FOUNDING MESSAGE

Man has within his power an unmatched opportunity to create or destroy. As the focus of consciousness in Nature, man aspires to the noblest plane of existence and at the same time threatens civilization with extinction.

In man’s present level of development, both of these tendencies have reached a crisis in the mutual discovery of East and West. This encounter can be destructive or creative. There is, however, a crucial shortage of knowledgeable scholars of Eastern thought in the Western nations. It is the purpose of California Institute of Asian Studies to educate men and women who can tap the springs of fruitful dialogue between East and West in general, and between Asia and America in particular.

No other endeavor could be more timely nor more decisive for the inter-cultural understanding of the two hemispheres and for our very survival.

A new world order of peace, freedom and justice can emerge only from the cooperation of East and West on the basis of a new global awareness of man’s common destiny. The institute is dedicated to increasing this new awareness.

Haridas Chaudhuri
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INTRODUCTION

TYPE OF INSTITUTE

California Institute of Asian Studies is an evening graduate school specializing in Asian culture and civilization. It was founded in San Francisco in 1968 with a view to promoting intercultural understanding between East and West in general, and between America and Asia in particular, through an intensive program of interdisciplinary studies.

The offering of its unique program of studies and research, not currently obtainable elsewhere, has resulted in the rapid growth of the Institute.

The Institute has fulfilled the legal requirements of Section 29007 (a) (3) of Division 21 of the California Education Code to operate as a graduate school. It provides facilities for systematic studies in the cultural and spiritual heritage of Asia and for independent research work in the thought patterns and value systems of East and West. It trains and prepares qualified students toward the attainment of the Master of Arts and Doctor of Philosophy degrees.

EDUCATIONAL PHILOSOPHY

Need for Intercultural Understanding

There is a great upsurge of interest today in the cultural heritage of the East. Without an increased understanding of the value systems of the East, the Western nations can blunder into well intentioned actions that may be appropriate from our point of view but may seem inimical and distasteful to the peoples of the Asian nations. Even beyond this deeply practical consideration, this interest in the East grows into a need for systematic studies among all who are searching for the deeper roots of international understanding or for the most fundamental and universal values of existence.

It is being increasingly realized that a meaningful dialogue between America and Asia is essential if human unity and world peace are to be realized before man destroys himself as well as his cultural achievements.

The conquest of space by modern technology has only just begun. We have discovered fire but, to control it, we must realize the concept of the unity of all mankind that makes all cherished human values such as freedom, justice, peace, prosperity and progress indivisible. Asia is the birthplace of the great world religions, and America the birthplace of the highest technological developments of modern times. There is a special reason for a close cultural understanding between the two. The Institute aims to explore deeper avenues to this inter-cultural understanding.
The Spirit of Critical Inquiry

Free exchange of ideas, open dialogue and critical examination of all tacit assumptions of unreflective thinking are of paramount importance in the pursuit of truth. They are essential to the spirit of inquiry probing into reality beyond all fixed ideas and frozen images. The Institute fosters such a spirit of inquiry.

Seminar-type Classes

The Institute’s policy is to have seminar-type classes limited in size so that teaching can be directed toward students as individuals. In keeping with the tradition of Asia, the spirit behind the words is given equal emphasis with their academic study and interpretation. Utmost importance is given to the maintenance of an atmosphere of freedom and creativity so that through student-teacher collaboration in research and group discussion, the truth can be pursued with an existential interest and with a keen awareness of the fundamental challenges of our present age.

Asian Scholars Teaching Asian Languages and Cultures

Many of the Institute’s faculty are originally from the Asian countries. Our students have the opportunity to learn Asian languages from those who speak these languages as mother tongues. Since the current tendency in many colleges and universities is to reduce foreign language departments, the Institute performs a unique role in offering major Asian languages. Our students become acquainted with the various cultural systems of Asia through direct contact with their authentic representatives.

SPECIFIC PROGRAMS

The following are the Institute’s major study and research programs:

1. Area Studies — Course offerings in area studies cover the Far East, South Asia, and the Middle East, with focus on the philosophies, religions, psychological disciplines, socio-political systems, and main languages of these areas.

2. Comparative Studies East and West — Focus is on research in the field of comparative studies of the value systems, religions, philosophies, political and social systems and psychologies of the Asian cultures compared to those of the West.

3. Studies in Integral Psychology — Emphasis is upon the concepts of balanced personality growth and integral self-awareness. The purpose is to present a new approach to counselors and psychotherapists including non-drug techniques of psycho-physical training and disciplined exploration of the depth dimensions of personality.
CULTURAL EVENTS

Seminars on world religions for international understanding as well as art exhibits, musical concerts, dance recitals, etc. by talented artists from the East are presented throughout the year.

PUBLICATION PROGRAM


CURRENT FACILITIES

The Institute is now operating at two centrally located buildings in San Francisco.

Offices of the President, Dean, Registrar and Treasurer are housed at 3494-21st Street, San Francisco. Seminar-type classes and research are scheduled at this location.

The main CIAS library and reading room are also located at the above address. There is at present a unique collection of books and periodicals especially suitable for the Institute's program of study and research. There is also an audio library of tape recordings of lectures, seminars and music. The Institute students also have access to additional excellent libraries in the San Francisco Bay Area.

