### 1. COURSE DATA

**Spring 2014, PHIL353 GE (22570)**

**Buddhist Philosophy**

MW 2-3:15 pm, M-207

Dr. S. A. Wawrytko

### 2. COURSE DESCRIPTION

A survey of the philosophical underpinnings of Buddhist thought. Beginning with the oldest Pāli literature of Theravada we will continue by surveying Mahāyāna Sanskrit texts, East Asian manifestations (Chinese Chan, Korean Sŏn, Japanese Zen), and move into the contemporary context of Vajrayāna, including resonances with post-modern science.

Our focus will be primary texts (Buddhist *suttas/sutras*) and noteworthy commentaries from key historical figures, ending with Buddhist philosophy in Amero-eurocentric cultural contexts (Thich Nhat Hanh, the Dalai Lama, Gary Synder).

The underlying thread of Buddhism’s perceptual revolution will include discussion of epistemology, meditation, the arts as *upāya* (skillful means), and in-the-world applications (political, economic, social).

### 3. CONTACTS

**office** AL473; 619-594-4428  
MW 12-1:30  
T 12-12:30 or by appointment;  
**email** wawrytko@mail.sdsu.edu  
**EMAIL ETIQUETTE:**  
include your official NAME as it appears in class records, the CLASS in which you are enrolled, the SEMESTER enrolled; DO NOT expect a long response

### 4. COURSE REQUIREMENTS

regular attendance, READ TEXTS PRIOR TO CLASS  
see Course Menu PowerPoint  
Appetizer—class commentaries, intro, 150 points  
First course—secondary texts, 200 points  
Main course—primary texts, 450 points  
Digestif—comprehensive final exam, 200 points  
EXTRA CREDIT:  
individual explorations, 25 points each, 4 max possible sources posted on Blackboard  
please consult instructor about your own potential articles or venues
5. **STUDENT LEARNING OUTCOMES**

1) develop skills related to **comparative philosophy**, allowing an objective evaluation of philosophical assumptions, values, and methodologies through time and across cultures
2) intensive reflection on the **philosophical grounding** of Buddhism in terms of its assessment of reality (metaphysics) and our means to understand that reality (epistemology)
3) honing **thinking and writing skills** in developing a thesis, while working with primary and secondary sources
4) assess **contemporary relevance** of Buddhism in addressing seminal philosophical questions, including the inter- and intra-cultural application of Creative Hermeneutics
5) prepare students to benefit from and contribute to the **integration of global and local perspectives** by examining the relevance of Buddhist concepts across boundaries

**Goals for GE Courses in the Humanities and Fine Arts**

- Goal 1: Analyze written, visual, or performed texts in the humanities and fine arts with sensitivity to their diverse cultural contexts and historical moments.
- Goal 2: Develop a familiarity with various aesthetic and other value systems and the ways they are communicated across time and cultures.
- Goal 3: Argue from multiple perspectives about issues in the humanities that have personal and global relevance.
- Goal 4: Demonstrate the ability to approach complex problems and ask complex questions drawing upon knowledge of the humanities

6. **ORGANIZATIONAL RATIONALE**

The course is designed to introduce students to the complexities of Buddhist philosophy in terms of what Buddhism is and is not.

Readings will follow a chronological sequence, beginning with the oldest primary texts associated with Śākyamuni Buddha.

We will then sample sections from key Mahāyāna sūtras, followed by seminal resources from the Chan Masters in China, Korea, and Japan.

We will conclude by surveying Tibetan Vajrayāna and contemporary Amero-eurocentric manifestations of Buddhist philosophy.

Parallels to post-modern science also will be introduced and explored.
### 7. MATERIALS AND RESOURCES REQUIRED TEXTS

<table>
<thead>
<tr>
<th>Author/Editor</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stephen Addiss, ed.</td>
<td><em>Zen Sourcebook: Traditional Documents from China, Korea, and Japan</em> (Hackett)</td>
</tr>
<tr>
<td>William Hart</td>
<td><em>The Art of Living: Vipassana Meditation as Taught by S. N. Goenka</em> (Harper One)</td>
</tr>
</tbody>
</table>


**Available on Blackboard**

- *Dhammacakkappavattana Sutta: Setting in Motion the Wheel of Truth*
- *Anatta-lakkhana Sutta: The Discourse on the Not-self Characteristic*
- *Kalama Sutta* (The Buddha's Charter of Free Inquiry)

