



MAITRIPA COLLEGE COURSE CATALOG

2020 – 2021 ACADEMIC YEAR

Maitripa College is a non-profit corporation authorized by the State of Oregon to offer and confer the academic degrees described herein, following a determination that state academic standards will be satisfied under OAR 583-030. Inquiries concerning the standards or school compliance may be directed to the Office of Degree Authorization, Higher Education Coordinating Commission, 3225 25th Street SE, Salem, OR 97302.

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GENERAL INFORMATION

THE MISSION

Maitripa College is a Buddhist institution of higher education offering contemplative learning culminating in graduate degrees. Founded upon three pillars of scholarship, meditation, and service, Maitripa College curriculum combines Western academic and Tibetan Buddhist disciplines. Through the development of wisdom and compassion, graduates are empowered with a sense of responsibility to work joyfully for the wellbeing of others. We serve our students and the region through diverse and relevant educational, religious, and community programs.

THE VISION

Maitripa College in Portland, Oregon, will produce enlightened practitioners, politicians, businesspeople, social workers, teachers, artists, philosophers, scientists, environmentalists, and healthcare workers for the 21st century. We will fulfill this vision through the development of an accredited Buddhist university offering higher education guided by the principles of Buddhist thought. Maitripa College will educate students in traditional areas of liberal arts, such as philosophy, political science, languages, and the arts, as well as in practical areas of expertise, such as psychology, social work, environmental sciences, business, and healthcare. The emphasis of the education at Maitripa is on integrating Buddhist principles into the student's chosen field of study, and on developing the qualities of a good heart, tolerance, forgiveness, and joy in the students' minds as a basis for active engagement and benefit in society.

Furthermore, Maitripa College is inspired to:

- Offer educational programs in Buddhist philosophy, languages, liberal arts, social service, and social science that reflect the standard of the tradition of scholarship of Tibetan Buddhism.
- Offer educational programs on a scholarship basis to those students who demonstrate both merit and need.
- Develop a community of scholars, practitioners, and friends to foster the spirit of analysis and exploration of Tibetan Buddhism in all its facets, and to integrate the principles of Buddhist philosophy into western culture.
- Create educational programs that function in conjunction with a program of meditation/mind training that will contribute to the development of the qualities of a good heart, tolerance, forgiveness, and joy.
- Encourage academic study, meditation for personal development, and community service as three aspects of a complete education.
- Operate in the spirit of the Buddhadharma, under the principles of awareness of logical analysis, karmic cause and effect, ethics, equanimity, compassion, wisdom, and dependent arising.
- Remain committed to non-sectarianism in relation to the four schools of Tibetan Buddhism, and encourage and foster an environment in which interfaith and interdenominational dialogue is supported, encouraged, and utilized as a resource for personal development.
- Complete the accreditation process and become a recognized, accredited university.
- Promote the integration of Dharma principles in all aspects of college life, sustaining attitudes such as non-harming and the perfections of generosity, ethics, patience, joyous effort, concentration, and wisdom.

- Promote a sense of harmony, service, and joy in the daily life of our community as a basis to participate as an integral part of a wider society and the world.

THE EDUCATIONAL PHILOSOPHY

Maitripa College is an affiliated member of the *Foundation for the Preservation of the Mahayana Tradition* (FPMT), and functions as a nonprofit organization. The College is dedicated to higher education through three educational pillars of scholarship, meditation, and service. We offer an education that not only teaches these principles as a theory, but also guides students to integrate them into their minds, hearts, and daily lives inspired by an attitude of universal responsibility. Maitripa College provides an intellectual, experiential, and practical education inspired by Buddhist principles.

The core of education at Maitripa is a Buddhist Studies curriculum of philosophical study, meditation training, and service learning, under the direction of Yangsi Rinpoche, which provides a foundation for every degree program.

DEVELOPING THE WISDOM TO SUSTAIN COMPASSION

Maitripa College's educational program is based in the conviction that Buddhist thought and practice has significant contributions to make to American society and culture. On the basis of a worldview that emphasizes the interdependence of individual, society, and environment, Buddhism encourages the cultivation of wisdom to create compassionate individuals with a sense of responsibility for the community and world in which they live. Maitripa College seeks to do this through the powerful medium of higher education, through the offering and development of degree programs for adults. The core program at Maitripa integrates rigorous training in Buddhist thought and philosophy with the application of those ideas through both contemplative practices and active community service. In the process, Maitripa College combines aspects of a modern liberal arts education with traditional tools from Tibetan Buddhist scholarship.

STATEMENT ON ACADEMIC FREEDOM

Maitripa College is committed to maintaining a climate of academic freedom, which is essential to the fulfillment of the educational mission of the college, and of fundamental importance to any academic institution. Academic freedom is defined in this case as the freedom of scholars, faculty, and students within the college to pursue knowledge and truth, to speak, write, engage in research or other creative work in order to expand knowledge, publish research findings, teach, and learn in an atmosphere of free inquiry and exposition without unreasonable restriction. Students and faculty at the college should bear in mind that these freedoms carry corresponding duties and responsibilities, which should be kept in mind at all times in order to maintain the integrity of the educational process.

Maitripa College faculty members have a primary obligation to fulfill their teaching and research responsibilities, and to be effective teachers and scholars. The freedom accorded to faculty members to seek and state the truth as he or she sees it is implicative of a corresponding obligation of self-discipline. Faculty members must make every effort to be accurate, objective, and restrained, and show respect for the opinions of others. Faculty members must practice academic honesty. All interactions with students and peers must be governed by this guideline. Evaluation of students' work must be based on academic performance alone. Faculty members, students, and staff are not exempt from abiding by the rules of ethical conduct as put forth in this document.

OUR HISTORY

Maitripa College is an affiliated member of the *Foundation for the Preservation of the Mahayana Tradition* (FPMT). The name Maitripa was given to the college by Lama Zopa Rinpoche, the founder (with Lama Thubten Yeshe) of FPMT and Spiritual Director of FPMT. FPMT is an international nonprofit organization committed to creating harmonious environments and helping beings develop to their fullest potential of infinite wisdom and compassion.

Maitripa, whose name means “He Whose Protection is Loving-Kindness,” lived in the 11th century. He was the teacher of the famed saint Marpa the Translator, and counted the eminent Naropa among his contemporaries and teachers. Maitripa was at Nalanda during the time of the great Atisha, and at Vikramashila University at the height of its fame in India. He was renowned as a great scholar and yogi, but eventually left the monastery to continue his practice as a mahasiddha. Maitripa is particularly renowned for his transmission of the mahamudra teachings of the *Uttaratantra Shastra*, and for his spontaneous songs of spiritual realization.

Maitripa College represents the first steps in the fulfillment of the aspirations of our founder, Yangsi Rinpoche, who envisioned the development of a Buddhist college of higher education where students might gain a philosophical background in Buddhist thought while at the same time gaining a practical education and the tools to integrate both into the modern world.

FACULTY AND ADMINISTRATION

Maitripa College is an educational organization. It is a nonprofit corporation, primarily for educational purposes, and is not organized for the private gain of any person, under the statutes of Oregon Nonprofit Corporation Law.

The specific and primary purpose of this corporation is to engage in religious, charitable, literary, and educational activities within the meaning of Section 501(c)(3) of the Internal Revenue code of 1986, as amended, or the corresponding provisions of any future United States internal revenue law (the “Code”), in accordance with the precepts and teachings of Buddhism.

Maitripa College is overseen by a board of trustees in conjunction with Yangsi Rinpoche, founder and President, who closely follows the development and integration of its mission and vision. This work is supported on a day-to-day basis by a competent faculty and administrative staff, directly in charge of the day-to-day affairs of the college.

ADMINISTRATIVE STRUCTURE

BOARD OF TRUSTEES

José Cabezón, PhD

Pamela Cayton (Board Vice-Chair)

Venerable Damchö Diana Finnegan, PhD

Alberto Fournier (Board Chair), PhD

Maria A. Garcia

Lynn B. Ogden

Nicholas Ribush

Scott South (Financial Director)

Kesang B. Tuladhar (Yangsi Rinpoche), Geshe Lharampa

Mark Waller

SPIRITUAL DIRECTOR

Kyabje Lama Zopa Rinpoche

PRESIDENT

Kesang B. Tuladhar (Yangsi Rinpoche)

FACULTY

Yangsi Rinpoche, Geshe Lharampa, Sera Je Monastic University – Professor of Buddhist Studies

ADJUNCT FACULTY

Namdrol Miranda Adams

Leigh Miller, PhD

Bill Magee, PhD

Venerable Damchö Diana Finnegan, PhD

LaShelle Lowe-Charde

Roger Jackson, PhD

Janice Willis, PhD

Tiffany Patrella Blumenthal

Vitalia Brooks, MA

ADMINISTRATION

Yangsi Rinpoche – President

Namdrol Miranda Adams – Dean of Education

Leigh Miller, PhD – Director of Programs

Tiffany Patrella Blumenthal – Director of Student Services

Alfredo Piñeiro – Director of Technical Services

Linda Brown, MLS – Librarian, Registrar

Louise Light – Webmaster, Design Director

Amanda Russell – Environmental Coordinator

Tony Concepcion – Bookkeeper

Sunitha Bhaskaran –Yangsi Rinpoche Teaching Library Materials Coordinator

Jorge Robles –Environmental Support Staff

PRIMARY CONSULTANTS

Kenneth Ivey, C.P.A. Financial Oversight: Oversight and supervision of finances, bookkeeping oversight, and advising staff on relevant external agency requirements, such as IRS and federal and state accounting laws.

Rupa Jack, CIMA®, CWS® Senior Vice President, Wealth Advisor, Morgan Stanley Wealth Management: Advising and Management of Assets

ACADEMIC CALENDAR

FALL 2020

August 31: First day of Fall Term

September 7: Labor Day, US Holiday, offices closed

September 11: Drop/Add period ends

November 7: Lhabab Duchen, Tibetan Buddhist holiday

November 13: Spring and Summer Registration Opens

November 23-27: Fall Break

December 10: Ganden Ngamchoe, Lama Tsongkhapa Commemorated, Tibetan Buddhist Holiday

December 18: Last Day Fall Term

December 21-January 1: Winter Break, Holidays, offices closed

January 4-19: Winter Break; no classes, offices open

SPRING 2021

January 18: Martin Luther King, Jr. Day, US Holiday

January 19: First day of Spring Term

February 1: Drop/Add period ends

February 12: Losar, Tibetan New Year

February 27: Monlam Chortul Duchen, Day of Miracles, Tibetan Buddhist Holiday

March 15: Begin Accepting Scholarship applications for 2021-2022

March 22-26: Spring Break

April 1: Recommended Degree program Application Deadline for International Applicants

April 26: Fall Registration Opens

May 14: End of Spring Term

May 16: Commencement Ceremony

May 30: Degree Program Application Deadline for Fall 2021 entry

May 31: Memorial Day, US Holiday, offices closed

June : Saka Dawa, Buddha's birth, enlightenment, parinirvana, Tibetan Buddhist Holiday

SUMMER 2021

June 7 – July 30: Summer Term

July 4: Independence Day, US Holiday

July 5: Independence Day Observed, public holiday, offices closed

July 6: His Holiness the Dalai Lama's 86th Birthday

July: Chokhor Duchen

ACADEMIC PROGRAMS

Maitripa College currently offers two degree programs for incoming 2018 students: the Master of Arts in Buddhist Studies (MA – 44 credits) and the Master of Divinity (MDiv – 72 credits). Our programs are particularly geared toward students seeking an in-depth and critical understanding of Buddhist thought in the context of both traditional and academic scholarship, coupled with contemplative experience of the Buddhist path, and yet is open to students of any faith and academic backgrounds.

The curricula is designed according to our Three Pillars: Scholarship, Meditation, and Service. Maitripa College curricula uniquely integrate these through rigorous academic study, contemplative practice, and community service requirements, to offer a graduate level education grounded in Buddhist thought that can serve as a basis for students' active engagement in and benefit to society.

PROGRAM LEARNING OUTCOMES

Maitripa College constructs courses, course offerings, and degree program curricula in accordance with program learning outcomes (PLO) that reflect our unique contemplative educational model. Integrating scholarship, meditation, and service happens through learning opportunities that build knowledge, praxis, and habits of mind. On the basis of the College's founding PLOs, research on the changing landscapes of professional fields, religious organizations, and higher education, and assessment of the current opportunities and strengths of the College, the PLOs have been refined and expanded. They will continue to undergo periodic review.

DEGREE STUDENTS

Maitripa College degree programs are composed of required and elective courses, based on a credit hour system. The College runs on a semester schedule from late August/early September to December (Fall semester) and January to May (Spring semester), with summer term Tibetan language courses.

Classes at Maitripa are taught at the graduate level. They can entail a combination of study of the great texts of Buddhist philosophy based on the structure of the lamrim (Gradual Path to Enlightenment), Tibetan language study, meditation practice, and service as part of a unique curriculum. The degree programs were designed by Yangsi Rinpoche to guide western students to both the intellectual understanding and personal realization of insights of Tibetan Buddhism. The programs provide a comprehensive, integrative, graduate-level education in Buddhist thought that integrates traditional scholarship with the tools and methods of western academic training, to be utilized in the modern world.

FULL-TIME DEGREE STUDENTS

Students can expect to commit to a minimum of two hours of reading and homework a week per hour of classroom instruction, or credit hour. A service requirement is part of all Maitripa College curricula and requires a minimum number of hours each semester outside class time.

On average, students who register for seven credits or more a semester complete the 72-credit Master of Divinity in eight semesters, or four years, if taken consecutively. Our students who register for between one and six credits per semester complete the Master of Divinity in an average of twelve semesters, or approximately six years, and are permitted to take up to seven years at most to complete their degrees. The fastest the degree can be completed is in three years, comprised of eleven credits per fall and spring semester and six credits each for two summers; this work load, particularly balanced with other life commitments, is challenging for most students. Maitripa College will endeavor to support students pursuing an expedited

timeline but does not guarantee courses offered according to curriculum design or credit hours in total can be offered within every three year period. All students are strongly advised to work closely with their academic advisors to plan their progress to graduation.

On average, students who register for seven credits or more a semester complete the 44-credit Master of Arts in Buddhist Studies in six semesters, or three years, if taken consecutively. Our students who register for between one and six credits per semester are permitted to complete the Master of Arts in Buddhist Studies within five years. The fastest the degree can be completed is in two years, comprised of ten credits per fall and spring semester and four to six credits for one summer; this workload, particularly balanced with other life commitments, is challenging for most students. Maitripa College will endeavor to support students pursuing an expedited timeline but does not guarantee courses offered according to curriculum design or credit hours in total can be offered within every two-year period. All students are strongly advised to work closely with their academic advisors to plan their progress to graduation.

PART-TIME DEGREE STUDENTS

Enrolled degree students have the option to pursue their degree at a part-time pace if the optimal full-time schedule cannot be accommodated. Students have five years to complete a 44-credit degree and seven years to complete a 72-credit degree on a part-time basis.

CONTINUING EDUCATION STUDENTS

The continuing education option is designed for students who may be unable to enroll in a degree program but still want the opportunity to improve their knowledge of Buddhism or a particular course subject area, or to obtain skills to enhance their professional life, or for personal spiritual formation. Registering as a continuing education student at Maitripa College enables the student to take advantage of our classes without committing to a program culminating in a graduate degree. Continuing education students are held to the same standards as degree program students and are expected to complete the readings, homework, exams and other course requirements just as would a degree student and will receive a grade recorded on their transcript.

Participation in the program as a continuing education student is restricted to availability of space contingent on degree student enrollment. Continuing education students interested in subsequently pursuing a degree must complete the full application process and fulfill all of the admissions criteria. If accepted, the continuing education student has the option to transfer previous course credit taken at Maitripa toward their degree. Up to twenty-four credits of successfully completed courses taken as a continuing education student may be transferred into the degree program; the earliest course eligible for credit towards the degree must have been taken no more than five years prior to completing remaining degree requirements.

VISITING RESEARCH PROFESSOR

The intellectual culture at Maitripa College will be enriched periodically with the appointment of Visiting Research Professors for a period of one – two semesters. This non-salaried position for tenured professors of accredited universities includes a tuition remission of up to 75 percent, library privileges, and, if available, access to office space and administrative support. Visiting Research Professors recognize in Maitripa College faculty and library a unique opportunity to acquire or build upon expertise in Buddhist studies. In addition to pursuing their own studies and research at Maitripa, visitors may also be invited to participate in the academic life of the college by presenting their scholarly work to graduate students, faculty and/or the public in guest lectures, seminars or symposia, through discussion with graduate students, or conducting collaborative research.

