



ARIZONA STATE UNIVERSITY  
GENERAL STUDIES COURSE PROPOSAL COVER FORM

**Course information:**

Copy and paste current course information from [Class Search/Course Catalog](#).

Academic Unit New College Department School of Humanities, Arts and Cultural Studies

Subject REL Number 345 Title Asian Religious Traditions Units: 3

Is this a cross-listed course? No  
If yes, please identify course(s) \_\_\_\_\_

Is this a shared course? Yes If so, list all academic units offering this course New College, College of Liberal Arts & Sciences

Course description:  
Asian Religious Traditions: Introduces the major concepts of religious beliefs, rituals, and practices in Hinduism and Buddhism.

**Requested designation:** Global Awareness-G

*Note- a separate proposal is required for each designation requested*

**Eligibility:**

Permanent numbered courses must have completed the university's review and approval process.  
For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu) or [Lauren.Leo@asu.edu](mailto:Lauren.Leo@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

**Area(s) proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SO/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- ☒ Signed General Studies Program Course Proposal Cover Form
- ☒ Criteria Checklist for the area
- ☒ Course Catalog description
- ☒ Course Syllabus
- ☒ Copy of Table of Contents from the textbook and list of required readings/books

**Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.**

**Contact information:**

Name Patricia Huntington. Phone 602-543-3251

Mail code 2151 E-mail: patricia.huntington@asu.edu

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Louis Mendoza Date: 2/11/15

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11/ 12/11, 7/12, 5/14



ARIZONA STATE UNIVERSITY

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Chair/Director (Signature):

*Landy*

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## **Arizona State University Criteria Checklist for**

### **GLOBAL AWARENESS [G]**

#### **Rationale and Objectives**

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: (1) in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, (2) the study of contemporary non-English language courses that have a significant cultural component, (3) comparative cultural studies with an emphasis on non-U.S. areas, and (4) in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Reviewed 4/2014

**Proposer: Please complete the following section and attach appropriate documentation.**

| ASU--[G] CRITERIA                   |                          |  |  |
|-------------------------------------|--------------------------|--|--|
| GLOBAL AWARENESS [G]                |                          |  |  |
| YES                                 | NO                       |  | Identify Documentation Submitted   |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 1. Studies <b>must</b> be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.  | See Syllabus, Weeks 1-16: Readings, assignments and exercises, supplemental readings and handouts. |
|                                     |                          | 2. The course must match at least one of the following descriptions: (check all which may apply):  |  |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. <b>The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</b>  | Syllabus Parts One, Two, Three and TOC of assigned readings.                                       |
| <input type="checkbox"/>            | <input type="checkbox"/> | b. The course is a language course for a contemporary non-English language, and has a significant cultural component.  |  |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.   | Syllabus Parts One, Two, and Three and TOC of assigned books                                       |
| <input type="checkbox"/>            | <input type="checkbox"/> | d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures." |  |

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| Course Prefix | Number | Title                      | Designation          |
|---------------|--------|----------------------------|----------------------|
| REL           | 345    | Asian Religious Traditions | Global Awareness (G) |

Explain in detail which student activities correspond to the **specific** designation criteria.  
Please use the following organizer to explain how the criteria are being met.

