Buddhism and Psychology
IDSEM-UG K 20.1211

Suppose, monks, a man wandering through a forest would see an ancient path traveled upon by people of the past. He would follow it and would see an ancient city, an ancient capital, that had been inhabited by people in the past, with parks, groves, ponds and ramparts, a delightful place. Then the man would inform the king or a royal minister: ‘Sire, know that while wandering through the forest I saw an ancient path an ancient road travelled upon by people in the past with parks, groves, ponds, and ramparts, a delightful place. Renovate the city. Sire! Then the king or royal minister would renovate the city, and sometime later that city would become successful, and prosperous, well populated, filled with people, attained through to growth and expansion.

“So too, monks, I saw the ancient path, the ancient road travelled by the Fully Awakened Ones of the past. And what is that ancient path, that ancient road? It is just this noble eightfold path: that is: appropriate seeing, thinking, talking, acting, working, trying and recollecting, concentrating. I followed that path and by doing so I have directly known the four noble truths and conditioned arising. Having directly known them, I have explained them to the monks, the nuns, the male lay followers, and female lay followers. This good life, monks, has become successful and prosperous, extended widespread, and well proclaimed among devas and humans (Samyutta Nikaya 12:65).

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).

[Vacchagotta:] “How is it, Master Gotama, is there a self?” The Buddha remained silent. [Vacchagotta:] “Then how is it, Master Gotama, is there no self?” The Buddha again remained silent. Vacchagotta got up from his seat and went away. The Buddha turned to his attendant Ananda and said: ‘If I had answered, ‘there is a self,’ this would have been siding with those who are eternalists ... and if I had answered, ‘there is no self,’ that would have been siding with those who are nihilists...’” (Samyutta 44:1).

Gallatin School of Individualized Study
Spring Semester, 2014
Tuesday and Thursday 9:30-10:45
1 Washington Place-527
Dr. Lee Robbins
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Office hours: T and Th. 8:45-9:15 and 10:45-11:45
Room 429 (and by appointment)
Learning Objectives
1. To have a thorough understanding of the Buddha’s awakening and the Four Noble Truths which are the source of Buddhist Psychology
2. To have a good working knowledge of the historical context of the Buddha’s teaching
3. To compare and contrast Buddhist Psychology with Western Psychology - Freud and Jung - particularly the unconscious and consciousness.
4. To challenge your ideas of some of the traditional ideas of ‘self-hood’
5. To be able to apply some of the principles of Buddhist and Western psychology to your own lives for your own happiness and well-being.

Required Texts
Walpola Rahula: What the Buddha taught
Bhikkhu Bodhi: In the Words of the Buddha
_________ The Noble Eighthfold Path
John Strong: The Buddha
Andrew Olendzki: Unlimiting Mind
Mark Epstein: Thoughts Without a thinker
Stephen Batchelor: Living with the Devil
Thanissaro Bhikku: Selves Not Self (special text to be handed out)

Useful and important websites:
- accesstoinsight.org and Dharma.org

*SB=Source Book – Unique Copy Center
*H=handouts

Class Attendance and Etiquette
- Regular attendance and participation in class discussion. Two or more unexcused absences will seriously affect your final grade. Please email requests for permission before the date of your absence. Participation means preparing the readings for discussion and bringing your books to class. Please note: your active participation in seminar discussions will have a significant impact on your final grade
- All handheld electronic devices may not be used during class. This includes cell Phones and Computers are to be turned off. Personal notes and texting to fellow students during class time are not permitted. Eating in class is not permitted!
- Please remember to bring your reading materials to class. I will refer to texts for elaboration and discussion
- Class begins promptly at 9:30

Assignments and percentage of grade
- Class preparation, participation and attendance=15%
- Three in class Exams=25%
- Three response papers and class discussion =25%
- Sutta Presentation-10%
- Final take home exam=25%

In addition:
- Pop quiz

Standards for written work and evaluation
Evaluation of Written Work:
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 not be accepted. Written work
must be typed or word-processed, double-spaced with 1” margins. You many 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.

