. Both the senior essay and the oral examination must be successfully completed before graduation.

If a student is granted an “I” grade for the Senior Essay and/or Oral Examination, the deadline for removing it cannot be extended by the Rhetoric IV professor beyond the first day of the Fall semester, without exceptions. If a student does not complete the required essay and oral examination by the first day of the Fall semester, the student will receive a default grade of NP for the Rhetoric IV course and will be required to register for and repeat the course in that semester. Once the student completes the Rhetoric IV course by submitting the senior essay and oral examination, the NP grade in the previous Rhetoric IV course will be replaced by an RP (repeated course).

Requirements for MA in Buddhist Classics

MA Focus Strand Essays

MA students submit a focus strand essay every semester. A focus strand essay is intended to be a serious and thoughtful examination of a particular question and its significance to the study of classic Buddhist texts. Based on class readings, each student chooses a topic, reflects upon its wider implications, and explores its deeper meaning in relationship to the text. Essay topic needs to be approved by the focus strand professor. The essay is not intended to be a work of specialized research, but rather a careful examination based on a close reading of the original text. Students are encouraged to consult with their professor often in the process of writing their essay.

The focus strand assignment for each semester is as follows:

- First year, fall semester:
Comparative Hermeneutics
- First year, spring semester:
Buddhist Hermeneutics
- Second year, fall semester: Buddhist Classics
- Second year, spring semester:
Buddhist Classics

Focus strand essays are graded by the focus strand professor and become a substantial part of the student’s focus strand course grade.

EVALUATING ACADEMIC PERFORMANCE

Student Conferences

As a university dedicated to educating the whole person, DRBU strives to nurture individuals who see learning as a lifelong endeavor in the pursuit of knowledge and self-understanding. Learning lies at the heart of all endeavors and activities at DRBU. Learning through shared inquiry requires a healthy learning community that supports open inquiry and supportive collaboration.

With these ideals in mind, each DRBU student meets with a committee of their professors once a semester to review and discuss their academic progress. The intention is for students to learn how to evaluate, reflect upon, and improve their own work, while allowing their professors to gain a better sense of their skills, self-understanding, and academic progress as a whole.

During the conference, professors may provide feedback about the student’s preparation of class readings, participation in class discussion, and the quality of his or her written assignments. The student then responds to the professors’ feedback and also comments on his or her own work. Professors, in turn, welcome students’ feedback on how their classes might be more rewarding.

A report on the conference, written by the conference committee chair, is then submitted to the Office of Academic Affairs and becomes part of the student’s academic record. If the conference committee regards the student’s work as satisfactory, the committee makes the recommendation to the Dean of Academics to grant permission for the student to advance to the following semester. If the conference committee regards the student’s work as unsatisfactory, the committee may recommend to the Dean of Academics that the student be placed on

academic probation. A professor, dean, or associate dean may request a special conference at any time with a student whose work is found to be unsatisfactory.

Credit Hours

DRBU follows the federal government's definition for credit hours, defined in the Code of Federal Regulations, section 600.2, which states:

One credit hour is an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutional-established equivalence that reasonably approximates no less than:

- 1) One hour of classroom or direct faculty instruction and a minimum of two hours of student work out of the classroom each week for approximately fifteen weeks for one semester hour of credit.
- 2) At least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities as established



by the institution, including laboratory work, internships, practica, studio work, and other academic work leading to the award of a credit hour.

Grade Reports

Academic evaluation at DRBU is intended to nurture a holistic view of knowledge and learning. The faculty recognizes that grades alone can fall short of this ideal, often giving an incomplete picture of each student's learning and academic achievement. Because overemphasis on grades may result in thoughtless competition and encourage an unexamined sense of success or failure, students at DRBU are encouraged to pursue learning for its own sake. DRBU views grading as a means to this end and discourages students from pursuing grades as ends in themselves.

BA in Liberal Arts

Letter grades are assigned by the professor(s) of each course at the end of every semester following a conventional grade scale of A, B, C, D, or F. A letter grade of C indicates satisfactory work for undergraduate students. Students whose cumulative grade average falls below a C average will be placed on academic probation. Students who receive a failing grade in a course are also placed on academic probation. (For more information on academic probation, refer to page 66 of this catalog.)

Grades are assigned according to the following grade point scale:

- A—Excellent (A+ = 4.0, A = 4.0, A- = 3.7)
- B—Good (B+ = 3.3, B = 3.0, B- = 2.7)
- C—Satisfactory (C+ = 2.3, C = 2.0, C- = 1.7)
- D—Minimal Pass (D+ = 1.3, D = 1.0)
- F—Failing (F = 0.0)
- I—Incomplete (see “Incomplete Grades”)
- O—Absent (see “Attendance Policy”)
- W—Withdrawn (see “Withdrawing from a Course”)
- RP—Repeated course (see “Repeating Courses”)
- P—Pass (P = 0.0, only for BA students)
- NP—No Pass (NP = 0.0, only for BA students)

Grade point averages are determined by dividing the total number of grade points earned by the total number of units attempted.

A student who believes he or she has received an undeserved grade should consult the professor of the course immediately. In exceptional circumstances, the Dean of Academics may facilitate the discussion between the professor and the student. The final decision regarding grade changes resides with the professor of the course. Petition for a grade change may be submitted to the Registrar no later than six weeks into the subsequent semester.

To qualify for graduation, undergraduate seniors are required to earn a grade of C- or higher in every class during their senior year. On rare occasions, the Dean of Academics may recommend that a BA degree be awarded to a student who did not satisfy this requirement. Such a recommendation may involve the successful completion of supplementary work assigned by the professor of the class in which work has been unsatisfactory.

MA in Buddhist Classics

Letter grades are assigned by the professor(s) of each course at the end of every semester following a grade scale of A, B, C, or F. A grade of B- or higher is considered satisfactory for graduate level work. Graduate students must earn at least a B- in the required courses. Students who earned a grade lower than B- in a required course will need to repeat the course. Students whose cumulative grade average falls below a B

average will be placed on academic probation. Students who receive a failing grade in a course are also placed on academic probation. (For more information on academic probation, refer to page 66 of this catalog.)

Grades are assigned according to the following grade point scale:

- A—Excellent (A+ = 4.0, A = 4.0, A- = 3.7)
- B—Good (B+ = 3.3, B = 3.0, B- = 2.7)
- C—Unsatisfactory (C+ = 2.3, C = 2.0)
- F—Failing (F = 0.0)
- I—Incomplete (see “Incomplete Grades”)
- O—Absent (see “Attendance Policy”)
- W—Withdrawn (see “Withdrawing from a Course”)
- RP—Repeated course (see “Repeating Courses”)

Grade point averages are determined by dividing the total number of grade points earned by the total number of units attempted.

Incomplete Grades

An incomplete grade (I) may be given only in the case of a serious emergency (e.g., medical emergency or a death in the family) at the discretion of the professor. Outstanding course work must be completed before the beginning of the succeeding academic semester or no later than four weeks after the end of the semester, whichever is sooner. The professor may set an earlier or a later deadline for pedagogical



reasons or extenuating circumstances. Appeal of final grade received for an incomplete may be submitted to the Office of the Registrar no later than eight weeks into the subsequent semester.

Under no circumstances should a student re-enroll in a class to complete an I grade. Once the final grade is received by the registrar, the initial I grade will disappear from the transcript. Students must submit a form requesting an incomplete grade before the end of the semester. Check the DRBU Course Schedule for the deadline to request an incomplete grade.

The student must fill out a request form for an incomplete grade and seek approval from the professor of the course. The Incomplete Grade Form includes the following information:

- 1) The reason for requesting an incomplete grade.
- 2) A brief description of the outstanding work to be completed and the deadline for submission if different from the registrar's regular deadline.
- 3) The default grade that is to be recorded permanently on the transcript if the outstanding work is not made up. The default grade reflects the grade the student would have earned in the class prior to submitting the outstanding work (e.g., "I/C" or "I/F", etc.).

Incomplete grades are restricted to cases where the student has satisfactorily completed a substantial portion of the course work and has not exceeded the maximum number of allowed absences.

Students who exceed the maximum number of absences will receive an O (absent) for the course and are required to repeat the course to receive credit. (Please refer to the section "Repeating a Course" for more detailed information.)

Experiential Learning Credits

Because the curricula in the BA in Liberal Arts and MA in Buddhist Classics are fully integrated and

built sequentially, DRBU does not award credits for a student's prior experiential learning.

Transfer Credits

Because the curricula in the BA in Liberal Arts and MA in Buddhist Classics are fully integrated and built sequentially, DRBU does not accept transfer credits from other institutions. Students are admitted into the degree program only as freshmen or first-year graduate students.

Retention of Student Records

Paper and electronic student records are maintained in the DRBU Office of the Registrar on campus. Paper records are filed for a minimum of 5 years after a student completes a degree, and electronic transcripts are retained permanently.

Transcripts

Official electronic transcripts are available to current students and alumni online through the National Student Clearinghouse (<https://www.studentclearinghouse.org/>). Alternatively, to request paper transcripts directly from DRBU, contact the Office of the Registrar (registrar@drbu.edu) for a copy of the Request for Official Transcript form; please allow two weeks for processing. The cost for each transcript is \$10. Official transcripts are normally delivered by USPS first-class mail; express shipping is also available for an additional charge.

Degrees and Certificates

In order to graduate, students must complete the Application for Graduation form. The deadline for submitting the application is the 11th week of the term in which the student intends to graduate. Please refer to the Academic Calendar for graduation application deadlines.

After the student submits the Application for Graduation form and upon satisfactory completion of all graduation and program requirements, a degree certificate along with a transcript is issued to the student. However, the degree and certificate will not be awarded if there is a hold on the student's account.

