PHIL353 GE (22580)

BUDDHIST PHILOSOPHY

SPRING 2016

COURSE INFORMATION

Class Days: TTH
Class Times: 11-12:15
Class Location: LL406

Office Hours Times: TTH 12:30-1:45; W 11-12
(and by appointment; Fridays are usually open)
Office Hours Location: AL473A wawrytko@mail.sdsu.edu

Course Overview

- Description from the Official Course Catalog
  Intellectual traditions within Buddhism, both ancient and contemporary, including key areas of metaphysics, epistemology, and axiology.

- Description of the Purpose and Course Content
  A survey of the philosophical underpinnings of Buddhist thought. Beginning with the oldest Pāli literature of Theravāda 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).

- 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 intellectual, social, political, and existential relevance of Buddhist philosophy and its nondualistic methodology

- Real Life Relevance
  The course is designed to introduce students to the complexities of Buddhist philosophy in terms of what Buddhism is and is not. To develop a firm foundation, 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 addressing such contemporary issues as environmentalism and conflict resolution as well as perennial challenges of defining leadership, identity, and dealing with death. Parallels between Buddhism and post-modern science, especially cognitive science, will be explored throughout the course.
  Borrowing the terminology of cognitive science, the essence of Buddhism, past and present, in any cultural context, is epistemological empowerment—empowering the mind to shift from narrow, egocentric dorsal attention to encompassing, allocentric ventral attention, represented respectively by the defensive, inward-turning hedgehog and the inquisitive fox who scans the horizons!

- Relation to Other Courses
  Course topics resonate with philosophical courses (351 Chinese Philosophy; 516 Global Aesthetics; 565 Asian Philosophies) as well as courses in such disciplines as Asian Studies, Psychology, and Religious Studies.
Enrollment Information

Prerequisites:
Completion of the General Education requirement in Foundations of Learning II.C., Humanities.

- Adding/Dropping Procedures
Add a Class: You may add classes while using any of the search options. While viewing a list of classes, choose the "ADD" option on the right side. Choosing this option will take you to a page where you must confirm your enrollment in the class. Be sure the course has been added before moving on.

If you know the schedule number of the course you wish to add or if the schedule number is suppressed on the section you wish to add, choose the "Add a Class" option from the menu on the left. Enter a schedule number and add code (if you are adding once classes have begun) to add a course to your current class schedule.

Drop a Class/Substitute a Class: You may drop a class through "My Registration," or you may substitute one class for another. By entering the schedule number of the course you wish to drop and the schedule number of the course you wish to add, the system will perform a search to see if your desired course is available. If it is, then you may substitute that class for the one you want to drop. Through substitution, you don’t drop one class until you are sure you are able and eligible to get into another one.

Course Materials

- Required Materials
Stephen Addiss, ed. *Zen Sourcebook: Traditional Documents from China, Korea, and Japan* (Hackett)
William Hart, *The Art of Living: Vipassana Meditation as Taught by S. N. Goenka* (Harper One)
FILEs AND LINKS ON 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);
[http://www.accesstoinsight.org/lib/authors/soma/wheel008.html](http://www.accesstoinsight.org/lib/authors/soma/wheel008.html)

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!

- Recommended Materials—See Blackboard, Course Materials

Materials include assigned textbooks and readings posted on Blackboard.

- Make use of the online course materials available via Blackboard. Access to these materials is available once you have registered for the course.
- Complete readings and dates of assignments are indicated on the syllabus.
- Check email on a daily basis.
Course Structure and Conduct

- Style of the Course:
  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 commentaries. Other assignments include take-home essays and EWBS reports (template below). Questions for the take-home essay exams will be distributed at least two weeks prior to the due date.