| Criteria<br>(from checklist)  | How course meets spirit<br>(contextualize specific examples<br>in next column)   | Please provide detailed evidence of how<br>course meets criteria (i.e., where in<br>syllabus)   |
|---|--|---|
| <b>SAMPLE:</b><br>2d: study the cultural<br>significance of a non-U.S.<br>centered global issue | <b>SAMPLE:</b><br>The course examines the<br>cultural significance of<br>financial markets Japan, Korea,<br>and the UK.  | <b>SAMPLE:</b><br>Module 2 shows how Japanese literature<br>has shaped how Japanese people<br>understand world markets. Module 3<br>shows how Japanese popular culture has<br>been changed by the world financial<br>market system. Modules 4 & 5 do the<br>same for Korea and modules 6 & 7 do the<br>same for the UK.   |
| 1   | The course examines religious<br>and philosophical thought and<br>its influence upon the culture,<br>social movements, politics, and<br>human rights issues in<br>Southeast and East Asia. | The semester is devoted to critical study<br>of Asian religion and philosophy.<br>Examination of core beliefs of religious<br>movements to foster greater<br>understanding of contemporary Asian<br>cultural and political practices,<br>spirituality, societal and class divisions,<br>and values.   |
| 2a  | " "  | Readings, exercises and assignments in<br>Weeks 1-4 will examine significant<br>figures in the Confucianism tradition, its<br>legacies and influence upon current<br>religious thoughts and practices in China<br>and Taiwan.   |
| 2a  | " "  | Syllabus, Part Two, Weeks 5-9: Readings<br>and assignments focus on Hinduism, its<br>profound influence throughout India and<br>Southeast Asia today with a close look at<br>Aurobindo, yogi, guru, and founder of<br>Integral Yoga and its current devotees and<br>critics. Syllabus, Part Three, Weeks 10-16:<br>Assignments and essays will focus on Zen<br>Buddhism through the text Zen in the Art<br>of Archery, the Shankara text, Siddhartha,<br>and Aurobino . Focus is on Southeast<br>Asian society and culture. |

|    |   |  |
|----|---|--|
| 2c | 100% of the course is devoted to study exclusively on non-US areas through in-depth examination of Confucianism, Hinduism, and Zen Buddhism. Includes cultural and comparative studies of India, China, Tibet, and Japan (some discussion of Korea, Thailand, and Sri Lanka). | <ol style="list-style-type: none"><li>1. Gaining a general understanding of Confucianism through exercises and readings from BB.</li><li>2. Seeking to understand in greater depth a core philosophical aspect of Shankara's Vedanta and non-dualistic primarily Hindu philosophy.</li><li>3. Gaining a general overview of Buddhism (Herrigel).</li><li>4. Understanding both the breadth and depth of the Zen heritage through the Herrigel text, essays, exercises, and lectures.</li></ol> |
|----|---|--|

**School of Humanities, Arts and Cultural Studies  
REL 345 Asian Religious Traditions**

**Dr. Patricia Huntington**

email: [Patricia.Huntington@asu.edu](mailto:Patricia.Huntington@asu.edu)

Office: FAB N 237

Office hours: Tues, 3:00pm-4:00pm & Thur, 3:30-5:00pm and by appointment.

**Course Description**

This course will explore three vital East-Asian traditions: Confucianism, Shankara's Vedanta Indian philosophy, and Buddhism with an emphasis on the Zen heritage. Our focus will be on depth rather than breadth, as we seek to understand the core spirituality of these teachings as articulated in their classic texts. We will address the underlying premise of all the Chinese teachings that human nature is perfectible within the context of everyday life, while exploring the varying approaches that Confucianism and Buddhism take to realization of this spiritual promise. We will compare these teachings to the Indian belief that the true self is timeless.

**Course Materials -- We will read both theory and literature.**

- Shankara's Crest-Jewel of Discrimination: Timeless Teachings of Nonduality. Trans. Swami Prabhavananda and Christopher Isherwood. Hollywood, CA: Vedanta Press, 1975.
- Sri Aurobindo, Rebirth and Karma. Wilmot, WI: Lotus Press, 1991.
- Hermann Hesse, Siddhartha. Trans. Hilda Rosner. NY: Bantam Books, 1971.
- John Daido Looi, Invoking Reality: Moral and Ethical Teachings of Zen. Boston: Shambhala 1998.
- . NY: Vintage Books, 1989.

**Blackboard**

Additional materials will be found on Blackboard. It is your responsibility to print out these materials and bring them to class.

**Course Objectives**

- Become familiar with key East Asian approaches to life and ways of thinking.
- Broaden your view concerning what constitutes the religious or philosophical quest.
- Gain the capacity to undertake careful readings of the philosophico-religious perspectives and thinking styles of important figures in Asian traditions.
- Strengthen your ability to formulate thoughtful reflections about the themes addressed in the materials.
- Create a classroom atmosphere in which you assist one another to become better readers, writers, and interpreters not simply of the texts but of the life issues addressed in these texts.

