Acknowledgements

This anthology came about with the help of many colleagues and friends from different parts of the globe. Each of them is an author or co-author of a chapter in this book. Many others, non-authors, stood at the basis of the social construction of the here presented work. I shall mention a few, first of all my teachers, colleagues, and friends: the late Albert Ellis, the late Michael Mahoney, Arnold Lazarus, Kenneth Gergen, and Yutaka Haruki. In the spirit of integration, I owe them many thanks for enabling me to trail-blaze some of their intellectual inheritance. I combined it with the timeless teachings of Gautama the Buddha (5th century BCE), Nagarjuna (2nd century), Vasubandhu (4th century), and of several others. I deeply appreciate the co-operation of the many fine authors from Sri Lanka who have contributed with a chapter to this book. It was the late Padmal de Silva who facilitated my contacting many outstanding scholars united in the Sri Lanka Association for Buddhist Studies.

While compiling and editing this volume, Padmal, my gentle comrade in psychology and loyal companion in the Dhamma, passed away suddenly. Just a few weeks before he deceased, Padmal sent me his final corrections in handwriting. His passing away left a void. An exemplary Buddhist, a pioneer in Buddhist Psychology, and a wise teacher in Cognitive-Behavior Therapy is no more. I have vivid memories of Padmal, fellow traveler on the Buddhist path. We enjoyed each other’s company in Amsterdam, Tokyo, Beijing, and Montreal, and had a plan to attend a convention at the University of the West in California together. Since 1990, we belonged to a Japanese-lead group, the Transnational Network for the Study of Physical, Psychological & Spiritual Wellbeing, which was transformed in 2000 into the Transcultural Society for Clinical Meditation (TSCM). Padmal served on TSCM’s board < http://transcultural_meditation.googlepages.com >. He might have had, I surmise, hundreds of publications on a variety of subjects. Buddhist Psychology is but one of them, although one that is dear to his heart < www.inst.at/trans/15Nr/03_8/kwee_intro15.htm >. I had the privilege to incorporate six of his chapters, including the present one, in previous edited books. His contributions were widely read by insiders and so influential that he became an Honorary Professor at the University of Flores, Buenos Aires, Argentina. While writing these words thoughts wander to Dona Vasantha, Padmal’s wife, and their children for whom the grief and the void that is left must be greater than ours…

Let me close these acknowledgements by mentioning that this anthology is TSCM’s sixth book and the second volume socially constructing a New Buddhist Psychology, a Buddhist Psychology from a social constructionist perspective culminating in Relational Buddhism. The present volume is a sequel and a further deepening of the previous Horizons in Buddhist Psychology: Practice, Research & Theory (2006; Taos Institute Publications). I thank everyone involved in realizing this work, particularly the authors, my consultant editors Ruth Naylor and Asanga Tilakaratne, Aat de Bruijn for his cogent comments while reading along, my love Marja Kwee-Taams for her continuing support. Last but not least, I wish to thank “Stichting Psychotherapie en Boeddhisme”, Paul van der Velde, and Ad van Lieshout for their sponsoring. Thank you all in metta from the bottom of my heart.

Maurits G.T. Kwee, project manager