

**EASTERN PHILOSOPHY -- HOMEWORK QUESTIONS: SECOND SERIES - -- Fall 2005**

**Doing homework faithfully is meant to be a discipline.**

Homework questions are also the basis for discussion in the following class.

- (1) Homework answers should be **brief essays** -- no less than 1/2 page; no more than one page. Each homework assignment asks you to answer three essay questions. The first essay question will be from the Tao Te Ching or the I Ching. The second and the third essay questions will be, at the start, from To Come to Life More Fully. Later the 2<sup>nd</sup> and 3<sup>rd</sup> questions will be from The World of Zen. Still later, the 2<sup>nd</sup> and 3<sup>rd</sup> essay questions will be from Zen Therapy.
- (2) **For essays on the Tao Te Ching**, choose one of the chapters (poems) and read it in a meditative fashion. Then write a brief essay in response to the chapter. **For essays on the I Ching**, record the wisdom (or WURT) question you asked. Record the hexagram or hexagrams you received as a result of throwing the coins. Write a brief essay on what you made of the answer that the I Ching provided to your question.
- (3) Suppose a real life situation arises for you -- one relevant to your study of this material. You may write about this as a "Wild Card" entry in place of **one** of the questions asked. Label as such and show how you are using eastern philosophy in relation to the situation. (You still must answer 2 of the 3 assigned questions.)
- (4) The homework answers will be **collected at the end of each class**. Each day's homework is worth 3/4 of a point. Over the semester, you can earn 15 points -- one and a half letter grades! -- just by faithfully doing your daily work. **ASSIGNMENTS HANDED IN LATE WILL GAIN NO CREDIT; the only exception is when you were not in class because of an excused absence.**
- (5) Please Title each set of homework questions as below: e.g. Assignment 12 (for Thurs. Oct. 13th).

**Please TYPE, PROOFREAD AND STAPLE pages of your homework together!**

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**Assignment 12: Given Tues. Oct. 11th for Thurs. Oct. 13th:**

Read one chapter from the Tao Te Ching (TTC) and read pages 263-288 of The World of Zen (WOZ) and answer the three questions below:

1. Read one chapter of the Tao Te Ching as a poem. Write a brief essay on what this reading means to you. Read the chapter in a symbolic fashion, remembering that the TTC often uses paradox in its teaching.

On The World of Zen:

2. Using some of the sayings from the "Now-ness" section, show the importance of presence -- staying in the here and now -- for our own deepening and for deeper service to the world. Discuss creatively and do not forget what you have learned from the Tao Te Ching.

3. Using some of the sayings from the "One-ness" section and some of the sayings from "The Zen Eye" section, show the two sides of sunyata and tathata -- the good spaciousness of all seen in its oneness and the beautiful specialness of all seen with an artist's eye for particularity. Somehow both belong together. Discuss creatively and do not forget what you have learned from the Tao Te Ching.

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**Tues. Oct 18th is within Fall Break  
Happy Fall Break.**

**Think ahead: Autumn Group presents on Thursday after Fall Break**  
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**Assignment 13: Given Thurs. Oct. 13th -- before Fall Break -- for Thurs. Oct. 20th --after Fall Break, (Autumn Group presents):**

Use the I Ching and read pages pp. 290-293; 299-307; and 323-340 of The World of Zen (WOZ) and answer the three questions below:

1. From the I Ching, ask and record the wisdom (or WURT) question you asked. Record the hexagram or hexagrams you received as a result of throwing the coins. [The number(s) are sufficient.] Write a brief

essay on what you made of the answer that the I Ching provided to your question. Think symbolically and not just literally.

On The World of Zen:

2. Using three of the short essays on pp. 290-307, discuss Zen and the martial arts.
3. Using the essay of Gary Snyder and the essay of Alan Watts (pp. 323-340) plus your own thinking, discuss what Zen can contribute to the West.

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**Assignment 14: Given Thurs. Oct. 20th for Tues. Oct. 25th: (Winter Group presents):**

Read one chapter from the Tao Te Ching (TTC). Read pages 11-43 of Zen Therapy (ZT). Answer the three questions below:

1. Read one chapter of the Tao Te Ching as a poem. Write a brief essay on what this reading means to you. Read the chapter in a symbolic fashion, remembering that the TTC often uses paradox in its teaching.

