

The Dharma Gate Buddhist College
BA and BLAA Programmes
religious practice final requirement system
The Dharma Creation collection

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Programmes

The three-year BA and the two-year BLAA (Buddhist Lifestyle Advisor Assistant) programmes of the Dharma Gate Buddhist College are currently concluded by a traditional assessment system, in which students both sit a final examination and submit a written work, following the established format of theses.² Preparation for the final examination is supported by a dedicated course, while the writing of the thesis is supported by a seminar embedded in the curriculum.

The operation of the College as a higher education institution is in many respects defined by *science*, as is the case with other higher education institutions. Much of the material taught would be inconceivable without the College's research programmes, the research activities of its instructors, and, more broadly, international scholarly research into Buddhism. The thesis that concludes the studies therefore rightly follows the formal pattern of academic studies and justifiably requires compliance with the criteria applicable in science to public written Creation.

At the same time, as a church-maintained institution, the College not only has the opportunity but indeed the fundamental duty to incorporate into education and to require from its graduating students the realization of *religious and ethical* ideas and values that fall outside the scope of science, given the *practical* character of Buddhism and its associated cultural phenomena. Buddhism is

¹ The Study and Examination Regulations were supplemented by subsection (2) of Section 4 of the "Amendment of the DGBC Study and Examination Regulations for the introduction of the alternative final requirement of the Dharma Creation Collection", adopted by the Senate by its Resolution No. 27/2023. (10.05.) of 5 October 2023, with Annex No. 1 titled "Religious practice final requirement system for the BA and BÉTA programmes of The Dharma Gate Buddhist College: the Dharma Creation Collection" and the forms included in its Appendices 1–3: "Dharma Creation Collection Application Form (DGBC)", "Meditation and Religious Practice Certificate (TKBE)", and "Plagiarism Declaration".

²DGBC SER 2.1.5.2 and 2.1.5.3, 2022: pp. 48 ff. and 50 ff. <https://www.tkbh.hu/wp-content/uploads/2022/07/TKBF-HKR1-TVSZ-20220407.pdf>

therefore not only a researchable and knowable phenomenon but, above all, a call for realization of its ideas and values, to which we may respond in the world of action.

From the perspective of the thesis following the academic model, this dimension of action can at best be examined objectively. Accordingly, in assessing the manifestations, actions, and practical realization of a Buddhist teacher, religious considerations are decisive—thus *the competent authority is the religious forum representing the value system of the Buddhist tradition*.³ In order for the College to be able to require this deeply pervasive dimension of education even in the concluding examinations, an assessment system must be developed that, in addition to evaluating students' knowledge and cognitive competences, can also assess the realization of *Buddhist ideals and values*.

This assessment system is the *Dharma Creation Collection*. Its components are aligned with the competencies specified in the College's national qualification framework (PLOR).

It is important to emphasise that for BA and BLAA students, the Dharma Creation Collection provides an *alternative* alongside the traditional format, meaning that they may decide whether to make use of this option or to write a traditional thesis. The traditional thesis will therefore remain available for those final-year students whose personal interest or inclination draws them towards science and the scientific approach, or whose research problem, questions, or hypotheses can adequately be articulated in the traditional thesis format. The Collection, therefore, offers an opportunity of expression for those with a more practical orientation, who actively participate in the activities of practising communities and/or are engaged in the arts, and who, upon successfully completing their college studies, are thereby faced with a task suited to their disposition and realistically achievable.

It should also be stressed that the introduction of the Dharma Creation Collection is not intended as a simplification—i.e. not to make completion of the College easier for students. On the contrary, as will become clear from the presentation below, its requirements are in some respects even stricter than those for writing a thesis.

Finally, from a content perspective, the Dharma Creation Collection does not primarily aim to grant greater space for individual self-expression. Rather, through its introduction, the College and the Church expressly seek to promote the emergence of Creation that profess and realize the ideals of Buddhism, inspiring, encouraging, edifying, and beneficial for the community—and, more specifically, for the Buddhist community (sangha).

³ All this is, in general, characteristic of religious education, and is therefore a consideration applied in other church-maintained higher education institutions as well.