Academic Probation

BA in Liberal Arts

The Dean of Academics places on academic probation a student whose cumulative grade point average falls below 2.0 (C average) or a student who receives a failing grade in a course. The Dean may also place a student on probation when the student's conference committee determines his or her work is unsatisfactory in many respects. Academic probation permits the student to continue at DRBU in the hope that his or her performance will improve. A special student conference, consisting of all of the student's current professors, will be convened in the middle of the following semester to monitor the student's progress and to provide feedback and support. If the student's work is determined to be unsatisfactory at the time of the mid-term special conference, the student may be dismissed from the University.

Academic probation involves a trial period of, unless otherwise stated, one semester, by the end of which the Dean, in consultation with the student's conference committee, will determine whether the student is returned to good standing or is dismissed at the end of the probationary period for failure to perform satisfactorily.

DRBU's BA program is built on an integrated curriculum, with classes organized into cohorts that ideally progress through their programs in the specified number of years. When a degree student fails a class at DRBU, he or she falls behind in a sequential and cumulative learning process. Therefore, one failure results in academic probation and two failures may lead to dismissal from the University.

MA in Buddhist Classics

The Dean of Academics places on academic probation a student whose cumulative grade point average falls below 3.0 (B average). The Dean may also place a student on probation when the student's conference committee determines his or her work is unsatisfactory in many respects.

A graduate student who fails a course is also placed on academic probation. Students who failed a second course may be dismissed from the University. When a graduate student has been placed on probation, a special mid-term student conference, consisting of all the student's current professors, will convene in the middle of the following semester to monitor the student's progress and to provide feedback and support. Students who fail to perform satisfactorily by the time of the special mid-term and the regular conferences will be dismissed from the University.

Dismissal for Academic Reasons

It is anticipated that every admitted student has the ability to successfully pursue a course of study at DRBU. However, as stated above, a student may be dismissed for academic reasons under the following circumstances:

- If a student on academic probation performs unsatisfactorily as deemed by the Dean of Academics in consultation with the special mid-term student conference committee.
- If a student on academic probation performs unsatisfactorily as deemed by the Dean of Academics in consultation with the regular end-of-term student conference committee.
- If a student fails a second course.

The final decision for dismissal resides with the Dean of Academics and the Instruction Committee. Students who have been dismissed for academic reasons, however, may apply for readmission at a later date. Students who wish to seek readmission should consult with the Dean of Academics, who will stipulate conditions for readmission.

Satisfactory Academic Progress and Financial Aid

The following criteria are used by DRBU in the determination of satisfactory academic progress for students receiving financial aid:

- A student is considered to be making satisfactory academic progress when he or she is permitted to advance to the following semester. The Dean of Academics grants this permission at the end of every semester, upon the recommendation of the student's conference committee.
- A student on academic probation is considered to be eligible for financial aid.
- A student's financial aid may be reduced during a semester in which he or she is repeating a course. Exceptions to this policy may be granted by the Dean of Students in cases of an involuntary withdrawal due to serious illness or other severe and mitigating circumstances.

LEAVE OF ABSENCE, WITHDRAWAL, AND READMISSION

Leave of Absence

Any degree student in good academic standing may request a leave of absence from the Office of Academic Affairs. A leave of absence may be granted for one full academic year at a time. Degree students who take an approved leave of absence while in good academic standing may return to the University within the specified time without applying for readmission. Students must submit the request for leave of absence no later than the end of the thirteenth week of instruction during which the leave takes effect. Registration for the current semester will be cancelled for a student who is granted a leave of absence. Degree students who take an approved leave of absence while in good academic standing may return to the University within the specified time without applying for readmission. Students who intend to return from a leave of absence must submit the Petition to Return from Leave of Absence form to the office of the Registrar by the end of week 11 of

the last semester of their leave of absence. Upon returning, students need to resume their studies with the appropriate courses for their integrated curriculum. Students who do not return from a leave within the specified time will be withdrawn from the University and will be required to apply for readmission.

Withdrawal from the University

Deciding whether or not to withdraw from the University is a difficult and serious decision. Students who are considering withdrawing from the University are encouraged to discuss the issue with family, friends, counselors, academic advisors, professors, and academic deans before making a final decision. Students who withdraw from the University and wish to return after an extended period of absence must apply for readmission.

Students who decide to withdraw during the academic year should make an appointment to discuss the matter with the Dean of Academics. Students obtain the signature of the Dean for the official form to withdraw, indicating that a meeting with the Dean has taken place. Students who are withdrawing for medical reasons should submit a supporting document written by attending medical professionals. Students who decide to withdraw when school is not in session should contact the Office of the Registrar directly to arrange the withdrawal process.

Students requesting to withdraw from the University must fill out the Request for Withdrawal from Degree Program form at the Office of Academic Affairs. The form will then be reviewed by the Dean of Academics.

Students who withdraw during an academic term prior to the end of the thirteenth week of instruction effectively cancel their registration and grades in all subjects for that term. Students who withdraw after the thirteenth week of instruction will receive a grade for the courses

in which they were registered. The Dean, in consultation with a student's professors, will decide what grades the student will receive. A student who stops attending classes and leaves the University without officially withdrawing is subject to failing grades.

Students withdrawing should review the Refund Policy on page 60 of this catalog for information on refunds and consult the Director of Financial Aid for consequences regarding financial aid awards.

Readmission

The readmissions process is designed to verify that the student is ready to return successfully to DRBU. Former students contemplating a return to DRBU should schedule an appointment with the Dean of Academics no later than one month prior to the application submission to discuss the process and criteria for readmission. A copy of the Application for Readmission may be obtained from the Office of Admissions and Financial Aid. Readmission applications should be submitted to the Office of Admissions and Financial Aid and will be reviewed on a rolling basis. The application is reviewed by the admissions committee in conjunction with the Dean of Academics. Students will be notified of the readmission decision in six weeks. Since readmission is not guaranteed, students are encouraged to develop contingency plans in the event that their application is denied.

Readmitted students who withdrew while on academic probation will return on probation and are required to follow the procedure set forth in the academic probation policy.

Students should contact the Director of Admissions and Financial Aid as soon as they are considering readmission. Financial aid may be available for readmitted students, provided the applicant demonstrates sufficient financial need and applies by the appropriate deadline. Applying for financial aid should be done after readmission has been granted.

ACADEMIC INTEGRITY

Every student enrolled at DRBU is expected to support the principles of academic integrity and should therefore not tolerate any form of academic dishonesty. Academic dishonesty includes but is not limited to the following:

- Plagiarism in the form of deliberate or reckless representation of another's words, thoughts, or ideas as one's own without attribution in connection with submission of academic work, whether graded or otherwise.
- Falsification, fabrication, or misrepresentation of data, other information, or citations in connection with an academic assignment, whether graded or otherwise.
- Unauthorized assistance or unauthorized collaboration in connection with academic work, whether graded or otherwise.
- Cheating on examinations or other academic assignments, whether graded or otherwise, either through use of unauthorized materials and methods (notes, books, electronic information, phones or other forms of electronic communication, or other sources or methods), or representing another person's work as one's own.

Violation of academic honesty may lead to serious consequences and is handled on a case-by-case basis. Academic consequences within the course itself are determined by the professor(s) of the course in conjunction with the Dean of Academics. Such action may include:

- Requiring the student to repeat the assignment for a lowered grade.
- Assigning the student a failing grade for the assignment.
- Assigning the student a failing grade for the course.

In addition, the student may be subject to a full range of disciplinary action, including academic probation, dismissal from the University, or other educational sanctions.

COHORT MENTORS

Two members of the teaching faculty are assigned to each student cohort in the degree program at the beginning of every academic year. Students meet informally as a cohort with their mentors, who guide them through the academic curriculum and help make their studies at DRBU successful. Mentors can help students understand their academic plans, identify specific academic challenges, and locate appropriate academic support services. Students may request individual meetings with their mentors to discuss specific questions, issues, or challenges.

SYMPOSIUM

Symposium events extend learning outside the classroom, complementing DRBU's academic programs with activities in contemporary issues and scholarship. These activities aim to build community and raise awareness of global issues in ethics, politics, spirituality, culture, and the environment, with a goal to inspire and broaden discussions around DRBU's academic programs. The juxtaposition of the classical texts and the co-curricular activities mutually illuminate the curriculum and these contemporary issues.

ACADEMIC RESOURCE CENTER

Instructional Services

DRBU Instructional Services offers students assistance for coursework through tutors. The tutoring support at DRBU offers a range of support that assists students in their academic development. Support includes appointments and drop-in assistance for coursework, guided study, and group study sessions. Tutors include both hired professional teaching faculty and peer-student tutors.

Career Services

Career Services provides resources for students exploring employment opportunities while attending DRBU or when graduating. Career counseling will be provided throughout all aspects of services to ensure student feels supported and to identify what barriers might obstruct pathways to certain jobs and how these might be circumvented.

While DRBU does not train students for particular vocations, our intention is for our students to graduate well equipped to thrive in the world's dynamic economic and social environments. DRBU's Career Services provide students with resources to research opportunities, construct plans, and continue to adapt to the changing world. Information on job search tools, graduate schools, standardized test preparation, scholarships, fellowships, and grants, as well as assistance with résumés and cover letters are all available through the Academic Resource Center.

Services for Students with Disabilities

DRBU offers equal access to and full participation in educational and co-curricular activities to students with disabilities as mandated by the ADA and Section 504 of the Rehabilitation Act of 1973. Disability Services aims towards encourage students to exercise self-advocacy. DRBU does not discriminate against any student based on any disability and readily makes accommodations for such students as mandated by federal law. Students are not required to publicly disclose their disabilities. If special accommodations or adjustments are needed regarding housing or living accommodations, and/or academic services, the student must inform the Academic Resource Center and complete a confidential disability disclosure accompanied by the signature of a credentialed medical doctor or mental health professional.

