With knowledge and practice, realize your aspirations.

A pioneer in integrative teaching and learning, CIIS is known for the following:

• Nationally and internationally recognized professors who expand the traditional boundaries of learning in their classes and scholarship. Study with faculty members who are committed to integrating, with academic rigor, diverse perspectives, and multiple ways of knowing.

• Leading-edge graduate programs in the School of Professional Psychology & Health and the School of Consciousness and Transformation.

• A unique School of Undergraduate Studies that features a Bachelor of Arts Completion (BAC) program offered on weekends in a cohort format. The BAC program enables students with previously earned college credit to earn an undergraduate degree in Interdisciplinary Studies.

• Online graduate programs in the groundbreaking fields of Transformative Studies and Transformative Leadership that expand our borders beyond the Bay Area. Online students benefit from an international community of learners and their reflective interaction with one another.

• A dynamic and supportive learning community—the perfect incubator for innovative ideas and study. The personal attention of faculty and our small classes enable students to express themselves with confidence.

• Internships in the six award-winning CIIS counseling centers and affiliated sites located throughout San Francisco. Students learn by practice under the guidance of trained supervisors.

Engaged and Innovative Community

Creative, curious, mindful, and socially aware—these are just a few of the words that describe the people of CIIS. What sets us apart is how we put those characteristics to work. We're passionate about intellectual inquiry and disciplined in our practice. We engage fully with our studies, one another, and our communities. Above all, we're open to new learning experiences, and we draw on the opportunities CIIS offers us to transform the world.

A Pioneering Vision

In 1968, San Francisco was the scene of a national revolution in music, politics, culture, and self-awareness. That same year Professor Haridas Chaudhuri and his wife, Bina, established CIIS, developing an equally revolutionary approach to education. They envisioned an integral approach to higher education that drew on the inspiration of the renowned Indian philosopher Sri Aurobindo. Originally focused on the integration of Asian and Western studies, CIIS has grown to include programs that offer a broad array of multicultural perspectives. While expanding the range of its programs, CIIS has retained the intimacy of an academic community rare in U.S. higher education. At the intersection of global and personal responsibility, CIIS has been committed to fulfilling Professor Chaudhuri’s vision: “Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other.”

Admissions

We begin accepting applications for the spring semester in September and for the fall semester in November. It is highly recommended that you submit all application materials at least two weeks before the February 1 priority deadline in order to avoid delays in having your application reviewed. Applicants who apply by the fall priority deadline will be notified of the admissions decision by April 1, with enrollment deposits required by May 1. If you are mailing your application from outside the United States, mail it at least thirty days before the department deadline. Applications are accepted after the posted deadline on a space-available basis.

For information on application requirements, procedures for admissions, and program-specific application deadlines, or to complete an application online, please visit www.ciis.edu/admissions. Admissions counselors (415.575.6154, admissions@ciis.edu) are pleased to answer your questions.
An Integrative Approach to the Study of Eastern Religion and Philosophy

Asian and Comparative Studies
MA and PhD Programs in Philosophy and Religion with a Concentration in Asian and Comparative Studies

Program Description
visit us online at http://www.ciis.edu/acs

Academic Year 2012–2014
California Institute of Integral Studies
1453 Mission Street, San Francisco CA 94103
415.575.6100 www.ciis.edu
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Contact the admissions counselor responsible for this program at www.ciis.edu/admissionsteam
or visit our website: www.ciis.edu.
Program Statement

_Sri Aurobindo stresses the fact that a sound and adequate philosophy should be based upon an integrated vision of the nature of existence. Such an integrated vision can be attained not through mere critical reflection upon the purity of fragmentary human experiences such as common sense, art, science, morality, religion, and the like, but by outgrowing all partial experiences through a total mobilization of the different resources of human personality. . . .Philosophy is not, therefore, a theory, but an activity._

—Haridas Chaudhuri, _The Philosophy of Integralism_

Institute founder Haridas Chaudhuri arrived in the United States at a time when the Global Village was still imminent; a visionary himself, he believed that education was the best vehicle for informing the new culture that would evolve. A philosopher and student of the twentieth-century Indian spiritual master Sri Aurobindo, Professor Chaudhuri ceaselessly promoted in teaching and writing the full integration of the human being—the intellect, emotions, personality, and spirit—to achieve the wholeness of which we are each capable.

The CIIS commitment to integral education, therefore, challenges students to deepen their own perspectives on the self and the world through inquiry, research, reflection, and experiential learning. The unique mission of the Asian and Comparative Studies program attracts individuals from diverse backgrounds who pursue a curriculum of classical subjects, as well as engage fresh perspectives on spiritual philosophies and traditions.

Through advanced study of major Eastern religious and philosophical traditions, students encounter world traditions and cultivate an integrative understanding of the personal and the social, the intellectual and the spiritual, the historical and the contemporary. The program prepares students for life in the multicultural world in which we now live.

Courses of Study

This graduate program is distinctive in its recognition that spiritual discovery and practice can contribute to academic rigor in the study of Asian religious and philosophical traditions. In today’s multicultural and interrelated society, it is crucial that we find ways to foster knowledge of and respect for diverse worldviews of religion and culture. In the Asian and Comparative Studies program, students study several of the world’s major religious traditions.

Students choose one of four areas of emphasis: Buddhist Studies, Chinese Philosophy, Hindu Religion and Philosophy, or Comparative Studies (at the doctoral level). They examine sacred texts and writings, practices and disciplines, historical contexts, and sociocultural issues. Research methodology and language study are included in the curriculum.

At the doctoral level, two years of language study are required in one of the following languages: classical Chinese or Tibetan. Resources for Asian studies students include the CIIS Laurance S. Rockefeller Library and the University of California, Berkeley’s premier East Asian and South Asian collections.

Students also benefit from an academic environment that includes guest lecturers, public programs, and workshops that feature topics such as Creativity in Tibetan Buddhism, Sanskrit Mantra, and Mindfulness Meditation. Students develop academic credentials for traditional teaching positions and are also encouraged to envision creative applications of philosophy that may provide employment in areas outside academia.

