

DHARMA REALM
BUDDHIST UNIVERSITY





Dharma Realm Buddhist University

Founded by Venerable Master Hsuan Hua in 1976, DRBU is a small private school focusing on education deeply rooted in a timeless Buddhist tradition that remains closely engaged in the modern world. The curriculum, the discussions, and the overall thrust of every program creatively and honestly infuse ancient wisdom into contemporary life. Faculty and students alike strive to exemplify scholarship and character. It is a place where rigorous academic learning and spiritual self-cultivation mutually inform each other, so that the classroom is inspired by the contemplative life, and the contemplative life is informed by the classroom.

DRBU aims to educate the whole person. It seeks to change the mind, true the heart, and touch the spirit. It advances learning for transformation rather than mere training, and thus strives to nurture individuals who are able to integrate the moral, intellectual, personal, and professional dimensions of their lives.

In short, a DRBU education seeks to provide the means and milieu that favor self-discovery, encourage genuine and direct understanding, and foster a wish to benefit humankind. Students are encouraged to contribute to the well-being of their society and its citizens, and by extension, to the entire world. At DRBU, opportunities exist for students to develop their innate human potential to as full an extent as they are capable.



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From the President

When universities were first created, they were meant to embrace and portray an endless and vast vision, an expanse that encompasses humanity and stretches throughout the universe. That is why a university is called a university. As a young country full of energy and diversity, America is ready and eager to accept and disperse such a vision—one that can benefit the whole of humankind and more.

Here at Dharma Realm Buddhist University, our challenge is to find concrete ways of putting that process into practice. The founder of Dharma Realm Buddhist University devoted himself to the study of classical texts from all traditions, seeing in them a vast transformative expanse. Today, such a vision of human creative potential is particularly relevant.

The need for people to ground themselves in the abiding sources of human values and to keep an open mind at the same time is urgent. Those capable of mastering these two seemingly opposite approaches are the rare individuals who bravely engage in the world and benefit humanity no matter what profession they choose to practice.

Snjezana Akpinar, Ph.D.

INSIGHT

"On the front gate of the City of Ten Thousand Buddhas, one side is labeled Tathagata Monastery, and the other, Dharma Realm Buddhist University. They are the twin pillars of the City's community life. On the back side of the gate, the University is paired with the phrase 'educating for outstanding abilities.' The University's job is to bring to fruition the amazing latent abilities of all of its students. The method the Venerable Master taught for this task is the development of inherent wisdom. From this perspective we can see that the real university of the Dharma Realm is to be explored within our own minds and hearts."

— Ron Epstein, Ph.D., Professor

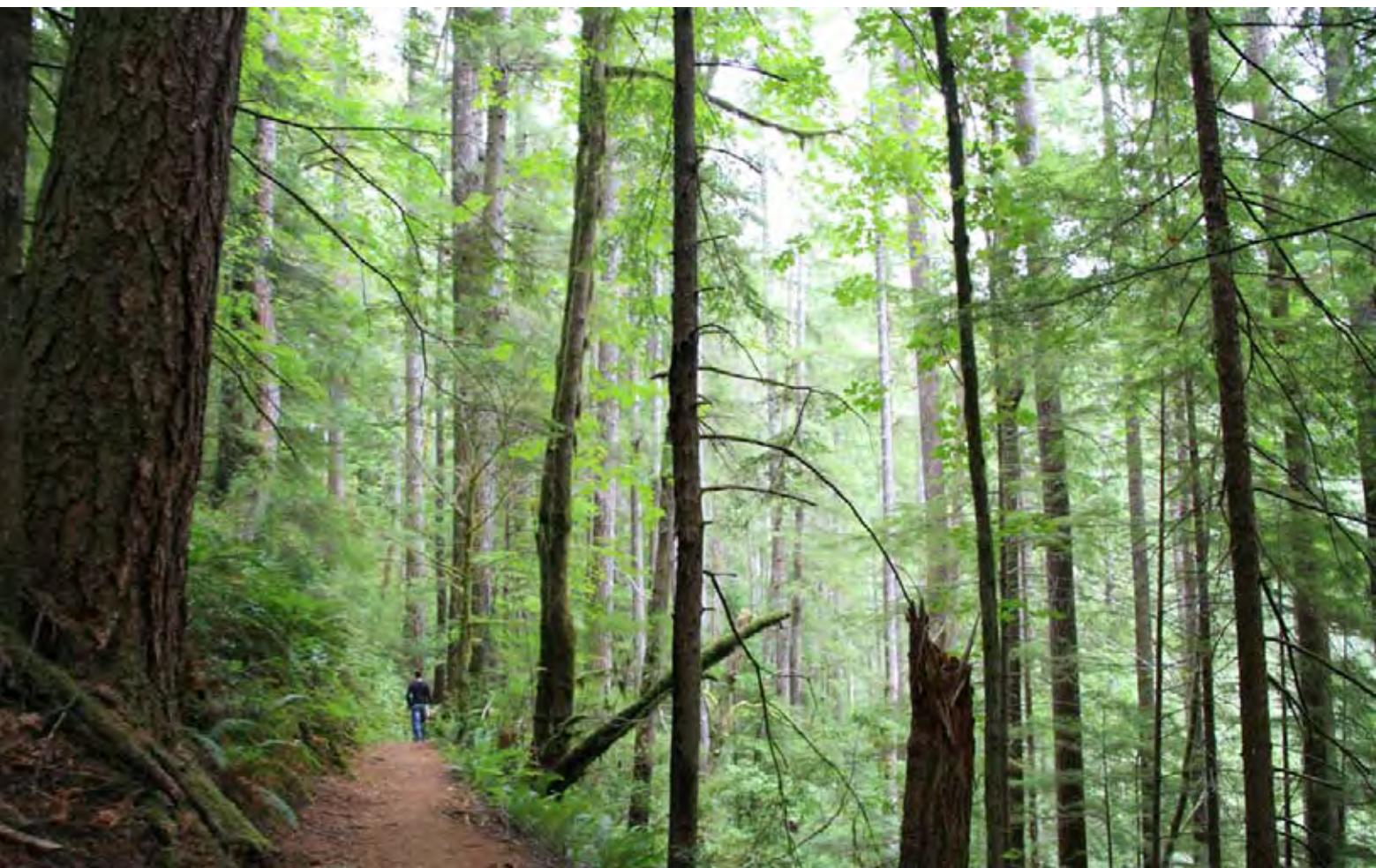


DRBU is guided and informed by time-honored axioms of education both East and West, which hold virtue to be the basis of self-knowledge, insight and goodness its outcomes, and benefiting others its application. A truly liberal education is accomplished not so much by filling students' minds with a prescribed body of knowledge and beliefs, but by providing them with the tools to gain self-knowledge and activate their own inherent capacity for understanding. Such education properly conducted does not indoctrinate, but simply disentangles. It "makes one free" in the deepest sense as it is a liberation born of disciplined self-mastery rather than from desires unrestrained. A liberally educated person can sift and winnow facts and opinions; rise above bias and prejudice; and make intelligent choices concerning the aims and means of life in all its dimensions—personal, social, and natural. A liberal education opens up the opportunity to pursue the highest goals of human existence.