Computer Services

Learning activities in DRBU's programs are centered around study of primary classical texts and do not require computing capacity, equipment, and software beyond those of general use personal computers (PCs) capable of word-processing, creating and editing spreadsheets and presentation slides, language learning and searching, and accessing learning resources such as library catalogs and digital books and journals.

DRBU offers a computer lab for student usage. The lab provides computer, printing, and internet facilities to students for the purpose of supporting their study, work, and personal communications. Five Microsoft Windows-based PC workstations and one black-and-white printer are available at the computer lab located in the main DRBU building for student use. The computer lab is open from 7 A.M. to 9 P.M. daily. Basic office productivity software tools such as the Microsoft Office Suite and Google Apps are available on these workstations. Tutorials on how to use these software tools can be found on the software vendors' websites.

DRBU provides all students enrolled in a full-time degree program with an "@drbu.edu" email account. This is available for as long as the student

is enrolled at DRBU. DRBU's email system is based on Google's Gmail and can be accessed on any connected device via a Web browser such as Microsoft's Internet Explorer, Mozilla Firefox, Apple's Safari, and Google's Chrome. Google provides tutorials and information on its website on the use of Gmail.

The campus-wide content filter screens out content deemed inappropriate. Internet usage may be monitored if there is reasonable cause to believe that University Internet policy or any laws are being violated. Improper usage such as private business activities, gambling, sexually related activities, pornographic materials, violation of copyright, harassment, or other prohibited activities is a violation of the Student Code of Conduct and will normally result in termination of personal Internet privileges in addition to the applicable consequences for rules violations.

Students are welcome to use their own computers with the wireless services provided by DRBU. Devices MAC addresses are required to be registered in order to gain access to the network on campus. DRBU is not responsible for damage to software or hardware incurred during setup or use of the Internet.





Campus Life

WELCOME TO THE DRBU CAMPUS

Traveling up the Pacific Coast along the Russian River, through the rolling hills and redwood forests of northern California, one comes upon the Ukiah Valley, home to Dharma Realm Buddhist University. The peaceful rural campus rests just outside the town of Ukiah, with its shops, restaurants, and cafés. The quiet country landscape, relatively mild climate, and fresh air of this beautiful valley give DRBU residents an ideal environment for study, spiritual growth, and wholesome fellowship.

The natural surroundings of the DRBU campus include mountains, meadows, groves, and forested paths ideal for group hiking and occasional outdoor classes and provide habitat for a variety of local wildlife. Because of DRBU's proximity to nature, it is not uncommon to encounter deer, rabbits, squirrels, and many types of birds all around campus. There exists a shared exchange between the natural surroundings and the calm quiet brought about by the community's focus on study and spiritual practice.

Throughout campus, there are areas set aside as sanctuaries, often for spiritual practice or as a space for a particular gender. These quiet and contemplative spaces are a valuable part of the peaceful atmosphere of the DRBU environment. Our campus is free of alcohol, tobacco, and drugs. The campus is primarily pedestrian with vehicle parking also available.

The main DRBU building houses classrooms, faculty and administrative offices, two computer labs, a library, study rooms, a student lounge, tea rooms, and a meditation room.

A Community of Learning

At DRBU, students gain many opportunities to engage in hands-on learning through community life, student activities, and service scholarship (work study). They develop leadership and teamwork skills as well as an appreciation for the personal, social, and natural world that are invaluable aspects of a DRBU education. Merely taking part in such a community can itself be one of the most beneficial and inspiring experiences among all the opportunities at DRBU.

Our University's community of faculty, staff, and students embraces a diverse international culture. This range of backgrounds is as diverse as the views presented in our academic programs. It stimulates self-reflection, encourages deeper investigation, and challenges us to integrate perspectives and arrive at new understandings. While we are diverse in our roles and cultural backgrounds, our shared aspiration to foster basic goodness and inherent wisdom unites us as a community. In this endeavor we are all learners and we are all teachers.

As we investigate the ideas and ideals of the world's classics traditions, we mutually support each other not just in our studies, but in our efforts to embody these ideals outside the classroom. This investigation is based on a sense of personal responsibility and consideration for our communities and the world—a consideration that is fundamentally ethical. It creates a sense of harmony within our diverse community and also creates deeper opportunities for learning—for understanding ourselves as well as our social



environments—that are essential elements of DRBU's academic programs. This shared investigation in turn infuses community life with a quality of genuine questioning, inspires our philosophy of service, and provides the basis for our code of conduct. (For information on the "Student Code of Conduct," please refer to page 75 of this catalog.)

A Community of Service

Service is an essential part of life at DRBU. Faculty, staff, and students often meet with opportunities to be of help in small and large ways, experiencing the joy of generosity through doing so. DRBU believes that this engagement engenders a sense of responsibility and relationship to the community and environment as well as the understanding that service and self-improvement are inseparable. These opportunities also enable students to learn valuable skills that they will be able to apply the rest of their lives, acquiring the character and virtue that is brought about by selfless service to a community in the process.

Environmental Responsibility

As part of its mission to promote understanding of our personal, social, and natural worlds, DRBU welcomes students to participate in CTTB's environmentally sustainable practices. CTTB's commitment to environmental sustainability is evidenced by campus-wide efforts to reduce waste through a simple lifestyle, the recycling program, and our custom of not wasting food that we take in the dining hall. Waste on campus is divided into trash, recycling, and compost so that as much of our waste as possible is returned to the environment in a responsible way.

OFFICE OF CAMPUS LIFE

The Office of Campus Life oversees most non-academic student services, including housing and dining, service scholarship, student activities, health services, and spiritual life. We strive to create a supportive environment for learning, self-cultivation, and the application of inherent

wisdom. We are committed to assisting students in achieving their educational goals and facilitating their growth not just as learners but as whole human beings. We believe that education at DRBU is a process of self-transformation grounded in virtue and guided by insights derived from the study of the texts. This process encompasses all aspects of the student experience. Students are encouraged to meet with Campus Life staff with any concerns or interests relating to their experience at DRBU.

Residential Life

The residential experience at DRBU is fertile ground for embodying wisdom and kindness. To facilitate this opportunity for growth, Residential Life strives to create dormitory environments that support students in their academic studies, self-cultivation, and participation within a caring, interdependent community.

Residential Life oversees the student dormitories, maintaining a staff presence to offer programming and support students in their various needs. Residential Life also enforces conduct guidelines pertaining to dorm life and facilitates conflict resolution among students. Residential Life services are provided by a team of Residential Life Coordinators and Resident Assistants.

DRBU highly encourages students to live on campus. Campus housing is available for full-time BA and MA students. Off-campus housing is also available locally. DRBU does not offer assistance to find off-campus housing arrangements. Students living in the dorms should abide by the Student Housing Agreement and other dorm policies. Campus housing is not guaranteed. Repeated violations of the Code of Conduct or the Housing Agreement may cause one to lose the privilege to stay on campus.

Dining Services

Dining Services nourishes students, faculty, and staff with a vegetarian diet to support the community's intellectual and spiritual growth. We believe that a wholesome, modest, and sustainable

diet is vital to living harmoniously with all members of our ecosystem.

While school is in session, Dining Services provides three meals a day and a snack program. In accordance with the principle of compassion toward all beings, all meals served on campus are vegetarian. Students with food allergies should notify Campus Life prior to enrolling.

Alternatively, students may dine at their own expense at various local establishments. Located on campus is the Jyun Kang Vegetarian Restaurant. It is open Wednesday-Monday from 11:30 am – 3:00 pm. The restaurant has been temporarily closed due to the pandemic.

Work Study

Work Study allows students to receive financial aid through work study and serve in many essential functions at DRBU, CTTB and the Sudhana Center. Work Study is crucial in running the University and keeping its programs affordable. In addition, service provides an opportunity to put into practice the myriad self-transformative principles learned in the classroom.

Work study jobs at various departments at DRBU and the wider CTTB campus are assigned by the Work Study Manager. The manager follows up with students and supervisors to help resolve any issues that may arise. Also, they are responsible for ensuring that students fulfill their work responsibilities.

Students applying for financial aid are required to complete their awarded work- study as a prerequisite for receiving DRBU grants. Students who apply are awarded a service scholarship in addition to other financial aid.

Student Activities

Student Activities offers diverse opportunities for learning, encourages student leadership and community engagement, and promotes healthy, balanced and active lifestyles among the student body.

Student Activities organizes campus-wide social gatherings, opportunities for community service, recreational activities, and programs with invited guests. Student Activities also oversees and supports student-run clubs. Students with ideas for clubs, projects, or events can contact the Student Activities Coordinator for more information.

Health Services

Health Services promotes the health, safety, and well-being of students, faculty, and staff by coordinating adequate personnel, facilities, and resources in order to meet DRBU's community needs.

The Health Services on-site licensed Nurse Practitioner is available for consultation, basic medical care and support, and referrals for specialized medical services. Mental health counselors are also available by referral through the Nurse Practitioner. For medical emergencies, call 911.

Additionally, the University is near the following healthcare facilities in the city of Ukiah:

Adventist Health Ukiah Valley
275 Hospital Drive, Ukiah, CA
(707) 462-3111
www.adventisthealth.org/ukiah-valley

Mendocino Community Health Clinic
333 Laws Avenue, Ukiah, CA
(707) 468-1010 • mhcinc.org

Although limited medical services are provided by the University without additional cost to students, DRBU does not provide medical insurance. As such, all students are required to have their own medical insurance.

Spiritual Life

Spiritual Life supports the spiritual aspirations and well-being of students in a holistic manner that integrates their studies, contemplative practices, and daily life. To this end, DRBU provides services and facilities to promote holistic development among students and to nurture their spiritual

pursuits. DRBU is committed to supporting the spiritual pursuits of students from all religious and spiritual traditions.