The curriculum strives to strengthen practical skills in research, teaching, language, translation, and cross-cultural communication. Graduates pursue employment in research and teaching in comparative philosophy and religious studies, as well as in organizational consulting, writing, translating, and working in overseas cultural programs and nonprofit organizations.
The master’s program requires two years of full-time coursework for the 36-unit curriculum. Students choose one of the following three areas of emphasis. A thesis or comprehensive exam constitutes the capstone project.

1. **Buddhist Studies**
   Buddhist Studies offers a rare opportunity for the cognitive and experiential study of the three major traditions of Buddhism: Theravāda (South and Southeast Asia); Mahayana (India, China, Tibet); and Tantra (India, Tibet). Students may study the classical languages of Buddhism: Sanskrit, Chinese, and Tibetan.

2. **Chinese Philosophy**
   Chinese Philosophy provides a structure for the rigorous study of Chinese philosophies. Taoist, Confucian, and Chinese Buddhist topics are covered. Students may study Classical Chinese language.

3. **Hindu Religion and Philosophy**
   Hindu Religion and Philosophy offers a wide-ranging set of offerings that, while giving due emphasis to traditional schools and views, point toward the wide diversity of viewpoints within Hinduism over time. “Integral” aspects of Hinduism are highlighted here, particularly in regard to how Hindu practice and philosophy creatively engage modernity. Students may study Sanskrit language.

**Curriculum for the MA in Philosophy and Religion with a Concentration in Asian and Comparative Studies**

**Total: 36 units**

**I. Core Requirements—12 units**
- PARA 5100 Essence and Development of Hinduism
- PARA 5102 Essence and Development of Buddhism
- PARA 5104 Essence and Development of Islam
- PARA 5501 Essence and Development of Chinese Philosophy

**II. Asian and Comparative Studies Electives—9 units**

A. One course in Hinduism. Possibilities include the following:
- PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
- PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
- PARA 7280 The Hindu Goddess
- PARA 7285 Hindu Tantrism

B. One course in Buddhist philosophy. Possibilities include the following:
- PARA 7100 Buddhist Suttas
- PARA 7125 Theravāda Buddhism
- PARA 7140 Essentials of Abhidhamma
- PARA 7200 Buddhism Meets Shamanism
- PARA 7213 Indian and Tibetan Mahayana Buddhism
- PARA 7554 Buddhist and Western Philosophies: The Search for Meaning
- PARA 7600 Ch’an Buddhism (Chinese Zen)

C. One course in Chinese philosophy. Possibilities include the following:
- PARA 5501 Essence and Development of Chinese Philosophy
- PARA 7344 Confucianism and Neo-Confucianism
- PARA 7605 Life Wisdom of Lao Tzu and Chuang Tzu
- PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
III. Spiritual Practices—3 units
Three 1-unit courses or workshops, one each in Hinduism, Buddhism, and a Chinese tradition (a spiritual practice course in Islamic tradition may be substituted for one of these)

IV. Philosophy and Religion Electives—6 units
3 units from the Philosophy and Religion degree program in Women’s Spirituality
3 units from the Philosophy and Religion degree program in Philosophy, Cosmology, and Consciousness

V. General Electives—9 units
12 units from any CIIS program (with instructors’ permission)

VI. Comprehensive Exam—0 units
PARA 9600 Comprehensive Exam

VII. Thesis (optional)—0 units
PARA 6900 Thesis/Dissertation Proposal Completion
PARA 7900 Thesis/Dissertation Seminar

PhD Curriculum Overview

The Asian and Comparative Studies doctorate offers intensive study in the spiritual and philosophical traditions of South and Southeast Asia, China, and the Himalayan regions. Areas of emphasis include Hinduism, Buddhism, Chinese Philosophy, and Comparative Studies. Students also gain an in-depth understanding of how philosophical and religious thought is deepened by experiential involvement, an important adjunct to intellectual understanding.

The PhD consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time coursework. (Comprehensive exams, dissertation proposal work, and dissertation work will usually take an additional three years.) Of the 36 units, 12 units are to be taken in one of the following areas of specialization: Buddhist Studies, Chinese Philosophy, or Hindu Religion and Philosophy. (Students admitted to the PhD with an MA in another area may be required to take additional units.)

The study of Asian classical languages trains the student to gain direct access to the textual treasures of Asia; therefore, linguistic training in the languages of Sanskrit, Tibetan, and classical Chinese is a requirement of the program. Other languages, such as Arabic or Persian, may be substituted for those whose work is with material not written in East Asian or South Asian languages.

It is expected that the two years of language study will be taken before entering the PhD program. If the two years of language are taken after entering the PhD program, the units for this language study will not count toward the 36 units needed for graduation. Students who have not taken any relevant language preceding entry to the PhD will therefore need 48 units to graduate. Sanskrit, Tibetan, and classical Chinese are offered by CIIS faculty members. Training in other languages at other institutions may be undertaken, upon approval by the program.
Curriculum for the PhD in Philosophy and Religion with a Concentration in Asian and Comparative Studies (with two years of previous language already taken)

Total: 36 units

I. Core Requirements—20 units
   A. PARA 7003 Methodologies in the Study of Spiritual Traditions–3 units
   B. PARA ____ Research Methodologies–2 units
   C. PARA ____ Perspectives on Comparative Study–3 units

D. Area of Specialization
   Select 12 units in one of these areas. Possibilities include the following:

1. Buddhist Studies
   PARA 62__ Tibetan Language
   PARA 7100 Buddhist Suttas
   PARA 7140 Essentials of Abhidhamma
   PARA 7141 Mahayana Abhidharma
   PARA 7151 Buddhist Ethics: The Art of Noble and Harmonious Living
   PARA 7160 Tantric Buddhism
   PARA 7213 Indian and Tibetan Mahayana Buddhism
   PARA 7214 Mahayana Buddhism: The School of the Middle Way
   PARA 7215 Mahayana Buddhism: The School of Mind Only

