Syllabus

COURSE OBJECTIVES
Buddhism is a vast conglomeration of texts, practices, and communities that can be viewed in many ways. Our engagement with Buddhism will be focused on traditions that sprouted or reached their culminations in China, and will be doubly philosophical: we will place most of our attention on thinkers, ideas, and texts that are highly theoretical (i.e., philosophical), and we will read contemporary authors who engage with these materials in philosophically sophisticated ways. Furthermore, our approach will aim to balance charity, open-mindedness, and reasoned criticism. We will certainly attend to the roles that our subjects played in soteriological practices, but our main goal is to think about what any reflective person, no matter where or when situated, might learn from central strands of Chinese Buddhist philosophy.

READINGS
The course will revolve around the reading and discussion of four books that I have ordered through Broad Street Books:

- Dan Lusthaus, *Buddhist Phenomenology*
- Peter Gregory, trans., *Inquiry into the Origin of Humanity*
- Yoshito Hakeda, trans., *The Awakening of Faith*
- Brook Ziporyn, *Evil and/or/as the Good*

All books are required.

IN-CLASS PRESENTATIONS
One student will be assigned to each reading (in some cases, I will break readings into sections and assign one student to each section). The assigned student is responsible for an IN-CLASS PRESENTATION on her or his reading.

- Your presentation should accomplish three things:
  - Summarize the main thesis or theses of the piece.
  - Take a position on the accuracy, truth, or insight of the thesis or theses.
  - Stimulate discussion. You will share responsibility (with me, and with any other students presenting that day) for guiding class discussion for that day’s class.

- Some notes:
  - It is fine to focus on one (or a small number of) key thesis, but if you are consciously neglecting other main ideas, you should note this explicitly in your presentation. (“I am going to set aside X and Y in order to focus on Z.”)
you have set aside can of course be discussed in class, but we will endeavor to follow your lead and begin with the issue(s) you have chosen.

- Your initial presentation should be brief: around 5 minutes, up to a maximum of 10. It’s better to get the key ideas on the table and get the discussion going than to run on too long.
- Some sort of visual aid is required: this can be a handout (email to me as an attachment and I’ll print out copies), writing on the chalkboard, or a PowerPoint slide or two. If you need to set something up (including writing on the board), please arrive early.

MOODLE FOLLOW-UPS
The class Moodle site has three purposes: (1) a place for me to archive course documents, so you can get them whenever you need them; (2) a place for me to put supplemental readings, if we decide any are needed; (3) and most importantly, the location of “Follow-up” discussion. Specifically:

- Each student in the seminar is expected to post a FOLLOW-UP on Moodle at least once per week, or to offer a substantive reply to another student’s follow-up.
- Follow-ups should average around 75 words — just a few sentences — and should focus on one issue that was insufficiently dealt with in class. Maybe we missed it entirely; maybe we talked about it a great deal, but you are not satisfied with how things ended up. Maybe you’re not sure where we left things, and want to try to summarize it and get comments. New questions, new evidence, new interpretations are all appropriate.
- Sometimes it will be possible to address follow-ups in the next class, but mostly they will occupy the parallel universe of Moodle.

PAPERS AND GRADES
Two formal writing assignments are required for the course: a 5-page short essay and a research paper of 15 or more pages. I will suggest topics for the former, though you are also free to develop your own topic. Topics will be assigned in class on Friday, Sept 21, and the paper will be due no later than Friday, Oct 12, 5pm.

For the research paper, you must choose whether to write on Yogācāra or on Tiantai — the final two sections of the course. Depending on which general area you choose, the deadlines are different, though the basic assignment is the same. You must:

- Create a topic that engages with a theme, argument, or interpretation from either Lusthaus’s or Ziporyn’s book;
- Include a list of at least three sources you will use beyond the target book (this may include translations of key texts, but at least two must be secondary sources);
- Have that topic and tentative bibliography approved by me;
- Give a 10-minute preliminary presentation;
- Submit a final research paper by the indicated deadline.