The main religious center at the CTTB campus is the Hall of Ten Thousand Buddhas, which maintains a regular daily schedule of ceremonies conducted by Buddhist monastics, with special ceremonies during holidays and Dharma sessions. In addition, meditation and ceremonies are offered at the main DRBU building and the Sudhana Center campus on certain days of the week. Students are welcome, but not required, to participate in these activities.

DAILY SCHEDULE OF THE HALL OF TEN THOUSAND BUDDHAS

4:00 AM – 5:00 AM	Morning Ceremony
5:00 AM – 6:00 AM	Universal Bowing
7:00 AM – 8:00 AM	Sutra Recitation
10:30 AM – 11:00 AM	Meal Offering
1:00 PM – 2:30 PM	Great Compassion Repentance
6:30 PM – 7:30 PM	Evening Ceremony
7:30 PM – 9:00 PM	Sutra Lecture
9:00 PM – 9:30 PM	Mantra Recitation

Weekend schedule, 8:00 AM–5:00 PM

Saturday:

8:00 – 10:00 AM	Mantra Recitation
1:00 – 2:30 PM	Great Compassion Repentance
2:30 – 3:30 PM	Sutra Lecture
3:30 – 5:00 PM	Mantra Recitation

Sunday:

1:00 – 2:30 PM	Great Compassion Repentance
2:30 – 3:30 PM	Sutra Lecture

There are also several other spaces on campus set aside for quiet contemplation, meditation, and spiritual practice.

DRBU Chaplains are also available for advice and feedback, to address questions about ethics or practice, or simply to discuss aspects of spiritual life. DRBU is committed to serving students of all religious and spiritual backgrounds. Chaplains can help students connect with nearby religious centers appropriate for students' beliefs and practices.

Policies and Procedures

GUIDELINES FOR STUDENTS

Students at DRBU join a community dedicated to ideals of personal and social integrity. We take the investigation of an ethical life as a matter of our commitment to study and self-cultivation. It expresses our sincerity in examining our own lives and our earnestness in undertaking thoughtful and responsible investigation into life's deepest questions. Thus, as the basis of all regulations for students, DRBU places its trust in students' commitment to embody the values of honesty, respect for others, and personal responsibility. A student's primary responsibility with regard to these regulations is to honestly reflect upon one's own sense of values, how those values relate to one's community, and how best to conduct oneself in order to realize those values in the world. In order to understand the University's expectations, students should carefully read over the Student Code of Conduct, Student Housing Agreement, and the section on Community Consideration. The most current policies and procedures can be found on the Campus Life website.

Student Code of Conduct

The goal of the Code of Conduct is to nurture personal development in DRBU students by providing support for their active learning process. The formal structure of the Code of Conduct is put in place to define and communicate guidelines that support our community of study and self-cultivation. Earnest engagement with these guidelines supports students' education concerning the human condition in general and, in particular, the development of their own personal character.

In Buddhist thought, *shila*, or virtuous conduct, is built upon underlying ideals of respect, humility, and kindness. This serves as the foundation for a kind of mental integrity and focus upon which wisdom and compassion are cultivated. Just as in the classroom, where students' minds engage with the philosophical and social ideals contained in profound texts, outside the classroom students' lives are engaged in a process of realizing these ideals in their daily lives. The Code of Conduct



provides guidelines by which students can work with their own habits and ideals in a process leading to greater self-knowledge. Within this self-examination, students develop their own natural appreciation of a more compassionate and harmonious way of living.

- **Safe Learning Environment:** We support each other's learning inside and outside the classroom by being considerate and respectful. We refrain from threatening, violent, or aggressive actions, gestures, and speech.
- **Compassion:** Out of respect for all forms of life, we observe a vegetarian diet and do not intentionally kill or harm living beings. We also do not bring non-vegetarian foods to campus or have weapons on campus.
- **Clarity and Wisdom:** To maintain an environment conducive to mental clarity and wisdom, we do not use alcohol, tobacco, marijuana, or illegal drugs. We also do not bring these items to campus, nor do we come to campus in an intoxicated state.
- **Trust:** To maintain an environment of trust, we recognize what is and is not ours. We refrain from stealing, i.e., taking the property of others, the community, or the university.
- **Skillful and Harmless Speech:** To not create suffering for ourselves and others through unskillful speech, we refrain from using profanity, abusive speech, deceptive speech, and divisive speech.
- **Study and Self-Cultivation:** To foster a culture of study and self-cultivation, we refrain from visiting the residence halls of the opposite gender. We do not engage in public displays of affection or bring inappropriate music, images, or media to campus. In addition, we abstain from promiscuous behavior and sexual activity on campus.

- **Dignified Atmosphere of Learning:** In keeping with a dignified atmosphere of learning, we dress modestly and appropriately and refrain from wearing suggestive or revealing attire on campus.
- **Clarity and Focus:** To minimize distraction, Internet access is limited to the University buildings and residential common rooms. Digital devices are permitted in the classroom only at the discretion of the instructor.

Housing Guidelines

Students living in campus dormitories should abide by the Student Housing Agreement and other Residential Life policies. A full list of these policies can be found in the relevant housing documents.

Community Consideration

DRBU is unique in that it shares its campus with both a monastic community and a K-12 school system. This infuses the campus with both a serene and spiritual atmosphere and a wholesome family environment where residents can focus on their studies or immerse themselves in





spiritual practice. Given the special opportunities and considerations of being located in such a setting, the University asks that students conduct themselves in such a way as to be sensitive to the surrounding community. Here are some general guidelines to be familiar with:

- Respectful and appropriate attire: no revealing clothing—this includes no tank tops, sleeveless tops, short skirts, shorts, strapless tops, swimwear of any sort, etc.
- Respect gender privacy: women should not be in areas designated for men (i.e., Tathagata Monastery and Great Compassion House), and vice versa, men should not go to the areas south of Bodhi Way and east of the CTTB Administration Office. Speaking with monastics of the opposite gender should always be done with at least one other person present.
- Respect the Buddhist vegetarian diet: no meat, eggs, leeks, shallots, onions, garlic, or chives; please do not bring any foods or products containing these ingredients to CTTB.

In addition, spaces shared with the CTTB community such as the Dining Hall, Buddha Hall,

and outdoor common areas have established rules and norms of conduct. These guidelines support the harmony and spiritual practice of the greater CTTB community. Students are encouraged to learn about these guidelines and abide by them.

Grounds for Dismissal

While the University's guidelines for students are intended to promote harmony and shared growth within the DRBU community, the University also recognizes its responsibility in keeping its community free of unhealthy, disruptive, or unethical behavior. For this reason, students may be dismissed from DRBU for violation of civil and criminal laws, for visiting residences of the opposite gender, or for the repeated violation of any rules set forth in the Student Code of Conduct.

With regard to DRBU's academic community, the University is ultimately responsible for maintaining the quality of its academic standards for both its faculty and its student body. For this reason, students on academic probation may be dismissed for failure to regain good academic standing; also, students may be dismissed for violation of DRBU's policies on academic integrity.

(See “Academic Integrity” on page 68 and “Dismissal for Academic Reasons” on page 66 of this catalog for more information.)

Conduct Process

DRBU has established a student conduct process to respond to rule violations. This process incorporates Restorative Practices, a philosophy and accompanying set of practices. Restorative Practices acknowledges that when a person does harm—e.g., by violating the Code of Conduct, Student Housing Agreement, or other guidelines—it affects others, the community, and themselves. The conduct process thus attempts to facilitate the understanding and repair of any harm that has been caused. It involves a range of informal to formal procedures based on the nature of the violation.

For more information, refer to the Campus Life website or the Office of Campus Life. The Policy on Harassment and the Grievance Procedure supersede the student conduct process.

POLICY ON HARASSMENT

DRBU deeply values the trust and amity of our community. In a small and intimate community such as ours, harassment can be even more destructive of this trust and amity than it would be in a larger setting. DRBU will not tolerate harassment of any member of the University community and will provide resources and programs to educate the University community about these issues. This policy is itself an instance of that educational effort.

1. Statement of Policy

The University supports and will comply with the provisions of applicable Federal, State, and local laws (including Title VII and Title IX) that prohibit harassment of any member of the University community (student, faculty, or staff) on the basis of race, color, gender, religion, national origin, age, disability or handicap, or any other legally protected classification or protected activity

(e.g., complaint of prohibited discrimination or participation in the complaint process).

Additional information regarding harassment and the University’s grievance procedures is available from the Human Resources Administrator.

2. Definitions

Harassment: For purposes of this Policy, “harassment” means verbal or physical conduct that denigrates or shows hostility or aversion toward an individual because of his or her race, color, gender, national origin, religion, age, disability or handicap, or any other protected classification or protected activity that:

- a. Has the purpose or effect of creating an intimidating, hostile, or offensive working or learning environment;
- b. Has the purpose or effect of unreasonably interfering with an individual’s job or academic performance; or
- c. Otherwise adversely affects an individual’s employment or educational opportunities

Harassing conduct includes but is not limited to epithets, slurs, negative stereotyping, or threatening, intimidating, or hostile acts that relate to race, color, gender, national origin, religion, age, disability or handicap, or any other protected classification or protected activity.

Sexual Harassment: For purposes of this Policy, “sexual harassment” includes unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature which:

- a. Implies or states that a person’s response may affect his or her employment or education; or
- b. Has the purpose or effect of unreasonably interfering with a person’s job or academic performance; or
- c. Creates an intimidating, hostile, or offensive working or learning environment.

