

The Master of Divinity is a professional degree for employment in the larger field of human service. This degree prepares people for professional work in the fields of pastoral care, chaplaincy, service in spiritually based communities and socially engaged community development. This three-year program is firmly grounded in Buddhist philosophy and meditation practice. Within this Buddhist context, the program strongly emphasizes an interfaith approach to individual and community care and a pluralistic view of working with life and diversity. Having a genuine interest in studying the Buddhist path is required, though identifying oneself as a Buddhist is not.

The Divinity program consists of 78 credits including significant CPE internship and fieldwork experience that incorporates some flexibility to meet the interests and orientations of individual students. Through a blend of academic study, hands-on work in the world and the contemplative processing of one's personal journey, this training develops individuals who can actively manifest wisdom and compassion in the world.

The MDiv program combines a western-style History of Religions approach and a classic Tibetan Tradition approach to the study of Indo-Tibetan Buddhism in their first year of study. The History of Religions approach includes cultural, social, artistic, historical, phenomenological and religious perspectives that have been developed over more than twenty-five years of teaching Buddhism to westerners at Naropa University. The Tibetan Tradition approach presents the in-depth foundational material of the traditional educational system of a Tibetan monastic college (shedra), based on the Western-style classes and materials developed at Nitartha Institute since 1995 when it was founded by the Dzogchen Ponlop Rinpoche. (The Tibetan Tradition emphasis fulfills the core and intermediate curriculum of Nirtartha Institute.) By the end of their first year, students chose either a History of Religions emphasis or a Tibetan Tradition emphasis for their remaining courses in Buddhism. The curriculum of both emphases is arranged according to the Three Turnings of the Wheel of Dharma.

Additional Courses of the History of Religions and Tibetan Tradition Emphases

All students share the same curriculum in the first year. Following that, students selecting the History of Religions emphasis have a 3-credit course called The Third Turning of the Wheel based on the History of Religions methodology, plus 9 credits in religious studies electives, of which at least three should be a Buddhism elective. Students selecting the Tibetan Tradition emphasis have 6 credits of courses based on the Tibetan monastic college teachings that include attending a monthlong summer program of Nitartha Institute with two courses of the Third Turning called The Mind Only School and Buddha Nature and Shentong Traditions that together constitute 3 credits; their other 3-credit course is called Path to Enlightenment, which is offered at Naropa, plus there are 6 credits of religious studies electives.

MASTER OF DIVINITY REQUIREMENTS

The course a student takes varies slightly after the first year depending on whether the student chooses the History of Religions or the Tibetan Tradition emphasis, as noted below. For details on individual courses, see www.naropa.edu/religiousstudies.

REQUIREMENTS FOR MASTER OF DIVINITY*

(Please note that many students complete the program in four rather than three years. For a complete four-year plan, please see your academic advisor.)

First year, fall

REL 600	Meditation Practicum I: Seeds of Peace (3)
REL 602	Communication: Family Systems (3)
REL 611	The First Turning of the Wheel: Nature of Mind and Emotions (3)
REL 614	Mind and Its World I (3)
REL 616	Process Lab I (1)
SUBTOTAL	13

First year, spring

REL 615	Group Process I: Conflict & Diversity (3)
REL 620	Meditation Practicum II: Self & No-Self (3)
REL 624	Mind and Its World II (3)
REL 650	Dathun: Monthlong Meditation Intensive** (noncredit)
REL 654	Process Lab II (1)
REL 661	The Second Turning of the Wheel: The Bodhisattva Path (3)
SUBTOTAL	13

First year, summer (Tibetan Tradition students only)

Tibetan Tradition students will attend Nitartha Institute¹ and register for:

REL 705	The Mind Only School (1.5)
REL 720	Buddha Nature and Shentong Traditions (1.5)
SUBTOTAL	3

Second year, fall

REL 635	Meditation Practicum III: Mind Training (3)
REL 652	Group Process II: Cultivating the Sacred (3)
REL 701	The Middle Way School (3)
REL 728	Process Lab III (1)
REL 779	Interreligious Dialogue (3)
SUBTOTAL	13

Second year, spring

REL 643	Ethics & Issues in the Practice of Pastoral Care (3)
REL 710	The Third Turning of the Wheel (3) <i>History of Religions students only</i>
REL 712	Applied Theology I: Multicultural Counseling (2)
REL 749	Contemporary American Religion (3)
REL 750	Path to Enlightenment (3) <i>Tibetan Tradition students only</i>