**Learning Outcomes**

- Understand basic concepts and terminology used in the study of East Asian heritages.
- Understand other world religions and traditions
- Understand and be able to write about the differences and similarities between Confucianism, Shankara's Vedanta Indian philosophy, and Buddhism with an emphasis on the Zen heritage.

**Course Format**

Our classroom will consist of lectures, various exercises undertaken in class that aim at explanation and evaluation of assigned materials, sharing reflections and holding discussions in large and small groups. At times we may also read aloud, watch video clips, or relate course materials to events in our world.

### **Course Requirements**

#### **Statement of aims (10 points)**

Review the course syllabus, reading materials, and requirements, and then write a statement of aims you set for yourself for this course. Your statement should be no more than one page; you can use bullet points if you wish. Post it to BB and bring it to the first class. You will review it at the end of the course.

#### **Four (4) Writing assignments (combined 600 points total or 150 points each)**

Complete 4 out of 6 options with at least one from each part of the course.

During the course there will be six written assignment options. Complete four out of six of these options but follow the distribution rule that requires you to complete at least one option from each of the three parts of the course. Be aware that you CANNOT complete these assignments solely during the last part of the course but must do so throughout the semester. These assignments will be based on a question concerning the readings that I post to Blackboard one week before the due date. They will be approximately 750-900 words (roughly three pages).

#### **Participation Work In Class**

Six (6) for credit (combined total of 390 points or 65 points each)

In class work will consist of some combination of Exercises (Ex) and Quizzes (Q).

Turn in a combined total of 6 for credit but no more than 4 quizzes or 4 exercises.

Distribution: You must complete two requirements in each of the three parts of the course. Participation means more than showing up. In most every class, you will be given the opportunity either to undertake an exercise or to take a quiz or to choose between a quiz and an exercise.

#### **Exercises**

You will often, possibly every class, be asked to write a close textual reading of the assigned material based on a question I give in class, although at times I may give a variation of this exercise. You can use the reading materials in class. A classmate may be asked to read your textual explication and offer a response.

#### **Quizzes**

There will be regular quizzes in class based upon the assigned readings. These will be based on true/false, multiple choice questions, or short definitions. They will be cover the assigned readings for a two week period and will be designed to allow the student to demonstrate and receive credit for reading and acquiring basic, building block knowledge of assigned material.

The purpose of the in class writing exercises and quizzes will be threefold:

- 1) to foster greater understanding the material;
- 2) to form the basis for class discussion and further questioning; and
- 3) to offer a possible fulfillment of a requirement.

You will be asked to write regularly in class, to bring questions to class, to respond to questions posed by me in class, and to hold class discussion either in small groups or as a class entire. And your participation will be duly noted. You will turn in a combined total of six (6) quizzes or exercises. You can decide, in a given class, whether you want to submit the exercise or quiz for a grade, but you will use this work for practice and discussion no matter what. Remember to follow the principles outlined above in the bullet points.

#### **Active reading of all course materials:**

Because we meet only once a week, you face the challenge to allow enough time during the week to read actively, to think about the material, to arrive prepared to undertake work in class, and to complete the



writing assignments. Active reading means that you should jot down notes and questions as well as mark key places in the texts that you find significant or central to its meaning or about which you have questions. An even more active practice would be to outline articles or chapters, as this prepares you for all the assignments and enables you to understand the material better.

Regular and punctual attendance is required. Please be courteous to your fellow students. Arrive a few minutes early so that you can settle, organize class materials, and prepare for each class. Because this course centers in part on class participation, consistent attendance will contribute significantly to your ability to comprehend the subject matter, reflect upon the materials, and succeed.

There are no make-up possibilities. All assignments must be completed and submitted by the due date. The course is designed to give you ample leeway in deciding when you complete the requirements.

You have one extra credit possibility. You may submit one extra participation exercise or quiz; however, it will count no more than 50 points or raise your grade no more than one increment (from B- to B or B+ to A-).

