

# 2026

ADMISSIONS BROCHURE  
加拿大佛學院招生簡章



加拿大佛學院  
BUDDHIST COLLEGE  
OF CANADA



EMMANUEL COLLEGE  
OF VICTORIA UNIVERSITY IN  
THE UNIVERSITY OF TORONTO

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## INTRODUCTION



The Buddhist College of Canada (hereinafter referred to as "BCC") is the first Buddhist institution established between a Buddhist organization and a higher education institution in Canada. Jointly offered by the Buddhist Association of Canada and the renowned Emmanuel College of Victoria University in the University of Toronto, BCC represents a milestone in collaborative education. On February 14, 2024, the Buddhist Association of Canada and Emmanuel College formally signed a Memorandum of Agreement to jointly offer a Buddhist continuing education program through the Buddhist College of Canada.

**School Motto:**  
**"Realize the Mind,  
Enlighten the World"**

Our Mission: To perpetuate the profound legacy of the Buddha and nurture international Buddhist talents.

加拿大佛學院乃加國第一所經全國性佛教組織與著名高等院校共同設立的佛學院，由加拿大佛教會和多倫多大學內維多利亞大學的以馬內利學院 (Emmanuel College) 聯合協辦。2024年2月14日，加拿大佛教會與以馬內利學院正式簽約，聯合辦學。

校訓：「明心覺世」—— 明證悟解，淨心啟智，覺察世事，利樂有情。

佛學院的使命：續佛慧命，培養國際化的佛教人才。

# PRINCIPAL'S MESSAGE

## Sustaining the Buddha's Legacy: Developing Global Buddhist Talents



The Buddha's teachings aspire to guide sentient beings from suffering to happiness, from ignorance to enlightenment. With the Buddha as the teacher, disciples as students, and scriptures as educational guides, all strive toward the goal of awakening and liberation. At the heart of this pursuit lies the education of the Sangha community, forming the cornerstone of Buddhist education.

Buddhist education must root in fundamental principles before resorting to expedient methods. These principles encompass the Mind of Renunciation, the Mind of Right Understanding, and the Mind of Awakening (bodhicitta). It is only upon these foundations that individuals can regulate their behavior, abstain from evil, and embrace virtuous deeds. Through adhering to this framework, Buddhist education can gain acceptance within our communities, nurturing the ongoing growth of Buddhism.



The Buddha advocated personalized instructions tailored to the potentials of each individual, aiming to impart teachings that bring peace in both mind and body, ultimately leading to liberation. Monastic education must progress from a focus on mere knowledge and historical facts to prioritizing the Threefold Trainings of discipline, mindfulness, and wisdom. It should transition from an exclusive emphasis on treatises to prioritizing the study of sutras and vinaya, and from a separation of theory and practice to their harmonious integration.

Cultivating Buddhist talents is essential to preserving the wisdom and legacy of the Buddha. Understanding the path comes through diligent learning, while benefiting others necessitates seeking the Dharma. Let us persist in our endeavours, dedicate ourselves to learning earnestly, and utilize our knowledge to disseminate sacred teachings, purify our minds, enrich our communities, serve sentient beings, and sow the seeds of enlightenment worldwide.

Ven. Dayi Shi  
President, The Buddhist Association of Canada  
President of the Board of Directors, Buddhist  
College of Canada

校長寄語：

續佛慧命 培養國際化的佛教人才

佛陀說法，目的是以其身教和言教導引眾生離苦得樂、轉迷為悟。佛陀是導師，弟子是學生，經典是教材，目的是解脫自在。而二者之中，僧才教育是佛教教育的基礎。

佛教教育必須立足於根本，然後才能有方便。佛教教育的根本，即出離心、正知見、菩提心。只有在這個前提下，人們才能規範自己的行為，諸惡莫作、眾善奉行，佛教教育才能被世人接受，佛教才能良性發展。

佛陀主張要因材施教，教育的目的是「示教利喜」，通過佛教的教育使人身心自在，達到解脫的境界。僧才教育必須從重知識、重史學轉移到重三無漏學方面來，從重論學轉移到重經學、重律學方面來，從理論與實踐脫節轉到理論與實踐一致方面來。

培育佛學人才是續佛慧命的根本保證；讀書才能明道，求法方能度眾。希望大家再接再厲、潛心學習，並利用所學的知識弘傳聖教，淨化人心，回饋社會，利益眾生，將菩提種子撒遍全世界。

釋達義  
加拿大佛教會會長、加拿大佛學院校董會主席

# EMMANUEL COLLEGE PRINCIPAL'S MESSAGE

## Cultivating Practical Buddhist Teaching for Compassionate and Just Living

Emmanuel College of Victoria University in the University of Toronto is a leading theological school where students and professors from Buddhist, Christian, Muslim and other religious and spiritual traditions learn to become more deeply rooted in their own religious or spiritual traditions while engaging the beliefs and practices of people of other traditions. Rooted in the ecumenical heritage of The United Church of Canada, Emmanuel College equips leaders and scholars for rigorous theological inquiry, inclusive practices of justice and care, contextual analysis, creative activity and interfaith engagement.

