

# Editorial

(CJBS 6, 2010)

Yet another issue of the *Canadian Journal of Buddhist Studies* brings you a pageant of articles, again covering the areas of Theory (*pariyatti*), Praxis (*paṭipatti*) and Insight (*paṭivedha*).

We are happy again to begin the issue with **Bhikkhu Analayo**, continuing, in the third in his series, to draw upon parallel Suttas in the early Pali tradition and the later Chinese Agama. His focus is on “Pacceka-buddhas in the *Isigili-sutta* and its *Ekottarika-Agama* Parallel”. After providing a translation of the Chinese rendition, on the basis of a text of “a so far undetermined school affiliation...”, he goes on to do a careful textual study, pointing to the commonalities and differences. Looking back on the parallels, the author concludes that both versions “appear to have incorporated later additions.” In the next piece, **Wing-Cheuk Chan** writes on “No-Mind and Nothingness: from Zen Buddhism to Heidegger”. In the Zen Buddhism of the Tang Dynasty, the doctrine of *wu-shin* ‘No Mind’ came to play a key role, while in the interpretation of the Sung Dynasty, the focus came to be on the notion of *wu* ‘Nothingness’. Pointing to the fact that, however, the meaning still remains unclear in modern scholarship, the author seeks to show how the Heidegger’s doctrine of Dasein can help achieve a proper understanding of the associated concepts. In the third paper in *Pariyatti*, we present a linguistics piece by **Bryan Levman**, “Aśokan Phonology and the Language of the Earliest Buddhist Tradition”. He points out how “The extant Middle Indic Buddhist scriptures in Pāli, BHS [Buddhist Hybrid Sanskrit] and Gāndhārī are translation remnants from a lost oral transmission dialect called Buddhist Middle Indic (BMI)”, a kind of “Buddhist lingua franca, a phonologically simplified portmanteau language”. These very phonological simplifications, however, seem to have resulted in many a homonym, “when the teachings were written down,” causing potential confusion. Indeed an example is the term ‘*pacceka*’, the topic of the article by Analayo (above). In his paper, Levman engages in a close study of the phonological developments in the dialects used in Aśokan inscriptions, especially those in the northwest.

The only paper constituting the Praxis (*paṭipatti*) section is a study of the contemporary Chinese Buddhist scene in the context of British Columbia in Canada. Based on field Research, **Paul Crowe**’s article, “Universal Buddhist Temple: Embracing a Myriad Dharmas” seeks to “provide some basic details on the history, function and orientation” of the oldest Chinese Buddhist Temple in Vancouver, which continues to support the many later temples established in Lower Mainland.

The Insight (*paṭivedha*) section still being a work in progress, this issue presents a biographical piece, with its historical backdrop. The biography is of the first *Dasa Sil Mātā*, meaning the Ten Precept Nun, but literally ‘Ten Precept Mother’, of Sri Lanka, Sister Sudharmācārī (1855-1939). This detailed biography, based on interviews and field research conducted by the author, **Bhikkhuni Kusuma**, is followed by an introductory piece on the Ten Precept Nun in Burma, known as *Thila-shin*, the relevance being that it was in Burma that Sister Sudharmācārī had had her initiation.

The *Book Review* section brings reviews of two works. The first, by Michael Picard, is on *Buddhism, Economics and Science: Further Studies in Socially Engaged Humanistic Buddhism*, by Prof. Ananda W. P. Guruge (2008), the renowned scholar of the University of the West in California, USA. The second is on *Wild Geese: Buddhism in Canada*, Eds. Harding, John S, Victor Sogen Hori & Alexander Soucy, 2010, Montreal: McGill-Queen’s University Press, by Paul McRae.

In the *News and Views Roundup*, our Canadian scholars report on developments in Buddhist studies at their own universities. Beginning with the University of British Columbia by Jinhua Chen and Jessica Main, the Roundup includes the Reports on the following: Michael Berman on Brock University, St Catharines, Ontario; (the late Professor) Leslie Kawamura on University of Calgary; John Harding on the University of Lethbridge, Alberta; James Benn on McMaster University in Hamilton, Ontario; Paul Crowe on Simon Fraser University, British Columbia; and Christoph Emmrich on the University of Toronto, Ontario.

As we present this number six, we take this opportunity to thank the scholars whose articles have served to adorn the pages of the last 6 issues. We now invite our Canadian scholars in particular to make the *Canadian Journal of Buddhist Studies* their forum, in particular by submitting articles reflective of their research. We hope that the next issue will be richer in this domain. Now that the journal is online (<http://jps.library.utoronto.ca/index.php/cjbs>), and available for free download, we hope that it will facilitate communication between and among them. We hope as well that the attention of your colleagues and students will be drawn to this only academic journal on Buddhism in Canada.

May you be well as we approach the 2600<sup>th</sup> anniversary of the Buddha’s *sammāsambodhi*!

Suwanda H. J. Sugunasiri  
Editor  
December 2010

*Pariyatti*

