



# BUDDHIST SUMMER SCHOOL 2020

**11-14 JANUARY**

A rich tapestry of traditions has been woven by Asian cultures around the essence of the teachings of the Buddha, who lived 2,500 years ago. The enduring nature of Buddhism is symptomatic of its integrity as a spiritual discipline. Over the past several decades Westerners have begun to learn from and participate in the diversity and essence of Buddhism.

Over the 37 years since its founding, the annual Buddhist Summer School has become one of the foremost gatherings in Australia for Buddhists from various traditions to discuss and explore relevant topics, bringing insight and practical advice from each tradition. The 37th annual Buddhist Summer School will offer courses on Buddhist philosophy, practice and psychology by esteemed teachers.

**Ph: 03 9387 0422   [info@evaminstitute.org](mailto:info@evaminstitute.org)   [www.buddhistsummerschool.org](http://www.buddhistsummerschool.org)**



## OPENING FORUM

The opening forum is an opportunity to hear the Summer School speakers engage in discussion of one of life's big questions. There will be an opportunity for audience members to ask questions.

The forum is free of charge and is open to the public.

**9.30am-11am Saturday – Lecture Hall 1**

## THE SIX PARAMITAS

**Dungse Lama Pema Tsewang**

The six paramitas, or transcendent perfections, are an essential concept in the practice of Mahayana Buddhism. They are translated as generosity, discipline, patience, diligence, meditative concentration, and wisdom. From the Buddhist point of view in general, and from the Mahayana point of view in particular, in order to progress properly on the path, we need to go beyond our conventional understanding of the self. *Para* in Sanskrit literally means the 'other shore' and here it means going beyond our own notion of the self, in the sense that actions or attitudes are performed in a non-egocentric manner.

**4 units**

**Saturday, Sunday, Monday & Tuesday morning – Lecture Hall 1**

Dungse Lama Pema Tsewang was born in 1972 in Tsum, in the Himalayan border region of Nepal. At the age of nine he entered Thrangu Tashi Choling Monastery in Boudhanath, Kathmandu, taking the novice vows of a monk in 1983 and the full ordination vows of a gelong in 1989. He completed a traditional three-year retreat under the guidance of Ven. Thrangu Rinpoche then returned to Tsum and received all the empowerments for his family lineage of Guru Chowang. After completing his studies in Buddhist philosophy and ritual in 1997, he became the principal of Shri Mangal Dvip School, Rinpoche's school for Himalayan children in Kathmandu, Nepal. Lama Pema is the head resident lama of Thrangu Monastery Canada, the chief representative of Ven. Thrangu Rinpoche in North America.



## SELF ACCEPTANCE

**Venerable Hasapanna**

You search throughout the entire universe for someone who is more deserving of your Love & Affection than yourself, but that person is not to be found anywhere. You yourself, as much as anybody in the entire universe deserve your love & affection.

**1 unit**

**Saturday morning – Lecture Hall 2**

## THE KEY TO FREEDOM

**The Greater Discourse on the Full-Moon Night**

**Venerable Hasapanna**

On a full moon night, one of the monk asked the Buddha about a certain point that goes to the heart of the teaching of the doctrine of not-self.

The realisation of non-self (*anatta*) is the key to freedom from suffering (enlightenment).

**1 unit**

**Sunday morning – Lecture Hall 2**

## IDIOSYNCRASY

**Venerable Hasapanna**

Don't judge others. Let us have compassion for all beings, rich and poor alike, each has their own suffering.

**1 unit**

**Monday morning – Lecture Hall 2**

## THE DISPOSITION OF NON-CONFLICT

**Venerable Hasapanna**

Achieving non-conflict is no simple matter. The Buddha explains how to avoid conflict through understanding pleasure, right speech, and not insisting on native language and override normal usage.

*Reading Material: Middle Length Discourse (Majjhima Nikaya) translated by Bhikkhu Bodhi.*

Interlacing with her teachings, Venerable Hasapanna will give guidance on three types of meditation – Body Awareness, Breathing and Loving Kindness.

**1 unit**

**Tuesday morning – Lecture Hall 2**

Venerable Hasapanna was born in Ipoh, Malaysia in 1960. She joined Dhammasara Nuns Monastery in 2002 with Ajahn Vayama as her teacher and subsequently took her higher ordination as a Bhikkhuni in 2009 with Ayya Tathaloka as her preceptor at Bodhinyana Monastery, Australia. Venerable Hasapanna is the Abbot of Dhammasara and Assistant Spiritual Director of The Buddhist Society of Western Australia. Dhammasara specialises in training nuns for their future roles of carrying out religious responsibilities, providing pastoral care and spiritual guidance to the Australian community and serves as a role model to Australian Buddhist women.

## FUKAN ZAZEN GI

### On Universal Recommendation for Meditation and Buddhism by Zen Master Dogen

#### Ekai Korematsu Roshi

Fukan Zazen Gi, (Principle of Universally Recommended Seated Meditation) was written by Zen Master Dogen in 1227. It was a declaration of his dharma/conviction arising from his own experience that Zazen and Buddha Dharma/Enlightenment is One and the same.

Zazen is Seated Meditation that traces its origin to the Yogic culture of the Indus Valley Civilization (c. 3300 – c. 1300 BCE).

Shakamuni adopted and experienced Great Awakening, Enlightenment, by the practice of Zazen about 2500 years ago under the bodhi tree in Bodh Gaya, India. His seated meditation realised his search for the Truth, the Reality. This marked the origin of Buddha Dharma or what we call “Buddhism” that has become the faith of billions of people in Asia, and also in developing spiritual cultures beyond.

