Douglas David Morom Jotidharma

April 10, 1945 - June 26, 2023

The following biography presented in a timeline format was created by Brian Harris from materials that include private letters, documents, internet sources, Joti's writings and Brian's memories. March 11, 2024

- 1945-April-10 Toronto Born Douglas David Morom to Douglas and Sally Morom and was the oldest of four children (Marlene, Susan and Lynda).
- 1962-1963 Part-time work at the Main Research Library, University of Toronto
- 1964 Toronto Graduation from Humberside Collegiate Institute; (senior matriculation)
- 1965 Worked with seniors in residential centre (L.I.P. Grant)
- 1965-1966 Toronto 1.5 years of instruction by Ven. Ananda Bodhi Achariya, later called Namgyal Rinpoche, founding teacher of the Dharma Centre of Canada
- 1967-1968 Thailand Ananda Bodhi arranges for Douglas to travel with Saddhaloka Bhikkhu (living at The Dharma Center of Canada/Kinmount) to Thailand for study and practice
- 1967-May-25 Douglas takes full Theravada monk ordination and given the name Jotidhamma at Wat Maha Dhatu and later practices at Wat Cholapratan. At a later date Joti changes his name to the Sanskrit form of Jotidharma and from here on in will be written as such.
- 1968-July-27 Jotidharma returns to Toronto due to his father's critical illness
- 1968 -1971 Toronto Director of privately funded counselling and growth centre
- 1973 Toronto Works with seniors in residential centre (L.I.P. Grant)
- 1974-1975 Guelph Honours Philosophy B.A. Program University of Guelph
- 1975-1976 Waterloo Independent study in Philosophy and Psychology Dept. of Integrated Studies, University of Waterloo
- 1976 Toronto Brian Harris meets Jotidharma when Joti was leading a Buddhist lecture series held on The University of Toronto campus.

1976-July & August - Toronto - Joti & Brian plan and prepare for a trip to Thailand by freighter ship departing from Mobile, Alabama. After traveling to Mobile by bus they embark and sail through the Panama Canal taking 3 weeks to reach Manila/Phillipines after stoping in Hawaii, Okinawa/Japan, and Pusan/Korea. They arrive at Bangkok/Thailand Airport on Sept-25. They stay at Wat Benchamabophit in Bangkok. Having arrived in the middle of a military coup, they discover the environment inhospitable as suspicions were directed towards foreign monks by the military regime. They decide to invest their funds in the purchase of a Buddha Rupa/statue and have it shipped back to Toronto. This process was aided by Phra Amaranano, a Korean Bhikkhu/monk they met and befriended at Wat Benchamabophit

1976-Oct-26 - Joti and Brian arrive in Portland by air and take a bus to Vancouver/British Columbia then traveling on to Calgary and Saskatoon to visit Dharma friends. They are in Saskatoon by 1976-Nov-21 hosted by Dr. Bob Kapitany.

1976-Dec-2 Joti is hit by a car while crossing the street and is admitted to Saskatoon City Hospital with a broken leg. For the next few years Joti recovers from the accident and a subsequent corrective surgery. Joti teaches Dharma while Brian works at various jobs. During this time they help host the visit of Karma Tingle Rinpoche and Kalu Rinpoche (1977).

1979-Jan-5 - Calgary - By January 1979 they are living in Calgary and Brian continues to work while Joti teaches publicly and privately. They help host the Venerable Sayadaw U Thila Wunta's visit to Calgary in the summer of 1982. From August 31 to Sept 18, 1982 Joti has an exhibition of his drawings at a local gallery.

1982-Aug-16 - Vancouver - By August 1982 Joti and Brian are living in Vancouver. Brian works while Joti does some Dharma teaching. Increasingly he focuses on writing and does less public teaching.

1986 - Joti has part-time work at M.C Productions (vintage record productions)

1987-March-7 - Brian leaves for a 6 month photographic trip to China and Tibet and Joti lives with John Yates and his wife Nancy on Oxford Street in Vancouver.

1987 - Joti acquires basic counselling skills at Vancouver Community College

1988-April-29 - Joti moves into the Four Sisters Co-operative Housing Society at 153 Powell Street/Vancouver where he lives until his death.

1987-2021 - Joti is employed as a mental health worker at several non-profit societies (details below).

2021-Dec-21 - Joti is diagnosed with tongue cancer

2022-Jan-7 - Joti has surgery to remove the tumour and a large part of his tongue. From then onwards, Brian cares for Joti by attending most medical consultations and treatments (radiation and immunotherapy) and providing home support. During this time Brian sets up a go-fund-me campaign to pay for the packing and shipping (\$5,000) of Joti's extensive Buddhist library to The Dharma Centre on Canada at Kinmount Ont.