3. Procedures

- a. Teaching faculty should report harassment issues to the Associate Dean of Academic Affairs. Administrative faculty and staff should report to the Human Resources Administrator. Students should report to the Associate Dean of Campus Life.
- b. All complaints will be investigated promptly, thoroughly, and impartially. Confidentiality will be maintained to the extent possible.
- c. If the complainant is dissatisfied with the University's response to the report of harassment, including the results of any investigation, the complainant may file a grievance as set forth below in the Grievance Procedure.
- d. Consistent with applicable Federal, State, and local laws (including Title VII and Title IX), the University will take steps to prevent retaliation and will take strong responsive action if retaliation occurs. Any retaliation, reprisal, or intimidation directed toward the complainant or anyone else as a result of the filing or investigation of a harassment complaint is strictly prohibited and should be reported immediately.
- e. Members of the University community who are determined to have violated this Policy may be subject to sanctions, depending on the nature and severity of the offense and the individual's disciplinary record, regardless of whether the harassment is the subject of a criminal investigation or results in a criminal conviction. Some possible sanctions include but are not limited to: suspension or expulsion from the University, with or without refund of fees, in the case of students; suspension with or without pay or termination of employment, in the case of employees; formal reprimand (to be included in the permanent record of the student or employee); and expulsion from campus residences.

NOTICE OF NON-DISCRIMINATION

DRBU does not discriminate on the basis of race, religion, age, gender, national origin, color, disability or handicap, or any other protected classification or protected activity in the administration of any of its educational programs and activities or with respect to admission or employment.

GRIEVANCE PROCEDURE

The University has established this grievance procedure for resolving complaints of discrimination or harassment.

1. "Grievance" shall mean any complaint by one or more students or employees of the University that there has been a violation of University policies or procedures because of race, religion, age, gender (including complaints of sexual harassment or sexual violence), national origin, color, disability or handicap, or any other protected classification or protected activity.
2. Grievance procedures should be initiated within thirty days from the time the grievant knew, or should have known, of the circumstances giving rise to the grievance. The time limit may be extended under special circumstances.
3. Teaching faculty should present their grievance to the Associate Dean of Academic Affairs. Administrative faculty and staff should approach the Human Resources Administrator. Students should report to the Associate Dean of Campus Life
4. If the grievance is not satisfactorily resolved, the grievant should present the grievance in writing to the appropriate lead administrators: teaching faculty should report to the Dean of Academics, administrative faculty and staff should report to the Vice President for Finance and Administration, and students

should report to the Dean of Students. The lead administrator will form a Grievance Committee composed of at least three people: (1) a lead administrator, (2) a teaching faculty member, and (3) an administrative faculty or staff member. If a grievance involves the lead administrator, or if it would otherwise be a conflict of interest for one of them to be involved in the investigation, the grievance should be presented to the President, who will form the Committee to complete the investigation of the complaint. If the grievance involves the President, then the complaint will be presented to the Chair of the DRBU Board of Trustees to form a Grievance Committee.

5. The complaint will then be presented to the Grievance Committee according to the following procedure:
 - a. The Associate Dean of Academic Affairs, Human Resources Administrator, or the Associate Dean of Campus Life will present the complaint to the Grievance Committee within ten days after completion of the investigation. The Grievance Committee will promptly schedule a hearing. The person against whom discrimination or harassment is alleged (the respondent) will be given notice in writing of the allegations at least ten days before any hearing is held.
 - b. Both the respondent and the complainant will be given an opportunity to speak to the Grievance Committee separately.
 - c. The Grievance Committee shall have the authority to call witnesses as it deems appropriate. Both the complainant and the respondent may request that the Grievance Committee call specific witnesses. The Committee will make reasonable efforts to do so, but reserves the right to decline any request when it concludes that a witness does not possess relevant information, that the witness's evidence would be cumulative, or when a witness is unavailable

d. Legal representation during the hearing is not part of the University's grievance procedure. However, both the respondent and the complainant shall have the right to be accompanied at the hearing by another member of the University community chosen by them.

e. The University will make reasonable efforts to preserve the confidentiality of the allegations and the proceedings.

f. The Grievance Committee shall keep a written record of the hearing

g. The Grievance Committee shall use a "preponderance of the evidence" standard to determine the outcome of a complaint (i.e., whether it is more likely than not that the harassment or discrimination occurred).

6. The recommendation of the Grievance Committee shall be determined within ten days after the hearing and reported to the appropriate lead administrator: Dean of Academics, Vice President for Finance and Administration, or Dean of Students. The lead administrator will implement the recommendations of the Grievance Committee whether the grievant or respondent is a student, faculty member, or staff member.
7. Both the complainant and the respondent shall be notified of the outcome of the grievance procedure. For cases of sexual harassment or violence, the University must disclose to the complainant information about the sanction imposed on the perpetrator when such sanction directly results from the perpetrator's conduct toward the harassed individual.
8. If dissatisfied with the outcome, either party may file a final written appeal to the President within ten days of being notified of the outcome of the grievance procedure.

HEALTH AND SAFETY INFORMATION

Campus Security

The DRBU campus is situated in a rural area, surrounded by a small and relatively safe community. Campus security measures can further improve upon this safety with the cooperation and assistance of students, faculty, and staff members. Our awareness of security problems only improves our ability to prevent crimes before they occur. We encourage students to join us in our efforts to provide a secure and safe environment. In the event of a criminal offense occurring on campus, it is imperative to report it immediately to the Associate Dean of Campus Life or to the male or female Residential Life Coordinator. (See the "Appendix" for contact information as well as emergency phone numbers.)

Students can help keep the campus free of crime and protect themselves by taking reasonable precautions. Dormitory rooms and buildings should be kept locked, particularly at night. Money or other valuables should not be left in plain sight. Electronics, portable computers, and other such items should not be left unattended in unlocked rooms or rooms with public access.

DRBU does not allow students to invite overnight guests onto campus unless special permission is given. Requests should be made to one's Residential Life Coordinator.

If students plan to leave the campus for more than a day, they are to provide their Residential Life Coordinator with contact information where they can be reached in case of emergency.

The CTTB campus front gate is closed after 10 p.m. Those who have no other choice but to arrive after this time should contact their Residential Life Coordinator to make arrangements for their entry to campus.

Thefts, assaults in any form, destruction of property, unwanted intrusions, obscene phone calls, and other forms of malicious or criminal activity should be reported as soon as possible to the

Associate Dean of Campus Life or to the appropriate Residential Life Coordinator. The presence of strangers in areas of the campus where they would not ordinarily be, or any generally suspicious activity, should also be reported. Campus Life staff will help any student contact the Mendocino County Sheriff's Department or other law enforcement agencies to report a crime, if necessary.

The University community will be alerted if any situation or incident is reported that threatens the health or safety of its members. Notification is normally made via student mail, email, phone, and/or public announcements.

Pursuant to Public Law 101-542, The Student Right-to-Know and Campus Security Act, the University will make the statistics kept on the following crimes available in the DRBU Administrative Office: murder, rape, robbery, aggravated assault, burglary, and motor vehicle theft. Crime statistics are also available online at <https://ope.ed.gov/campussafety>.

Health Hazards

Asbestos

Asbestos is a name for a group of naturally-occurring fibrous minerals that, due to their strength, insulation, and fireproofing properties, were widely used as building materials before 1978. Buildings constructed before 1980, including most buildings on the DRBU campus, are presumed to contain asbestos. We are all exposed to low levels of asbestos in the air we breathe. These levels range from 0.00001 to 0.0001 fibers per milliliter of air and generally are highest in cities and industrial areas.

Exposure to high levels of asbestos, usually as a result of long-term work in industries that make or use asbestos, can result in internal scarring of the lungs and the lining of the lungs, which has been shown to increase the risk of a number of lung-related health issues. As a precaution, DRBU's campus facilities plan includes a program to reduce the levels of breathable asbestos on campus.

More information is available at <http://www.atsdr.cdc.gov/phs/phs.asp?id=28&tid=4>.

Black Widows

A black widow can be identified by the red hourglass pattern on its relatively large black abdomen. They are usually found in undisturbed places such as woodpiles, fences, and storage areas. Black widow spiders build webs between objects, and bites usually occur when humans come into direct contact with these webs. A bite from a black widow is distinguished by two puncture marks. Bites are painful and treatable with over-the-counter pain relievers. Anti-venom is also available, although this is usually reserved for high-risk cases and multiple bites.

More information is available at <http://www.cdc.gov/niosh/topics/spiders/>.

Poison Oak

Poison oak is a poisonous plant that can be identified by its shiny, three-lobed leaves. There are two species in Northern California that grow either as a shrub or a vine. Poison oak exposure can occur as a result of direct contact with plants, by contact

with items or clothing that have touched plants, or by inhaling particles from burning plants. Symptoms include itching, rashes, bumps, blisters, and swelling. Inhalation due to burning the plants can cause severe respiratory problems.

The best way to avoid exposure is by learning to identify the plant and being careful not to touch it with skin or clothing. When walking outside in areas known to have poison oak, one should wear long sleeves, long pants, boots, and gloves and wash these clothes immediately upon returning. Never burn plants that look similar to poison oak. Poison oak can be treated by rinsing skin with rubbing alcohol or by washing with degreasing soap, such as dishwashing soap or detergent. After scratching itchy poison oak rashes, make sure to wash under one's fingernails, ideally with a brush. A number of over-the-counter lotions can be used to reduce itching and blistering.

More information is available at <http://www.cdc.gov/niosh/topics/plants/>.



Disaster and Emergency Procedures

The following procedures are recommended in case of these emergencies:

Earthquakes

- If you are inside when the shaking starts, drop, cover, and hold on. Move as little as possible. Stay away from windows to avoid being injured by shattered glass.
- If you are in bed, stay there, curl up, and hold on. Protect your head with a pillow.
- Stay indoors until the shaking stops and you are sure it is safe to exit. If you must leave the building after the shaking stops, be careful of possible aftershocks, power outages, or other damage.
- If you are outside when the shaking starts, find a clear spot away from buildings, power lines, trees, and streetlights and drop to the ground. Stay there until the shaking stops.
- If you are in a vehicle, pull over to a clear location and stop. Avoid bridges, overpasses, and power lines, if possible. Stay inside with your seatbelt fastened until the shaking stops. Then, drive carefully, avoiding bridges and ramps that may have been damaged. If a power line falls on your vehicle, do not get out. Wait for assistance.
- Listen to a portable radio. Use landlines only for true emergencies.