THE COMPETENCES OF THE BUDDHIST TEACHER

Students choosing the format of the Dharma Creation Collection must, in addition to compiling and presenting the Collection, *demonstrate* their knowledge and cognitive competences in the *final examination*⁴, just as their peers do who write in the traditional format. These competences are as follows:

Knowledge of the Buddhist teacher

- *Possesses comprehensive knowledge of Buddhist philosophy and religious history, as well as the key theories and interpretative frameworks of Buddhist studies.*
- *Has proficiency in the technical terminology of Buddhism in the traditional canonical languages (Pali and Tibetan).*
- *They acquire the methods of knowledge acquisition and problem-solving related to the main theories of the field (historical, exegetical, and meditative approaches in religion and philosophy).*
- *Has the necessary knowledge to conduct comparative analysis and gain an understanding of East Asian Buddhist cultures, European (particularly Hungarian) culture, and the world religions, spiritual traditions, and philosophical movements that shape them.*

Abilities

- *Understands and utilizes the online and printed literature of their field in both Hungarian and foreign languages (primarily English).*
- *Capable of studying scriptures in their original languages (Pali and Tibetan language specialization).*
- *Able to understand and interpret philosophical and religious historical concepts and phenomena (specialization in religious and philosophical history).*
- *Capable of deeply practising the key traditions of Buddhist meditation and understanding their connections to other fields (Buddhist meditation specialization).*
- *They possess knowledge of effective information retrieval and processing related to their area of expertise.*
- *They have the necessary digital competencies (Word, Excel, PPT) to create the most important text types in Buddhist studies (such as teachings, educational articles, and academic papers) and to illustrate professional presentations.*
- *Capable of correspondence and everyday communication in English.*
- *Able to interpret the unique conceptual framework of Buddhism within the context of European religions and academic fields.*

⁴DGBC SER 2.1.5.3, 2022: p. 50 ff.

- *They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of*⁵*ever-evolving and accessible resources.*

Candidates demonstrate the above competences primarily in the Buddhist comprehensive examination, which is part of the final examination. The Dharma Creation Collection therefore focuses on assessing the following abilities, which likewise belong to the core competences of the Buddhist teacher⁶:

A) Attitudes

- 1) Strives for self-understanding and the deepening of self-awareness.*
- 2) They approach contemporary society, its moral, intellectual, and historical phenomena, problems, and challenges, as well as everyday human conflicts, with the three attitudes of the Buddha-Dharma (Teaching): wisdom, virtue, and meditation.*
- 3) They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field.*
- 4) They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.*
- 5) Interprets continuous personal learning as serving the common good.*
- 6) With knowledge of traditional Buddhist practices [...] they integrate a health-conscious mindset and lifestyle into their daily lives.*

B) Autonomy and responsibilities

- 1) They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.*
- 2) Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help. They act responsibly in the interpretation of Buddhism and the transmission of its teachings.*
- 3) They act responsibly in the interpretation of Buddhism and the transmission of its teachings.*⁷

In view of the above, by aligning competences with structural elements, the Dharma Creation Collection follows the structure below (see Figure 1 as well).

⁵ <https://www.tkbh.hu/oktatas/alapkepzes/kompetenciak/>

⁶In order to ensure that the relationships between the competences and the elements of the Dharma Collection are sufficiently transparent, the relevant competences have been assigned letter and numeral codes.

⁷cf. <https://www.tkbh.hu/oktatas/alapkepzes/kompetenciak/>

DHARMA Creation COLLECTION

I. MANDATORY ELEMENTS

I.1. *Meditation and Religious Practice Certificate*

Students choosing to prepare the Dharma Creation Collection must, beyond the practical training integrated into the curriculum, also participate in the practices and activities of the religious communities of the Dharma Gate Buddhist Church. In practice, this is usually already fulfilled, since this form mainly offers an alternative to the traditional thesis format for those who are already active practitioners in one of the member communities.

Practice or religious activities carried out in external communities are not acceptable; only certification issued by the member communities of the Dharma Gate Buddhist Church is valid.

Certification regarding the candidate's admission, practice, and community activities (Competences A.1, A.4, A.5, A.6, B.1, B.2) is issued by the leader of the given community, and this forms part of the Dharma Creation Collection.