#### **Grading summary**

|                            |                             |
|----------------------------|-----------------------------|
| Statement of aims          | 10 points                   |
| 4 writing assignments,     | 600 points                  |
| 6 exercises & quizzes      | 390 points                  |
| <u>Extra credit option</u> | <u>up to 50 points</u>      |
| TOTAL                      | from 1000 up to 1050 points |

#### **POINTS**

|                 |                                |
|-----------------|--------------------------------|
| A+ = 990 - 1040 | C+ = 790 - 799                 |
| A = 920 - 989   | C = 720 - 789                  |
| A- = 900 - 919  | C- = 700 - 719                 |
| B+ = 890 - 899  | D = 600 - 699                  |
| B = 820 - 889   | F = 599 or less B- = 800 - 819 |

A = consistently excellent work, demonstrating an independent and creative understanding and interpretation of course materials and themes

B = substantially good work, indicating solid comprehension, thoughtfulness, and above satisfactory work

C = satisfactory completion of the minimum requirements; entirely acceptable

D = below satisfactory; does not meet the full set of requirements for the course or exhibits lack of understanding

F = wholly inadequate; deficient in or failure to complete most, some or all course requirements

#### **Communication - Office hours and e-mail**

The best way to reach me outside of class is by e-mail: [Patricia.Huntington@asu.edu](mailto:Patricia.Huntington@asu.edu) I do NOT pick up messages on my school phone. Office hours should be used whenever you need clarification, have concerns about the course, or wish to continue conversations we have in class. E-mail is good for basic questions but any questions about comprehension or creative interpretation should be discussed person-to-person. I recommend that you schedule appointments in advance by e-mail, yet you are free to drop in. Highly recommended: Exchange email addresses with several classmates. If you must miss a class, please find out what you missed from a classmate. You can also form study groups and help one another with the material.

**Writing**

Writing proficiency contributes to your grade. Take time to edit your work. Contact the Writing Center located in the Fletcher Library for assistance and one-on-one tutorials.

Special accommodations: If you need academic accommodations due to disability, please contact the ASU Disability Resource Center (Phone: (480) 965-1234; TDD: (480) 965- 9000). Notify me of disability, religious, or any other need-based accommodations during the first week of class.

**Technical issues should be addressed to the ASU help desk.**

**Policies**

No electronic devices may be used during class time, including laptop computers, music devices, recording devices, and all such technologies, unless I have a particular reason to have you use them on a given class day. Cell phones should be set to vibrate.

**Academic Integrity:**

All course related activities are based on trust, honesty, and integrity. Plagiarism will not be tolerated. You must do your own work. You may not submit work previously accomplished for another course. If you quote another student or source, use direct quotation marks; also give full credit for another's ideas even when paraphrasing. Choose an accepted citation method and stick with it. Plagiarism can result in failure of the course and possible dismissal from the university. Be kind to yourself; trust your ability to complete the work and honor the educational process. See the Student Academic Integrity Policy: <http://www.asu.edu/studentaffairs/studentlife/judicial/>

Use of technology (Twitter, Facebook, etc. ) as well as all printed materials used in class or on blackboard fall under the academic integrity policy and are protected by US copyright laws. Multiple copies or sale of any of these materials is strictly prohibited.

**Completion of Assignments**

All assignments must be thoughtfully completed in order to pass this course with a C or better.

**Course/Instructor Evaluation**

This evaluation will be conducted in class prior to the last day of classes. Your responses are anonymous. I will not have access to them until after I have submitted your final grade and even then they remain anonymous.

For writing, special resources, and technical policies, see "Communication" on this syllabus.