2. Chinese Philosophy
   PARA 66__ Chinese Language
   PARA 7344 Confucianism and Neo-Confucianism
   PARA 7570 The Life of Chinese Philosophical Terms
   PARA 7600 Ch’an Buddhism (Chinese Zen)
   PARA 7605 Life Wisdom of Lao Tzu and Chuang Tzu
   PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
   PARA 7655 Confucianism: Classic Texts and Philosophy
   PARA 8030 Seminar on Chinese Philosophy

3. Hindu Religion and Philosophy
   PARA 63__ Classical Sanskrit Language
   PARA 7230 Studies in the Upanishads
   PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
   PARA 7255 Yoga Sutras of Patanjali
   PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
   PARA 7280 The Hindu Goddess
   PARA 7285 Hindu Tantrism

II. Electives—16 units
   21 units from any CIIS program (with instructors’ permission)

III. Comprehensive Exam—0 units
   PARA 9600 Comprehensive Exam (two exams)

IV. Dissertation—0 units
   PARA 6900 Thesis/Dissertation Proposal Completion (no more than three semesters)
   PARA 7900 Thesis/Dissertation Seminar
Curriculum for the PhD in Philosophy and Religion with a Concentration in Asian and Comparative Studies (with Language Requirement)

Total: 48 units

I. Core Requirements—15 units

A. PARA 7003  Methodologies in the Study of Spiritual Traditions—3 units
B. PARA ____  Research Methodologies—2 units
C. PARA ____  Perspectives on Comparative Study—3 units

D. Area of Specialization
   Select 12 units within one of the following areas:

1. Buddhist Studies
   PARA 62__  Tibetan Language
   PARA 7100  Buddhist Suttas
   PARA 7140  Essentials of Abhidhamma
   PARA 7141  Mahayana Abhidharma
   PARA 7151  Buddhist Ethics: The Art of Noble and Harmonious Living
   PARA 7160  Tantric Buddhism
   PARA 7213  Indian and Tibetan Mahayana Buddhism
   PARA 7214  Mahayana Buddhism: The School of the Middle Way
   PARA 7215  Mahayana Buddhism: The School of Mind Only

2. Chinese Philosophy
   PARA 66__  Classical Chinese Language
   PARA 7344  Confucianism and Neo-Confucianism
   PARA 7570  The Life of Chinese Philosophical Terms
   PARA 7600  Ch’an Buddhism (Chinese Zen)
   PARA 7605  Life Wisdom of Lao Tzu and Chuang Tzu
   PARA 7654  The Divination and Wisdom of the I Ching (I Ching 1)
   PARA 7655  Confucianism: Classic Texts and Philosophy
   PARA 8030  Seminar on Chinese Philosophy

3. Hindu Religion and Philosophy
   PARA 63__  Sanskrit Language
   PARA 7230  Studies in the Upanishads
   PARA 7235  The Bhagavad Gita: Ancient and Modern Perspectives
   PARA 7255  Yoga Sutras of Patanjali
   PARA 7275  Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
   PARA 7280  The Hindu Goddess
   PARA 7285  Hindu Tantrism
II. Language Courses—12 units
Select 12 units from the following:

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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>PARA 6201</td>
<td>Beginning Tibetan I</td>
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<tr>
<td>PARA 6202</td>
<td>Beginning Tibetan II</td>
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<tr>
<td>PARA 6203</td>
<td>Intermediate Tibetan I</td>
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<tr>
<td>PARA 6204</td>
<td>Intermediate Tibetan II</td>
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<tr>
<td>PARA 6205</td>
<td>Advanced Tibetan I</td>
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<tr>
<td>PARA 6206</td>
<td>Advanced Tibetan II</td>
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<td>Advanced Tibetan IV</td>
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<td>Intermediate Sanskrit I</td>
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<td>PARA 6304</td>
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<td>PARA 6305</td>
<td>Advanced Sanskrit I</td>
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<td>PARA 6306</td>
<td>Advanced Sanskrit II</td>
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<td>PARA 6307</td>
<td>Advanced Sanskrit III</td>
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<td>PARA 6308</td>
<td>Advanced Sanskrit IV</td>
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<tr>
<td>PARA 6601</td>
<td>Beginning Chinese I</td>
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<td>PARA 6602</td>
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<td>PARA 6603</td>
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<td>PARA 6606</td>
<td>Advanced Chinese II</td>
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<tr>
<td>PARA 6607</td>
<td>Advanced Chinese III</td>
</tr>
<tr>
<td>PARA 6608</td>
<td>Advanced Chinese IV</td>
</tr>
</tbody>
</table>

III. Elective Courses—21 units
21 units from any CIIS program (with instructors’ permission)

IV. Comprehensive Exam—0 units
PARA 9600 (two exams)

V. Dissertation—0 units
PARA 6900 Thesis/Dissertation Proposal Completion (no more than three semesters)
PARA 7900 Thesis/Dissertation Seminar
Course Descriptions

**PARA 5100: Essence and Development of Hinduism (3 units)**
The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

**PARA 5102: Essence and Development of Buddhism (3 units)**
Buddhist philosophy and practice in ancient India, its spread throughout Asia, and its introduction to the West; emphasis on social forms.

**PARA 5104: Essence and Development of Islam (3 units)**
This course will offer an analysis of Islam as a civilization and one of the contemporary world’s most powerful religious, political, and cultural forces with special attention to its historical background, life of the prophet, theological aspects, the Golden Age with an emphasis on Andalusia. This course will also examine the geographical presence, global effects, diversities, sects, cultures, political values within the Islamic lands and the people who embody them.

**PARA 5180: Religion and Culture of Tibetan Peoples (3 units)**
An introduction to the varieties of Tibetan religious experiences, including the shamanistic folk traditions, the earliest pre-Buddhist organized religion of Bon, and the subsequent development of the Buddhist religious movements, both lay and monastic.