Meditation has gained wide popularity in today’s world as it brings innumerable benefit for the wellbeing among people. All forms of meditation and their applications have developed beyond bounds of Buddha Dharma and Buddhist tradition.

*“Originally, the Way is complete and universal. How can we distinguish practice from enlightenment?”*

– Master Dogen

Referring to Fukan Zazen Gi as the platform, particular Aspects of Meditation and Buddhism in the contemporary world will be discussed interactively.

A brief guided meditation will be included in each class.

#### 2 units

#### Saturday & Sunday afternoon – Lecture Hall 2

Ekai Korematsu Roshi is the main teacher and Director of Jikishoan's “Zen and Integrated Buddhist Studies” Program.

Born in Japan in 1948, he studied humanities and Buddhism in Denmark, USA and Japan.

He was ordained as a monk by Kobun Chino Roshi at Haiku Zendo, Los Altos in 1976. He received dhamma transmission from Ikko Narasaki Roshi at Zuijoji Monastery in 1986. His formal training was twelve years in three monasteries; Eiheiji, Zuijoji and Shogoji. His Buddhist education is through Soto Zen Buddhism. Ekai Roshi has been serving as Abbot and Resident Teacher of Jikishoan Zen Buddhist Community in Melbourne since its inception in 1999.

## THE PSYCHOLOGY OF THE YOGAS

#### Dr Gidi Ifergan

Too often, the philosophy, the meditative and physical practice of yoga are emphasised while the psychological

dimension of yoga as an autonomous theme, based on both theory and practice, is often overlooked.

This course will present reflections on the psychological dimensions of Indian and Tibetan Dzogchen yogic traditions and its application. Themes such as latent mental imprints that motivate one’s actions and often lock one into compulsive patterns of behavior, and causes of affliction will be explored. Two Yogic methods will be discussed, addressing their capacity to heal negative habitual tendencies. One is the ‘cultivation of the opposite,’ suggested by the yoga of Patanjali, the 3rd century Hindu sage. The other is the ‘Rushen’ (Tib) proposed by Longchenpa, the 14th century great Tibetan teacher. Experiential instruction and meditation will also be introduced in relation to these two topics.

#### 4 units

#### Saturday, Sunday, Monday & Tuesday afternoon – Lecture Hall 1

Dr Gidi Ifergan is a researcher at Monash University. Gidi’s main areas of research are Indian philosophy and classic and Tibetan Buddhism, with a current focus on subliminal imprints (Samskaras) aka habitual tendencies, in the psychology of classical Yoga and Dzogchen. He is the author of *The Man from Samyé: Longchenpa on Praxis, its Negation and Liberation* (Aditya Prakashan, 2014); and *Self-Discovery in the Psychology of Yoga* (Resling, 2018) (currently in Hebrew, English edition forthcoming); is a certified, experienced yoga and meditation teacher (VIYETT); has studied traditional yoga and meditation in Varanasi, India.

## ZEN MIND, BEGINNER’S MIND

#### Teishin Shona Innes

In these sessions, the three forms of Zen meditation – bowing, sitting and walking – will be introduced. The classic text, ‘Zen Mind, Beginners Mind’ by Shunryu Suzuki, will be used to support this essential practice and understanding of the three forms.

#### 2 units

#### Monday & Tuesday afternoon – Lecture Hall 2

Teishin Shona Innes has been a student of Ekai Korematsu Roshi for the last 16 years. Prior to that she practised for 9 years in the Tibetan Kagyu tradition under the guidance of the Venerable Traleg Kyabgon Rinpoche. She completed Head Student training in 2013 and received Bodhisattva Initiation (Lay Ordination) in December 2014 and has been on the Assistant Teacher Training Program for three years. Teishin Shona Innes is currently in her third year as the President of Jikishoan’s Committee of Management.

Time	Location	Saturday & Sunday	Monday & Tuesday
9.30am-1pm	Lecture Hall 1	Forum & The Six Paramitas Dungse Lama Pema Tsewang	The Six Paramitas Dungse Lama Pema Tsewang
	Lecture Hall 2	Self Acceptance The Key to Freedom Venerable Hasapanna	Idiosyncrasy The Disposition of Non-conflict Venerable Hasapanna
2.30pm-6pm	Lecture Hall 1	The Psychology of the Yogas Dr Gidi Ifergan	The Psychology of the Yogas Dr Gidi Ifergan
	Lecture Hall 2	Fukan Zazen Gi On Universal Recommendation for Meditation and Buddhism Ekai Korematsu Osho	Zen Mind, Beginners Mind Teishin Shona Innes

**Dharma Tent**  
Dharma Kids 1:30pm-2:30pm daily  
Private Meditation 7am-1pm and 3pm-8pm daily

**Reserve your tickets and accommodation at [www.buddhistsummerschool.org](http://www.buddhistsummerschool.org)  
Venue: Maitripa Centre 528 Myers Creek Road Healesville 3777**

**HOW MUCH DOES IT COST?**

- Half day pass: \$45
- Full day pass: \$85
- Full Summer School: \$300

Concessions apply. Please present ID at the box office upon arrival. Enter promotion code at checkout.  
Seniors 10% (code: senior) – Members 10% (code: Member) – Students 30% (code: Student)

**CATERING AND ACCOMMODATION**

All meals available onsite for purchase.  
Accommodation available from \$44 per night.

**TERMS AND CONDITIONS**

*All courses are subject to change without notice at the discretion of the organiser.*

*Refund applications must be received in writing prior to 7 January 2020.*

*Email: [info@evaminstitute.org](mailto:info@evaminstitute.org)*

*A \$5 non-refundable administration fee applies. Tickets are not exchangeable.*

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