Buddhist College of Canada and Emmanuel College's Centre for its Religion and Context are excited to offer a stellar continuing education program of practical Buddhist teaching where students are invited to explore the ancient wisdom of Buddhism into their everyday, 21st-century lives under the guidance of excellent teachers who have expertise in Buddhist Psychotherapy, Death and Dying, Mindfulness, Liturgy and Material and Visual Culture. All courses are taught by professors who are not only affiliated with Canadian universities but are also practising Buddhists from various traditions, which ensures a high standard of academic education and spiritual depth.



This continuing education program is unique, comprehensive and relevant as it not only covers the foundational principles of Buddhism but also delves into its practical applications in contemporary life. Five courses will be tailored to address the complexities of modern living and dying from a Buddhist perspective, facilitating a deeper understanding of life's challenges and transitions toward healing and wholeness. Not only is the content of the courses brilliant but the learning environment is outstanding as students and professors are able to appreciate the beauty and the serenity at the Wutai Shan Buddhist Garden.

Drawing on thoughtful and transformative testimonials from graduates of the last 2 years, we have made further enhancements to the program. I am confident that this year's program will support individuals from all walks of life in their pursuit of personal growth, spiritual well-being, compassionate caregiving, and mindful living.

HyeRan Kim-Cragg  
Principal of the Emmanuel College of Victoria University in the University of Toronto

院長寄語:

培育實踐佛教教義以實現慈悲與正義的人生

以馬內利學院隸屬於多倫多大學內維多利亞大學，是一所知名神學學院。在這裏，來自佛教，基督教，伊斯蘭教及其他宗教與靈性傳統的學生和教授，能够更深刻地紮根於自己的宗教或靈性傳統，同時與其他宗教傳統的信仰與實踐進行交流。

學院根植於加拿大聯合教會 (The United Church of Canada) 的普世傳統，旨在培養領袖與學者，進行嚴謹的神學探究、包容的公義與關懷實踐、情境分析、創作性活動，以及跨宗教的交流。

加拿大佛學院與以馬內利學院的宗教與其背景研究中心 (The Centre for Religion and Its Contexts) 合作，推出了一個卓越的繼續教育計劃，專注於實踐佛法的教學。在該計劃中，學生將在專業教授的指導下，探索佛教的古老智慧如何融入日常生活，並適應21世紀的需求。這些教授擅長於佛教心理治療、臨終關懷、正念、儀軌和物質與視覺文化。所有課程均由既隸屬於加拿大大學又是不同佛教傳統的修行者的教授授課，這不僅確保了學術教育的高水平，同時也體現了深厚的精神內涵。

這個進修教育項目獨特而全面，與現代生活息息相關。它不僅涵蓋佛教的基本原則，還深入探討其在當代生活中的實際應用。五門課程將根據現代生活與死亡的複雜性，從佛教的角度，幫助學生深入理解生命中的挑戰與轉變，促進療愈與圓滿。課程內容精彩紛呈，而學習環境同樣令人讚歎——學生和教授可以一邊學習，一邊沉浸於加國五台山的美麗與寧靜。

根據過去兩屆畢業生所提供的有意義和有啟發性的反饋，我們對課程進行了進一步的優化。我深信今年的課程，將繼續支持各行各業的人士，追求他們的個人成長、精神健康、慈悲關懷和正念生活。

金惠蘭  
多倫多大學內維多利亞大學的以馬內利學院院長

# ADVANTAGES OF THE BUDDHIST COLLEGE OF CANADA

Introduction to the Collaboration between the BCC and Emmanuel College (Non-degree Continuing Education Program)



The University of Toronto stands as one of the world's premier institutions of higher learning. Its Emmanuel College at the Victoria University boasts a nearly century-long history and among the oldest religious colleges affiliated with the University of Toronto. With extensive experience and a rich tradition in religious education, Emmanuel College offers a comprehensive array of disciplines and practical strategies in offering religious education. Moreover, it takes pride in its exceptionally diverse faculty and staff in the field of religious education.

The Buddhist Association of Canada stands as the premier national Buddhist organization in Canada, marking the inception of Chinese Buddhism's history in the country. It has played a pivotal role in establishing numerous monumental achievements throughout the development of Buddhism in Canada. Moreover, the Buddhist Association of Canada boasts unparalleled expertise in the global dissemination of Chinese Buddhism, enriched by profound local insights and practical experience. It offers comprehensive religious rituals and facilities tailored for the training and spiritual practice of monks and nuns, complemented by diverse opportunities for cultural enrichment and overseas engagements.