To realize DRBU's vision requires both open-mindedness and reliance on tradition. The two elements of learning go hand-in-hand. Students and teachers alike reflect our shared human reality, and maintain the trust and respect of individual friends as well as world authorities. This is particularly important in the academic field. To achieve this, all of us stress the importance of practicing what we preach and living according to the principles we learn in books, schools, monasteries, as well as from the lessons we take from life as it unfolds before us.

All the activities of a university should combine to help us become better human beings, and all of them deserve equal respect. Moreover, we strive to teach and convey this rich legacy of learning in ways that can be understood by all traditions, and by the world itself. Liberal education is necessarily global. In this manner we constantly redefine the concept of learning, not only for us, and for this country, but for all.

This was what our founder bequeathed to us and what we keep alive.





The Founder

One of the most eminent Chinese Buddhist masters of the twentieth century, the Venerable Master Hsuan Hua (Xuanhua) was a monastic reformer and the first Chinese master to teach Buddhism to large numbers of Westerners. At a time when many held that Buddhism was destined to be only a "lay movement" in the West, the Master insisted on the primacy of the monastic tradition as the cornerstone for building a deep and authentic Buddhism on new soil. Besides establishing a properly ordained monastic community, he worked tirelessly lecturing on Buddhist sutras as well as organizing and supporting the translation of the Buddhist Canon into English and other languages. Translation was done by committees where "everyone who knows Chinese must learn English; and, anyone who knows English must learn Chinese." All of his disciples, lay and monastic alike, were instilled with the need to ground themselves in traditional spiritual practice guided by authentic scripture, and to promote genuine mutual respect and understanding among religions.

The historian Arnold Toynbee once wrote that *"of all the historical changes in the West, the most important—and the one whose effects have been least understood—is the meeting of Buddhism in the Occident.... The meeting of East and West, the mingling of the most ancient traditions in the modern age must be regarded as one of the most extraordinary meetings of our age."*

As a pioneer of this historical encounter, Master Hua focused on clarifying the essential principles of the Buddha's original teachings. In bringing the Dharma to a new land, he stressed, "My Buddhism is not Asian or American, not East or West. It is simply the teaching of the mind, and belongs to all beings." More than any Buddhist teacher in the modern era, he emphasized the essential role of moral education at all levels—elementary, secondary, and university—in safeguarding Buddhism's future, and indeed, the well-being of humankind. Education is the hallmark of his legacy.

The Venerable Master was also a pioneer in building bridges among different Buddhist communities and actively promoted interfaith dialogue. He found commonalities in religious traditions that allowed for mutual cooperation rather than conflict. "If we are to have peace in the world, there must be peace among religions." To this end, with the late Cardinal Yu Bin, he established in 1976 the Institute for World Religions.



The Educator

Born in 1918 into a peasant family in a small village on the Manchurian plain, Master Hua was the youngest of ten children. He attended school for only two years, during which he studied the Chinese Classics and committed much of them to memory. As a young teenager, he opened a free school for children and adults.

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Master Hua continued this pattern in America by establishing schools, monastic learning centers, religious training schools, and programs of academic research and teaching. "All of my temples and way places must also be schools," he insisted.

As an educator, Master Hua was tireless. From 1968 to the mid 1980's he gave as many as a dozen lectures a week, and traveled extensively on speaking tours. He felt that one of the historical weaknesses of Buddhism in China was its failure to develop a widespread network of schools and universities. To remedy that situation in the West, the Venerable Master founded Dharma Realm Buddhist University and primary and secondary schools. He also developed financial aid programs for needy and deserving students at every age level. He expressed his ideal, "learning daily and lifelong," in this way:



"Education is without beginning or end. There is no starting of semesters, no holidays, no graduation. Wherever you are, that place is a school. There's not a single location that is not a place of learning, and there is not a single moment that is not a time for learning."

— Venerable Master Hsuan Hua



1962

Venerable Master Hsuan Hua opens the Buddhist Lecture Hall at Waverly Place in San Francisco.

**1968**

Lectures and translation of the Buddhist Canon continue at Gold Mountain Monastery, in the Mission District of San Francisco.

1976

On October 2, Dharma Realm Buddhist Association formally establishes DRBU at the City of Ten Thousand Buddhas.

1976

Venerable Master Hsuan Hua and Paul Cardinal Yu Bin form the Institute for World Religions.

1977

DRBU opens its doors to the very first class of students.

1984

DRBU holds its first commencement, conferring degrees to 35 graduates.

1986

DRBU hosts the Conference on World Religions at the City of Ten Thousand Buddhas, a first in California history.

**1994**

Institute for World Religions moves to the Berkeley Buddhist Monastery.

1997

DRBU begins its partnership with the Graduate Theological Union and Pacific School of Religion.

2000

Institute for World Religions presents the first Venerable Master Hua Memorial Lecture in Berkeley.

2001

Institute for World Religions publishes the inaugural issue of the academic journal, *Religion East & West*.

2006

DRBU establishes the Berkeley campus.

2010

Religion East & West celebrates its tenth anniversary with a commemorative issue.

2011

DRBU launches the University blog, *dharmas*: blog.drbu.org



LEARNING

"It's not only a classroom learning experience, but also an environment that supports my personal, spiritual, and intellectual growth. Everyone is growing together."

— Audrey Lin

Master Hua believed Buddhist education should aim to activate an intrinsic wisdom possessed by all individuals, and as such must be dialogical, interactive, probing, and deeply self-transformative. His goal and teaching style was less to dictate established truths without than to kindle abiding truths within. He called his method "developing inherent wisdom." This pioneering approach to learning continues as the defining spirit of the University, and characterizes all of its programs.

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In keeping with this "developing inherent wisdom" philosophy of education, DRBU combines traditional study with educational innovation. The curriculum from the very beginning embraced pedagogies and philosophies both East and West. The common denominator was and remains: the liberation of human potential through knowledge, moral reasoning, and contemplative insight—all aimed at activating the innate goodness and intelligence of each person.



"All people are my teachers, and I am a teacher to all people."