- Technology Utilized in the Course: Blackboard, PowerPoint presentations

- Due Dates for Assignments and Exams

<table>
<thead>
<tr>
<th>ASSIGNMENT</th>
<th>FORMAT</th>
<th>DUE DATE</th>
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</thead>
<tbody>
<tr>
<td>commentaries on readings</td>
<td>100 pts</td>
<td>weekly</td>
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<tr>
<td>Inada essay 25 pts</td>
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<td></td>
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<tr>
<td>Suttas 150 pts</td>
<td>Take-home essays, Self-eval required OR EWBS</td>
<td>Feb 11</td>
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<tr>
<td>Turning the Wheel, Anatta, Kalama</td>
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<tr>
<td>Vipassana Meditation 100 pts</td>
<td>EWBS</td>
<td>March 10</td>
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<tr>
<td>Sutras 200 pts</td>
<td>Take-home essays, Self-eval required OR EWBS</td>
<td>March 24</td>
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<tr>
<td>Heart, Lotus, Diamond, Conze commentaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zen Sourcebook 200 pts</td>
<td>Take-home essays, Self-eval required OR EWBS</td>
<td>April 28</td>
</tr>
<tr>
<td>China, Korea, Japan, Addiss commentaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PBS “Buddha” video 25 pts</td>
<td>EWBS, critical evaluation of video contents in light of class discussions and materials</td>
<td>May 5</td>
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<tr>
<td>David Grubin, 2010</td>
<td><a href="http://www.youtube.com/watch?v=UJPFYyGPCa">http://www.youtube.com/watch?v=UJPFYyGPCa</a></td>
<td></td>
</tr>
<tr>
<td>Comprehensive final exam 200 pts</td>
<td>Essays, written in class Questions provided 2 weeks before exam date</td>
<td>May 10, 10:30-12:30</td>
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<td>1000 total</td>
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<tr>
<td>EXTRA CREDIT 50 pts</td>
<td>EWBS on Buddhist articles, temples, events, meditation centers, art, films, etc. 2 MAX</td>
<td>on or before May 5</td>
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<tr>
<td>individual explorations</td>
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Every student is entitled to ONE emergency extension of one week—see syllabus p. 5 for details.

- Grading Scale

  Evaluative Criteria for Essay Examinations
  
  **D**—deficient resources (stream of consciousness? whatever!) 61-70
  **C**—you came to class AND took adequate notes (you tell me what I told you) 71-80
  **B**—you came to class, took adequate notes AND demonstrate comprehension of the class materials, with an emphasis on primary sources  81-90
  **A**—you came to class, took adequate notes, demonstrate comprehension of class materials, AND show evidence of original thinking  91-100

  **JUST THE FACTS—journalist mode**

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

  **ACCURACY/ANALYSIS**  
  have you given a faithful presentation of class material?  
  have you checked definitions of key terms and topics?

  **PHILOSOPHIZING—asking why**  
  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/materials?  
  have you included page references for quotations?
STRUCTURE/ORGANIZATION have you planned out your discussion?
    have you offered logical arguments for your views?
    have you included evidence from the texts?

TRANSCENDENCE—your contributions
CREATIVE INSIGHT have you gone beyond class discussions, contributing your own original thinking?
    have you evolved from passive Great Faith to engaged Great Doubt, moving toward insights from the Great Death of delusion?
PHYSICAL PRESENTATION have you checked your spelling, grammar, syntax?
    is your paper readable and orderly?
    does it accurately reflect the time and effort you devoted to the assignment?

• Excused Absence Make-up Policies:
  Each student is entitled to one emergency extension, 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.

• Goals for GE Courses in the Humanities and Fine Arts (see Humanities Rubric on Blackboard, Assignments)
  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.

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.

Academic Honesty

The University adheres to a strict policy regarding cheating and plagiarism. These activities will not be tolerated in this class. Become familiar with the policy (http://www.sa.sdsu.edu/srr/conduct1.html). Any cheating or plagiarism will result in failing this class and a disciplinary review by Student Affairs.

Examples of Plagiarism include but are not limited to:
• Using sources verbatim or paraphrasing without giving proper attribution (this can include phrases, sentences, paragraphs and/or pages of work)
• Copying and pasting work from an online or offline source directly and calling it your own
• Using information you find from an online or offline source without giving the author credit
• Replacing words or phrases from another source and inserting your own words or phrases
• Submitting a piece of work you did for one class to another class

If you have questions on what is plagiarism, please consult the policy (http://www.sa.sdsu.edu/srr/conduct1.html) and this helpful guide from the Library: (http://infodome.sdsu.edu/infolit/exploratorium/Standard_5/plagiarism.pdf)

Turnitin

Students agree that by taking this course all required papers may be subject to submission for textual similarity review to Turnitin.com for the detection of plagiarism. All submitted papers will be included as source documents in the Turnitin.com reference database solely for the purpose of detecting plagiarism of such papers. You may submit your papers in such a way that no identifying information about you is included. Another option is that you may request, in writing, that your papers not
be submitted to Turnitin.com. However, if you choose this option you will be required to provide documentation to substantiate that the papers are your original work and do not include any plagiarized material.

Exam and Quiz Instructions

SUBMISSIONS

The ability to express oneself clearly and persuasively in 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 Word 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 (template provided below).

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.

CHECK-LIST FOR ESSAY EXAMINATIONS

This class is structured on the self-power principle of Monkey Buddhism!!!

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 them, we have something to talk about. If not, you need to work on your study habits.
I. 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?