The second building is located at 2650 Fulton Street, San Francisco, facing Golden Gate Park.

Large classes, meetings, guest speakers, symposiums and cultural events are scheduled at this location.

The CIAS Bookstore is located in both facilities. Books on Asian philosophies, psychological schools, religious trends, socio-political patterns, languages and literature as well as comparative studies East and West are procured from Asian, European and American publishers for the benefit of the students.
REQUIREMENTS FOR ADVANCED DEGREES

1. ADMISSION TO GRADUATE STUDIES

For admission as a student for credit, or as a candidate for the Master of Arts or Doctor of Philosophy degree, a student must:

1.) Have received the Bachelor’s degree from an accredited college or university, with a B average in all upper division work at the baccalaureate level.

2.) Have received the equivalent of a baccalaureate degree from a foreign university or college with an acceptable academic achievement level.

or,

3.) Have completed substantial independent study and submitted scores from the Graduate Record Examination to the Graduate Council as evidence of academic competence.

An official transcript covering all college and university work completed to date must accompany or immediately follow the application.

2. THE GRADING SYSTEM

California Institute of Asian Studies has adopted the following scholastic regulations.

The scholarship average is obtained by dividing the total number of grade points by the total number of units for which the student was registered. Grade points are assigned as shown below:

- Grade of “A” receives 4 points per unit of a course taken.
- Grade of “B” receives 3 points per unit of a course taken.
- Grade of “C” receives 2 points per unit of a course taken.
- Grade of “D” receives 1 point per unit of a course taken.
- Grade of “F” receives 0 points per unit of a course taken.

A grade average of “B” or better for all course work taken at California Institute of Asian Studies is required for graduation.

Satisfactory scholarship is thus taken to mean at least a “B” (3.0 point) average.

Transfer students from other colleges and universities are subject immediately to these scholastic regulations.
PROBATION

A student is placed on scholastic probation whenever his cumulative grade point average is less than 3.0 (2.99 and lower). A student who is placed on probation will be notified by letter of his status and a notice also entered on his permanent Institute record. He will remain on probation until he attains a cumulative 3.0 ("B") average. Students on probation are encouraged to take a reduced scholastic load until the deficiency has been removed.

DISMISSAL OF STUDENTS ON DISQUALIFICATION

A student on probation will be dismissed or considered disqualified if, at the end of the second quarter following notification of probation status, he falls below a 2.0 ("C") cumulative grade point average in the total units taken.

A scholastically dismissed or disqualified student will be so informed by letter and notice of his status entered on the Institute’s permanent record.

Under normal conditions, any student who has been dismissed shall not be eligible to readmission or reinstatement until one quarter has elapsed after his dismissal.

If extenuating circumstances exist, the Graduate Council of California Institute of Asian Studies is empowered to make recommendations relating to specific exceptions of this rule, subject to the approval of the Institute President.

CREDIT BY EXAMINATION

Credit by examination is authorized by the Board of Governors and is placed in the hands of the Graduate Council. To become eligible, a student must successfully follow the following procedures:

1. Must have completed a minimum of 15 units at California Institute of Asian Studies with a grade point average of 3.0 ("B") or better, must be in good standing, must be currently registered as a full-time student.

2. Must file for approval a petition to challenge a course by examination from the Administrative Dean.

3. Must furnish strong proof to the satisfaction of the Administrative Dean, his major advisor and the course instructor that his previous background and education will insure a reasonable measure of success.
If the petition is approved by the Administrative Dean, the examination or a series of tests will be administered by the assigned instructor as designated by the Dean. The course, with the units and grade assigned, shall be entered on the student’s record in the same way as scheduled courses, after the student has paid the appropriate fee for the course or courses. If the student fails the examination, he may or may not be permitted to repeat it at the discretion of the Administrative Dean and his major advisor.

A maximum of 12 quarter units may be earned for credit by examination for the Ph.D. degree. A maximum of 4 quarter units may be earned for credit by examination for the M.A. degree.

Only those courses listed in the current catalog can be approved, and only in the amount of credit listed. The Administrative Dean shall designate the courses which can be challenged for credit.

MAKE-UP OF INCOMPLETE

A student receiving an incomplete mark during any quarter of registration must make up the incomplete within the next quarter of resident study. If the incomplete was given during a summer session, it must be made up during the next resident quarter or summer session.

3. AREA AND SUBJECT PROGRAMS

A student can major in either an area program or a subject program. The area programs are: (1) Far-Eastern, (2) South Asian, and (3) Middle Eastern. A student must take a reasonable number of units in each of the three area programs, or, in specially approved cases, may limit his study to two areas.

The Subject Programs are: (1) Asian Philosophies and Religions, (2) Asian Social Studies, (3) Asian Language, Literature and Arts, and (4) Comparative and General Studies, East and West. These subject programs are intended primarily for students who have graduated in (1) Philosophy or Psychology, (2) Sociology or the Humanities, (3) Literature and Arts, but are also open to other graduates of suitable prior study.