— Venerable Master Hsuan Hua



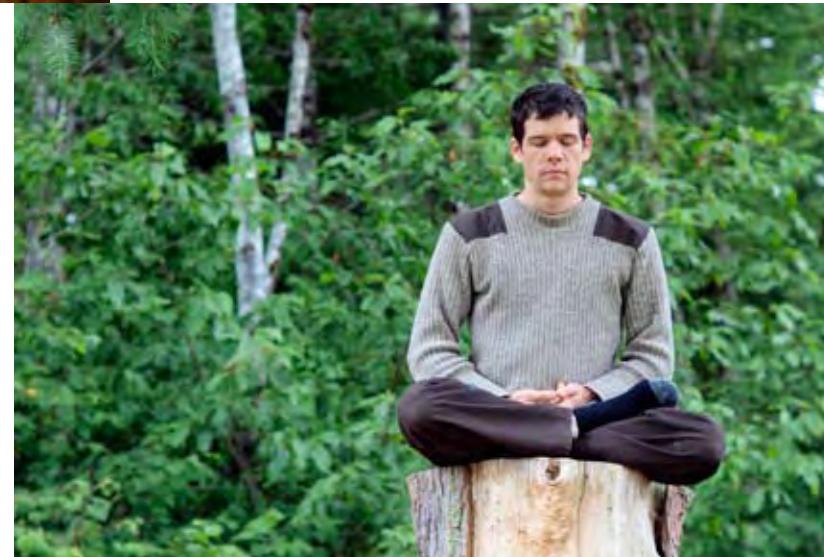
"Of everything I've learned here, Master Hua's teachings on filiality have had the most positive impact on my life. This has been something of a surprise to me because I'd never heard of this kind of teaching expressed in a Buddhist context before."

"At DRBU I uncovered many personal and educational lessons, and the best ones were usually both. One that sticks out is that good old-fashioned discipline works wonders, especially when I surrender those lesser human vices to a higher purpose. This lesson got me out of my head and onto an honest path that I can walk with clarity."



"DRBU might be the best place in the world for a Westerner to engage in a program to study Buddhism, and at the same time, access the monastic environment for cultivation."

— James Roberts



"The emphasis at DRBU on both study and practice makes me feel that I'm learning and developing as a human being. The classes are engaging spiritually and intellectually. The professors are knowledgeable about the subjects they're teaching, and they can also speak from their many years of practice. They have some great stories!"

— Nancy Chu



"Coming to know your university makes me wish I could go back in time fifty years, because I realize now that I taught only half of the curriculum: the intellectual part. But I said nothing about practice. I have been instructed that at DRBU, practice is a very important part of the curriculum. That moves me profoundly, because if knowledge is not supported and followed by practice, then we made progress in the mind, but we have been spinning our wheels in terms of our practice. So, I commend you that your university has placed great stress on both sides—the mind and the heart—through practice."

— Huston Smith, Eminent Religious Studies Scholar,
DRBU Commencement Address

"I've learned about Buddhism as a study and as a practice, and I've learned more about myself. It's hard to measure or put into words, but I know I'm still learning!"



The Curriculum

The curriculum is built around the idea that the classical texts of the world continue to shed light on our contemporary life. These original sources are the touchstones of civilization. They shed light on the persisting questions, challenges, and possibilities of human existence. They call us back again and again to the most enlightened ideas and values of our shared humanity. The highest inspirations and cautionary limitations of the human condition find their clearest and most thoughtful expression in these enduring works. Because they are timeless and timely, when read deeply and studied slowly, they tap into “water from a deeper well” that stimulates fresh insights into ourselves and our contemporary problems. They can trigger something inside us that awakens us to abiding patterns and to new possibilities. This does not pertain only to Buddhist texts, but to any sincere and authentic body of thought that still retains its liveliness and value over centuries and millennia. The Buddha and Plato, Confucius and Socrates, all shared this pedagogy. Such intellectual and spiritual transformation has always been the purpose of higher education, and is perhaps more needed today than ever.

To access and preserve this rich classical tradition requires translation and language training—both ancient and modern. To bring this rich tradition into a meaningful dialogue with modern society, an integrated, interdisciplinary liberal education must inform it. For this innovative blend of East and West, depth and breadth of learning, to creatively engage the rapidly changing world, students and faculty need to develop the full range of skills of an educated person: open-minded critical inquiry, analytical and intuitive thinking, refined moral sensibility, and an enlightened commitment to the betterment of humankind.

DRBU offers a four-year Bachelor of Arts degree and a two-year Master of Arts degree.

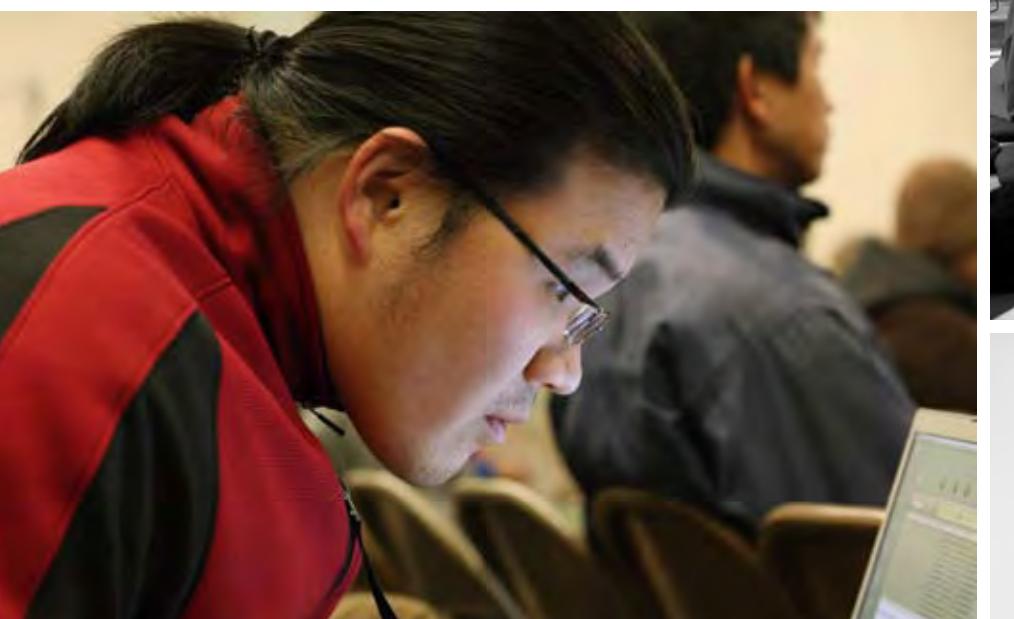
What is your favorite DRBU class?

