



## DIVERSITY AT UOFT?

THE UNIVERSITY OF TORONTO began as a federation of Christian colleges in an Anglophile provincial city; 175 years later, it is a cosmopolitan metropolis of immigrants. Student and community activists - and even the University administration - call for "diversity" to reflect this new reality. Often this manifests in demands for visibly different faculty; but there are also demands for curricula that reflect the whole world, not just what some activists disparage as the world of "dead white males". Conservative faculty are dubious about such demands, since they believe it is not the mission of the University to follow fashion. Yet there are fields of study dating back thousands of years, with rich intellectual and academic traditions, that are significantly under-represented at the University for no good reason, that do resonate with the call for diversity. By making appointments in these areas, we can uphold the University's standards while reducing its



Professor Franklin D. Tall, Department of Mathematics, University of Toronto

Eurocentric, Christian emphases. A case in point is Buddhist Studies.

Buddhism has been around even longer than Christianity, and has hundreds of millions of adherents worldwide, mainly in

East Asia. The number of Buddhists in Canada has risen sharply in recent decades, mainly as a result of immigration, but also due to an increasing number of converts, despite the absence of missionary zeal in almost all Buddhist sects. This may be due to the colourful rituals of Tibetan Buddhism or the intriguing "paradoxes" of Zen, but a more likely cause is the effectiveness of Buddhist systems of meditation, as well as the desire of those exposed to Eastern mystical notions to delve more deeply into them. Indeed one could argue that such Hindu-Buddhist notions as karma, reincarnation, tantra, chakras, gurus, mantras, Indra's net (non-locality and the interconnectedness of all things), and so forth are becoming the equivalent

## PROFESSOR PRIESTLEY ON TEACHING BUDDHISM

AFTER COMPLETING an M.A. in English literature, Professor Priestley began studying Modern and Classical Chinese at the University of Toronto in the early 1960s. Working largely within the vocabulary of Buddhist philosophical literature, he was able to quickly add Sanskrit, Pali, and Tibetan to his classical languages (by comparison, this year, none of these three languages were available to undergraduates, and it has been many years since UofT had any staff teaching Pali or Tibetan). He began teaching as early as 1962 as he worked toward his doctorate. Soon to retire, he suggests that the top priority for East Asian Studies in the future should be to build the university's capacity to teach languages — including classical languages— "...particularly, of course, Sanskrit and Tibetan".

— Continued on page 5

— Continued on page 6

## LETTERS OF SUPPORT

# Buddhism — Humanistic, Not Theistic

*Alice Lee (pictured) writes letters to friends and colleagues asking for their support for a Buddhist Studies Centre here at the University of Toronto. We have begun receiving your letters of support and will send them to the president and provost when there is a good number of them. Please if you would like to see a multi-disciplinary centre for Buddhism created here at the University of Toronto, take the time to write us or encourage a friend to write. We have included a form letter on page seven of this issue that will make it easier. Letter can be sent postage free through the campus mail. If you have any questions you can call Chris at 416-993-1940.*

---

It is surprising that such an ancient philosophy as Buddhism is not only still alive, but even becoming seen as increasingly apt as an approach for modern scientists, humanists, and people whose own orientation is secular. The connection and similarities between Buddhist psychology and advanced neuro-psychology continue to surprise. This is not an antiquarian hobby for strange academics but an intellectual growth industry with empirical foundations. Moreover it is a fine way for scholars in diverse disciplines to discover their common intellectual grounding.

*Metta Spencer  
Professor Emeritus  
Department of Sociology, University of Toronto*

---

Interest in Buddhism has increased substantially in North America. There is a need for serious sholarships in Buddhist studies.

*Jack Miller  
Professor OISE/UT in Holistic Education*

---

Support the foundation of a Centre for Buddhist Studies at the University of Toronto.

The last undergraduate course I taught relevant to this proposal was a 199 Freshman Seminar at Trinity on Buddhist and Christian pilgrimages.

The response from Christians, Buddhists and non-aligned students suggests there was and is hunger for academically grounded studies that are informed by knowledge of the histories and traditions of different schools in Buddhism, such as the proposed Centre would help to organize and staff.

This proposal to my mind does not conflict with but may complement recent initiatives through the Toronto School of Theology to introduce Buddhist studies oriented more towards Buddhist practice and presupposing commitment to Buddhist wisdom in more than an academic sense.