The certification must include the names, nature, dates, and duration of the meditations, other religious practices, and community activities undertaken in the academic year preceding graduation (see Appendix 2).

The Dharma Gate communities themselves determine in detail the manner and extent of when they issue such certification to a candidate, but the basic minimum is set in advance by the College.

I.2. *Sūtra Commentary (a) or Sūtra Analysis (b)*

When applying for the Dharma Creation Collection, the student must propose a specified passage of a traditional (sacred) text, which the competent decision-making forum, the *Dharma Council* (see later), accepts or requests to be modified. This passage will form the basis of the student's work, in which they must produce *two written Creation*: either two Sūtra Commentaries *or* one Sūtra Commentary and one Sūtra Analysis.

The *Sūtra Commentary* (I.2.a) is more of a *lectio* than an *exegesis*—that is, its aim is to create an edifying/motivating/inspiring/meditative writing, rather than an academic interpretation. The student must produce texts for the Collection that are reflective treatises, commentaries, written sermons, or essays, developing and elaborating upon the contents of the chosen passage (Competences A.3, A.5, B.3). The text should be 4,000–10,000 characters in length.

The *Sūtra Analysis* (I.2.b) is a professional interpretation that aligns in both form and content with the criteria system of a traditional thesis⁸, with the significant difference that its length must be shorter than that of a thesis: minimum 4,000–10,000 characters, maximum 15,000 characters.

The student must produce two *distinct* Creation related to the passage (either two Sūtra Commentaries *or* one Sūtra Commentary and one Sūtra Analysis), one in the second and one in the third academic year. Thus, as can be seen, there is the option that one of the two Creation (the Sūtra Analysis) should, in method and tone, conform to the formal and substantive requirements of the traditional thesis.

Producing two Sūtra Commentaries is necessary so that the Dharma Creation Collection can, if relevant, reflect any personal/character/attitudinal changes of the student over time, which is why at least one year must elapse between writing the two texts. The hybrid solution (one Sūtra Commentary and one Sūtra Analysis), as mentioned, offers an opportunity of expression for those who generally choose the format of the Dharma Creation Collection rather than the traditional thesis, yet still consider it important to demonstrate their academic competences.

I.3. Dharma speech

In Buddhist religious practice, teaching talks play an important role. In all three major traditions there is a serious and extensive tradition of ceremonial speeches delivered on various occasions. On the other hand, public speaking is a form of expression for the Buddhist teacher that is readily decoded as a form of religious practice in Western societies as well, so it is in any case necessary that the graduating student demonstrate their skills in speechwriting and delivery.

Formally, the speech may be linked to any of the three major Buddhist traditions, but in content it is not fixed—only to the extent that it should be tied to the ever-present problems of human existence and, where possible, relate to a social event or phenomenon current in the year of graduation (Competences A.2, A.3, A.5, B.3). B.3).

The speech must be prepared in writing and attached to the Collection, but at the oral session it must be delivered as a live teaching. During the live teaching, an outline may be used, but reading out the entire text is not permitted.

Duration of the live teaching: 5–10 minutes (4,000–6,000 characters)

⁸ <https://www.tkbh.hu/hallgatoknak/tanulmanyok/vegzes/szakdolgozat/>

In the Sample Library associated with the Dharma Collection (see later), students will find numerous examples of Dharma speeches which may serve as models for candidates both formally and in style.

II. MANDATORY ELECTIVE FORMS

The mandatory elective forms give graduates the opportunity to demonstrate their Buddhist teaching competences in forms that appear in specialised fields beyond the mandatory forms. From the forms below, candidates must choose *at least one* (with special permission, a maximum of two may be chosen). In consideration of those less inclined towards the arts, the Collection also provides an opportunity for expression with the sixth item.

II.1 Self-examination, monologue, reflection

This form follows the model of an internal monologue, within which the practitioner articulates insights, admonitions, and lessons for themselves, in the nature of a personal confession. It is recommended that its content be connected to meditation and religious practice, serving as a personal, internal reflection of that activity. Through this form, experiences can be expressed that may be too subjective to appear among the required forms, yet still exert a decisive influence on spiritual development and unfolding (Competency A.1, B.1).

There are no formal requirements for this piece; its maximum length is 8,000 characters.