2023-June-26 - Death (approx. 6:10 am - 7am). Brian becomes the executor of Joti's estate.

Below, is a summary in Joti's own words, of his approach to the Buddha's teaching, his writings and his mental health employment history from 1987 onwards:

TEACHINGS

Teacher of samatha-vipassana (Serenity-Insight) meditation in North America initially within the Mahasi Sayadaw tradition of Burma. Has written extensively on the theory, practice and realization of the Dharma, of the Real as taught by Gotama the Buddha, and further elaborated from diverse points of view by the great teachers, philosophers, commentators and mystics of the various lineages and traditions down through the ages. Has written on ontology, epistemology, ethics, soteriology, physics, politics, arts and culture. Teaches fusion Buddhism, bringing together the Lotus teaching and practice of the Tendai-Nichiren traditions together with the Mahamudra; vipassana; soto zen, and aspects of the jodo shin lineages within the practice of the Odaimoku or the Title of the Lotus Sutra in body speech and thought. Initially trained in Samatha-Vipassana with Ananda Bodhi Namgyal

Rimpoche. Has received the Essence Mahamudra transmission, including permission to teach from Karma Tingle Rimpoche.

WRITINGS

The Round Sutra.

The En Kyo, the Round Sutra Collection and Buddha Vaca Samuccaya or the Buddha Word Summary.

An anthology of selected quotations from the entire sutra collection arranged in the form of ten books, from the point of view of the Lotus Sutra (Ren Kyo), that is to say, from the perspective of the Supreme (Myo, Sad) Reality (Hoh, Dharma) Lotus (Ren, Pund-) Blossom (Gey, arika) Teaching (Kyo, Sutra).

(in progress)

The Four Lamps.

On Ontology, Epistemology, Ethics and Soteriology.

A philosophical treatise on the fundamental questions of Being, Knowledge, Goodness and Liberation, written in prose-verse style from the viewpoint of the Middle Way taught by Gotama the Buddha with special emphasis on the teaching of the Other-empty Absolute Reality of the Gohonzon or the Saddharma-Buddha-Kaya inherent in all creatures and pervading all worlds. (in progress)

The Dharma Mirror.

On the Formalities of Dharma Practice.

A collection of texts used for recitation and recollection in the context of the Puja (or Offering) liturgy as supplementary to the Root regular Practice (Hon gongyo) of reciting the Odaimoku (the Supreme-title) of Nam-myo-hoh-ren-gey-kyo for the benefit of friends, family and all beings and for the accomplishment of personal needs and goals, in mindfulness of, and by virtue of the truth and reality of the Gohonzon (the Supreme-Original-Exalted-one) which is the identity of the Supreme-dharma (Myo-hoh) and Buddha-Nature (Ren-gey) within all creatures and pervading all worlds. (in progress)

Hon Gongyo.

The Root Regular Practice.

The text of the daily liturgy of reciting the Odaimoku (the Supreme-title) of Nam-myo-hoh-ren-gey-kyo for the benefit of friends, family and all beings and for the accomplishment of personal needs and goals, in mindfulness of, and by virtue of the truth and reality of the Gohonzon (the Supreme-Original-Exalted-one) which is the identity of the Supreme-dharma (Myohoh) and Buddha-Nature (Ren-gey) within all creatures and pervading all worlds. (complete)

The Kaigen Shiki.

On the Eye Opening Ceremony for Sentient and Insentient Conditioned Reals, Revealing the Unchanging and the Supremely Real. This text explains the deep meaning and intention of the ceremony by which, stupas, paintings, statues and mandalas are empowered and consecrated as icons of the Gohonzon or the Dharma-buddha-kaya which in the strict sense is the true object of veneration and meditation for the opening of the eyes of awareness and insight in all people and living beings. (complete)

Sentences.

Sentences Refuting Errors and Clarifying the Final Meaning.

A text written prose-verse style written from the viewpoint of the ultimate teaching of Third Turning of the Dharma Wheel and the all embracing root Lotus Teaching in refutation of those who are attached to the limited and partial view of the First and Second Turnings of Dharma Wheel as the nitartha or the ultimate and definitive meaning meaning of the Dharma, the Real taught by Gotama the Buddha.

(in progress)

Lotus Commentary on the Prayer of Dolpopa.

A commentary from the viewpoint of the Lotus teaching on the Prayer of the Omniscient Dolpopa that Unites the Vajra Word Knots. The root text is adapted from The Buddha Within, by S.K. Hookham, State University of New York Press, 1991. pages 5-7.

The Optional Practice of the Seven Limbed Offering Liturgy.