加拿大佛學院的辦學優勢

加拿大佛學院及多倫多大學內維多利亞大學的以馬內利學院合作（非學位佛法教育和應用項目）介紹

多倫多大學是世界頂尖的高等學府，其附屬維多利亞大學的以馬內利學院擁有近百年的悠久歷史，是多倫多大學中歷史最為悠久的宗教學院之一，擁有歷史悠久的宗教教育經驗和學科積累，擁有完備的宗教教育考核體系和實踐策略，擁有最具國際化的宗教教育師資力量。

加拿大佛教會是加拿大首個全國性的佛教組織，是加國漢傳佛教歷史的開創者，是加國佛教發展史上一座又一座豐碑的締造者，擁有最深厚的漢傳佛教國際弘傳的本土化實踐經驗，擁有最完備的學僧進修和實踐的宗教儀軌和條件，擁有海外最多元化的文化培養體驗機會。



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EMMANUEL COLLEGE  
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## Compassionate Canopy - Practical Buddhist Studies in Canada

The Program is an innovative continuing-education initiative aiming to bring the wisdom of Buddhism to Canadian lives within their multicultural constructs. The pioneering program not only covers the foundational teachings of Buddhism but also examines how these teachings can be applied to contemporary life. Engaging in this program not only enhances participants' religious understanding but also offers new perspectives on navigating life's challenges and devising strategies to address complex issues. This fosters a more positive and serene demeanour and behaviour in our daily lives.

Completion of the following five courses leads to a certificate issued jointly by Emmanuel College of Victoria University in the University of Toronto and the Buddhist College of Canada.

### 項目介紹

#### 慈悲的傘蓋-加拿大應用佛學課程

這個項目旨在將佛教的智慧帶到加拿大人的多元文化環境中。這個開創性的項目不僅涵蓋了佛教的基礎教義，還探討了這些教義如何應用於當代生活。學員通過參與這樣的課程，不僅可以豐富自己的宗教知識，還能夠獲得對待人生挑戰的新視角以及面對複雜問題的應對策略，進而在當代社會中展現出更加積極、平和的態度和行爲。

完成以下五門課程后，可獲頒多倫多大學內維多利亞大學的以馬內利學院和加拿大佛學院共同頒發的證書。



# 1 COURSE DESCRIPTION 課程簡介

## CHINESE BUDDHIST LITURGY

"Chinese Buddhist Liturgy" offers an exploration of the historical development and spiritual significance of the liturgical practices in Chinese Buddhist temples. This comprehensive study investigates the intricate world of Buddhist chanting, mantras, and ceremonial rituals as they have evolved within the Buddhist tradition in China. Students will gain a deep understanding of how these liturgical elements are rooted in Buddhist scriptures and how they, in turn, shape the comprehension and practices of Buddhism among practitioners. The course will also examine the meanings behind the chants and mantras, their linguistic and philosophical origins, and their role in the daily life of Buddhist communities (to be taught by Professor Shiu).

### 漢傳佛教儀軌

該課程提供對漢傳佛教寺廟儀軌實踐的歷史發展和精神意義的探索。展現佛教唱誦、咒語和儀式的紛繁世界，以及如何隨着漢傳佛教傳統的發展而演變。學生將深入理解這些禮儀元素如何根植於佛教經文，以及如何反向塑造佛教修行者的理解和實踐。課程還將考察吟誦和咒語背後的含義，它們的語言和哲學起源，以及它們在佛教社區日常生活中的角色。(由邵教授講授)

## 2 COURSE DESCRIPTION 課程簡介

### BUDDHIST MINDFULNESS AND SECULAR MINDFULNESS

The course examines the philosophical and practical aspects of mindfulness in Buddhism, delving into its historical development, ethical foundations, and meditative practices. Simultaneously, it investigates the adaptation and transformation of these principles into secular mindfulness, as seen in modern therapeutic settings, and socially engaged contexts in addressing racial, gender, and environmental justice. Students will learn to analyze the similarities and differences in the objectives, methodologies, and outcomes of both approaches. This comparative study is designed to facilitate a thoughtful dialogue between traditional spiritual practices and contemporary secular applications, offering valuable insights for both personal development and professional practice (to be taught by Professor Pontoriero).

#### 佛教正念禪修與世俗正念實踐

該課程研究佛教中正念的理論和實踐，深入探討其歷史發展、倫理基礎和冥想實踐。同時調查這些原則如何被適應和轉化為世俗正念，以及在現代治療環境和社會參與背景下，應對種族、性別和環境正義等問題。學生將學會對這兩種方法進行比較分析，這種比較分析旨在促進傳統精神實踐和當代世俗應用之間的深度對話，為個人發展和專業實踐提供寶貴的見解。(由Pontoriero教授講授)

## 3 COURSE DESCRIPTION 課程簡介

### BUDDHISM AND PSYCHOTHERAPY

Focusing on real-world therapeutic application, this course examines how Buddhist teachings can inform, enhance, and complement modern psychotherapeutic methods and support healthy spiritual and mental health. Students will learn about Buddhist understandings of human beings, the connection between morality, emotions, and resiliency, and the foundational skills and practices of Buddhist informed mental and spiritual therapies. Students will engage in experiential exercises that integrate Buddhist practices with psychotherapeutic skills such as how to deeply listen, regulate one's emotions, and expand one's window of tolerance for the benefit of self and others. Students will also learn about Buddhist spiritually integrated interventions that they can integrate into their own lives and share with others. By the end of the course, students will gain practical insights into the integration of Buddhism and psychotherapy for therapeutic purposes and spiritually healthy daily living (to be taught by Professor Bright).