COURSE DESCRIPTIONS

This course list describes courses that have been offered at Maitripa College between 2016-2020. Maitripa College faculty and staff are committed to periodic review and revision of degree curricula in light of new findings and methods in the fields of study, feedback from alumni and professionals, and faculty expertise. These courses are not guaranteed to be offered in the future, and new courses may be developed in 2021 and beyond. Please see our website for a listing of current courses, and the online course catalog for our active course catalog.

ARP502 ACTION RESEARCH PROJECT – I (2 CREDITS)

MA and MDiv students' final degree requirement, to be determined in consultation with their academic advisors, may be the completion of an MA exam, thesis, MDiv comprehensive paper, or the action research project, for students commencing their degree prior to August 2020. All current degree students are strongly encouraged to enroll in ARP502 (second semester) or ARP504 (4th semester or above) in Spring 2020 to work towards completion of their individual final degree requirements within a cohort and faculty supported structure. For incoming students starting 2020-2021, the ARP will be the default final degree requirement, unless other compelling reasons are approved for an exam or a traditional thesis alternative. The ARP course may meet for four, day-long working class sessions, once a month, February-May. The total credits for the ARP project are four for MA students, divided over two spring terms, and may be up to six credits for MDiv students, depending upon the project scope.

The Action Research Project is a form of integrative and collaborative research, reflection, and writing. Students chose a principle question and work with faculty mentors to design a research project. ARP502 students will identify their research question, identify their positionality, build a literature review, understand research ethics standards and write consent forms or other ethics documents as needed, explore research methods and describe their selected tools and methodologies, and write a research proposal. The course is successfully completed upon the approval by a committee of their proposal. Research plans should be then implemented between the proposal approval and enrollment in ARP504, usually at least six months.

ARP504 ACTION RESEARCH PROJECT – II (2 CREDITS)

Building upon ARP502, students who have implemented their approved Action Research Project proposal and successfully gathered significant data enroll in ARP504 to complete their Action Research Project. In this term, students will learn to analyze their data, organize their thinking for audiences, produce a written, formal paper of their findings, and present their research to the community.

CS002 COMPASSIONATE SERVICE: BUILDING BRIDGES (1 CREDIT)

Building on the foundation of CS/T001, this course will focus on developing the students' practical understanding, fluency, and perspective on issues of Buddhist social service, with a focus on framing community issues in terms of spiritual practice, and caring for spiritual communities. As with all service learning curriculums at Maitripa, the course will emphasize the laboratory of the service partner environment and one's own mind as the foreground for understanding, integration, and transformation. This course includes a 20-hour concurrent service-learning project.

CS003 COMPASSIONATE SERVICE: CONFLICT AND DIVERSITY, WISDOM AND METHOD (1 CREDIT)

This course focuses on applying real-world skillful means for the individual and groups working in engaged service. The practical emphasis will be on ethics, identifying and engaging with diverse populations. This course will also examine personal narrative and storytelling as a means of constructing one's relationships with others and the world. This course includes a 20-hour concurrent service-learning project.

CS009 INTERFAITH LITERACY AND LEADERSHIP: A PERSPECTIVE AND TOOLS FOR OUR TIMES (1 CREDIT)

Largely based on the groundbreaking work of Eboo Patel and the Interfaith Youth Core, this course will explore the role of and foster the development of the knowledge and skills necessary to engage effectively in professional and community life in a religiously diverse 21st century. The course will explore "Interfaith Literacy" and the traditions of the world, understandings of "self," the concept of spiritual leadership, and concepts of personal vocation and service in the world. Personal grounding in a one's own spiritual tradition strongly recommended.

CS104 ETHICS FOR THE NEW MILLENNIUM: BASIC GOODNESS AND SERVICE ON THE PATH TO ENLIGHTENMENT (1 CREDIT)

This course will use the foundational knowledge of the graduated path to enlightenment as a basis from which to explore practical ways in which we can act in service in our world. The underlying assumptions of this course is the reality that the number of people who spend their lives engaged in violence and dishonesty is tiny compared to the vast majority who wish others well, and the concept put forth by Buddhist leaders that our survival has depended and will continue to depend on our basic goodness. This course will use excerpted readings, discussion, music, and multimedia to supplement the primary text Ethics for the New Millennium, a presentation of an ethical system that is based on universal rather than religious principles.

CS301 FOUNDATIONS OF BUDDHIST SERVICE (2 CREDITS)

This course is an introduction to the service core at Maitripa College for all students, focusing on understanding and developing a Personal Theology both within and outside of the Buddhist tradition, understanding the concept of spiritual transformation through service, and developing an understanding of "suffering" in the context of a Buddhist worldview. This course includes a 15-hour concurrent service-learning project.

CS302 FINDING YOUR VOICE: COMMUNICATION AND CONTEXTS (2 CREDITS)

This is the second course in the service pillar at Maitripa College, which builds on the foundation of the first term, exploring concepts and practicalities related to identifying and expressing yourself as a spiritual leader in modern society and establishing a unique and relevant "voice." We will explore traditional, historical, and contemporary "voices" of Spiritual Leadership, and mediums for expressing that voice, including online platforms, the Academy, spiritual communities, and others. This course includes a concurrent 15-hour service project.

CS303 CHAPLAINCY AND MODELS OF SPIRITUAL CARE (2 CREDITS)

Spiritual Care, or offering the arts of ministry and chaplaincy in the midst of others' suffering, is now being done by Buddhists in a variety of secular and multi-faith contexts. Through multiple roles, institutional settings, and activities, they are integrating Buddhist religious education, personal spiritual formation, and ministerial agility into their vocation outside of Buddhist communities. This work is informed by, at times in tension with, and also beginning to influence Chaplaincy models of care. This course aims first to understand the history of chaplaincy, what chaplains actually do, chaplaincy specializations, and the paths (educational, personal, religious, and clinical) to professional chaplaincy. The course will then explore innovations and current research in the field of chaplaincy, and prepare students to apply for Clinical Pastoral Education (CPE) residencies. The emergence nationally of various forms of Buddhist ministry and chaplaincy will be situated in relation to this context. Ethical codes, standards of practice, and chaplaincy competencies will be explored towards the formulation and articulation of one's own Buddhist theology of spiritual care. Students will broaden their base of compassion and strengthen internal resources through theological reflection on how they may wish to embody arts of Buddhist spiritual care. This is the third course in the service pillar at Maitripa College and includes a concurrent service project.

CS304 SERVANT LEADERSHIP IN BUDDHIST/SPIRITUAL COMMUNITIES (2 CREDITS)

This course will explore methods of servant leadership in support of Buddhist/spiritual communities, with a particular emphasis on cultivating the inner and outer qualities of skillful community ministry. Students will develop their understanding of our impact on others and increase awareness of how issues such as equity, trauma, ethics and so forth inform the ways in which we share and represent the dharma. This course will help strengthen students' understanding and practice of compassion for others, including discussion of contemporary application of skillful means, co-constructing spiritual practice environments, facilitating group practices, religious education and pedagogy, working in relational dynamics, and integrating these pieces into one's personal service. This is the fourth course in the service pillar at Maitripa College and includes a concurrent service project.

CS500 FIELD EDUCATION PLACEMENT (3 CREDITS)

The Field Education Placement is a structured internship co-created by the host organization and Maitripa College. Credit is variable.

CST001 WHO WE ARE AND WHO WE SERVE: PERSONAL THEOLOGY AND FOUNDATIONS OF ENGAGEMENT (1 CREDIT)

An introduction to the service core at Maitripa College for both MA and MDiv students, focusing on understanding and developing a personal theology both within and outside of the Buddhist tradition, understanding the concept of spiritual transformation through service, developing knowledge and relationships with local community partners, and developing a familiarity with the concept of "service" within the framework of traditional Buddhist philosophy. This course includes a 20-hour concurrent service-learning project.

CST131R CONTEMPLATIVE CARE AND COUNSELING SKILLS (1 CREDIT)

This course will focus on developing practical contemplative care and counseling skills, applicable in therapeutic, organizational, and interpersonal contexts. Using techniques such as role-plays, self-assessment exercises, and other forms of experiential learning and skills building, students deepen self-awareness and its influence on their role in working with others. Special topics will include Buddhist and Western approaches to suffering and healing, how to form a helping relationship, difficult emotions, grief and loss, chronic illness, pain, conflict resolution, and multicultural issues.

CST132R TOPICS IN CHAPLAINCY, PASTORAL COUNSELING, AND CONTEMPLATIVE CARE AS SERVICE (1 CREDIT)

This course builds on the material from CST131. This course will focus in depth on working with specific issues such as grief, loss, illness, pain, and trauma. We will practice counseling and communication skills relevant to chaplaincy, pastoral counseling, and the contemplative practice of helping others. Students are encouraged to be actively engaged in having a formal role of service or helping others, as we will bring real life case examples into class discussions and experiential learning exercises.

CST135 SPIRITUAL AND PASTORAL CARE IN THEORY AND PRACTICE (1 CREDIT)

This course will familiarize students with the history and paradigm shifts in the field of chaplaincy and pastoral care. Students will learn current therapeutic professional skills, such as basic presence, spiritual assessment of self and other, life review, and exploring family lineages. Students will understand theories of meaning making, and how to facilitate this process in others, as well as the professional and spiritual work of spiritual caregivers.

CST142R SPIRITUAL LEADERSHIP AND APPLIED BUDDHIST THEOLOGY (1 CREDIT)

This course is for students who are ready to translate their studies into the practicalities of being a spiritual leader or community chaplain. This course will challenge you to examine your own unique expression of spiritual leadership relative to specific skill areas. Ethics includes an examination of setting and maintaining healthy boundaries, navigating dual relationships, confidentiality, and leader accountability. Power includes examining earned authority vs. power over, empowerment vs. power over or power under, the dynamic of power over and power under, power over vs. agency, and power under vs. flexibility. It is impossible to know if your leadership is harmful or helpful unless you have accessible feedback structures. We will learn the practicalities of setting up systems that encourage mutual feedback as well as what might get in your way of gracefully receiving difficult feedback and how to skillfully engage those conversations. In the last section of the course, we will emphasize common dynamics that arise in the student/teacher relationship and how to recognize and skillfully navigate these dynamics. For each of these skill areas—Ethics, Power, Feedback, and the Student/Teacher Relationship—you will be asked to share personal examples from your life. Personal examples will be used to gain shared understanding, achieve conceptual clarity, and as platforms to practice communicating and relating in ways that fit a particular circumstance. Guided mindful experiential exercises will be a regular part of our work together.

CST237 SURVIVAL AND LIBERATION: THE COMPLICATED RELATIONSHIP BETWEEN TRAUMA AND DHARMA (1 CREDIT)

The experience of suffering is a gateway for many to the study of Buddhism. In the west, there is a common root of that suffering which propels exploring dharma but which is rarely named and discussed, although it can deeply affect the health of individual spiritual development and spiritual communities: trauma. In this course, we will look at Buddhism through the lens of trauma, starting with considering the life of the Buddha himself as informed by the traumatic witnessing of old age, sickness, and death, his quest for healing through meditation and spiritual practice, and his post-traumatic growth. The course will explore Buddhist figures, Buddhist meditation practices, and, to a lesser degree, Buddhist-inspired trauma interventions, to consider a spectrum of traumatic wounding, appropriate religious practices for persons healing from trauma, and trauma-informed spiritual care, practice, and leadership. In the latter, the course will develop an understanding of how awareness of the signs and symptoms of traumas illumine obstacles in Buddhist practice and improve skillfulness in communicating dharma and responding professionally as caregivers, spiritual leaders, or chaplains.

Note: this course is not intended to assist in the diagnosis, treatment, or management of trauma, and will not offer or teach how to do trauma interventions. The course is not for self-help, self-improvement, or group psychotherapy, but provides an academic understanding of the intersections and interactions of trauma and Buddhism. If you are actively suffering from a trauma disorder, this course may not be appropriate for you. The instructor and College reserve the right to withdraw enrollment and recommend support measures to anyone who demonstrates inability to participate in the course as designed.

CST317 EXPRESSING THE BODHISATTVA VOW THROUGH SKILLFUL RELATING: AN INTRODUCTION TO COMPASSIONATE COMMUNICATION (1 CREDIT)

You have a vow to help others become liberated from suffering, but the day to day of navigating your way through relationships can be challenging. Finding the words to say what's essential can be difficult. You would like to express yourself in a way that truly helps others while remaining in integrity with your values. Communication can be one of the most satisfying aspects of relationships when it enables honesty, understanding, creation of community, and serves life. The course topics will help us understand and improve our communication with others. Topics include: causes of misunderstandings, self-empathy, honest expression, empathy, and managing forms of reactivity such as anger, guilt, shame, and depression. Compassionate Communication skills to build trust, meet conflict, embrace differences, and express empathy will be introduced and developed. This course series is experientially focused, including vulnerable engagement and self-examination of examples chosen from your own life, with the instructor and in small groups or pairs.

CST318 COMPASSIONATE COMMUNICATION AND BUDDHISM (1 CREDIT)

This course builds upon an introduction to Compassionate Communication (such as CST317) to focus on practicing the view and skills of Compassionate Communication and explore how that relates to and interacts with Buddhist practice. Compassion Communication practices will focus on offering empathy, setting boundaries, and navigating conflict. Given that we are in a Buddhist context, we will talk about the relationship between Compassionate Communication and Buddhist concepts and practices, including meditation, mindfulness, ethics, and the nature of self. This course is an intermediate level course which assumes prior introduction to Compassionate Communication.

HIS301 HISTORY OF BUDDHIST PHILOSOPHY: INDIA AND TIBET (2 CREDITS)

This course will provide a broad-based survey of the history of Buddhism in India and Tibet. The course may begin by discussing the historical and cultural context out of which Buddhism emerged, namely the Vedic period and Vedic traditions that preceded classical Hindu traditions in India. From here we will discuss the brahmana (ascetic) movement, the life of the historical Buddha, and the formulation of the early sangha. After discussing Buddhism during the lifetime of the Buddha, we will cover the early history of Buddhism including the early Buddhist councils, the creation of the Buddhist canon, and the formulation of early Buddhist schools. We will then cover the beginnings of the Mahayana, the early Mahayana philosophers and the intellectual history of Mahayana Buddhism in India. In addition to reading histories of Buddhism, we will also read and discuss scholarly articles about the proper methods for approaching and understanding this history. We will then turn our attention to the transmission of Buddhism from India to Tibet. We will discuss the key figures in both the early and later disseminations of Buddhism to Tibet and the key events which helped shape the forms Tibetan Buddhism takes today. This portion of the course will be divided into two sections: the early transmission and the later transmission. Each of the four major Tibetan Buddhist schools as well as the indigenous Bon tradition, their histories, key figures, texts and lineages will be discussed. Students will gain a comprehensive understanding of Buddhist beginnings in India, its history and development in the land of its origin, and the manner in which the tradition was transmitted to Tibet. In addition, students will gain a detailed understanding of the religious and intellectual history of Buddhism in Tibet, including the key figures, lineages, texts, and practices which make the schools of Buddhism in Tibet unique.

HIS317 BUDDHA: STORIES, SONGS, THEORIES, DEVOTION (1 CREDIT)

Buddha, “the awakened,” is the ideal being – and state of being – in all Buddhist traditions. This course will explore the contours of the Buddha-ideal as revealed in legendary narratives, devotional poems, ritual texts, visionary accounts, philosophical treatises, meditation manuals, and artistic representations. We will consider both classical conceptions of Buddha and modern reinterpretations. In doing so, we will trace “Buddha” from the historical Shakyamuni's biography, to Mahayana metaphysics, the arts and devotional practices, and into our contemporary social and cultural contexts.

MDT301 INTRODUCTION TO BUDDHIST MEDITATION (2 CREDITS)

This course will provide a broad introduction to the vast corpus of techniques and practices of Buddhist meditation, with particular emphasis on the techniques of analytical meditation. The course will be taught in an interactive format, allowing students the opportunity to learn specific meditations as directed by the instructor, practice them, and discuss their experiences in class. The subject matter will parallel the topics of Buddhist philosophy as taught in PHL301. Part of this class will include regular meditation sessions out of class, the keeping of a sitting journal, and the opportunity for objective discussion on the effect of these practices on the individual's mind. If desired, the committed student will have the opportunity to work with the instructor to design a personal meditation practice.