**PARA 5501: Essence and Development of Chinese Philosophy (3 units)**
The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

**PARA 6201** Beginning Tibetan I (3 units)
**PARA 6202** Beginning Tibetan II (3 units)
**PARA 6203** Intermediate Tibetan I (3 units)
**PARA 6204** Intermediate Tibetan II (3 units)
**PARA 6205** Advanced Tibetan I (1–3 units)
**PARA 6206** Advanced Tibetan II (1–3 units)
**PARA 6207** Advanced Tibetan III (1–3 units)
**PARA 6208** Advanced Tibetan IV (1–3 units)

**PARA 6301** Beginning Sanskrit I (3 units)
**PARA 6302** Beginning Sanskrit II (3 units)
**PARA 6303** Intermediate Sanskrit I (3 units)
**PARA 6304** Intermediate Sanskrit II (3 units)
**PARA 6305** Advanced Sanskrit I (1–3 units)
**PARA 6306** Advanced Sanskrit II (1–3 units)
**PARA 6307** Advanced Sanskrit III (1–3 units)
**PARA 6308** Advanced Sanskrit IV (1–3 units)

**PARA 6358: Ecology and the Yoga Tradition (3 units)**
Study of the yoga tradition in India with reference to its roots in ancient Earth-based views, with the aim of creating effective ecological practices rooted in yogic attitudes.

**PARA 6601** Beginning Chinese I (3 units)
**PARA 6602** Beginning Chinese II (3 units)
**PARA 6603** Intermediate Chinese I (3 units)
**PARA 6604** Intermediate Chinese II (3 units)
**PARA 6605** Advanced Chinese I (1–3 units)
**PARA 6606** Advanced Chinese II (1–3 units)
PARA 6607  Advanced Chinese III (1–3 units)
PARA 6608  Advanced Chinese IV (1–3 units)

PARA 6900: Thesis/Dissertation Proposal Completion (0 units)
Proposal completion is not to exceed three semesters of work.

PARA 7003: Methodologies in the Study of Spiritual Traditions (3 units)
Major modern approaches to the study of religions and spiritual traditions.

PARA 7005: Visual Imagination of India (3 units)
This online course (with a few museum visits) takes a novel approach to the introduction of Indian art history by isolating the major philosophemes (seed philosophical ideas) manifesting in the visual culture of India and its aesthetics. In this, it treats the history of Indian art and culture as an expanding discourse, where continuity and change are assimilated and often undergo transformations in terms of these ideas. The time period covered by the course stretches from 2700 BCE to the modern period.

PARA 7043: Hindu Mythology (3 units)
In this course, we will study literary and religious aspects of Hindu myths. Through the reading of primary sources in translation, the course covers the main divinities and many mythological themes of early Vedic as well as later Puranic literature. We will follow the development of mythology from the Rig Veda to the epics—the Mahabharata and the Ramayana—and up to the classical mythology of the Sanskrit Puranas.

PARA 7089: Asian Perspectives on “Self” (3 units)
What is the self? The soul? Why are such notions deemed so important in both Western and Asian contexts? Much confusion abounds when these Western philosophical and spiritual terms are used as translations for Asian notions that speak of an enduring spiritual presence at the center or core of being human. In this course, we will explore notions of the self, the soul, and personhood in Asian philosophical and spiritual literature. Special emphasis will be placed on the Chinese philosophical traditions of Confucius and Lao Tzu; Indian philosophical and spiritual traditions of Hinduism; and Buddhist spiritual traditions of Theravāda, Mahayana, and Vajrayana. We will read key texts from these traditions and explore comparisons with Western philosophical and psychological literature.

PARA 7135: Emotional Insight and Spiritual Transformation (3 units)
This course explores the nature of emotion from the experiential, psychological, social, and cultural points of view in order to find the relationship between human life and divine life.

PARA 7141: Mahayana Abhidharma (3 units)
An investigation of cognitive and emotional structures of experience based on the philosophy and psychology of the fourth-century Indian Buddhist scholar Vasubandhu (the Abhidharmakosa and the Trimsika) and subsequent Indo-Tibetan elaborations.

PARA 7145: The Mother of Integral Yoga, Mirra Alfassa: Life and Spiritual Practice (3 units)
This course will look at the life and spiritual development of Mirra Alfassa (Mira Richard), also known as the Mother, the spiritual partner of Sri Aurobindo in the grand experiment of Integral yoga. It was the Mother who inspired Haridas Chaudhuri to found the Cultural Integration Fellowship in San Francisco in 1951 (the year of Sri Aurobindo’s death), as a meeting place of cultures and spiritual traditions. And a powerful spiritual conjunction took place in 1968 when Professor Chaudhuri founded California Institute of Asian Studies (now CIIS) and the Mother broke ground in India for the new city of Auroville.

PARA 7157: Working with Emotions: Buddhist Perspectives (3 units)
What are emotions? Friends or enemies? This course will focus on the cognitive and affective dimensions of emotions (Sanskrit: klesha) in Buddhist literature and practice using Theravada, Mahayana, and Vajrayana sources, with special attention to how emotions are valued in the context of personal transformation. Additionally, this topic will be explored comparatively, with readings in Western philosophical and psychological literature.
PARA 7158: Buddhist Philosophical Systems: Study and Practice (3 units)
What is the existential role of philosophy in the study and practice of Buddhism? How does an examination of one’s basic outlook or viewpoint clarify the existential pursuit of spiritual transformation? What is the final goal of such transformation? These and allied questions will be explored with respect to the Indian philosophical genre known as *siddhanta*—i.e., philosophical systems.

PARA 7195: Visionary Traditions of India and Tibet (3 units)
An inquiry into the “hidden treasure” teachings (terma) of Tibet, with parallels to Western traditions.