#### 佛教與心理治療

本課程著重於實際治療應用，探討佛教教義如何為現代心理治療方法提供啟發、強化其效果並與之互補，從而促進健全的精神修養與心理健康。學生將學習佛教對人性的理解，以及道德、情緒與復原力之間的關聯，並掌握以佛教理念為基礎的心理與心靈療癒之基本技能與修習方法。課程將透過體驗式練習，引導學生將佛教修持與心理治療技巧相結合，例如培養深度傾聽的能力、調節自身情緒，以及拓展個人的情緒承受範圍，以利益自己與他人。學生亦將學習融合佛教精神的介入方法，並能將其應用於自身生活及與他人分享。完成本課程後，學生將對佛教與心理治療之整合運用具備實務性的理解，並獲得有助於治療應用及身心靈健康日常實踐的重要洞見。(由Bright教授講授)

## 4 COURSE DESCRIPTION 課程簡介

### BUDDHIST APPROACHES TO DEATH AND DYING IN CANADA

This course provides a comprehensive exploration of the unique perspectives and practices surrounding death and dying within the Buddhist tradition as contextualized in the Canadian multicultural milieu. It delves into the Buddhist teachings and rituals related to end-of-life care, examining how these ancient practices are adapted and applied in the Canadian medical and social context. The curriculum also focuses on practical aspects, including the role of Buddhist chaplaincy in end-of-life care, bereavement practices, and ethical considerations in palliative care settings. Students will gain an understanding of the cultural, spiritual, and psychological dimensions of death and dying, providing valuable insights for those seeking a deeper understanding of this stage of the life cycle (to be taught by Professor Bright).

#### 加拿大的佛教對死亡和臨終的探討

該課程全面探索在加拿大多元文化環境中，佛教傳統對於死亡和臨終的獨特視角和實踐，深入介紹佛教關於臨終關懷的教義和儀式，考察這些古老實踐如何在加拿大的醫療和社會環境中被適應和應用。課程關注實際方面，包括佛教慈護師在臨終關懷中的角色、哀悼實踐以及在緩和治療設置中的倫理考慮。學生將了解死亡和臨終的文化、精神和心理維度，為那些尋求對這一階段生命週期更深刻理解的人提供寶貴見解。(由Bright教授講授)

## 5 COURSE DESCRIPTION 課程簡介

### BUDDHIST MATERIAL AND VISUAL CULTURE

This course examines the material and visual dimensions of Buddhism by tracing their historical developments and exploring the religious significance embedded within them. By uncovering the rich world of Buddhist images, spaces, and objects, the course demonstrates how these tangible forms have shaped Buddhist teachings, practices, and everyday devotion from the past to the present. Drawing on examples from three major Buddhist traditions, the course offers a valuable perspective that complements traditional text-based approaches to Buddhist studies. Through this lens, students will explore how Buddhist beliefs and practices are embodied and transmitted through material culture — from temple architecture and devotional art to ritual implements and objects used in daily life — and will develop a deeper, more multidimensional understanding of Buddhist traditions across different historical and cultural contexts (to be taught by Professor Li).

#### 佛教物質與視覺文化

該課程聚焦於佛教的物質與視覺文化，系統梳理其歷史演變脈絡，並深入探討其中蘊含的宗教含義。通過介紹豐富的佛教造像、空間和器物，課程將具體闡釋這些有形形態如何塑造佛教教義與實踐的發展，並影響著從古至今的日常宗教活動。課程將引用三大佛教傳統的具體案例，從物質文化的角度切入，為傳統的佛教文本學習提供一個難得的互補性視角。在這一視角下，學生將更深刻地理解佛教的信仰傳統——從寺廟建築和供奉藝術到儀式用具和日常宗教用品——是如何通過物質形態得以呈現與傳承的，從而獲得對佛教文化更紮實而立體的認識。(由李教授講授)



Henry Shiu, Ph.D.

Henry Shiu is the Shi Wu De Associate Professor in Chinese Buddhist Studies at Emmanuel College. Shiu has a keen interest in the study of Mahāyāna Buddhism, particularly in the historical and doctrinal studies of the Madhyamaka and Yogācāra traditions. His research specialization is in the theory of the tathāgatagarbha or Buddha nature. He also has research interest in contemporary Buddhist movements, Buddhist Chaplaincy and the development of Buddhism in Canada. Besides Buddhist studies, Shiu has also published three books on Western classical music. He is equally enthusiastic about the study of Daoist texts, such as the *Laozi* and the *Zhuangzi*, and other Chinese classics like the *Yijing* (Book of Changes)

邵頌雄為以馬內利學院首位獲頒「釋悟德漢傳佛學教授席」的副教授。他專注於大乘佛教研究，特別關注中觀與瑜伽行兩大宗派的歷史與教義發展。他的研究專長為如來藏(佛性)思想，並對當代佛教運動、佛教心靈關懷以及佛教在加拿大的發展有深入關注。除佛教研究之外，邵教授亦長年耕耘於西方古典音樂領域，已出版三本相關著作。他同時對中國道教經典——如《老子》、《莊子》以及《易經》等中國古籍抱持深厚興趣與熱忱。



Eleanor Pontoriero, Ph.D.

