

**RL ST 70: TOPICS IN RELIGIOUS EXPERIENCE**  
**PATHS OF TRANSFORMATION**

Winter 2010 / South Hall 1431 / MW 12:30-1:45

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**Course Website:** <http://gauchospace.ucsb.edu/>

**Course Description:** The topic for this version of RS 70 is religious transformation. Our focus will be on “paths of transformation” associated with Alcoholics Anonymous (the Twelve Steps), Christianity (the Spiritual Exercises of St. Ignatius), and Buddhism (Mindfulness Meditation). Using Herman Hesse’s novel *Siddhartha* to orient our discussion, we will begin the course by considering the value of the path concept for thinking about the transformative aspects of religions and spiritualities. For each our three in-depth case studies, we will learn something about the founder of the path (Bill Wilson, Ignatius of Loyola, and Siddhartha Gautama [the Buddha]) and analyze the path in terms of where it assumes we are (the starting point), where it is trying to take us (the goal), and how it is going to get us there (the route). In each case, we will also consider what is involved in actually following the path from the viewpoint of present-day practitioners and examine theories that might help us understand how and to what extent these paths actually lead to transformation. We will then reconsider how we might distinguish between religions, spiritualities, and secular practices, drawing on the experience of practitioners who are mixing and matching these traditions (e.g., Christian meditation, Buddhist AA) or using them to treat stress, addiction, or depression. At the end of the course we will consider what is gained and lost when paths are mixed, matched, and/or extracted from their traditional contexts.

**Learning Objectives:**

The primary goal of the course is to enable you to use a “paths” metaphor to analyze transformative processes and reflect on when (and on what grounds) you would want to consider a “path of transformation” as religious, spiritual, or secular. By the end of this course you will have:

- Familiarized yourself with the key terms needed to understand each of the four paths.
- Analyzed each of the four paths in terms of its structure, what it means to follow the path, and how knowledge of the path is transmitted from one person to another.
- Explained the transformations involved from various theoretical perspectives.
- Learned to use the path concept to compare and contrast paths and assess whether (and on what grounds) you would consider them religious, spiritual, or secular.

**Caveat emptor (buyer beware!)**: Although the primary goal of the course is to gain *an intellectual understanding* of paths of transformation, the paths themselves foster transformation by tapping into deeper, emotional levels of the self. Indeed, to understand how the practices “work,” it can be helpful to try them out and you will be encouraged to do so *in limited ways* for each of the paths. Because unexpected feelings may surface during the course, you are encouraged (1) to keep a personal journal in which you can process whatever comes up and (2) to share your feelings / journal with someone you trust (a friend, relative, or counselor) as needed.<sup>1</sup> We will also make regular use of small groups in class (sub-sections) that will allow you to analyze the material with fellow students and with whom you may wish to share more personal reactions outside of class. You are also welcome to give the instructors feedback on the course and suggestions for improving it on the homework pages you turn in or during office hours (see below).

### **Readings:**

**Bookstore:** You will need to purchase the following three books at the UCEN Bookstore.

- Herman Hesse, Siddhartha. Translated by Susan Bernofsky. NY: Modern Library, 2008.
- The Big Book of Alcoholics Anonymous. 4th edition. AA World Services, 2002.
- Ignatius of Loyola, Personal Writings. NY: Penguin Books, 1996.

**Gauchospace:** All other readings are posted online at <http://gauchospace.ucsb.edu/>.

**Please print out the readings and bring all assigned readings with you to class.**

### **Requirements:**

1. Homework Exercises, Attendance, and Participation: 30%. Attendance and participation during class is a requirement. The syllabus provides reading assignments, study questions, and a homework exercise that will be the starting point for our work in class and therefore must be completed before class. Much of our time in class will be devoted to discussion and analysis of readings and other materials in small groups. Due to the interactive nature of the class (and sections), all electronic devices must be put away during class. This means no computers, no cell phones, and no mp3 players!

Homework exercises must be turned in at the beginning of class and will be graded credit/no credit. Exercises turned in during the first ten minutes of class will receive half credit and will not be accepted after 12:40 on the day they are due. A good faith effort turned in on time on the proper form will receive credit. *If you choose*, you may use the remainder of the homework page for journaling, reflections on the reading, or feedback for the instructors. There are a total of 18 exercises. You will receive full credit (30 points), if you complete 15 exercises satisfactorily. You can accumulate up to 6 extra credit points, if you complete all the exercises.