PARA 7200: Buddhism Meets Shamanism (3 units)
An introduction to the varieties of Buddho-Shamanic religious contexts, including those of South Asia (India, Sri Lanka), Southeast Asia (Thailand, Burma), the Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

PARA 7208: Sacred Vibration in India and Tibet (3 units)
What is sacred vibration and its manifestations as sacred sound and music in India and Tibet? We will explore the theory and practice of sacred vibrations with special attention to the function of mantra and sacred music in the spiritual transformation of mundane embodiment. The central presence for this exploration will be the Indian Goddess Sarasvati (“She who flows”)—the source of music and wisdom.

PARA 7210: Mahayana Buddhist Contemplative Traditions of Tibet (3 units)
General introduction to the topic of contemplation and meditation, according to the Mahayana traditions of India and Tibet, especially practices of calm (shamatha) and insight (vipashyana).

PARA 7211: Mahayana Buddhist Literature: Guide to Bodhisattva Conduct (3 units)
The eighth-century Indian Buddhist master Shantideva composed his classic text “Entrance into the Conduct of the Bodhisattva” (*Bodhicaryavatara*) in response to a challenge to “say something new and inspiring.” He chose as his topic the relation of compassion (karuna) for living beings to the mystical insight into the open-ended (shunya) and interconnected nature of Being.

In this course, we will explore these key spiritual concepts from the perspective of the Indo-Tibetan Buddhist rubrics of (1) the Ground (of Being itself), (2) the Path (for experientially accessing that ground), and (3) the Result (which is fully awakened and liberated presence, or Buddhahood). The approach for this course will be an in-depth study of this text and a number of its commentaries, both Indian and Tibetan. We shall use several English translations and compare them with reference to the Sanskrit and Tibetan originals. The method of inquiry will be Socratic, philosophical, and experiential.

PARA 7212: Sacred Imaginal Traditions in Indo-Tibetan Spirituality (3 units)
Imaginal realms—whether static (sculptures, images, paintings) or dynamic (dances, rituals)—are central to the living traditions of Buddhist practice in Indic and Tibetan contexts. We will explore the theories and ritual applications of sacred space and sacred time, consecration, and initiation in Buddhism.

PARA 7214: Mahayana Buddhism: The School of the Middle Way (3 units)
The Madhyamaka critique of philosophic systems; the radical “nonconceptual” approach to reality; the altruistic bodhisattva path.

PARA 7215: Mahayana Buddhism: The School of Mind Only (3 units)
Cittamatra epistemology and description of perception, Indian idealism as karma-based psychology, and the altruistic bodhisattva path.

PARA 7216: Buddha Nature in Mahayana Buddhism (3 units)
An exploration of the permanent, luminous nature of inherent spirituality, called “Buddha Nature” (tathagatagarbha), which underlies all temporary conflict and confusion. Readings in the Mahayana Buddhist spiritual classics that highlight this indwelling nature: *Srimaladevisinha Sutra*, *Lankavatara Sutra*, *Uttaratantra*, and others.
PARA 7219: Spiritual Classics of Indo-Tibetan Literature (3 units)
Come explore the wondrous adventures of Indian and Tibetan mystics, yogis, and madcap adventurers and rascals as recounted in their poetry and narrative tales. We will read their own accounts of battles with demons and encounters with divine wisdom beings—the joys and sorrows along the path to spiritual transformation.

PARA 7224: Tibetan Art and Iconography: Symbols of Enlightenment (3 units)
In this course we will investigate the meaning behind the rich symbolism of the Tibetan artistic tradition. We will explore the philosophical and spiritual implications of the images while focusing specifically on thangka, or scroll paintings.

PARA 7230: Studies in the Upanishads (3 units)
The Upanishads are the spiritual touchstone for most of later Hinduism. In them are contained the most profound insights on the nature of reality. Richly diverse and profound, they present not a single philosophy, but an array of possibilities to guide thinking and meditation that highlight the theme of divine unity.

PARA 7235: The Bhagavad Gita: Ancient and Modern Perspectives (3 units)
The Bhagavad Gita is a source book of ontological, ethical, and religious theories of Indian thought with practical applications in the modern world. The course looks in depth at the Gita itself and then surveys the traditional ancient commentaries and the modern commentators and interpreters.

PARA 7255: Yoga Sutras of Patanjali (3 units)
Study of the Yoga Sutras of Patanjali in the context of commentaries and subcommentaries, with an emphasis on the diversity of interpretation.

PARA 7258: Asian Wisdom in Contemporary Contexts (3 units)
With the economic, geopolitical, and cultural rise of China and India as global powers at the dawn of the century, it is imperative to understand how the great philosophies and traditions of these two ancient civilizations are influencing global culture. An exploration into the wisdom traditions of Hinduism, Buddhism, and Daoism provides an opportunity to study their extension and contemporary application, as they significantly impact the emerging global narrative. Specifically, the course examines how these three great Asian traditions are shaping the emerging planetary notions of health and medicine, business and economics, ecology, geopolitics, and gender equality. A multidisciplinary approach that combines religious and philosophical inquiry with contemporary topics, this relevant and timely course is ideal for those eager to apply their study of Asian wisdom traditions within a twenty-first century context.

PARA 7261: Environmental Ethics in Asian Religions (3 units)
In this course, we will examine the historical roots of environmental ethics in Hinduism, Buddhism, and Jainism, as well as ways in which contemporary practitioners draw on these traditions to address the current environmental crisis. Students will study the foundational ethic of ahimsa (nonharming) and the unique yet intersecting ways in which it manifests in various Asian paths. We will consider nonviolence to the five elements, plants, animals, and other humans lived by exemplar practitioners as well as texts. Case studies—drawn from communities in the United States and in Asia—will illuminate tensions between theoretical values and the attempt to live these values fully.

PARA 7275: Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)
This course examines the tension between orthodoxy and heterodoxy in Indian spiritual movements in India beginning from about 1500 BCE until the 20th century. Dissent and challenge to orthodoxy are central dynamics in the development of Indian society over the ages, but these are often ignored or glossed over in favor of superficial understandings of Indian social and historical dynamics.