Fires

- If you see a fire, sound the fire alarm and evacuate the building. If you hear the alarm, find the nearest exit and go to the designated fire-safe location.
- Close all doors to confine the fire and stay low if there is smoke.
- Warn people in the area immediately of a fire.
- Once you are outside, dial 911 to reach the Fire Department. If you know the location

of the fire, meet the firefighters and inform them of the exact location of the fire.

- For small CLASS A fires (wood, paper, fabric, etc.) use a foam or water extinguisher.
- For small CLASS B fires (grease, motor vehicle, flammable liquids) use foam, dry chemical, carbon dioxide or vaporizing liquid.
- NEVER use a water-type extinguisher on live electrical equipment. The electrical current following the water stream to your body can electrocute you instantly.
- NEVER throw a stream of water on a CLASS B fire. You can splatter flaming liquids over a wide area, spreading the fire out of control.

Power Outages

- Use flashlights for emergency lighting. Never use candles due to the risk of fire.
- Turn off electrical equipment you were using when the power went out. Leave one light on so that you know when the power is back.
- Avoid opening refrigerators or freezers.
- Eliminate unnecessary travel, especially by car. Traffic signals will stop working during a power outage.
- Listen to a portable radio. Use landlines only for emergencies.

POLICY ON DIGITAL DEVICES IN THE CLASSROOM

At DRBU, much of our time will be spent reading and reflecting on assigned texts. Digital devices such as e-readers have made the texts more accessible; at the same time, however, they can be a distraction to having the engaged conversations that are at the heart of the educational experience at DRBU. Therefore, digital devices are allowed in DRBU classrooms only at the instructor's discretion.





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B. A., Wellesley College, 1962; M. Ed., Harvard University, Graduate School of Education, 1963; Ph. D., University of California, Berkeley, School of Education, 1981; Director, Dominican University of California, Ukiah Campus Credential Programs, 1988–2000; Professor, Dharma Realm Buddhist University, 1989–2011; Assistant Professor of Education, Dominican University of California, 1989–1992; Associate Professor of Education, Dominican University of California, 1992–1997; Professor of Education, Dominican University of California, 1997–2000; Professor Emerita, Dominican University of California, 2011–; Professor Emerita, Dharma Realm Buddhist University, 2012–; President, Dharma Realm Buddhist University, 2014–

Reverend Heng Sure

B. A., Oakland University, Rochester, Michigan, 1970; M.A., University of California, Berkeley, 1976; Ph.D., Dharma Realm Buddhist University, 1979; Ph.D., Graduate Theological Union, 2003; Professor, Dharma Realm Buddhist University, 1994–; Director, Berkeley Buddhist Monastery, 1994–;

Adjunct Professor, Pacific School of Religion, Graduate Theological Union, 1996–; Global Councillor (Buddhist), United Religions Initiative, 2002–2009; Board of Trustees, Dharma Realm Buddhist University; President, Board of Directors, Dharma Realm Buddhist Association

Douglas M. Powers, *Vice President for Finance and Administration*

B.A., 1968, M.A.T., 1969, University of Redland; M.A., Graduate Theological Union, 1973; Instructor, Berkeley High School, 1975–2009; Director, Buddhist Council for Refugee Rescue and Resettlement, 1980–86; Professor, Dharma Realm Buddhist University, 1982–; Vice President for Finance and Administration, Dharma Realm Buddhist University, 1995–; Adjunct Faculty, Pacific School of Religion, Graduate Theological Union, 2003–; Board of Trustees Member Ex-Officio, Dharma Realm Buddhist University; Board of Directors, Dharma Realm Buddhist Association

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B.A., 1969, M.A., 1971, Ph.D., 1997, University of Wisconsin-Madison; Ph.D., Dharma Realm Buddhist University, 1980; Ford Fellowship Visiting Scholar, Stanford University, 1972–74; Lecturer, University

of California, Berkeley, 1976; Professor, Dharma Realm Buddhist University, 1997–; Adjunct Professor, Pacific School of Religion, Graduate Theological Union, 1997–; Dean of Academics, Dharma Realm Buddhist University, 2010–; Board of Trustees Member Ex-Officio, Dharma Realm Buddhist University; Board of Directors, Dharma Realm Buddhist Association

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B.A., San Francisco State University, 2005; M.A., Stanford University School of Education, 2006; Ed.D., Teachers College Columbia University, 2017; Instructor, Dharma Realm Buddhist University, 2006–2009; Assistant Professor, Dharma Realm Buddhist University, 2010–2021; Associate Dean for Academic Affairs, Dharma Realm Buddhist University, 2012–; Professor, Dharma Realm Buddhist University, 2021–

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B.A., University of California, Berkeley, 2004; M.A., Graduate Theological Union, 2006; M.A., 2011, Ph.D., 2015, University of California, Berkeley; Program Assistant, Institute for World Religions, 2005–2008; Assistant Professor, Dharma Realm Buddhist University, 2015–2022; Professor, Dharma Realm Buddhist University, 2022–

Stacy Y. Chen

B.S., Massachusetts Institute of Technology, 2002; Ph.D., University of California, San Francisco, 2009; Director of Summer Session and Short-term Programs, Dharma Realm Buddhist University, 2010–2012; Assistant Professor, Dharma Realm Buddhist University, 2012–2020; Professor, Dharma Realm Buddhist University, 2020–; Associate Dean for Program Development, Dharma Realm Buddhist University, 2013–; Board of Trustees, Dharma Realm Buddhist University

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B.A., 1992, M.A., 1992, Ph.D., 2006, Stanford University; Instructor, Santa Clara University, Summers 2002 & 2003; Graduate Seminar Instructor, Stanford University, 2004–2005; Dean of Academics, Dharma Realm Buddhist University,

2006–2009; Assistant Professor, Dharma Realm Buddhist University, 2006–2020; Professor, Dharma Realm Buddhist University, 2020–

Franklyn Shihyu Wu

B.S., McGill University, 1999; M.S., Stanford University, 2001; Co-founder, Courtroom Connect, 2001; Research Yield Engineer, Advanced Micro Devices, 2001–2005; Senior Consultant, Stanford Research Institute Consulting, 2005–2010; Assistant Professor, Dharma Realm Buddhist University, 2010–2020; Professor, Dharma Realm Buddhist University, 2020–

ASSISTANT PROFESSORS

Bhikshu Jin Chuan

B.S., Stanford University, 2004; M.A., Stanford University, 2005; M.A., Dharma Realm Buddhist University, 2016; Instructor, Dharma Realm Buddhist University, 2016–2021; Chaplain, Dharma Realm Buddhist University, 2013–; Assistant Professor, Dharma Realm Buddhist University, 2021–; Board of Trustees, Dharma Realm Buddhist University

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B.A., San Francisco State University, 2005; M.A., California State University, Long Beach, 2006; Ph.D., University of California, Los Angeles, 2010; Assistant Professor, Dharma Realm Buddhist University, 2011–

Sarah Babcock

B.A., University of California, Berkeley, 2003; M.A., 2009, Ph.D., 2020, University of California, Santa Barbara; Teaching Fellow, Dharma Realm Buddhist University, 2019–2021; Assistant Professor, Dharma Realm Buddhist University, 2021–

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B.A., 2003, M.A., 2012, Ph.D., 2020, University of California, Berkeley; Pali Language Instructor, Vipassanā Research Institute, 2010–2016; Pali Language Instructor, Institute of Buddhist Studies, 2012–2013; Teaching Fellow, Nālandā University (India), 2016–2018; Lecturer, Shan State Buddhist

University (Myanmar) 2019; Teaching Fellow, Dharma Realm Buddhist University, 2019-2021; Assistant Professor, Dharma Realm Buddhist University, 2021-

Peter Moore

B.A., Boston University, 2009; M.A., 2017, Ph.D. 2018, University of Kentucky. Adjunct Faculty, University of Kentucky Department of Philosophy, 2018-19; Adjunct Faculty, Transylvania University Department of Philosophy, 2020; Adjunct Faculty, Xavier University (Cincinnati) Department of Philosophy, 2019-2021; Visiting Professor of Philosophy, Xavier University, 2021-2024; Assistant Professor, Dharma Realm Buddhist University, 2024-

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B.A., Leiden University, 2012; M.A., 2015, Ph.D., 2024, University of California, Berkeley; Teaching Fellow, Dharma Realm Buddhist University, 2024-

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Diploma, University of Belgrade, 1963; Ph.D., University of Istanbul, 1966; Assistant Professor, University of Akron, 1967-72; Post-Doctoral Scholar, University of California, Berkeley, 1980-84; Associate Professor, Dharma Realm Buddhist University, 1989-91; Dean of Academics, Dharma Realm Buddhist University, 1991-93; President, Dharma Realm Buddhist University, 1995-; Adjunct Professor, Pacific School of Religion, Graduate Theological Union, Berkeley, 2002-; Board of Trustees Member Ex-Officio, Dharma Realm Buddhist University; Board of Directors, Dharma Realm Buddhist Association

Bhikshuni Heng Chih, *Professor Emerita*

B.A., 1980, M.A., 1980, Ph.D., 1982, Dharma Realm Buddhist University; Monastic Advisor, DRBA Monasteries in Seattle, Vancouver, Calgary, and Queensland, 1992-; Professor, Dharma Realm Buddhist University, 1994-; Chief Operating

Officer, Sangha and Laity Training Program, Ukiah, 2000-; Adjunct Assistant Professor, Bond University, 2011-; Executive Committee, Australian Sangha Association, 2010-2011; Board of Directors, Dharma Realm Buddhist Association; Chair, Board of Trustees, Dharma Realm Buddhist University