Please take note of Gallatin’s policy on academic integrity:
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 sanctions, which may include dismissal from the University. Examples of behaviors that compromise the academic integrity of the Gallatin School plagiarism, illicit collaboration, doubling or recycling coursework and cheating. Please consult the Gallatin Bulletin or Gallatin website ( HYPERLINK "http://www.Gallatin.nyu.edu/academics/policies/policy/integrity.html" www.Gallatin.nyu.edu/academics/policies/policy/integrity.html) for a full description of the academic integrity policy.
Course Schedule

Mythological and Historical Background

First Week
Jan. 28 Introduction to the course
- Axial Age; word Dharma; Buddha-Physician of the Human Condition; Introduction to the Pali Canon

Jan. 30 Human Condition According to the Buddha:
- Bhikku Bodi: *In the Buddha’s Words,* 19-25, 43-49; Suttas 2 (1) 31-32; 2(2) 32-33; 4 (1), 37
- Andrew Olendzki: *Unlimiting Mind,* 1-18
- H C.G. Jung: *Memories Dreams Reflections,* 278-284
- Sutta Presentation

Second Week
Feb. 4 Mythology and Legend of the Buddha’s Conception and Birth
- Strong: *The Buddha,* 1-48
- *In the Words of the Buddha,* Sutta 1I. 2(50-54)
- Sutta Presentation

Feb. 6 The Quest for Awakening
- Strong: *The Buddha,* 49-76
- H Robinson and Johnson: *Buddhist Religion,* 4-11
- Stephen Batchelor: *Living with the Devil,* 17-28, 180-185
- *In the Words of the Buddha* Sutta 3.(1) and 3 (2), 54-67
- Sutta Presentation

Third Week
Feb. 11 The Meaning of the Awakening-Karma
- SB Sue Hamilton: “The Focus of Experience” from *Early Buddhism: A New Approach,* 50-84
- H Robinson and Johnson: *Buddhist Religion,* 11-21
- Andrew Olendzki: *Unlimiting Mind,* 48-49; 95-98; 145-147
- H C.G. Jung: *Memories Dreams Reflections,* 317-321

Feb. 13
- First Reflection

Fourth Week
Feb. 18 Indian Civilization Before the Buddha and in the Time of the Buddha
- SB Sue Hamilton: “The Indian Context” from *Early Buddhism: A New Approach* 33-48
- SB A.K. Warder: *Indian Buddhism,* 17-26; 28-42 (special attention to the philosophical tradition)
- Andrew Olendzki: *Unlimiting Mind,* 25-28
- H Robinson and Johnson: *Buddhist Religion,* 1-4
- QUIZ!!
A comparison of Buddhist and Western Psychology
The Four Noble Truths

Feb. 20. The First Ennobling Truth and Buddha’s First Discourse –Lack, Dis-ease, Discontent
- Rahula: *What the Buddha Taught* 16-28
- *In the Words of the Buddha*, 301-311
  First Discourse 5., 75-78
  Five Aggregates 4. (1), 335-337
  Six Sense Bases 2 (a), 345-346
  Three Characteristics 4 (d), 342-343
- SB Mu Soeng: *The Heart of the Universe*, 48-61
- Sutta Presentation

Fifth Week
Feb. 25 Western Views of Psychological Suffering-Lack, Dis-ease, Discontent
- Epstein: *Thoughts without a Thinker*, 43-58
- Olendzki: *Unlimiting Mind*, 149-151

Feb. 27 Second Noble Truth- Samsara-Hunger, thirst, Craving, Clinging
- Rahula: *What the Buddha taught* 19-34
- *In the Words of the Buddha*, 311-317
  Fire Sermon 2 (b), 346
  Dependent origination 4 (a), 353
- Batchelor: *Living with the Devil*, 59-63
- Sutta Presentation

