

Editorial

(CJBS Ten, 2014)

In this Issue Ten of *Canadian Journal of Buddhist Studies*, we present to you three articles, continuing the tradition of the Tripartite Division, *Pariyatti*, *Paṭipatti* and *Paṭivedha*. Under *Pariyatti*, Sugunasiri presents another of his innovative research, in a continuing comparative thrust (see CJBS Number Nine for his earlier Western Science related research). Titled “Triune Mind in Buddhism: A Textual Exploration”, it seeks to clarify the three terms used in the Canon to characterize the mind, namely *Mano*, *Citta* and *Viññāṇa*. Under *Paṭipatti*, Michael Berman writes comparatively under the topic “An Indirect Unity: Merleau-Ponty and Nāgārjuna on the Human and the Non-human” in which he investigates the Western voice of Maurice Merleau-Ponty and some of his musings on human being and nature, comparing them with the ancient Indian voice of Nāgārjuna’s *Mūlamadhyamakakārikā*. Under *Paṭivedha*, we present none other than Bhikkhu Anālayo who is in the unique position of being both scholar and ordained Sangha. He writes on “Exploring the Four *Satipaṭṭhānas*” in Study and Practice”, pulling together his research on the topic as well as his personal meditation practice. Paul Crowe brings his regular feature, “News and Views”, giving us an overview of the state of the art in Buddhist Studies across the country.

It is with a sense of humble pleasure that I write this final Editorial, under my volunteer Editorship. I’m happy that, first, CJBS has been able to fill a niche in the Canadian Buddhist Academy, beginning at a time when it was still taking its baby steps. When the idea of the *Canadian Journal of Buddhist Studies* was mooted informally over a lunch among a few friends at a conference organized by Nalanda College of Buddhist Studies (Canada) in 2005, one of the responses of a colleague was to write on a serviette the names of scholars in Buddhist studies in Canada. The point was clear. There was no ‘Canadian Buddhist scholarship’ as such to write about! “If I wanted to meet Canadian Professors teaching Buddhism in Canada, I’d go to the AAR”!¹

Happily Buddhist studies in Canada has undergone a maturing pro-

¹ It reminded me of how Canadian literature was deemed to be in the late 1980’s - nothing but British Literature! Canadian born authors, particular women writers, even of the dominant Anglo-Saxon, writing about the Canadian experience were at best marginal. (For a discussion, including a model towards a Canadian Literature, please see Sugunasiri, Suwanda H J, 1987, “Step Down Shakespeare, the Stone Angel is Here”, *Multicultural Education Journal*, 5 (2): 24-39, republished in Sugunasiri, 2007, *Step Down Shakespeare, the Stone Angel is Here: Essays on Canadian and Sri Lankan Literature*, Nalanda Publishing Canada, now available for free download at <http://hdl.handle.net/1807/25718>.

cess since then. While “The *Study* of Buddhism in Canada is still in its infancy”, as observed by Harding, Hori & Soucy (2014, p. 3), “flowers are indubitably starting to take hold”. The two recent publications, *Wild Geese* (2010) and *Flowers on the Rock* (2014)², jointly edited by them, speak volumes for this growth, and of the growing body of literature.

In the context of this background, the *Canadian Journal of Buddhist Studies* can be said to be well positioned to play a key role in the continued growth of Buddhist Studies in Canada. While the articles themselves can be expected to provide the intellectual platform, the feature *News and Views* can be seen as the communicative link, keeping Buddhist studies scholars well informed of the work of their colleagues and the directions Canadian Buddhist Studies is taking.

It is hoped that the organizational principle of the tripartite division, *Pariyatti*, *Paṭipatti*, *Paṭivedha*, if reflective of the Buddha’s own model of theory, praxis and practice, may be seen as a theoretical advance in the field of Buddhist Studies. Many Canadians, including possibly Buddhist scholars, now seek the benefit of Mindfulness Based Stress Reduction, and Mindfulness is today a meme in North America. And it may be of more than passing interest, then, that the two recent volumes on Canadian Buddhism – *Wild Geese* ... and *Flowers on the Rock* ... (see above) include stories of Buddhist practitioners. Seen against this background, the *Paṭivedha* dimension of CJBS can be seen as ‘foreshadowing’, to borrow from the field of Literature, a future reality. It can thus be seen as offering a scholarly opening to explore the practice dimension of Buddhist studies, kept at a distance in other Journals of Buddhism.

Another feature of the Canadian Journal of Buddhist Studies is the inclusion of an In Memoriam in honour of deceased Canadian Professors of Buddhist Studies - posting a photo and a short piece of appreciation. This may be seen as a form of putting into practice the Buddhist principle of gratitude. Honoured thus far are Prof. Herbert Guenther of the University of Saskatchewan (Number Two, 2006), Prof. Leslie Kawamura of the University of Calgary (Number Seven, 2011) and most recently, Prof. Anthony K. Warder of University of Toronto (Number Nine, 2013).