"My favorite class has been Applied Buddhist Ethics. It was not only informative from a historical and textual perspective, but it also helped me understand my own practice more deeply."

"My favorite class is the Surangama Sutra. All my life, I have had a muddled mind. Studying the Surangama Sutra helps me understand how the mind works. Now I am not quite so muddled."

— Bhikshuni Heng Nai

"My favorite class was Dhyana Paramita, a meditation course based on the teachings of the great Chan master Zhi Zhe during the sixth century. I learned to be clear in purpose and method, and to understand what the scope of genuine self-cultivation entailed. It was an invaluable boon in my life."



"DRBU courses encompass academics, ethics and virtue, and the cultural combination of East and West. These dynamic elements elevate my learning and enable me to view the world from different perspectives."

— Bhikshuni Heng Shen



"In the classes, there is often a wonderful mix of students. It makes for a dynamic, open, and engaging learning environment."

"The small, intimate classes offer a lot of room to develop deeper connections and relationships among my peers and professors."



"What I enjoy most about teaching at DRBU is the students' commitment to learning, which is in a spirit of cooperation rather than competition."

— Marvin Kramer, Ph.D.,
Adjunct Professor

"Students at DRBU are avid learners who bring a unique perspective to the classroom. It is a pleasure to teach in such a supportive environment."

— Victoria Patterson, Ph.D.,
Adjunct Professor



"There are people from all different backgrounds and with varying degrees of experience with Buddhism. So it's a really rich atmosphere to learn and broaden my horizons."

Upon Graduation

DRBU aims to educate the whole person. The University advances learning for transformation, rather than mere training, and thus strives to nurture individuals who are able to integrate the moral, intellectual, personal, and professional dimensions of their lives. Like the great learning centers of old, DRBU offers a thoughtful forum where leading minds of the day gather with students to dynamically interfuse classical ideas with the prevailing currents of thought, and set about facing the challenges of modern society.

Upon graduation, students are well prepared to pursue advanced studies and a variety of career paths in the humanities, the sciences, education, translation, law, the nonprofit sector, public service, as well as ecumenical and religious vocations.





Summer Session and Short-term Programs

The Summer Session and Short-term Programs at DRBU offer a diverse array of lecture series, practice retreats, and monastic immersion opportunities. The programs aim to foster and cultivate a vibrant community for spiritual learning and practice, and welcome students and practitioners from all walks of life.

Buddhist Monastic Immersion

Uniquely situated within a monastic setting, DRBU offers students and practitioners a rare opportunity to experience the daily pace and patterns of a Buddhist monastery and explore a way of life designed to cultivate peace, equanimity, and insight. Students have the chance to participate in a variety of Buddhist contemplative practices and explore the close interaction between the theory and practice of Buddhism, as embodied in its monastic form.

Practice Retreats

DRBU offers intensive retreat opportunities throughout the year, which include Guan Yin retreats and Chan meditation sessions. Students have the chance to study the theories and methods behind Buddhist contemplative practices and deepen their spiritual cultivation in an intensive retreat environment.

Visiting Scholars

DRBU hosts public lecture series by leading scholars and practitioners in Buddhism, East Asian religions, and philosophy. Recent speakers include Venerable Bhikkhu Bodhi, Professor Henry Rosemont Jr. (Brown University), Professor Roger Ames (University of Hawaii), Professor Michael Nylan (University of California at Berkeley), and Professor Raoul Birnbaum (University of California at Santa Cruz).





Institute for World Religions

The Institute for World Religions (IWR) was established as a result of the inspiration and planning of the Venerable Master Hsuan Hua and Paul Cardinal Yu Bin. Both of these distinguished international leaders in religion and education believed that harmony among the world's religions is an indispensable prerequisite for a just and peaceful world. Both shared the conviction that every religion should affirm humanity's common bonds and rise above narrow sectarian differences.

When they established the Institute for World Religions in 1976, Cardinal Yu Bin enthusiastically agreed to serve as the Institute's first director. In 1994 the Institute moved to the Berkeley Buddhist Monastery. Its proximity to the University of California at Berkeley, Stanford University, the Graduate Theological Union, and to the rich academic, religious, and cultural environment of the San Francisco Bay Area provides an ideal environment for the Institute's programs.