**Links**

- “Advice on Dying,” Dalai Lama  
  [http://www.dailyom.com/library/000/000/000000269.html](http://www.dailyom.com/library/000/000/000000269.html)
- “Compassion and the Individual,” Dalai Lama  
- Gary Snyder, “Smokey the Bear Sutra”  
  [http://www.mandala.hr/3/lotus-sutra.html#two](http://www.mandala.hr/3/lotus-sutra.html#two)
- D. T. Suzuki, “The Swordsman And The Cat”  
- “Road Map to Reality”  
- Thich Nhat Hanh, “Global Path Toward Peace”  
- Thich Nhat Hanh, “What I Would Say to Osama bin Laden”  

**ONLINE RESOURCES**—materials will be posted on BLACKBOARD periodically (Course Documents for class notes and other new materials; Assignments for exams). Online forums also can be set up as required. **If internet access is a problem alert the instructor!**

### 8. OVERVIEW OF VENUES, ENVIRONMENTS, MEDIA

The objective is to merge instructor presentations with active discussion sessions concerning scheduled readings.

Free writing exercises on assigned readings will be incorporated on a weekly basis. **Class attendance** is assessed based on these in class exercises.

Questions for the take-home essay exams will be distributed at least two weeks prior to the due date.
<table>
<thead>
<tr>
<th>Evaluative Criteria for Essay Examinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>D  D+ C  C+ B  -B  B+ A  A</td>
</tr>
<tr>
<td>1  2  3  4  5  6  7  8  9  10</td>
</tr>
<tr>
<td>1# nearly non-existent // 5# average // 10# exceptional</td>
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<tr>
<td>C — you came to class and took adequate <strong>notes</strong></td>
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<tr>
<td>(you tell me what I told you)</td>
</tr>
<tr>
<td>B — you came to class, took adequate notes and <strong>demonstrate</strong> comprehension of the <strong>class materials</strong></td>
</tr>
<tr>
<td>A — you came to class, took adequate notes, demonstrate comprehension of class materials, and <strong>show evidence of original thinking</strong></td>
</tr>
</tbody>
</table>

**COMPREHENSIVENESS**
- did you answer the question?
- the whole question?
- and nothing but the question?

**CLARITY**
- have you expressed yourself clearly?
- how well have you communicated your points?

**TEXTUAL SUPPORT**
- have you demonstrated that you have read and understand class readings and other materials?

**CREATIVE INSIGHT**
- have you gone beyond class discussions, contributing your own original thought?

**STRUCTURE/ORGANIZATION**
- have you planned out your discussion?
- have you offered logical arguments for your views?
- have you included evidence from the texts?

**ACCURACY/ANALYSIS**
- have you given a faithful presentation of class material?

**PHYSICAL PRESENTATION**
- have you checked your spelling, grammar, syntax? is your paper readable and orderly? does it reflect you and your efforts adequately?
SUBMISSIONS
The ability to express oneself clearly and persuasively in the English is a very valuable marketable skill, especially since so few people possess such an ability. It requires practice, refinement, and perseverance.

PROCEDURE going paperless to respect the environment!!!
1. online submission preferred, submit a SINGLE file
2. The file name should include ONLY your surname followed by the course number and the number of the exam.
3. Format—Microsoft XP or rich text

CONTENTS
1. Label responses using the number of the question being answered.
2. Include page references for your text citations.
3. A 300 level class is considered upper division and has corresponding expectations of effort and competence.

Include a completed evaluation form at the end of the exam

THIS IS NOT A CORRESPONDENCE CLASS! Papers dropped off at the beginning of class by students who subsequently leave will be consigned to the waste basket. Papers left in the instructor's departmental box or office will be similarly disposed of, registering as a grade of F. Using class time to complete your assignment is a sign of poor planning, so do not show up at the end of class beaming with your just completed your assignment.

EXTENSIONS Each student is entitled to one emergency extension of the due date, not to exceed one week from the original due date, by prior arrangement with the instructor. Try to avoid contacting the instructor the day the assignment is due. A request for an extension should be made by the due date (one per customer) online or in person.