II.2 Dharma Epic

Its content is a freely chosen Buddhist theme, and it is also open in form: it may be composed in any epic style (e.g., a short story, fable) (Competency A.3, B.1, B.3).

Length: 4,000–8,000 characters.

II.3 Dharma Poem or Other Lyrical Literary Form

A freely chosen Buddhist theme and form (Competency A.3, B.1, B.3).

Length for a written work: 4,000–6,000 characters.

II.4 Dharma Play, Drama (Feature Film) or Other Dramatic Form

A freely chosen Buddhist theme and form (Competency A.3, B.1, B.3).

Length: for a written text, 4,000–8,000 characters; for an event, a maximum of 15 minutes.

II.5. Creation of a Buddhist-Inspired Artwork, Composition, Performance, or Film (Clip)

The theme must relate to Buddhism and can take the form of either traditional or contemporary applied arts (e.g., paintings, sculptures, Creation of industrial art, etc.) or performing arts (e.g., theatrical performances, music, dance, martial arts demonstrations, etc.), as well as the creation of a short film or music video (Competencies A.3, B.1, B.3).

Applied arts: it is mandatory to present the artwork itself (if it is portable) or to submit certified documentation (e.g., a recording of an exhibition, performance, show, concert, or flash mob).

If the creation is related to performing arts, it must be presented live at the final examination along with the Dharma talk.

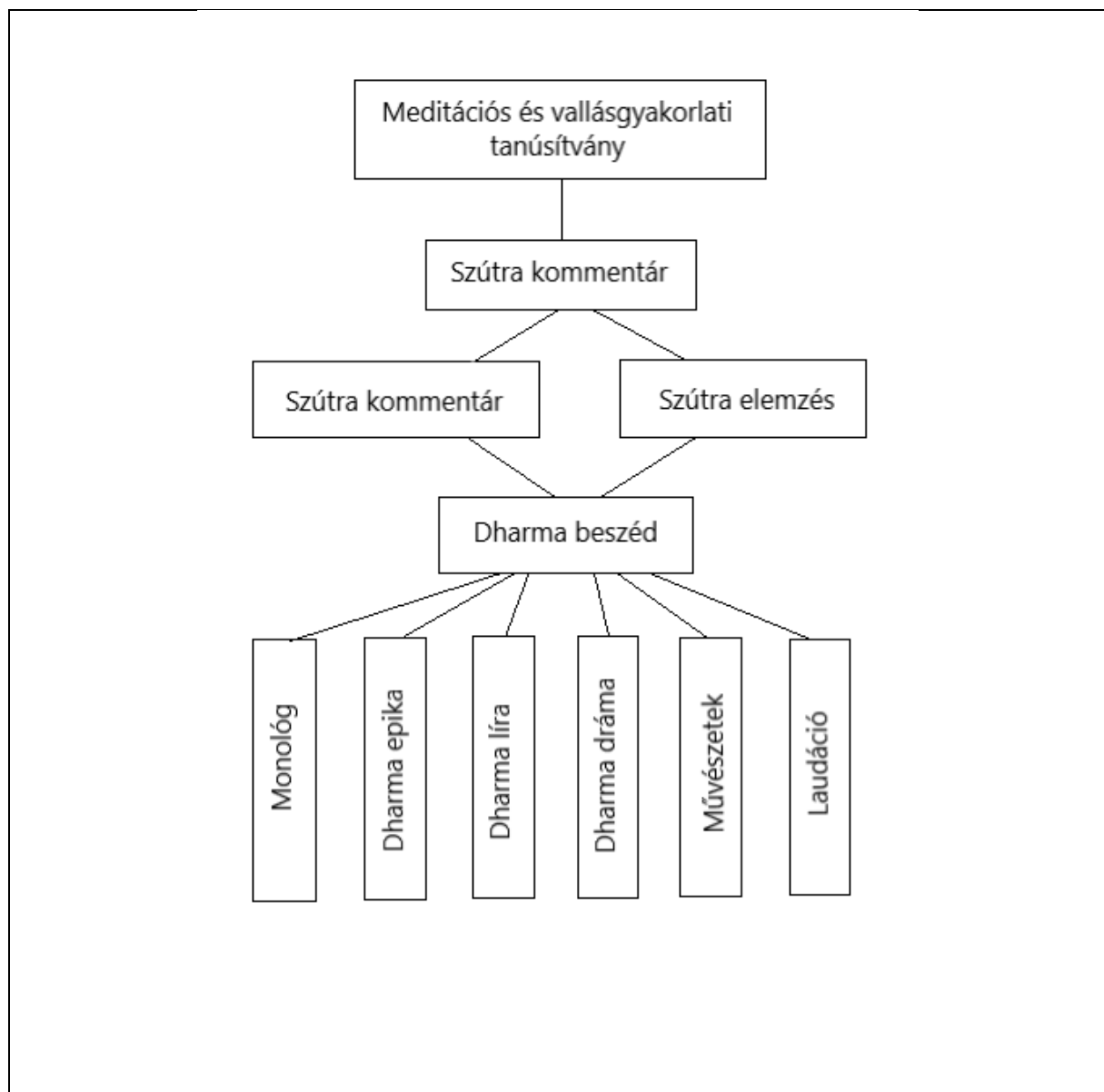
The maximum duration for a short film or video clip is 5 minutes.

