

***News and Views Roundup:
Buddhist Studies in Canada***

*Compiled by
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McMaster University

James Benn

There are currently six PhD students in Buddhist Studies (three in Chinese Buddhism, two in Indian Buddhism, and one in Japanese Buddhism), and five MA students (three in Indian Buddhism and two in Chinese 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's recent book (Japanese Buddhism), *Bonds of the Dead: Temples, Burial, and the Transformation of Contemporary Japanese Buddhism* (University of Chicago Press), has been widely and positively reviewed. Shayne Clarke's (Indian Buddhism) new book, *Family Matters in Indian Buddhist Monasticisms*, is soon to appear from University of Hawai'i Press. James Benn (Chinese Buddhism) currently serves as Chair of the Department of Religious Studies. His new book, *Tea in China: A Religious and Cultural History*, is forthcoming from University of Hawai'i Press.

Dr. Dewei Zhang was at McMaster for two years (2011-2013) on a SSHRC postdoctoral fellowship. His research is on the printing of the Chinese Buddhist Canon during the Ming Dynasty. Dr. Fumi Yao joined us in 2013, on a Japan Society for Promotion of Science (JSPS) postdoctoral fellowship. She is working on sutra texts embedded in sections of the monastic law code of the Mūlasarvāstivādins.

In 2012-13 we offered the following graduate seminars in Buddhist Studies in addition to first and second-year Sanskrit. Buddhist topics are also covered in our graduate seminars on East Asian Religions RS 712 / Topics in the Study of Chinese Buddhist Texts I: Translated Texts The Bodhisattva in East Asian Buddhism RS 716 / Topics in Japanese Buddhism.

McMaster University cooperates with the University of Toronto through the Yehan Numata Buddhist Studies Program. In 2012-13 McMaster hosted the following events in that series:

Shaman Hatley (Concordia University)

Reading Group: "Converting the Dākinī: Goddess Cults and Tantras of the Yoginīs between Buddhism and Śaivism"

Matthew Kapstein (University of Chicago and Université La Sorbonne) Reading Group: "'Spiritual Exercise' and Buddhist Epistemologists in India and Tibet"

Robert Campany (Vanderbilt University)

Reading Group: "Religious Repertoires and Contestation: A Case Study Based on Buddhist Miracle Tales"

Geoffrey Samuel (Cardiff University)

Lecture: "The Multiple Meanings and Uses of Tibetan Sacred Dance: 'Cham' in Context"

Jens-Uwe Hartmann (Ludwig-Maximilians-Universität München)

Lecture: "A Hub and a Cradle: Gandhara and the Spread of Buddhism"

Simon Fraser University

Paul Crowe

While Simon Fraser University has no department for Asian Studies, nor a Religious Studies department, we do have a Religious Studies certificate in the Department of Humanities and Religion is frequently a subject of study in our Asia-Canada Program. Additionally, the David See-Chai Lam Centre for International Communication occasionally hosts speakers. It is in these institutional contexts that matters related to Buddhist scholarship and undergraduate teaching are addressed.

During the past year, two courses dealt with various dimensions of Buddhist thought and praxis. Humanities 331, taught by Paul Crowe, considered Buddhist ethics in relation to contemporary challenges, such as economic and social justice, ecological concerns, and reproductive rights. Asia-Canada 300, taught by Michael Newton, began with an examination of concepts such as orientalism, foundational myths, transnationalism and globalism as a way of framing discussion of Buddhism and martial arts in North American popular culture.

The David See-Chai Lam Centre for International Communication hosted a dialogue between Dharma Master Guojun and Paul Crowe titled "Roots of an Ecological Consciousness in Buddhist and Daoist Approaches to Cultivation." Dharma Master Guojun received monastic ordainment under Master Song Nian at Mahabodhi Monastery, Singapore. He received lineage transmission in the Chan School of Chinese Buddhism from Master Sheng Yen of Dharma Drum Mountain in Jinshan, Taiwan. He has been the President of Mahabodhi Monastery Board of Directors, Singapore since 2004 and Abbot of Mahabodhi Monastery, Singapore since 2008.

Next semester the Asia-Canada program will offer a third-year course that looks at Buddhist institutions in British Columbia and another, fourth-year course, will consider Asian heritage religious organizations in the evolving context of multicultural public policy and public philosophy and dramatically shifting demographics stemming from immigration.

