Once the Buddha was staying at Kosambi in the Simsapa forest. Then, picking up a few
simsapa leaves with his hand, he asked the monks, “What do you think, monks: Which are
more numerous, the few simsapa leaves in my hand or those overhead in the simsapa forest?

The leaves in the hand of the Buddha are few in number, lord. Those overhead in the forest
are far more numerous.”

In the same way monks, those things that I have known with direct knowledge but haven’t
taught are far more numerous [than what I have taught]. And why haven’t I taught them?
Because they aren’t connected with the goal, don’t relate to the rudiments of the holy life,
and don’t lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to
self-awakening, to Unbinding. That’s why I haven’t taught them.

And what have I taught? ‘This is stress...This is the origination of stress...This is the
cessation of stress...This is the path of practice leading to the cessation of stress’: This is
what I have taught (Samyutta Nikaya LV1.31).

For this Dhamma is profound, hard to see and hard to understand, peaceful and sublime,
unattainable by mere reasoning, subtle, to be experienced by the wise (Majjhima Nikaya 72).

If this supra-individual psyche exists, everything that is translated into its picture—
language—would be depersonalized, and if this became conscious would appear to us sub
specie aeternitatis. Not as my sorrow, but as the sorrow of the world: not a personal
isolating pain, but a pain without bitterness that unites all humanity. The healing effect of
this needs no proof (C.G. Jung CW 8 par. 316).
REQUIRED TEXTS
Bhikkhu Bodi, *In the Words of the Buddha*
Rupert Gethin, *The Foundations of Buddhism*
John Strong, *The Buddha*
Mark Epstein, *Thoughts without a thinker*
Stephen Batchelor, *Confessions of a Buddhist Atheist, Verses from the Center*
Andrew Olendzksi, *Unlimiting Mind*
Thanissaro Bhikkhu, *Selves Not Selves, The Mind Like Fire Unbound*

SOURCE BOOK =SB before a title

HANDOUTS=H before a title

HELPFUL WEBSITES
Access to insight.org
Dharma.org
Stephen Batchelor.org

ASSIGNMENTS
Three in class reflections
Response paper
Class presentations (individual and group)
Final project

ATTENDANCE, PARTICIPATION AND ENGAGEMENT
Your attendance and participation are crucial to the success of the course. Excessive absence (more than two) and non-participation will subtract 10% from your final grade.

Class begins promptly at 9:30

Cell Phones and Computers are to be turned off and personal notes and texting to fellow students during class time is not permitted as is eating breakfast in class!

STANDARDS FOR WRITTEN WORK AND EVALUATION

All written work should be submitted on time; this includes papers and exams. Late work submitted without written documentation of a medical or personal emergency will automatically be penalized. Written work must be typed or word-processed, double-spaced with 1” margins. You may not email your papers. Written work will be assessed according to the following scale.

A=Outstanding work distinguished by a high degree of originality, clarity, detail and depth of analysis. Secondarily, “A” work is also well written, without obvious grammatical and spelling errors, and well organized.

B=Above average work which is original, clear and well conceived. Secondarily, “B” work is well written, but may contain some grammatical errors and awkwardness.

C=Average and competent work which is well written and clear. “C” work is not substandard work, but may be lacking in originality and depth of analysis.
D=Substandard work which does not fully answer a given question or grapple with a topic on an appropriate level. “D” work is generally not well written and organized. Anyone receiving a “D” should make and appointment to meet with the instructor to discuss outside referrals to academic or writing tutors.

F=Work which fails to meet Gallatin standards in terms of content and or presentation. Any student receiving an “F” must make an appointment with the instructor. Failure to submit any written work will result in an automatic “F”.

“I” (Incomplete) are strenuously discouraged, but can be arranged should a personal or medical emergency arise. The appropriate forms must be obtained from the Assistant Dean’s office and signed by the instructor

PLAGIARISM AND ITS CONSEQUENCES:
“As a Gallatin student you belong to an interdisciplinary community of artists and scholars who value honest and open intellectual inquiry. This relationship depends on mutual respect, responsibility, and integrity. Failure to uphold these values will be subject to severe sanction, which may include dismissal from the University. Examples of behaviors that compromise the academic integrity of the Gallatin School include plagiarism, illicit collaboration, doubling or recycling coursework, and cheating. Please consult the Gallatin Bulletin or Gallatin website [www.gallatin.nyu.edu/academics/policies/policy/integrity.html] for a full description of the academic integrity policy.”