RE-SUBMISSIONS In the interest of pedagogical perfection, essays may be re-submitted for a change of grade. This policy is not intended to produce rewrites, but is intended to allow you to respond to questions raised about your original presentation.
1. Do not rewrite the original essay; no change of grade will be forthcoming if you simply correct grammatical inconsistencies and misspellings.
2. Do include the original essay, as corrected by the instructor, with your new submissions.
3. Do respond to points raised in the instructor's comments and supply any additional information requested to substantiate your arguments.
4. Do make use of class texts as evidence for your arguments.

Prior to reworking your essay, it is recommended that you speak with the instructor to clarify what needs to be done in your particular case. There is no double jeopardy in force, meaning that your grade will not be lowered (although it may remain unchanged).

Re-submissions of all essays will be accepted up until and including the last day of classes (week 15). No resubmissions will be accepted after that time. Students are expected to keep a copy of all work, in the unlikely event that their paper is mislaid.
10. **STUDENTS WITH DISABILITIES**

If you are a student with a disability and believe you will need accommodations for this class, it is your responsibility to contact Student Disability Services at (619) 594-6473. To avoid any delay in the receipt of your accommodations, you should contact Student Disability Services as soon as possible. Please note that accommodations are not retroactive, and that accommodations based upon disability cannot be provided until you have presented your instructor with an accommodation letter from Student Disability Services. Your cooperation is appreciated.

11. **SUPPORT FOR GENERAL ACADEMIC DEVELOPMENT AND SKILLS TRAINING**

**CHECK-LIST FOR ESSAY EXAMINATIONS**

*This class is structured on the self-power principle!!!*

If you have difficulties completing the take-home assignments and/or are disappointed in your grade, pose the following questions to yourself and respond candidly. If you can honestly answer “yes” to all of the above, we have something to talk about. If not, you need to work on your study habits.

1. Have I read the assigned articles **at least** once **prior to** class?
2. Did I **read** and **follow** the various Guidelines included in the syllabus? Did you keep in mind the Evaluative Criteria as you constructed your essay?
3. Did I **mark** places in readings that were unclear or confusing?
4. Did I **ask** for clarification of these points?
5. Did I **reread** the articles **prior to** attempting to answer the exam questions?
6. Did I understand **what** the exam was asking of me and **how** to accomplish these tasks? If not, did I **ask** for clarification?
7. Did I **outline** my arguments prior to sitting down to write the exam?
8. Did I **review** and **edit** my rough draft(s) before turning in the assignment?
9. Did I start working on the exam in a **timely** manner?

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**GUIDELINES FOR READING PHILOSOPHICAL TEXTS**

1. **WHAT** is the subject under discussion, what problem or question is the author addressing?
2. **WHY** is this a problem or open question? WHY is the author concerned with the problem/question?
3. What solution is being proposed to the problem/question?
4. **HOW** has the author arrived at that solution? What arguments and evidence have been advanced?
5. Can we **ACCEPT** this solution? Why or why not?
GUIDELINES FOR WRITING ESSAY EXAMINATIONS

ANSWER THE QUESTION, THE WHOLE QUESTION, AND NOTHING BUT THE QUESTION

I. SOURCES
- course texts
class notes
discussions/ both in and outside of class
CREATIVE THINKING!!!
Other sources, such as encyclopedias and websites, are NOT recommended, as they tend to result in added confusion for students. Concentrate on the class text—this is your most reliable resource and what I will be looking for as I read your work.

II. FORMAT
- outline your material beforehand
- WHAT do you want to say?
- HOW can it best be stated?
- WHY do you hold these views?
- ORGANIZE the material in argument form:
  “given this evidence [such as primary texts], X must be true”
- CREDIT your sources, using page references from the text;
- Don’t misrepresent the ideas of others as your own.
- There is a word for that, PLAGIARISM!!!

III. CONTENT
There are no absolutely right or wrong answers to the questions asked, only sound (true premises combined with validly drawn conclusions) or unsound arguments, that is, arguments that make varying degrees of sense and those that are nonsense. The aim of these kinds of questions is to give students the opportunity to deal with the theoretical and practical issues of philosophy, and in so doing demonstrate their ability to apply their knowledge of the subject.

In short, the aim is to invite you to PHILOSOPHIZE!

12. ACTIVITIES AND ASSIGNMENTS
As befits a course in Philosophy, assignments are largely oriented toward an essay format. However questions are often phrased in such a way as to engage the writer’s imagination and intuition along with intellectual acumen.