Ronald Epstein, *Chancellor Emeritus*

B.A., Harvard University, 1965; M.A., University of Washington, 1969; Ph.D., University of California, Berkeley, 1975; Lecturer, San Francisco State University, 1971-2003; Professor, Dharma Realm Buddhist University, 1977-2011; Visiting Assistant Professor, University of California, Davis, 1986-1987; Adjunct Professor, Pacific School of Religion, Graduate Theological Union, 1998-1999; Lecturer Emeritus, San Francisco State University, 2003-; Professor Emeritus, Dharma Realm Buddhist University, 2012-

Bhikshuni Heng Syin, *Dean Emerita*

B.A., National Chengchi University, Taiwan, 1969; M.A., Dharma Realm Buddhist University, 1999; Registrar, Dharma Realm Buddhist University, 1991-1993; Director of Admissions and Financial Aid, Dharma Realm Buddhist University, 1991-1993; Dean of Chinese Studies, Dharma Realm Buddhist University, 1993-2009; Dean Emerita, Dharma Realm Buddhist University, 2012-

Barbara Waugh

B.A., 1972, M.A., 1976, University of California, Berkeley; B.S.N., Pacific Union College, 1996; Public Health Nurse and Registered Nurse, 1996-; Instructor, Dharma Realm Buddhist University, 1976-2011; ESL Instructor, Buddhist Council for Refuge Rescue and Resettlement, 1981-1984; Instructor, Sangha and Laity Training Program, 1994-; Public Health Nurse, Mendocino County Community Health, 2004-2011; Professor, Dharma Realm Buddhist University, 2012-; Board of Trustees, Dharma Realm Buddhist University

Ernest Waugh

B.A., University of California, Berkeley, 1972; Ph.D., University of California, Berkeley, 1982; M.A., San Diego State University, 2002; Associate Instructor, Sonoma State U., 1981-1987; ESL Instructor, BCRRR,

1982-1986; Associate instructor, Mendocino College, 1983-1985; Director, Employment & Training, C.E.M.R., 1987-1990; Counselor, Dept. of Rehabilitation, 1990-2010; Supervisor, Dept. of Rehabilitation, 2010-2013; Assistant Professor, Dharma Realm Buddhist University, 2013-2021; Professor Emeritus, Dharma Realm Buddhist University, 2021-

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Stacy Chen

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Snjezana Akpinar

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Bhikshuni Heng Yi

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Kien V. Po

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Appendices

DIRECTIONS AND MAPS

All instruction will be provided at DRBU's Ukiah campus, which is located at the City of Ten Thousand Buddhas, 2001 Talmage Road, Talmage, 95481-0217. The campus is open to visitors daily from 8:00 A.M. to 6:00 P.M. For prospective students, please email info@drbu.edu or call (707) 621-7000 to schedule a visit.

Driving from the South

1. Cross the Golden Gate Bridge and drive north on U.S. 101 for about two hours.
2. Exit on Talmage Road.
3. Turn right onto Talmage Road and drive for about five minutes.
4. Arrive at the front gate of the City of Ten Thousand Buddhas.

Driving from the North

1. Take U.S. 101 South.
2. Exit on Talmage Road.
3. Merge onto Talmage Road and drive east toward Talmage for about five minutes.
4. Arrive at the front gate of the City of Ten Thousand Buddhas.

Flying In

Fly into San Francisco International Airport (SFO), Oakland International Airport (OAK), or Sonoma County Airport (STS).

From San Francisco Airport (by public transportation)

*** Check the Greyhound schedule in advance to see if it works with your travel plans.**

1. Take BART (Bay Area Rapid Transit, www.bart.gov) to the Embarcadero Station in San Francisco.
2. From Embarcadero Station, walk to the Greyhound Station at 425 Mission Street, San Francisco.
3. Purchase a Greyhound ticket in advance or allow ample time to purchase a ticket at the station (if seats are available).
4. DRBU is about three miles from the Greyhound stop at the Ukiah Airport. Call Redwood Taxi or Taxi 707 to arrange a ride to DRBU.

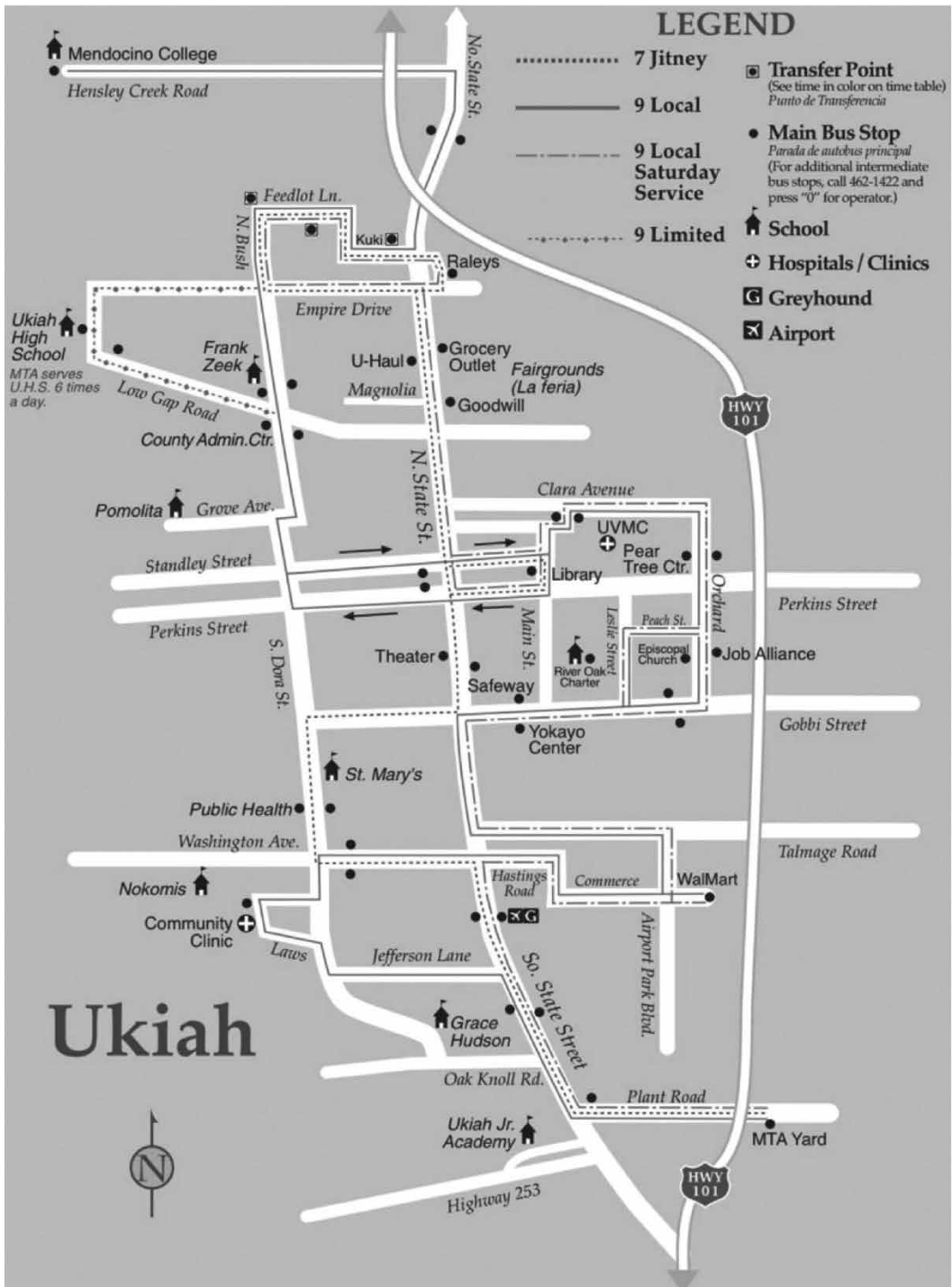
From San Francisco or Oakland Airport (by car)

Rent a car from Enterprise (www.enterprise.com) or Hertz (www.hertz.com) and return the car at the Ukiah branch location.

From Sonoma County Airport (by public transportation)