On Zen Therapy:

1. Write a brief essay about the six factors that contaminate the therapy space. How do these factors show up in your attitude to others, to yourself and your attitude to life?
2. Brazier notes differences between ethics seen from a Western, humanistic perspective and ethics seen from a Buddhist perspective. Explain, as best you can, this set of differences and how you see them played out in your world.

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**Assignment 15: Given Tues. Oct. 25th for Thurs. Oct. 27th: (Spring Group present)**

Use the I Ching. Read pages 44-76 of Zen Therapy (ZT) and answer the three questions below:

1. From the **I Ching**, ask and record the wisdom (or WURT) question you asked. Record the hexagram or hexagrams you received as a result of throwing the coins. [The number(s) are sufficient.] Write a brief essay on what you made of the answer that the I Ching provided to your question. Think symbolically and not just literally.

On Zen Therapy:

2. Write an essay on the five Buddhist precepts (part of the sila or conduct phase of the Four Noble Truths). They deal with (a) harm vs. help; (b) taking vs. receiving and giving; (c) using people sexually vs. sharing with true intimacy; (d) speaking in oppositional ways vs. speaking in healing ways; (e) toxic consumption vs. clarity.
3. Write an essay, using concrete examples concerning stillness, mindfulness, and thoughtfulness as these terms are used in chapters 5 and 6.

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**Assignment 16: Given Thurs. Oct 27th for Tues. Nov. 1st: (Summer Group presents)**

Read pages 77-123 of Zen Therapy (ZT) and answer the three questions below. Do not use a Wildcard to avoid answering one of the questions; use a Wildcard only if it expresses a deep learning:

1. Discuss the bitter roots as categories (see p. 89, figure 7). Show how their opposites (the sweet roots) relate to Carl Rogers' core conditions: positive regard, empathy and genuineness. Show also how they are further illuminated by the Zen categories of love, compassion and wisdom.
  2. Write an essay of the therapeutic interchange (pp. 99-101) with attention to how the therapist relates to the interchange. How is the therapist calling on Zen practices to do his work?
  3. Write an essay on the three aspects mentioned pp. 118-123: the renunciant path, the bodhisattva path, and the tantric path. Show, using an example of your own, how this relates to (a) finding the good seeds, (b) changing our sense of identity and (c) establishing a helpful vision.
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**Assignment 17: Given Tues. Nov. 1st for Thurs. Nov. 3rd: (Late Summer Group Presents)**

Read pages 124-157 of Zen Therapy (ZT) and answer the three questions below. Do not use a Wildcard to avoid answering one of the questions; use a Wildcard only if it expresses a deep learning:

1. Brazier says (127): "The lifestyle and the habit are born together, die together. This is the Interdependence Theory." In light of this, write an essay on naikan therapy or training and show how self-centeredness is dispelled through its use. How do gratitude, contrition and forgiveness enter in? Discuss concretely and creatively.
2. One aspect of Zen is the recovery of **being in touch with our body and in touch with the earth**. Chapter 12, Body Zen, explores through examples the healing use of touch. Explore these and reflect on what grounds you.
3. Brazier states (p. 156): In therapy, what is often needed is that the client learn some new pattern and then be supported while it is repeated again and again until it becomes second nature. . . . When our second nature has been thoroughly trained, our first nature may show itself. While our second nature remains unruly, however, first nature tends to remain hidden." Discuss creatively the need for new habits and the need for a certain kind of support in making progress in Zen and in life. What features of support are needed to do this?

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**Assignment 18: Given Thurs. Nov. 3rd for Tues. Nov. 8th:**

Read pages 158-188 of Zen Therapy (ZT) and answer the three questions below:

1. What is the Buddhist theory of karma? How do we continue to create negative karma? How can we learn to extinguish negative karma? Discuss.
2. Write an essay showing what in us we should not feed and what we should. Notice how our opinionatedness (false sense of self) grows as we feed the dull kleshas. Notice how the indriyas (higher potentials, factors of enlightenment) grow as we feed them. What does all this mean concretely in your life?
3. In what ways is Zen about "taming the mind"? What does it mean to say "Ordinary people, then live by their karma whereas bodhisattvas live by their vow." (p. 181) How are you both an ordinary person and, at another level, a bodhisattva-in-the-making? In what sense is contrition a recognition of the harm you have caused to yourself and others? Why is it healthy to own up to this? Discuss.

