

Brock University

Michael Berman

Brock University's Philosophy Department and Graduate Program will be offering numerous courses in Eastern Philosophy and Asian Thought in 2012-13. Professor Michael Berman is slated to teach Indian Philosophy: An Introduction to Buddhist Thought; Professor Raj Singh is to lecture on both Indian Philosophy: An Introduction to Hindu Thought and Gandhi and Non-Violence; Professor W. C. Chan will be the instructor for Introduction to Chinese Philosophy, Confucianism, and Taoism; and Prof. R. S. Dalvi will teach a topic in Advanced Studies in Eastern Philosophy. Both Taoism and Advanced Studies in Eastern Philosophy will be offered as Graduate Level courses.

McMaster University

James Benn

There are currently five PhD students in Buddhist Studies (two in Chinese Buddhism, one each in Indian Buddhism, Japanese Buddhism, and Buddhism in North America), and one MA student in Indian Buddhism. We also have one PhD student in East Asian Religions who has a minor in Buddhism. We welcome applications to study at the PhD or MA level, and interested students should consult the information on our website:

<http://www.religiousstudies.mcmaster.ca/graduate-program/admissions>

Mark Rowe (Japanese Buddhism) is on research leave in Japan for academic year 2011–12. His new book, *Bonds of the Dead: Temples, Burial, and the Transformation of Contemporary Japanese Buddhism*, was published by University of Chicago Press. Shayne Clarke (Indian Buddhism) will be on leave in 2012–13. His book will appear soon from University of Hawai'i Press. James Benn (Chinese Buddhism) currently serves as Chair of the Department of Religious Studies.

In 2010–11 we offered the following graduate seminars in Buddhist Studies in addition to first and second-year Sanskrit.

- RS 713 / Topics in the Study of Chinese Buddhist Texts II: Indigenous Chinese Writings
- RS 714 / Topics in Indian Buddhist Texts: Monastic Law Codes (Vinayas) and the Study of Indian Buddhist Monasticism
- RS 716 / Topics in Japanese Buddhism

McMaster University cooperates with University of Toronto in the Yehan Numata Buddhist Studies Program. In 2010-11 McMaster hosted the following events in that series:

- Natasha Heller (UCLA)
Lecture: How To Be a Buddhist Recluse in the Yuan Dynasty.
- Todd Lewis (College of the Holy Cross)

Reading Group: Sugata Saurabha.

- Charlene Makley (Reed College)
Reading Group: The Melodious Sound of the Right-Turning Conch: Buddhist Counter-Development among Tibetans in China.
- Anne Monius (Harvard University)
Lecture: With No One to Bind Action and Agent: The Fate of Buddhists as Religious 'Other' in Tamil Saiva Literature.
- Albert Welter (University of Winnipeg)
Lecture: The Buddhist School of Principle and the Intellectual Climate of Song Dynasty China.
- Christian Wedemeyer (University of Chicago)
Reading Group: Locating Tantric Antinomianism: An Essay toward an Intellectual History of the 'Practices/practice Observance' (*caryā/caryāvrata**caryā/caryāvrata*).
- Shayne Clarke also organised a major international conference sponsored by BDK on Buddhist nuns in India held at University of Toronto in April 2011.

Contributors were invited to examine the religious lives of ordained Buddhist nuns in India from the time of the Buddha until the eventual disappearance of the Bhikṣuṇī saṅgha from Indian soil from a variety of sources and scholarly orientations, including philology, art history, epigraphy, and literature.

The conference commenced with a public lecture by UCLA professor Gregory Schopen, titled "The Limited Reach of Religious Doctrine: Debt, Slavery, and Who could Become a Buddhist Nun (or Monk) in Early India." The weekend saw two full days of academic presentations and lively discussions, each summarized and reflected upon by a panel of respondents: Profsesors Masahiro Shimoda, Paul Groner, and Andrew Skilton.

Simon Fraser University

Paul Crowe

SFU has neither a Religious Studies nor Asian Studies department, however the Department of Humanities and the Asia-Canada Program frequently offer courses related to Indian, Chinese and Japanese culture and history within which Buddhism is often addressed. In addition, the David Lam Centre occasionally invites speakers and hosts forums in which Asian religious traditions are discussed.

During the spring semester of 2011 Gordan Djurdjevic offered a Humanities seminar on Hindu mythology that considered the function of myth as ideology in narrative form and the implications of such a view for considering questions of power in relation to various philosophical, social and gender positions in modern India. Michael Newton examined Japanese culture through the lens of our Humanities seminar on great cities in which he focused on the cultural history of Kyōto.

In the fall of 2011 Paul Crowe offered a second-year Humanities Department seminar on great Asian religious texts during which, two weeks were dedicated to a detailed reading and discussion of the *Diamond Sutra* in addition to literati and early Daoist works. In Humanities 320, Gordon Djurdjevic examined the influence of Indian, Japanese and Chinese religion on Leibnitz, Schopenhauer, and Heidegger.

During the spring semester of 2012, Paul Crowe led a fourth-year Asia-Canada seminar, *ASC 400: Asian Religions in British Columbia*, using the book of the same name edited by Larry DeVries, Don Baker and Daniel Overmyer and published through UBC Press in 2010. Much of the focus was on Vietnamese, Thai, Chinese, and Japanese Buddhists in BC. Students visited religious sites in teams of two or three and provided written and verbal field reports for their fellow students through discussion, video and photographic presentations. Ashutosh Kalsi is led a Humanities seminar on the question of sorrow in Indian religious tradition through an examination of key doctrines of the Upanishads, Buddhism, the yoga sutras and Advaita Vedanta by reading sections from *Nasadiya Sūta*, *Kathopanishad*, *Māndūkya Upanishad*, *Dharmachakra parivartan*, *Kalama Sutta*, *Dhammapada*, *Vajracchedikā-prajñāpāramitā-sūtra* (Diamond Sutra), *Prajñāpāramitā-hridaya-sutra* (Heart Sutra) and *Brahma Sutra Bhāṣya*.