PARA 7276: Indian Music Appreciation (1 unit)
Through recordings and direct experience, students become familiar with the modal structure of the ancient ragas, which are the most important components of Indian classical music. The Hindi/Urdu word rag is derived from the Sanskrit raga, which means “color” or “passion.” Ragas, therefore, may be thought of as an
acoustic method of coloring the mind of the listener with an emotion. Students will distinguish the alap, or the introductory melodic movement, of several ragas; discover the beauty of the shrutis (micro-tones that are revealed in the space between the notes); and experience the power of the rasas or moods (that which gives “taste” to the mind), aesthetic sentiments such as love, peace, joy, fear, devotion, wonder, aversion, heroism, compassion, and detachment conveyed by the rendering of the ragas. Special focus will be given to appreciating the subtlety of raga styles—Dhrupad, Khyal, and Tarana—and how they relate to Kirtana and devotional chanting.

PARA 7277: Indian Dance Appreciation (1 unit)
This course will introduce students to the art of Bharatanatyam, India’s premiere classical dance form. It will offer students an inside look at the elements of the dance-drama and its spiritual aspects and implications. (Satisfies the ACS MA requirement for spiritual practice.)

PARA 7280: The Hindu Goddess (3 units)
This course offers a survey of the goddesses in the Indian tradition. The special aspect of this class is its reference not only to the “great” goddesses of the pantheon, but also to several important local and cult goddesses.

PARA 7285: Hindu Tantrism (3 units)
This course surveys the basic historical and social background of Hindu Tantrism, touching on basic Tantric concepts such as mantra, yantra, siva-sakti, and diksa, and begins the discussion of the more subtle elements of Tantric philosophy as shown in the Kashmir Shaiva systems.

PARA 7331: The I Ching II—Metaphysics and Cosmology (3 units)
This course is a study of both part 2 of the Book of Changes and the Great Commentary (the Ten Wings). Students will gain an understanding of Chinese metaphysics and cosmology and also how to integrate these with daily life through the I Ching’s philosophy.

PARA 7340: The Poetics of Enlightenment: Indo-Tibetan Siddha Tradition (3 units)
An inquiry into the dynamic, creative play of the Enlightened State, according to the Mahasiddha traditions of India and Tibet, with a focus on caryagiti (songs of experience).

PARA 7344: Confucianism and Neo-Confucianism (3 units)
The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

PARA 7554: Buddhist and Western Philosophies: The Search for Meaning (3 units)
A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PARA 7570: The Life of Chinese Philosophical Terms (3 units)
A study of the key terms and their different meanings and practices in Confucianism, Taoism, and Chinese Ch’an (Zen) school.

PARA 7574: Concerned Mind Tea (2 units)
“Concerned Mind Tea” is a colloquium for the discussion of Chinese philosophy as it relates to the philosophy and questions of life. It is the quiet exploration of deeper issues of existence with a group of interested souls whose thirst for understanding is deep and abiding. This is an early-morning class that includes tea and cookies, as the atmosphere is intended to be congenial and open.
PARA 7655: Confucianism: Classic Texts and Philosophy (3 units)
The teachings of China's great philosopher and teacher, drawn from the Analects, the Great Learning, the Doctrine of the Mean, and the Works of Mencius.

PARA 7656: Tai Chi: Practice and Theory (1 unit)
This course combines the practice of t'ai chi with guidance on the deeper philosophical principles underlying the practice.

PARA 7900: Thesis/Dissertation Seminar (0 units)
The advanced student's research and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's thesis or dissertation chair and committee.
Prerequisite: Advancement to candidacy.

PARA 7901: Karma and Rebirth in Comparative Perspective (3 units)
This course focuses on Hindu, Buddhist, and Chinese comparative perspectives of the doctrine of cause and effect, as well as the origins and ends of life.

PARA 8030: Seminar on Chinese Philosophy (3 units)
Taoist and Buddhist texts will be studied and discussed. Course content varies.

PARA 8799: Independent Study (1–3 units)
Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the program chair.

PARA 8888: Special Topics (1–3 units)
A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in Asian and Comparative Studies.

PARA 9600: Comprehensive Exam (0 units)

Admission to the Program

Prospective students must meet the general admissions requirements of the Institute. Applicants should send an autobiography, a statement of educational goals, college transcripts, two letters of recommendation (doctoral applicants only), and a research writing sample.

The statement of educational goals should describe the applicant's academic objectives as specifically as possible, including which of the program's resources will be most helpful in meeting those objectives. It should also explain why the applicant is pursuing graduate studies in philosophy and religion, and should indicate how her or his own growth will be advanced through a commitment to sustained academic work.

Master's degree applicants are asked to furnish a sample of previous work (an outstanding essay or article, for example). For the MA program, strong preference is given to those with a BA in philosophy or religion. Applicants with a BA in the humanities or in social science or with a science or professional degree are also encouraged to apply. Information regarding the student's own involvement in the practice of any of the traditions offered for study is welcomed by the Admissions Committee as evidence of practical involvement in the field. Evaluation is conducted without regard to religious affiliation.

For the PhD program, preference is for students with an MA in religion, philosophy, anthropology, or appropriate area studies. Master's degrees in Asian literatures or comparative literature are also encouraged. Students, however, are accepted from a wide variety of backgrounds other than those listed above, and if accepted, they may be required to take additional units at CIIS.
Faculty Profiles

**Steven D. Goodman, PhD**, Far Eastern studies, University of Saskatchewan; ACS director of research at CIIS, is interested in the broad issues of comparativism and cross-cultural interpretation. His specialty is the Indo-Tibetan–influenced forms of Mahayana and Vajrayana (Tantric) Buddhism in traditional rural Himalayan settings and in contemporary urban settings. His research and travels in Afghanistan, Iran, India, Ladakh, Nepal, and Bhutan have furthered his study of the social context of East-West contact, particularly the effects of modernization on the adaptation and survival of Buddhist traditions. His forthcoming book to be published by Snow Lion is titled *Frogs in the Custard: Adventures in Buddhist Philosophy*. Research areas: Indo-Tibetan Buddhism, comparative philosophy, Tibetan language, Mahayana Buddhism, poetics.

