

**PHL 352 EASTERN PHILOSOPHY FALL 2005 TTh: 12:20-2:00 pm Dr. John G. Sullivan**  
Office: **Philosophy House 101**

The Philosophy House is on *corner of E. Haggard Street* (across from the Science Building)  
*and N. Antioch Street* (across from the tennis courts).

It is two houses east of the Holland House; one house east of Sociology House.

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**Office Hours:** Monday and Wednesdays: 11:00-12:00; Mondays (but not Wed.) also 3:30-4:30  
Tuesdays and Thursdays: 3:00-4:00. Other times by appointment.

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**COURSE DESIGN:**

In the first part of our journey, we will begin in China in the year 500 B.C.E. In this year, Confucius or K'ung Tzu (Master K'ung) was in his fifties. This year also helps us to anchor the mysterious Old Master, Lao Tzu, whom legend places as an older contemporary of Confucius. Lao Tzu is honored as the author of the Tao Te Ching. Earlier still is the I Ching, or Book of Changes. This ancient wisdom text will be used throughout.

At the start, we will introduce the Tao, Yin-Yang, the Law of the Five Elements and the teachings of the I Ching -- all this in a way in which Lao Tzu and Confucius will complement each other.

In the second part of our journey, we will return again to the year 500 B.C.E., but this time circling over to India. There we shall meet the third great influence on Chinese philosophy: Siddhartha Gautama who awakened to become the Buddha. We will focus on the experience/insight of the Buddha and will follow the Mahayana strand of Buddhism as it enters China and becomes Zen.

In the final leg of the journey, we will examine how Zen Buddhism travels to Japan and explore its influence on the arts, crafts, and culture of Japan.

**AIMS OF THE COURSE:**

- 1) To introduce students to a new way of seeing and being -- the three strands of Taoist, Confucian and Buddhist thought as it intertwines in China and then is brought to Japan.
- 2) To aid students to move back and forth between eastern worldviews and our own early 21<sup>st</sup> century USA worldview and between the living past and the living present.
- 3) To gain new possibilities to live more widely and more deeply.

**REQUIRED READING:**

The **I Ching or Book of Changes**, trans. Wilhelm/ Baynes trans., Bollingen Series, Princeton University Press. ISBN 0-691-09750-X  
Lao Tsu, **Tao Te Ching**, trans. Feng and English, 25<sup>th</sup> Anniversary Edition -- large format, Random House Vintage, 1997. ISBN 0-679-77619-2  
John G. Sullivan, **To Come to Life More Fully: An East West Journey**, Traditional Acupuncture Institute, 1990 ISBN 0-912381-01-9  
Nancy Wilson Ross, **The World of Zen**, Random Vintage, 1960  
David Brazier, **Zen Therapy**, John Wiley and Sons, 1995, ISBN 0-471-19283-X

**VEHICLES FOR FEEDBACK: Homework, group presentations, tests, and paper:**

- A) **HOMEWORK ASSIGNMENTS** -----worth a possible 15 points

Homework questions will be posted on the course website -- able to be accessed via my homepage at <http://www.elon.edu/sullivan>. [See end of this syllabus for first assignment sheet.]

DOING HOMEWORK FAITHFULLY IS A DISCIPLINE. Homework questions are the basis for class discussion. The homework assignments will be collected on EACH CLASS DAY for the first TEN weeks. Each

assignment is worth 3/4 point; one week's assignments = 1 1/2 points; the ten weeks' work adds up to 15 points. Except for cases where a student has missed class with a valid excuse, ASSIGNMENTS HANDED IN LATE WILL GAIN NO CREDIT.

**B) THREE GROUP PRESENTATIONS** ----- each worth 7 points; together, 21 points

**Five groups** will be formed. Each group will take its name from the following system of seasons: [Autumn - Metal/Air - White]; [Winter - Water - Blue]; [Spring - Wood - Green]. [Summer - Fire - Red]; [Late Summer - Earth - Yellow]; Order of presentation is given below; **for dates, see Scheduling.**

The first set of presentations will be on the five Chinese seasons, in accord with the Law of the Five Elements.