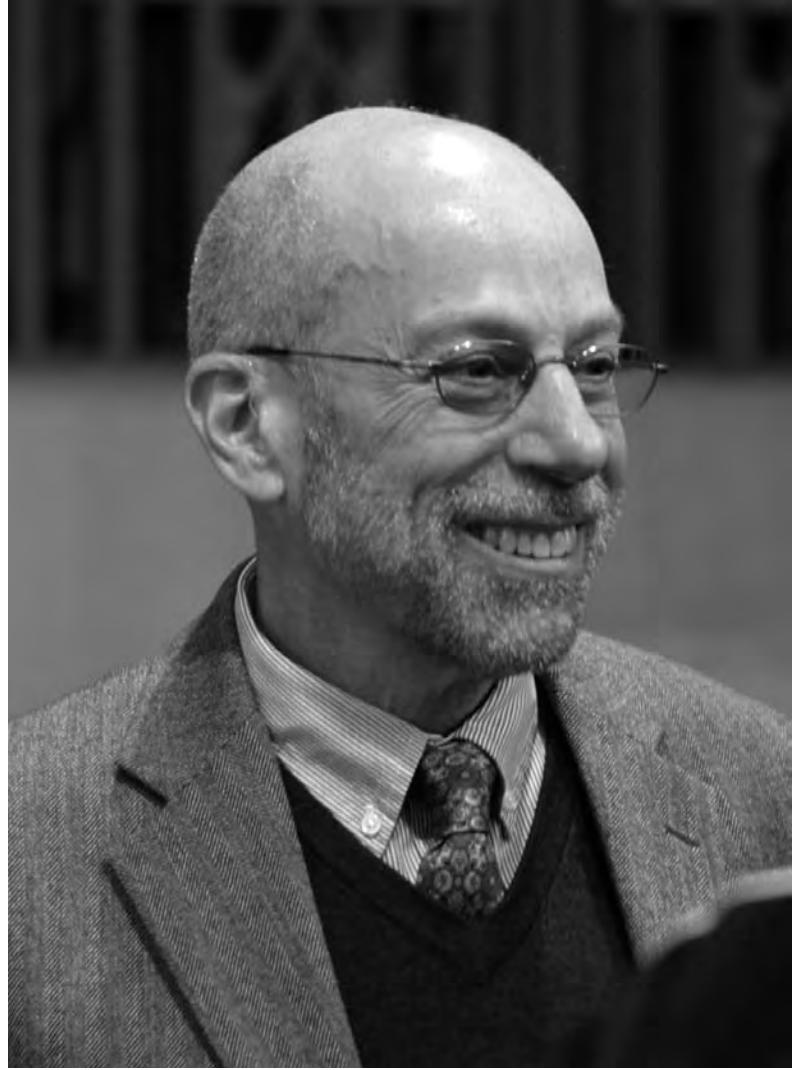
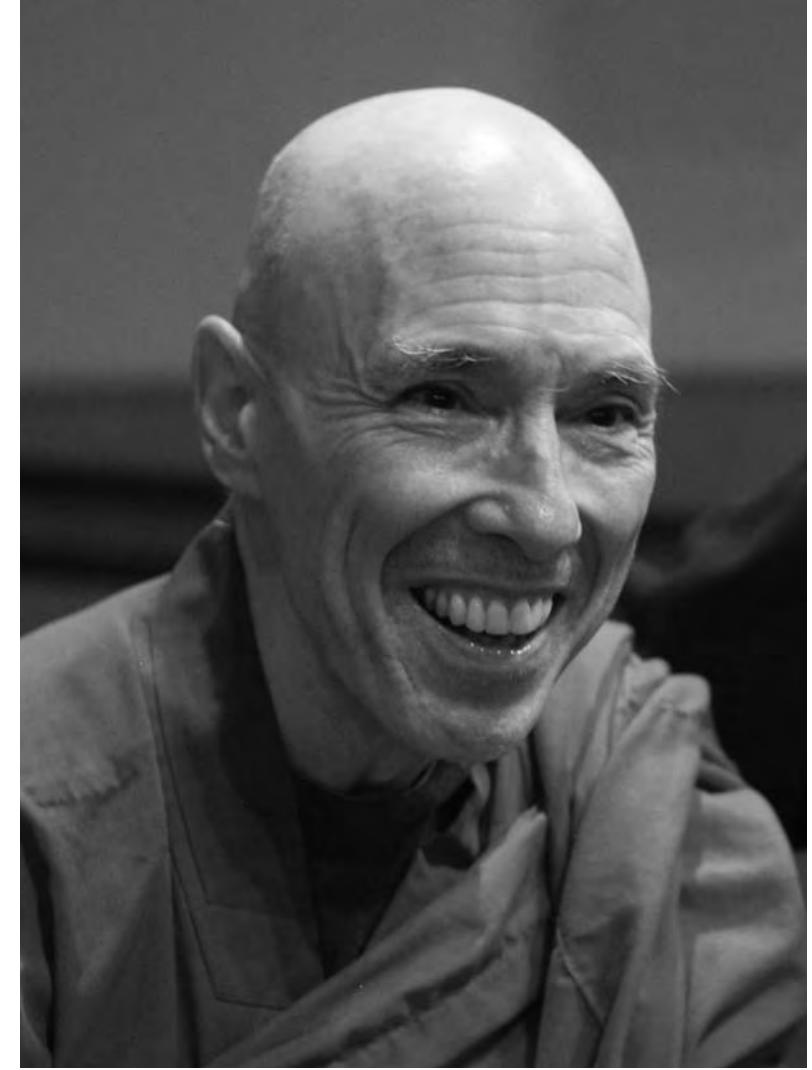
In keeping with its mission, the Institute offers programs designed to bring the major religious traditions together in discourse with each other and with the contemporary world. The Institute also participates in local and global interfaith initiatives as a way to bring the principles of interfaith vision and the spiritual needs of the modern world into constructive engagement.

Venerable Master Hua Memorial Lecture

Sponsored by the Institute for World Religions, this series of annual lectures offers a forum to distinguished scholar-practitioners to present important new ideas in the study of religion and human spirituality.

Distinguished lecturers include:

- Huston Smith, the world-renowned author of *The World's Religions* and *Why Religion Matters*
- Michael Nagler, founder of Peace and Conflict Studies at the University of California at Berkeley and author of *Is There No Other Way? The Search for a Non-Violent Future*
- Mary Evelyn Tucker, adjunct professor at Yale University and editor of *Buddhism and Ecology*, *Confucianism and Ecology*, and *Hinduism and Ecology*
- Henry Rosemont Jr., visiting professor at Brown University and author of *A Chinese Mirror and Rationality and Religious Experience*
- Michael Nylan, professor of Chinese history at the University of California at Berkeley and author of *The Five "Confucian" Classics* and *Lives of Confucius*
- Venerable Bhikkhu Bodhi, American Buddhist monk and eminent translator of Buddhist texts *A Comprehensive Manual of Abhidhamma*, *The Middle Length Discourses of the Buddha (Majjhima Nikaya)*, and *The Connected Discourses of the Buddha (Samyutta Nikaya)*
- Raoul Birnbaum, professor at University of California at Santa Cruz and author of *The Healing Buddha* and *Studies on the Mysteries of Manjusri*





Religion East & West

Religion East & West is the journal of the Institute for World Religions. Its authors approach religion from a wide variety of perspectives, including doctrine, practice, ethics, history, biography, and the relation of religion to other aspects of life. By welcoming voices from many spiritual traditions, the journal furthers the Institute's mission of promoting interfaith understanding and trust.

Religion East & West champions the ideal of scholar-practitioner. Its editorial board seeks to publish articles by authors who are scholars grounded in practice or practitioners informed by study and reflection. The journal's premise is that when scholarship and practice are combined, both are deepened, and that together they will inspire respect and appreciation for the manifold variety of human religiosity.

Publications and Translation

Dharma Realm Buddhist University collaborates with the Buddhist Text Translation Society and leading publishers to create books on spirituality and world religions.

The Surangama Sutra: A New Translation
With excerpts from the Commentary
by the Venerable Master Hsuan Hua

Is There a Universal Grammar of Religion?
Henry Rosemont Jr. and Huston Smith

Our Spiritual Crisis: Recovering Human Wisdom in a Time of Violence
Michael N. Nagler, with commentary by Lewis S. Mudge



“The Venerable Master regularly encouraged us to make the Buddha’s teachings available in all the languages of the world, and this was our goal from the beginning.”



"We now have the special opportunity to benefit from a long history of translation work that can help us better understand Buddhism. I can explain the importance of Sanskrit—that it is the original language of Buddhism and an endangered linguistic species. What I can't explain is the beauty of the language and the wonder of reading Buddhist texts in Sanskrit. I just enjoy helping people experience it for themselves."

— Barbara Waugh, Lecturer

"We were always encouraged to learn Chinese as the gateway to studying and understanding the Buddhist texts in uninterrupted transmission."