The David Lam Centre in cooperation with the SFU Institute for the Humanities hosted a talk by Ashutosh Kalsi (Ph.D, SUNY) on the roots of sorrow, *dukkha*, which he describes as lying at the very heart of Indian religious and philosophical inquiry. He related this question to challenges related to personal and global conflicts, and social and environmental problems. In August the David Lam Centre will host a talk on the relationship between Buddhism and art by Guojun Fashi, Dharma Heir to Chan Venerable Master Master Shengyen, founder of Dharma Drum Mountain.

University of Toronto

Christoph Emmrich (Chennai, Feb. 15, 2012)

In 2011 the main themes and defining events in Buddhism at the University of Toronto were Vinaya Studies, the politics of Cambodian Buddhism, innovative student workshops and one departure.

The University's Numata programme invited Charlene Makely (Reed College) who spoke on "natural" disasters and national mourning in China's Tibet. In the same lecture series Christian Wedemeyer (University of Chicago) shared with us his insights into the fantasies of the tribal in the elaboration of the antinomian in Buddhist Tantric literature and later in the year Tōru Funayama (Kyoto University) told us about Kamalaśīla's views on yogic perception and its significance for the bodhisattva path. The reading groups of the Numata Programme and the Hindu Studies Colloquium joined hands in inviting Anne Monius (Harvard) to discuss commentary and reading communities in medieval Tamil Buddhism on the basis of her book "A Place for Buddhism". The Numata Reading Group further hosted Albert Welter (University of Winnipeg), who came to talk about his work on *Yulu* encounter dialogues and Michelle Wang (Georgetown University) who was part of a discussion on her research dealing with changing ritual and visual concepts of the *maṇḍala* in Tang China.

The annual Numata conference in April, hosted by Shayne Clarke this year, had the academic world's top *vinaya* specialists travel to Toronto to present the most recent research on "Buddhist Nuns in India." While being representative of the ongoing focus on the *Mūlasarvastivāda-vinaya*, the meeting also identified some new emerging sub-fields such as South India, visuality and ownership. Gregory Schopen (UCLA) opened the event with a public keynote lecture titled "The Limited Reach of Buddhist Religious Doctrine: Debt, Slavery, and Who Could Become a Buddhist Nun (or Monk) in Early India" to a large interested public. In a similarly subversive fashion Oskar von Hinüber (University of Freiburg) introduced "Women Who Did Not Become Nuns in Early Buddhism," while Hiraoka Satoshi asked whether Yaśodharā became a nun, Shayne Clarke (McMaster University) pointed out a lack of inner coherence in the Tibetan nuns' *vinaya*, Yonezawa Yoshiyasu (Taishō University) gave a closer look at the editing of the *Bhikṣuṇī-vibhaṅga* section of the *Vinayasūtra*, Petra Kieffer-Pülz (Univ. Halle-Wittenberg) presented

sources giving us a better idea what the status of South Indian nuns may have been like, while Jinah Kim (Vanderbilt University) showed us reflections of nuns in medieval visual culture. Jason Neelis (Wilfried Laurier University) talked about women's ownership in monasteries, Gregory Schopen gave us good reasons to rethink the legal persona of the nun as an urban figure, Tsampa Tsedroen (University of Hamburg) reminded us of the foundation stories of the nun's order in their Tibetan versions and Yao Fumi (Tokyo University) narrated the curious story of a nun ordained by a messenger. The conference was concluded by talks on the *bhikṣuṇī pārājikas* by Sasaki Shizuka (Hanazono University), on "possible misunderstandings of the *brahmacaryopasthānaśaṃvṛiti* requirement for female ordination in the *Mūlasarvāstivāda-vinaya*" by Kishino Ryōji and by a comparative view on Buddhist and Jain nuns in early medieval India by Mati Jyvasjarvi (Harvard University).

This year's Tung Lin Kok Yuen Distinguished Visiting Professor at the University of Toronto's Scarborough campus has been Professor Emeritus Ian Harris (University of Cumbria), well-known for his work on the history of Cambodian Buddhism and more recently on the role of Buddhism in the years of Khmer Rouge rule, on which he spoke in one of his Toronto lectures. Mona Schrempf (University of Berlin) visited the Department for the Study of Religion to hold courses on Tibetan medicine and ritual.

Among the workshops offered by the University of Toronto were a film and workshop series on documentary film in Tibet and Burma titled "New Voices, New Visions," organized by Frances Garrett in February, during which film students from China and Burma were joined by filmmaker Lindsey Morrison and Burma scholar Patrick Pranke (University of Kentucky). The other was the first University of Toronto Buddhist Studies Research Workshop in which University of Toronto faculty and graduate students shared and discussed results of their recent work.

Finally, in 2011 Juhn Ahn, till then Assistant Professor of East Asian Buddhism at the Department for the Study of Religion, left the University of Toronto and joined the University of Michigan where he now teaches Buddhism and Korean Studies. His position has been re-advertised as one in Chinese Buddhism and is waiting to be filled.