University of British Columbia

Dewei Zhang

The Department of Asian Studies held a workshop titled, “The Space That Is More than Space: New Perspectives on Buddhist Sacred Sites in East Asia” in the UBC Asian Centre on August 2, 2013. This workshop was sponsored by the Social Sciences and Humanities Research Council of Canada (SSHRC). It had one keynote speech and two panels. The keynote address was given by Ven. Shengkai 釋聖凱 (Associate Professor, Tsinghua University) and was titled, “Zhongguo fojiao ‘Sida mingshan’ xinyang de xingcheng” 中國佛教“四大名山”信仰傳統的形成 (The formation of the tradition of belief in the “Four Famous Mountains” in Chinese Buddhism).

University of Calgary

Wendi L. Adamek

The 2013 Leslie S. Kawamura Memorial Lecture, titled “Vision, Song, and Self: Contemplative Practice in Western and Tibetan Landscapes,” was given by Professor Anne Klein/Rigzin Dolma of the Department of Religious Studies at Rice University. She also gave a talk for Religious Studies faculty and students, “Nine Vehicles, One Path: Short Takes from Jigme Lingpa and Longchen Rabjam.” We are pleased to announce that the 2014 speaker will be Professor Jan Nattier, dates and topic to be announced.

Wendi L. Adamek will be joining the Religious Studies faculty in January as the new incumbent of the Numata Chair in Buddhist Studies. Dr. Adamek received her doctorate from Stanford University and specializes in medieval Chinese Buddhism.

James B. Apple published seven articles as well as a book, *A Stairway taken by the Lucid: Tsong kha pa's Study of Noble Beings* (Aditya Prakashan: Śāta-piṭaka Series, 2013). He was also recently a Research Fellow at the Institute for Research in Humanities, Kyoto University, Kyoto, Japan.

University of Lethbridge

John Harding

John Harding, Associate Professor, Religious Studies and Coordinator for Asian Studies at the University of Lethbridge is one of three collaborators working on a research project supported by a recently awarded five-year SSHRC Insight Grant (\$258,659). Harding will be working with Alexander Soucy, Associate Professor and Chair of Religious Studies at St. Mary's University, and Victor Sōgen Hori, Associate Professor in Religious Studies at McGill University, on a project titled "The modernization of Buddhism in global perspective."

Buddhism in Canada is represented by a diversity of forms that originate in various Asian countries, like Japan, China, Vietnam and Sri Lanka. There are also a number of groups, mostly made up of non-Asians, who have converted to Buddhism or were born to convert families. It is clear is that the way almost all of these groups practice Buddhism differs from the ways it was traditionally practiced in Asia a hundred and fifty years ago. It is not so clear, though, in what ways it is changing and why.

The common hypothesis goes something like this: just as Buddhism travelled from India to China and was transformed through adaptation to Chinese culture, and just as Buddhism travelled to Japan and changed to become more Japanese, so, too, will Buddhism change in the West to adapt to Western culture. Much Western scholarship on Buddhism in places like America and Europe (studies on Buddhism in Canada are only just getting started) has taken this premise as a starting point and then sought to document how Buddhism is adapting to the West.

In 2013, Harding, Hori, and Soucy were awarded a substantial SSHRC grant to challenge this premise. They want to show that the changes we see taking place in all Buddhist communities in Canada are not so much a result of Buddhism becoming Canadianized, but because of a global transformation of Buddhism, of which Buddhism in Canada is a part. The project, titled "The Modernization of Buddhism in Global Perspective," will start by looking at the early conversations of Buddhist reform movements that grew up in various Asian countries as a response to Western colonial pressures and aggressive Christian missionization. It will then show that many of the transformations we see taking place in Canada emerge from these early reforms. In the latter half of the twentieth century and the beginning of the twenty-first, these changes are accelerating because of the increase in population movement and global communication.

The SSHRC grant started in 2013 and runs for five years. A major component of the grant is an international conference planned for 2016.

University of Toronto

Christoph Emmrich

The UofT/McMaster Numata Program facilitated the following events: In Fall 2012, Shaman Hatley (Concordia) talked about “The figure of the yoginī in the Tantric traditions of Medieval India” and Matthew Kapstein (Chicago/Paris) spoke on “Buddhist idealism in a Jaina perspective”. In Spring, 2013, Robert Campany (Vanderbilt) presented “The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Medieval China”, while Geoffrey Samuel (Cardiff) contextualized one of his works on Tibetan longevity rituals; Cristina Scherrer-Schaub (Lausanne) discussed her article “Tibet: An Archaeology of the Written” and Jens-Uwe Hartmann (LMU Munich) fielded questions about his study, “The Early Growth of Buddhism in India”. Fall 2013 saw Justin McDaniel (UPenn) sharing his work-in-progress on how (or how not) to study the Buddhist ornamental art of Thailand from a textual perspective and Alexander von Rospatt (UCBerkeley) described his ongoing research on the Kathmandu Valley Svayambhūcaitya, its origins and its sponsorship by King Pratapa Malla.