### Schedule of Assignments and Activities

| Dates             | Readings<br>Read BEFORE class & bring to class BB = Blackboard   | In class work:<br>Ex = Exercise & Q = Quiz | Writing Assignments Due             |
|-------------------|--|--|-------------------------------------|
|                   | <b>PART ONE: CONFUCIANISM &amp; ITS OPPONENTS</b>  | <b>PART ONE</b>                            | <b>PART ONE</b>                     |
| Week 1<br>Aug 23  | Introduction to East-Asian Thought<br>Tu Wei-Ming, "The Continuity of Being," BB<br>Handouts on the Tao, BB  | Trial Exercise                             |                                     |
| Week 2<br>Aug 30  | Warring States Period<br>Fa-Chia - School of Law:<br>Hsun-Tzu & Han Fei Tzu, BB<br>Ai-Chia - School of Love:<br>Mo Tzu, BB                                     | Ex and/or Q                                | OPTION 1:<br>Writing assignment due |
| Week 3<br>Sept 6  | Ju-Chia: School of Learning/Confucianism –<br>Kongzi & Mengzi (Confucius and Mencius)<br>Huston Smith, "The Deliberate Tradition," BB<br>Mencius, Part One, BB | Ex and/or Q                                |                                     |
| Week 4<br>Sept 13 | Mencius, Part Two, BB<br>Tu Wei-Ming, "The Profound Person," BB  | Ex and/or Q                                | OPTION 2:<br>Writing assignment due |
|                   | <b>PART TWO: HINDU LEGACIES</b>  | <b>PART TWO</b>                            | <b>PART TWO</b>                     |
| Week 5<br>Sept 20 | Advaita Vendanta<br>Shankara<br>Ch II, "Philosophy of Non-Dualism" 7-32 Ch<br>III, "Crest Jewel," 32-76  | Ex and/or Q                                |                                     |
| Week 6<br>Sept 27 | Shankara, ch. III, 77-108 Hesse, Siddhartha,<br>Part One   | Ex and/or Q                                | OPTION 3:<br>Writing assignment due |
| Week 7<br>Oct 4   | Karma & Rebirth<br>Aurobindo, "Rebirth," 3-12<br>"The Significance of Rebirth," 36-46 Hesse,<br>Siddhartha, Part Two, 45-81                                    | Ex and/or Q                                |                                     |
| Week 8<br>Oct 11  | Aurobindo,<br>"Karma and Freedom," 75-86 "Rebirth and<br>Karma," 93-100<br>Hesse, Siddhartha, Part Two, 82-108   | Ex and/or Q                                |                                     |

**Comment [TE1]:** Criteria 1, 2a and 2c: Part One covers current religious thoughts, practices, movements in Asia and is linked to historical context, and traditions of Confucianism and its influence on events of recent decades focusing primarily on East Asia.

**Comment [TE2]:** Criteria 2a: Part Two devoted to Hinduism, how it differs from Confucianism. Significant figures are Aurobindo and Shankara, and the tradition of yoga and its many branches of philosophy.

|                  |  |             |                                     |
|------------------|--|-------------|-------------------------------------|
| Week 9<br>Oct 18 | Aurobindo, "Karma and Justice, 101-08<br>Hesse, Siddhartha, Part Two, 109-41 | Ex and/or Q | OPTION 4:<br>Writing assignment due |
|------------------|--|-------------|-------------------------------------|

|                   | PART THREE: ZEN BUDDHISM   | PART THREE  | PART THREE                          |
|-------------------|--|-------------|-------------------------------------|
| Week 10<br>Oct 25 | Ross, excerpts 1, BB Zimmer,<br>"Buddhahood," BB Suzuki, BB            | Ex and/or Q |                                     |
| Week 11<br>Nov 1  | Loori, 1-28<br>Herrigel, vii-x, 3-46                                   | Ex and/or Q |                                     |
| Week 12<br>Nov 8  | Loori, 29-47<br>Ross 2, BB<br>Herrigel, 47-61                          | Ex and/or Q | OPTION 5:<br>Writing Assignment due |
| Week 13<br>Nov 15 | Loori, 49-57<br>Herrigel, 63-69  | Ex and/or Q |                                     |
| Nov 22            | Thanksgiving – no class  |             |                                     |
| Week 15<br>Nov 29 | Cook, chs. 2 & 3<br>Loori, 59-97                                       | Ex and/or Q | * Course evaluations in<br>class    |
| Week 16<br>Dec 6  | Cook, ch. 4, pp. Karma Revisited Bring<br>Aurobindo book back to class | Ex and/or Q | OPTION 6:<br>Writing Assignment due |
| Finals            | 12/13 - 12/19  |             |                                     |

**Comment [TE3]:** Criteria 2c: Part Three will examine Zen Buddhism and compare to Hinduism. Studies will look at the development of philosophies throughout Asian society today and the divisions in class, culture, and political parties.