BUDDHISM IS NOT DATA-DRIVEN, IT IS FOCUSED ON EPISTEMOLOGICAL METHODOLOGIES
You will not find the answers to such questions in a book or online—not even in Wikipedia! You need to stand under the course material in order to formulate your own answer.
### 13. Student Privacy and Intellectual Property

Every effort will be made to respect your privacy and intellectual property in the course of the semester and beyond. Students will be asked for their approval before any work done for the class is made available to anyone other than the instructor. If students do not retrieve their papers, they are kept for a period of one year and then disposed of in an ecologically friendly manner.

### 14. Social “Contract”

**The Li of the Classroom**

A civilized means to the end of promoting efficacious interchanges in a classroom environment, thereby maximizing your increasingly large tuition investment as well as the likelihood that you will (a) learn something from the class and (b) actually pass the class with a decent grade.

1. **Always** check to be certain your cell phone is disengaged and will not disturb the class (you will be asked to submit an Accident Report for any cell phone intrusions explaining why you should not have 50 points deducted from your class score)

2. If you must ARRIVE LATE OR LEAVE EARLY please enter or exit the room in the least obtrusive manner, using a back entrance if possible and keeping disruptive noise to a minimum

3. **Always** ask permission to TAPE CLASS LECTURES; not to do so is a violation of the speaker’s intellectual property; if permission is granted it is made on the assumption that the recording will be for your personal use only

4. Avoid PERSONAL CONVERSATIONS during class time

5. Please RESIST THE TEMPTATION TO LEAVE BEFORE CLASS IS OVER, which creates disruptions that do not allow your fellow students to hear the instructor’s closing remarks

6. Use of COMPUTERS in the classroom is highly discouraged. Respect the right of your fellow students to be free from auditory and visual distractions emanating from your screen.

**Surfing the Net during Class Does Not Constitute Class Attendance.**

Suggestions for additional points welcomed!
“One thing we know about creativity is that it typically occurs when people who have mastered two or more quite different fields use the framework in one to think afresh about the other. Intuitively, you know this is true. Leonardo da Vinci was a great artist, scientist and inventor, and each specialty nourished the other. He was a great lateral thinker. But if you spend your whole life in one silo, you will never have either the knowledge or mental agility to do the synthesis, connect the dots, which is usually where the next great breakthrough is found.”

Marc Tucker, President National Center on Education and the Economy

These observations are supported by the most recent research in cognitive science, which suggests that the power of the human brain is grounded in its interconnectivity.

brain scaling shifts the predominant circuit organization from one primarily linked to sensory–motor hierarchies to a noncanonical form vital to human thought. . . . Although prefrontal cortex is markedly expanded, so too are the temporal and parietal association regions, suggesting a coordinated increase in distributed cortical territories.

Special Issue: The Connectome – Feature Review
LEARNING OUTCOMES/CLASS SCHEDULE

SETTING THE STAGE

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
<th>Notes</th>
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<tbody>
<tr>
<td>Aug 25</td>
<td>standing under the what, why, &amp; how of this course</td>
<td>Course Overview</td>
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<td>What IS Buddhist Philosophy?</td>
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<td></td>
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<td>Course Menu &amp; Emptying the Teacup PowerPoints</td>
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<td>Aug 27</td>
<td>do you know what you don’t know?</td>
<td>Intro &amp; Basic Buddhism PowerPoints</td>
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<td>Hart 2, “The Buddha and the Scientist”</td>
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<td>Sept 1</td>
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<td>No class, Labor Day</td>
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<td>Sept 3</td>
<td>identifying key Buddhist assumptions, doctrines, and methodologies</td>
<td>Basic Buddhism PowerPoint (cont.)</td>
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<td>Hart 3, “Seed and Fruit”</td>
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<td>Hart, “Glossary”</td>
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<td></td>
<td>and test driving EWBS template</td>
<td>Hart 4, “The Pebbles and the Ghee”</td>
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<td>Suffering PowerPoint</td>
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The Sutras

EARLIEST TEACHINGS IN INDIA

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept 15</td>
<td>The Four Noble Truths presented in the first lecture delivered by Śākyamuni Buddha, as interpreted through contemporary science, and an analysis of methodology</td>
<td>Dhammacakkappavattana Sutta: Setting in Motion the Wheel of Truth (The First Discourse Delivered by the Buddha—Deer Park Sutra) Kalama Sutta (The Buddha’s Charter of Free Inquiry) Blackboard Once Upon a Time &amp; Deer Park PowerPoints</td>
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KEY MAHĀYĀNA SUTRAS