The population, the museum and library resources, and the stature of the University of Toronto as Canada's major graduate university make this a logical site for the proposed Centre.

*Peter Slater, Professor Emeritus, Trinity College, cross-appointed to the Centre for the Study of Religion, sometime Chair of the Departments of Religion at Carleton University, Sir George Williams, and Haverfod College PA, and President of the Canadian Society for the Study of Religion/SCER when it hosted the International Association for the History of Religions Congress in Winnipeg in 1980.*

Buddhism has fostered a rational, non-dogmatic approach to societal problems and has a tradition of relative peace in Buddhist countries. In Canada, interest in and the practice of Buddhism has risen sharply in recent decades both through its intellectual appeal and through the strong immigration from Asia. In the past, the University of Toronto had a unique tradition of studying the philosophy, history and linguistic aspects of Buddhism and our Libraries possess outstanding collections. No Canadian university presently has a Buddhist Studies Centre, and the University of Toronto is well placed, for reasons of its tradition and its strong Asian-Buddhist population, to become the first to develop such a centre.

*Michael Menzinger  
Professor, Department of Chemistry,  
University of Toronto*

---

At a time when differences in cultural and religious traditions are coming to a head in world events and on news headlines, I am deeply saddened and concerned to learn about the possible demise of the area of Buddhist studies at U of T. While my university studies have been in science and engineering, my own intellectual roots have been deeply influenced by Buddhist thought during my early education. That background had led me to develop broad interests in many areas, including philosophy, linguistics, psychology, and academic pursuits in computing and artificial intelligence, and now in developing methods for developing information systems in social contexts.

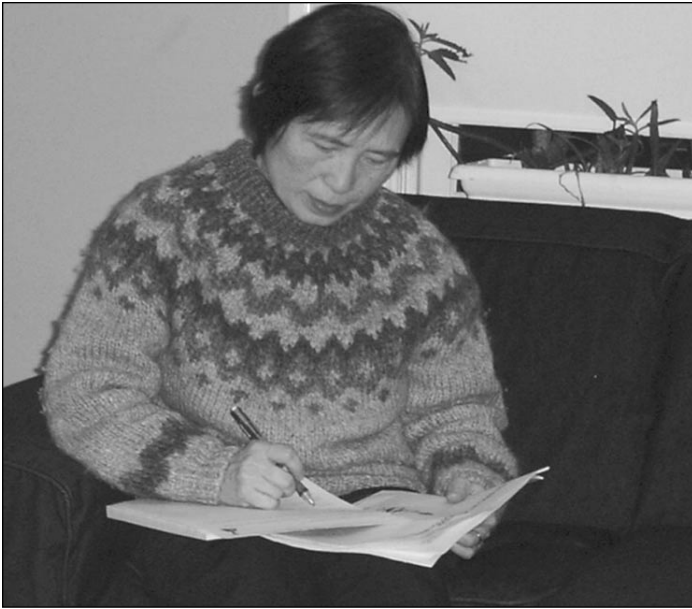
Buddhism is one of the world's major religious traditions, and is a key to East-West understanding. As U of T aspires to be a top public research university, I believe we cannot afford to be without a world-class program in this academic area..

*Eric Yu  
Associate Professor  
Faculty of Information Studies, University of Toronto*

---

A university with such a diverse student population needs a centre such as this. It would certainly enhance the status of U of T in the global community.

*Ken Fraser  
U of T Staff, Admissions and Awards*



**B**uddhism is one of the major religions of the world. Asian countries are greatly influenced by Buddhism culturally and socially. With immigration and globalization, there is a growing interest in Buddhism in North America. Toronto, being a major concentration of Asian population offers a great opportunity to Buddhist Studies in the fields of philosophy, social science, psychology and religion. I strongly support the creation of a multi-disciplinary Buddhism Studies Centre at the University of Toronto.

*Alice Lee, Community member  
Member of Buddhist Dharmalakasana Society (Ontario)*

**I**would like to lend my voice to those who are hoping that a Centre for Buddhist Studies might be created at the University of Toronto.