MDT302 TECHNIQUES OF BUDDHIST MEDITATION: THE MEDIUM AND GREAT SCOPE (2 CREDITS)

This course will continue with instruction in meditation based on the foundations established in MDT 301. The course will be taught in an interactive format, allowing students the opportunity to learn specific meditations as directed by the instructor, practice them, and discuss their experiences in class. The subject matter will parallel the topics of Buddhist philosophy as taught in as taught in PHL302. Part of this course

will include regular meditation sessions out of class, the keeping of a sitting journal, and the opportunity for objective discussion on the effect of these practices on the individual's mind. If desired, the committed student will have the opportunity to work with the instructor to design a personal meditation practice.

MDT303 TECHNIQUES OF MEDITATION: MADHYAMAKA (2 CREDITS)

The subject matter of this course will parallel the topics of Buddhist philosophy as taught in PHL303. The course will be taught in an interactive format, allowing students the opportunity to learn specific meditations as directed by the instructor, practice them, and discuss their experiences in class. Part of this course will include regular meditation sessions out of class, the keeping of a sitting journal, and the opportunity for objective discussion on the effect of these practices on the individual's mind. If desired, the committed student will have the opportunity to work with the instructor to design a personal meditation practice.

MDT304 MADHYAMAKA MEDITATION: PREPARATION FOR VAJRAYANA (2 CREDITS)

The subject matter of this course will parallel the topics of Buddhist philosophy as taught in as taught in PHL304. The course will be taught in an interactive format, allowing students the opportunity to learn specific meditations as directed by the instructor, practice them, and discuss their experiences in class. Part of this course will include regular meditation sessions out of class, the keeping of a sitting journal, and the opportunity for objective discussion on the effect of these practices on the individual's mind. If desired, the committed student will have the opportunity to work with the instructor to design a personal meditation practice.

MDT308 TECHNIQUES OF MEDITATION: MAHAMUDRA (2 CREDITS)

This course will continue with instruction in meditation based on the practices established in MDT 303 (fall semester), with a focus on deepening Shiné (calm abiding) and practicing mahamudra instructions for realizing conventional and ultimate natures of mind. The subject matter will parallel the topics of Buddhist philosophy as taught in as taught in PHL307. The course will be taught in an interactive format, allowing students the opportunity to learn specific meditations as directed by the instructor, practice them, and discuss their experiences in class. Part of this course will include regular meditation sessions out of class, the keeping of a sitting journal, and the opportunity for objective discussion on the effect of these practices on the individual's mind. If desired, the committed student will have the opportunity to work with the instructor to design a personal meditation practice. This course meets degree requirements as the equivalent of MDT304: Madhyamaka Meditation: Preparation for Vajrayana

MDT330 MEDITATIONS ON EMPTINESS (1 CREDIT)

This course is intended for those students who have already completed a year of lamrim study and practice (PHL301, MDT301, PHL302, MDT302) and wish to complement their study of lamrim and Madhyamaka (PHL303, MDT303) with a course that explores emptiness meditation. Yangsi Rinpoche will explain how to use Madhyamaka reasoning to experience the way in which all things exist as dependently related, through a combination of discussion of philosophic and practice texts and guided meditation practices. The course texts may include the "Wisdom" chapter of Shantideva's Bodhisattvacharyavata, and commentaries on the Heart Sutra and the Diamond Sutra. This course is a one-credit offering. Students can expect to read text in preparation for classes, integrate class meditation instruction into one's daily seated meditation practice tracked in a log, submit two meditation journal reports, and meet at least once privately with the instructor regarding their practice.

PHL301 INTRODUCTION TO BUDDHIST THOUGHT (2 CREDITS)

This course will make use of philosophical treatises, literature, and historical analysis to present the foundations of Buddhist philosophy as taught by the early Indian pandits and commented upon by Tibetan scholars. Readings will include selections from the *Abhidharma Kosha*, *Pramanavarttika*, and *Abhisamayalamkara*, with particular focus on the readings that relate to the three scopes of the lamrim as presented by the Tibetan scholar Je Tsongkhapa. Students will come away from this course with a foundation in Buddhist philosophy and knowledge of key issues of Buddhist Studies, including personal identity and the five skandhas, subtle impermanence, and the basics of a Buddhist world view. Students will gain important grounding in basic principles of dependent arising, the structure of Buddhist logic, and familiarity with Buddhist logic and logical arguments.

PHL302 FOUNDATIONS OF BUDDHIST THOUGHT: THE MEDIUM AND GREAT SCOPE (2 CREDITS)

This course surveys the foundational philosophical ideas of the Buddhist tradition as presented by the great pandits of India and commented upon by the Tibetan inheritors of the Indian Buddhist tradition. The course will make use of philosophical treatises (primary sources in translation), literature, and historical analysis to present the foundations of Buddhist philosophy. Readings will include selections from Vasubandhu's *Abhidharmakosha*, Dharmakirti's *Pramanavarttika*, the *Abhisamayalamkara* (attributed to Maitreya), Guide to the Bodhisattva's Way of Life, and Seventy Topics, as well as modern scholarly analysis of the same. There will be a particular focus on the readings as they relate to the medium and great scope of the Lamrim as presented by the Tibetan scholar Je Tsongkhapa and others. Students will gain a strong foundation in Buddhist philosophy including key topics that relate to the medium and great scopes such as: cause and effect, the potential for enlightenment, and the structure of existence according to the Buddhist world view. Students will gain a strong foundation in Buddhist philosophy including key topics that relate to the great scope such as: loving kindness, great compassion, and abandoning the mind of self-cherishing, as well as topics that relate to the great scope such as the mind of enlightenment, the six perfections, and an in-depth examination of the path of a bodhisattva.

PHL303 MADHYAMAKA PHILOSOPHY: WHERE IS THE MIDDLE WAY? (2 CREDITS)

An overview and in-depth introduction to the heart of the Tibetan Buddhist tradition, the philosophy and practice of Madhyamaka, or the "Middle Way," as presented by the renowned Indian Buddhist philosopher Nagarjuna and his Indian and Tibetan commentators. Primary readings for this course include Lama Tsongkhapa's *Essence of Eloquence (Lekshé Nyingpo)* and its sources. Students are strongly encouraged to enroll in MDT303 Techniques of Meditation: Madhyamaka in conjunction with this course.

PHL304 MADHYAMAKA PHILOSOPHY: A DOSE OF EMPTINESS (2 CREDITS)

A continuation of the Madhyamaka I course, in which the exploration and debate of the philosophy and practice of Madhyamaka, or the "Middle Way" is deepened and refined. The primary reading text for this course will be Khedrup Je's *Dose of Emptiness (stong thun chen mo)*, a detailed critical exposition of the theory and practice of emptiness as expounded in the three major schools of Mahayana philosophy, as well as its commentaries. Students are strongly encouraged to enroll in MDT304 Madhyamaka Meditation: Preparation for Vajrayana in conjunction with this course.

PHL308 MAHAMUDRA: REALIZING THE NATURE OF MIND (2 CREDITS)

The aim of this course is to explore the Great Seal, Mahāmudrā, which in Indian and Tibetan Buddhism is the attempt to realize the conventional and ultimate nature of the mind through a combination of philosophical analysis, calm abiding meditation, and special insight meditation. Study of the function and nature of mind is considered in Indian and Tibetan Buddhist schools to be essential for understanding how to tame the mind and cultivate realizations. We will first focus on psychological and philosophical approaches to the conventional nature of the mind through such sources as Vasubandhu's *Abhidharmakośa* and Dharmakīrti's *Pramāṇavārttika*. Then an in-depth study of Mahāmudrā will begin with attention to the Indian sources of the Great Seal, including such figures as Saraha and Maitrīpa; proceeding to the theory and practice of Mahāmudrā as developed in Tibet among the Kagyu. Understanding the origins and development of Geluk Mahāmudrā will include close attention to the instructions for practice found in the Great Panchen Lama Losang Chökyi Gyaltsen's root-verses on Mahāmudrā, his auto-commentary on the root-verses, and his inspired and inspiring spiritual songs. Finally, we will approach the ultimate nature of the mind through works such as the Mind-Only treatises of Vasubandhu, Candrakīrti's *Madhyamakāvātara*, and those of selected Tibetan Buddhist masters. This course meets degree requirements as the equivalent of PHL304: A Dose of Emptiness.

PHL321 MINDFULNESS AND COMPASSION: MIND TRAINING (2 CREDITS)

This course will examine mind training from both traditional Tibetan Buddhist and secular science-based approaches. Tibetan Buddhist teachers developed a genre of Buddhist teachings called lojong (mind training) that purport that the key to happiness is not a life free of problems but rather the development of a mind capable of transforming adversity. Lojong offers sensible advice for mindfully and compassionately transforming any problem or situation into a cause of happiness. This radical ability to embrace compassion and tranquility when facing difficult conditions is a challenging skill to hone, and this course aims to take a practical approach, drawing on contemporary ideas of mindfulness, self-control, and conscientious decision-making. The course will explore these topics through study of classical and contemporary texts, reflection, meditation, and discussion. It will offer experiential classical mind training through guided meditation, and lessons will be offered for employing willpower and compassion in everyday life.

PHL322 THE GOOD HEART: THE SPIRITUALITY AND SCIENCE OF MOTIVATING AND SUSTAINING POSITIVE CHANGE (2 CREDITS)

This course will examine the spirituality and science of motivating and sustaining positive change from both traditional Indo-Tibetan Buddhist and western psychological perspectives. The Buddhist perspective will be examined through a close reading of the first five chapters from the sixth century Indian master Shantideva's timeless classic, the Guide to the Bodhisattva's Way of Life, a beloved text in all the Tibetan Buddhist lineages and often praised by His Holiness the Dalai Lama as a peerless text on the cultivation of compassion. Shantideva's text offers techniques and inspiration to avoid major psychological pitfalls on the path to developing a deep altruism for others and oneself. Western clinical and social psychology specializes in the observation, description and development of humans as social beings, while new approaches in research and clinical interventions are emerging in positive psychology towards the optimization of our potential. A combination of philosophical study, discussion, and reflection will be utilized in the exploration of these topics and the interstices and convergences between Buddhist and western psychology.

PHL323 THE GOOD HEART: CULTIVATING PATIENCE AND JOYOUS EFFORT, REDUCING ANGER AND APATHY (2 CREDITS)

This course will examine the cultivation of patience as an antidote to anger, and joyous effort as an antidote to apathy from both traditional Indo-Tibetan Buddhist and western psychological perspectives. Specific attention will be focused on the analytic thoughts and meditations, worldviews, research, and secular techniques said to reduce anger and apathy and increase patience and joyful effort in daily living. The Buddhist perspective will be examined through a close reading of two chapters from the sixth century Indian master Shantideva's timeless classic, the Guide to the Bodhisattva's Way of Life, a beloved text in all the Tibetan Buddhist tradition's lineages and often praised by His Holiness the Dalai Lama as a peerless text on the cultivation of compassion. Shantideva's text offers techniques and inspiration to avoid major psychological pitfalls on the path to developing a deep altruism for others and oneself. Western clinical and social psychology specializes in the observation, description and development of humans as social beings, illuminating the best and worst of behavior. The Western psychological perspective will be examined through readings on theories of emotion, motivation, and social behavior. A combination of philosophical study, discussion, reflection, and meditation training will be utilized in the exploration of these topics and the interstices and convergences between Buddhist and western psychology.

PHL324 THE GOOD HEART: ADVICE FOR LIVING, LIBERATION, AND LEADERSHIP (2 CREDITS)

This course will explore the application and integration of spiritual values in leadership, from the perspectives of ancient India and contemporary contexts. The course will focus on a Buddhist text about the qualities and actions of enlightened leadership, such as Precious Garland of Advice for a King by Indian Buddhist philosopher Nagarjuna (1st - 2nd century) who was an adviser to the ruler of an Indian kingdom. Nagarjuna presents the king with an overview of the entire Buddhist path to Enlightenment, encouraging him with advice for living, advice for liberation, and advice for public policy. As a person in a position of power, the king should enable happiness and spiritual development through his governance and construction of beneficial social policies. Herein, he emphasizes education and compassionate care for all beings, opposes the death penalty, advises on the selection of government figures who are not seeking profit or fame, and gives detailed rebuttal of attachment to pleasures and possessions. The classical text will be paired with emerging research from the field of contemporary social psychology to discuss the science of compassion, the role of ethical codes in promoting compassionate behaviors, and the science of power and powerlessness. The course will explore how leadership and power can be abused, how such abuses of power can be protected against, and how equitable distributions of power can be restored. The course will offer opportunity to compare classical Buddhist views of leadership with conventional American views. Throughout, the professors will encourage our understanding the complex interplay of leadership, compassion, ethics, and power in our own contexts, so that we are better able to become more compassionate, ethical, and powerful leaders.

PHL325 THE GOOD HEART: MIND TRAINING TO TRANSFORM OUR LIVES (2 CREDITS)

This course will examine a corpus of Buddhist teachings called lojong (mind training) from both traditional Tibetan Buddhist and Western approaches to applied spirituality in communities. Based on the essential Mahayana Buddhist teachings of impermanence, compassion, and the exchange of self and other, the lojong teachings are a source of guidance shared by masters of all Tibetan traditions. These teachings offer techniques and inspiration toward a deep altruism for others, which in turn trains the

practitioner's mind toward the embrace of tranquility and joy under any conditions. A combination of philosophical study, discussion, reflection, and meditation training will be utilized in the exploration of these topics.

PHL403 INTRODUCTION TO TANTRA (2 CREDITS)

This course will give an introduction and overview to Buddhist tantra as it came through India to Tibet. We will explore its history and lineage, as well as gain an understanding of basic tantric philosophy. We will get a broad overview of the four classes of tantra, learn how to practice simple tantric methods, and explore the basis of practicing tantra, the differences between sutra and tantra, and deity yoga. In particular we will explore how the Madhyamaka understanding of reality is integrated into the tantric view, and how an individual navigates the tantric path. We will also focus on how the tantric lineage was preserved in Tibet and clarify the misunderstandings and main points of the path. The early part of the semester will focus on the philosophy, practice, and the ritual of Avalokiteshvara (nyung nye), and the latter part will focus on the more advanced practices of purifying the life, death, and intermediate stage, and transforming into the path of Enlightenment.

PHL404 FUNDAMENTALS OF THE VAJRA VEHICLE (2 CREDITS)

This course will provide students with an overview to the history, theory, and ethical practice of the tantras of the Secret Mantra Vehicle as described in the works of Tsong-kha-pa, founder of the Ge-lug-pa lineage, and His Holiness the Dalai Lama. We will present a detailed description of the four classes of tantra, the differences between sutra and tantra, and a discussion of the scriptures and historical figures central to the history of the Vajra Vehicle in Indian and Tibetan Buddhism. In particular we will explore the meaning of Fundamental Mind, identify the essential practices of emptiness and deity yogas, map the grounds and paths of Secret mantra, and consider the ramifications of tantric ethics in our own lives.

PHL450 THEORIES AND METHODS OF BUDDHIST STUDIES (2 CREDITS)

This course is designed to give students the methodological and theoretical tools needed to think critically about ways to approach the academic study of Buddhism, tools that will be imperative in the preparation of a master's thesis or deeper academic study. What are the goals of Buddhist Studies? What are the best methods for achieving those goals? What sorts of presuppositions and assumptions do we bring into our work and our orientation toward Buddhism? Do our presuppositions and assumptions serve our goals? How do political, religious, and/or ideological preferences impact our engagement with the object of study? What are the authoritative sources for the information we want and how do we determine that? How do we understand and interpret the "data"? What sorts of responsibilities do scholars have? What we study and how we study it are inextricably tied to questions of theory and method. Those who see methodological discussions as needless academic meanderings do not somehow thereby free themselves of methodological biases. Everybody engages their object of study with a theoretical and methodological orientation. The goal of this course is to encourage students to do so consciously, to think about their own assumptions and the assumptions of the broader community of scholars who engage the Buddhist traditions.

PHL500 MASTERS THESIS/COMPREHENSIVE EXAM (4 CREDITS)

Final mastery for the MA degree is demonstrated through one of the following options. MA students with permission to complete the Exam or Thesis will register for PHL500 (and PHL501, below, for continued residency as required.)

Passing a Final, Comprehensive Exam - The comprehensive exam is an on-campus four-hour exam covering the breadth of content of the subject matter of the MA degree. A list of potential questions from which the faculty will draw are given to the students in advance for their study and preparation. The actual exam will have twelve questions from which the student will choose eight to answer in separate essays. Students will be given the list of questions at the start of the term in which they plan to take the exam, and the PHL500 course may meet during the term for review sessions.