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<thead>
<tr>
<th>Date</th>
<th>Activity</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept 24</td>
<td>contemplate a concise presentation of core doctrines, and be introduced to Emptiness (Sunyatta)</td>
<td>The Heart Sutra; Prajñaparamita-hridaya-sutra Conze pp. 81-119 Addiss, pp. 3-7</td>
</tr>
</tbody>
</table>
**Sept 29, Oct 1**  
Hermeneutics & the *Heart Sūtra* The Beat Generation Goes Buddhist! Or does it?  
*Heart Sūtra*, trans. Wawrytko Ginsberg, “Gone Gone Gone” Blackboard

**Oct 6, 8, 13, 15**  
see through cognitive delusions via the shocking thunderbolt (*vajra*) of a key epistemological text  
*Diamond Sūtra; Vajracchedika Sūtra*, Conze pp. 5-78; notes, Blackboard  
Hart 7, “The Two Rings” Prajna-paramita PowerPoint

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### Expansions in East Asia

#### CHINESE CHAN—MONKEY BUDDHISM

| Oct 20 | encounter Chan’s First Patriarch, bridging Indian and Chinese cultures recognize the Daoism/Chan philosophical synthesis  
3 Third Patriarch Seng-ts’an (Seng-can)  
5 Shih-t’ou, (Shi-tou) *The Harmony of Difference and Equality*, Addiss, pp. 31-33  
6 Huang-po (Huang-bo), *Transmission of Mind* (excerpts), Addiss, pp. 34-42  
7 Lin-chi, *Lin-chi Record* (excerpts) Addiss, pp. 43-51  
8 The P’ang Family, *Anecdotes and Poems* (excerpts) Addiss, pp. 52-60  
9 Poems by Chinese nuns  
15 The Biography of Miao-tsung, Addiss, pp. 61-71; 126-31; Hart 8, “Nothing But Seeing” Beyond Gender PowerPoint |
| Oct 22 | gauge the expansion of Chan philosophy within Chinese culture  
3 Third Patriarch Seng-ts’an (Seng-can)  
5 Shih-t’ou, (Shi-tou) *The Harmony of Difference and Equality*, Addiss, pp. 31-33  
6 Huang-po (Huang-bo), *Transmission of Mind* (excerpts), Addiss, pp. 34-42  
7 Lin-chi, *Lin-chi Record* (excerpts) Addiss, pp. 43-51  
Sourcebook 7 All that Jazz PowerPoint  
Hart, “Swimology” (Chao-chou p. 117)  
Sourcebook 8 PowerPoint |
| Oct 27 | unpack a terse poetic encoding of Chan life and thought  
3 Third Patriarch Seng-ts’an (Seng-can)  
5 Shih-t’ou, (Shi-tou) *The Harmony of Difference and Equality*, Addiss, pp. 31-33  
6 Huang-po (Huang-bo), *Transmission of Mind* (excerpts), Addiss, pp. 34-42  
7 Lin-chi, *Lin-chi Record* (excerpts) Addiss, pp. 43-51  
Sourcebook 7 All that Jazz PowerPoint  
Hart, “Swimology” (Chao-chou p. 117)  
Sourcebook 8 PowerPoint |
| Oct 29 | contemplate the 3 Stooges of Chan and a 20th century Monk, who was not a Buddhist  
3 Third Patriarch Seng-ts’an (Seng-can)  
5 Shih-t’ou, (Shi-tou) *The Harmony of Difference and Equality*, Addiss, pp. 31-33  
6 Huang-po (Huang-bo), *Transmission of Mind* (excerpts), Addiss, pp. 34-42  
7 Lin-chi, *Lin-chi Record* (excerpts) Addiss, pp. 43-51  
Sourcebook 7 All that Jazz PowerPoint  
Hart, “Swimology” (Chao-chou p. 117)  
Sourcebook 8 PowerPoint |
| Nov 3 | sample the depths of women practitioners of Chan and see why Buddhist philosophy is decidedly NOT sexist  
3 Third Patriarch Seng-ts’an (Seng-can)  
5 Shih-t’ou, (Shi-tou) *The Harmony of Difference and Equality*, Addiss, pp. 31-33  
6 Huang-po (Huang-bo), *Transmission of Mind* (excerpts), Addiss, pp. 34-42  
7 Lin-chi, *Lin-chi Record* (excerpts) Addiss, pp. 43-51  
Sourcebook 7 All that Jazz PowerPoint  
Hart, “Swimology” (Chao-chou p. 117)  
Sourcebook 8 PowerPoint |
PHIL353, Fall 2014
KOREAN SŎN

Nov 5
unravel the philosophical significance
of Chan and the Arts—
communicating the incommunicable!

