



# BUDDHIST SUMMER SCHOOL 2021

**9-11 JANUARY ONLINE**

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 38 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 38th 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.

9.30am-11am Saturday – Lecture Hall 1

## THE MIDDLE WAY

### Opening the World of Creative Possibility

Elizabeth Mattis Namgyel

The term Middle Way refers to the discoveries and teachings of Sakyamuni Buddha. The Middle Way path, by nature and design, provides a fully integrative, responsive and living spirituality, based on the direct investigation of mind and its world, through hearing wisdom, contemplation, and meditation. According to the Buddha, human suffering has always come from looking at the world through dualistic extremes: fundamentalism and doubt, right vs. wrong, looking at others as being either “in” or “out.” We may interpret the “middle position” as moderation or balance, or, we may imagine it as a vague or neutral approach to life. But, in his timeless teaching, the Buddha suggests that beyond our ordinary binary way of seeing things, lies a world of compassionate and creative possibilities. These avail themselves to us when we recognize that things are not limited to the labels we assign them. He is pointing us to the middle way of being.

2 units

Saturday & Sunday morning – Lecture Hall 1

Elizabeth Mattis Namgyel has studied and practiced the Buddhadharma for 35 years under the guidance of her teacher and husband Dzigar Kongtrul Rinpoche. She is the retreat master of Samten Ling in Crestone, Colorado and has spent over six years in retreat. She holds a degree in anthropology and an M.A. in Buddhist Studies and teaches throughout the U.S., Australia, and Europe. She is the author of *The Power of an Open Question: The Buddha's Path to Freedom* and *The Logic of Faith: the Buddhist Path to Finding Certainty Beyond Belief and Doubt*.

## THE JOY OF MEDITATION

### Building the Foundations to Sustain Your Practice

Dechen Davies

Meditation is the cornerstone of Buddhist practice and yet in spite of its popularity, or perhaps because of it, many misconceptions remain about what we do when we sit in meditation. This series will be a practical introduction to the basics of Buddhist meditation as practiced in the Tibetan tradition. It will introduce mindfulness, awareness and Buddhist concepts that help to support, motivate and maintain a daily meditation practice with joy.

3 units

Saturday & Sunday morning – Lecture Hall 2

Dechen has been a student of Traleg Kyabgon Rinpoche for more than 20 years. For 8 of those she was ordained as a nun. She has engaged in short term retreats and has been practicing meditation for more than 2 decades.

## ABUNDANT SOLITUDE, SCARCE LONELINESS

Ajahn Dr Buddharakkhita

The Buddha emphasises the importance of cultivating solitude in the spiritual path. In this series, Ajahn will examine life in solitude as a skill in contrast to loneliness.

2 units

Saturday & Sunday afternoon – Lecture Hall 1

Ajahn Dr Buddharakkhita currently lives in Meetirigala Sri Lankan forest monastery. Irish born, BSc & PhD from University College Dublin with a Diploma in Buddhism from ITBMU Myanmar. He first ordained in 2006 in the Theravada Forest Tradition with two decades of training with renowned meditation masters across a range of practices. Prior to monastic life he enjoyed a successful engineering career in semiconductor chip fabrication. He has more than 30 years experience living, working and practicing meditation in Europe, US, Asia and Australia.

## SHINJIN-GAKUDO

### Learning the Truth with Body and Mind

Ekai Korematsu Roshi

Ekai Roshi will be teaching from the Shobogenzo by Zen Master Dogen, chapter 37, titled "Shingin Gakudo". Shinjin means “body and mind,” and gakudō means “learning the truth,” so shinjin-gakudō means “learning the truth with body and mind.” Generally speaking, people usually think that they can arrive at the truth through intellectual reasoning. In Buddhism, however, it is taught that the truth can be attained not by the intellect alone but through action.

Therefore, learning the truth in Buddhism includes both physical pursuit of the truth and mental pursuit of the truth. This is why Master Dōgen called the Buddhist pursuit of the truth “learning the truth with body and mind.”

In this chapter he explained learning the truth with body and learning the truth with mind, and at the same time, he explained that the two ways of pursuing the truth are always combined in the oneness of action. So we can say that the division of learning the truth into two ways is only a method of explaining the Buddhist pursuit of the truth through action.

3 units

Saturday, Sunday & Monday 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 and received dhamma transmission from Ikko Narasaki Roshi at Zuioji Monastery in 1986. His formal training was twelve years in three monasteries; Eiheiji, Zuioji 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 TANTRIC WISDOM OF THE BUDDHA

**Sam Bercholz**

An exploration of the principles and meditation practices of the Indo-Tibetan tantric traditions, particularly from the point of view of the Nyingma and Kagyu schools. Rather than just presenting the philosophy, we'll focus on the direct and experiential aspects of the teachings. The differences between Hindu and Buddhist tantra will be discussed stressing the nontheistic foundation of Buddhism. We'll also discuss the important role of the lama and the meaning of tantric transmissions..

**1 unit**

**Monday morning – Lecture Hall 1**

Sam Bercholz is a senior teacher in the Nyingma and Kagyu lineages of Tibetan Buddhism and the founder of Shambhala Publications. He has been a close disciple of Kyabje Thinley Norbu Rinpoche and Chögyam Trungpa Rinpoche, and was empowered by both of them to teach buddhadharma.