- 1st Set of presentations:
- a) Autumn -- especially on the functions of acknowledgment and letting go
  - b) Winter -- especially on the functions of deep listening and inquiring in unknowing
  - c) Spring -- especially on the functions of opening options and taking steps
  - d) Summer -- especially on the functions of opening the heart and calling to partnership
  - e) Late Summer -- especially on the functions of nourishment and giving simple gifts

- 2nd Set of Presentations:
- a) Autumn: the four noble truths esp. the first three
  - b) Winter: the first four steps of the eight-fold path
  - c) Spring: the second four steps of the eight-fold path
  - d) Summer: the first 5 pictures in the Oxherding Pictures
  - e) Late Summer: the second 5 pictures in the Oxherding pictures

3rd Set of Presentations: on the arts of war and peace -- **groups to be assigned by paper topic**

**martial arts** -- archery, sword, aikido -- **or** -- **arts of peace** -- meditation, painting, calligraphy, poetry, gardens, flower arranging, architecture, Noh drama, tea ceremony

**C) ONE IN-CLASS TEST** ----to be given on **Thursday, Oct. 6th** ----- worth 18 points

Test is all essay questions. There will be 3 sections with three questions each -- i.e. nine possible questions. Choose and answer **one question from each section** or three questions total.

**D) PAPER** -- minimum 12 typed pages ---due on **Thursday, Nov. 10th** ----- worth 22 points

The paper is to be done on one of the Japanese arts that exemplify the influence of Zen Buddhism on the culture of Japan. See topics listed under third presentation above. Length is meant very seriously. I want 12 pages of great stuff !! See other instructions regarding the paper on page 4 of this syllabus.

**E) CUMULATIVE FINAL** -- take home exam due during final exam period ----- worth 24 points

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**Grading at a Glance**

a) Daily written homework -- worth -----	15 points
b) In-Class Essay Test -- Oct. 6th -- worth -----	18 points
c) Three group presentations worth 7 points each -----	21 points
d) One min. 12 page research paper -- due Nov. 10th -----	22 points
e) Cumulative Final in exam period worth -----	24 points
<b>TOTAL</b>	<b>100 points</b>

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**GROUND RULES FOR THE COURSE:**

**ATTENDANCE: Class attendance is absolutely crucial.** I expect the same responsibility in regard to this as you would show in your career work. For absences to be excused, you must have serious reason and must let me know within 24 hours on either side of the absence why you chose not to be present. Call or e-mail and leave word. You need not talk directly to me. My office phone is 278-5697;

my e-mail address is [sullivan@elon.edu](mailto:sullivan@elon.edu). I have no predetermined number of excused absences, yet I expect they will not be excessive. **Unexcused absences will be penalized at the rate of 1 point off final mark for each.**

**PREPARATION:** Come to class prepared, having done the reading and homework. Class preparation and participation will be taken into account as an important factor when I judge borderline marks.

**TESTS:** There will be no make-up tests given. If missing a test is unavoidable, a student with proper documentation will be allowed to write a paper in lieu of the missed test.

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<b>SCHEDULING: <u>Tuesdays</u></b>	<b><u>Thursdays</u></b>
Aug. 31	Sept. 1
Sept. 6	Sept. 8
Sept. 13	Sept. 15 (Autumn Group presents)
Sept. 20 (Winter Group presents)	Sept. 22 (Spring Group presents)
Sept. 27 (Summer Group presents)	Sept. 29 (Late Summer Group presents)
Oct. 4 -- review for test	Oct. 6 -- First Test
Oct. 11	Oct. 13
Oct. 18 Fall Break	Oct. 20 (Autumn Group presents)
Oct. 25 (Winter Group presents)	Oct. 27 (Spring Group presents)
Nov. 1 (Summer Group presents)	Nov. 3 (Late Summer Group presents)
Nov. 8	Nov. 10 Final copies of papers due
Nov. 15 --	Nov. 17-- new group paper presentations
Nov. 22 -- new group paper presentations	Nov. 24 Thanksgiving--
Nov. 29 -- new group paper presentations	Dec. 1 if needed - new group paper presentations
Dec. 6 -- last class, review for exam	Dec. 8 Reading Day

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**The wild geese do not intend to cast their reflection.  
The water has no mind to received their image. -- Zenrin Kushu**

**Watching the moon  
at dawn,  
solitary, mid-sky,  
I knew myself completely:  
no part left over.**

The woman poet, Izumi Shikibu (974-1034 CE)

**Midnight. No waves,  
no wind, the empty boat  
is flooded with moonlight.**

The great Soto Zen Master  
Dogen (1200-1253 CE)

**May our time together illumine our minds and enkindle our hearts for the benefit of all beings.**

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### INSTRUCTIONS ON THE PAPER

**1. Define your focus early.**

In general, I want you to write on Zen and one of the following arts of Japan -- one of the martial arts -- e.g. archery, sword, aikido -- or one of the arts of peace -- e.g. meditation, painting, calligraphy, poetry, gardens, flower arranging, architecture, Noh drama, tea ceremony. Assemble material from our library and other libraries in ample time -- live with the topic over time. [Keep in mind as you are writing that you will also have to do a presentation on your topic -- alone or with others.]