**Historical and Mythological Background**

**First Week**
Jan. 24 Introduction to the Course

Jan. 26 **The Human Condition**
*In the Words of the Buddha*, 1-14 (Pali Cannon) and *32-33
*Unlimiting Mind*, 1-23

**Second Week**
Jan. 31 **Indian Civilization Before and at the time of the Buddha**
H A.K. Warder: “Indian Civilization Before the Buddha” 17-26
Gethin: *The Foundations of Buddhism*, 7-13
Olendzki: *Unlimiting Mind*, 25-28
H Sue Hamilton: “The Indian Context” from *Early Buddhism: A New Approach* 33-48
H Kalupahana: “Historical Background” from *Buddhist Philosophy*, 3-14

Feb. 2 **Mythology and Legend of the Buddha’s Conception and Birth**
Strong: *The Buddha*, 1-48
*In the Words of the Buddha*, 50-54

**Third Week**
Feb. 7 **The Quest for Enlightenment**
Strong: *The Buddha*, 49-76
*In the Words of the Buddha*, 43-47 (to end of second paragraph), 54-67

Feb. 9 **The Meaning of the Enlightenment**
SB Hamilton: “The Focus of Experience” from *Early Buddhism*, 50-84
H *Buddhist Religion*, 9-21
Fourth Week
Feb. 14 FIRST REFLECTION

Feb. 16 The Decision to Teach and the First Discourse (Four Ennobling Truths)
In the words of the Buddha, 47 (last paragraph) 49: *69-78
Strong: 77-84
H Buddhist Religion, 27-31

Noble Eightfold Path to Liberation
Buddhist and Western Psychology: self and not-self

Fifth Week
Feb 21 First Noble Truth: Self-Not Self-the Aggregates
In the Words of the Buddha, 301-309 (end of second paragraph), *335-337; 341-342
Thanissaro Bhikku: Selves Not-Self, 1-36
Gethin: 59-68

Feb. 23 Western Views of Person
SB Sigmund Freud: from The Ego and the ID, 630-643
SB C.G. Jung: from Aion (CW 9.2) “Ego”, 3-7; “Self” 23-35
SB C.G. Jung: from The Structure and Dynamics of the Psyche (CW 8), “A Review of the Complex Theory” 92-104
Thoughts without a Thinker, 43-58

Sixth Week
Feb. 28 East Meets West—Lack, Dis-ease, Discontent
SB David Loy: from Lack and Transcendence, “The Pain of Being Human”, 83-88: 51-70
SB Jung: “On the Discourses of the Buddha”
SB Freud: from Civilization and its Discontents, 728-735
Thanissaro Bhikku: Selves Not-Self, 37-55; 65-73

Mar. 1 Second Noble Truth—Buddhist Concept of Person con’t: 6 Sense Bases, Craving, Dependent Origination and Rebirth
In the Words of the Buddha: 309-311 (end of second paragraph): 312 (beg, with last paragraph) 316; 345-346; 353-355, 358-359
Gethin: 68-74: 133-162

Seventh Week
Mar. 6 Western View of Desire and Craving
SB Sigmund Freud: from Beyond the Pleasure Principle, 597-605
SB Jung: from Memories Dreams Reflections, 316-320: 278-284 (on rebirth)
Thoughts without at Thinker, 59-73
Unlimited Mind, 51-54, 105-107, 110-112

Mar. 8 SECOND REFLECTION

Eighth Week – SPRING BREAK—March 13-15

Ninth Week
Mar. 20 Third Noble Truth—Nibbana
In the Words of the Buddha, 183-190: 218-219: 317 (last paragraph)—320: 364-369
Gethin: 74-79  
*Mind Like Fire Unbound*, 1:5; 9:14; 38:42; 43:45; 75:94

Mar. 22 **Third Noble Truth—Nibbana (cessation)**  
*Thoughts without a Thinker*, 75-88  
**SB** David Loy: “Nibbana” from *Lack and Transcendence*, 92-101  
**SB** Freud: from *Beyond the Pleasure Principle*, 610-626; 753-754

**Tenth Week**  
Mar. 27 Fourth Noble Truth—The Path  
In the Words of the Buddha, 223-229: 257-258: 239-240 and  
Satipathana Sutta (Four Foundations of Mindfulness) *281-290  
*Foundations of Buddhism* 79-84

Mar. 29 Western Perspectives of Path  
**SB** Jung: “Conscious, Unconscious and Individuation” from *The Archetypes and the Collective Unconscious* *(CW 9.1)*, 275-289  
**SB** Freud: “Remembering, Repeating and Working Through”, 157-166

**Eleventh Week**  
April 3 **THIRD REFLECTION**

April 5 Movie

**Twelfth Week**  
April 10 **Freud, Jung and the Buddhist Unconscious** *(separate source book)*  
William Waldron: “A comparison of the Alaya-vijna with Freud and Jung’s Theories of the Unconscious”, 1-21

April 12  
Waldron: 21-44

**Thirteenth Week**  
April 1 Class Discussion of Waldron Paper

April 19 **Response paper due**

**Fourteenth Week**  
April 24 **Emptiness**  
Stephen Batchelor: *Verses from the Center*, 3:51 and assigned poems

April 26 **Emptiness**  
Batchelor: 51:80 and assigned poems

**Fifteenth Week**  
May 1 -- **Student Presentation**

May 3 --**Student Presentations**, Evaluations