## BUDDHISM AND ENVIRONMENTAL/ SOCIAL JUSTICE

**Ruth Gamble**

2020 was a year of "unprecedented" crises: COVID, climate change, mass extinctions, Black Lives Matter, #metoo redux, the recession. These crises have forced us to ask fundamental questions about our relationships with each other and the planet. Simultaneously, distrust in institutions and traditions is growing, as we question the multiple hierarchies (gender, race, class) that have underpinned them.

As a contemplative tradition, Buddhism tells us a lot more about how to personally withstand these crises than it teaches us to mitigate or socially adapt to them. There are historical and contemporary examples of socially and environmentally engaged Buddhism, but Buddhism's principal conversation has been inner rather than social transformation. This inner transformation may have been dedicated toward an expansive understanding of sentient beings and—at a stretch—the environments (the containers) in which these beings live. Socio-ecological conservation or

transformation was not its goal.

This course will ask if our current, possibly existential crises mean we should "break the glass in case of emergency" and transform Buddhism into an activist tradition. It is intended as a sincere rather than a rhetorical question. Is Buddhism a suitable guide for activism? What kind of activism does it suggest? How can Buddhism think through some of the problems of the age? And would employing Buddhism in this way change it beyond recognition?

**1 unit**

**Monday morning – Lecture Hall 2**

Ruth Gamble is a Lecturer in Environmental Humanities in the Department of Archaeology and History at La Trobe University. She is an environmental and cultural historian of Tibet and the Himalaya. She is the author of *Reincarnation in Tibetan Buddhism; the Third Karmapa and the Invention of a Tradition* (Oxford University Press), and a biography of the third Karmapa, Rangjung Dorje, for the *Lives of the Masters Series, Rangjung Dorje, Master of Mahamudra* (Shambhala Publications). Ruth has also produced and co-authored an ETextbook Series, *Introduction to the Tibetan Language*. Her upcoming book *Tears of the Gods: Life and Death by the Yarlung Tsangpo in Tibet*, is an environmental history of the upper Brahmaputra River.

## SELF-TRANSFORMATION: Exploring the Radical Psychology of Buddhism

**Kathleen Gregory**

When we approach Buddhism with a self-improvement mindset, we tend to view mindfulness practice like a "treatment" for a perceived lack or deficit in who we think we are. This reinforces the accustomed critical and hyper-vigilante relationship to our experience. In Buddhism, the emphasis is on self-transformation which requires a radical shift in our relationship to ourselves bringing forth unaccustomed ways of knowing and relating to experience. What this means and how we can orientate to this perspective will be explored through meditation and reflective exercises.

**1 unit**

**Monday afternoon – Lecture Hall 1**

Kathleen Gregory PhD has been a long-time student of Traleg Kyabgon Rinpoche IX. She has taught in the area of Buddhism and psychotherapy for many years at E-Vam Institute and affiliated international centres. She is a psychologist and academic. Before returning from the USA in late 2019, she served as Dean of the Graduate School of Counselling and Psychology at Naropa University in Boulder, Colorado. This workshop is drawn from an upcoming chapter "The Modern Mindfulness Movement and the Search for Psychological Redemption" in *Secularizing Buddhism: New Perspectives on a Dynamic Tradition* (Shambhala Publications).

Time	Location	Saturday	Sunday	Monday
9.30am –1pm	Lecture Hall 1	Forum & The Middle Way: Opening the World of Creativity Elizabeth Mattis Namgyel	The Middle Way: Opening the World of Creativity Elizabeth Mattis Namgyel	The Tantric Wisdom of the Buddha Sam Bercholz
	Lecture Hall 2	The Joy of Meditation: Building the Foundations to Sustain Your Practice Dechen Davies	The Joy of Meditation: Building the Foundations to Sustain Your Practice Dechen Davies	Buddhism and Environmental/Social Justice Ruth Gamble
2.30pm –6pm	Lecture Hall 1	Abundant Solitude, Scarce Loneliness Ajahn Dr Buddharakkhita	Abundant Solitude, Scarce Loneliness Ajahn Dr Buddharakkhita	Self-Transformation: Exploring the Radical Psychology of Buddhism Kathleen Gregory
	Lecture Hall 2	Shinjin-Gakudu: Learning the Truth with Body and Mind Ekai Korematsu Roshi	Shinjin-Gakudu: Learning the Truth with Body and Mind Ekai Korematsu Roshi	Shinjin-Gakudu: Learning the Truth with Body and Mind Ekai Korematsu Roshi

**Book your tickets at [www.buddhistsummerschool.org](http://www.buddhistsummerschool.org)  
Venue: E-Vam Online (using Zoom)**

### HOW MUCH DOES IT COST?

- Opening Forum: free • Half day pass: \$35 (Saturday \$25)
- Full day pass: \$60 (Saturday \$55) • Full Summer School: \$160
- HCC Holder 10% (code: concession) – Members 10% (code: member)
- Students 30% (code: student) – Under35 30% (code: under35)

### 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 9 January 2021.*

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

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

Presented by

## E-VAM INSTITUTE

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