— Bhikshuni Heng Hsien, Ph.D.,
Professor Emeritus



“Only recently did I realize that DRBU is one of the best places for teaching and learning Chinese. The campus provides a rich environment for the Dharma, and this brings meaning and joy to the learning of the Chinese language.”

— Min Zhang, Instructor



“DRBU courses in Buddhist and ancient Chinese classics are just wonderful—they are treasures at your doorstep.”



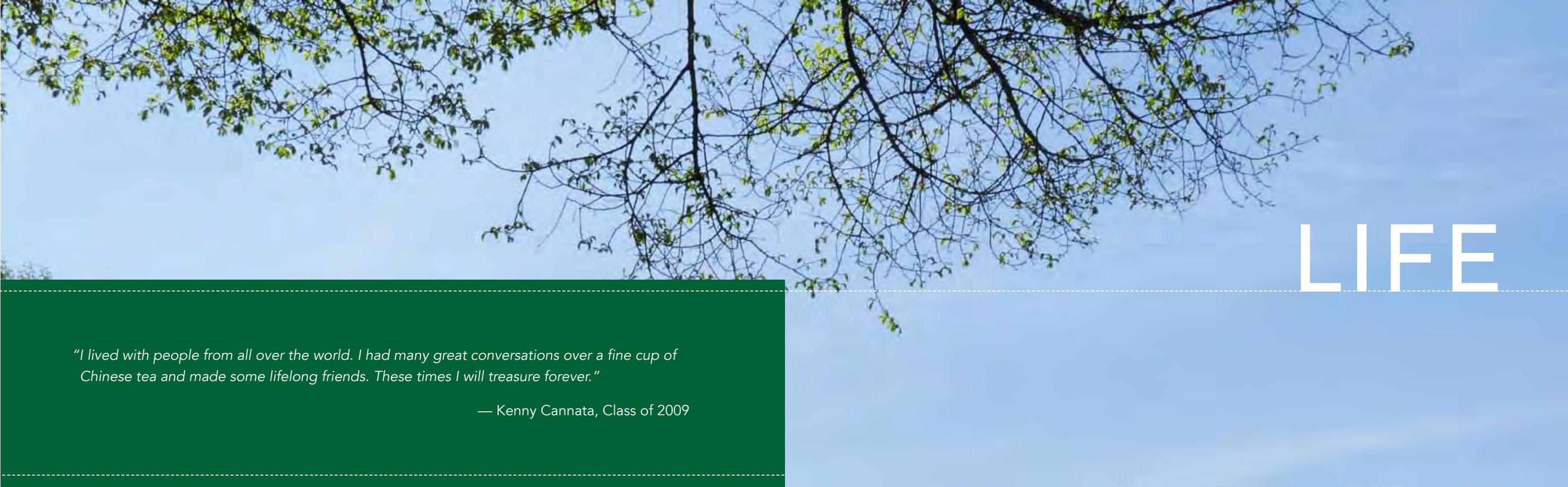
Graduate Theological Union Partnership

Through the Institute for World Religions, DRBU enjoys a longstanding partnership with the Pacific School of Religion (PSR). PSR is one of the nine theological schools of the Graduate Theological Union (GTU), an ecumenical consortium with a combined student body of 1,300.

Through this partnership, DRBU students have access to GTU's Flora Lamson Hewlett Library, one of the largest theological libraries in the United States. Also, DRBU students may choose from a wide range of courses offered at GTU member schools.

DRBU has provided graduate-level courses at PSR since 1997. DRBU courses are often taken by PSR students to fulfill requirements for its largest degree program, the Master of Divinity program. Students also take DRBU courses to meet elective requirements for other PSR degree and certificate programs. Course offerings at PSR include:

FTHR 3820	Monastic Buddhism: Introduction to Its Theory and Practice
HR 4526	Buddhist-Christian Dialogue
HR 4810	Islam, Buddhism, and Christianity
HRRS 1502	East Meets West: Buddhism in America
PHHR 4582	Seminar on Buddhism and Postmodernism



LIFE

"I lived with people from all over the world. I had many great conversations over a fine cup of Chinese tea and made some lifelong friends. These times I will treasure forever."

— Kenny Cannata, Class of 2009



A Day at DRBU

Each day at DRBU holds incredible opportunity to practice, learn, and grow. It is both still and active, constant yet fluctuating. Because of DRBU's unique monastic setting, students are immersed in the dynamism of academic and intellectual inquiry while guided by the overarching rhythms of a contemplative schedule. Each day weaves together the threads of theory, practice, and reflection. Rise in cultivation, question through intellect, answer in practice, and rest in contemplation.

6:15

Breakfast

7:00

Personal Time [Rest and reflection are vital for life at DRBU. Meditate. Go for a walk. Journal. Shower. Do laundry.]

8:30

Study or Class

10:30

Meal Offering Ceremony [In this short ceremony, food is offered to all beings with the wish that they also partake in what we have. It is an opportunity to practice mindfulness and express gratitude for the meal, which is thoughtfully offered and prepared by volunteers.]

11:00

Lunch [In a monastery, the simple act of eating becomes a chance to contemplate. During the meal, people are encouraged to be mindful of the work and care that went into the food. Buddhism teaches that food has a



profound connection with our thoughts and desires. In line with the principle of non-harming, all the food is sattvic vegetarian, and for those who choose, vegan as well.]

12:30 PM

Meditation in the DRBU Chan Hall

1:30

Study or Community Service [Read outside. Attend office hours. Garden. Farm.]