The graduate student may select a course of studies commensurate with the objectives of, and in conformity with, the Institute’s requirements, subject to the approval of the Graduate Council.
4. THE MASTER OF ARTS DEGREE

To be admitted to candidacy for this degree, the student must apply not later than the end of October in the academic year in which he proposes to take the degree, and then state whether he wishes to major in (a) an area or (b) a subject program. A faculty advisor will then be chosen by the Dean in consultation with the student. The advisor will direct the progress of the intended thesis, and with his help the student can also plan his course of studies throughout the academic year.

If a student with a Bachelor’s degree has maintained a B average and has a reasonable background in philosophy, psychology or Asian studies, he will be required to complete 45 quarter units of study, research and thesis writing in order to earn an M.A. degree at the Institute.

If a student with a Bachelor’s degree has no background in philosophy, psychology or Asian studies, he may be provisionally admitted to the M.A. program but required to complete more than 45 units, up to 57 units, as required by the Graduate Council. He will be advanced to M.A. candidacy on maintaining a B average for the first 12 quarter units of study.

A student admitted to the M.A. program is permitted to transfer up to 9 relevant quarter units from other graduate schools. He is required to maintain a B average in his courses and shall take no less than two-thirds of his course work in the chosen field.

A reading knowledge of one Asian language is essential for the fulfillment of the Institute’s requirement for an M.A. degree.

A minimum of 12 units is required in the appropriate language, except in the case of a student who gives evidence by examination that he has already attained the required standard of proficiency.

In all cases the student must submit an acceptable thesis in the preparation of which 18 units of directed study, research and thesis writing shall be allocated. He shall also pass an oral examination on his thesis. Four copies of the thesis conforming to the Institute’s standard must be submitted. The first complete draft of the thesis must be submitted to his committee by the end of March for June conferral.
Four units of class work outside of the area of emphasis may be evaluated on a pass/fail system. The thesis also is evaluated on the same basis. The remainder of the course work including directed study and research is evaluated according to the standard grading system.

5. THE MASTER OF ARTS IN ASIAN STUDIES DEGREE

This degree is offered in certain exceptional cases for students of Asian origin or long residence in Asia or intensive study under an Asian scholar. The requirements are the same as those for Master of Arts, except that the student may offer, in lieu of the Bachelor's degree, evidence of scholarly preparation in accordance with some traditional Asian pattern of education, whether in a learned institution or under private tutors.

6. THE DOCTOR OF PHILOSOPHY DEGREE

The degree of Doctor of Philosophy is awarded candidates who have displayed understanding in depth of the subject matter of their chosen field of study as well as the ability to make original contributions in the field.

Upon admission to the Institute, the student plans his course of study in consultation with the Graduate Council. Upon completion of his course work, the student takes a series of comprehensive examinations.

Successful completion of the comprehensive examinations is followed by application to be advanced to candidacy for the degree before the end of October for the current academic year. An advisor on the staff will then be chosen to advise the candidate in special study and dissertation courses.

The student must have earned the Master's degree from the Institute or from some other recognized institution, or he must have completed one full year of graduate studies in a field allied or preparatory to the work projected for the Ph.D. degree.
A reading knowledge of two foreign languages, of which at least one must be Asian, is essential for the fulfillment of the Institute's requirement for a Ph.D. degree. The student should complete the foreign language requirement as early as possible so that the language skill will be of maximum benefit in his degree program.

For the Ph.D. degree, the student must have completed three full years of graduate work, the equivalent of 135 quarter units.

The last year covering at least 45 quarter units must be taken at the Institute. Of these units, 12 to 18 shall be allotted to dissertation writing.

He must submit an acceptable dissertation, on which an oral examination will be held. The dissertation must be accompanied by a 2000-word abstract containing the essential elements of the dissertation. The abstract will be used for the final oral examination. Four copies of the dissertation must be submitted, conforming to the Institute's standards. The first complete draft of the dissertation must be submitted to the committee by the end of March for June conferral.

Twelve units of class work outside of the area of emphasis may be evaluated on a pass/fail system. The dissertation also is evaluated on the same basis. The remainder of the course work including directed study and research is evaluated according to the standard grading system.
COURSES OF INSTRUCTION

Letters and numbers preceding the titles of courses are for concise reference to them.

FE  indicates Far Eastern Studies
SA  indicates South Asian Studies
ME  indicates Middle Eastern studies
CG  indicates Comparative and General studies

Every language course, in order to fulfill the Institute's language requirement, consists of three levels designated A, B, and C.

THE FAR EAST

FE  210 (A,B,C)  Chinese language (Mandarin)  (4,4,4)
FE  215 (A,B,C)  Chinese language (Cantonese)  (4,4,4)
FE  220 (A,B,C)  Japanese language  (4,4,4)
FE  225 Appreciation of Chinese Art and Culture  (2)
   A study of Chinese art works and poetry, and their symbolism, philosophy and techniques.
   Picture slides used to illustrate.
FE  230 Ancient Scriptures of China  (4)
   An examination of leading ideas embodied in such ancient scriptures as The Analects of Confucius, the I-Ching, Tao Te Ching, The Secret of the Golden Flower, etc.
FE  235 Chinese Buddhism  (2)
   Introduction and spread of Buddhism prior to the T'ang dynasty—rivalry with Confucianism and Taoism—Ch’an Buddhism—modern developments.
FE  240 Religions of Japan  (2)
   A study of the evolution of religious thought in Japan beginning with Shintoism.
FE  245 Zen Buddhism  (2)
   A study of the two important schools of Zen, Soto and Rinzai, with a special emphasis upon Zazen, the Koan, and Ekayana, the doctrine of Oneness.
FE  250 Oriental Painting and Calligraphy  (4)
   A survey of the history of oriental calligraphy and instruction in the practice of different techniques and styles including practice in brush use and the painting of simple subjects and landscapes.
FE  255  Social Patterns of Chinese Culture  . . .  (2)
An elucidation of the traditional customs, beliefs
and festivals of China, both Northern and Southern.