Completion of a Master's Thesis - Under special circumstances, the highly motivated and extremely committed student may petition the Maitripa College MA faculty to complete a thesis project. Students propose, frame, and present drafts of the thesis in consultation with the thesis advisor. Thesis projects must be completed within 2 semesters (1 year) of all other coursework and degree requirements at Maitripa. For further details, please see the Dean of Education or Director of Programs.

Action Research Project – Register for ARP502 and ARP504, see above.

PHL501 MASTERS THESIS/COMPREHENSIVE EXAMS (1 CREDIT)

This course is required of MA students who have successfully completed all coursework toward their degree with the exception of their final degree requirement. Students must register for PHL501 to maintain residency in their program for each term that their thesis is in process toward final submission and approval, or until the comprehensive exam is taken. Students are strongly advised to meet with their project advisor in regard to staying in compliance with policies on degree completion. Pre-requisite: PHL500 Masters Thesis/ Comprehensive Exam (4 credits).

THL007 APPLIED BUDDHIST THEOLOGY: DIFFICULT TOPICS (2 CREDITS)

In the Applied Buddhist Theology Internship, students work under the supervision of faculty on a proposed and approved special topic, project, or training that integrates Buddhist thought, practice, and skills, with clear learning objectives identified with the supervisor.

THL 305 ENGAGED BUDDHISM: NON-VIOLENCE AND SOCIAL JUSTICE IN BUDDHIST THOUGHT AND PRACTICE (2 CREDITS)

Engaged Buddhism is the application of the Dharma to large and small scale problems that cause suffering in the world. Most commonly it is thought of as Buddhist social and political action, but can include everything from hospice care, to environmental work, to anti-war activism, to soup kitchen work, to solitary meditation in a Himalayan cave for ultimate benefit of all living beings. Socially Engaged Buddhism is not aligned with any particular Buddhist denomination and can be found across the Buddhist world. It has been more clearly defined and prominent in the past fifty years thanks to the efforts of leading engaged Buddhist thinkers like Ven. Thich Nhat Hanh, His Holiness the Dalai Lama, Sulak Sivaraksa, Samdhong Rinpoche, and Robert Thurman among others. In this course we will look at the writings of these engaged Buddhists and investigate the kinds of activities Engaged Buddhists are doing in order to transform society to create a world that engenders our highest ideals and nurtures compassion and wisdom.

THL 320 CONTEMPORARY BUDDHIST THOUGHT AND THEOLOGY (2 CREDITS)

The work of the academic study of Buddhism by contemporary scholars has offered tremendous insights into the historical and social conditions that grounded, informed, and influenced the formation of Buddhist ideas and institutions. Yet due to the academic attempt to keep an objective and scientific distance from its object of study, such scholars, many of whom are self-identified Buddhists, have

traditionally been discouraged in the academy from thinking about the normative implications of these insights for modern Buddhist communities. Recent years have seen a growth of Buddhist "theological" thinking paralleling the kind of theological thinking our monotheistic counterparts have engaged in to address similar issues in their own traditions. Buddhist scholars who are also practitioners have moved beyond simply describing the tradition from a critical distance, and begun to use the critical skills of the academy to think about the tradition and speak from within the tradition about issues of concern to themselves as members of Buddhist communities. What do Buddhists have to say about the environmental crisis? How ought Buddhists think about the tradition's patriarchal past? What might Buddhism contribute to prison reform? How might "justice" be conceived in Buddhist terms? What does Buddhism have to contribute to hospice care? To psychology? What are the appropriate and effective Buddhist ways of thinking about these problems and questions? This course will examine the development of this new branch of Buddhist thinking including the very use of the term "theology" for a tradition without a theos (God), its theoretical grounding, and examples of its contemporary application.

THL325 UNDERSTANDING WORLD RELIGIONS: CONCEPTS OF AND CONTRIBUTIONS TO JUSTICE AND PEACE (2 CREDITS)

This course offers an overview of the worldviews of various religions and ideologies and an examination of their ideas of, teachings on, and action in relationship to the concepts of justice and peace, with special attention to teachings on such issues as war and peace, violence, economic justice, the environment, criminal justice, and social justice. This course will rely upon texts and representatives of the traditions themselves to present the core material for the course. Students are required to investigate one worldview in depth through a semester-long research project.

THL330 MAPPING THE LANDSCAPE OF WESTERN SPIRITUALITY: COMPARATIVE RELIGIOUS TRADITIONS IN THEOLOGY AND PRACTICE (2 CREDITS)

This course may be offered at the discretion of the instructor, to meet the goals of expanding upon interfaith and comparative studies, increasing exposure to the diversity of beliefs, practices, and traditions in the US and our region, and developing particular sensitivity and attention to issues of religious conversion and service to a plurality of faiths or nones.

THL336 SKILLFUL MEANS WITH REACTIVE PATTERNS (1 CREDIT)

Being able to identify reactivity in yourself and others and respond with wisdom and compassion is essential to following a spiritual path in everyday life. While you may easily identify an angry voice or resentful stare, reactivity is often more subtle and may be directing an interaction without your knowledge. With increased awareness of the continuum of reactivity, you can quickly move attention to the heart of any given interaction or issue.

In this course you will have the opportunity to work with eight types of reactive patterns you find in yourself and others, along with their subtle and not so subtle manifestations. The course requires a willingness to be vulnerable and stretch into challenging emotional territory. Along with each pattern you will learn and practice empathy for the associated feelings and needs and the specific healing responses. You will study reactive patterns through physical embodiment and through experiential exercises that highlight how each pattern functions in a specific context. Practice will be adjusted to fit professional or personal contexts. This course incorporates principles, exercises, and content from Hakomi (also known as body-centered therapy) along with the consciousness, skills, and framework of Compassionate Communication.

THL337 EMPATHY, LISTENING, AND MINDFUL COMPASSIONATE DIALOGUE (2 CREDITS)

In the fields of professional spiritual care, and within our communities and relationships, “sympathy,” “empathy,” and “compassion,” are said to be valued, but have often been poorly or insufficiently defined. This situation contributes to a lack of clarity about how to practice and embody these learnable skills, as well as to common struggles referred to as “compassion fatigue,” “empathetic distress,” and even violations of boundaries and ethical standards. How do we deeply listen to others, so they feel seen and heard and healing connection is created, without being overcome ourselves? Empathy is foundational to our aspirations to cultivate healthy and supportive relationships for oneself and others. Students of this course will gain theoretical and applied understanding of the 12 essential aspects of empathy in Mindful Compassionate Dialogue (and Nonviolent Communication or NVC). Students will learn to stay grounded while deescalating difficult conversations, recognize and set healthy boundaries, create healthy differentiation and emotional security, recognize and work with our own obstacles to empathy and self-empathy, and to build a functional vocabulary of feelings and needs. Students will enter a safe environment for practice and learning and should expect to share experiences from their lives. For each class there will be an introduction to concepts and skills, practice time in structured exercises in pairs or small groups, and then whole group questions and discussion time.

THL338 INSIGHT DIALOGUE: INTERPERSONAL MEDITATION (1 CREDIT)

Insight Dialogue is an interpersonal meditation practice that brings together meditative awareness, the wisdom teachings of the Buddha, and relationship. It is a contemporary practice with the same purposes and traditional roots as silent meditation: developing mindfulness, compassion and liberating insight, while investigating present moment experience. The six guidelines at the core of the practice help establish the meditative qualities of the mind and to sustain these qualities while participants reflect on topics that encourage a direct and intimate inquiry into the human experience. In this way, relational contact and meditative qualities of the mind help bring root wisdom teachings into lived experience, here and now. The foundational elements of Buddhist paths to liberation include morality, tranquility, and wisdom; in Insight Dialogue these support relationships of mutuality as instrumental to the spiritual path, particularly in cultivating loving-kindness, right speech, right action, concentration, and insight. The Buddha’s teachings praising Spiritual Friendships and relational practice are also antidotes to overemphasis upon the individualistic forms of practice in dominant cultures of modernity and opportunity to awaken together. Although Insight Dialogue is grounded in the Buddha’s early teachings (Pāli Canon) and the practice of Insight or Vipassanā meditation, people of all faiths and backgrounds are welcome and find benefit in the practice. This course will offer Buddhist texts and teachings from multiple traditions, including the Pali, Sanskrit, and Tibetan Buddhist sources, in guided, interpersonal dialogue-based meditation practices.

THL339 MINDFUL COMPASSIONATE DIALOGUE (1 CREDIT)

People who experience connection to core values while engaged in meditation, prayer, and other spiritual practices may also find that when they step back into daily life ‘off the cushion,’ they can get lost in a swirl of criticism, doubt, and confusion, and may not see how to really put those values into action regardless of who and what they encounter. This course asks us to look into our own values and actions, and aims to cultivate insights and the beneficial competencies to find and express compassion, love, and honesty regarding oneself and in relationship with others. Mindful Compassionate Dialogue is framework for these concepts and a systematic set of tools, formed by a combination of Mindfulness, Hakomi (body centered therapy), and Compassionate Communication (also known as Non Violent Communication).

This course introduces twelve Relationship Competencies, each with six specific skills. These competencies are the manifestation of compassionate relating and wise action, and arise from nine foundational practices: Attunement, Warmth, Security, Equanimity, Clarity, Concentration, Awareness, Health, and Regulation. These nine foundational practices arise from the core intention to benefit all life (or, for some, bodhicitta). The course will focus on a selection of these competencies, skills, and foundational practices in this introductory eight-week course. As we work together, we will lean into these foundational practices to support your learning and help you create thriving relationships.

THL 410 BUDDHIST RITUALS, ETHICS, SERVICES, AND CEREMONIES (2 CREDITS)

This course will present an overview of some of the most important rituals, ethics, services, and ceremonies that form the core of Buddhist practice in the Tibetan tradition, and shape everyday life of practitioners. We will begin with an overview of the ethical guidelines for practitioners, including precepts of practice, their purpose, meaning, and how to maintain them. The course will continue with an introduction to and, where relevant, instruction in, rituals, services, and ceremonies performed by the clergy and by practitioners themselves in the course of everyday life. Finally, the course will touch on some of the more esoteric rituals and ceremonies of the tradition, such as divination, offering practices, and so forth, and their significance in the tradition and in the lives of practitioners and Buddhist communities.

THL417 MAKING THE INVISIBLE, VISIBLE: WORKING WITH UNHEALTHY BIAS AND UP-ROOTING IT (1 CREDIT)

This course will address Buddhist Principles and Racism in the U.S. through readings like: Marc Lamont Hill's "Nobody," Debbie Irving's "Waking Up White and Finding Myself in the Story of Race," Carol Anderson's "White Rage," parts of Ta-Nehisi Coates's "Between the World and Me," and excerpts from the writing of James Baldwin. We will intersperse discussions of those readings and exercises and guided meditations on recognizing and working with our biases. The Tibetan Buddhist tradition offers meditation and contemplative techniques for cultivating equanimity, which we will consider in the context of contemporary social justice work.

THL418 ARTS OF BUDDHIST MINISTRY: INTRODUCTION TO AN EMERGING FIELD (2 CREDITS)

What is Buddhist Ministry? In recent years, a number of Buddhist professionals and scholars are newly and creatively posing working definitions and disciplinary-defining principles and practices. Buddhist ministry appears to be emerging out the needs and work of at least three realms of practitioners coming together to explore what it means to be Buddhist or draw upon Buddhist traditions in the practice of addressing, often in intimate, face to face encounters, social and individual suffering. These realms are the academic subfield of Buddhist Theology, the professional fields of chaplaincy and psychotherapy, and dharma practice communities. Beyond theoretical meanderings, the increasing needs for lay and western leadership prompt needs for specialized training, learning from others, and assessing our own resources. This course examines modes of being in religious and spiritual service to self and others, within Buddhist and non-Buddhists contexts. Emphasis will be on practical elements of preparing for and holding leadership, and the personal integration of religious knowledge, personal practice, and identifying one's spiritual authority. Topics will include Buddhist ministry, spiritual authority, spiritual formation, self-assessment, and various models of pastoral or spiritual care. In spring 2018, this will include units on understanding and preparing for clinical pastoral education, homiletic writing and speaking, and guiding in the Buddhist community. Speakers will introduce students to a range of professional and religious

paths, such as: chaplaincy, psychotherapy, spiritual direction, mediation, trauma work, FPMT Registered Teacher and Spiritual Program Coordinator, activism, and dharma practice leadership.

THL423 SPIRITUAL CARE IN PRACTICE (1 CREDIT)

This course will explore different methods of offering compassionate and reflective presence within professional and personal realms. Students will learn current therapeutic professional skills such as basic presence, practice tools for spiritual assessment of self and other, and explore the meaning and importance of life review. Students will learn to objectively assess their personal spiritual traditions and how these inform their bearing witness to human suffering in one's path of caregiving. This course will further offer practical training in communication and contemplative skills that are essential to anyone who wishes to effectively and compassionately engage in a helping relationship with others.

THL424 A GOOD DEATH: APPROACHING THE END OF LIFE (2 CREDITS)

What is a “Good Death”? What guides decisions—our own and those of our loved ones, community, and clients—about how to have or support a “Good Death”? This course explores three times—preparing for death, the time of death, and after death—from the perspectives of Tibetan Buddhist religion and contemporary End of Life spiritual care. The course will consider cultural awareness and sensitivity, offer instruction in knowledge and praxis of caring for the dying and the bereaved, cultivate one’s own spiritual preparation for dying, including a facilitated end of life planning process. What dying well looks like, and under what conditions it could be possible, will be found to be diverse and dynamic.

THL428 FAMILY SYSTEMS AND GROUP PROCESS (1 CREDIT)

The course will offer understanding of Family Systems and Internal Family Systems theories, and engage participants in applying theory to their own experiences, including the interpersonal dynamics of the group setting. Attention will also be given to how these theories and related interpersonal skills may positively impact one's leadership or ministry within a spiritual or service community. Students should have had at least one previous course in which they participated in a classroom group with emotional vulnerability, and in which they began to consider secular frameworks for understanding mind, emotion, and relationships in light of Buddhist practice and worldview.

THL438 WOMEN IN BUDDHISM (1 CREDIT)

The Buddhist community has always consisted of monks, nuns, laymen, and laywomen, in that order. The question of women's place and standing within Buddhism has, throughout, remained a problematic, contentious, and sometimes confusing one, as the historical Buddhist traditions seem to offer simultaneously liberative and oppressive perspectives on women. During this course, we will investigate the complex, and changing, status of women in relationship to Buddhist doctrine and practice. We will approach our study through the lens of examining some of the social constructs of Buddha’s time into today, as well as through the lens of examining the position that the tradition takes in relationship to the question of the inherent capacity of women, and offer some ideas for an interpretive framework to come to understand how to relate to this. We will end by looking at some examples of exemplary Buddhist women practitioners, in the past and in contemporary times. This course will use contemplative pedagogy as well as traditional pedagogical methods for learning.

THL500 Master of Divinity Final Project - Comprehensive Paper in Buddhist Theology and Chaplaincy (4 credits)

The Master of Divinity program culminates in the completion of a substantial final written project that embodies the integration of the student's practical and theoretical knowledge and understanding gained in the program. The course will meet throughout the term with the designated advisor, Spring term only.

THL501 MASTER OF DIVINITY FINAL PROJECT - COMPREHENSIVE PAPER IN BUDDHIST THEOLOGY AND CHAPLAINCY (1 CREDIT)

This course is required of MDiv students who have successfully completed all coursework toward their degree with the exception of their final degree requirement. Students must register for THL501 to maintain residency in their program for each term that their final paper is in process toward submission and approval. Students are strongly advised to meet with their academic advisor in regard to staying in compliance with policies on degree completion. Prerequisite: THL500 Masters Thesis/ Comprehensive Exam (4 credits).

THL502 MDIV FINAL COMPREHENSIVE PAPER/PROJECT (2 CREDITS)

See THL500. This course is to be selected when student wishes to complete the four required credits over a year, two in fall and two in spring, in their final year once they have reached advanced standing.

THLCPE1 - CLINICAL PASTORAL EDUCATION UNIT INTERNSHIPS (6 CREDITS)

This course has been separated into two credit award options: Transfer Credit award for successful completion of one summer unit of CPE, or credit for alternative External Field Education Placement when created in collaboration with Maitripa College faculty and field supervisor.