Eleanor Pontoriero has been a practicing Buddhist since 1985. She took formal refuge lay precepts in the Mahāyāna and the Theravāda traditions. She continues daily and formal Dhamma practice, including retreats with both monastic and lay teachers. She continues to engage in Dhamma, sutta, and Pali study with Theravāda monastic and lay teachers. Since 2002, she has taught religious ethics, women, human rights, and peacebuilding in a comparative context, socially engaged Buddhism and Buddhist and secular mindfulness at the University of Toronto. She mentors youth, women and marginalized communities engaged in grassroots projects for peace, equity, and development locally and globally. Currently, she is the president of the Buddhist Council of Canada, and a member of Buddhist Christian Studies, Sakyadhita International and Sakyadhita Canada. As a not-for-profit endeavor, she offers devotional, meditative and contemplative practices in Buddhist and interfaith contexts in the community.

Eleanor Pontoriero自1985年起開始進行佛教實踐。她依據大乘佛教和南傳佛教儀軌正式皈依並在家持戒。自2002年以來，她在多倫多大學教授宗教倫理學、女性、人權和平建設的比較背景，社會參與型佛教以及佛教和世俗正念。她指導年輕人、婦女和參與基層項目的邊緣社群，致力於地方和全球的和平、公平和發展。目前，她是加拿大佛教理事會主席，並且是佛教基督教研究、薩迦達國際和加拿大薩迦達的成員。作為非盈利性的組織力量，她在社區提供佛教和跨宗教的虔誠、冥想和沉思實踐。



Jennifer Bright, Ph.D.

Jennifer Bright is the inaugural Wutai Shan Venerable Dayi Assistant Professor of Buddhist Spiritual Care at Emmanuel College. Before this, Bright worked as a Spiritual Care Practitioner in the Intensive Care Unit at Mount Sinai Hospital. Her major research and teachings have centred on Buddhism, medicine and healing. Bright's current research focuses on the integration of Buddhism and emotion focused therapy in the treatment of moral injury, Buddhism and decolonial pedagogies, Buddhist practical theology, and spiritually integrated psychotherapy in the Canadian context. Bright is also a practicing registered psychotherapist.

Jennifer Bright為以馬內利學院首位獲受聘為「加國五台山達義大和尚佛教心靈關懷教授席」的講座教授。此前Bright曾在西奈山醫院重症監室擔任靈性護理從業者，其主要研究和教學集中在佛教、醫學與治療。她目前的研究主題包括：佛教與情緒導向治療在道德創傷治療中的整合、佛教與去殖民教育方法、佛教實踐神學，以及佛教在加拿大脈絡中的靈性整合心理治療。Bright也是一名執業註冊心理治療師。



Lan Li, Ph.D.

Lan Li earned her Ph.D. from the Department of Religious Studies at McMaster University in 2024 and is currently teaching Buddhism courses in the Department of Historical and Cultural Studies at the University of Toronto Scarborough. Her research focuses on Chinese Buddhism and East Asian religions. Trained in both religious studies and archaeology, she combines textual analysis with archaeological methods to investigate Chinese Buddhist beliefs and practices, with particular interests in dedicatory epigraphy, religious patronage, and related Buddhist sites in medieval China. Lan received her M.A. in Archaeology from Peking University in 2010 and subsequently worked as a field archaeologist on several Buddhist sites in China for eight years. Drawing on training and professional experience in Chinese, Japanese, and Canadian institutions, she approaches Buddhist history through an interdisciplinary lens that integrates archaeology, epigraphy, and religious studies. Her work seeks to illuminate the material culture and Buddhist devotional practices, while fostering meaningful public engagement.

李瀾於2024年獲得麥克馬斯特大學宗教學研究博士學位，現為多倫多大學士嘉堡校區歷史與文化研究系講師，教授佛教課程。她主攻中國佛教與東亞宗教，兼具宗教學與考古學雙重學術背景，善於結合考古方法於文本分析探究中國佛教信仰與實踐的發展脈絡，重點關注中古中國的造像記，供養體系及相關佛教遺址。李瀾於2010年獲北京大學考古學碩士學位，此後八年作為田野考古工作者參與國內多處佛教遺址的發掘與研究。融合其在中國、日本和加拿大積累的學術訓練與工作經驗，她以考古學、金石學與宗的跨學科視角切入佛教史研究，致力於揭示佛教物質文化與信仰實踐的深層關聯，並積極推動具有公共教育意義的學術對話。



Striving for clear and profound insights,  
purifying the mind with wisdom, having  
a clear vision of worldly matters and  
fostering the well-being of all  
sentient beings with compassion.

明證悟解 淨心啟智  
覺察世事 利樂有情

# EXPLORE WUTAI SHAN BUDDHIST GARDEN — CLASS LOCATION

The Wutai Shan Buddhist Garden, nestled amidst the picturesque landscape between Peterborough County and the City of Kawartha Lakes, graces northeastern Ontario with its serene presence. Spanning approximately 535 acres, this magnificent sanctuary lies just 100 kilometers from downtown Toronto. Drawing inspiration from ancient Tang dynasty architecture, upon completion, Wutai Shan Buddhist Garden in Canada will be a magnificent timber-structure complex featuring five platforms in the east, west, south, north, and center; along with the Main Buddha Hall, the Avalokitesvara Hall, the Ksitigarbha Hall, the Manjusri Hall, the Hall of Heavenly Kings, as well as bell and drum towers, and the Jade Buddha Hall housing the eighty-eight jade Buddhas. In addition, the Garden boasts over ten meticulously curated landscapes, including the Peony Garden, the Rose Garden, the Lavender Garden, and more.