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<sup>1</sup>The UCSB **Student Counseling Services** offers a variety of services to students, including crisis intervention, short term individual counseling and group counseling, as well as a range of self-help resources for personal development. All services are confidential. <http://counseling.ucsb.edu/index.aspx>

2. Quizzes on Terms: 10%. You will be expected to take a quiz on the terms for each of the five units midway through each unit. The quizzes are available on Gauchospace. Each quiz will count for 2 points. You may repeat the quizzes until you pass, but you must do so by the quiz deadlines.

3. Short Essays and Section Participation: 30%. You will be expected to write a short essay (250-500 words or 1-2 pages double spaced) at the completion of each path in which you analyze the mechanism of change in light of a theoretical perspective discussed in class. The essays are due every other Friday, except for the last two, which are due one week apart. The essays will be discussed and peer reviewed in section the week after they are due. You may rewrite one paper to improve your score. Each essay counts 5 points with an extra 5 points for regular attendance and participation in section.

4. Final Essay Exam: 30%. Questions will be provided in advance.

#### **General policies on assessment:**

- No late submissions will be accepted, apart from excused absences or as noted above.
- Written documentation is needed for excused absences, and should be turned in within one week of the absence, unless the Health Service is advising otherwise.
- All assignments (except online quizzes) must be typed and submitted as hard copy.
- The course will be conducted according to the Academic Standard of Honesty and Responsibility as set forth in the Student Code of Conduct. You are encouraged to discuss the course material with others prior to taking quizzes or exams, completing exercises, or writing papers, but you must take quizzes and exams, complete the exercises, and write the papers on your own. UCSB policy on Academic Integrity is available at: <http://www.judicialaffairs.sa.ucsb.edu/FacultyResources.aspx>.

#### **Grading:**

Your grade will be based on the total number of points that you accumulate:

- Exercises = 30 points plus 6 points extra credit
- Quizzes = 10 points
- Short essays and section participation = 30 points
- Final essays = 30 points

Points and letter grades:

- A+ = 101-106, A = 93-100, A- = 90-92
- B+ = 87-89, B = 83-86, B- = 80-82
- C+ = 77-79, C = 73-76, C- = 70-72
- D+ = 67-69, D = 60-66
- F = 0-59

#### **Reminders:**

1. Take advantage of instructors' office hours to discuss course-related and other academic matters.
2. If you are having difficulties with the writing assignments, **Campus Learning Assistance Services** offers a wide range of writing tutorial services and study skills programs (see flyers posted in Gauchospace for more information).
3. The instructor reserves the right to make changes in the syllabus as needed.

## COURSE OUTLINE

1.1 MON 01/04: INTRODUCTION TO THE CLASS.

1.2 WED 01/06: DEFINING TERMS: WHAT IS “RELIGION”? WHAT IS “SPIRITUALITY?”

READING: Handout that collects some “Definitions of Religion and Spirituality” posted in Gauchospace under “assigned readings” for this week.

STUDY QUESTIONS: Notice what each author is defining. Why is Durkheim critical of definitions of “religion”? What alternative does he propose? Compare Durkheim’s definition with Buswell and Gimello’s definition of *marga* (path).

EXERCISE: Create a path schema, specifying your starting point and some sort of goal that sounds religious or spiritual to you. Brainstorm ways you might attempt to get from your starting point to your goal.

MINI LECTURE: on Hermann Hesse’s novel Siddhartha.

FIRST QUIZ: Complete by midnight on Sunday, Jan. 10<sup>th</sup>.

2.1 MON 01/11 RELIGIONS AND SPIRITUALITIES AS PATHS OF TRANSFORMATION:

SIDDHARTHA AS CASE STUDY

READING: 1) Handout on Defining Paths. 2) Siddhartha, Part I, pp. 3-37.