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|                          |     |
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#### IV. Questions and Answers

## SECTION I

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### PART ONE

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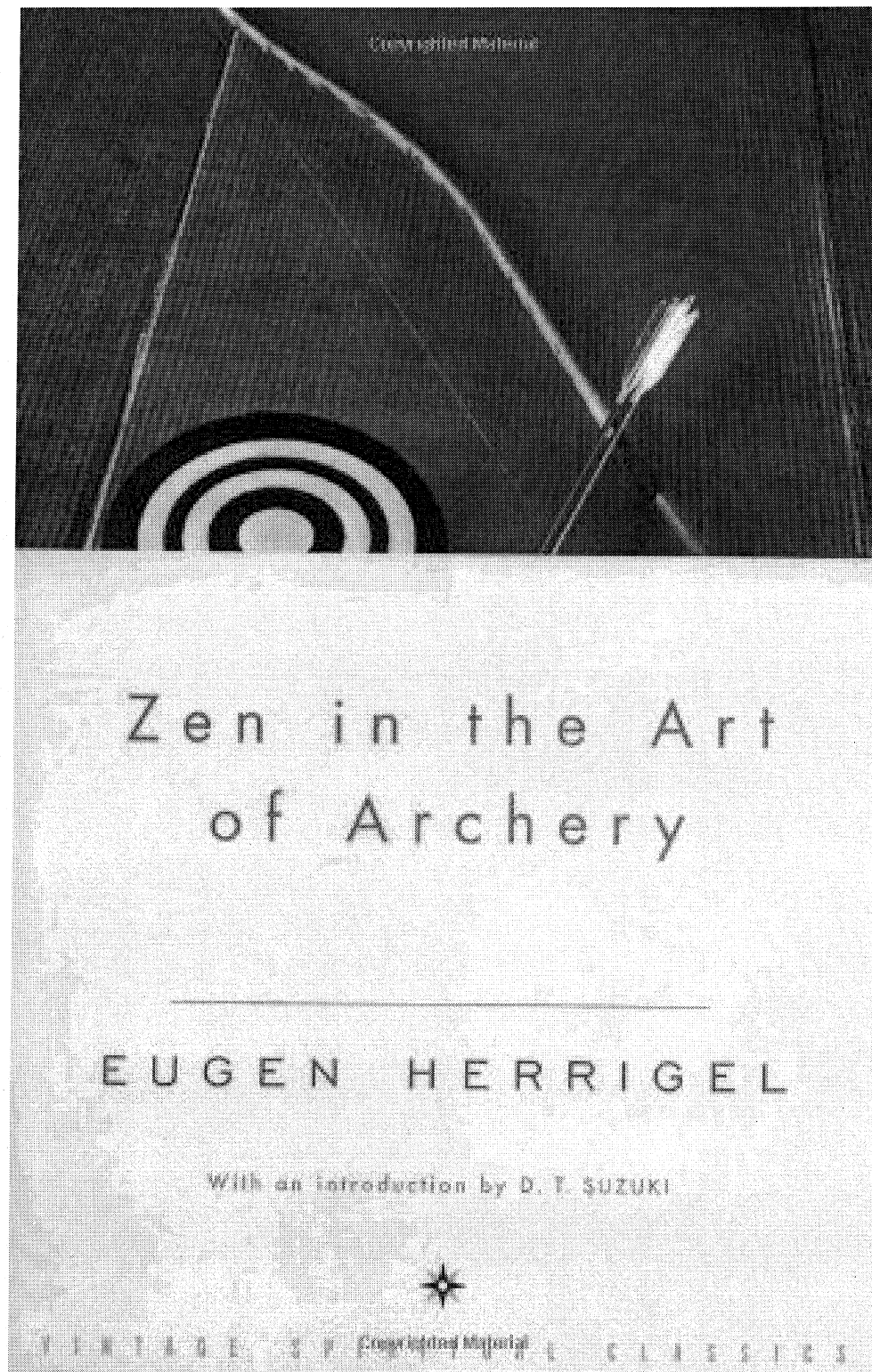


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One of the most significant features we notice in the practice of archery, and in fact of all the arts as they are studied in Japan and probably also in other Far Eastern countries, is that they are not intended for utilitarian purposes only or for purely aesthetic enjoyments, but are meant to train the mind; indeed, to bring it into contact with the ultimate reality. Archery is, therefore, not practiced solely for hitting the target; the swordsman does not wield the sword just for the sake of outdoing his opponent; the dancer does not dance just to perform certain rhythmical movements of the body. The mind has first to be attuned to the Unconscious.