FE  260  Social, Political and Legal Institutions
in Japan  . . . . . . . . . . . . . (2)
A discussion of the structure of family relations,
business enterprise, and legal systems in Japan with
special reference to the ethical notions of Japanese
culture influencing them.

FE  265  Introduction to Chinese Literature  . . .  (2)
A general survey of Chinese literature, classical and
modern, Chinese literary criticism based on selected
readings.

FE  270  Introduction to Japanese Literature  . . .  (2)
A general survey of Japanese literature, both classical
and modern, Japanese literary criticism based on
selected readings.

FE  275  Chinese Philosophy  . . . . . . . . . . . . . (4)
A survey of the important philosophical systems of
China including Confucianism, Taoism and Neo-
Confucianism.

FE  280  Modern China Since the Opium War. . . .  (2)
A study of the impact of the West, reform and
revolution, Kuomintang and the Chinese Communist
Party, war with Japan and mainland China and
Taiwan since 1949.

FE  285  Japanese Philosophy  . . . . . . . . . . . . . (2)
A discussion of the concepts of Reason, Intuition
and Progress, and the functions of the Individual and
the Universal in Japanese philosophy.

FE  290  Contemporary Far East  . . . . . . . . . . . (2)
An analysis of current events in the Far East in the
light of their cultural and political histories.

SOUTH ASIA

SA  210  (A,B,C)  Sanskrit  . . . . . . . . . . . . . (4,4,4)

SA  212  Sanskrit Philosophical Terms  . . . . . . (4)
An in-depth research seminar utilizing the Sanskrit
language and its original context of the historical
development of the various schools of Indian Philoso-
phy. The course is designed to assist students doing
research toward degrees.
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<td>(A,B) Classical Indian Philosophy</td>
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<td>Non-Conformist Schools of Indian Philosophy</td>
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<td>SA 250</td>
<td>Spiritual Renaissance of India</td>
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<tr>
<td>SA 255</td>
<td>Contemporary Indian Philosophy</td>
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<tr>
<td>SA 260</td>
<td>Traditional Yoga Systems of India</td>
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A study of the most authoritative ancient scriptures of India from which the major spiritual traditions and philosophical schools draw inspiration.

These are celebrated source books of the ontological, ethical and religious theories in Indian thought. An examination will be made of these theories with a view to their practical application in modern times.

An introduction to the philosophical outlook and the socio-political teachings of these great epics of India.

A discussion of the six Vedic systems such as the logical (Nyaya), the epistemological (Vaisheshika), the analytical (Sankhya), the unitive (Yoga), the ethical (Mimansa), and the ontological (Vedanta).

A discussion of such non-Vedic schools as materialism (Cakravaka), perfectionism (Jaina), and the four major systems of Buddhism as representational realism (Sautrantika), presentational realism (Vaibhashika), idealism (Yogachara), and phenomenalism (Madhyamika).

The dynamic and East-West integrating world views of Rammohan, Ramakrishna, Vivekananda, Dayananda, Tagore, Gandhi, Aurobindo, Radhakrishnan, and others.

A discussion of recent developments in the philosophical thinking of India such as Neo-Vedantism, Neo-Tantricism, Radical Criticism, Integralism, etc.

A survey of such ancient systems of psycho-physical training and spiritual discipline as Hathâ, Raja, Tantric or Kundalina, Karma, Bhakti and Jnana.
SA 265 Latest Developments in the Yoga Tradition of India. . . . . . . . . . . . . . . (2)
An evaluation of such recent Yoga disciplines as Maha Yoga, Integral Yoga, Supramental Yoga, Lila Yoga and the like.

SA 266 Gandhi in the Present Context . . . . (2)
An examination of Gandhi's philosophy of truth and nonviolence and its relevance to the problems of modern times.

SA 275 "The Life Divine" of Sri Aurobindo . . . (2)
A discussion of the importance of this magnum opus of Sri Aurobindo as an integral philosophy of life harmonizing the evolutionary perspective of the modern West with the mystical tradition of the East.

SA 280 Indian Arts and Literature . . . . . . . . . (2)
A survey of the major art forms and literary creations of Indian culture with special reference to their roots in India's spiritual heritage.

SA 282 Indian Philosophy of Poetry . . . . . . . (2)
An in-depth research seminar on Indian poetry and drama with reference to the central concepts and principles as developed in the various schools of Indian Poetics (Kavya Shastra).

SA 285 Hindu Psychology and Existential Problems... (2)
A discussion of such existential problems as depression, despair, anxiety, identity, imbalance, etc. in the light of Hindu psychology.