STUDY QUESTIONS: Review Buswell and Gimello’s define ‘*marga*’ or ‘path’? In what ways is their definition similar to that of Max Weber and William James? How does it differ from Durkheim’s definition? Use the path schema to analyze Siddhartha’s understanding of the path. What is his starting point? What is his goal? What means does he consider for reaching the goal (in chapters one, two, and three)?

EXERCISE: Reflect on Siddhartha’s statement: “To penetrate to this point, to reach the Self, oneself, Atman – could there be any other path worth seeking? Yet this was a path no one was showing him; it was a path no one knew, not his father, not the teachers and wise men, not the holy songs intoned at the sacrifices!” (p. 6). Use the two types of definitions (cultus and path) to compare Siddhartha’s description of his father’s religious practice (pp. 6-7) with Siddhartha’s own understanding.

2.2 WED 01/13 ANALYZING PATHS OF TRANSFORMATION: SIDDHARTHA AS CASE STUDY, CONT.

READING: 1) Handout on Analyzing Paths. 2) Siddhartha, Part II, 41-126.

FOCUS READING: Chapters titled “Sansara” and “Beside the River” and “Govinda”

STUDY QUESTIONS: Using the sections of the handout on structure, following the path, and explanation of transformation *find passages in the text* that illustrate the following: (1) Structure: How has Siddhartha’s understanding of the path changed? Now what is his starting point? His goal? His means of attaining the goal? What has happened to the path between the end of Book I and this point in the story? (2) Following the path: What has it meant for Siddhartha to follow the path? How does he know if he is on the path or

not? Explanation of transformation: What is the mechanism of change? What causes the transformation to occur?

EXERCISE: Find two points in Part II (in “Beside the River” and “Govinda”) where Siddhartha has a dramatic experience of change. What precipitates the change?

MINILECTURE: on AA and Twelve Steps.

Fri 01/15 at 5 pm: FIRST SHORT ESSAY DUE. In a 1-2 page essay, explain how Herman Hesse understands the mechanism of change that resulted in Siddhartha’s transformation.

### WEEK 3-4: ALCOHOLICS ANONYMOUS AND THE TWELVE STEPS

3.1 MON 01/18 – HOLIDAY – MARTIN LUTHER KING DAY.

SECOND QUIZ: Complete by midnight on Tuesday, January 19<sup>th</sup>.

3.2 WED 01/20: STORIES OF DISCOVERY & TRANSMISSION AND PATH STRUCTURE

READING:

- Stories from the Big Book of Alcoholics Anonymous: Bill’s Story, Doctor Bob’s Nightmare, AA Number 3, He Sold Himself Short, and Keys of the Kingdom, pp. 1-16, 171-92, 258-76.
- Big Book of Alcoholics Anonymous, prefaces, 1-103, 563-68.
- Ernest Kurtz, “Twelve Step Programs,” in Peter van Ness, ed. Spirituality and the Secular Quest (1996), pp. 277-302.

FOCUS READING: The five stories from Big Book, plus, pp. 58-71, 564.

QUESTIONS: Stories: What place do stories have in the “Big Book” of Alcoholics Anonymous? Based on a close reading of the assigned stories of early members of AA, what role did story telling play in the emergence and development of the movement? What is the general structure or “plot” of the stories? Twelve Steps: Analyze the structure of the path in terms of starting point, goal, and means of getting to the goal. Twelve Traditions: Why the stress on anonymity? Why do they anonymity as the ‘spiritual foundation’ of all their traditions?

EXERCISE: Select five to ten phrases (each) that summarize the basic plot of two of the stories. Analyze and compare the two “plotlines.” How are they similar? How different? Is there an underlying structure?

4.1 MON 01/25 – FOLLOWING THE PATH

READING:

- Klaus Mäkelä, *Alcoholics Anonymous as a mutual-help movement* (1996), chapters 11-12 on meetings and working the program, 133-69.
- Victor Turner, “Liminality and communitas,” from The Ritual Process, 94-97, 106-107.

FOCUS READING: Mäkelä, pp. 137-41; Turner, pp. 94-97, 106-107.

STUDY QUESTIONS: What is the relationship between written and oral tradition in AA? How are meetings similar across cultures? How do they differ? What does Victor Turner mean

by liminality and *communitas*? How would Turner interpret the opening rituals, turn-taking, and rules of discourse that structure the meetings? In light of his theory, what effect would you expect these structures to have on participants' experience in the meeting?