The Wutai Shan Buddhist Garden will be a centrepiece for religion, culture, arts, education, environmental conservation and tourism. Undoubtedly, it will stand as a significant contribution to Canada's economy, culture, religion, art and philanthropy.



## 上課地點加國五台山介紹

加國五台山: 位於安大略省東北部的Peterborough County和City of Kawartha Lakes之間一片風景優美之地, 距離多倫多市區100公里, 佔地面積535英畝。建成後的加國五台山整個園區是一個無比壯觀的仿唐大木作古建寺廟群, 一共分為五個台, 七座殿堂(分別是大雄寶殿、觀音殿、地藏殿、文殊殿、天王殿, 以及鐘樓、鼓樓), 藏有八十八尊玉佛的玉佛殿和十餘座花園(牡丹園、玫瑰園、薰衣草園等)。

加國五台山是一個集宗教、文化、藝術、教育、環保、旅游等多功能為一體的文化園區, 將對加拿大經濟、文化、宗教、藝術以及慈善事業作出重要貢獻。



## PICTURES AND TESTIMONIALS FROM THE CLASS OF 2024 & 2025

圖片與感言 -  
來自2024和2025屆學生





Master Sheng Yuan

Participating in the continuing education program has been a profoundly enriching experience during my four years as an ordained monk. With the compassionate support and nurturing environment of Wutai Shan Buddhist Garden, I was able to deepen both my understanding of the Dharma and my personal practice.

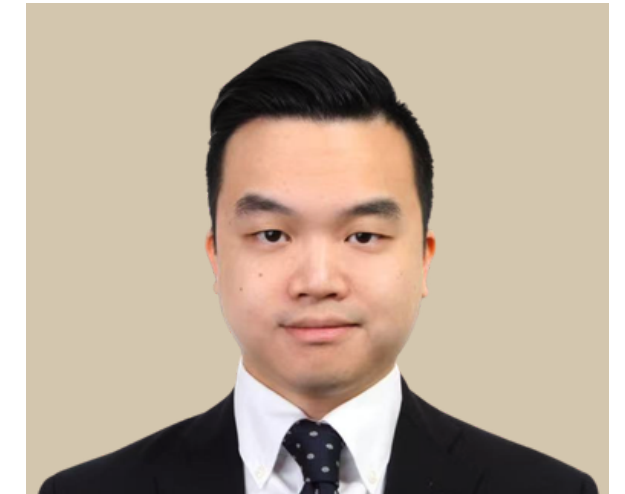
The professors delivered profound and intricate teachings with great skill, making them clear, accessible, and closely connected to real-life experience. As dedicated scholars and practitioners, they shared not only their extensive academic knowledge but also insights shaped by years of immersion in Buddhist studies. Through their guidance, I gained practical methods and perspectives that integrated naturally into my daily practice and conduct.

This program provided a rare and precious opportunity to study, reflect upon, and embody the Dharma within a structured, supportive, and contemplative environment. Throughout my studies, I explored many dimensions of Buddhism—its history, liturgical traditions, medicine, reflections on death, and its long-standing dialogue with the field of medicine. The courses also introduced us to secular mindfulness, Buddhist liturgy, Tibetan Medicine, and psychotherapy, broadening my understanding of how Buddhist principles continue to interact with contemporary disciplines.



Master Wu Qian

Over the past three months, I feel deeply grateful to have participated in the Buddhist studies program jointly offered by the Buddhist College of Canada and the Emmanuel College. The courses provided a valuable glimpse into contemporary academic approaches to Buddhism and demonstrated how traditional teachings harmonize with modern disciplines. Our studies spanned psychology, medicine, death and dying, and both Buddhist and secular mindfulness. I especially appreciated the open classroom atmosphere, where participants freely shared perspectives rooted in everyday experience. Through the comparison of Buddhist and secular mindfulness, we learned how traditional practices of *samatha* and *vipassana* have evolved into accessible methods widely used today. The “Buddhism and Psychotherapy” course revealed how Buddhist insights can support emotional understanding, offering practical guidance for navigating modern psychological challenges. In the study of Tibetan views on dying, we confront the reality of aging and death with clarity and courage, gaining a more holistic understanding of Buddhism’s role in life. These courses reminded me of the breadth and relevance of Buddhist studies, showing that the Dharma permeates many aspects of daily living. I am sincerely thankful for this opportunity and wish for the continued success of future programs and the establishment of the Buddhist College of Canada.



Jensen W. B. Yuen

Over the past three months, this program has significantly deepened my understanding of life, death, and what it means to be fully alive. As a full-time lawyer, I am trained to look for clarity, structure, and definitive answers. But what I received here was something far less concrete and far more impactful. Rather than leaving with conclusions I could neatly articulate, I found a subtle internal shift—something that began reshaping how I move through my days.