SA 290 Modern Trends in India's Social and Political Thought . . . . . . . . . . . . . . . . . . . . . . . . . (2)
An analysis of the changing concepts and values and their application to the social and political conditions of modern India.

SA 295 Tibetan Buddhism and Mysticism . . . . (4)
A discussion of the fundamental principles of Tibetan mysticism as developed from Mahayana Buddhism with a special emphasis upon the teachings of Padmasambhava, Milerapa, and his disciple Sgam Po Pa.

SA 300 Seminar on South East Asia . . . . . . . . . (2)
An analysis of the political, economic and cultural structures of the area with an in-depth study of selected states of South East Asia.
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<td>ME 215</td>
<td>Arabic</td>
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<tr>
<td>ME 220</td>
<td>Hebrew</td>
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<tr>
<td>ME 225</td>
<td>Ancient Religions of the Middle East</td>
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<tr>
<td></td>
<td>A study of such ancient religions as Zoroastrianism, Judaism, Mazdakism,</td>
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<td></td>
<td>Manicheanism, Gnosticism, etc.</td>
</tr>
<tr>
<td>ME 230</td>
<td>Jewish Religion and Mysticism</td>
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<tr>
<td></td>
<td>A study of the basic tenets of Orthodox Jewish religion and the teachings</td>
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<td>of the great mystic saints of the Kabbalah and the Hassidim.</td>
</tr>
<tr>
<td>ME 235</td>
<td>Personal Religion of Jesus</td>
</tr>
<tr>
<td></td>
<td>An analysis of the New Testament Gospel records to discover the life and</td>
</tr>
<tr>
<td></td>
<td>teaching of Jesus, its impact on the Middle East and its contemporary</td>
</tr>
<tr>
<td></td>
<td>relevance.</td>
</tr>
<tr>
<td>ME 238</td>
<td>Koranic Studies</td>
</tr>
<tr>
<td></td>
<td>Introduction to Islamic law (Sharira) and its application to Moslems'</td>
</tr>
<tr>
<td></td>
<td>day-to-day transactions.</td>
</tr>
<tr>
<td>ME 240</td>
<td>Islamic Philosophy</td>
</tr>
<tr>
<td></td>
<td>A discussion of the various schools of Islamic theology and of independent</td>
</tr>
<tr>
<td></td>
<td>Muslim philosophers.</td>
</tr>
<tr>
<td>ME 245</td>
<td>Introduction to Persian Literature</td>
</tr>
<tr>
<td></td>
<td>An appreciation of such great Persian poets and literary figures as Firdosi,</td>
</tr>
<tr>
<td></td>
<td>Omar Khayyam, Jalaluddin Rumi, Sa'di, Hafiz and others</td>
</tr>
<tr>
<td>ME 250</td>
<td>Introduction to Arabic Literature</td>
</tr>
<tr>
<td></td>
<td>An appreciation of Almoalla Kaat and the pre-Islamic literature as well as</td>
</tr>
<tr>
<td></td>
<td>the famous poets of the Amayad and Abbasyid dynasties such as Al Motanabbi</td>
</tr>
<tr>
<td></td>
<td>and Al Maarri.</td>
</tr>
<tr>
<td>ME 255</td>
<td>Sufi Mysticism</td>
</tr>
<tr>
<td></td>
<td>A study of the fundamental tenets of Sufism, and its origin, spread and</td>
</tr>
<tr>
<td></td>
<td>impact on world thought.</td>
</tr>
<tr>
<td>ME 260</td>
<td>Islam in World Affairs</td>
</tr>
<tr>
<td></td>
<td>A study of Islam as a religious and political force in the unfolding of</td>
</tr>
<tr>
<td></td>
<td>world history.</td>
</tr>
<tr>
<td>ME 265</td>
<td>Islamic Arts</td>
</tr>
<tr>
<td></td>
<td>A discussion of the Arts of Islam including painting, architecture and</td>
</tr>
<tr>
<td></td>
<td>calligraphy.</td>
</tr>
</tbody>
</table>
ME 270 Reform of Islam in Modern Times . . . . (2)

ME 275 Contemporary Jewish Thinkers . . . . (2)
A survey of contemporary Jewish thought with emphasis on Martin Buber.

ME 280 Contemporary Middle East . . . . . . . (2)
An analysis of the political, economic and cultural structures of the area with a view to throwing light upon the contemporary crisis.

COMPARATIVE AND GENERAL STUDIES

CG 210 Introduction to Asian Philosophy . . . . (2)
An elucidation of the basic ideas and values permeating the thought structures of Asia such as nondualism and nonviolence, spiritual humanism and cosmic relativism, nonattachment and enlightenment, etc.

CG 215 Asian Psychology . . . . . . . . . . (2)
A survey of the main psychological schools in Asia such as Tantra, Zen, Yoga, Psychointegration, etc.

CG 220 Eastern Arts: Architecture, Sculpture and Painting . . . (2)
A discussion of symbols, religious ideas, and aesthetic styles permeating these visual arts.

CG 225 Eastern Arts: Dance and Drama . . . . (2)
A discussion of the Eastern aesthetic concepts of organic structure, gesture language, creative joy, emotional flavor, etc., with reference to these fine arts.

CG 227 Eastern Music: Its Impact on Western Civilization . . . . (2)
A study of verbal and non-verbal organic sound structures involving the active participation of the class.