EXERCISE: Explain what Turner means by liminality and *communitas*. How are liminal situations created and what do they feel like?

#### 4.2 Wed 01/27 – How does it work? Transformation

READING:

- Bucky Sinister, "The Ideal Image," from Get Up: The 12-Step Guide for Misfits, Freaks, and Wierdos (2008), pp. 55-56.
- Gregory Bateson, "The cybernetics of 'self': A theory of alcoholism," Psychiatry 34 (1971): 1-18.

STUDY QUESTIONS: According to Bateson, "The total self-corrective unit which processes information, or, as I say, 'thinks' and 'acts' and 'decides,' is a system whose boundaries do not at all coincide with the boundaries either of the body or of what is popularly called the 'self' or 'consciousness.'" How does Bateson use this conception of 'who thinks' to explain the spiritual transformation promoted by the 12-steps? How does he interpret the "Higher Power" of AA? What would he think of Bucky Sinister's recommendation to atheists that they think of their higher power as an "Ideal Image"? If Bateson is right, would Sinister's approach work?

EXERCISE: Pick an action, such as Bateson's example of chopping down a tree, and describe it in everyday language and from a systems perspective.

MINI LECTURE: on the Spiritual Exercises, the Jesuits, and Catholicism.

Fri 01/29 at 5 pm: SECOND SHORT ESSAY DUE. In a 1-2 page essay, explain how Gregory Bateson understands the mechanism of change that resulted in the alcoholic's transformation.

THIRD QUIZ: Complete by midnight on Sunday, January 31<sup>st</sup>.

### WEEK 5-6: CATHOLICISM AND SPIRITUAL EXERCISES

#### 5.1 MON 02/01: DISCOVERY AND TRANSMISSION

READING:

- Michael P. Gallagher, S.J., "St. Ignatius of Loyola (1451-1556)," Ron Hansen, "The Pilgrim: Saint Ignatius of Loyola," in The Ignatian Spirituality Reader [ISR], 21-44.
- "Reminiscences or Autobiography of Ignatius Loyola," Personal Writings [PW], §1-31 [pp. 13-27], §99 [p. 63]; Additional Material §313-327 & §333 [348-352].

FOCUS READING: Autobiography PW §1-9 [on conversion], §17-25 [on scruples]; Additional Material §313-318, §333 [on consolations, desolations, and discernment of spirits].

STUDY QUESTIONS: Conversion for Ignatius involved a choice between two paths. How did he become aware of the two paths and how did he make the choice between them? While at Manresa, he was overcome with 'scruples' (the feeling that he could never do enough).

How did he resolve this problem? In light of the later selections from the Spiritual Exercises (§313-318, §333), explain how Ignatius used feelings (consolations and desolations) to discern the best way to move forward. How might Gregory Bateson interpret Ignatius's "rules for discerning movements in the soul" (also known as his 'rules for discerning spirits')?

EXERCISE: How might you explain the concepts of consolation, desolation, and "discernment of spirits" to a friend who doesn't understand the words consolation, desolation, or discernment and doesn't believe in spirits.

MICRO-MINI-LECTURE: Overview of structure of the Spiritual Exercises and the roles of the director and exercitant.

## 5.2 Wed 02/03: Path Structure

READING: Spiritual Exercises (Annotations and portions of Week 1), PW §1-23 [pp. 283- 289]. [For a contemporary on-line adaptation of the Spiritual Exercises, see the "Online Exercises," a 34-week process with weekly suggestions and directions offered by Creighton University ([www.creighton.edu/collaborativeministry/cmo-retreat.html](http://www.creighton.edu/collaborativeministry/cmo-retreat.html)).]

FOCUS READING: PW §1-4 [overview] 21 [purpose], 23 [principle & foundation].

STUDY QUESTIONS: Focusing on §1, 21 & 23, what is the purpose/goal of the Exercises? What is the presumed starting point? What is the general means of moving toward the goal?

EXERCISE: Imagine yourself in another conversation with your non-religious friend (the one with whom you had an imaginary conversation on Monday). Figure out a way to explain 'disordered affections' to him or her in a way that s/he can understand.