REL 768 Process Lab IV (1)
 REL 780 Meditation Practicum IV: Maitri & Mandala (3)
SUBTOTAL 15

Second year, summer

REL 747 MDIV CPE Fieldwork (noncredit)
SUBTOTAL 0

Third year, fall

REL 609W Mindfulness Instructor Training I[‡] (1)
 REL 709W Mindfulness Instructor Training II[‡] (1)
 REL 762 Applied Theology II: A Systems Approach to Counseling & Caregiving (3)
 REL 803 MDIV Research & Methodology (1.5)
 Religious Studies Elective (3)
 Religious Studies Elective (3)
SUBTOTAL 12.5

Third year, spring

REL 802 Applied Theology III: A Systems Approach to Counseling & Caregiving (3)
 REL 853 Theological Thesis (1.5)
 REL 809W Mindfulness Instructor Training III[‡] (1)
 Religious Studies Elective (3)
 Religious Studies Elective (3) *History of Religions students only*
SUBTOTAL 11 (8.5 Tibetan Tradition)

TOTAL CREDITS 78

**This fact sheet describes the 2009–10 curriculum for the Master of Divinity. Naropa University faculty and staff are committed to regular review and revision of the curriculum, to reflect new findings and understandings in the field, feedback from alumni and the professional community, and faculty expertise. Please inquire with the Office of Admissions and/or the Department of Religious Studies for any curricular changes that are being considered for future academic years.*

***It is highly recommended that students complete the noncredit monthlong dathun requirement (REL 650) by the winter break between the fall and spring semesters of their first year, or at the latest during the summer following their first year.*

†It is required that students in the Tibetan Tradition emphasis complete the requirement to attend a monthlong Nitartha Institute program in the summer following their first year. This is integral to the sequence of the curriculum.

‡The prerequisites for REL 609W are Meditation Practicum I and II as well as a Buddhist monthlong meditation intensive, two weeks of which must be completed before the class begins.

Electives

At least one of three electives of the History of Religious emphasis must be a Buddhism elective. The other two electives of both emphases can be Buddhism electives, religious studies electives or contemplative practice electives.

Buddhism Electives

REL 540 Zen Buddhism (3)
 REL 546 Buddhism in America: Dharma Comes West (3)
 REL 710 The Third Turning of the Wheel (3)
 REL 750 Path to Enlightenment (3)
 REL 751 Buddhism in Tibet (3)
 REL 760 Vajrayana: Symbol, Iconography and Ritual (3)

Religious Studies Electives

REL 503 Tibetan I (4)
 REL 507 Sanskrit I (4)
 REL 525 Contemplative Christianity (3)
 REL 529 Foundations of Judaism: Torah, Prayer and Acts of Kindness (3)
 REL 530 Contemplative Hinduism (3)
 REL 533 Tibetan II (4)

REL 535 Introduction to Jewish Mysticism (3)
 REL 537 Sanskrit II (4)
 REL 545 Contemplative Islam (3)
 REL 585 Spiritual Models of Social Action (3)
 REL 623 Religious Experience in Africa: Sacred Cosmos, Ritual and Community (3)
 REL 625 Prayer & Prophecy: Biblical Literatures (3)
 REL 634 Hindu Yoga-Tantra (3)
 REL 645 Methods & Issues in the Study of Religion (3)
 REL 655 Trends in Religious Studies (3)
 REL 672 Non-Dualism in Theory & Practice (3)
 REL 676 Contemplative Jewish Practice (3)

Contemplative Practice Electives

REL 504W The Breeze of Simplicity: Buddhist Meditation Weekend (1)
 REL 540 Zen Buddhism (3)
 REL 554W Opening the Heart: Buddhist Meditation Weekend (1)
 REL 571 Centering Prayer as Christian Contemplation (3)
 REL 634 Hindu Yoga-Tantra (3)
 REL 690W–795W Shambhala Training I–XII (1)

Note on Fees

There are several expenses associated with noncredit requirements in the Religious Studies Department programs. These do not involve any Naropa tuition cost but do involve costs paid to the organizations offering these programs.

Both dathun (approx. \$1,000) and the Nitartha Institute program (approx. \$2,000) have significant expense associated with them. In addition, Divinity students will have to pay a significant fee (approx. \$1,800) for participation in a CPE-approved internship. The prices listed above are estimates based on current costs. These costs are determined by outside organizations and are subject to change. There are also occasionally smaller course fees, which are subject to change, associated with individual classes. For students choosing the Tibetan Tradition Emphasis, there may be additional costs associated with attending the month-long summer program of Nitartha Institute. These students register for a three credit course through Naropa that will cover the tuition cost (approx. \$1,500) but not the room and board, text, and teaching gift of the Nitartha program (approx. \$1,500). The Religious Studies Department of Naropa and the Nitartha Institute both work to provide partial scholarships for these additional costs. The net additional cost to the students may be on the order of \$500, but this can vary. Scholarships are offered through the Fredrick P. Lenz Foundation and other donors to help pay for a portion of these program costs.