The story of the gradual demise of Buddhist studies at Toronto is a sad one and there are many arguments for an attempt to create a centre to foster what is no longer offered in East Asian studies or other departments of U of T. The importance of Buddhism in the world and, increasingly in Canada and Toronto, is readily apparent. Also apparent is how important it is to gradually divest our universities of the imbalances that still arise, owing to their Euro-Christian origins. The varied languages, literatures, arts and practices of Buddhism have much to offer us and I think it would be tremendously exciting were the University of Toronto to embark on or revive programs in these areas. More exciting still would be the creation of a centre to foster such studies.

*Yours sincerely,  
Alison Prentice, FRSC, Emeritus Professor, University of Toronto  
Adjunct Professor, University of Victoria*

**B**uddhist philosophy proved to be an invaluable tool in helping me to understand and diffuse the great anger I once had inside. Buddhism has shown me an inner peace and happiness that I would have otherwise never known. It truly changed my life!

*Matt Dixon  
U of T Student*

**T**here is a Buddhist parable about several blind men who come upon an elephant. The first blind man touches the tail of the elephant and says, "Now I know an elephant feels like a rope." The second blind man feels its leg and declares that it is like a post. The third, fourth, and fifth blind men respectively touch its body, tusk, and ear and asserts that it is like a wall, a peg, and a fan. None of the men in the parable are entirely wrong but their views are severely biased and limited.

A multidisciplinary Buddhist Studies centre can be considered as the sixth blind man who is well aware that the elephant has all kinds of parts and that the sum is greater than its parts. Given the increase interests in Buddhism in recent years (Wisdom, Volume 8, issue 1, page 3), it is critical to consider such centre to facilitate the integration of historical, cross-cultural, philosophical, psychological, sociological, and scientific dimensions of Buddhism into one coherent program and to elevate the scholarly endeavors of religious studies at the University of Toronto to a higher level.

*Malcolm Koo  
Assistant Professor, Department of Public Health Sciences,  
Faculty of Medicine, University of Toronto*

**I**do indeed support the creation of a Buddhist Studies Centre at the University of Toronto. I am appalled to think that the exceptional Buddhist Studies programme we once had is all but defunct. It is even more unsettling to think that a great university would determine its programmes according to shallow considerations of the market place rather than the intrinsic value of the cultures and bodies of thought that a cosmopolitan curriculum should offer.

Buddhism, I hardly need remind you, presents another most important view of life and it deserves the attention of any person who is considered educated. It isn't as though it were a cult that had sprung up in Los Angeles a decade or so ago; this is a major school of thought, the cultural ramifications of which have spanned centuries, spread over the greater share of Asia, and reached far beyond its own followers.

A centre therefore should provide students with the opportunity to study Buddhism from the "inside" which means not only understanding what doctrinal observances mean but also preparing individuals who can examine and re-examine the literature in the original languages so that as far as possible they are not solely dependent upon non-Buddhist systems of analysis for their understanding.

Finally, in the present world with its increasing emphasis upon commerce as the sole arbiter of what is good, and powerful nations with ever more narrow and fragmented notions of truth, it would seem that the pursuit of "a school of thought that embraces universal acceptance and understanding," as you put it, would be absolutely essential in our time.

I wish you every success.

*Wayne Schlepp  
Professor Emeritus  
East Asian Studies, University of Toronto*

# THE SONG OF THE TRUTHFUL MIND

ENGLISH TRANSLATION BY PROF. LOK SANG HO, PH.D.,(UOFT), DIRECTOR, CENTER FOR PUBLIC POLICY STUDIES, LINGNAN UNIVERSITY, H.K.

by Seng Can (pronounced T'san), Third Patriarch of the Ch'an (Zen) school in China.

The Way of the supreme is not difficult,  
If only people will give up preferences.  
Like not, dislike not.  
Be illuminated.

If you are off by a millimeter,  
You will be off by as much as earth is separate from heaven.  
If you want to see Truth,  
Call no life experience favorable or unfavorable.

To be caught between favorable and unfavorable  
Is the sickness of the mind.  
If you miss this key point,  
Any practice of meditation would only be a  
waste of time.

The All-Roundedness is like the vast emptiness.  
There is nothing lacking, and nothing in  
excess.  
Only the discriminating mind  
Renders the All-Roundedness not whole.

Do not pursue the transient,  
Do not dwell in emptiness.  
Keep to equanimity,  
Forget yourself.