CG 230 Comparative Religion . . . . . . . . . . (2)
A survey of the major religions of the world with a view to recognizing their common denominator and mankind's basic spiritual intuitions.

CG 235 Universal Religion . . . . . . . . . . (2)
A discussion of the concept of universal religion as a product of the present day global awareness and as an essential factor in the unification of the human race.
<table>
<thead>
<tr>
<th>CG 240</th>
<th>Introduction to Comparative Philosophy</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A discussion of the distinctive characteristics of the philosophical thinking of East and West with special reference to the concept of Man and his place in the universe.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 245</th>
<th>(A,B) Philosophy East and West</th>
<th>(2,2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A critical survey of such diverse philosophical systems as Vedanta and Existentialism, Transcendentalism and Humanism, Mayavada and Pragmatism, Dialectical Mysticism and Dialectical Materialism, Charvakism and Logical Positivism, etc.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 250</th>
<th>Integral Philosophy</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>An evaluation of the basic thought patterns and value systems of East and West and their possible unification in an integral world view.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 255</th>
<th>(A,B) Comparative Theology</th>
<th>(2,2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A study of the most important theological ideas of East and West with special reference to theism and supertheism, pantheism, panentheism, and nondualism, and the doctrines of faith and illumined experience.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 256</th>
<th>(A,B) Comparative Mysticism</th>
<th>(2,2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A discussion of the varieties of mystical experience in world religions from the psychological, philosophical and practical standpoints.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 260</th>
<th>(A,B) Comparative Mythology</th>
<th>(2,2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A discussion of the archetypal images, symbols, mandalas, and other integrative processes of the collective human psyche as reflected in the mythologies of East and West.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 265</th>
<th>(A,B,C) Comparative Psychology</th>
<th>(2,2,2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A survey of such diverse psychological schools as Psychoanalysis and Psychosynthesis, Tantra and Depth Psychology, Zen and Ontopsychology, Yoga and Transpersonal Psychology, etc.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 270</th>
<th>Integral Psychology</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>An analysis of all the forms and phases of human experience including the self-actualizing as well as the self-alienating modes with a goal of obtaining a total view of the human psyche.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CG 275</th>
<th>Techniques of Meditation</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A discussion of the different techniques of meditation as aids to deeper self-awareness and personality growth.</td>
<td></td>
</tr>
</tbody>
</table>
CG 280 Yoga and Psychotherapy . . . . . . (2)
A comparative study of the Eastern psycho-physical training known as Yoga and such Western approaches to self-realization as Psychoanalysis, Existential therapy, Gestalt therapy, etc.

CG 285 Introduction to Graduate Studies . . . . (2)
Examination of the scientific method, research techniques and skills, identification of theoretical and practical problems. This course should be taken before or concurrent with the writing of a thesis or dissertation.

CG 290 Asia in World Affairs . . . . . . . . (2)
A discussion of the role of Asia in the shaping of world affairs in our present age.

CG 295 Experimental Workshops
(Specific topic to be announced in class schedule) . . . . . . . . . . . . . . . (2)
A free and unstructured discussion of fundamental life problems with total class participation.

CG 300 International Relations and World Peace . . (2)
A discussion of the realities of the international situation with a view to determining the essential conditions of world peace.

SPECIAL STUDY AND RESEARCH (By Arrangement)

300 Directed Study
320 Seminars
340 Master’s Research
360 Master’s Thesis
380 Doctoral Research
400 Doctoral Dissertation
THE FACULTY

HARIDAS CHAUDHURI (1968), President; Professor of Comparative Philosophy.

RICHARD P. MARSH (1968), Vice President; Professor of Semantics and Communication.

GEORGE NORONHA (1968), Dean of the Faculty; Professor of Asia in World Affairs.
Dip, in journalism, University of London, 1925; M.A., 1927; Ph.D., 1935, Catholic University of America, Washington, D.C. Chairman, Dept. of Political Science, San Francisco College for Women 1956-69. Special Lecturer on Asian Affairs, University of San Francisco, 1956--.
DONALD MORK (1970), Administrative Dean; Professor of Comparative Religion.  
M.A., Stanford University, 1953; Ph.D., College of the Pacific, 1961; Fellow, East-West Research Center, San Francisco, 1965.  

DAVID F. WENTURA (1968), Educational Consultant.  

FRAMROZE A. BODE (1968), Visiting Professor of Zoroastrianism and Comparative Religion.  

EMERALD JADE CHAO (1970), Lecturer in Chinese Language and Culture.  
Diploma in Art and Culture, St. John’s University, Taiwan, 1961. Taught at China Art Institute, Manila, 1963-64. Exhibited in Florida, Oklahoma, Illinois, Mississippi and California.


RONALD B. EPSTEIN (1970), Lecturer in Far Eastern Culture.  


PETER KWAN (1970), Visiting Professor of Chinese Philosophy. Ph.D., University of Jena, Germany, 1937. Lecturer in Philosophy, Kwang Tung Provincial Corps for Government Servants, 1937-40; Professor of Sociology and Philosophy, National Dr. Sun Yat-sen, University, Canton, 1941-48; Professor of Philosophy, University of Chung King, 1943-45; Professor of Philosophy, Kuo Ming University, Canton, 1947-48; Lecturer in Philosophy, Institute of Sino-American Studies, San Francisco, 1965-66.


