

Editorial

It is with pleasure and humility that we present this second issue of the *Canadian Journal of Buddhist Studies*. We are glad to see that our inaugural issue has been well received, judging by the comments.

This issue is dedicated to the memory of Prof. Herbert Guenther (1917-2006), in recognition of over five decades of Buddhist scholarship, first in India and then in Canada. We are honoured to be able to carry an appreciation of his life and work by his wife, and his behind-the-scenes life-time collaborator, Dr. Ilse Guenther.

This issue begins, in the *Pariyatti* section¹, with Part II of Prof. Guenther's article, "The Homology of Emotionality and Rationality"—Part I of which served as the lead article in our inaugural issue. We hope that you will find the argument, namely the complementarity of emotion and reason, he begins in Part I, reaching its completion in Part II.

Prof. Guenther's academic writing career begins with articles on Ceylon (now Sri Lanka) and Sinhalese grammar and, following upon his second doctoral thesis (see www.nalandacollege.ca for a Bibliography of his works) on the classical Sinhalese Grammar of the 13th c., *Sidat Saṃgarāva*, working under the well-known scholar, Wilhelm Geiger. While his very first article to be published—on the grammatical work—appears in German in 1942, the first article on Buddhism, "Die Buddhistische Kosmogonie," appears four years later. It was in 1951, however, that his first article in English on Buddhism, "The Bodhisattva's Realm of Knowledge," appears, in *Stepping Stones*², vol. 1, number 7. We reproduce in this issue, as the second piece in the first section, a relatively short piece, "The Jewel of Buddhahood," published a year later (*Stepping Stones*, vol. 2, number 4, 1952), in continuing honour of Prof. Guenther's scholarship.

In his paper, "Metaphysics and Morality: Kant and Buddhism," Prof. Michael Berman, of Brock University, continuing the comparative theme of Guenther's first article, takes us across cultures as he seeks to bring the two streams of thought "into direct dialogue via an analysis and pragmatic critique of morality's ideal of universality," as "a demonstration of emotional rationality."

The *Paṭipatti* section begins with a longitudinal study by Prof. Peter Beyer, of the University of Ottawa, analyzing Canadian Census Data, 1981–2001, tracking the trends in Canadian Buddhism, across ethnicity, gender and generation. Among the points of interest that emerge from the study are that " "Western" Buddhism is a significant minority aspect of Canadian Buddhism" and that "only a minority of ... Canada-born children of Buddhist immigrants appear to be retaining their parental Buddhist identity."

Continuing the theme of Canadian Buddhism, my article is a modest attempt to tame an octopus that keeps sliding through our fingers, namely, the issue of labeling the multiplicity of individuals and groups that constitutes the diverse reality called "Canadian Buddhism." I seek to bring them under two categories, *Inherited Buddhist* and *Acquired Buddhist*, suggesting a wider

application of the terminology, as well as in relation to other geographic regions, times and religions.

The third piece in the second section, by Professors Kay Koppedrayar of Wilfred Laurier University and Mavis L. Fenn of St Paul's College, University of Waterloo, is a report on a little known but increasingly influential transnational women's organization by name *Sakyadhita*, "Daughters of the Buddha." Based on a conference held in Lumbini, Nepal, in 2000, the authors provide a descriptive analysis of a survey of the participants, and follow-up interviews. It draws our attention to emerging issues in the relationship between Asian and Western Buddhist women, including in relation to the *bhikkhuni* (women's) ordination, now revived in Sri Lanka, lost after introducing it to China, and, in the past few years, introduced to Thailand for the first time.

The single piece in the *Paṭivedha* section, "Recollecting and Envisioning: Buddha in Theravada and Mahayana Practice," by Prof. Angela Sumegi of Carleton University, seeks to draw a comparison between the approaches to Buddha in the two traditions, as reflected in Ven. Buddhaghosa's *Visuddhimagga* (5th c. CE), and the Tibetan work, *Pratyutpanna Samādhi Sūtra* (2nd c. CE; in Chinese translation).

We thank the authors for their contributions, and the peer reviewers, for taking the time out of their busy schedules to help us with their constructive critiques. We hope that the articles in this issue are of scholarly interest to you and will contribute to your own area of research and publications. We invite you to send us your critical comments on what you read here. We eagerly await your own submission as well, for consideration for peer review and publication.

It is with pleasure that we introduce in this issue our new Book Editor, Prof. Martin Adam of the University of Victoria, BC.

Thank you, the readers, and subscribers, for your support of the *Canadian Journal of Buddhist Studies*.

May your paths be strewn with flowers of success!

Wishing you, and your families, the best in health and happiness for years to come!

Suwanda H. J. Sugunasiri, Editor

¹ For an explanation of the tripartite division, adopted in this journal, please see Number One, 2005, also available at www.nalandacollege.ca, under News & Events/publications/cjbs 1.

² Published by ???