3:30

Class

5:15

Dinner

5:45

Personal Time

6:30

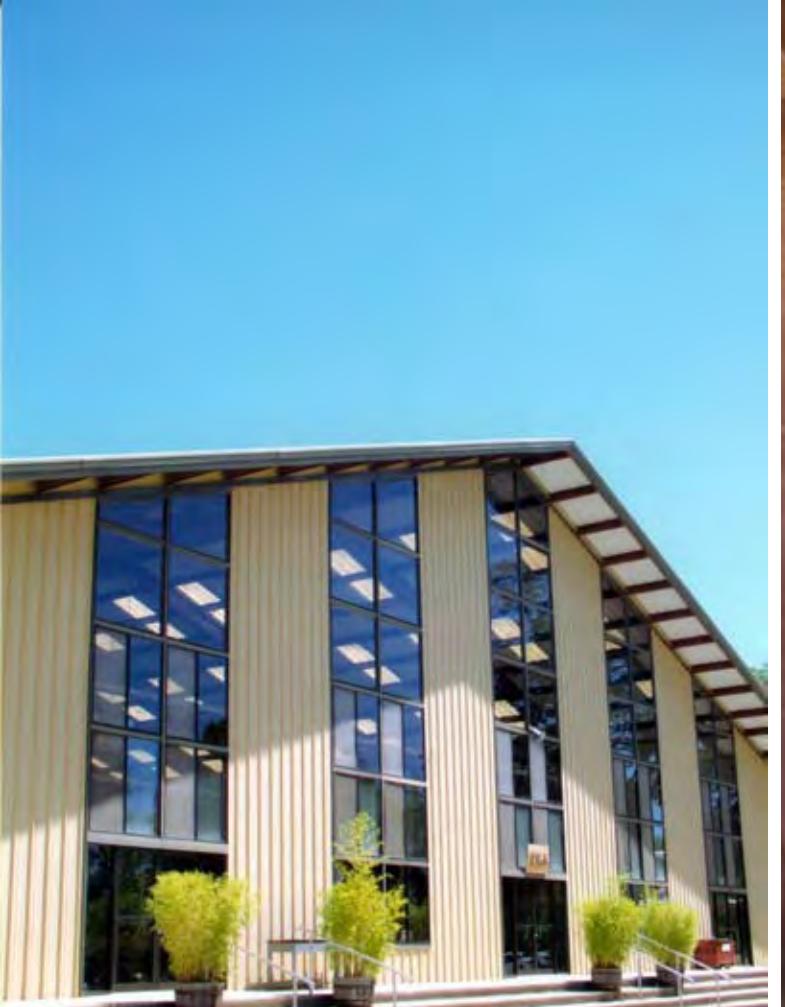
Evening Ceremony

7:30

Evening Lecture, Meditation, or Study [Every evening, a Dharma talk is offered in the Buddha Hall. These include lectures on Sutra texts, as well as reflections from Dharma Masters, distinguished guests, and CTTB community members.]

9:00

Mantra Recitation, Read, or Rest



Student Life and Services

Housing

Housing is available to all degree students at the City of Ten Thousand Buddhas (CTTB). The beautiful landscape at CTTB provides students an environment conducive to study and spiritual cultivation.

Dining

Students take their meals with the rest of the community in the Five Contemplations Dining Hall, centrally located on campus. In accordance with the principle of compassion toward all beings, all meals served on campus are vegetarian.

Conduct

Students at DRBU strive to develop their wisdom and compassion. Immersed in contemplative life, students observe a harmless way of living. The basic elements of this lifestyle emphasize abstaining from killing, stealing, promiscuity, false speech, and intoxicants. In addition, to facilitate inward growth and respect for the monastic code of conduct, men and women are separated for most daily activities. These guidelines help maintain a peaceful, harmonious, and contemplative environment conducive to spiritual practice and moral development. In the Buddhist tradition, this is expressed in three dimensions of community life: moral discipline, quieting the mind, and insight.

Community Work

Working in the monastery is a continuation of spiritual cultivation. Students regularly contribute to the community by tending the organic farm, maintaining the campus, or helping in the kitchen.

Student Advising

Student advising is available to all students in the graduate and undergraduate programs. Faculty advisers guide the students through academic programs and help students understand and make full use of the opportunities available at the University.

Health Facilities

The City of Ten Thousand Buddhas has licensed nurses in residence for day-to-day medical care and support. Also, medical professionals, including doctors and dentists, visit CTTB regularly to render a wide range of medical services. Additionally, the University is close to a number of area hospitals and health care facilities.



A photograph of a pond filled with koi fish. The water is dark blue, and there are green lily pads floating on the surface. The koi are of various colors, including orange, white, and black. The background is slightly out of focus, showing more of the pond and the surrounding environment.

COMMUNITY

"This gathering that we all do at the City of Ten Thousand Buddhas and at Dharma Realm Buddhist University—the ceremonies, the sessions, the classes, the cultivating—this is the real party."

— Heather Shatdal



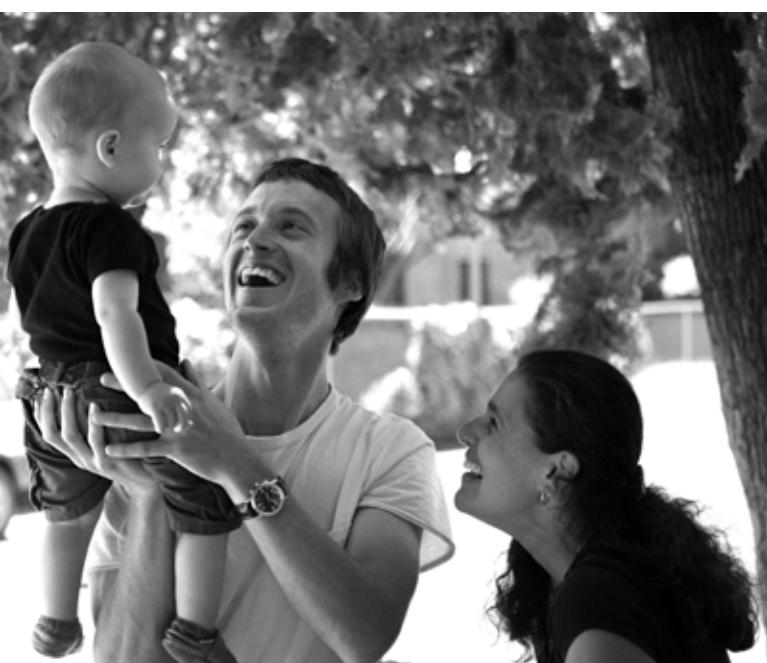
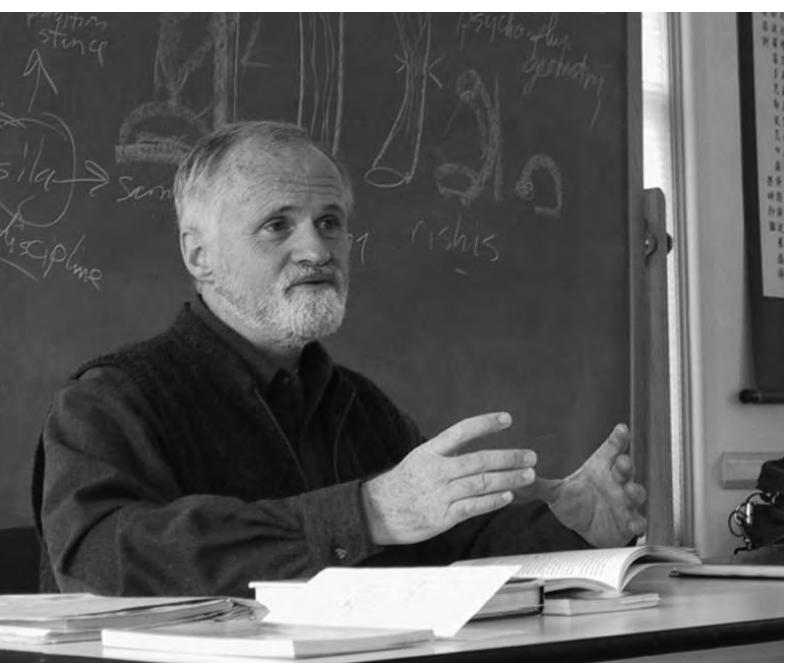
"Here at DRBU, learning is not merely limited to the knowledge transferred inside the classrooms. It also takes place outside of class."