If one really wishes to be master of an art, technical knowledge of it is not enough. One has to transcend technique so that the art becomes an "artless art" growing out of the Unconscious.

In the case of archery, the hitter and the hit are no longer two opposing objects, but are one reality. The archer ceases to be conscious of himself as the one who is engaged in hitting the bull's-eye which confronts him. This state of unconsciousness is realized only when, completely empty and rid of the self, he becomes one with the perfecting of his technical skill, though there is in it something of a quite different order which cannot be attained by any progressive study of the art.

What differentiates Zen most characteristically from all other teachings, religious, philosophical, or mystical, is that while it never goes out of our daily life, yet with all its practicalness and concreteness Zen has something in it which makes it stand aloof from the scene of worldly sordidness and restlessness.

Here we come to the connection between Zen and archery, and such other arts as swordsmanship, flower arrangement, the tea ceremony, dancing, and the fine arts.

Zen is the "everyday mind," as was proclaimed by Baso (Ma-tsu, died 788); this "everyday mind" is no more than "sleeping when tired, eating when hungry." As soon as we reflect, deliberate, and conceptualize, the original unconsciousness is lost and a thought interferes. We no longer eat while eating, we no longer sleep while sleeping. The arrow is off the string but does not fly straight to the target, nor does the target stand where it is. Calculation which is miscalculation sets in. The whole business of archery goes the wrong way. The archer's confused mind betrays itself in every direction and every field of activity.

Man is a thinking reed but his great works are done

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when he is not calculating and thinking. "Childlikeness" has to be restored with long years of training in the art of selfforgetfulness. When this is attained, man thinks yet he does not think. He thinks like the showers coming down from the sky; he thinks like the waves rolling on the ocean; he thinks like the stars illuminating the nightly heavens; he thinks like the green foliage shooting forth in the relaxing spring breeze. Indeed, he is the showers, the ocean, the stars, the foliage.

When a man reaches this stage of "spiritual" development, he is a Zen artist of life. He does not need, like the painter, a canvas, brushes, and paints; nor does he require, like the archer, the bow and arrow and target, and other paraphernalia. He has his limbs, body, head, and other parts. His Zen-life expresses itself by means of all these "tools" which are important to its manifestation. His hands and feet are the brushes and the whole universe is the canvas on which he depicts his life for seventy, eighty, or even ninety years. This picture is called "history."

Hōyen of Gosōzen (died 1140) says: "Here is a man who, turning the emptiness of space into a sheet of paper, the waves of the ocean into an inkwell, and Mount Sumeru into a brush, writes these five characters: so—shi—sai—rai—i! To such, I spread my zagyu<sup>2</sup> and make my profound bow."

<sup>1</sup> These five characters in Chinese, literally translated, mean "the first patriarch's motive for coming from the west." The theme is often taken up as in Zen. When this is understood, Zen is this body itself.

<sup>2</sup> Zagyu is one of the articles carried by the Zen monk. It is spread before him when he bows to the Buddha or to the teacher.

*One may well ask, "What does this fantastic pronouncement mean? Why is a person who can perform such a feat considered worthy of the utmost respect?" A Zen master would perhaps answer, "I eat when hungry, I sleep when tired." If he is nature-minded, he may say, "It was fine yesterday and today it is raining." For the reader, however, the question may still remain unsolved, "Where is the archer?"*

*In this wonderful little book, Mr. Herrigel, a German philosopher who came to Japan and took up the practice of archery toward an understanding of Zen, gives an illuminating account of his own experience. Through his expression, the Western reader will find a more familiar manner of dealing with what very often must seem to be a strange and somewhat unapproachable Eastern experience.*

DAISITZ T. SUZUKI  
Ipswich, Massachusetts  
May, 1953

ZEN  
IN THE ART OF ARCHERY