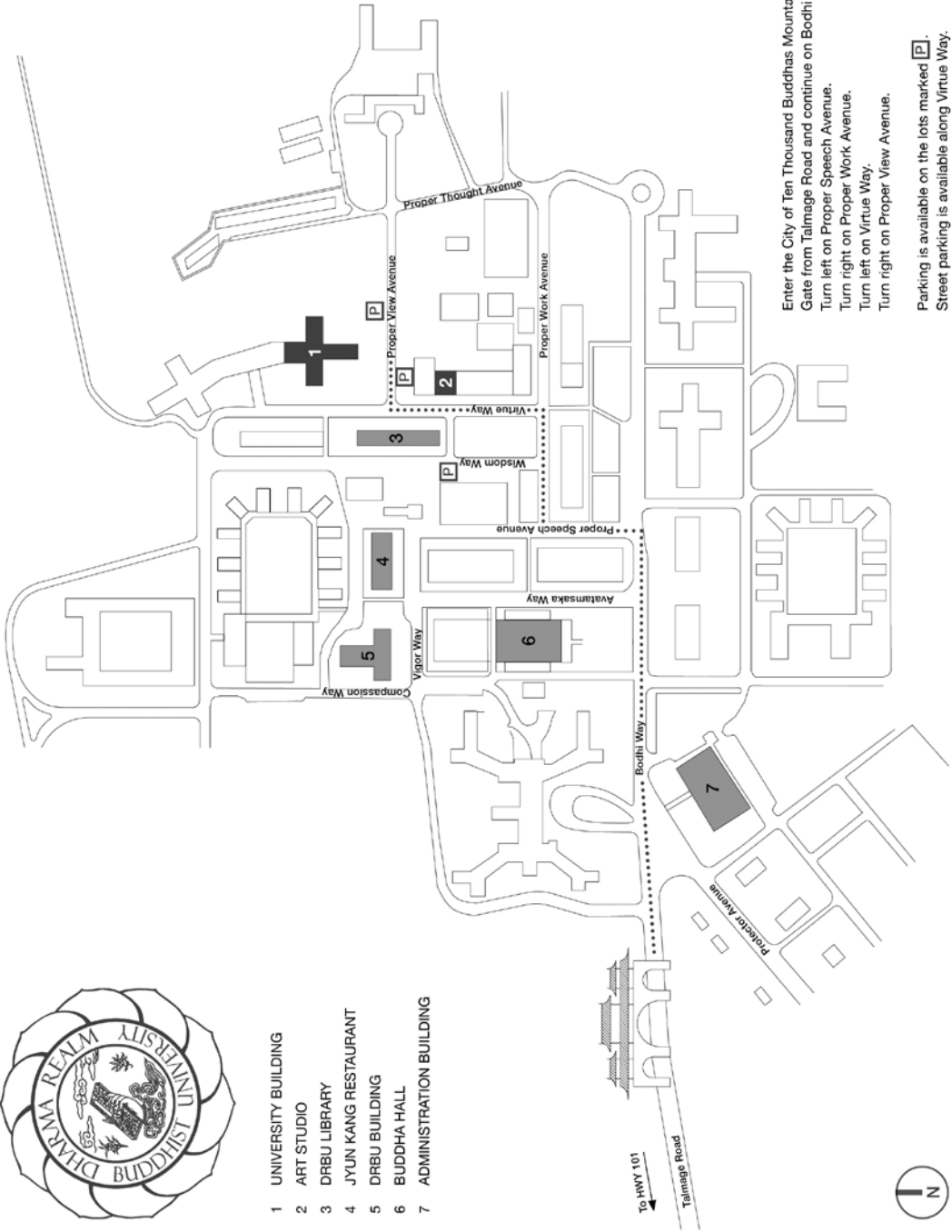
Take the once-daily Mendocino Transit Authority (MTA, www.mendocinotransit.org) Bus #65 to Ukiah. Call Redwood Taxi or Taxi 707 to arrange a ride to DRBU.







- 1 UNIVERSITY BUILDING
- 2 ART STUDIO
- 3 DRBU LIBRARY
- 4 JYUN KANG RESTAURANT
- 5 DRBU BUILDING
- 6 BUDDHA HALL
- 7 ADMINISTRATION BUILDING



Enter the City of Ten Thousand Buddhas Mountain Gate from Talmage Road and continue on Bodhi Way. Turn left on Proper Speech Avenue. Turn right on Proper Work Avenue. Turn left on Virtue Way. Turn right on Proper View Avenue.

Parking is available on the lots marked **P**. Street parking is available along Virtue Way.



USEFUL UNIVERSITY CONTACT INFORMATION

Administrative Office

Dharma Realm Buddhist University
City of Ten Thousand Buddhas
1991 Virtue Way, Ukiah, CA 95482
info@drbu.edu • (707) 621-7000

Office of Admissions and Financial Aid (707) 621-7000 extension 1

Admissions Coordinator
admissions@drbu.edu

Financial Aid Coordinator
financial.aid@drbu.edu

Office of Academic Affairs (707) 621-7000, extension 2

Office of the Registrar
SW Room 215
<https://www.drbu.edu/registrar>
registrar@drbu.edu

Office of Campus Life
(707) 621-7000, extension 3
<https://campuslife.drbu.edu>
campus.life@drbu.edu

Academic Resource Center
Career and Disability Services Counselor
University Outreach Coordinator
Candie Dickinson, candie.dickinson@drbu.edu

CTTB Administrative Office

4951 Bodhi Way, Ukiah, CA 95482
cttb@drba.org • (707) 462-0939

EMERGENCY NUMBERS

Police

City of Ukiah Police (non-emergency),
(707) 463-6262
Mendocino County Sheriff (non-emergency),
(707) 463-4411
City of Ukiah Police (emergencies only),
911

Fire

City of Ukiah Fire Department, (707) 463-6262
Ukiah Valley Fire Department, (707) 462-7921
California Forestry & Fire Protection, (707) 459-4441

Medical

DRBU Health Services, (707) 273-1110
Ukiah Valley Medical Center, (707) 462-3111
Mendocino Community Health Clinic,
(707) 468-1010
Mendocino County Public Health Department,
(707) 472-2600 or (800) 734-7793
Mendocino County Red Cross, (707) 463-0112 or
(800) 876-4766
California Poison Control Center, (800) 876-4766

Traffic

Caltrans State Road Conditions, (800) 427-7623

ACKNOWLEDGMENTS

The Statement of Academic Freedom was adapted from American Association of University Professors' Statement of Principles on Academic Freedom and Tenure and Cornell University's Faculty Grievance Procedure.

The following sections in the Academic Policies and Practices were adapted from St. John's College Santa Fe Student Handbook 2012–2013: Courses, Essays and Examinations, Evaluating Academic Performance, and Leave of Absence, Withdrawal and Readmission.

Material on Academic Integrity was adapted from the handout on plagiarism from the University of North Carolina Chapel Hill's Writing Center (<http://writingcenter.unc.edu/handouts/plagiarism>) and MIT's website on academic integrity (<http://web.mit.edu/academicintegrity>).

The Policy on Harassment was adapted from John Paul the Great Catholic University Student Handbook 2012.

The Grievance Procedure was adapted from John Paul the Great Catholic University Employee Handbook 2010.

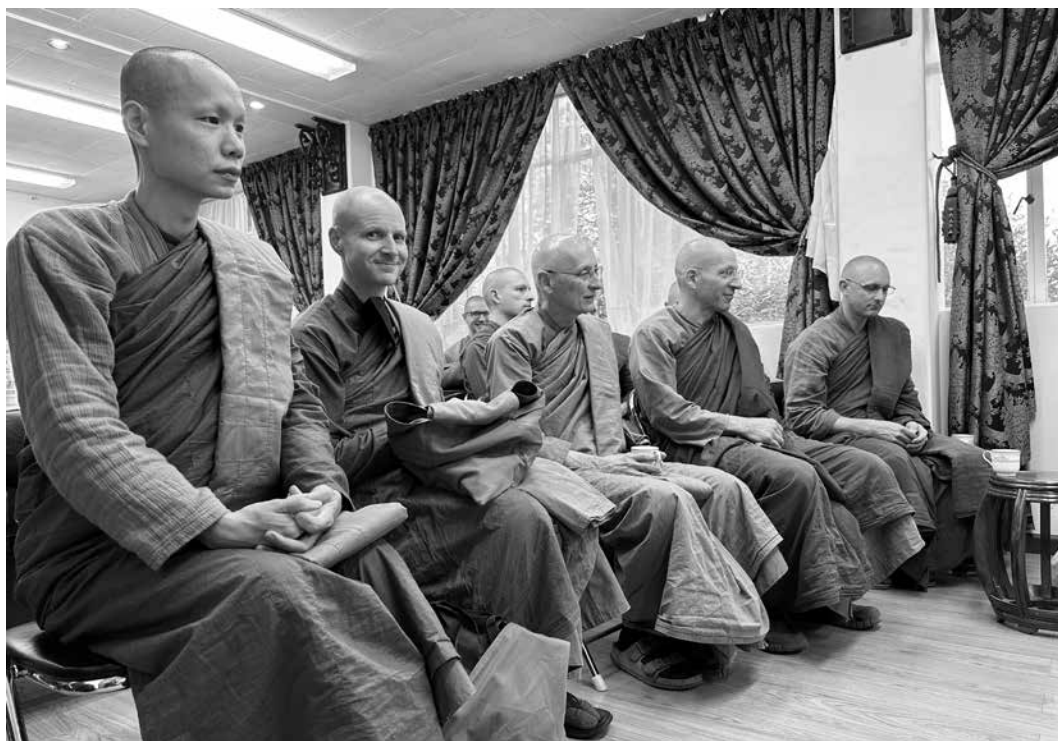
Material on the Campus Security and the Policy on Use of Digital Devices in the Classroom were adapted from St. John's College Santa Fe Student Handbook 2012–2013.

The section on Health Hazards was adapted from the website of the Centers for Disease Control and Prevention (<http://www.cdc.gov/niosh/topics>).

The section on Disaster and Emergency Procedures was adapted from the website of the American Red Cross (<http://www.redcross.org/prepare/disaster>).

ACCREDITATION

Dharma Realm Buddhist University is accredited by the WASC Senior College and University Commission (WSCUC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501, 510.748.9001.



GENERAL INFORMATION

Dharma Realm Buddhist University (DRBU) is a private institution located at 1991 Virtue Way, Ukiah, California 95482. DRBU is financially solvent and does not have a pending petition in bankruptcy, is not operating as a debtor in possession, nor has it 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. 11-1et seq.).

Notice Concerning Transferability of Credits and Credentials Earned at Our Institution:

- The transferability of credits you earn at DRBU is at the complete discretion of an institution to which you may seek to transfer. Acceptance of the degree you earn in the educational program is also at the complete discretion of the institu-

tion to which you seek to transfer. If the credits or degree that you earn at this institution are not accepted at the institution to which you seek to transfer, you may be required to repeat some or all of your coursework at that institution. For this reason, you should make certain that your attendance at this institution will meet your educational goals. This may include contacting an institution to which you may seek to transfer after attending DRBU to determine if your credits or degree will transfer.

As a prospective student, you are encouraged to review the catalog prior to signing an enrollment agreement. All information in the contents of the DRBU Catalog is current and correct for the programs offered July 1, 2024–June 30, 2025. Please refer to the DRBU website for the latest information.