In this category, if the creation is the result of collaboration with others (cf. Competency A.4), it is absolutely necessary for the candidate to have taken a *decisive* role in the creation process, and this must be precisely described in the mandatory *Plagiarism Declaration* (Annex 3).

II.6. Presentation of a Role Model, Biography, Laudation (Documentary Film), or Other Epic Form

Presentation in writing of a notable figure chosen by the candidate, with sources cited. It is expressly not a requirement or consideration that the writing be of artistic value (thus, this is the mandatory elective form that can be chosen by those who are less interested in the arts) (Competencies A.3, B.3).

Length: 4,000–8,000 characters.



1. Figure Elements of the Dharma Creation Collection

Note: The order of creation for the Creation is different from the logical order of the figure.

GENERAL REQUIREMENTS

The same general requirements apply to the written Creation in the Dharma Creation Collection as to theses⁹ following the traditional format, with regard to spelling, grammar, and style. The written Creation must be the student's own independent work, and if sources are used, the author must adhere to the generally accepted rules of referencing and citation. An author suspected of plagiarism may face disciplinary action, including in cases where it is proven that the written Creation were produced with the assistance of AI.

The rules regarding plagiarism also apply to non-verbal creations, which must likewise be the candidate's own original work.

The candidate must submit a Plagiarism Declaration covering the entire Dharma Creation Collection (see Annex 3). If the creation is produced with the involvement of others, this must be clearly stated in the Plagiarism Declaration, specifying the task carried out (cf. Mandatory Elective Form II.5)..

An additional requirement is that no element of the collection may be a previously created work; that is, no written Creation or other creations completed prior to the submission date of the application form may be included in the Dharma Creation Collection.

Schedule of Completion

The implementation of the elements of the Dharma Creation Collection requires three semesters in the BA program and two semesters in the BLAA program. For certain elements, the order of completion is fixed, as is the amount of work required in each semester, according to the following schedule:

BA Third Semester, BLAA Second Semester

- Submission of the Dharma Creation Collection *Application Form* (See below) and registration in Neptun, indicating the project and topic.

Note: Students intending to compile a Dharma Creation Collection must strictly follow this schedule and submit their application during the third semester for BA students and the second semester for BLAA students. Later applications will not be accepted. Since the application deadline for the traditional thesis is the fifth semester, a student who initially applies for the Dharma Creation Collection but later decides to switch to the

⁹DGBC SER 2.1.5.6.2.6, 2022: p. 48.

traditional format may still do so by applying for a traditional thesis during their fifth semester.

BA Fourth Semester, BLAA Third Semester

- Completion and submission of the Sutra Commentary (I.2a).

BA Fifth Semester, BLAA Third Semester

- Completion and submission of the Mandatory Elective Creation (II.1–6) and/or the Dharma Talk (I.3).

Note: It is mandatory to complete at least one of these, but it is possible to submit both to distribute the workload more evenly across the available semesters.

BA Sixth Semester, BLAA Fourth Semester

- Submission of the Meditation and Religious Practice Certificate (I.1).
- Completion and submission of the second Sutra Commentary or the Sutra Analysis (I.2b).