DRYDEN L. PHELPS (1968), Professor of Christian Philosophy. B.D., Yale Divinity School, 1920; Ph.D., University of California, 1929. Professor of English Literature and Religion, West China Union University, Chengtu, 1921-51. Fellow of the Royal
Geographic Society, Member of the Advisory Board, Cultural Integration Fellowship, Minister, Church for the Fellowship of All Peoples, 1953-55. Books: Jesus as Teacher, Chengtu, West China, 1939; Probing the Mind of Jesus, Alberta, Canada, 1957, and others.

ANIL K. SARKAR (1968), Visiting Professor of Indian Philosophy

ARUNA SARKAR (1968), Lecturer in Bengali Language and Literature.

DAVID TEPLITZ (1968), Professor of Sanskrit Language.

TSENG TA-YU (1970), Lecturer in Chinese Art and Culture.
B.A., Shanghai University, China, 1939. Translator of over 100 Chinese classical poems, and participant in many art exhibits in Hong Kong and the United States. Visiting Lecturer in Chinese Art and Culture, College of the Holy Names, Oakland, 1967-68. Instructor in Chinese Art and Culture, City College, San Francisco, 1970-.
# CALENDAR, FALL 1970 – FALL 1972

## FALL QUARTER, 1970

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug 10, Monday</td>
<td>Registration begins</td>
</tr>
<tr>
<td>Sept. 21, Monday</td>
<td>Instruction begins</td>
</tr>
<tr>
<td>Oct. 9, Friday</td>
<td>Last day for change of course (No refund after this date)</td>
</tr>
<tr>
<td>Oct. 26, Monday</td>
<td>Last day for filing the advanced degree application for June conferral</td>
</tr>
<tr>
<td>Nov. 26-29, Thursday-Sunday</td>
<td>Thanksgiving Recess</td>
</tr>
<tr>
<td>Dec. 4, Friday</td>
<td>Instruction ends</td>
</tr>
<tr>
<td>Dec. 7-11, Monday-Friday</td>
<td>End-quarter examinations</td>
</tr>
</tbody>
</table>

## WINTER QUARTER, 1971

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 7, 1970, Monday</td>
<td>Registration begins</td>
</tr>
<tr>
<td>Jan. 4, 1971, Monday</td>
<td>Instruction begins</td>
</tr>
<tr>
<td>Jan. 22, Friday</td>
<td>Last day for change of course (No refund after this date)</td>
</tr>
<tr>
<td>March 19, Friday</td>
<td>Instruction ends</td>
</tr>
<tr>
<td>March 22-26, Monday-Friday</td>
<td>End-quarter examinations</td>
</tr>
<tr>
<td>March 31, Wednesday</td>
<td>Last day for filing the first complete draft of thesis or dissertation for June conferral</td>
</tr>
</tbody>
</table>

## SPRING QUARTER, 1971

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 22, Monday</td>
<td>Registration begins</td>
</tr>
<tr>
<td>April 5, Monday</td>
<td>Instruction begins</td>
</tr>
<tr>
<td>April 23, Friday</td>
<td>Last day for change of course (No refund after this date)</td>
</tr>
<tr>
<td>June 18, Friday</td>
<td>Instruction ends</td>
</tr>
<tr>
<td>June 21-25, Monday-Friday</td>
<td>End-quarter examinations</td>
</tr>
<tr>
<td>June 27, Sunday</td>
<td>Commencement day</td>
</tr>
</tbody>
</table>

## SUMMER SESSION, 1971

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 21, Monday</td>
<td>Registration begins</td>
</tr>
<tr>
<td>July 5, Monday</td>
<td>Instruction begins</td>
</tr>
<tr>
<td>July 12, Monday</td>
<td>Last day for change of course (No refund after this date)</td>
</tr>
<tr>
<td>August 6, Friday</td>
<td>Instruction ends</td>
</tr>
<tr>
<td>August 9-12, Monday-Thursday</td>
<td>Six-week term examinations</td>
</tr>
<tr>
<td>August 13-15, Friday-Sunday</td>
<td>Summer seminar</td>
</tr>
</tbody>
</table>

## FALL QUARTER, 1971

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug 9, Monday</td>
<td>Registration begins</td>
</tr>
<tr>
<td>Sept. 20, Monday</td>
<td>Instruction begins</td>
</tr>
<tr>
<td>Oct. 8, Friday</td>
<td>Last day for change of course (No refund after this date)</td>
</tr>
</tbody>
</table>
Oct. 25, Monday . . . . . . . . . . . . . . . . . Last day for filing the advanced degree application for June conferral
Nov. 25-28, Thursday-Sunday . . . . . . Thanksgiving Recess
Dec. 3, Friday . . . . . . . . . . . . . . . . . Instruction ends
Dec. 6-10, Monday-Friday . . . . . . . . . End-quarter examinations.