In my professional life, where pressure, conflict, and difficult interactions are part of the daily landscape, this shift has become especially meaningful. I’ve started to pause more, to look at situations from a wider perspective rather than reacting automatically. This broader view has allowed compassion to enter my responses in a way that feels both practical and deeply grounding. It hasn’t eliminated challenges, but it has prevented negative thoughts and emotions from dominating my interactions or my mindset. What is emerging feels like the early formation of a quiet, steady wisdom—one that influences both my work and my ongoing study of Buddhism. Thanks to this program, I sense a more intentional and balanced way of living beginning to take root, and it continues to guide me in ways I didn’t anticipate.



Ishin Khoo

As an educator, gardener, and Buddhist practitioner seeking to embody the Dharma in daily life, the three-month Buddhist learning journey with the BCC has deepened my understanding and strengthened my ability to meet life’s challenges with greater clarity and compassion.

Our first course on Buddhist and secular mindfulness, taught by Professor Pontoriero, helped me distinguish these two traditions. Studying the Ānāpānasati Sutta allowed me to appreciate how this foundational Theravāda text shapes contemporary mindfulness, and how my Plum Village mindfulness training bridges the contemplative depth of Theravāda with the engaged bodhisattva path of Mahāyāna. Having this deeper contextual understanding of my own training feels very important to me.



Amina Moon

Graduate of the 2024 BCC program, now pursuing advanced studies in the Master of PsychoSpiritual Studies at Emmanuel College. When I look back on my experience as part of the Buddhist College of Canada’s inaugural Compassionate Canopy: Practical Buddhist Studies in Canada program, I feel a deep sense of awe and gratitude. I came across it at exactly the right moment, not realizing that those three months of Saturdays at Wutai Shan Buddhist Garden would gently shift the direction of my life. The teachings we received—on Buddhism and psychotherapy, liturgy, mindfulness, art, and compassionate care—became meaningful stepping stones on a new path. I have always been a spiritual seeker, though not rooted in any one tradition, and I did not expect how powerful it would be to explore spirituality, personal growth, and care practices within such a supportive community. The instructors brought wisdom, clarity, and kindness, creating a space that allowed me to open and learn in a new way. Although I had not planned to continue my studies, discovering Emmanuel College’s Master of PsychoSpiritual Studies, and recognizing the professors connected to the Compassionate Canopy, felt like a door quietly opening before me. Now in my first year, I feel grateful to have found this path, and deeply thankful to the Buddhist College of Canada for leading me here.



Dennis A. Yap

At the outset, a big thank you to Ven. Dayi, Abbot of WTSBG, for providing the lecture hall at the Buddhist College of Canada, which has attracted students far and near to join the enriching courses offered through Emmanuel College. The four lecturers—Dr. Jennifer Bright, Dr. Henry Shiu, Dr. Eleanor Pontoriero, and Lama Linda Hochstetler—were dedicated and inspiring. The Buddhist principles of the Four Noble Truths have deepened our understanding of body and mind, have nurtured compassion and have helped us develop purity of equanimity. The lecturers who guided us throughout this learning experience had supported in our quest academically striving to embody wisdom and compassion in daily life. Although the program concludes, the Buddhist Principles enshrined continue in our spiritual path. May we all carry these teachings of Buddhist Principles with devotion and to continue cultivating compassion and wisdom exemplary of a Buddhist practitioner.



Lin Jin

This Compassionate Canopy program has been like entering a wider sky—one in which the Buddha’s teachings unfold with new depth and clarity. Mindfulness became a quiet companion, helping me notice the subtle movements of thought and emotion. With this awareness, the challenges of daily life feel less like storms and more like passing weather—something I can meet with steadiness, warmth, and care.

At Wutai Shan, through liturgy and ritual, I felt the heartbeat of a living tradition—its centuries of devotion, its culture woven into every chant and gesture. And the Tibetan teachings on death and dying helped me approach impermanence not with fear, but with openness and peace. The integration of Buddhist teachings with psychotherapy and medicine, together with the journaling practices, invited me into deeper honesty with myself, revealing inner landscapes I had overlooked or avoided. I carry deep gratitude for our professors, staff, and volunteers, whose generosity of spirit shaped every step of this journey. I offer special thanks to Venerable Dayi for planting the seeds of this compassionate and wisdom-rooted educational path. Their guidance will continue to influence how I learn, how I live, and how I seek to embody the Dharma.



Katherine McInnis

The 12-week Compassionate Canopy Continuing Education Buddhist Studies Program offered through the Buddhist College of Canada in collaboration with Emmanuel College was truly transformative. As a student, I was impressed by the depth and clarity of the teachings, which integrated traditional Buddhist philosophy with practical applications for modern life. The instructors were not only knowledgeable but also deeply compassionate, creating a welcoming and supportive environment that encouraged curiosity and personal growth. Each module built on the last, offering a structured yet flexible approach to exploring practices, ethical principles, and the rich history of Buddhist traditions. What truly stood out was the sense of community fostered among students and faculty. Despite the intensive nature of the program, there was always space for open dialogue, collaborative learning, and shared experiences. The program provided me with tools to deepen my understanding of Buddhism and integrate its teachings into my daily life. I leave this program with a renewed sense of purpose, a calmer mind, and a stronger connection to the path of Buddhism and compassion.