TIB101 INTRODUCTION TO CLASSICAL TIBETAN LANGUAGE (2 CREDITS)

Introduction to alphabet, grammar, and sentence structure of Classical Tibetan language. Students gain first exposure to dictionary use and online resources for Tibetan studies.

TIB102. INTRODUCTION TO CLASSICAL TIBETAN LANGUAGE II (2 CREDITS)

Continued study of Tibetan grammar, syntax, and vocabulary of Classical Tibetan language.

TIB108 CLASSICAL TIBETAN LANGUAGE SUMMER INTENSIVE (4 CREDITS)

The focus of this eight-week summer course will be on gaining the ability to pronounce and read paradigmatic Tibetan sentences, then read and debate in Tibetan the early chapters of Pur-bu-jok's *Collected Topics*. This text introduces logical reasoning within a framework of Dharmakīrti's *Commentary on Dignāga's Compendium of Valid Cognition* and the Buddhist Sūtra School system of tenets. In part one of the course we will quickly learn the phonetics of Tibetan as well as Joe Wilson's presentations of verbs and grammar. In part two students will memorize definitions, divisions, and so forth while learning to debate the first topic, colors. Magee's Digital Debate Assistant is a useful tool for understanding and practicing Tibetan debate procedures. If time permits the course will also cover increasingly advanced topics in debate.

TIB110 CLASSICAL TIBETAN SUMMER INTENSIVE (6 CREDITS)

This course is for beginning students of Classical Tibetan or for those who wish a systematic and thorough review. The course starts with the alphabet and pronunciation, then rapidly moves on to words and particles. The course then moves to a discussion of how Classical Tibetan signifies meaning in regard to verbs, case particles and declension, and lexical and syntactic particles. The course culminates in a reading and translation of short texts or excerpts or commentaries, such as the *Three Principal Aspects of the Path* by Tsong-kha-pa (1357-1419), supplemented short commentary. This course is a combination of TIB103 and TIB203r, a six credit unit that meets the MA requirement for a minimum of one year of language study.

TIB118 INTRODUCTION TO TRANSLATING TEXTS (1 CREDIT)

This beginning/intermediate course is for the student who has familiarity with the alphabet but little or no prior formal study of classical Tibetan grammar. Students will begin to learn translation skills by working through a Tibetan Buddhist philosophic text, such as the second Dalai Lama's *Ferryboat for Entering the Ocean of Tenets*.

TIB201 CLASSICAL TIBETAN LANGUAGE INTERMEDIATE: READING CLASS/BRIDGE TO TRANSLATION I (2 CREDITS)

Students continue to deepen their knowledge of Tibetan grammar and syntax through reading and decoding basic verse and prose texts and commentaries on Buddhist philosophy and practice in their original language. This course also introduces basic translation theory. Whenever possible, students receive oral commentary of the texts they are working with as part of the class, and being to learn how to “decode” some of the more cryptic forms of Tibetan philosophical exegesis.

TIB202 CLASSICAL TIBETAN LANGUAGE INTERMEDIATE: READING CLASS/BRIDGE TO TRANSLATION II (2 CREDITS)

Students continue to deepen their knowledge of Tibetan grammar and syntax through reading and decoding more complex texts, treatises, poetry, and commentaries on Buddhist philosophy and practice in their original language. This course includes the continued study of translation theory, and students will begin working on their own basic translations. Students receive oral commentary of the texts they are working with as part of the course and as an aid to their understanding and translation of the texts.

TIB301R ADVANCED TIBETAN READING CLASS (2 CREDITS)

Students read and translate Tibetan texts and their commentaries in their original language. In this course we will learn reading and reciting Tibetan texts, developing pronunciation, and translating with an emphasis on communicating the meaning.

ACADEMIC REGULATIONS

ACADEMIC ADVISING

Academic advisement is a process by which Maitripa College helps each enrolled student realize his or her potential, and acts as a support for that student's academic and personal growth. Maitripa College degree students will be assigned an academic advisor.

Academic advisor's activities may include but are not limited to the following:

- Provide recommendations for course sequence and choice of electives to complete the degree program
- Provide information about general education and graduation requirements
- Provide support for general adjustments to Maitripa College and/or graduate school
- Provide assistance in seeking doctorate education outside of Maitripa College
- Provide information about career options and the value of a particular degree or concentration of study
- Provide assistance with registration and course scheduling or referrals to administrators who can provide such assistance
- Provide help with study habits, learning techniques, and research and writing skills
- Provide guidance with Final Project, Thesis or Exam preparation

RESPONSIBILITIES OF MAITRIPA COLLEGE

- The responsibility of ensuring the availability of academic advisement rests with the program director
- Student advisement (e.g. meeting individually with students to provide information about course requirements and student progress, working with students on independent projects of student and faculty interest, etc.) is part of the regular workload of every full-time faculty member, and may be delegated to part-time faculty as well
- Faculty and instructors are required to offer access to students for advising related to progression in courses they are teaching
- The Director of Programs and Director of Student Services shall provide periodic updated information on academic policies and procedures including, but not limited to, rules and policies, graduation requirements, petition processes, and grading policies to academic advisors
- Maitripa College shall provide students with timely notice of academic probation status
- Maitripa College administration shall provide students with the documents and forms necessary for administrative record keeping, including academic status changes, transfers, etc.
- Maitripa College shall provide international students advising with a Student and Exchange Visitor Program's Primary Designated Student Official (SEVP DSO) at Maitripa
- Maitripa College shall provide program information in a clear, succinct, and easily understandable manner, such as through a brochure, website, a Course Catalog, and/or a checklist of major/degree requirements

RESPONSIBILITIES OF STUDENTS

- Students must familiarize themselves with Maitripa College requirements
- Students agree to conduct themselves in accordance with the Rules of Ethical Conduct

- Students must bring current information regarding progress toward degree completion to meetings with their advisor
- All students should meet with an advisor on a regular basis once an advisor is assigned, at least once per semester
- Making and keeping appointments to see advisors is the responsibility of the students

ACADEMIC YEAR

The academic year at Maitripa is based primarily on two semester terms, fifteen or sixteen weeks in duration. Spring term begins in late January and ends in late May/early June. Fall term begins in late August/early September and ends in mid to late December. The regular term may include Saturday classes. Summer term courses may be offered for course credit toward degree requirements.

ACADEMIC EVALUATIONS

Students are evaluated regularly by a committee of faculty and academic staff, based on the grades they have received for the semester(s) they have completed. Students may be matriculated, passed on, or placed on probation based on their performance.

ACADEMIC STANDARDS

Students are held to the highest possible level of academic standards. Classes at Maitripa are taught at a graduate level, and students are expected to fulfill all requirements for all classes without exception to continue toward graduation. No student may receive credit for a course in which the grade received was C+ or lower, and students must maintain GPAs of 3.0 or higher. Students have the option to re-take a course in which they receive a C+ or lower but will only receive credit once.

ADVANCED STANDING

Maitripa College does not accept credit for advanced standing at this time.

CLASS ATTENDANCE

Class attendance is mandatory. Timeliness is expected for all classes at all times. Faculty members may stipulate their own attendance policies on their course syllabi. In lieu of a faculty attendance policy, the College attendance policy understands emergencies and personal concerns, and therefore grants two excused absences per class per term. Students should communicate with their teachers directly in regard to attendance issues.

Absence from class and/or repeated tardiness is disruptive to the learning environment and can negatively impact a student's grade.

Excused absences during the semester may be permitted in the event of an emergency (medical, family or personal). Sufficient notice to the faculty member may be required in order to establish alternative arrangements for makeup work, including due dates for assignments and gathering required course materials. Unexcused absences may be considered in the calculation of grades and can result in course failure.

Absences on exam dates require a physician's note or other authoritative form of documentation to be considered an excused absence. Failure to provide documentation may result in failure of the examination or relevant coursework. Multiple absences of a class may warrant review of documentation attesting to the effect of an illness or other condition upon attendance and/or academic performance.

CLASS WITHDRAW AND INCOMPLETE

Students are responsible for consulting the Academic Calendar online and in email notifications from administrators for each semester's drop/add period and closing date, approximately the tenth day of the semester. After drop/add, if a student chooses to terminate enrollment in a course, it is considered a withdrawal. Maitripa College requires that a student who wishes to withdraw from a course complete the Course Withdrawal Form available from the Registrar. This form will prompt students to inform their professor, advisor and registrar of the withdrawal. The registrar will post a "W" on the transcript. No credits or grades will be awarded for partial work completed as part of the course. A grade of "W" can be replaced by re-taking the course at a future time.

Unlike a withdrawal, an incomplete, "I", is a temporary grade given to a student who is enrolled in a course but is unable to complete the work by the specified deadlines for some extenuating circumstance. An Incomplete Form or written communication between student and faculty must be signed by the instructor and submitted to the Registrar on or before the last day of the class. An incomplete grade may be given, at the discretion of the instructor, provided the work for the course will be completed within an agreed upon time frame. If the work is completed in the time stipulated, the "I" is replaced with the earned grade and credit for the course is granted. If the work is not completed in the agreed upon time frame, the instructor will issue a grade that is commensurate with the work completed, no more than one year from the course end date.

PROGRAM LEAVE OF ABSENCE

A program leave of absence is a plan to leave the college with a specific, pre-approved return term, issued no later than the end of the drop/add period for the term in which the leave commences. A leave of absence may be approved for one semester or year. Students may be eligible for up to two years of leave, cumulatively. An approved leave of absence does not change the degree completion time limit. A Leave of Absence Form request must be signed by the Academic Advisor and the Program Director or Dean and submitted to the Registrar. For discontinuing enrollment after this date, see program withdrawal or course withdrawal policies.

PROGRAM WITHDRAWALS

Discontinuing enrollment in a degree program without an approved Leave of Absence, before or during a semester, constitutes withdraw from the degree program. If a student chooses to withdraw from a degree program, they must submit a Program Withdraw Form signed by the Academic Advisor and the Program Director or Dean and submitted to the Registrar. The tuition and fees owed/refunded will be commensurate with the Tuition Schedule and Refund Policy.

SATISFACTORY ACADEMIC PROGRESS

Academic Advisors along with the Dean and Program Director, will review students' records annually to ensure that satisfactory progress is being made, and program requirements are being met in a timely manner. Satisfactory progress for full-time degree students is defined as completing a minimum of 14 credits per year (seven credits per semester) with a GPA of C+ or above in all courses. Part time degree students are expected to demonstrate commitment to degree progression. Any student whose GPA falls below 3.0 at any time in the program will be placed on academic probation. If the student's GPA does not rise above 3.0 in the next semester of completed coursework, the student will be dismissed from the program.

SEPARATION

There are several academic reasons for which a student may be separated from a degree program. The first is a student's GPA falls below a 3.0 for two consecutive semesters (see Satisfactory Academic Progress for details). In the second instance, a student may be separated for making unsatisfactory progress toward the degree completion. Finally, if a student does not re-enroll after their approved Leave of Absence, they will automatically be separated from the degree program.

Please note: Students may be placed on probation or separated from the degree program due to failure to remain in good standing according to the College's disciplinary and financial policies.

READMISSION TO GRADUATE DEGREE STANDING

Following academic separation or a requested withdraw, consideration for readmission to the degree program within Maitripa College may be requested by filing a Re-admission Request Form to the Director of Student Services. In the case of separation for unsatisfactory academic progress, a student must complete a minimum of seven credits as a continuing education (non-degree seeking) student, while maintaining a semester GPA of 3.0.

CREDIT EARNED

At Maitripa College, one unit of academic credit is earned through 15 hours of in-class time and approximately 32 hours of student work outside of class, for a total of approximately 45- 48 hours per credit earned. This is in accordance with the ratio as provided by the State of Oregon. "Work outside of class" consists of coursework reading, reflection papers, research, meditation training, and writing of research papers, depending on the class. Volunteer hours for service learning courses are an additional requirement and vary depending on the class.

AUDITING

With instructor approval, currently enrolled degree program students in good academic and financial standing, and Maitripa College graduates who have completed their degrees, can audit a course they have already taken for continued academic enrichment, and to integrate their learning more deeply.

If a currently enrolled degree program student or alumni would like to audit a course, they will pay full tuition and fees. Audited courses do not count towards scholarship funds, SEVIS requirements, enrollment status, program standing or degree requirements.

Auditing students will not be given a grade. The course will show up on one's transcript as "AUD". Attendance is required as an auditor. Registering for a class and not attending will be grounds for revoking audit permission, and a W will appear on the transcript. Students will be responsible for supporting the general classroom learning culture, and should ask questions and offer insight that contributes to the group's learning process. Please speak with your advisor or Student Services for more details.

Continuing Education Students are not able to Audit courses at Maitripa College

DEGREE REQUIREMENTS

The Master in Buddhist Studies and the Master of Divinity degrees will be awarded to students who have completed the minimum credits required and culminating exam, thesis or project, some taken in mandatory core courses and others in elective courses, as indicated in the coursework distribution requirements. Students are encouraged to utilize the Degree Audit tracking function in Populi and meet

with an advisor each semester to monitor coursework distribution and progression to fulfilling requirements for degree completion.

Courses from other colleges, universities, or educational programs generally may not be awarded transfer credit at Maitripa College, but under certain conditions, transfer credit may be recognized; see Transfer Policy below. Language courses and/or training received elsewhere may be accepted for up to one year of credit at Maitripa College provided it was received at an accredited institution, and pending instructor approval. Students may also test out of a language requirement or prerequisite at the discretion of the course instructor. Students may also test into intermediate or advanced placement language courses. Regardless of transfer credit or placement, students in the MA in Buddhist Studies must complete six credit hours of language study at Maitripa to complete their language credit requirement.

DEMONSTRATION OF FINAL MASTERY: MA IN BUDDHIST STUDIES

Students must choose one of the following three options:

1. Completion of a Master's Thesis (*see PHL500*) – The extraordinarily motivated, organized, self-motivated, and successful student may propose a master's thesis to a committee of faculty. If approved, the student will work with advisor(s) to complete the thesis in a timely manner, a process that may include submission of drafts and an oral presentation of their research.
2. Passing a Final, Comprehensive Exam (*see PHL500*) – The comprehensive exam is an on-campus four-hour exam covering the breadth of content of the subject matter of the master's degree. A list of potential questions from which the faculty will draw are given to the students in advance for their study and preparation. The actual exam will have twelve questions from which the student will choose eight to serve as the subjects of their essays, which will be evaluated on a pass/fail basis by MC faculty.
3. Action Research Project (*see ARP502; ARP504*) - Introduced in Spring 2020, all subsequent entering cohorts will by default, unless permission is granted under special circumstances for either option above, complete an Action Research Project. The Action Research Project is a form of integrative and collaborative research, reflection, and writing. Students chose a principle question and work with faculty mentors to design a research project, implement the research over a period of six months or longer, and analyze and share, in written and oral forms, their findings. The Action Research Project is intended to synthesize learning over the course of the curricula, the students' personal, academic, and spiritual formation, and ethical and transformative action.

DEMONSTRATION OF FINAL MASTERY: MDIV

Students must choose one of the following options:

1. Complete the Comprehensive Paper in Buddhist Theology and Chaplaincy (*see THL 500*)
The Master of Divinity program has culminated in the completion of a substantial final written project that embodies the integration of the student's practical and theoretical knowledge and understanding gained in the program. The student is provided with a series of questions in various areas of scholarship, meditation, service, and applied Buddhist theology, with a minimum number of questions per area that are required to be answered in short essay format.
2. Action Research Project (*see ARP502; ARP504*) - Introduced in Spring 2020, all subsequent entering cohorts will by default, unless permission is granted under special circumstances for the option above, complete an Action Research Project. The Action Research Project is a form of integrative and collaborative research, reflection, and writing. Students chose a principle question and work with faculty mentors to design a research project, implement the research over a period of six months or longer, and analyze and share, in written and oral forms, their findings. The Action

Research Project is intended to synthesize learning over the course of the curricula, the students' personal, academic, and spiritual formation, and ethical and transformative action.

CURRICULA LEADING TO DEGREE

The core courses of the curricula constitute a set of required courses for all students and comprise the majority of credit hours required for degree completion. Additional credit hours required for degree completion are comprised of electives chosen from available courses each semester by the student in consultation with their academic advisors. Some students may focus on Tibetan language, while others may take advanced philosophy or history topics, while yet others may build professional skills and learn theories of contemplative care or leadership in a dharma community, for example. Distribution of electives should reflect both breadth and depth, and are organized within the Course Groupings information in Populi.