WINTER QUARTER 1972

Dec. 6, 1971, Monday . . . . . . . . . . . . Registration begins
Jan. 3, 1972, Monday . . . . . . . . . . . . Instruction begins
Jan. 21, Friday . . . . . . . . . . . . . . . . . Last day for change of course
(No refund after this date)
March 20-24, Monday-Friday . . . . . . End-quarter examinations
March 31, Friday . . . . . . . . . . . . . . . . . Last day for filing the first complete draft of thesis or dissertation for June conferral

SPRING QUARTER 1972

March 20, Monday . . . . . . . . . . . . . . . . . Registration begins
April 3, Monday . . . . . . . . . . . . . . . . . Instruction begins
April 21, Friday . . . . . . . . . . . . . . . . . Last day for change of course
(No refund after this date)
June 16, Friday . . . . . . . . . . . . . . . . . Instruction ends
June 19-23, Monday-Friday . . . . . . End-quarter examinations
June 25, Sunday . . . . . . . . . . . . . . . . . Commencement day

SUMMER SESSION, 1972

June 19, Monday . . . . . . . . . . . . . . . . . Registration begins
July 5, Wednesday . . . . . . . . . . . . . . . . . Instruction begins
July 10, Monday . . . . . . . . . . . . . . . . . Last day for change of course
(No refund after this date)
Aug. 4, Friday . . . . . . . . . . . . . . . . . . Instruction ends
Aug. 7-10, Monday-Thursday . . . . . . Six-week term examinations
Aug. 11-17, Friday-Thursday . . . . . . Sri Aurobindo Centenary Seminar

FALL QUARTER, 1972

Aug. 7, Monday . . . . . . . . . . . . . . . . . Registration begins
Sept. 18, Monday . . . . . . . . . . . . . . . . . Instruction begins
Oct. 6, Friday . . . . . . . . . . . . . . . . . Last day for change of course
(No refund after this date)
Oct. 23, Monday . . . . . . . . . . . . . . . . . Last day for filing advanced degree application for June conferral
Nov. 23-26, Thursday-Sunday . . . . . . Thanksgiving Recess
Dec. 1, Friday . . . . . . . . . . . . . . . . . Instruction ends
Dec. 4-8, Monday-Friday . . . . . . . . . End-quarter examinations

HOLIDAYS


29
THESES AND DISSERTATIONS COMPLETED

Rhoda P. Le Cocq, The Radical Thinkers: Martin Heidegger and Sri Aurobindo. Dissertation approved for the Ph.D. degree April 25, 1969. Dr. Le Cocq is now serving as Information Officer, Department of Public Health and Education, County of Sacramento. Appointed a part-time lecturer at the University of California, Davis, September, 1970.


S. Michael Oppen, An Analysis of the Impact of Oriental Philosophy on the Contemporary Art of the West. Dissertation approved for the Ph.D. degree March 28, 1970. Dr. Oppen, Assistant Professor of Art, Fresno State College, received a scholarship from the U.S. Government to go to India in April, 1970, on a research project.

RESEARCH IN PROGRESS


2. "The Concept of Man in Integral Philosophy" is the title of the doctoral dissertation chosen by Ronald Le Roy Campbell, M.A., who has taught anthropology courses at Skyline College, College of San Mateo, and University of San Francisco, 1969-70.


4. "St. Thomas Aquinas and Sri Ramanuja" is the title of the doctoral dissertation chosen by William W. Young who received his Master's degree from the Catholic University of America, Washington, D.C., and who has taught at Marygrove College, Detroit, Michigan, 1966-67, and also at Loras College, Dubuque, Iowa, 1967-69.

5. "A Physiological Approach to the Nature of Consciousness" is the title of the doctoral dissertation presently in progress by Alan Gevins, a graduate of the Massachusetts Institute of Technology who has served as a computer technician at San Francisco State College.

6. "The Concept of Self-Realization in Integral Psychology" is the title of the Master's thesis presently in progress by Hilary Anderson, a graduate of San Jose State College and Secretary to the CIAS Board.

7. "A Western View of Rabindranath Tagore" is the title of the Master's thesis presently in progress by Sharron Dickman, a graduate of Lincoln Memorial University.
ADMISSION TO THE INSTITUTE

Courses at the Institute are open to selected auditors as well as to credit students. Those working for credit must have a Bachelor’s degree or the equivalent from a recognized college or university.

Most classes carry either two or four quarter units of credit. A few specially designated classes or seminars carry one unit.

Tuition for full-time students (14-16 units) is $300.00 per quarter.

Tuition for part-time students is $22.50 per unit.

Registration fee is $10.00, payable only once by students entering for the first time. Members of CIF and the Sponsoring Body of CIAS are required to pay a reduced fee of $5.00.

Registration for any course or change of course after the third week of instruction is subject to consent of the instructor and payment of a late registration fee of $5.00 per course.

Library fee, $5.00 per quarter.

Graduation fee, $15.00

Transcript fee, $1.00 for each duplicate. The first copy is free.

Visitors to a class shall obtain special permission from the Dean or the Registrar.

Institute regulations do not permit the tape recording of any class, lecture, seminar or special program.

Those interested in admission to the Institute as credit students or auditors may write for an Application Form to:

The Registrar
California Institute of Asian Studies
3494–21st Street
San Francisco, CA. 94110

Telephone: (415) 648-1489

All announcements herein are subject to revision. Changes in the list of officers of Administration and Instruction may be made subsequent to the date of publication of this catalog.