11 K’uo-an, *The Oxherding Poems*
Addiss, pp. 85-88

John Cage, *Zen Ox-Herding Pictures*,
PowerPoint
William Segal, “In the Marketplace”
DVD

Hart, “The Importance of Vedanā”

Nov 10
contemplate a unique meditation on
“word-head” (*hwa-du*) that
transformed Korean Buddhism

16 Chinul, “On Cultivating the Mind” (excerpts)
Addiss, pp. 135-39

Chinul PowerPoint

JAPANESE ZEN

Nov 12
reflect on the public application of
Buddhist practice in Korea; discover
how Buddhism can make a nation
great with its insights on politics

20 Sŏn Master T’aego, “Collected Sayings”
(excerpts), Addiss, pp. 188-95

Buddhism & Politics PowerPoint

Nov 17
experience the Creative Hermeneutics
of trans-species feline Zen, melded
with Daoism and Confucianism

“The Swordsman And The Cat”
http://www.rubinghscience.org/zen/cat1.html
Hart 10, “The Art of Living”

Zen Cat PowerPoint

New Cultural Encounters

Week 13 TIBETAN VAJRAYĀNA

Nov 19
see how a Zen iconoclast with a
common touch reflects profound
philosophy

24 Hakuin Ekaku, *Autobiographical Writings; Song of Meditation*, Addiss, pp. 243-51

Hakuin PowerPoint
Satomi Myodo, “Passionate Journey” PowerPoint

Nov 24
sample the distinctive approach of
Vajrayāna philosophy in
implementing Buddhist philosophy

Ze n & Tantra PowerPoint
“Road Map to Reality”
http://www.snowlionpub.com/pages/N92_3.html
Richard Barron, introduction of *The Treasury of Knowledge: Books Nine and Ten, Journey and Goal*
Patrul Rinpoche, “Chase Them Away!”
Patrul Rinpoche PowerPoint
<table>
<thead>
<tr>
<th>Week 15</th>
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<tbody>
<tr>
<td><strong>Nov 26-29</strong></td>
<td>Thanksgiving Break</td>
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<tr>
<td><strong>Dec 1</strong></td>
<td></td>
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<tr>
<td>consider contemporary applications of Buddhist principles</td>
<td>Dalai Lama</td>
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<tr>
<td>gauge the resonance between Buddhism and science</td>
<td>“Compassion and the Individual,”&lt;br&gt;<a href="http://www.dalailama.com/messages/compassion">http://www.dalailama.com/messages/compassion</a></td>
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<td></td>
<td>“Advice on Dying,” Dalai Lama&lt;br&gt;<a href="http://www.dailyom.com/library/000/000/000000269.html">http://www.dailyom.com/library/000/000/000000269.html</a></td>
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<td>“Science at the Crossroads”&lt;br&gt;Blackboard</td>
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<td><strong>Dec 3</strong></td>
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<td><strong>Week 15</strong></td>
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<td><strong>Dec 8</strong></td>
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<td>contemplate a bodhisattva figure who meets the needs of an American Sangha</td>
<td>Gary Snyder&lt;br&gt;“Smokey the Bear Sutra”&lt;br&gt;<a href="http://www.sacred-texts.com/bud/bear.htm">http://www.sacred-texts.com/bud/bear.htm</a>&lt;br&gt;“Avocado”</td>
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<td><strong>Dec 10</strong></td>
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<tr>
<td>connect the dots between the various sections of the course</td>
<td>REVIEW of course materials</td>
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<tr>
<td>comprehend what is being asked on the final exam</td>
<td>OVERVIEW clarifying final exam questions</td>
</tr>
<tr>
<td><strong>FINAL EXAM, Dec 15</strong></td>
<td>3 p.m.</td>
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PHIL353 WRITTEN ASSIGNMENTS