Looking into the future, it may yet be a while before Buddhist studies will find a firm footing at Canadian Universities. A hint of the obstacles may come from the experience of Nalanda College of Buddhist Studies (Canada), the only serious attempt thus far towards providing a systemic study of Buddhism. The Program for a four-year *B A (Hons.) in Buddhadharma Studies*, evaluated by two panels - Curriculum and

² See CJBS, 2011, for a Review of the former (Somers & Caitlin).

Financial and Administrative structure, appointed by the quasi-government Provincial Educational Quality Assessment Board itself, was recommended for approval. But the Minister thought otherwise, declining consent. We can only hope that this is not a harbinger of things to come in relation to Buddhist Studies in Canada. And it is our hope that CJBS will serve as an ongoing reminder to everyone, that Canadian Buddhist Studies is here to stay.

Self-good, as the Buddha emphasizes, must be the iron-clad concern of every scholar, as, of course, of every sentient being. But looking beyond one's self-interest towards the other good, says the Buddha, is the other leg one must stand on, the happiness of the other being a condition of one's own personal happiness. In that spirit, I have given ten solid years of my time and energy to keep the journal afloat. And it is my hope that I have been able to inspire a younger generation of scholars to take over the responsibility of taking the CJBS into the future, making a success of it for the self-good of Buddhist studies as well as for the other-good of the increasing student body. I am confident that the next Editorial Board is sure to take the Journal to unprecedented heights.

In closing, then, it is my great privilege to thank the many hands that have helped keep the CJBS alive and kicking. The first among them are the scholars who helped me launch it, beginning with Michael Berman, Henry Shiu and Angela Sumegi, serving as Associate Editors (in *Pariyatti*, *Paṭipatti* and *Paṭivedha* respectively). Then there was the initial 'Editorial Board' from across the country: Martin Adam (U of Victoria, BC), Mathieu Boisvert (UQUAM), Rethi Chhem (U of Western Ontario), Frances Garrett (U of Toronto), Victor Hori (McGill), Leslie Kawamura (U of Calgary), Kay Koppedayer (Wilfred Laurier U), James Mullens (U of Saskatchewan), Leonard Priestley (U of Toronto), Noel Salmond (Carleton U), P A Saram (U of Alberta) and Donald Wiebe (U of Toronto). They were a great source of strength and encouragement for a beginning endeavour. Then there are the several scholars, both Canadian and international, who have published with us over the last ten years (for a listing, see the end of this issue). While there were those who sent us their research, but did not make it into the publishing stage, their contributions are appreciated as well. A critical element in maintaining academic standards at CJBS has been the Peer Reviewers without whose help the Journal would have been the poorer. By their willingness to participate in the process, they have shown their professional responsibility. Then there are those who have taken the time to provide Book Reviews. Graduate students of several universities have helped us with the time-consuming but thankless job of proof-reading and copy-editing. Last but not

least are two scholars who have helped me unconditionally. Prof. Michael Berman of Brock University has been a source of unstinting support since the inception of the Journal. Currently the Online Editor and Managing Editor, he was a founding Associate Editor, and since then, Guest Editor, Book Editor, Peer Reviewer and article contributor, among a myriad of other roles. Another from whose unwavering support I have benefited over time is Prof. Paul Crowe of Simon Fraser University, currently the N & V Editor. To all of you, then, I bow my head with a sense of deep gratitude and respect.

While more often than not, I found myself dipping into my own pockets when it came to funding, I thank the financial support received from Nalanda College of Buddhist Studies (Canada) initially, and the limited funding provided under the leadership of Prof. Tony Tonneato of University of Toronto, President of Nalanda since my stepping down in 2008.

I want to thank Johnny Osorio of JT Printing for his patience in helping sorting through the technical issues relating to getting the Journal into print. Working out the kinks relating to the fonts – as e.g., for Pali and Sanskrit, Tibetan and Chinese, tables, footnotes, end notes, etc. has been nothing but a wonderful learning curve if more than frustrating many a time. Also to be thanked is Jonathan, the Manager of JT Printing who has always been more than cooperative in ensuring the timely printing, binding and delivery of the Journal. Tai Tan, the owner, has been more a friend than a business associate. I thank Rhea Devakos of the University of Toronto, for getting the *Canadian Journal of Buddhist Studies* into the Open Journal format, providing the readers easier access to CJBS. But deserving of thanks is also Jim Vuylesteke who served as the first Online Version Editor. I thank the subscribers for their confidence and the support shown through the years.

Finally, we hope that CJBS will stand tall among peer-reviewed journals for years to come, making a contribution to the overall health of the Canadian Academy with yet another peer-reviewed Journal.

Au Revoir, then! Been a pleasure ...

Wishing you the best in health and happiness!

Suwanda H J Sugunasiri

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