Sixth Week
March 4 Western Views of Hunger
- Olendzki: *Unlimiting Mind*, 51-54; 55-57
- Epstein: *Thoughts without a Thinker*, 59-73
- SB Freud: from *The Freud Reader*, “Formulations on Two Principles of Mental Functioning”301-306; 594-595

March 6
- First Response Paper due, student presentations and discussion

Seventh Week
March 11 Third Noble Truth-The End of Craving
- Rahula: *What the Buddha Taught*, 35-44
- *In the Words of the Buddha* 317-320  Sutta 5 (1-2-3-4-5), 364-367
- H Thanissao Bhikkhu: *The Mind Like Fire Unbound*, 1-5
- Sutta Presentation

March 13 Western Perspectives on the End of Craving
- SB Freud: from Beyond the Pleasure Principle, 610-626; 753-754
- SB C.G. Jung: “Concerning Rebirth” from CW 9.1 36-55
- Stephen Batchelor: *Living with the Devil*, 104-111, 112-117
- Epstein: *Thoughts without a Thinker*, 75-88

Eighth Week
March 18 and 20 SPRING BREAK
Ninth Week
March 25
• Second Reflection

March 27 Fourth Ennobling Truth-from Samsara to the Eightfold Path
• Rahula: *What the Buddha Taught*, 45-50
• *In the Words of the Buddha*, Sutta 2, 239-240
• Bhikkhu Bodi: *The Noble Eightfold Path Right*
  1. The Way to the End of Suffering, 1-12
  11. Right View, 13-27
• Stephen Batchelor: *Living with the Devil*, 64-68; 69-75
• Sutta Presentation

Tenth Week
April 1
• *The Noble Eightfold Path*, 29-73
  111. Right Intention, 29-42
  1V. Right Speech Action and Livlihood, 43-60
• V. Right Effort, 61-73
• Stephen Batchelor: *Living with the Devil*, 76-81; 82-86

April 3
• Bhikkhu Bodi: *The Noble Eightfold Path*, 75-120
  V1. Right Mindfulness
  V11. Right Concentration
  V111. The Development of Wisdom
• *In the Words of the Buddha*, Sutta,“The Four Foundations of Mindfulness”281-290

Eleventh Week
April 8 Western Views of Path
• *Unlimiting Mind* 29-32
• SB Jung: “Conscious, Unconscious and Individuation” from CW 9.1, 275-289
• SB Freud: “Remembering Repeating and Working Through”, 157-166
• Epstein: *Thoughts without a Thinker*, 89-102

April 10
• Third Reflection

Twelfth Week
April 15
• A Beautiful Movie: *Dharma River*

April 17 Buddhist View of Person or Self
• SB Rupert Gethin:“No Self: Personal Continuity and Dependent arising in *Foundations of Buddhism*, 133-149
• *Unlimiting Mind*, 131-134; 135-137
• *In the Words of the Buddha*, Sutta C, 341-342
• Thanissaro Bhikkhu: from Selves Not Self, 1-14
• Sutta Presentation
Thirteenth Week
April 22 Western view of Person of self
  • Freud: from the *Ego and the Id*, 631-645 in the *Freud Reader*
  • Anthony Stevens: “Jung’s Model of the Psyche” from *On Jung*, 27-42

April 24
Third response paper due and Class discussion

Fourteenth Week
April 29 Freud, Jung the Buddhist Unconscious
  • SB* William Waldron: “A comparison of the Alya-vij-na with Freud and Jung’s Theories of the Unconscious”, 1-21
  • Historical Background

May 1 Freud, Jung and the Buddhist Unconscious
  • Waldron: “A comparison of the Alya-vij-na with Freud and Jung’s Theories of the Unconscious”, 21-45

Fifteenth Week
May 6
  • Group Presentations of the Alya-vij-na

May 8 Last class, Summary, Evaluations
  • Take Home Final Exam