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**Thursday, November 10th -- Final copies of papers due.  
No additional homework due this day.**

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**Assignment 19: Given Thurs. Nov. 10th for Tues. Nov. 15th:**

Read pages 191-222 of Zen Therapy (ZT) and answer the three questions below. These are three of the most significant chapters to date.

1. What is the nature of (ordinary and great) **compassion (karuna)** according to Zen understanding? How does it relate to the bitter roots (or three poisons)? How does practicing compassion overcome ego? How does compassion heal? Discuss using examples from your own experience.
  2. What is the nature of (ordinary and great) **love (maitri)** according to Zen understanding? In other words, how are we to understand maitri? How is this related to emptiness, to tenderness, to patience and to understanding? Discuss with reference to examples from your own experience.
  3. What is the nature of **wisdom (prajna)** according to Zen understanding? How would you draw a distinction between ordinary and great wisdom similar to the distinctions made for compassion and love? What do you learn from reflecting on the "four wisdoms:" generosity, loving words, goodwill and identification [this time in a positive sense]? (see p. 218) In what way does "the beast [upon which Manjushri rides] lead us to the Truth"? In what way does "the alaya storehouse of karmic troubles . . . turn out, in the end, to be a treasure house"? (see p. 220) Discuss concretely and creatively.
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**Assignment 20: Given Tues. Nov. 15th for Thurs. Nov. 17th: (New group presentations)**

**Note: If you are assigned to new group presentations  
on this day, you may move the due date  
for assignment 20 to Tues. Nov. 22nd.**

Read the concluding four short chapters -- pp. 223-266 -- of Zen Therapy (ZT) and answer the **THREE of the four questions** below:

1. Psychologist Carl Rogers speaks of the core conditions of positive regard, empathy and genuineness or congruence. (Recall pp. 91-94). In ZT, chapter 20, "The Secret Way," Brazier explores this notion of congruence from several angles. What does Brazier understand "congruence or genuineness" to be? How does he see western therapy and Zen therapy approaching this issue? Discuss.
2. In chapter 21, "Loss as Teacher," Brazier continues to speak about the paradoxical view of Zen that gain is delusion and loss is enlightenment. How are death and dying seen as teachers in the Zen tradition? What lessons can one learn from this teacher? Discuss.
3. In chapter 22, "Letting Go," Brazier tells the story of Jean who in her therapy psychodramatically enacts a scene in which she says goodbye to her father and mother. How is ritual used to aid Jean in her process? What does this have to teach us about Zen koans?
4. In the last chapter, "Coming Home," Brazier says: "The Zen Way is ecological, comunitarian and universalist in ways that transcend individualism." (p. 255) He also says that "We are foolish not to care for one another -- and Zen suggests that some of the most valuable psychological work is to make the 'we' in this sentence grow and grow until ultimately, no beings are left out." (256) Still and all, Zen sees the world in a paradoxical way. On the one hand, our planet and society is sick. "Dukkha is everywhere. . . . On the other hand, the world is infinitely beautiful. Every conscious moment is a miracle." (256) Show how from reading this book, you can "say a true word" about connecting people to their own depth, to one another and to the world. Show how, on the basis of all you have learned about Zen you can link it with an ecological and communitarian worldview.

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**Tues. Nov. 22nd – new group presentations**

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**Thursday, Nov. 24th is Thanksgiving.  
Happy Thanksgiving!**

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**Tues. Nov. 29th – new group presentations**

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**Thurs. December 1st – if needed, new group presentations**

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**Tues. Dec. 6 – Last class, review for final exam.**

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**Thurs. Dec. 8th – Reading Day**

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**Our final cumulative exam will either be given as a take home exam or  
will be given in the scheduled time for this class --on Wed. Dec. 14th 11:30-2:30**

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A Zen story:

A young girl who became pregnant out of wedlock falsely identified the Zen Master Hakuin Ekaku (1685-1768) as the father. When the girl's parents confronted him, Hakuin said only, "Is that so?"

When the child was born, Hakuin cared for it as lovingly as if it was his own until the girl finally admitted that she had lied. When the girl's parents apologized and begged his forgiveness, Hakuin said, "Is that so?"

(in Jon Winokur, ed., Zen to Go, New York: Penguin, 1990, p. 63)