Maitripa College faculty and staff are committed to periodic review and revision of curricula in light of new findings, methods, and research in pertinent fields of study, feedback from students and alumni, and faculty expertise. Individual students' course of study will vary according to enrollment status, optional concentrations, language studies, electives, and periodic rotation of course availability and development of new courses. Students are encouraged to work with academic advisors to create individualized, complete course plans. Student services and academic advisors are prepared to review sample course progression options which map possible routes to degree completion.

MASTER OF ARTS DEGREE IN BUDDHIST STUDIES

In order to qualify for the Master of Arts degree in Buddhist Studies, students must take a certain set of required core courses and accrue a distribution of credit hours in Scholarship, Mediation, and Service pillar courses through additional elective courses, totaling 44 or more credit hours.

MASTER OF DIVINITY DEGREE

In order to qualify for the Master of Divinity degree, students must take a certain set of required core courses and accrue a distribution of credit hours in Scholarship, Mediation, and Service pillar courses through additional elective courses, totaling 72 or more credit hours.

DECLARATION OF CANDIDACY FOR A DEGREE

To initiate the steps leading to the award of a master's degree, students must identify the term they expect to complete degree requirements by filing a graduation/degree candidacy declaration form through the Maitripa College administrative offices at least one academic year before anticipated graduation (declaring in September for a June graduation the following year).

Upon submission, the student's expected graduation term and degree will be recorded. The student must submit a new form if he or she wishes to change his or her graduation term or degree.

EXAMINATIONS

Examinations will be given in all courses in a form to be determined by the course instructor.

GRADING SYSTEM

All grades are to be submitted no later than one week after the final examination has been given for classes, or after the last official meeting of the class. Grade point averages are determined from letter grades as follows:

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

GRADE OF INCOMPLETE

Grades of incomplete (“I”) may be given at the discretion of the instructor, provided the work for the course will be completed by the student within an agreed-upon amount of time, in accordance with Maitripa policy, and within the limitations period on grade changes. An “I” may be entered in place of a regular grade. If the “I” is not replaced within a year from the date of the end of the last class, it will transform into a permanent “F.” Petition forms for extension of an incomplete can be obtained from the administrative office. Contact the Director of Student Services for details on such a petition.

GRADE CHANGES

Grades may be changed at the discretion of the course instructor, for due cause, up to one year after the course has completed. After this time grades are permanent and cannot be changed.

APPEALING A GRADE

Students may appeal a grade only when they can document one or more of the following:

- An error in grade calculation
- Failure of the instructor to clearly notify students of the grading criteria
- Assignment of a grade based on reasons other than the announced criteria and standards
- Assignment of a grade based on factors other than student achievement, e.g., personal bias
- Inconsistent or inequitably applied standards for evaluation of student academic performance

If the student believes that the grade received is based upon unlawful discrimination, or sexual harassment, as defined in these policies and procedures, the student should proceed under the procedures in this handbook related to grievances and sanctions.

Once a student believes he or she has grounds for appealing a grade issued by an instructor the following procedures should be initiated: The student must submit a written appeal to the Director of Programs within 30 days of the end date of the course. The student will be required to provide documentation proving the occurrence of one or more of the above criteria.

Within 45 days of the end date of the course, the student must provide clear documentation that demonstrates the occurrence of one or more of the above-listed grounds for appeal. Documentation may be in the form of e-mail correspondence, graded assignments, proof of timely submission, etc. The student must also provide evidence of the level of achievement in support of the particular grade that the student believes he or she should have been awarded. If the evidence meets the criteria, the dean forwards the student's written statement to the instructor for a response, which the instructor must provide within 15 days. The dean then refers all documentation to the grade appeals committee.

GRADE APPEALS COMMITTEE

The grade appeals committee consists of three faculty members appointed by the appropriate school dean. The grade appeals committee considers the documentation and may decide either to change or uphold the grade.

The grade appeals committee will render a final decision within thirty days of receiving the grade appeal information from the dean. This decision is forwarded to the dean who informs the student, the instructor and the administrative office of the decision in writing.

MISSION STATEMENT

The mission of the James A. Blumenthal Library at Maitripa College is to support the broader mission of the college by providing the highest standard of resources in Western and Buddhist languages for scholars, faculty, and the interested public. The library will provide physical facilities that encourage individual and collaborative education and promote engaged discourse and active exchange of ideas.

The James A. Blumenthal Library at Maitripa College currently holds over 5,000 titles in print and multi-media materials. The majority of collection holdings is English language book titles, while additional titles include videos of teachings and films, audio media for Tibetan language study, magazines and journals, as well as Tibetan, Sanskrit, and Chinese works. In order to fulfill Maitripa College's mission of offering a world-class enlightened education for the 21st century, a world-class research library is essential. Acquisition lists are developed in consultation with internationally respected professors of Buddhist studies, developing a lending and research facility that will meet the highest standards of electronic, archival, and print resources for the use of our students, faculty, and local community for many years to come.

ACCESS TO MAITRIPA COLLEGE LIBRARY COLLECTIONS

Library hours are posted online and outside the library, and generally provide access to the collections and circulation on weekdays. Please make an appointment to visit outside of posted library hours.

Enrolled students, faculty, and staff have access to the Maitripa College collections of print and digital materials, media, online research databases, and reserve materials, in accordance with borrowing and use policies.

A non-refundable library fee of \$12/semester is required of all registered degree and continuing education (CE) students. This fee goes toward costs associated with technology, circulation, research resources, subscriptions, acquisitions, and equipment.

Alumni, former students (not enrolled in the current semester), and the general public may obtain circulation privileges with a Community Membership for \$35 per year. Community membership forms are on file at the circulation desk.

Non-members may access collections of print materials and media for on-site use only during library hours.

LIBRARY CARDS – FACULTY, STAFF AND STUDENTS

Maitripa College identification cards for degree students serve as Library Cards. Identification cards need to be kept current to show proof of active enrollment or employment. Inactive or expired cards cannot be used for library privileges. Please see the College office with questions or to update your card.

LIBRARY USE

The library catalog and online academic resources are available at <http://maitripa.org/library/>

Circulation of print materials and media is available with assistance during posted open hours or by appointment.

All materials in circulation are subject to recall and/or non-renewal if items are required by faculty, staff, or currently enrolled degree students. Access to online research databases and course reserve materials are restricted for use by enrolled degree and CE students, faculty, and staff only.

Current students will be offered opportunities to attend library orientation sessions and obtain consultation with librarians or qualified volunteers for guidance utilizing the library resources.

BORROWING PRIVILEGES FOR PRINT AND MULTIMEDIA

To check out any materials, all patrons must be assisted by a staff, librarian, or staff-trained volunteer.

CIRCULATION

Books are checked-out for 45 days. Audio and Video Materials and Periodicals are available for ten days. Reserve Materials are available for onsite use.

All materials can be renewed three consecutive times, if they are not recalled or placed on hold by another patron.

Faculty and currently enrolled students may recall materials needed for research or syllabi purposes. The patron will have seven days to return the recalled item(s). Faculty and students may also put a hold on an item, and will be notified when it is returned and held for them to pick up promptly.

To renew, recall, or hold items, email: library@maitripa.org

OVERDUE, LOST, AND DAMAGED MATERIALS

Patrons will be notified via email of overdue materials. Lost or unreturned items will result in the billing of the patron for replacement cost plus \$10. Books that are more than two months overdue will be considered lost and the library user will be notified. Replacement cost is based on the average current price listed on Amazon.com or publisher. Charges for out-of-print books will be determined from average price listed by book dealer, Amazon, etc. or by average price of Library materials of similar subject matter and condition. A service fee of \$10 will be charged in addition to replacement cost for all lost or damaged items. Patrons will be billed by mail. Borrowing privileges will be suspended if patrons incur overdue balances in excess of \$20. Overdue library balances may result in a hold being placed on a student's ability to register for courses or request official transcripts.

COURSE RESERVES

Reserve materials rotate each semester. Materials are placed on reserve by course faculty and are intended for the use of students enrolled in their course for short-term, on-site borrowing in order to maximize access to limited materials. These materials may include any item in the library's print and media collections. Check out is for two hours, items may not be removed from Maitripa College, and priority is given to students enrolled in the course. Additional copies of Reserve items may be found in their usual shelving location by call number; any regularly shelved copies may be checked out.

LIBRARY NOTICES

Patrons must provide valid email address upon check-out. Patrons will be notified of bills and overdue items via email.

ACCESS TO OREGON LIBRARY COLLECTIONS AND INTERLIBRARY LOAN

Maitripa College student IDs may also be used for borrower privileges at local college, university, and city public libraries. Research materials held in libraries outside of Oregon may be obtainable through Interlibrary Loan. Please visit the library webpage or speak to the librarian for additional information.

APPLICATION AND ADMISSIONS

ADMISSION AS A DEGREE-SEEKING STUDENT

Students interested in enrolling in degree programs must submit a completed application by the date designated in the application materials and website. Applications will be accepted every fall. To apply for admission, students may complete the online application. A calendar of important dates and deadlines will be posted on our website and will also be available in the administrative office.

Admission to current degree programs at Maitripa College require a bachelor's degree (B.A. or B.S.) from an accredited institution, completed application, letters of recommendation, official transcripts, a resume or cv, an essay and a personal statement of interest, as well as an admissions interview. All application materials will be reviewed by the admissions committee, and decisions will be sent out within a reasonable period of time. The admissions committee will act in accordance with Maitripa College's nondiscrimination policy, and all student information will be kept private. A non-refundable application fee is required with each application.

ADMISSION TO CLASSES AS A CONTINUING EDUCATION STUDENT

Students interested in taking classes as a continuing education student should complete the online application. Once accepted, students will be led through the registration process and have an opportunity to meet with an advisor. Continuing education students are expected to comply with the full attendance and evaluation requirements for the course.

In the case of a continuing education student who has been taking classes and wishes to enroll in a Maitripa degree program, he or she must submit a full application, receive acceptance as a degree student, and complete all requirements for graduation. The student must also submit the Transfer of Continuing Education Credit form. Up to 24 credits of coursework accumulated as a continuing education student within the past five years may be applied to a degree program.

Students with more than 24 credits of continuing education work may submit a petition for the recognition of additional credits to be reviewed by the Maitripa Program Committee. The recognition of additional credit is not guaranteed, and students interested in obtaining their degree should apply well in advance of meeting the 24 credit limit.

Availability of courses for continuing education students will be posted each semester on the college's website and in the administrative office.

Please refer all admissions queries to:

Maitripa College Administrative Office
1119 SE Market St.
Portland, OR 97214
503-235-2477
studentservices@maitripa.org
www.maitripa.org

ENROLLING IN A COURSE

Enrollment for any course is open through the deadline for adding/dropping a class. Very special circumstances may extend the enrollment deadline by permission of instructor only.

ENROLLMENT LIMIT

The current enrollment limit for residential students for the 2020-2021 school year is a maximum of 70 students per semester. This number is based on the available space of the facilities and the number of current instructors. The enrollment limit is established solely for the purpose of protecting the quality of education and safety for the students, instructors and staff of the college.

DEGREE PROGRAM CHANGE

Students wishing to change or add degree programs must follow one of two processes: 1) submit a new, formal application for the new degree program, or 2) submit the Degree Program Change Request Form. Students who have completed less than two semesters of work for an existing degree must submit a new application and the Internal Transfer of Credit form. Students who have completed more than two semesters of work for an existing degree must submit the Degree Program Change Request form and the Internal Transfer of Credit form.

NON-CLASS CREDIT

Other than the approved service-learning curriculum, Maitripa College does not recognize any non-class credit for work done outside of classes.

REGISTRATION

Students will be required to register for each semester of enrollment at Maitripa College. Registration is completed by logging into a student account and adding or dropping classes. Students who need assistance can request an appointment with their advisor, the Director of Student Services or Technical Support. Registration opens at least one month before classes begin. Students may not register for classes if their accounts with the College are not in good standing.

DROP/ADD PERIOD

Students can add/drop classes up to and including September 11, 2020 for the Fall semester, and up to and including February 1, 2021 for the Spring semester. If a student plans to add a course after the course start date, they must attend the classes prior to adding unless approved absence is requested and granted by the professor. Any increase in tuition will be invoiced on the day of the change to the schedule and due immediately. If the student is on a payment plan and adds a class, the plan will be adjusted accordingly. Any outstanding tuition due for the month will be due immediately. Likewise, if a class is dropped during the add/drop period, the bookkeeper will process the refund on the day the dropped class is requested.

REPEATING COURSES

Courses at Maitripa may be repeated for a grade if the grade received in the course was a C+ or below. The repeated course must be the same course as one previously taken. The grading basis must also be the same. Students who repeat a course do not earn additional credit toward their degree. Credit from the repeated course will replace the previous course in computing cumulative grade point average. Both courses will remain on the student's transcript.

Tibetan language courses and theology lab courses may be repeated for credit, as indicated by the 'r' in the course number or in the course description in the course catalog.

TRANSFER OF CREDIT TO OTHER SCHOOLS

Transfer of credit is always at the discretion of the receiving school, generally depends on comparability of curricula, and may depend on comparability of accreditation.

TRANSFER OF CREDIT WITHIN PROGRAMS AT MAITRIPA COLLEGE

Credits accumulated at Maitripa Collage for a particular degree program may be transferred to another degree program if the student is in compliance with the policies relating to and has completed the formal process for degree program change (see applicable section in this handbook). To complete this process, students must submit the Internal Transfer of Credit form, available from the administrative office.

TRANSFER OF CREDIT FROM OTHER SCHOOLS

Courses from other accredited or HECC-approved colleges, universities, or educational programs may be counted for credit at Maitripa College under certain circumstances and when meeting College criteria. The below policy outlines the maximum transfer credits that may be applied towards a Maitripa College degree, and the general considerations for assessing course equivalency or elective course credit. The Academic Program Director receives requests for transfer credit, and may review transcripts, course descriptions, and course syllabi in a case by case assessment of appropriate awarding of credit according to the below guidelines.

Language courses and/or training in Tibetan language instruction received elsewhere may be accepted for up to one year of credit at Maitripa College provided it was received at an accredited institution, and pending instructor approval. Students may also test out of a language requirement or prerequisite at the discretion of the course instructor. Students may also test into an intermediate or advanced placement language courses.

Students wishing to be awarded transfer credit for academic work completed at the graduate level before admissions or after matriculation must submit a Transfer Credit Authorization form to the Director of Programs for review. There may be an administrative fee for review of Transfer Credit Authorization form. The Director of Programs or Dean will make a determination whether courses are relevant to the curriculum of study, meet general graduation requirements, count towards specific degree requirements, or may be equivalent to Maitripa College courses. This determination will be based upon the criteria outlined below and review of materials such as transcripts, syllabi, and course descriptions.

Maitripa College graduate students may accrue a maximum total of 25% of the credit required towards the degree (18 credits in the MDiv, 11 credits in the MA). No transfer credit will be awarded in the final year of coursework; degree requirements at this culminating stage of must be completed residentially. The maximum credit total for Clinical Pastoral Education (CPE) completed at an ACPE accredited program is 1 unit, which will transfer as six credits.

Maitripa College transfer credit process includes student petition and administrative review and approval that the below criteria are met. Upon review of the student's petition for transfer credit, the administration is satisfied that:

1. The course was/is offered by an accredited university, and is at corresponding degree level, or otherwise approved by the HECC
2. The course was/is equivalent to courses in the student's degree curricula and the total number of hours of student effort may be calculated according to OAR definitions of credit hours for a semester

3. The area of course focus was/is pertinent to the degree and closely aligned with the student's professional and academic interests,
4. Those interests could not be met under supervision of Maitripa faculty or through coursework on campus
5. If the proposed transfer credit is for a course that requires community service, volunteer service hours and mentorship was or will be secured at a suitable and enriching community organization with mentorship or supervision
6. Maitripa College is able to provide faculty oversight in reviewing the student's final papers and coursework produced, liaison with mentors or instructors as needed, and/or grant administrative oversight to manage transcripts, student assessment, etc.
7. The grade earned must be in accordance with Maitripa College grade policies and OARs (C or above) to receive credit towards the degree

TRANSCRIPTS

Grade transcripts will be available to students from the administrative offices beginning one month after grades are turned in for each semester. Students can check their current, unofficial transcripts by logging in to Populi. For assistance in accessing unofficial transcripts via Populi, please refer to the Current Students page of the Maitripa College website or contact Technical Support at office@maitripa.org.

The request for official transcripts must be made in writing. Allow 5 business days for processing official transcripts. Transcripts will be mailed to your current mailing address, or to other addresses as requested in writing. Transcripts will not be released to students with an outstanding balance on their account.