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 an encyclopedias and websites, are NOT recommended, as they tend to result in added confusion for students. Concentrate on the class texts—these are your most reliable resources 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 these facts, 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 definitive 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!

Exams and Assignments
Course requirements (see Course Menu PowerPoint on Blackboard, Assignments)
regular attendance, READ TEXTS PRIOR TO CLASS  100 points
Appetizer—class commentaries, intro, 150 points (15%)
First course—secondary texts, 200 points (20%)
Main course—primary texts, 450 points (45%)
Digestif—comprehensive final exam, 200 points (20%)
TOTAL POINTS= 1000

FAST FOOD OPTION substitute 2 page reports (EWBS Experiencing with Both Sides of the Brain) on class readings for take-home essays, with a maximum grade of C+ (template provided below)
EXTRA CREDIT: individual explorations, 25 points each, 2 max possible sources posted on Blackboard; please consult instructor about your own potential articles or venues

**Description of the course environment**

Students are encouraged to develop a timeline for the semester to plan the tasks required.

You will need to bring the relevant course texts to class each meeting.

**Estimated time commitment**

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Estimated hours</th>
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</thead>
<tbody>
<tr>
<td>1. class readings</td>
<td>2 weekly</td>
</tr>
<tr>
<td>2. EWBS reports</td>
<td>1-2 per report</td>
</tr>
<tr>
<td>3. take-home essays</td>
<td>2-4 per essay</td>
</tr>
<tr>
<td>4. Preparation for Final Exam</td>
<td>3-6</td>
</tr>
</tbody>
</table>

**Guidelines for students’ participation**

**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.

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 as well as testing 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.

Marc Tucker, President National Center on Education and the Economy, has observed: “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.”

These thoughts are supported by recent research in cognitive science, which suggests that the power of the human brain is grounded in its interconnectivity, how we process data rather than mere accumulation of Big Data:

“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.”

How to participate in the course

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.

TEXTING, SURFING THE NET, OR BEING HOOKED UP TO EARPHONES DURING CLASS DOES NOT CONSTITUTE CLASS ATTENDANCE.

Suggestions for additional points welcomed!

If you have difficulty with any course links please alert the instructor.

Texts and materials

Required Texts
Stephen Addiss, ed. Zen Sourcebook: Traditional Documents from China, Korea, and Japan (Hackett)
Edward Conze trans., Buddhist Wisdom Books: The Diamond Sutra and The Heart Sutra (Harper)
William Hart, The Art of Living: Vipasanna Meditation as Taught by S. N. Goenka (Harper One)

FILES AND LINKS ON 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): http://www.accesstoinsight.org/lib/authors/soma/wheel008.html
“Advice on Dying,” Dalai Lama http://www.dailyom.com/library/000/000/000000269.html
“Road Map to Reality” http://www.snowlionpub.com/pages/N92_3.html

Optional Texts
Anam Thubten, No Self No Problem (Dharmata Press)
J. K. P. Ariyaratne, Two Buddhist Sutras Viewed from Science (Stamford Lake)
Dalai Lama, Illuminating the Path to Enlightenment (Lama Yeshe Wisdom Archive)
Hakuin, Wild Ivy: The Spiritual Autobiography of Zen Master Hakuin (Shambhala)
Satomi Myodo, Passionate Journey: The Spiritual Autobiography of Satomi Myodo (Shambhala)

Interacting with the instructor
I’ll try to respond within 24-48 hours to emails sent me from within Blackboard. For quick questions, the turnaround time may be much shorter. (If Blackboard is not working or for non-course-related communications, try my outside email address: wawrytko@charlesweh sunsfoundation.org)

For more complex questions you may want to call me in my office at (619) 594-4428. You may leave a voice message, but email is more likely to be checked regularly. My regular office hours are TTH 12:30-1:45, W 11-12 Pacific Time, but I’ll probably be in my office more often. We can always arrange an appointment at a mutually agreeable day and time.