In addition, if not yet submitted in the previous semester:

- Submission of the Mandatory Elective Creation (II.1–6) or the Dharma Talk (I.3).

Note: It is therefore not permissible for the candidate to submit both the Mandatory Elective Creation and the Dharma Talk only in the final semester. At least one of them must be completed and submitted in the previous semester.

As previously indicated, in addition to submitting the documents of the Dharma Creation Collection, candidates must also take the regular oral final exam, which includes the delivery of the Dharma Talk and, where applicable, the presentation of their artistic creation.

Consultation

Given that the compilation of the Dharma Creation Collection and the production of the written Creation take place over a longer period — at least three semesters — it is essential to have an advisor analogous to the supervisor assigned for a traditional thesis. This advisor must be able to support the candidates with their professional knowledge and expertise, but over a much longer period than in the case of a traditional thesis. Due to the complex nature of the Dharma Creation Collection, it may also be necessary, where appropriate, to have two advisors, as the regulations for traditional theses also allow¹⁰.

¹⁰DGBC SER 2.1.5.2.7, 2022: p. 48.

Overall, the consultation requires approximately the same amount of commitment as supervising a traditional thesis, but its nature differs due to its extended timeframe and the fact that the relationship between the candidate and the advisor is more intimate and personal. It involves more informal and, where appropriate, subjective elements because of the character of the collection to be created. Therefore, only those teachers who voluntarily apply and are willing to undertake more than just consultation — essentially assisting the student’s spiritual development in the role of a mentor — can be involved in the consultation process.

Sample Collection

In addition to the interactive assistance of their advisors, candidates will also receive guidance for the preparation of the elements of the Dharma Creation Collection. Specifically, they will have access to a compilation whose elements can serve as examples, models, and formal and methodological foundations for the students. Among the mandatory elements of the Dharma Creation Collection, candidates will find several examples and variants for the Sūtra Commentary, Sūtra Analysis, Dharma Talk, and for the appreciation of notable figures under the optional mandatory elements. The compilation does not necessarily need to include examples for the optional literary, material, or performing arts creations, since the degree of freedom in these areas is very high, the creative scope is wide, and it would not be advisable to constrain the candidates’ imagination with examples.

The Sample Collection is publicly available on the College’s website.

DHARMA COUNCIL

The elements of the Dharma Creation Collection are formally fixed, but candidates are responsible for proposing their content. To this end, the College will rename the already existing three-member *Practical*^{11Expert} Committee as the Dharma Council, and while maintaining its scope and operation, will establish an expanded professional decision-making body to evaluate topic proposals for the Dharma Creation Collection.

The Dharma Council will review candidates’ proposals and, if necessary, suggest modifications, functioning in a similar manner to the *Scientific Council*, which performs preliminary evaluations for traditional theses.

¹¹DGBC SER 2.1.4.6.9.6, 2022: p. 43.

In the case of special topic selections, the three-member council may be expanded to five or seven members through the *ad hoc* involvement of experts, with the additional members appointed by the Rector based on the recommendation of the three permanent members of the Dharma Council.

The permanent members of the Dharma Council may, if necessary, delegate an authorized representative with full voting rights in their place. The members of the Council will select a chair for each meeting from among the permanent members. In the Council's decisions, in case of dispute, a simple majority vote determines the outcome (both the chair and *ad hoc* expert members have one vote each).

Evaluation

The completed Dharma Creation Collection is assessed in writing by one or more evaluators (the opponent or opponents) appointed or designated by the Vice-Rector for Academic Affairs, and, if necessary, by external experts. As in the case of a thesis, the evaluator takes both formal and content-related aspects into account when assessing the collection and pays special attention to the style. The primary evaluation criterion is the adherence to Buddhist values. It is also important that the writings are assessed from a practical perspective—specifically, how the text impacts and engages its reader. In the case of artistic creations, these same criteria apply: artistic merit is considered secondary.

In addition to the written evaluation, as already mentioned, students who choose to complete a Dharma Creation Collection must also demonstrate their theoretical knowledge during the oral final examination, just like students who choose the traditional thesis format. The difference between the two final events is that students with a traditional thesis defend their work before the committee, while students who prepared a collection receive a written evaluation of their work, to which they may respond. Furthermore, students presenting a collection are required to deliver the Dharma speech that is part of their collection during the final examination, and optionally, they may also present their other creations. Both presentations (the speech and any additional work) are evaluated verbally during the final exam, and students are given the opportunity to respond to the feedback verbally as well.