## 6.1 Mon 02/08: Practice

READING:

- Spiritual Exercises (remainder of Week 1 and all of Week 2), PW §24-189 [pp. 290-320].
- James W. Fowler, "An Experience of the Contemporary Personally Guided Spiritual Exercises," in *ISR*, 136-138.
- "Active imagination" in Daryl Sharp, Jung Lexicon: A Primer of Terms & Concepts (1991), available at <http://www.nyaap.org/index.php/id/7>

FOCUS READING: Exercises §43 [general examen], §45-54 [meditation], §91-98 [the call of the king], §136-147 [meditation on the two standards], §149-157 [three classes of persons], §169, 175-187 [making an election]; Fowler, pp. 136-38; and "Active Imagination."

STUDY QUESTIONS: What tools does Ignatius provide for cultivating "indifference"? Figure what Ignatius means by the "three powers" of the mind (§45-50), how they are to be used in the process of mediation, and how they inform the "colloquy". How is meditation used in the Second Week in the context of the "call of the king" (§91-98), the "meditation on the two standards" (§136-147), and "the election" (§169, 175-187)? How were the call, the meditation on the two standards, and the election prefigured in Ignatius's own life? How are they related to the overall goal of the path [the foundation and principles]? To what extent do they involve discernment?

EXERCISE: Compare the instructions that James Fowler was given by his spiritual director with the instructions for meditation in the Exercises (§45-54). What did Fowler experience when he meditated in this way? In light of the discussion of “active imagination” in the Jung Lexicon, explain how a Jungian might interpret what takes place with this type of meditation.

## 6.2 WED 02/10: TRANSFORMATION

### READING:

- Patrick M. Kelly, S.J., “Loved into freedom and service: Lay experiences of the *Exercises* in daily life,” Studies in the Spirituality of Jesuits 39/2 (2007), pp. 10-32.
- “Individuation,” in Daryl Sharp, Jung Lexicon.

STUDY QUESTIONS: How does each of the three individuals (Susan, Maureen, and James) interviewed by Patrick Kelly appropriate an aspect of the Exercises (meditation, choice of two standards, and election) in relation to their own life experience? How specifically did they experience change or transformation in the context of the Exercises? Drawing on Jung’s concept of “individuation,” explain how the process of transformation could be understood from a Jungian perspective.

EXERCISE: Focusing on the highlighted portions of the entry on “individuation” in the Jung Lexicon, what would be the Ignatian equivalent of the following Jungian terms or phrases: wholeness; vital relationship between ego and unconscious; individuation and collective values as two divergent destinies; to atone for this ‘desertion’ (of the collective), the individual is obliged to create something of worth for the benefit of society.

MINI LECTURE: on the mindfulness meditation, the eightfold path, and Theravada Buddhism.

Fri 02/12 at 5 pm: THIRD SHORT ESSAY DUE. In a 1-2 page essay, explain how a Jungian might explain the process of transformation described by one of Kelly’s interviewees.

FOURTH QUIZ: Complete by midnight on Tuesday, February 16th.

## WEEK 7-8: MAINSTREAM BUDDHISM AND MINDFULNESS MEDITATION

7.1 MON 02/15: HOLIDAY -- PRESIDENTS’ DAY.

## 7.2 WED 02/17: PATH STRUCTURE

READINGS: Excerpts from “The Life Story of the Buddha,” in John S. Strong. The Experience of Buddhism, 3rd ed. (2008), 1-2, 9-10, 11-12, 17-23, 42-45.

STUDY QUESTIONS: What is the starting point of the Buddha’s path? What is his goal? What practices does he adopt in an attempt to reach his goal? What ultimately leads to success? What are the Four Noble Truths and how, according to the accounts, did he come to understand them? What is the Eightfold Path? What is the relationship between the Four Noble Truths, the Eightfold Path, and the Middle Way?



EXERCISE: Use the path schema to sketch the Buddha's path and the path implicit in the Four Noble Truths. How are they similar and different?