Unsurpassed Offering (Sapta-anga-anuttara-puja) is an ancient liturgical form consisting of seven recollections which is here given from the viewpoint of the teaching revealed in the depths of the Lotus Sutra, the Myo-hoh-ren-gey-kyo or the Supreme-reality-lotus-blossom-teaching. The Seven Limbed Offering or Puja is one of the optional and supplementary practices which may be offered preceding the Lotus Recitation Sutra followed by Hon Gongyo or may be offered immediately preceding Hon Gongyo, the Root Practice.

The Heart of Mahamudra

A Commentary on the Essential Mahamudra Verses by Maitripa.

A commentary on Maitripa's Essential Mahamudra Verses from the experiential viewpoint of the Lotus teaching in the form of a paraphrased version of the text with numbered verses for easy reference based on the root text rendered into English by Nicole Riggs.: © Nicole Riggs 1999. (in progress)

Lotus Commentary on The Aspiration Prayer of Mahamudra

A commentary from the viewpoint of the profound and definitive meaning of the Saddharma Pundarika (Myo-Hoh Ren-gey) taught in the central eight chapters (or the Hap-pon chapters, from chapter fifteen to twenty two) of the Lotus Sutra (the Ren Kyo), on the Aspiration Prayer of Mahamudra) composed by the Lord Protector Rangjung Dorje, who is the third Gyalwa Karmapa.

The Lotus Commentary on the Innermost Essence.

A commentary on the Innermost Essence by Jigme Lingpa, 1729-1798 C.E., rom the viewpoint of the profound and definitive meaning of the Saddharma Pundarika (Myo-Hoh Ren-gey) taught in the central eight chapters (or the Hap-pon chapters, from chapter fifteen to twenty two) of the Lotus Sutra (the Ren Kyo), using an adapted version or paraphrasing of the root text originally translated by Chogyam Trungpa from the following

source: Jigme Lingpa, Nying Tig : The Innermost Essence (snying thig sgom pa'i bya bral gyi gol shor tshar gcig senge'i nga ro) in:

Mudra. Translated by Chogyam Trungpa.

Berkley: Shambhala, 1972. Pages: 21-26. (in progress)

On Inscribing the Odaimoku as the Great Mandala Revealing the Gohonzon.

On inscribing the Odaimoku as the Great Mandala revealing the Gohonzon of the Absolute Reality and Original Buddha nature.

This text describes the methods and other related issues involved in the practice of inscribing the Title of the Lotus Sutra or Namu-myo-hoh-rengey-kyo, as a physical mandala revealing the Gohonzon or the Supreme-Originally-Exalted-One of the Saddharma and Buddhakaya or of the Unconcitioned and Absolute Supreme-Reality and Buddha-Nature of Origin (Butsu hon), that pervades all worlds and is inherent in all life.

There are printed copies of:

1) DHARMA MIRROR, HOMAGE and UBADESHA
2) FOUR LAMPS
3) ROUND SUTRA COLLECTION
in the Dharma Centre of Canada's Library
and digital copies of other writings with the DCC

EMPLOYMENT HISTORY

1999-2006. More Than Just a Roof (MCC).

*Casual ongoing mental health, in community based long term housing in North Van.

Dispense meditations. Responsible for resident charting and the ongoing development and implementation of care plans in conjunction with care team. *The development of self esteem and independence with regard to A.D.L. (activities of daily living). The creation of a supportive home setting. *Motivate through direction in hygiene, interpersonal skills, and constructive use of leisure time. *Other duties include cleaning chores shared with other staff; meal preparation in conjunction with residents as per care plan.

*

2003-05. Arborlynn House. North Vancouver. Tel. 604-990-9352.

Mental Health Worker (M.H.W.) in a privately owned, long term care and rehabilitation community facility for five residents. Person in charge on evening shift.

*

1991-2003. Mount view Lodge, North Vancouver. B.C.

Mental Health Worker in liscenced long term care and rehabilitation community care facility. (similar to above)

*

1999-2005. Victory House; Santiago Lodge, St. James Community Social Service Society. Vancouver, B.C.

Victory House is a long term care facility for forty-seven mentally ill and difficult to house residents. Santiago Lodge is a semi independent living facility for the mentally ill.

*

1987-89. Ananda House, Coast Foundation.

Mental Health Worker and Activity Worker. (similar to above)

*

1987-88. Lookout Emergency Aid Society, Vancouver, B.C.

Relief-Social Service Aid.

*

VOLUNTEER WORK

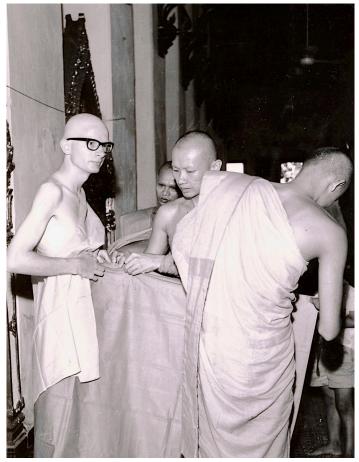
*Member of a housing Co-op: Finance and Membership Committee.