TUITION AND FEES

Maitripa College is committed to keeping our programs accessible to every student who wishes to study here. To that end tuition is a considerably less expensive than comparable, private, graduate programs in the United States. Additionally, we make every effort to consider the financial concerns of each student and to support their progress to graduation through a commitment to flexible payment options and scholarship opportunities.

Tuition will be charged by the credit hour for instruction during an academic semester. No student is obligated to pay for tuition charges for a term that has not commenced if the student withdrew, or for a term that was truncated by cessation of school services.

The tuition and fees for the upcoming academic year reflect a standard, cost of living increase in tuition and the new fee schedule based on increased expenses per student for the upcoming year. Please see descriptions on each of the fee charges below.

TUITION AND FEE SCHEDULE FOR 2020-2021

Tuition and fees are billed at the time of registration and due on the first day of class. If you opt-in to a payment plan, the payment plan must be in place and the first payment submitted on the first day of class or a late fee, as detailed below, will be added to your account.

TUITION FOR 2020-2021 ACADEMIC YEAR: \$405/CREDIT

FEE SCHEDULE FOR 2020-2021

	International	US Citizen/Residents	Continuing Education	Tibetan Language Intensive
Technology Fee	\$28/semester	\$28/semester	\$28/semester	\$18
Library Fee	\$12/semester	\$12/semester	\$12/semester	\$0/semester
Registration Fee	\$25/semester	\$25/semester	\$10/semester	\$10/\$25
Student Services Fee	\$20/semester	\$20/semester	\$0/semester	\$0/semester
Building Maintenance	\$10/semester	\$10/semester	\$0/semester	\$0/semester

Maitripa College will maintain fees that are fair and uniformly applied to all students. Maitripa College will not change the fee policy during an academic year and will announce possible changes previous to the registration period before the start of a new academic year. All fees are non-refundable.

- A **technology fee** is required for each student upon registration. This fee goes towards the cost of the student database.
- A **registration fee** is required when a student registers each term. This amount is not applicable to the student's tuition costs and the fee applies to all students. Re-registering to add courses does not require an additional fee. This fee goes towards costs associated with the Registration process.
- A **library fee** is required of all students. This fee goes toward costs associated with technology, circulation, research resources, subscriptions, and acquisitions.
- A **student services** fee is required of degree program students. This fee goes toward costs associated with the student handbook, orientation, identification cards, student life gatherings, graduation, and other incidentals.
- A **building fee** is required of degree program students. This fee goes toward costs associated with building maintenance, kitchen supplies, and other incidentals.

ANNUAL ESTIMATED COSTS FOR 2020-2020

For full-time, degree-seeking students, please see here the estimated cost of attending Maitripa College during the 2020-2021 academic year, based on eight credits per term and two terms per year:

- \$6,480 Tuition (8 credits per semester)
- \$190 Fees (\$95 per semester)
- \$200 Books (\$100 per semester)
- \$32,124 Living Expenses (\$2,677/month for 12 months)
 - Rent: \$1,216
 - Utilities: \$132
 - Internet: \$47
 - Transport: \$187
 - Personal: \$230
 - Clothing: \$50
 - Entertainment: \$100
 - Food: \$455
 - Healthcare: \$260

Estimated Monthly Total: \$32,124/month

Living Expenses for Portland, Oregon Sources: <https://www.expatisitan.com/cost-of-living/portland>

<https://smartasset.com/mortgage/what-is-the-true-cost-of-living-in-portland-oregon#q=true>

\$38,994 Total Estimated Cost of Attendance

Tuition does not include the degree application fee, room, board, books, medical insurance, retreat costs, pilgrimage costs, or any other costs except tuition. Maitripa College reserves the right to adjust tuition costs on a yearly basis at the discretion of the Board of Trustees.

CONTINUING EDUCATION STUDENTS TUITION AND FEES

Tuition for Continuing Education students for the 2020-2021 Academic year is \$405/credit.

Fees for Continuing Education students per semester are \$50 as outlined in the above Fee Schedule.

Continuing Education students must comply with the same Payment Plan and Refund Schedule structure as defined below.

PAYMENT PLANS

Students who choose to enroll in a payment plan must be enrolled and submit their first payment on or before the first day of class. Once a payment plan has been agreed upon, students can either submit payment on the due date via check or credit card, or complete an Automatic Withdraw Form. Late fees will automatically be charged to the student account for late tuition payments, as per the below.

PAYMENT PLAN SCHEDULE

Students can register for a variety of payment plan options including:

- Dividing tuition as described in our current policy, which increases payment amount over time:

Class time elapsed: Amount due

First day of semester: 10% paid

30th day of semester: 25% paid

60th day of semester: 50% paid

90th day of the semester: 100% paid

- Dividing tuition in equal parts per month over the time between the first and last day of the semester.

Class time elapsed: Amount due

First day of semester: 25% paid

30th day of semester: 50% paid

60th day of semester: 75% paid

90th day of the semester: 100% paid

- Paying in two installments, etc.

Class time elapsed: Amount due

First day of semester: 50% paid

90th day of semester: 100% paid

By offering more customizable options, we are hoping to meet the needs of our students, while receiving on-time payments for credits earned at Maitripa College. We highly encourage students to complete the

Automatic Withdraw Form when signing up for a payment plan. This way you can be confident that you will not accrue additional fees for late payments.

REFUND SCHEDULE

After classes begin for a term, a student who drops a course before the end of the add/drop period will receive a full refund. After the end of the add/drop period, a student is eligible for a partial refund through the middle week of the term. Refunds shall be based on unused instructional time and shall be prorated as stated below. Refund rates shall not be differentiated on the criteria of a student's source of income or loan repayment obligations except as otherwise required by law. In calculating a refund, we will take into account the terms of a student's tuition scholarship, if any has been awarded.

Week class(es) dropped | Amount of Refund

Week 1-2 | 100% of tuition refunded

Week 3 | 81.25% of tuition refunded

Week 4 | 75%

Week 5 | 68.75% of tuition refunded

Week 6 | 62.5% of tuition refunded

Week 7 | 56.25 of tuition refunded

Week 8 | 50% of tuition refunded

No refund will be issued after the 8th week of the semester.

SERVICE CHARGE

A service charge of \$15 per enrolled credit will be added to an account on the day after tuition is due. Every 30 days that tuition remains outstanding, a \$15 service charge will be added to the account. The service charge will continue to accrue on past due accounts on a monthly basis until the amount is paid in full.

HELD TRANSCRIPTS AND REGISTRATION FOR PAST DUE ACCOUNTS

A student will not be able to register for classes for the next semester until their account is balanced. Transcripts will be not be released to students with an outstanding account balance.

TUITION DISCOUNTS

ALUMNI

Graduates of a Maitripa degree program may take classes as a continuing education student at Maitripa College with a 25% tuition reduction, per class, in recognition of the work they've already accomplished at Maitripa, as well as the vital role they play in our community. This discount is only available to those who have fully completed all requirements for graduation, including a culminating thesis, exam, or final project.

STUDENTS 60+

Maitripa continuing education students who are sixty years or older at the time of registration qualify for a 10% tuition reduction per class.

*Students who qualify for both alumni and 60+ reductions may choose which one they wish to utilize.

FINANCIAL AID

There is currently no state or federal financial aid available to Maitripa College students. Private financial aid may be available from private lenders.

TUITION WAIVERS

Partial or full tuition waivers may be available to a limited number of students per year based on employment with FPMT or employment with Maitripa College. Please see financial office for details.

SCHOLARSHIPS

MAITRIPA COLLEGE EDUCATION FUND SCHOLARSHIP

Since 2006, Maitripa College has awarded the Education Fund Scholarship to full-time degree students who demonstrated need, merit, and a commitment to complete their degree. Applications are evaluated by the Maitripa College Scholarship Committee, and a notification of awards is made to the students after the add/drop deadline date each semester.

The selection criteria for the scholarship award is based on an assessment of student need in combination with merit. This information is analyzed by our scholarship committee, which approves partial tuition grants based on this information.

GENERAL SCHOLARSHIP GUIDELINES

(Applicable to Education Fund Scholarship and any other scholarship offered by Maitripa College unless specified in scholarship materials.)

Scholarship recipients will be chosen by Maitripa College's scholarship committee on the basis of:

- financial need
- demonstrated commitment to completing requirements for their degree
- demonstrated excellence of academic progress within their degree program
- statement of purpose in accordance with the mission and vision of Maitripa College, as stated in student's application form

AWARD NOTIFICATION

Recipients will be notified of their award by email in summer before the start of the Fall semester.

SCHOLARSHIP ELIGIBILITY

To be eligible for scholarships, the student must:

- be enrolled as a full-time student in a Master of Arts in Buddhist Studies or Master of Divinity degree program at Maitripa College
- commit to the completion of the entire program
- complete and submit the scholarship application to the Maitripa College Scholarship Committee by the deadline specified in application materials

Scholarship money may not be applied towards courses which the student has previously completed and earned a passing grade. This includes the students' desire to repeat the course for informational or personal growth purposes.

If extraordinary circumstances apply where the student may wish to retake the course to improve an earlier grade, the student must discuss their situation with the Director of Student Services or Dean of Education.

SCHOLARSHIP REVIEW AND REVOCATION

Scholarship monies may be revoked and students asked to refund the amounts in the case of:

- unsatisfactory attendance
- failure to comply with the rules and regulations of the college
- failure to complete the term
- failure to complete the necessary coursework or a grade of “C+” or lower in any course
- any other factors specified in the student’s scholarship acceptance form

Scholarship students’ transcripts will be reviewed by the scholarship committee at the end of each semester to ensure that the student is in good standing and complying with all of the stipulations listed in the general scholarship guidelines. Students who are not in compliance with the guidelines at the time of review will be given a warning in writing, and will have 30 days to establish compliance with said guidelines. Students unable to establish compliance with the guidelines within 30 days may have their scholarships revoked at the discretion of the scholarship committee, and will be held fully responsible for all outstanding balances and fees payable to Maitripa College.

MONASTIC SCHOLARSHIPS

A limited number of scholarships may be available for ordained monastics who wish to study at Maitripa. Please contact the financial office for details.

STUDENT SERVICES

GENERAL BUILDING INFORMATION

The Maitripa College entrance is located on Market Street. Please enter the building through this entrance and avoid entering through the 11th Avenue side of the building unless the student is meeting with a staff or faculty member in the administrative offices. Maitripa students are expected to respect Foundation for the Preservation of the Mahayana Tradition International Office (FPMT IOF) work area and should not enter the International Office facilities at any time without invitation.

We ask that students be punctual to classes. If you are late and the doors are already closed, this is an indication that class has already begun. Please do not ring the FPMT IOF doorbell. On weekdays when we have classes, students must exit the building by 10:00 PM at the latest. The alarm system will arm itself after this time.

As an urban campus, we encourage students to protect the security of their belongings by keeping personal items with them while on campus and not leaving bags outside of their classroom (the Jokhang in the case of meditation class) while class is in session.

The restroom lights come on and off automatically. Please wait a few seconds for lights to come on as turning them on manually will prevent the automatic system from working properly.

MAITRIPA ENVIRONMENTAL POLICY

In recognition of our interdependent existence and with the wish to benefit sentient beings, Maitripa College has adopted the following plan to help us become more environmentally sustainable.

BUILDING

Maitripa College is located in the building shared with the FPMT International Office, which has been renovated with the following resource conservation measures for environmental stewardship:

- The exterior walls have been thickened for extra insulation
- The roof is super-insulated to conserve energy
- Some windows have been replaced with thermopane windows, and gradually all windows will be replaced in this way
- The elevator is turned off unless needed
- The toilets are pressurized in order to use as little water as possible while complying with commercial standards
- Office thermostats are set to reasonable levels, and are set in a way that reduces heating and cooling when the building is not being used
- Bike racks were installed outside the building to encourage staff and students to travel in this manner

ENERGY AND LIGHTING

- Appliances are regularly maintained in order to keep them working at maximum efficiency
- The goal is to use electricity supplied by renewal resources and to have regular energy audits to see how we can improve our energy consumption
- 98% of light fixtures use high-efficiency bulbs and this will eventually be 100%
- The restrooms use motion sensors that automatically shut off lights when they are not needed
- All lights are turned off when leaving the building in the evening (with the exception of lights identified for security purposes), and natural light is utilized as much as possible
- Computers are generally turned off at night to conserve energy

RECYCLING AND KITCHEN USAGE

- Maitripa ensures that as much recycling as possible is done, and there are clearly marked and accessible recycling bins in the kitchen and student commons
- Used toner and ink cartridges are recycled
- Reusable dishes, silverware, and glasses are used in the kitchen except for large events when this is not possible
- No toxic cleaning products are used
- Filtered drinking water is made available to reduce plastic bottled-water waste

FACILITIES: SPECIFIC INFORMATION FOR STUDENTS

ADMINISTRATIVE OFFICES

Maitripa's administrative offices are open Monday through Friday, 9 am to 4 pm. Please call ahead to schedule an appointment with a staff member to ensure that they are available for your needs.

COURSE MATERIALS

Students are responsible for purchasing their own course materials for each semester. Maitripa College does not have a bookstore. In certain cases, professors may make available readers for courses that will be available from the Maitripa College administrative office for a nominal fee. Students are encouraged to check the "current students" section of the website for book lists for courses prior to the semester. Copies of all texts are available in the library on Reserves and/or for check out.

PUBLIC PROGRAMS

Maitripa College offers public programs such as weekly teachings and group meditation, monthly pujas and holiday observance, weekend workshops, short courses, continuing education, conferences, retreats, and pilgrimages that are open to the general community as well as the student body. Public program events are taught by invited guests as well as faculty members. Students are invited and encouraged to attend public program events whenever possible.

JOKHANG MEDITATION HALL

The Jokhang meditation hall at Maitripa College hosts traditional Tibetan Buddhist religious teachings, rituals and prayers, and visiting lamas. It was given its name by Maitripa College's president and primary teacher, Yangsi Rinpoche, after the famed temple in Lhasa, Tibet. In the spirit of generosity, all Jokhang programs are offered to the public free of charge, although participants are invited to offer donations as an expression of support. The Jokhang strives to operate in a spirit of openness and community, and everyone is welcome to come at any time for any activity in the meditation hall, regardless of religious affiliation.

The mission of the Jokhang meditation hall at Maitripa College is to offer traditional Tibetan Buddhist religious teachings to our graduate students, the local community and the public at large, to create an environment in which group spiritual practice may be developed and sustained, and to offer a forum in which to foster the spirit of community and friendship among all.

STUDENT COMMONS

The student commons is open and available for student use before and after program classes, public teachings, and special events. Students may also organize study groups to meet in the student commons at

a specified time—please call the office to make arrangements with a staff member. A student who wishes to use the student commons at other times must ring the doorbell for a staff member.

HOUSING

Maitripa College does not offer on-campus housing at this time. Students may post announcements on the Student Commons bulletin board, and on the student-only email group; neither of which constitute official College communications or endorsements and must be used at the students' risk.

PARKING

Street parking is available on SE Market and on SE 11th St. and neighboring streets. Please read the street signs and obey them. Parallel parking must face the direction of traffic for that side of the street.

IDENTIFICATION NUMBERS AND CARDS

All Maitripa College students will be issued an identification number. Students who participate in Fall Term orientation and have their photo taken will be issued an ID card. Students who missed orientation must contact Student Services about rescheduling for their ID photo.

GENERAL POLICIES AND PROCEDURES

The following policies and procedures are implemented at Maitripa College to ensure the well-being and benefit of the Maitripa community. As the community aspires to live by the principles of the Buddhist teachings, the college encourages its students, faculty, and staff to integrate these principles into their daily lives.

NONDISCRIMINATION AND EQUAL OPPORTUNITY POLICY

Maitripa College values the principles of equal opportunity and diversity in relation to education and employment. In accordance with Buddhist principles and with federal and state laws, the college does not discriminate against individuals on the basis of race, color, gender, sexual orientation, gender identity, religion, disability, age, veteran status, ancestry, or national or ethnic origin. This policy applies to all programs and activities of the college, including, but not limited to, the administration of its educational policies, admissions policies, employment policies, scholarships, or any other programs or activities administered by the college.