— Bhikshuni Heng Syin, Lecturer

"The campus is inspiring and tranquil, ideal for our spiritual growth and study. Classes promote the pursuit of knowledge and the development of spiritual skills."

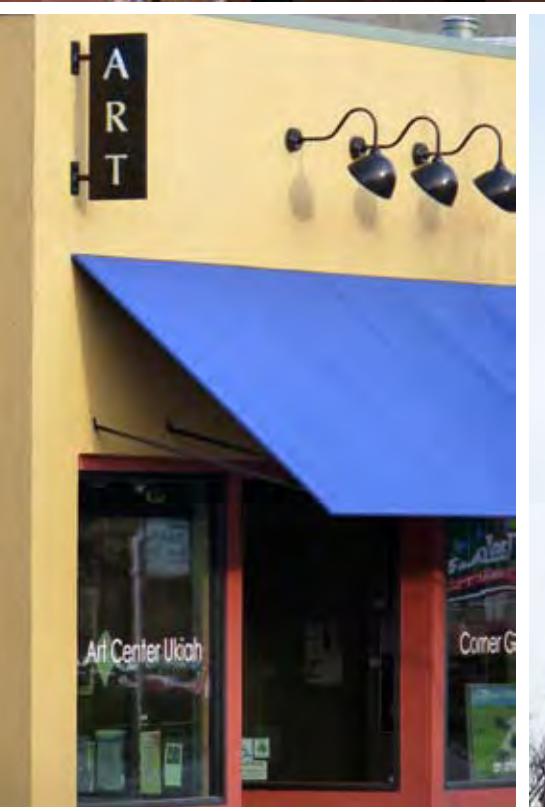
— Bhikshuni Heng Je, Lecturer





The steady routine of the monastery—with its emphasis on cultivation and inner silence—allows the community to embody a certain depth of mindfulness. It is no wonder that the earliest universities of the world were housed in monasteries. Here, scholars find the space and freedom of expression necessary to explore and develop their inner wisdom.

The University community consists of both monastic and lay scholar-practitioners who work and live together in a spirit of shared inquiry and the free exchange of ideas. Students pursue a balanced course of study and practice aimed at integrating the ethical, analytical, and contemplative dimensions of learning—time-honored hallmarks of a truly educated person. It is a vibrant community of faculty, students, monks, nuns, and laity all striving to “walk the Path,” and to reanimate ancient, abiding teachings for a modern, changing world.

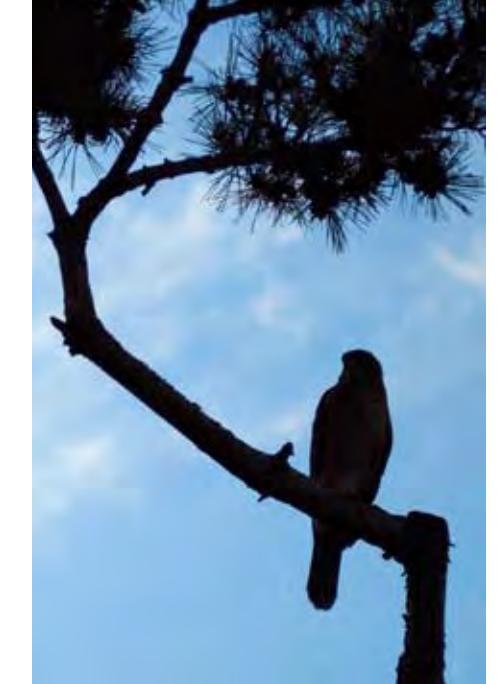


Ukiah Campus

The Ukiah main campus is located at the City of Ten Thousand Buddhas, in Mendocino County, California. Nestled among 800 acres of orchards, meadows, groves and woods, just 110 miles north of San Francisco, the campus encompasses over 70 buildings. The picturesque landscape of the Ukiah Valley provides residents of the City of Ten Thousand Buddhas an ideal environment for study, spiritual growth, and wholesome fellowship.

Berkeley Campus

The Berkeley campus is situated in the vibrant San Francisco Bay Area, where students have access to a wealth of resources—academic, spiritual, and cultural. In this diverse setting, recent college graduates and young professionals can tap into both timeless wisdom and contemporary thought. The DRBU Master of Arts program offers students the opportunity to evaluate and rediscover their lives and career paths through a modern application of classical teachings.



DRBU Facts



Founding

Dharma Realm Buddhist University was founded in 1976 by Venerable Master Hsuan Hua at the City of Ten Thousand Buddhas, Ukiah, California.

Ukiah Campus

Located in the heart of Mendocino County, 110 miles north of San Francisco, the 700-acre Ukiah main campus encompasses over 70 buildings—set among picturesque vineyards, orchards, and mountains.

Berkeley Campus

The DRBU Berkeley campus is situated in the vibrant San Francisco Bay Area, where students have access to a wealth of resources, ideas, and practitioners of all backgrounds and traditions.

Residential Life

Campus housing is available for all degree students in Ukiah. The Berkeley campus is not a residential campus.

Degrees

DRBU offers a four-year Bachelor of Arts degree and a two-year Master of Arts degree.

Admission

We encourage you to visit DRBU before applying. Applications are available at the University administration offices of both campuses and online at www.drbu.org. For more information on the admissions process, please contact us at admissions@drbu.org.

Scholarships and Financial Aid

Scholarships and financial aid are available to qualified students with demonstrated financial need and genuine intention to study at the University. Scholarship, financial aid, and work-study forms are available at the University administration offices of both campuses. For more information, please contact us at admissions@drbu.org.

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Nondiscrimination Policy: DRBU admits students without regard to gender, race, color, religion, age, national or ethnic origin, or disability, and guarantees all students the same rights, privileges, programs, and activities generally accorded at the school. The University does not discriminate on the basis of gender, race, color, religion, age, national or ethnic origin, or disability in the administration of its educational policies, admissions policies, financial aid programs, and other school-administered programs.

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