Careers

Completion of a Master of Divinity degree has traditionally been an important credential in preparing a candidate for religious-based community service and ministry in the Western educational tradition. In this regard, Naropa's MDiv program is breaking new ground in preparing students to serve their communities in leadership capacities from a Buddhist perspective. Students may choose to pursue the career path of a chaplain. The established job market for interfaith chaplains includes opportunities in hospitals, hospices, prisons and the armed forces. Other available career paths include work in the not-for-profit community-based sector and other nontraditional ministries such as social activism, poverty ministry or community development.

Students have taken their understanding of Buddhism, as well as the heightened sense of clarity, insight and warmth that the program seeks to develop, into a wide variety of postgraduation career directions.

Many students find employment working with others as a chaplain. Others apply the theoretical, ethical and practical knowledge learned

in the program in the concrete contexts of service projects and organizations. Some students also move on to further involvement with one or the other of the Buddhist traditions studied in the program as practitioners, translators or teachers. Most of our students find the time they have spent studying Buddhism an ongoing source of inspiration, knowledge and practical wisdom in the contemporary world. Others seek further professional training or move directly into the workforce. Below are some of specific careers found by recent graduates of the Naropa University Religious Studies degree programs:

- Chaplain, Agape Hospice, Denver, CO
- Case manager, Boulder Shelter for the Homeless, Boulder, CO
- Accepted into PhD program, California Institute of Integral Studies
- Prison chaplain, Salem State Prison, Salem, MA
- Minister, Unitarian Universalist Church, Laramie, Cheyenne, WY
- Chaplain, Hospice Care of Boulder and Broomfield Counties, CO
- Minister, Tri State Buddhist Temple, Denver, CO
- Professor, Pacific Lutheran University, Tacoma, WA
- ACPE supervisor and director of spiritual care, John Muir Health Center, Concord, CA

Religious Studies Department Ranked Faculty

Roger Dorris, PhD (sabbatical 2009–10)

**AAS, BA, Metropolitan State College of Denver;
MA, The Naropa Institute; PhD, Union Institute.**

Roger Dorris recently completed doctoral work with a focus on community-building and large-group transformation. He has worked extensively with marginalized populations including the homeless, the incarcerated and those suffering from addiction. He's been a practitioner of Tibetan Buddhism since the mid-'70s and was ordained as a Buddhist minister in 1999. He has been core faculty at Naropa University since 1995 where he helped establish the Master of Divinity program.

**Acharya Lama Tenpa Gyaltzen
Ka-Rabajampa, Nalanda institute.**

Acharya Lama Tenpa Gyaltzen excelled in his studies at Karma Shri Nalanda Institute of Rumtek Monastery in Sikkim under some of the greatest living masters in the Kagyü lineage. He then completed the traditional three year retreat. Acharya Tenpa served for several years as the resident teacher of Thegsum Tashi Chöling in Hamburg, Germany. He is a senior teacher of the Nitartha Institute, which presents the teachings of the Tibetan monastic educational tradition to westerners.

**Lama Sarah Harding
BA, Naropa University.**

Sarah Harding is a lama in the Shangpa Kagyü tradition of Tibetan Buddhism, completing the first three-year retreat for westerners in 1980 under H. E. Kalu Rinpoche. She works as a teacher, oral interpreter and translator. She has published many of her translations, including *Creation and Completion* and *Machik's Complete Explanation*. She has been an instructor in the Religious Studies Department since 1992 and also received a BA in religious studies from Naropa University. She is currently working on translations as a fellow of the Tsadra Foundation and continues to run her Tibetan Language Correspondence Course.

**Victoria Howard, PhD
BA, Barnard College of Columbia University; PhD, Clinical Psychology,
Union institute.**

Victoria Howard is a Buddhist minister in the Shambhala tradition. She has worked extensively with the aged and the dying and co-founded and co-directed Dana Home Care, a national, nonprofit organization providing in-home care for frail seniors. She currently teaches in the Master of Divinity program at Naropa. Dr. Howard has assisted in the development of a number of innovative senior care residences and consults for elder care agencies and facilities in the Denver-Metro area. She also works with the Hospice of Boulder County.