COMMITMENT TO EQUITY AND INCLUSION

On the basis of the recognition of the essential value of every living being, Maitripa College recognizes and celebrates diversity, aspires to respect all aspects of human difference, and commits to achieving a working, teaching, and learning environment that is free from discrimination and harassment, is suffused with loving kindness and acceptance, and is as free from barriers as possible. As a multicultural organization of the 21st century, we hold equity and inclusion as a value, and a responsibility. Our approach is based on a commitment to transforming personal and professional relationships within the educative and faith environment of Maitripa College, and on raising consciousness and seeking tools among our communities to support education, conversation, and the creation of inclusive spaces. An important element of this vision is the commitment to bringing the conversation about equity and inclusion to the forefront of the development of Buddhist education and practice in the west.

CONFIDENTIAL RECORDS

Maitripa College emphasizes the importance of protecting the rights and privacy of its students. All personal information submitted to Maitripa College is kept under strict confidentiality. Personal information and information on students' records will only be released in the case of specific written authorization of the student, and are only disclosed in accordance with the Federal Family Educational Rights and Privacy act, which may include institutional, state or statutorily authorized federal officials, or employees of Maitripa College who need the information to perform their work as required by law, professional responsibilities, or management directives. Confidential student records may not be released to any other person or agency without the student's written consent, unless on receipt of a subpoena or other court order or process. Institutional rules may provide for designated institutional officials to appear in court to test the validity of a subpoena or court order or process relating to release of student records.

An exception may be made by the president, dean or leadership team if disclosing personally identifiable information is in connection with an emergency in order to protect the health and safety of a student or other individual. In case of an emergency, the factors such as the seriousness of the emergency, the type of information needed, the readiness/ability of the person receiving the information to actually provide

assistance, and the urgency of the situation will be considered. This exception to confidentiality should be strictly interpreted.

FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA)

NOTICE FOR DIRECTORY INFORMATION

Maitripa College has adopted a limited directory information policy. The *Family Educational Rights and Privacy Act* (FERPA), a Federal law, requires that written consent is required to disclose personally identifiable information from educational records. However, Maitripa College may disclose appropriately designated “directory information” without written consent, unless you advise otherwise.

Directory information is information that is generally not considered harmful or an invasion of privacy if released.

If you do not want Maitripa College to disclose any or all of the types of information designated below as directory information from your education records without your prior written consent, you must notify the College in writing by the end of the drop/add period for which you are first enrolled. Maitripa College designates the following information as directory information:

- Student's name
- Address
- Telephone listing
- Electronic mail address
- Photograph
- Date and place of birth
- Major field of study
- Dates of attendance
- Academic Standing
- Participation in officially recognized activities and sports
- Degrees, honors, and awards received
- The most recent educational agency or institution attended
- A student ID number or other unique personal identifier that is displayed on a student ID badge, for library or other use outside of the College campus.

(Policy crafted in accordance with FERPA.

<https://www2.ed.gov/policy/gen/guid/fpco/ferpa/mndirectoryinfo.html>. 2018)

RECORDS AFFECTING STUDENTS

REVIEW OF STUDENT'S RECORDS

Maitripa College students may inspect or review their educational records after submitting a written request to the administrative office.

CHANGE OF STUDENT RECORDS

Students may request amendments of the records if these are proven to be inaccurate except in the following instances relevant to Maitripa College:

- Records related exclusively to the student in their capacity as an employee
- Confidential letters of recommendation and confidential statements of recommendation that were placed in the educational records of the student after January 1, 1975, in regards to admission to

an educational institution or an application for employment provided that the student has waived rights to inspect and review letters and statements of recommendation

For more on confidentiality, see above policy.

PERMANENCE, DUPLICATION, AND DISPOSAL OF STUDENT RECORDS

Individual student records are maintained for the minimum period of time required to serve the function of the Registrar's Office. When appropriate, the Registrar shall dispose of the records in a manner that ensures confidentiality. The permanent records of a Maitripa College student, primarily transcript reports, are only maintained due to the long-term value to the student or institution. Duplication of student records is minimized. Any duplicate permanent records are destroyed in accordance with the Guide for Retention and Disposal of Student Records available in the Registrar's office.

CONFLICT OF INTEREST POLICY

Maitripa College administrators, faculty and staff shall not participate in institutional decisions involving direct benefits such as appointments, retentions, promotions, salaries, leaves of absence or awards to members of their immediate families.

The principle of anti-nepotism shall not be used as a criterion against appointment or employment at Maitripa.

Maitripa shall conduct its affairs so that no member of the community shall derive private gain from his or her association with the college except as provided by explicit policies of the college.

CONSENSUAL RELATIONSHIPS

Maitripa College is committed to fostering a learning environment characterized by professional behavior, fair and impartial treatment, high ethical standards, and a safe and harmonious campus conducive to academic and spiritual growth. Consensual romantic, intimate or sexual relationships are of concern to Maitripa College when there is a difference in power or institutional responsibility between the adults due to the nature of the student-teacher relationship in both academic and religious contexts. Consensual relationships between faculty and students, or between employers and employees, can involve a conflict of interest that can: compromise the integrity of the exercise of institutional responsibility or impaired objectivity in supervisory, evaluative, or advisory duties; create the potential for abuse of the authority; or cause problems due to the perceptions of third parties. Actual or perceived conflict of interest can adversely affect other members of the College community, and may be disruptive to the collegiality and mutual trust that are essential for the effective functioning of an academic and religious institution.

Therefore, it may constitute an abuse of power or conflict of interest for: faculty members to engage in sexual or romantic relationships with students enrolled in their classes or otherwise subject to their direct supervision or evaluation; staff members or work supervisors to engage in sexual or romantic relationships with students subject to their direct supervision or authority.

Maitripa College recognizes the value of harmonious, healthy relationships between consenting adults who wish to share their intellectual and religious commitments and aspirations in a committed partnership. When the parties recognize they share a responsibility for upholding the mission and vision of Maitripa College, such relationships may positively contribute the establishment and applicability of Tibetan Buddhism in American culture.

Nonetheless, Maitripa College prohibits faculty and staff from initiating or acquiescing to sexual or romantic relationship with a student enrolled in a course being taught by the faculty or staff member or whose work is being evaluated or supervised by the faculty or staff member.

Maitripa College strongly discourages consenting sexual or romantic relationships between faculty and student or staff and employee outside the instructional context, but if it should arise, the faculty or staff member should immediately take appropriate action and cooperate with appropriate arrangements as defined below to mitigate potential or actual conflict of interest.

PROCEDURE

- Faculty or staff member must immediately inform their supervisor and/or the President, and distance or recuse themselves from any evaluative role in relation to the student.
- Faculty or staff will cooperate with their supervisor or an ethics committee to make appropriate arrangements, defined in the State of Oregon as, “an action reasonably calculated to remove or substantially mitigate a conflict or a potential conflict of interest or abuse of power, taking into account the interests of the University, the parties to the relationship, and others actually or potentially affected.”
- (A full list of the possible appropriate arrangement is available upon request.)
- In addition to the appropriate academic arrangements, both the faculty member or staff and the student or employee shall jointly with their supervisor discuss and take appropriate steps to mitigate impact of their relationship upon student body and the larger Maitripa community.

Failure to inform supervisors, abide by appropriate arrangements, or a pattern of serial incidences on the part of the senior, may reflect failure to take seriously the college position to strongly discourage romantic or sexual relationships with juniors, violate faculty member’s professional obligations, and potentially indicate unwillingness to perform satisfactorily the responsibilities of the position.

COMPLAINT AND SANCTIONS PROCESS

Complaints by students with standing to allege a violation of this rule, or by third parties alleging adverse effect by the relationship, and investigation and sanctions shall be handled in accordance with procedures set forth in the State of Oregon codes by which Maitripa College abides, documentation of which and discussion of may be provided by staff upon request.

RULES OF ETHICAL CONDUCT

Maitripa College’s rules of ethical conduct are designed to ensure that all members of the college’s community are capable of attaining the fulfillment of their educational objectives within an environment in which the physical, emotional, and spiritual health and security of each person is protected. Maitripa’s facilities are considered a sacred space, and all students are expected to conduct themselves with maturity and responsibility in that space, respecting the rights and property of others according to the principles of the Buddhadharma.

PROHIBITIONS

The following are strictly prohibited at Maitripa College:

Plagiarism

Plagiarism entails passing the work or information of others as if it were your own. Plagiarism is considered theft and will result in disciplinary action. Plagiarism includes taking information from

sources that have been paraphrased, quoted, or summarized without giving credit to the original source. When writing an academic paper, all sources used must be listed with specific in-text citations, with the inclusion of full bibliographical details.

Dishonesty

Dishonesty refers to lying and/or supplying information that is knowingly false to school faculty or administrators. This includes misrepresentation of information or the intentional defamation of an individual within the school community.

Harassment

Maitripa College prohibits the harassment of any other member of our community.

Harassment is the manifestation, be it written, verbal, emotional or physical, of statements of malicious intent directed toward any person in violation of our nondiscrimination policy and representing disregard for the ethical conduct outlined in the teachings of the Buddhadharma.

Examples may include using inflammatory, violent or profane language; making jokes or using epithets about another person due to their origin, gender, sexual orientation or any other situation as expressed in our nondiscrimination policy; teasing or making practical jokes as expressed in our nondiscrimination policy; circulating or displaying degrading written material or pictures; or verbal abuse or insults of any kind.

Sexual Harassment

Examples of sexual harassment include:

- Making sexual advances
- Requesting sexual favors
- Any other physical or verbal conduct, of a sexual nature, made or threatened to be made, implicitly or explicitly, placing terms or conditions on the person's education or employment
- Any conduct that may have as a purpose, or produce a result, of interfering with an individual's professional or academic performance, or creating a sense of intimidation, hostility or offensive environment for the student or employee

Tampering

Tampering with or accessing without authorization official school records and interfering with faculty and staff in the performance of their official duties.

Stealing

Taking anything that has not been given, theft, acquiring without authorization, removing or inappropriately using property that belongs to the school or to others.

Disregard

Failure to respond to official school business or correspondence in a timely manner.

Disorderly Conduct

Engaging in disorderly conduct or in any action that may endanger the health or safety of any member of the Maitripa community. This includes endangering the wellbeing of the person that is performing the action.

Use of Intoxicants

The use, possession, and consumption of alcoholic beverages, drugs and controlled substances within the premises of the school building and public areas are prohibited.

Smoking

Smoking in all campus areas is strictly prohibited.

Truancy and Tardiness

Absenteeism is not acceptable and all students are expected to be present at their classes and at community service hourly commitments. Written medical or verbal excuses for particular situations are required when the student is absent from a test, project, or community service commitment.

Recording and Copyrights

Students enrolled in a course may use personal recording equipment in class *subject to the instructor's approval*. Personal recordings are not to be distributed to the public, and are to be used only by those enrolled in the class. All course lectures and original materials are copyrighted to Maitripa College and are not to be reproduced, copied, or published by any individual without express written permission from the professor and Maitripa College. Maitripa College archive recordings are currently not available for public use.

GRIEVANCES AND SANCTIONS

COMMITTEE ON STUDENT RELATIONS AND CONDUCT

Engagement in any one of the abovementioned prohibited activities by a student of Maitripa College while on school grounds will result in the student's referral to the Committee on Student Relations and Conduct, and the imposition of disciplinary sanctions. These sanctions may include, but are not limited to, the following:

- Verbal or written warnings
- Disciplinary or academic probation
- Maitripa College reserves the right to immediately suspend a student, pending further action, who threatens the life or property of another person or school property or who behaves in a way that could be perceived as violent or potentially violent. Maitripa College also reserves the right to immediately and permanently suspend a student for a second violation of these guidelines.

ADJUDICATION PROCESS ON GRIEVANCES AND SANCTIONS (FIRST OFFENSE)

1. Following a first offense incident, a Maitripa College Student Conduct/Incident Report will be filed with the Maitripa College Committee on Student Relations and Conduct by a staff member, faculty member, or student who witnessed or was involved in the incident
2. Following the filing of the Conduct/Incident Report, one or more members of the Maitripa College Committee on Student Relations and Conduct and/or a staff member will meet with the student with the intent of collecting information about the student's perspective on the events
3. A follow-up report will be made in writing to the Maitripa College Committee on Student Relations and Conduct
4. Within three weeks of the interview, the student will be presented by mail with a disciplinary notice that includes the following:
 - a. An objective description of the specific behaviors that are being addressed
 - b. The section/s of the Student Handbook that were violated

- c. A description of the expected behaviors and the specific consequences of not meeting those expectations.
 - d. An explanation of the period of probation that the student will be expected to adhere to and a clear definition of what activities they will be allowed or not allowed to participate in during their probation. Normally a first offense violation will not result in the suspension of any activities, or will only result in the suspension of activities that are directly related to the violation. This decision will be determined on a case-by-case basis by the Maitripa College Committee on Student Relations and Conduct.
 - e. An explanation that clearly states that the student is being observed during this time
 - f. A clear explanation of the consequences should the student incur another violation during this time
 - g. Signatures of the Maitripa College Committee on Student Relations and Conduct, and relevant staff members
5. The student will sign and date the document, and return it to the office. If the student does not return the document to the office within 2 weeks, the document will be considered null and void and the student will be considered suspended from participation in activities at Maitripa College.
 6. At the end of the probationary period, the Maitripa College Committee on Student Relations and Conduct will present a formal recommendation to end the probation, extend the probationary period, or announce the implementation of the consequences described in the original document.
 7. Decisions made by the Maitripa College Committee on Student Relations and Conduct are final.

ADJUDICATION PROCESS ON GRIEVANCES AND SANCTIONS (SECOND OFFENSE)

1. If a student commits another reported offense during the time of probation, the Maitripa College Committee on Student Relations and Conduct will present that student with formal suspension from all Maitripa College activities for as long as they deem appropriate. This suspension may be permanent.

SAFETY AND EMERGENCIES

Safety and emergency procedures are posted in the Maitripa building according to the rules and regulations established by the fire departments and other governmental agencies in the state of Oregon. Compliance with these procedures and regulations will be strictly enforced.

It is important that all students, staff, and faculty maintain their Emergency Contact information in Populi for use in the event of an emergency, crisis, or significant disruption. In case of a personal emergency, the designated contact or contacts will be advised by the school on the situation at hand. In case of a medical emergency that requires immediate attention, the student, staff, or faculty will be moved by ambulance service or taken to the nearest hospital for immediate attention.

Maitripa College encourages you to report suspected crimes and emergencies as promptly and accurately as possible. In case of emergency at any time, night or day, call 911.

If you call 911 from your cell phone, remember to provide your location.

In case of a large-scale emergency, if you wish to be kept informed of urgent safety alerts by the City of Portland, you can sign up for Public Alerts by registering at PublicAlerts.org. Maitripa College urges all students, faculty, administration, and community members to do this.

Also, please be aware of the closest “BEECN” (Basic Earthquake Emergency Communication Node) to your location; this is a place to go after a major earthquake if phone service is down to report damage and ask for help. The closest BEECN to Maitripa College is in Brooklyn Park, at SE Haig St and SE Milwaukee St. Visit portlandoregon.gov/beecon for more information.

For recent and detailed information on earthquake awareness and survival, please see <http://www.pdxmonthly.com/articles/2014/7/1/the-big-one-an-earthquake-survival-guide-july-2014>

And remember, in case you are indoors during an earthquake, the simple steps are **Duck, Cover, and Hold!** <https://www.youtube.com/watch?v=O-MycATjypg>

Safety Reminders During Earthquake



IMPORTANT PHONE NUMBERS AND CONTACT INFORMATION

STUDENT INFORMATION

All students are expected to keep their personal information on file, such as phone number, address, and email, up to date with the administrative offices of Maitripa College. Please notify the administrative offices of any changes as soon as they occur.

MAITRIPA FACULTY AND ADMINISTRATION CONTACT INFORMATION

Office phone number: 503-235-2477

Office fax number: 503-231-6408

FACULTY

Yangsi Rinpoche president@maitripa.org

Namdrol Miranda Adams education@maitripa.org

Leigh Miller program@maitripa.org

Bill Magee Mageebill.magee@maitripa.org

ADMINISTRATION

Namdrol Miranda Adams education@maitripa.org

Tiffany Patrella Blumenthal studentservices@maitripa.org

Linda Brown library@maitripa.org / registrar@maitripa.org

Tony Concepcion accounts@maitripa.org

Leigh Miller program@maitripa.org

Alfredo Pineiro technicalservices@maitripa.org

Amanda Russell environment@maitripa.org

Sunitha Bhaskaranteachings@maitripa.org



MAITRIPA COLLEGE
1119 SE MARKET ST.
PORTLAND, OR 97214
503.235.2477
www.maitripa.org