

THE TEACHINGS OF THE BUDDHA

K20.1211

Once the Blessed One 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 Blessed One 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. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them.

Samyutta Nikaya LV1.31

**GALLATIN SCHOOL OF INDIVIDUALIZED STUDY
SPRING SEMESTER, 2008
WEDNESDAY 3:30-6:10 SILVER 412**

**DR. LEE ROBBINS
LR33@NYU.EDU
OFFICE HOURS: WED. 2:00-3:15 AND FRI. 10:30-11:30**

Required Texts

Indian Buddhism, AK Warder
In the Buddha's Words, Bhikkhu Bodi
The Buddha: a short biography, John Strong
The Foundations of Buddhism, Rupert Gethin
Living with the Devil, Stephen Batchelor
The Mind Like Fire Unbound, Thanissaro

Handouts (H)

Sourcebook (SB) Unique copy Center

Assignments

1. Weekly reflection on a sutta of your choice from *In the Buddha's Words* **beginning with the Third Week and ending at the end of the eleventh week**, so there are eight all together excluding the ninth week which is Spring break (20%)
2. Group leaders for class discussion (10%)
3. Two short in class Reflections and Final exam (30%)
- 4, Final Essay: "What Question would you bring to the Buddha and how would he answer it"? (30%)

Attendance, participation and engagement are encouraged and **required**. This makes for a dynamic and engaged course and is **10% of your final grade**.

Standards for Written Work and Evaluation

All written work should be submitted on time. Late work submitted without 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. Secondly, "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. "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 an appointment to meet with the instructor to discuss outside referrals or writing tutors.

F=Work which fails to meet Gallatin standards in terms of content and presentation. Any student receiving an "F" must make an appointment with the instructor. Failure to submit assignments will result in an automatic "F".

"I"(Incompletes)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.

The Social and Religious Context of Early Buddhism

First Week Jan. 23

Welcome

Overview, syllabus etc.

“The Human Condition” according to Buddha (cf. Bodhi 19-25ff)

Introduction to the suttas, *In the Buddha’s Words* 1-16

“Befriending the Suttas” [accessto insight.org](http://accesstoinsight.org)

H Arrow and Raft Suttas

Explain term Dhamma

The Axial Age

Film: “Dharma River”

Second Week Jan. 30 Indian Civilization before and at the Time of Buddha

SB Berry 3-31, 119-126

H *Indian Buddhism* 17-26, 28-42

SB *One Dharma* 15-26

H *Buddhist Religion* 1-4

Groups

Siddhartha Gotama, The Buddha (566-486 BCE) The Quest for Awakening

Third Week Feb. 6 Buddha’s Previous Lives, Ancestry, Birth and Youth

In the Buddha’s Words 43-46, 50-54, 183-186, 192-193

The Buddha 1-48

H-*Buddhist Religion* 5

Groups

Fourth Week Feb. 13 The Awakening: The Great Renunciation, Mara, Middle Way, Three Knowledges, Decision to Teach, First Discourse

The Buddha pp. 48-84

In the Buddha’s Words 46- 49, 54-78

H-Thanissaro “The Meaning of the Buddha’s Awakening” from *Refuge* 72-74

Living with the Devil pp. 17-28, 135-141, 180-185

Groups

REFLECTION 1

The Path to Liberation
Prelude to the Four Noble Truths: The Gradual Training
Mundane Right View
I Virtue or Moral Discipline (Sila)
right speech, right action, right livelihood
II Mental Cultivation (Bhavana)
right effort, right mindfulness, right concentration

Fifth Week Feb. 20: Kamma

In the Buddha's Words 19-25, 145-166

Merit, 166-167

Giving, 171-172

Moral Discipline, 172-174

Meditation 176-179 **H** (Metta Sutta)

In the Buddha's Words 80-86, 88-91, 214-215, 218-219

The Foundations of Buddhism 112-126 and 158 for **H** Wheel of Samsara
 Groups

Buddha's Psychology of Liberation
Four Noble Truths
Transcendent Right View
III Wisdom (Pana)
right view (transcendent) and right intention

Sixth Week Feb. 27 First Noble Truth: Five Aggregates, Six Sense Spheres, Not-Self

In the Buddha's Words:

Discourse on Right View 301-305 and 323f

1. The Five Aggregates 305-309, 335-341

2. Discourse on Not Self 341-342, 215

3. Three Characteristics 342-345,

4. Six Sense Spheres 309-311, 345-346

The Foundations of Buddhism 59-68, 133-149

H-Jung "Deliverance from Suffering" 234 – 236

Groups

Seventh Week Mar. 5 Second Noble Truth: Dependent Origination

In the Buddha's Words 312-317, 353, 357

The Foundations of Buddhism 68-74, 149-162

Eighth Week Mar. 12 Third Noble Truth: The Goal of Wisdom-Nibbana

In the Buddha's Words 317-320, 364-372

The Mind Like Fire Unbound 1-14

The Foundations of Buddhism 74-79

Groups

REFLECTION II

Ninth Week Mar. 19 – Spring Recess

Tenth Week Mar. 26 Fourth Noble Truth - The Path to Nibbana

In the Buddha's Words 223-226, 230-241

The Mind Like Fire Unbound 95-102

Living with the Devil 59-81, 112-117

The Foundations of Buddhism 79-84, 163-174

Groups

Eleventh Week April 2 The Path: Mental Cultivation-Guest Lecturer-Peter Doobin

In the Buddha's Words 257-265, 267-268, 270-272, 281-295

The Foundations of Buddhism 174-201

“Satipatthana Sutta” or The Four Foundations of Mindfulness

Special Event

Sunday Apr. 6, 7-9 PM

Meditation with Downtown Meditation Community

Twelfth Week April 9 FINAL EXAM ON THE FOUR NOBLE TRUTHS

Groups

Karma Rebirth Archetype

Thirteenth Week April 16

H Freud “Recollection, Repetition and Working Through” 157-166

H Freud from *Beyond the Pleasure Principle* (Freud Reader) 601-613

H “Karma and Archetype” 95-106 *JAP*, vol. 28. 1983

Groups

Fourteenth Week April 23

SB Jung “Concerning Rebirth” from: *The Archetypes and the Collective Unconscious* 113-147

SB *Memories, Dreams Reflections* 231-237, 317-323

SB *Gathering the Light* 61-66

Groups

Fifteenth Week April 30 **Buddha: Archetype of Jung's Self ESSAY DUE**

SB *Memories Dreams Reflection* 274-280

SB Campbell from *Hero with a Thousand Faces* 30-40, 55-58, 190-193, 245-246, 361-364

The Buddha 125-148

Film: “Journey to Awakening” Joseph Goldstein

Teiyitsu, Abbess of Hukyuan

She saw that abiding arose, abided and fell a way. Then she knew there was nothing more than this, no ground, nothing to lean on stronger than the cane she held, nothing to lean upon at all, and no one leaning, and she opened the clenched fist in her mind and let go and fell into the midst of everything.

Women of the Way

Discovering 2500 Years of Buddhist Wisdom
Sallie Teasdale