*Teaching meditation in minimum security prison.

1966 - Residing in a vihara with other students of Ananda Bodhi : top; Sumangala, Erwin Burns, Catherine Boudreau, Douglas Morom/ Jotidharma), bottom: Cecilie Kwiat, Lorne Johnson, Heather Rigby and Jim Bell/Kema Ananda



Douglas takes full Theravada monk ordination (Jotidhamma) at Wat Maha Dhatu -1967-May-25



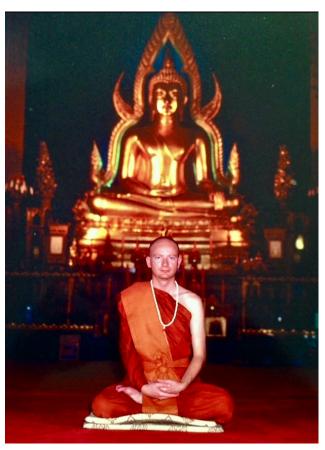
Pages from Jotidhamma's monastic ID documents



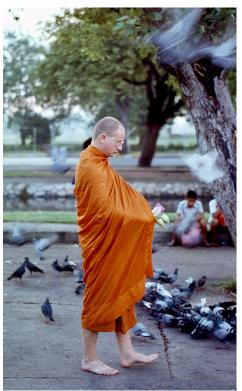
Jotidharma around the time of his departure with Brian Harris to Thailand - 1976-July/August



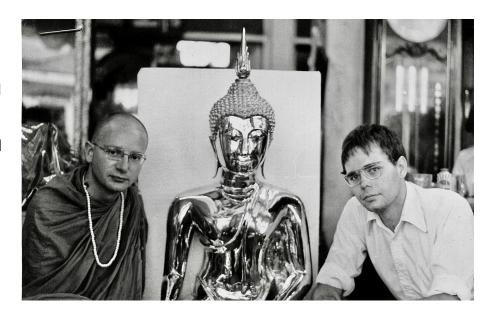
Inside the ordination hall of Wat Benchamabophit with the Sukhothai-style Buddha statue named Phra Buddhajinaraja in the background - 1976-July/August



Returning from alms round with collected food (piṇḍapāta) and flowers Wat Benchamabophit -1976-July/August



Jotidharma and Brian with the Buddha Rupa they purchased - 1976-October



Kalu Rinpoche horsing around on a farm outside of Saskatoon -1977



Venerable Sayadaw U Thila Wunta's visit to Calgary in the summer of 1982



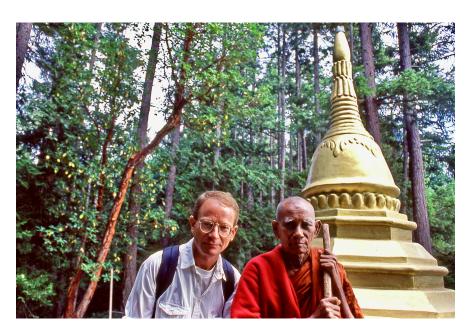
Joti's drawing are expressive of his meditative experience

Muttart Gallery Exhibition

Calgary, August 31-Sept 18, 1982



Joti with
Venerable
Sayadaw U Thila
Wunta when
Sayadaw oversaw
the building of a
platform around
the World Peace
Pagoda at Crystal
Mountain on
Galiano Island
September, 1982



A view of Joti's apartment with the Buddha Rupa that was purchased in 1976. At a later date it was donated to the Dharma Treasure Retreat Center in Arizona





Date Unknown



March 5, 2021

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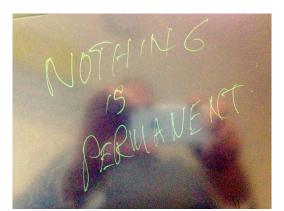
Following the surgery
Joti received to
remove the tongue
tumour and a
cancerous growth on
his forehead January 28, 2022



One of a few return visits to the hospital to deal with health complications after surgery - January 1, 2023



Written by Joti on his erasable slate during a hospital stay



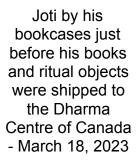


Down the street from Joti's apartment and on the way, by bus, to a medical consultation appointment - March 24, 2022





At home and at ease -January 26, 2022







Nichiren Shoshu Gohonzon in Joti's bookcase shrine



Joti sitting in his new reclining chair on the afternoon of June 25, 2023, the day before he died

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