If you want to stop an action and so restore stillness  
You will only end up putting in more action.  
People are always stuck at the two extremes,  
If only they know the One (Mind)!

If you miss the One (Mind),  
You would miss the two:  
When you want to chase away existence,  
You betray emptiness just as you espouse emptiness.

The more you talk and worry,  
The more you sever your link with reality.  
When you give up talk and worry  
You will encounter no obstructions wherever you go.

Go back to your roots,  
And you will see the key point.  
But if you go where the images go,  
You will lose the purpose of your training.

The moment you follow the images  
All your previous practice on emptiness will be overtaken.  
This degeneration of your previous practice  
Arises because of false perspectives.

There is really no need to go after the Truth  
But there is indeed a need to extinguish biased views.  
Do not dwell in the two biased views.  
Make sure you do not pursue.

The moment you think about right and wrong  
The moment you unwittingly lose your true mind.

The two biased views arise from the false mind.  
So do not be stuck with your false mind.  
When mental images no longer arise  
Everything will be just fine.

There isn't anything wrong.  
There isn't any object.  
Nothing arises.  
The false mind does not even exist.

The actor vanishes with the context.  
The context disappears and the actor is gone.  
The context arises because of the actor.  
The actor arises because of the context.

Yet both the actor and the context  
Are empty in essence.  
The false mind and the two views are all empty.  
This encompasses all phenomena.

Do not distinguish the fine from the coarse.  
This way you can avoid bias.  
The great Way is broad.  
It is neither easy nor difficult.

When the eye with a tiny view doubts  
There will arise rapid turns and slow tracks.  
Once you lose prudence  
You will head straight into the wrong way.

If you relax and take it easy  
Your body will neither go forward nor stay behind.  
Your nature becomes one with the Way.  
With worries gone, you will be your true self.

If you get bogged down by thoughts  
You just sink into a dreamy world.  
You get weary with anxiety.  
Neither your close ones nor your more distant acquaintances  
can help.

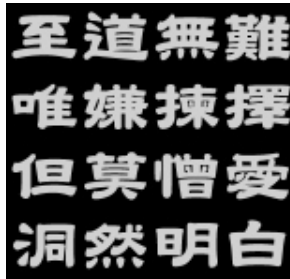
If you want a vehicle to take you to the reality  
You must not reject the sensory world.  
Only when you do not reject the sensory world  
Can you return to right consciousness.

The wise ones never pursue anything;  
The foolish ones always get tied up in knots.  
There is really no other teaching.  
Only the foolish ones chase after they don't know what.

Whether you drive your mind or your mind drives you  
You make a grave error.  
In bewilderment you derive a sense of false stillness or confusion.  
Better, refrain from liking or disliking.

Both the two biased extremes  
Arise from the calculating mind.

Dreamy worlds and false flowers  
Need never be grasped and disposed of.



— Continued on page 6

# An Interview with Professor Priestley on Buddhist Studies

BY E. MAZARD

## **Continued from page 1**

**Q:** In the Buddhist tradition, the difficulty of teaching the dharma is well recognised. In so many years of teaching, you must have heard a great many mystified questions and read a great many confused (and confusing) essays. What, in your opinion, is the single most difficult issue of philosophy for the 21st century student to get their head around? What seems to run most counter to even the willing student's habits of thought?

**A:** One issue stands out, I think, and it's not specifically a problem in Buddhist philosophy, though it has a bearing on how students understand Buddhism. It's the status of mental phenomena in general and sensory "qualia" in particular, the identity of mind and body has come to be widely accepted as a dogma (outside of philosophical circles, where there's a healthy range of opinion); to question it is apt to seem quaint, superstitious or actually insane. (I remember having those reactions myself when the problem was first pointed out to me.) What makes it difficult is not just that it's the current dogma, but that it involves looking (or "looking") at the evidence instead of just thinking about it.

**Q:** "Pudgalavada Buddhism" is a landmark work of in Buddhist scholarship, and asks us to question the extent to which we've defined the history of Buddhism only by a very imperfect textual record. Is too much of a premium put on the (survival of a) textual tradition? If so, what is the remedy or alternative?