**Jim Ryan, PhD**, South Asian literature, University of California; Berkeley; ACS program chair at CIIS, is interested in the culture, history, and philosophies of India. He is specifically interested in the various forms of Hindu tantra, particularly the Kashmir Shaiva traditions, the tradition of Sri Aurobindo, and the “modernized” tantra of Haridas Chaudhuri. A secondary interest is in Jainism and the historical interplay between the nontheistic philosophical traditions and Hinduism. In 2006, he published his translation of *Civakacintamani: The Hero Civakan, the Gem That Fulfills All Wishes: Verses 1-1165*, and in 2007 he coauthored *Encyclopedia of Hinduism*, with CIIS colleague Constance Jones. Research areas: Sanskrit, Hindi, Tamil, Hindu Tantrism, Jainism.

**Yi Wu, PhD**, University of Chinese Culture, has taught Chinese philosophy and language at CIIS since 1980. As a proponent of integral studies, he has developed an Integral Life Philosophy and a method for applying it to studying Chinese philosophy. The Integral Life Philosophy includes psychology and the power of mind-transformation. “We must find new ways to establish integral education in order to help students become full members of society. Teaching philosophy encourages students to align their daily lives with their principal spiritual values.” His publications include *Chinese Philosophical Terms*, *The Translation of the Book of Lao Tzu*, *The Mind of Chinese Ch’an (Zen)*, and *Concerned Mind Tea (The Mind of Chinese Philosophy)*. One of his books, *The Story of Chinese Philosophy*, is also translated into Korean. Research areas: Chinese philosophy, religion, literature, Chinese language.

Alumni Profiles

**Murshida Rabia Ana Perez-Chisti (PhD ’99)** is associate professor at the Institute of Transpersonal Psychology in Palo Alto, California. She is a lineage holder and national representative of the Sufi Movement International, and is an ordained minister and senior teacher (murshida). She has lectured internationally, bringing the subjects of the unity of religious ideals, feminist philosophy, nonviolent communication methods, and social psychology to many universities around the globe. She has dedicated years of work assisting aid organizations in their support of countries where natural disasters, war, and famine have disabled the communities.

She was the director of the Prison Library Project, based in Claremont, California, which encouraged inmates and families to seek supportive educational and counseling assistance. Murshida worked with Mother Teresa setting up the Mission of Charity center in San Francisco and supported her efforts with the poor at the Kalighat in Kolkata, India. She has a black belt in Shorin-ryu karate and studied with Sensei Jack Saito and Sensei Richard Kim of San Francisco. She also studied kendo for more than a decade with the revered kendo master Reverend Sui Shin Kan in New York.

**Michael R. Sheehy (PhD ’07)** is currently the head of research at the Tibetan Buddhist Resource Center (TBRC.org), a digital library of Tibetan literature. For the past four years, he has taught courses in Buddhist studies and the Tibetan language at The New School in Manhattan while working as the senior editor of TBRC, and as an associate scholar at the Rubin Museum of Art. In addition to presentations at international conferences, he has recently been invited to lecture on Buddhism and Tibet at Yale University, Skidmore College, University of Alabama, and Columbia University. His publications include several articles in academic journals and anthologies, entries in Oxford Bibliographies Online, and his forthcoming book *The Living Jonangpa*
(Wisdom 2012) is an intellectual history of a little-known tradition of Tibetan Buddhism. During the summer months, he leads Buddhist pilgrimages to Tibet through Jonang Foundation, a nonprofit that he established in 2004 to promote preservation of Tibetan culture. He serves as the review editor for *Buddhadharma: The Practioner’s Quarterly*, a popular Buddhist journal. michaelrsheehy.com.

**Zinai Shi (PhD ’02)** is the vice director of the Luminary Buddhist Institute in Taiwan, which provides a four-year Buddhist course for international ordained Buddhist females to become Buddhist teachers and leaders in their communities. She taught the Development of Buddhism in Middle Asia in the Department of Eastern Languages and Cultures at UC Berkeley in 2003 as a visiting faculty member. In addition, she has developed some unique programs in Taiwan sponsored by the Gaya Foundation, such as Prenatal Education for Women and Families through integrating body-mind-spirit approaches, which also received supporting funds from the Women and Children Department of Taipei City Government in 2008. Zinai Shi states, “The vision of CIIS responds to the need of the collective consciousness in our postmodern time by integrating both rational masculine and intuitive feminine mind and East and West cultures and spiritual paths; this met my personal goal of pursuing a path to be a Buddhist practitioner in a modernized setting.”

### Sample Dissertations


**Carey, Kathleen E.** *Beyond the Journey of Christian Initiation: Mystagogia, Women Living the Mystery of Faith.* (2000)

**Chang, Fu-Ping.** *Meditation in Early Buddhism: The Interpretation of the Developmental Process of Transformation.* (2002)

**Dhammapia, Ashin.** *Nirvana in Theravāda Perspective with Special Reference to Buddhism in Burma.* (2003)

**Duong, Joanna.** *The Influence of Theravāda Buddhism on Spiritual and Social Reforms in Cambodia.* (2009)

**Egan, Nicholas.** *The Five Elements in Tibetan Buddhism: Cosmology, Meditation and Enlightenment.* (2011)

**Fung, Gordon Lindsay.** *Filial Piety with Chinese Family Teachings.* (2006)

**Fung, Gregory.** *An Exploration of the Pali Buddhist Tipitaka Using Selected Verses of the Dhammapada.* (2003)

**Gillis, Janet L.** *The Inspiration for Altruistic Behavior in Theravāda Buddhist Practice.* (2008)


**Harvey, Gregory A.** *Can Wisdom Be Taught? Uncovering the Truths of Chan Buddhism in the Teachings of Greek Philosophy.* (2005)


**Kaitz, Edward.** *The Virtue of Courage in Confucius and Mencius (with Comparisons to Hindu and Classical Greek Philosophies).* (2008)