**2. I want a paper you could NOT have written before this course !!!!!!!**

Let paper utilize key distinctions which we are making in class. Let paper show forth an understanding of Japanese aesthetics e.g. use of such orientating categories as “wabi” and “sabi” and “yugen”. Use books read for class and handout material as well as special sources.

**3. An upper-level college philosophy paper cannot be a paper that simply gives information.**

You must step back from the information and DO SOMETHING with the information. You can apply it, compare it, critique it, make further suggestions for carrying the inquiry forward. You can reflect on your sources. You can move forward and see how this study fulfills the three class objectives listed earlier in this syllabus.

**4. Organize the paper creatively** so that the format of the paper mirrors the topic you are presenting.

For example, you may use pictures or calligraphy. You may write from the point of view of a person who is a disciple of a master or a visitor seeing the art for the first time, etc. Think of your audience as intelligent peers but without special background in Zen.

**5. Length:** I take length seriously. I am using length to give you a sense of the scope of treatment I require.

Please do not give me that old "false-dilemma" -- "Do you want say 9 or 10 solid pages or 12 pages with 2 pages of B.S. filler?" **I want minimum 12 solid pages.** Anything less will be graded accordingly-- a grade point off for every missing page! Then grading for quality of the work with points remaining as the base.

**6. Quality:** Minimum standards are those for any serious college-level paper: correct length and form, no spelling errors, no grammatical errors, endnotes in proper form, revised and proofread by you and another person. When you quote, reference the quote. If you are paraphrasing another, let me know that is what you are doing. Basically, I want to see what comments are from another (Good Research) and what are your own wonderful remarks and insights (Good Creativity). I expect **Endnotes and Bibliography.** See **Troyka Handbook.**

A "**C-level**" paper means that you have written a paper adequate for college-level work, but, in the words of my grandfather, "nothing to write home about." Generally, these papers simply summarize and use secondary material in a "scissors & paste" fashion. A minimum amount of presentation of argument and/or insight is present, but not very well done.

A "**B-level**" paper shows above average work -- good writing, interesting writing, making points that are thoughtful, insightful concerning assumptions, alternatives, noting key distinctions and their implications, using comparisons and assessments that start to make the reader sit up and take notice.

An "**A-level**" paper does all of the above in a superior way -- imaginative, insightful, a paper the reader might want to share. In finishing such a paper, the reader should say: "This is really excellent -- well-organized and well-written, exciting to read, striking insights, and the whole paper hangs together with an imaginative beginning and a powerful ending. I want my friends to have a look at this."

**The Most Common Error:** Waiting until the 11th hour to begin, leaving little or no time for you to reflect on your work, consult with classmates, or with me, etc. Beware of accepting the label that you are a "single text author." Even if you are, allow time for another to read your work and for you yourself to revise it.

**Let the paper be an additional opportunity  
to think and write and act and live from an Eastern perspective.**

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**Eastern Philosophy—first two Homework Assignments --- 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 A (for Wed. Feb. 6th).

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

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**Assignment 1: Given Tues. August 30th for Thurs. Sept. 1st:**

Read one chapter from the Tao Te Ching (TTC) and read pages 1-46 of To Come to Life More Fully (CTL) 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 To Come to Life More Fully:

2. How are East and West contrasted through an analysis of Ideal-Defect-Remedy? How can East and West be seen as a yin and yang (see pp. 35-36 and 51 on yin and yang)? What does this have to tell you of our own "taken-for-granted"?
3. Compare and contrast Lao Tzu and K'ung Tzu (Confucius). How can Lao Tzu and K'ung Tzu be seen as a yin and yang? Explain why we need the teaching of simplification (Lao Tzu) and the teaching of reanimating the social structures (K'ung Tzu).

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**Assignment 2: Given Thurs. Sept. 1st for Tues. Sept. 6th:**

Read one chapter from the Tao Te Ching (TTC) and read pages 47-90 of To Come to Life More Fully (CTL) 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 To Come to Life More Fully:

2. Write an essay explaining how complementary two (true yin and yang) can be distorted and show up as separate and stuck. Show how to reverse this. Use an example of a relationship in your own life to illustrate this.
3. Write an essay on how yin and yang can be expanded into the 5 phases. Then show how the 12 officials give even more texture to the five phases.

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FOR FURTHER HOMEWORK ASSIGNMENTS, SEE <http://www.elon.edu/sullivan> and scroll down to courses. Clicking on Eastern Philosophy will take you to the course Menu Page and from there to Assignments.