**A:** The premium is unavoidable. All we have is texts, oral tradition, and art and architecture. The buildings and works of art can be very illuminating when we already know something of the tradition they come from; otherwise, they can be extraordinarily misleading. Oral traditions are helpful, but we naturally tend to have them precisely for the traditions whose texts have been preserved; it's living traditions that preserve both texts and oral teachings. Moreover, in a tradition like Buddhism, oral teachings will tend to be presented as ancient even when they represent quite recent developments; the ultimate authority, after all, is the Buddha. And of course a large part of the oral teachings will in any case go back to the texts; Buddhism is a strongly textual tradition. So the texts are crucially important, and very many of them have been lost. The best we can do is to be clearly aware of the loss, to make the best use we can of what we have, and of course to hope that more texts will be discovered.

**Q:** Buddhist philosophy is largely communicated through similes and metaphor, and a great deal of your book "Pudgalavada

Buddhism" discusses how one and the same simile came to have different meanings to different schools of interpretation. As so many students are dependent upon translations, I wonder to what extent these subtle differences may be lost, or to what extent a new interpretation may be emerging simply from modern, English-language reading of Sanskrit, Pali, Chinese, and Tibetan texts.

**A:** Similes and metaphors generally translate well, because they're images. The problem is not with translation (in the simple sense, at least), but with the significance the images have in the culture they come from. That can't be translated; it has to be explained, and in the case of an ancient culture, the explanation will require historical and literary research. So the emergence of new interpretations from modern reading of the texts, even in the original languages, is more than likely, and from the standpoint of traditional Buddhism these will be misinterpretations. I suppose what's needed for modern Buddhism, apart from a better understanding of the traditional similes, is the creation of new similes whose effect in our culture will be reasonably close to that of the traditional similes in ancient India or China.

**Q:** If there was a program of Buddhist Studies, which — for the first time — would allow undergraduates to get a Major or a specialist degree with "Buddhist Studies" in its title, to what extent do you think this subject could or should be handled by the departments of religion, EAS, SAS, and philosophy respectively? Is there a simple institutional solution that would bring Buddhism under one rubric, or should all of these departments have some expertise in the field?

**A:** Unless we can have a department of Buddhist Studies, I think all of these departments should be involved. (SAS isn't a department; it's a graduate centre, drawing on faculty in both the humanities and the social sciences.) Co-operation between EAS and Religion is already well established, and has been developing also between EAS and Philosophy. Faculty who are working in East Asian or South Asian philosophy or religion are often cross-appointed to other departments besides the one in which they have their primary appointment. This is untidy administratively but productive academically, since in this way Buddhism and other Eastern philosophies and religions are recognized on the one hand as an integral part of the various Eastern cultures, and on the other hand as important traditions of philosophy and religion.

# DIVERSITY AT U OF T

— *Continued from page 1*

of Northrop Frye's "Great [Biblical] Code" (i.e. a set of shared references) for the millions of people with "spiritual"/"New Age" tendencies in North America.

In many Buddhist sects there has been an emphasis on study, both of texts and of the workings of one's own mind, with the goal of "seeing things as they are" rather than depending on faith in revealed wisdom. This fits in well with the idea of a University, and indeed a Buddhist University was founded at Nalanda, India more than a thousand years ago. Academic study of Buddhism in the West has a considerably shorter timeline, but does date back a good 150 years. It has increased in depth and breadth in recent years, due to wider availability of texts, increased language competence by Westerners, greater availability of native informants, and the growing number of academics who have experienced the traditions from the inside as well as from without.

In fact the University of Toronto has rich library resources in Buddhism and at one point had considerable academic strength in this area. However, for a variety of reasons having nothing to do with any putative decline in academic importance of the field,

the few remaining faculty are on the verge of retirement, and the prospects for replacement are cloudy. The Departmental-based University planning process makes it difficult to preserve or increase the strength of areas scattered among different Departments, at least when they are below critical mass. I therefore call for the University to set up a Centre for Buddhist Studies in order to take account of the interdisciplinary nature of the field. At such a Centre, the study of classical texts could illuminate the modern science and philosophy of consciousness, the development of Asian culture and history, the psychology and physiology of meditation and other mind-body interactions, the foundations of physics, the study of Jungian and other psychotherapies, questions of ethics, peace, and much more. I believe such a Centre would attract both significant undergraduate enrolment and substantial community funding as it engaged in important interdisciplinary research, and thus would be an archetypal example of the virtues of diversity in this University.