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<thead>
<tr>
<th>Topic/Bibliography Due</th>
<th>Yogācāra</th>
<th>Tiantai</th>
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<tbody>
<tr>
<td>Topic/Bibliography Due</td>
<td>Nov 7</td>
<td>Dec 5</td>
</tr>
<tr>
<td>Presentation</td>
<td>Nov 9</td>
<td>Dec 7</td>
</tr>
<tr>
<td>Research Paper Due</td>
<td>Nov 19</td>
<td>Dec 14</td>
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The short essay will count for 1/6 of your final grade. The research paper will count as 3/6. 1/6 will be based on your presentations over the course of the semester. The remaining 1/6 will come from my assessment of your Follow-ups and discussion (both in-class and on-line).

Please take advantage of the flexibility I am providing you to plan well. The topics for the short paper allow you to write it anytime during the three weeks before Fall Break; you can also choose either of the research paper options (Yogācāra or Tiantai). I will strictly enforce a policy of one-step penalty (e.g., B+ $\rightarrow$ B) for each 24-hours a paper is late after the 5pm deadline, with the exception that papers due on a Friday may be turned in by the following Monday with only a one-step penalty.

PARTIES AND PRESENTATIONS, AND LUSTHAUS LECTURE
Twice in the semester we will have informal receptions, and hear and discuss presentations on research paper topics. Attendance is strongly encouraged but optional; please let me know well in advance if the time of either event does not work for you (see reading schedule for details).

It is our good fortune to have the author of one of our books visiting Wesleyan to speak this semester. Attendance at his lecture is required, though if you have a conflict please speak with me and we will make an alternative arrangement.

OFFICE HOURS AND WAYS TO CONTACT ME
My office is Russell House 216; my office hours will be Tuesday 1:30-3:30. I'm happy to find another time to meet with you if this time won't work; just speak to me after class.

My office phone number is 860-685-3654; my email address is sangle@wesleyan.edu.
INTRODUCTION
[1] Mon, Sept 3 — Background to Chinese Buddhist Philosophy
  • Lusthaus, *Buddhist Phenomenology* (hereafter, *BP*), 42-82
  • *BP* 82-122, 160-166

ZONGMI (TSʼUNG-MI)ʼS BUDDHIST VISION
  • *Inquiry*, 65-104
  • *Inquiry*, 105-47
  • Suggested topics for first essay distributed
[8] Mon and Wed, Sept 24 and 26, No Class — Yom Kippur and Prof. Angle in Taiwan

AWAKENING OF FAITH
[9] Mon, Oct 1 — Yogācāra and Madhyamaka
  • *Inquiry*, 148-176
  • *Inquiry*, 177-206

[Fri, Oct 12 — Short essay due, 5pm]
[Mon, Oct 15, No Class — Fall Break]

YOGĀCĀRA PHILOSOPHY
  • *BP*, 1-39
[12] Mon, Oct 22 — Karma, Meditation, and Epistemology
  • *BP*, 168-272
YOGĀCĀRA PHILOSOPHY (Cont’d)
  • *BP*, 274-304
[14] Mon, Oct 29 — Comparative Discussion of the *Triṃśikā*
  • *BP*, 318-50
  • *BP*, 352-81

[Thu, Nov 1 —Dan Lusthaus Lecture, 4:30pm — REQUIRED ATTENDANCE]

[16] Mon, Nov 5 — Chinese Yogācāra Philosophy I
  • *BP*, 426-83
  • *BP*, 484-540

[Friday, Nov 9] Yogarcara Party and Presentations, 4-6pm

[Monday, Nov 19] Yogacara Paper final submission deadline, 5pm

TIANTAI PARADOXES
[18] Mon, Nov 12 — Chinese and Indian Background to Value Paradox I
  • Ziporyn, *Evil and/or/as the Good* (hereafter, *Evil*), 1-68
[19] Wed, Nov 14 — Chinese and Indian Background to Value Paradox II
  • *Evil*, 68-111
[20] Mon, Nov 19 — Omnicentric Holism
  • *Evil*, 112-198

[Wed, Nov 21, No Class — Thanksgiving Break]

[21] Mon, Nov 26 — Zhili on Tiantai Intersubjectivity
  • 199-239
[22] Wed, Nov 28 — Good and Evil in Zhiyi and Zhanran
  • *Evil*, 240-270
[23] Mon, Dec 3 — Zhili’s Concept of Value Paradox
  • *Evil*, 270-343
  • *Evil*, 344-386

[Friday, Dec 7] Tiantai Party and Presentations, 4-6pm

[Friday, Dec 14] Tiantai Paper final submission deadline, 5pm