The examination committee evaluates the final examination during a closed session using a five-grade scale. In the final evaluation, the assessment of the Dharma Creation Collection accounts for two-thirds, while the Buddhist comprehensive examination accounts for one-third. In the assessment of the Dharma Creation Collection, the committee weighs the five components equally (Meditation and Religious Practice Certificate, Sutra Commentary, second Sutra Commentary or

Sutra Analysis, Dharma Speech, and one Compulsory Elective Form), each contributing 20% to the overall score.

SER Annex 1 Appendix 1.

DHARMA CREATION COLLECTION APPLICATION FORM (DGBC)

Student's name, Neptun code: _____, _____

Mailing address

Programme: BA: DT – VB Other: _____, Study format: Full-time – Evening (please underline)

Completion of the Dharma Creation Collection: *****/**** academic year, _____ semester.

I will familiarise myself with the expectations regarding the Dharma Creation Collection at https://www.tkbh.hu/hallgatoknak/tanulmanyok/dharma_alkotas_gyujtemeny.

As an annex, it is mandatory to attach the description of the subject and topic of the Sūtra Commentary/Analysis, as well as the name of the Mandatory elective form and the title of the planned work, together with a short description (in the case of II.6, the name of the chosen person as well)!

Student's signature

I agree to act as supervisor:

_____, _____
_____, _____

Name(s) and signature(s) of supervisor(s)

Budapest, on the _____ day of _____, 20.

.....
APPROVAL OF THE DHARMA CREATION COLLECTION

The application has been assessed by the Dharma Council (DC), which decided as follows: approved – rejected.

Signature of the Chair of the DC

The Dharma Council (DC) accepts the topic selection subject to the following changes and additions:

Signature of the Chair of the DC Budapest, on the _____ day of _____, 20.

Please also send the outcome of the decision electronically to to@tkbf.hu!

TVSZ Annex 1 Appendix 2.

MEDITATION AND RELIGIOUS PRACTICE CERTIFICATE (TKBE))

Student's name, Neptun code: _____, _____

Mailing address

Programme: BA: DT – VB Other: _____, Study format: Full-time – Evening (please underline)

Completion of the Dharma Creation Collection: *****/****/ academic year, _____ semester.

Dharma Gate Buddhist Church

As the leader of the member community, I hereby certify the above-named candidate's religious-practice activities

as follows, from the _____ semester of the year 20_____:

1. Meditation: _____ hours

2. Names of community activities: _____

Duration: _____ hours

3. Other activities: _____

Duration: _____ hours

Signature of the leader of the member community

Budapest, on the _____ day of _____, 20.

Please also send the certificate electronically to to@tkbf.hu!

TVSZ Annex 1 Appendix 3.

PLAGIARISM DECLARATION

Declaration on Compliance with the Rules for Preparing the Dharma Creation Collection

I, the undersigned (Neptun code:) _____, by signing this declaration hereby declare that the Dharma Creation Collection I have created (hereinafter: the Collection) is my independent work, produced since the submission of my application to prepare the Collection. In preparing the Collection, I have complied with the provisions of Act LXXVI of 1999 on Copyright, as well as the rules laid down by the College for preparing the Collection.

The following work created with the involvement of others forms part of the Collection:

(if there is no such work, please enter '0'), in which I carried out the following tasks:

I further declare that, in the course of preparing the Collection, with respect to the requirement of independent work,

I have not misled the supervisor or the instructor who assigned the task.

I declare that the electronic and paper versions of the document are identical in all respects.

By signing this declaration, I acknowledge that, if it can be proved that the

the Collection was not prepared by me, or if facts of copyright infringement arise in connection with the Collection,

DGBC will refuse to accept the Collection and may institute disciplinary proceedings against me.

Refusal to accept the Collection and the initiation of disciplinary proceedings do not affect other legal consequences

arising from copyright infringement (civil, administrative offence, or criminal).

student

Budapest, [year] ... [month] ... [day]