**Franklin D. Tall**

**Professor, Mathematics**

**(PLEASE SEE PAGE 8 FOR OTHER CONSIDERATIONS)**

---

## THE SONG OF THE TRUTHFUL MIND

— *Continued from page 4*

Any sense of gain or loss, right or wrong, however,  
Do give up momentarily.

If the eyes aren't asleep  
All the dreams are gone.  
If the mind does not make any distinctions  
All the phenomenal world will be one with reality.

When you see reality as a mystical whole,  
Immediately there will be no more conditional existence.  
As you look at the entire phenomenal world with the same mind  
You return to nature as it is.

When subject and object exist no more  
The entire world will not be the same.  
There will be no action because actions have stopped;  
There will be no inaction because inactions have been activated.  
With neither action nor inaction the false mind is gone.  
When the ultimate reality is realized, all rules cease to exist.

Thereupon the mind assumes equanimity.  
There will be nothing to do.  
All doubts are swept away.  
Only then the truthful, straight mind obtains.

Nothing is left behind.  
Nothing is left to recall.  
The empty enlightenment illuminates itself.  
There is no need for the slightest mental effort.

It is a realm beyond thinking,  
A realm beyond the apprehension of reasoning and emotions.  
In reality as it is  
Concepts about the self and the others vanish.

If you want a dialogue with reality  
Just avoid the two extremes.  
When there is no hang-up with the two extremes  
You will accommodate everything.

All the wise ones from the ten directions  
Follow this same teaching,  
A teaching is neither hurried nor slow.  
Yet one flash of thought is like ten thousand years.

The reality is everywhere.  
It is in front of you, and in all the ten directions.  
The extremely small is no different from the big  
As you forget totally the context.

The extremely big is no different from the small  
As you lose sight of the edge and the outer covering.  
Existence is the same as emptiness.  
Emptiness is the same as existence.

If it were not like this  
You know it is not worth following.  
In one you can see all.  
In all you can see one.

If you can do this  
You will have no worry that you will not see the ultimate.  
The truthful mind is beyond the two views.  
Beyond the two views is the truthful mind.

Words and language fail,  
For reality is neither the past nor the future.  
And it is not even the present.

# Academic Structure of the Proposed Centre

There are a variety of different models for organizing interdisciplinary units at this University; we advocate no particular one at this point. The Colleges are a natural venue for interdisciplinary activities, however, and one of them has expressed interest in the possibility of hosting a Buddhist Studies Centre. This could facilitate a variety of cross-appointments.

## Core appointments:

1. An appointment in Theravada and early Buddhism. The appointee should have scholarly knowledge of Pali, Sanskrit, and, if possible, also Chinese because much of the early texts survives only in Chinese.
2. An appointment in Indian Mahayana Buddhism and its extension to Tibetan Buddhism. The appointee should have scholarly knowledge of Sanskrit and Tibetan.
3. An appointment in Mahayana Far-East Buddhism. The appointee should have

scholarly knowledge of Chinese and Japanese and, if possible, Korean.

Depending on the appointees' subspecialties, a home in any or all of the Departments of Religion, East Asian Studies, or Philosophy would be possible. One of the appointees should be the Director.

## Additional opportunity appointments:

1. An appointment in Buddhist Art and Culture (this would be a replacement for David Waterhouse, who has taught a popular course on the subject for many years). This could be joint with Fine Arts.
2. An appointment in Buddhist Psychology. Given the experimental orientation of the Psychology Department, this would more likely be joint with Philosophy or Psychiatry/Medicine. Indeed in clinical settings and in the latter Department, mindfulness meditation

or other attentional disciplines are taught in the context of integrative treatments for physical and emotional disorders. A Centre for Buddhist Studies could provide a resource for training in mindfulness and serve as a venue for scholars interested in the clinical applications of Buddhist methods for understanding a reactive mind.

3. Visiting appointments could be made in areas that are of current interest but do not at present warrant tenure-stream appointments.

## Language support:

1. Senior tutors and/or sessional instructors in
  - a. Tibetan,
  - b. Sanskrit,
  - c. Buddhist Chinese
 Undergraduate courses and major and specialist programmes: These will be detailed at a later date.