For the majority of the human race, if you explain something that is difficult in an easy way, they do not believe you and are dismissive.
If you explain something easy in a difficult way, you are counted a scholar and they believe you.
Thus, there is nothing to be done. --Gendun Chopel
20th century Tibetan philosopher

“The act of avoiding both extremes [asceticism and hedonism] is taken to be a half-way, middle of the road type of life, striking a happy medium, a balance between self-torture and self-indulgence. But this interpretation is indeed much too naive. Anyone with marginal practical wisdom could attain such mastery in time and, moreover, one usually gives lip service to the achievement of a golden mean in practical affairs. It must be pointed out that the Buddhist middle path is not simply a refined balancing act. Its essence is the achievement of that insight which crushes all views (dṛṣṭi) that might become obstacles to the normal flow of life, whether of the two extremes or even of the middle itself. It thus uniquely elevates one to the heights of true transcendence in this life from which he can seek without being sought, do without being done, love without being loved, speak without being spoken, listen without being heard, discriminate without being discriminated, etc. As one can see, this is an extremely difficult path to tread but it is the Buddhist way to fulfillment of compassion and wisdom now. It is a middle way which has ‘no path,’ where the goal is the fullest development of man, in which wisdom and compassion ultimately become one and the same reality. This is perhaps the noblest expression and status of humanism. Thus the middle path is not a relative path and so relativism or relativity of all kinds must be ruled out as untenable.”
Kenneth Inada, “Some Basic Misconceptions of Buddhism”
## LEARNING OUTCOMES/CLASS SCHEDULE

### SETTING THE STAGE

| Jan 21 | Course Overview  
Standing under the what, why, 
& how of this course |
| Jan 26 | Intro PowerPoint  
Do you know what you don't know? |
| Jan 28 | Basic Buddhism PowerPoint  
Identifying key Buddhist 
assumptions, doctrines, and 
methodologies |
| Feb 2, 4 | Kenneth Inada, “Some Basic Misconceptions 
of Buddhism,” *International Philosophical 
Quarterly*, Vol 9, No.1 (March 1969)  
Understanding what Buddhism is 
NOT 
and test driving EWBS template |

### EARLIEST TEACHINGS IN INDIA

| Feb 9 | The Four Noble Truths presented in 
the first lecture delivered by 
Śākyamuni Buddha, as interpreted 
through contemporary science, and 
an analysis of methodology |
| Feb 11 | Anatta-lakkhana Sutta: The Discourse on the Not-
self Characteristic (The Second Discourse 
Delivered by the Buddha—*Panchavaggiya Sutra*)  
The initial explication of the 5 
Skandhas, deconstructing the ego-
self, self-troublemaker |
| Feb 16 | The Lotus Sutra, Chapter Two “Expedient 
Means,” trans. Burton Watson  
Lurking beneath an upāyic “Bollywood 
Affect,” discover why the Buddhist 
message matters today |

### The Sutras

**The Earliest Teachings in India**

- **Feb 9**: The Four Noble Truths presented in the first lecture delivered by Śākyamuni Buddha, as interpreted through contemporary science, and an analysis of methodology.
  - *Dhammacakkappavattana Sutta*: Setting in Motion the Wheel of Truth (The First Discourse Delivered by the Buddha—*Deer Park Sutra*).

- **Feb 11**: The initial explication of the 5 Skandhas, deconstructing the ego-self, self-troublemaker.
  - *Anatta-lakkhana Sutta*: The Discourse on the Not-self Characteristic (The Second Discourse Delivered by the Buddha—*Panchavaggiya Sutra*).

**Key Mahāyāna Sūtras**

- **Feb 16**: Lurking beneath an upāyic “Bollywood Affect,” discover why the Buddhist message matters today.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Reading/Notes</th>
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<tbody>
<tr>
<td>Feb 18</td>
<td>Contemplate a concise presentation of core doctrines, and be introduced to Emptiness (Sunyatta)</td>
<td>The Heart Sutra; Prajnaparamita-hridaya-sutra Conze pp. 81-119 Addiss, pp. 3-7</td>
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<tr>
<td>March 1, 3, 8</td>
<td>See through cognitive delusions via the shocking thunderbolt (vajra) of a key epistemological text</td>
<td>Diamond Sutra; Vajracchedika Sutra, Conze pp. 5-78; notes, Blackboard Hart 7, “The Two Rings” Prajna-paramita PowerPoint</td>
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### Expansions in East Asia