Jonathan Chan

Enrolling in the Compassionate Canopy program at the Buddhist College of Canada was one of the best decisions I've ever made! This program goes far beyond the basic fundamentals of Buddhism, emphasizing how to apply Buddhist principles in daily life. The professors are incredibly knowledgeable—not only in Buddhist theory but also in practice, as they are dedicated practitioners within their own traditions. Having grown up exposed to both Theravāda and Mahāyāna Buddhist traditions, I appreciated how the program included courses from a variety of Buddhist schools. It also highlighted the deep interconnectedness among traditions, transcending cultural, linguistic, and geographic boundaries. Many of the insights I gained were things I could never have discovered on my own or even thought to research. I highly recommend this program to anyone seeking to go beyond the basics of Buddhism and explore how to apply its principles in everyday life.



James Attle

My name is James, I work in construction as a heavy equipment operator. My experience with the Compassionate Canopy program has been profoundly transformative personally, spiritually, and communally. When I first joined, I was simply looking for guidance on how to deepen my practice of compassion in everyday life while navigating the challenges of modern work and relationships. What I found through Compassionate Canopy was far more than a curriculum; it was a genuine path of growth.

From the beginning, the program's teachings offered a powerful blend of grounded Buddhist wisdom and the interfaith openness that Emmanuel College is known for. Each session was delivered with care, clarity, and a sincere dedication to supporting our development. The instructors didn't just share ideas, they embodied them. Through guided meditation, reflective dialogue, and practices designed to cultivate empathy and ethical awareness, I began to notice real changes in how I relate to others, respond to stress, and care for myself.

One of the most impactful aspects of the program was the genuine sense of community that emerged among participants.

We came from different walks of life, with varied perspectives and experiences, yet we were all committed to cultivating compassion in meaningful and practical ways. That shared intention created an atmosphere of trust, openness, and mutual support. This made the teachings feel real and grounded, and the collective energy of the group strengthened my own dedication to the practice.

The Compassionate Canopy program has strengthened my commitment to compassionate action, drawing inspiration from Buddhist traditions as well as a broader dedication to human flourishing. I am truly grateful for this program and for the lasting impact it continues to have on my life and relationships.

**TUITION FEE**  
學費 **\$2,500**  
加幣

<p><b>COURSE 1</b> CHINESE BUDDHIST LITURGY 漢傳佛教儀軌</p>	<p><b>SEPTEMBER 5 and 12</b>  10:00 AM - 12:00 PM &amp; 1:00 PM - 3:00 PM</p>
<p><b>COURSE 2</b> BUDDHIST MINDFULNESS AND SECULAR MINDFULNESS 佛教正念禪修與世俗正念實踐</p>	<p><b>SEPTEMBER 19 and 26</b>  10:00 AM - 12:00 PM &amp; 1:00 PM - 3:00 PM</p>
<p><b>COURSE 3</b> BUDDHISM AND PSYCHOTHERAPY 佛教與心理治療</p>	<p><b>OCTOBER 3 and 17</b>  10:00 AM - 12:00 PM &amp; 1:00 PM - 3:00 PM</p>
<p><b>COURSE 4</b> BUDDHIST APPROACHES TO DEATH AND DYING IN CANADA 加拿大的佛教對死亡和臨終的探討</p>	<p><b>OCTOBER 24 and 31</b>  10:00 AM - 12:00 PM &amp; 1:00 PM - 3:00 PM</p>
<p><b>COURSE 5</b> BUDDHIST MATERIAL AND VISUAL CULTURE 佛教物質與視覺文化</p>	<p><b>NOVEMBER 7, 14, 21, 28</b>  11:00 AM - 1:00 PM <i>** Last class and Graduation Ceremony on November 28 at Emmanuel College (10am-3pm)</i></p>

## ADMISSIONS

### Admission Requirements:

1. Valid status in Canada
2. An IELTS score of 5.5 or above/ a TOEFL score of 80 or above/ studied in an English-medium college or higher.

### Enrollment Steps:

1. Scan the QR code below to fill out the application form
2. You may be invited to Zoom Interview via Email
3. If offered, you will accept the Admission Offer by Paying Tuition

### 入學要求:

1. 在加拿大有合法居留身份
2. 雅思5.5分或以上/托福80分或以上/就讀於英文授課的大專院校及以上

### 入學步驟:

1. 掃碼填寫報名表
2. 通過電子郵件邀請參加Zoom面試
3. 簽署錄取通知書並支付學費

### APPLICATION



Please scan the QR code to fill out the application form

請掃碼填寫報名表  
<https://forms.gle/D1ZsgfA7UXLnVHR8A>

### COLLEGE WEBSITE



### WHATSAPP



Join our WhatsApp Chat or Contact us by phone or e-mail :

647-812-3878 ext:232  
647-394-6763  
secretary@buddhistcollege.ca

### FAQ 常見問題





# 2026

ADMISSIONS BROCHURE  
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**WHATSAPP**