**Professor Franklin Tall of Mathematics has submitted to the Vice-President and Provost of the University of Toronto, Professor Shirley Neuman, his letter above of February 14, 2003 calling for the creation of a Buddhist Studies Centre at U of T, together with the names of 25 professors from 7 faculties and schools across the university (Arts and Science, Medicine, Pharmacy, Information Studies, Applied Science and Engineering, OISE/UT, Divinity) who support such a Centre. 15 of them in particular support in principle the academic framework proposed above. We are very grateful for all the responses received to date supporting a Buddhist Studies Centre at U of T. Many thanks to all of you. PLEASE JOIN IN TO SAVE AND BUILD BUDDHIST STUDIES AT U OF T:**

Yes  I support the creation of a Centre for Buddhist Studies at U of T. Yes  I support in principle the Centre proposed above.

Name and Signature: \_\_\_\_\_

Address: \_\_\_\_\_

E-Mail: \_\_\_\_\_ Phone no.: \_\_\_\_\_

Reason for support: \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

O.K. to publish name and reasons in *Wisdom*? Yes  No

## Faculty Supporters:

Position/Title: \_\_\_\_\_

Department: \_\_\_\_\_

Faculty/School: \_\_\_\_\_

## Community Supporters:

Occupation/Title: \_\_\_\_\_

Organization: \_\_\_\_\_

Affiliated Buddhist temple (if any): \_\_\_\_\_

I would like to assist the campaign for the creation of a Buddhist Studies Centre at U of T

I would be interested in assisting with fundraising efforts for such a Centre.

My comments and suggestions are on the attached sheet.  Give me more details about the financing needed to create the Centre

**Please fax your response to (416) 595-0380 (10:00 a.m. to 10:00 p.m.) or mail to UTBC at 21 Sussex Ave., Rm. 507, Toronto ON M5S 1J6**

The Buddhist Student Association at the University of Toronto distributes *Wisdom* free of charge. Your financial support would help all our readers.



Supporter at \$25 a year

Patron at \$50 a year

Benefactor at \$75 a year

Honorary Patron \$100 and above per year

I can give this amount \$ \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

*Please make cheques payable to  
The Buddhist Student Association (UoFT)  
c/o 21 Sussex Ave. Room 507, Toronto, ON M5S 1J6*

*To show our gratitude, our supporters, benefactors and patrons receive complementary issues of *Wisdom* in the mail for one year. Unless otherwise requested their names are printed in our publication.*

## Buddhism Awareness Week — Enlightening!



*Bhante Kovida, pictured taking a deserved break here, met people in the Stone Lobby of the Medical Sciences Building as part of Buddhism Awareness Week held by the UTBC and BSA Nov. 2 - 8, 2002. The Bhante answered questions from students, staff and faculty alike as part of "Everything You Wanted to Know About Buddhism". In addition to the informal drop-in, Bhante Kovida gave a talk about the Psychotherapeutic Values of the Buddha Dharma and Rev Punjabi talked on the Buddhist Theory on the Evolution of Consciousness. Qi-gong master Steven Shen led a fascinating hands-on workshop that was well-attended. We have high hopes for next year.*

### Many thanks to our friends



#### Honourary Patrons

Lok Seng Ho, Helen Leung

#### Supporters

David and Pat Ernst

#### Benefactors

Nine Mountains

Zen Gate Society

Alice Lee

Steven Shen

#### WISDOM SERVICE AND BUSINESS DIRECTORY

##### Buddha's Vegetarian Restaurant

666 Dundas St. West.,  
Toronto  
(416) 603-3811

##### The Printing Office

809 Dundas St. W.  
(w. of Bathurst) Unit B,  
Toronto  
Tel. (416) 203 6203,  
Fax. (416) 203 9203

*Wisdom* Vol. 8, Issue 2 - 2000 copies

PUBLISHER: University of Toronto Buddhist Community  
and Buddhist Student Association

CO-EDITORS: Eisel Mazard, Chris Ng, Caz Zyvatkaukas

LAYOUT AND DESIGN: Caz Zyvatkaukas

OFFICE ADDRESS:

21 Sussex Ave., Rm 507, Toronto ON M5S 1J6

E-MAIL ADDRESSES: [wisdom.tor@rogers.com](mailto:wisdom.tor@rogers.com) &  
[buddhistsa@hotmail.com](mailto:buddhistsa@hotmail.com)

WEBSITES: <http://www.buddha-dharma.ca> &  
<http://buddhist.sa.utoronto.ca>