#### Chinese Chan—Monkey Buddhism

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Reading/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 10</td>
<td>Encounter Chan’s First Patriarch, bridging Indian and Chinese cultures recognize the Daoism/Chan philosophical synthesis</td>
<td>Demystifying Meditation PowerPoint 2 Bodhidharma, “The Two Paths,” Addiss, pp. 9-12 Hart 5, “The Doctor’s Prescription”</td>
</tr>
<tr>
<td>March 17</td>
<td>Unpack a terse poetic encoding of Chan life and thought</td>
<td>5 Shih-’ou, (Shi-tou) The Harmony of Difference and Equality, Addiss, pp. 31-33 Hart 9, “Filling the Bottle of Oil” 6 Huang-po (Huang-bo), Transmission of Mind (excerpts), Addiss, pp. 34-42 Sourcebook 6 PowerPoint</td>
</tr>
<tr>
<td>March 22</td>
<td>Contemplate the 3 Stooges of Chan and a 20th century Monk, who was not a Buddhist evaluate Chan in a lay context as family members become Dharma friends on the road</td>
<td>7 Lin-chi, Lin-chi Record (excerpts) Addis, pp. 43-51 Sourcebook 7 All that Jazz PowerPoint Hart, “Swimology” (Chao-chou p. 117) 8 The P’ang Family, Anecdotes and Poems (excerpts) Addiss, pp. 52-60 Sourcebook 8 PowerPoint</td>
</tr>
</tbody>
</table>
### March 24
sample the depths of women practitioners of Chan and see why Buddhist philosophy is decidedly NOT sexist

**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

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### SPRING BREAK MARCH 28-APRIL 1

### KOREAN SŎN

**April 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
- Hart, “The Importance of Vedanā”

**April 7**
contemplate a unique meditation on “word-head” (*hwa-du*) that transformed Korean Buddhism

- Chinul PowerPoint

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### JAPANESE ZEN

**April 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

**April 14**
experience the Creative Hermeneutics of trans-species feline Zen, melded with Daoism and Confucianism

- “The Swordsman And The Cat”
- Hart 10, “The Art of Living”
- Zen Cat PowerPoint

**April 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

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### New Cultural Encounters

### TIBETAN VAJRAYĀNA

**April 21**
sample the distinctive approach of Vajrayāna philosophy in implementing Buddhist philosophy

- Zen & Tantra PowerPoint, “Road Map to Reality”
- Richard Barron, introduction of *The Treasury of Knowledge: Books Nine and Ten, Journey and Goal*
- Patrul Rinpoche, “Chase Them Away!”
<table>
<thead>
<tr>
<th><strong>April 26</strong></th>
<th>consider contemporary applications of Buddhist principles gauge the resonance between Buddhism and science</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>“Science at the Crossroads” Blackboard</td>
</tr>
</tbody>
</table>

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<tr>
<th><strong>April 28</strong></th>
<th>evaluate a contemporary exposition of Buddhist thought upayically-cast for a “western” audience by a Vietnamese Master</th>
</tr>
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</table>

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<thead>
<tr>
<th><strong>May 3</strong></th>
<th>contemplate a bodhisattva figure who meets the needs of an American Sangha</th>
</tr>
</thead>
</table>
| Gary Snyder, | “Avocado”  

<table>
<thead>
<tr>
<th><strong>May 5</strong></th>
<th>connect the dots between the various sections of the course comprehend what is being asked on the final exam</th>
</tr>
</thead>
</table>
| REVIEW of course materials  
OVERVIEW clarifying final exam questions |

**FINAL EXAM, May 10**  
10:30-12:30 p.m.
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 inform us about?

3. WHEN are they writing? (historical context)

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

5. HOW DO THEY SUPPORT THEIR CLAIMS? (METHODOLOGY, EVIDENCE)
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?
<table>
<thead>
<tr>
<th>Wawrytko ESSAY EVALUATION CRITERIA</th>
<th>deficient resources (stream of consciousness? whatever!)</th>
<th>regular attendance accurate notes (you tell me what I told you)</th>
<th>+ comprehension of materials, including primary sources</th>
<th>+ original thinking, creative approach to topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>JUST THE FACTS</td>
<td>journalist mode</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Comprehensiveness</td>
<td>did you answer the question, the whole question, and nothing but the question?</td>
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<tr>
<td>Accuracy and Analysis</td>
<td>have you provided a faithful presentation of the topics, and explained key points?</td>
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<tr>
<td>PHILOSOPHY</td>
<td>asking “why?”</td>
<td></td>
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<tr>
<td>Clarity</td>
<td>have you expressed your thoughts clearly? have you endeavored to communicate with the reader?</td>
<td></td>
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<tr>
<td>Textual Support</td>
<td>did you demonstrate you read and comprehended class materials by including evidence from the texts?</td>
<td></td>
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<tr>
<td>Structure and Organization</td>
<td>have you planned out your discussions? offered logical arguments for claims?</td>
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<tr>
<td>TRANSCENDENCE</td>
<td>your contribution</td>
<td></td>
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<tr>
<td>Creative Insight</td>
<td>have you gone beyond class discussions, offering unique observations based on original thinking?</td>
<td></td>
<td></td>
<td>not part of grade</td>
</tr>
<tr>
<td>Physical Presentation</td>
<td>have you checked spelling, grammar, syntax; is your paper readable and orderly?</td>
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