Kumar, Sanjay V. *Cognitive and Cultural Expressions of Wholeness in the Rigveda.* (2010)


Lighthiser, Timothy P. *Puggalapaññatti-atthakathā of the Mahāvihāra School of Theravāda Buddhism: A Translation with Notes.* (2006)

Lin, Ginny S. *The Tao of Lao Tzu and Yin-Yang in the I Ching’s Ten Wings with Special Reference to Contemporary Crises.* (2008)

Nelson, Lawrence W. *Chan (Zen) Sickness and the Master’s Role in Its Diagnosis, Treatment and Prevention.* (2012)

Ow, Gary. *Ananda’s Path to Becoming an Arahat: How He Overcame the Ten Fetters to Attain the Four Stages of Enlightenment.* (2000)

Pirooz, Mehri Zendehnam. *An In-Depth Study of the Concept of Muttaqeen in the Qur’an and Its Implications for Women in Islam.* (2007)

Reuben, Daniel P. *Are You Crazy: An Etymological and Exegetical Survey in the Historicity of Insanity (Unmada) in Hindu Philosophical and Religious Thought.* (2007)


Sammartino, Liana. *Themes of Passage from Dualism to Unity in the Orphic Myths and Christian Discourse Presented in the Light of Paul Ricoeur’s Hermeneutics.* (2001)


San Francisco Is Our Campus
San Francisco is a hub of connections—international, cultural, and professional—within one of the world’s most beautiful natural environments. Diverse neighborhoods make up the city, and CIIS is located in the lively downtown area.

Inside our buildings, you’ll find intense learning experiences, a rooftop Zen garden, meditation room, bookstore, art exhibits, and our popular organic café. Outside, a spirit of renewal is invigorating SoMa, our South of Market neighborhood. Parks, shops, and housing are sprouting up in the area between Mission Street and the San Francisco Bay, already anchored by Symphony Hall, the Asian Art Museum, Yerba Buena Center for the Arts, the Museum of Modern Art, San Francisco Public Library, and City Hall.

In the city and throughout the Bay Area, students gain work experience at challenging practicum sites. There’s an exciting synergy here between personal and communal growth you won’t find anywhere else.

Through CIIS Public Programs & Performances, the Institute offers students and the public a dazzling variety of concerts, workshops, conferences, lecture series, and urban retreats—many granting continuing education credit—that showcase leaders in spiritual practice, interfaith dialogue, psychology, social activism, bodywork, performing arts, dance, movement, and many other areas. The Arts at CIIS sponsors numerous art exhibits and events, and travel tours take alumni and friends to such destinations as India and Costa Rica. A recent major conference, “Expanding the Circle: Creating an Inclusive Environment in Higher Education for LGBTQ Students and Studies” attracted participants from colleges and universities throughout the U.S. and internationally.

Open the Door to Your Future
Our place is yours during CIIS open houses and program information sessions—great ways to experience our community and learn about programs firsthand. You can also call or email our admissions counselors who can answer your questions, put you in touch with specific programs, and schedule a classroom or campus visit.

Financial Aid Is Available
CIIS administers a full complement of financial aid programs, including federal student loans, scholarships, grants, student employment, and private loans. Please call the Financial Aid Office for details at 415.575.6122 or visit www.ciis.edu/financialaid

Academic Programs

**SCHOOL OF CONSCIOUSNESS AND TRANSFORMATION**
- Asian and Comparative Studies (MA, PhD in Philosophy and Religion)
- Anthropology and Social Change (MA, PhD)
- East-West Psychology (MA, PhD)
- Ecology, Spirituality, and Religion (MA, PhD in Philosophy and Religion)
- Philosophy, Cosmology, and Consciousness (MA, PhD in Philosophy and Religion)
- Transformative Leadership (MA, online)
- Transformative Studies (PhD, online)
- Women’s Spirituality (MA, PhD in Philosophy and Religion)
- Creative Inquiry, Interdisciplinary Arts (MFA)
- Writing and Consciousness (MFA)

**SCHOOL OF PROFESSIONAL PSYCHOLOGY & HEALTH**
- Clinical Psychology (PsyD)
- Community Mental Health (MA in Counseling Psychology)
- Drama Therapy (MA in Counseling Psychology)
- Expressive Arts Therapy (MA in Counseling Psychology)
- Integral Counseling Psychology (MA in Counseling Psychology)
- Integrative Health Studies (MA)
- Somatic Psychology (MA in Counseling Psychology)

**SCHOOL OF UNDERGRADUATE STUDIES**

- Bachelor of Arts Completion (BAC) PROGRAM
  - BA in Interdisciplinary Studies

**ONLINE DEGREES**
- Transformative Leadership (MA)
- Transformative Studies (PhD)

**CERTIFICATE PROGRAMS**
- Advanced Certificate in East-West Spiritual Counseling
Integral
An approach to life, philosophy, and education that focuses on wholeness and integration of body-mind-spirit. The Sri Yantra symbolizes the integration of the spiritual with the worldly, embracing paradoxes and honoring diversity as part of its method of comprehending unity.

“What happens at CIIS is very nearly unique in the world of higher education. It is also revolutionary...No one is truly educated until heart and mind have been joined with action.”

PARKER PALMER
Author, educator, activist

Accreditation
CIIS is accredited by WASC (Western Association of Schools and Colleges, 985 Atlantic Avenue, Suite 100, Alameda CA 94501; 510.748.9001).

Diversity
California Institute of Integral Studies recognizes and honors the value of a diverse academic community. It is committed by law and by purpose to serving all people on an equal and nondiscriminatory basis.

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In Brief
LOCATION
• In downtown San Francisco
• Walk to public transportation

COMMUNITY
• 1,400 students
• Age range from 20 to 75
• 7% international
• 26% students of color
• 71% women
• Online students across 4 continents
• More than 5,000 alumni in 28 countries

COSTS
For a detailed breakdown of costs—full-time, part-time, and per-unit—visit www.ciis.edu/admissions or call Admissions at 415.575.6154.

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