<table>
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<tr>
<th>ASSIGNMENT</th>
<th>FORMAT</th>
<th>DUE DATE</th>
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</thead>
<tbody>
<tr>
<td>commentaries on readings 100 points</td>
<td>in-class</td>
<td>weekly</td>
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<tr>
<td>Inada essay 25 points</td>
<td>EWBS</td>
<td>Sept 17</td>
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<tr>
<td><em>Suttas</em> Turning the Wheel, Anatta, Kalama</td>
<td>Take-home essays</td>
<td>Sept 24</td>
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<tr>
<td>150 points</td>
<td><strong>Self-eval required</strong></td>
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<td>EWBS</td>
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<td><em>Vipassana Meditation</em> 100 points</td>
<td>EWBS</td>
<td>October 8</td>
</tr>
<tr>
<td><em>Sutras</em> Heart, Lotus, Diamond</td>
<td>Take-home essays</td>
<td>October 22</td>
</tr>
<tr>
<td>EWBS Conze commentaries 200 points</td>
<td><strong>Self-eval required</strong></td>
<td></td>
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<td></td>
<td>OR</td>
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<tr>
<td></td>
<td>EWBS</td>
<td></td>
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<tr>
<td><em>Zen Sourcebook</em> China Korea Japan</td>
<td>Take-home essays</td>
<td>Dec 3</td>
</tr>
<tr>
<td>EWBS Addiss et al. commentaries 200 points</td>
<td><strong>Self-eval required</strong></td>
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<td>OR</td>
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<tr>
<td></td>
<td>EWBS</td>
<td></td>
</tr>
<tr>
<td>PBS &quot;Buddha&quot; video David Grubin, 2010</td>
<td>EWBS—EWBS critical</td>
<td>Dec 10</td>
</tr>
<tr>
<td>Comprehensive final exam 200 points</td>
<td>Essays, written in class</td>
<td>Dec 15, 1-3 p.m.</td>
</tr>
<tr>
<td>1000 total</td>
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<tr>
<td>EXTRA CREDIT individual explorations 50 points</td>
<td>EWBS on Buddhist articles, temples, events, meditation centers, art, films, etc.</td>
<td>on or before Dec 10</td>
</tr>
<tr>
<td>(25 points max each)</td>
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<tr>
<td>Every student is entitled to ONE emergency extension of one week—see syllabus p. 5 for details.</td>
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</tr>
<tr>
<td>Wawrytko EXPERIENCING WITH BOTH SIDES OF THE BRAIN EVAL</td>
<td>deficient resources (stream of consciousness? whatever!)</td>
<td>regular attendance accurate notes (you tell me what I told you)</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
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<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>D 61-70</td>
<td>C 71-80</td>
<td>B 81-90</td>
</tr>
</tbody>
</table>

### JUST THE FACTS

**Comprehensiveness**
Did you answer the question, the whole question, and nothing but the question?

**Accuracy and Analysis**
Have you provided a faithful presentation of the topics, and explained key points?

### PHILOSOPHY

**Clarity**
Have you expressed your thoughts clearly? Have you endeavored to communicate with the reader?

**Textual Support**
Did you demonstrate your reading and comprehension of class materials by including evidence from the texts?

**Structure and Organization**
Have you planned out your discussions? Offered logical arguments for your claims?

### TRANSCENDENCE

**Creative Insight**
Have you gone beyond class discussions, making unique observations? Did you integrate outside sources?

not part of grade

**Physical Presentation**
Have you checked spelling, grammar, syntax? Is your paper readable and orderly? your contribution
EXPLORING WITH BOTH SIDES OF THE BRAIN
YOUR NAME
ARTICLE OR VENUE

Report on EACH category in terms of the article being studied

I. ANALYSIS—pulling it apart
1. WHO is the presenter? (general background, also revealed in source material)

2. WHAT IS THEIR ISSUE? (QUESTIONS/CONCERNS)
What do they want to convey?

3. WHEN are they writing? (historical context)

4. WHERE did they live/work? (social/political context)

5. HOW DO THEY SUPPORT THEIR CLAIMS? (METHODOLOGY)
II. SYNTHESIS—putting the pieces together
What does it mean?

Why is this an important issue? Who is it important to?

III. TRANSCENDENCE (GOING BEYOND)
WHAT MORE DO YOU KNOW OR HAVE YOU HEARD ABOUT THIS TOPIC? include what you have learned from class materials and discussions

WHAT MORE DO YOU NEED TO KNOW?
What questions would you like to pose to the author for clarification?

What questions would you like to research yourself?

Where would the presenter recommend that you search for the answers to these questions?