**Acharya Judith Simmer-Brown, PhD
BA, Cornell College; MA, Florida State University;
PhD, Walden University; PhD (cand.), Columbia University.**

Judith Simmer-Brown became a Zen student of Shunryu Suzuki Roshi, in 1971, and a student of Chögyam Trungpa Rinpoche in 1974. She has been a core faculty member in Religious Studies at the university since 1978. She lectures and writes on Tibetan Buddhism, women and Buddhism, Buddhist-Christian dialogue and American Buddhism, and is an Acharya (senior dharma teacher) in the Shambhala Buddhist tradition. She is on the Board of the Society of Buddhist-Christian Studies and a member of the Lilly Buddhist-Christian Theological Encounter. Her books are *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism* (Shambhala, 2001), and with Brother David Steindl-Rast, et al., *Benedict's Dharma: Buddhists Comment on the Rule of St. Benedict* (Riverhead, 2001).

Phillip Stanley, PhD

BA, University of North Carolina-at-Chapel-Hill; MBA, University of Michigan; MA, University of Virginia; PhD, University of Virginia.

Phillip Stanley is chair of the Religious Studies Department. He is dean of academic affairs for Nitartha Institute, a member of the Executive Council of the International Association of Buddhist Universities, and co-director of the Tibetan Buddhist Canonical Collections Cataloging Project of the Tibetan Himalayan Library that will launch an online catalog of multiple editions of the Tibetan Kangyur and Tengyur collections with links to scans of all five thousand plus texts in the summer of 2009. He has been selected to lead the Union Catalog of Buddhist Texts project that will launch a prototype online catalog of all the major Buddhist canonical collections by 2011. He received a Fulbright-Hays Fellowship for doctoral research on the nine-vehicle texts of the Nyingma school of Tibet. A member of the Nalanda Translation Committee, he has been a student of Trungpa Rinpoche since 1974 and has taught Buddhism and Shambhala Training since 1981. He is writing a book on the canons of Buddhism and the history of the Tibetan Buddhist canon. He developed the first-year primer of literary Tibetan used at Naropa.

Rabbi Zvi Ish-Shalom

**BA, McGill University; MA, Brandeis University;
PhD (cand.), Brandeis University.**

Rabbi Zvi Ish-Shalom descends from a long lineage of rabbis in the mystical tradition of Hasidism. He trained in rabbinical schools in New York and Israel and was ordained as a rabbi in both the Orthodox and neo-Hasidic traditions. Before coming to Naropa University, he served for four and a half years as the rabbi for Congregation Har Shalom in Fort Collins, Colorado. His current areas of academic interest include Comparative Mysticism, Kabbalah, Hasidism, East-West Studies, Psychology of Religion, Somatic Spirituality, and Contemplative Ecumenism, inter alia. Rabbi Zvi is also a Certified Rolfer® and has a contemplative bodywork practice in Boulder.

**Rabbi Zalman Schachter-Shalomi, PhD, Professor Emeritus
PhD, Hebrew Union College.**

Rabbi Schachter has held the World Wisdom Seat at Naropa University and is Professor Emeritus at Temple Institute. He is a major figure in the Jewish spiritual renewal movement, presenting the central teachings of Hasidism and Kabbalah in a contemporary and heartfelt manner. He was ordained in 1947 and received a PhD in 1968 from Hebrew Union College. He has published more than 150 articles and monographs on the Jewish spiritual life and has translated many Hasidic and Kabbalistic texts. In 1989 Rabbi Schachter founded the Spiritual Eldering Institute to meet the needs of the current generation of elders.

Guest Faculty

Ven. Dzogchen Ponlop Rinpoche

Ka-Rabajampa, Nalanda institute; Acharya Degree, Sanskrit University.

Ven. Dzogchen Ponlop, Rinpoche, is acknowledged as one of the foremost scholars and educators of his generation in the Nyingma and Kagyü schools of Tibetan Buddhism. He received the Kagyü and Nyingma lineages of teachings and empowerments from His Holiness Karmapa, H. H. Dilgo Khyentse Rinpoche and other great teachers. H. H. the 16th Karmapa recognized him as a reincarnate master, the 7th in the line of the Dzogchen Ponlop Rinpoches. Rinpoche founded and continues to direct Nitartha International, Nalandabodhi and the Nitartha Institute, which focus, respectively, on the preservation of endangered ancient texts, study and meditation training, and traditional Buddhist education.