In Spring 2013, Jason Neelis (Wilfried Laurier) spoke on the impact of long-distance mobility and cross-cultural transmission between South Asia and Southeast Asia on Buddhism. In Fall 2013, the annual Lecture in the Arts, Histories, Literatures, and Religions of Burma, hosted by the Southeast Asian Studies Seminar, was delivered by Chie Ikeya (Rutgers), who spoke about her new research on intermarriage, religion, race, and nation in Burma (Myanmar). The Centre for Southeast Asian Studies also hosted Anne Hansen (Wisconsin) who reflected on death, love, and moral vision in viewing a modernist Khmer depiction of the Buddha’s *mahāparinibbāna*.

Geoffrey Samuel (Cardiff) was the Tung Lin Kok Yuen (TLKY) Distinguished Visiting Professor in Buddhist Studies at the University of Toronto, Scarborough, in 2012-13. He taught undergraduate courses, supported graduate students in their ongoing research projects, led an undergraduate/graduate workshop, gave a talk on Buddhism and globalization, and organized a conference on Buddhism and science. Since Fall 2013, the position is held by Amy Holmes Tagchungdarpa and Kalzang Tagchungdarpa. April 5-6, 2013, Amy Holmes Tagchungdarpa

also organized, together with Jayeeta Sharma, a TLKY workshop on “Lamas, Spies, Gentleman Scholars, and Trans-Himalayan Traders: The Meeting of Religion, Colonialism, Politics and Economics in Twentieth Century Kalimpong”.

November 1-3, 2013 saw the second South Asian Religions Graduate Student Conference, “The Methods of Memory”, take place, with Rupert Gethin (Bristol University) giving the Numata-sponsored keynote lecture on “The Quest for the Historical Buddha and the Path to Enlightenment”. Buddhist Studies contributions were made by Cornelia Wolf Wilson (University of Chicago) on “Memory, Recognition, and ‘Divine Recognition’: An Examination of the Contrast between the Pratyabhijñā and Vijñānavādin Theories of Remembrance”, Bryan Levman (UofT) on “The Vicissitudes of Memory”, and Lydia Porter (Harvard University) with a lecture “On Philology and Tantric Studies: Meaning, Method and Interpretation”.

In summer 2012, SSHRC began funding a UofT-based project (\$182,000) titled “Once the Buddha Was a Girl; Girl Children and Young Women as Religious Agents between Burma and Nepal”. The research team comprises one primary investigator, Christoph Emmrich, and six research assistants based in Toronto, Lalitpur, and Yangon. Interviews aimed at recuperating memories as well as readings of textual and visual sources produced by Burmese and Nepalese girl children, women and men between the nineteenth and twenty-first centuries will be conducted to understand Buddhist-mediated adult agendas and children’s strategies instrumental in directing and shaping developments towards or resistance against standardised models of womanhood.

Early 2013 saw the formalization of an agreement, coordinated on the Canadian side by Frances Garrett, between research libraries at UofT and Columbia University. The agreement is expected to harness existing expertise in Tibetan collection services providing for jointly sponsored acquisitions trips for the purpose of enhancing the Tibetan collections at both universities, and a shared point of service for research consultations.

Matt King, UofT doctoral candidate in Buddhist Studies, won the China and Inner Asia Council Graduate Student Best Paper Prize, for a paper he delivered at the 2012 Association of Asian Studies Annual Meeting. His paper was titled “‘Mongols’ in the Buddhization of Tibet and China: Late Mongol Readings of Tibetan-Language Sources.”

On January 8, 2013, former U of T Professor of Buddhism and Classical South Asian Languages and Literatures Anthony Kennedy Warder passed away at the age of eighty-eight. For several generations A. K. Warder’s magnificent *Introduction to Pāli* (1963; repr. 2001) has been,

for Anglophone students, the gateway to the world of South and Southeast Asian Buddhist literature

York University

Peter Timmerman

Peter Timmerman, Associate Professor in the Faculty of Environmental Studies at York University, has been serving as a member of the International Expert Working Group (IEWG) on the Government of Bhutan's Project on Well Being for the United Nations. He was a participant in the First Meeting of the IEWG for the New Development Paradigm (NDP) held in Thimphu, Bhutan from January 30 - February 2, 2013 and expects to be working on this project's relationship to Buddhist tradition as part of a continuing, larger project, on Buddhism and the Environment in the Face of Global Change.