Ven. Khenpo Anyen Rinpoche

Ven. Khenpo Anyen, Rinpoche is a tulku from Amdo, Tibet, and is an esteemed scholar as well as the heart son of his root Lama, Tsara Dharmakirti Rinpoche. He is the fifth in an unbroken lineage of heart sons who received their uncommon lineage of the Longchen Nyingthig and introduction to the Dzogchen teachings directly from the renowned Dzogchen master Patrul Rinpoche. Anyen Rinpoche's training included more than fourteen years of intensive study combined with solitary retreat before he obtained the degree of khenpo and became the head scholar of his root Lama's monastic university in Kham, Tibet.

Ranked Faculty from other Departments

Acharya Dale Asrael (Transpersonal Counseling Psychology), **Jane Carpenter** (Contemplative Psychology), **Acharya Gaylon Ferguson** (Interdisciplinary Studies), **Fr. Alan Hartway** (Interdisciplinary Studies), **Andrew Schelling** (Writing & Poetics), **Robert Spellman** (Visual Arts), **Candace Walworth** (Peace Studies)

Adjunct Faculty

Sreedevi Bringi, **Patrick D'Silva**, **David Frenette**, **Stephen Hatch**, **Rabbi Howard Hoffman**, **Giovannina Jobson**, **Jeremy Lowry**, **Rev. Penny Rather**, **L. S. Summer**, **Shishin Wick Roshi**, **Stephanie Yuhas**

MASTER OF DIVINITY ADMISSION REQUIREMENTS

You are strongly encouraged to visit Naropa University. Events for prospective students are scheduled every fall and spring. See www.naropa.edu/admissions/grad_events.cfm for more information. The visitation coordinator will be happy to arrange for you to meet with an admissions counselor or a member of our faculty, visit a class or take a campus tour. Arapahoe Campus tours are offered Monday through Friday at 2 p.m. in the main lobby of the Administration Building. The visitation coordinator can be contacted at 303-546-3548 or 1-800-772-6951 or at admissions@naropa.edu. You can also use the online Visitation Request form or view our campus from the online tour. If you decide you would like to apply for admission, we prefer that you do so electronically via www.naropa.edu/apply.

Suggested Deadline

Naropa University uses a rolling admission policy. Applicants may apply as early as September for summer and fall admission. Applications received between September 1 and the suggested deadline will be given equal consideration. Applications received after the suggested deadline will be reviewed on a space-available basis.

- January 15 for fall semester admission

GRADUATE ADMISSION REQUIREMENTS

A bachelor's degree from an accredited institution is required for admission to all graduate programs. A completed graduate application for the Master of Divinity consists of the following:

1. Completed application form.
2. A \$60 nonrefundable application fee in the form of a check or money order, payable to "Naropa University." Applicant's name must be clearly indicated on the check.
3. Four-to-five-page typed, double-spaced statement of interest. This would include your past and/or present relationship(s) with a specific religion, spiritual tradition, religious community, sangha or church.
4. Resumé.
5. Three letters of recommendation (all must be on the forms provided and not from family members or current therapists). One of the three required letters of recommendation must be completed by someone who knows the applicant from a community of faith context (meditation instructor, spiritual advisor, minister, rabbi, etc.).
6. Official transcripts of all previous college-level study that reflect the completion of a bachelor's degree, sent directly to Naropa's Admissions Office from the registrar of previous institutions or in a sealed envelope with the application.
7. A telephone or in-person interview.
8. An academic and/or theological writing sample of no less than five pages. It may be either previously written (please indicate when) or a new essay on a specific topic that is different from the topic in your statement of interest essay.
9. Applicant must demonstrate personal maturity and strong academic skills.
10. The applicant must have an interest in a spiritually informed approach to addressing the needs of others, utilizing Buddhist principles and meditation practices in a nonsectarian fashion.

For your information, the Association of Professional Chaplains, a nationally recognized certification body for interfaith chaplains, has several major requirements for those wishing to pursue certification as a chaplain. Two of the requirements are 1) a Master of Divinity degree and 2) endorsement by a community of faith. Naropa University does not provide this endorsement, as we are an educational institution, not a church. Endorsement must come from a person's own religious or spiritual affiliation. Some churches and faith groups require ordination as a pastor or minister, etc., for this endorsement. Some Buddhist organizations require their members to attend seminaries and take certain vows. Choosing to pursue chaplaincy certification is up to the student; it is not a required part of the program. Should a student choose this course of action, it is the student's responsibility to create and sustain such a relationship with his or her community of faith, but we will assist in the process.