### 8.1 MON 02/22: PRACTICE

#### READINGS:

- Excerpts from "The Path," in John S. Strong, The Experience of Buddhism, 3rd ed. (2008), 120-21, 128-132.
- Thanissaro Bhikkhu, One Tool Among Many: The Place of Vipassana in Buddhist Practice.
- Kaira Lingo (Bhiksuni Thich Chan Chau Nghiem), "Black is Buddhafull" and Donna Lovong, "Are You Joining a Cult?" in Sumi Loundon, ed. Buddha's apprentices: More voices of young Buddhists.

STUDY QUESTIONS: What are the three major components of the Eightfold Path? How do practitioners embark on the path? What is the role of meditation in traditional mainstream Buddhist practice? What, according to Thanassaro Bhikkhu, is the meaning of vipassana, samatha, and jhana? How are they related to the Four Noble Truths and the Eight-Fold Path? What Buddhist practices did Kaira Lingo and Donna Lovong draw upon in their everyday lives?

EXERCISE: Select a passage from the accounts of Kaira Lingo or Donna Lovong in which they use Buddhist practices to deal with painful or difficult feelings. In a few sentences, describe the situation and what happened when they employed "Buddhist tools" to respond to it.

### 8.2 WED 02/24: TRANSFORMATION

#### READING:

- Rick Hanson, "Mind Changing Brain Changing Mind," Insight Journal 32 (2009), 19-22.
- Kaira Lingo and Donna Lovong essays from 8.1 (see above).

STUDY QUESTIONS: What, according to Hanson, is the relationship between mind and brain? How does he suggest that meditation affects the brain? What does he mean by "equanimity"? What is its place in Buddhist teachings? What does he think might be happening in the brain when people experience equanimity? How might this explain the shift in Kaira Lingo's feelings associated with her grandfather or Donna Lovong's reaction to her mother's questions about her choice of a career?

EXERCISE: In a few sentences, describe the change that either Lingo or Lovong experienced, first using Buddhist terminology and then using neuroscience terminology.

MINI LECTURE: On using the path schema to set up comparisons.

Fri 02/26 at 5 pm: FOURTH SHORT ESSAY DUE. In a 1-2 page essay, explain how Hanson understands the mechanism of change that takes place as a result of mindfulness meditation.

FIFTH QUIZ: Complete by midnight on Sunday, February 28th.

## WEEK 9-10: DESIGNER PATHS: COMPARING AND BLENDING PATHS

### 9.1 MON 03/01: EXTRACTION -- MINDFULNESS BASED STRESS REDUCTION

READING: Jon Kabat-Zinn, Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness (1990), pp. xxvii-30.

STUDY QUESTIONS: How is mindfulness meditation being used in medical settings? How is MBSR related to Buddhism? How is this path similar to and different from other paths we have examined?

EXERCISE: Use the path schema to analyze Kabat-Zinn's mindfulness based stress reduction program. How would you characterize the goal of the MBSR path in light of our definitions of religion and spirituality?

### 9.2 WED 03/03: COMPARING PATHS – AS OBSERVERS

READING: Christa Anbeek and Peter De Groot, "Buddhism and Psychotherapy in the West" in Polly Young-Eisendrath and Shoji Muramoto, eds., Awakening and Insight: Zen and Psychotherapy (Routledge, 2002), 187-191.

STUDY QUESTIONS: Anbeek and De Groot recommend using a path metaphor to compare Buddhism (a religious-philosophical meaning system) and psychotherapy (a psychological-medical treatment). What, in their view, are the major differences between a religious-philosophical meaning system and a psychological-medical treatment? What specifically do they identify as the similarities and differences between the Buddhist and psychotherapeutic paths? How does their distinction compare with the ones we considered at the beginning of the course?

EXERCISE: Compare the Buddhist path as characterized by Anbeek and De Groot with the mindfulness-for-treatment-of-pain path or with one of the exercises (listening, visualization, reason) that you did in section.

MINI-LECTURE: On comparing as observers vs. participants.

Fri 03/05 at 5 pm: FIFTH SHORT ESSAY DUE. Select a pair of paths from the following list and in a 2 page essay compare their starting points, goals, and means of reaching the goal. Options for comparison: (1) 12 Steps and Spiritual Exercises, (2) 12 Steps and Buddhist mindfulness meditation, or (3) MBSR and 12 Steps. In light of two or more of the definitions we have considered, assess whether the goal of each of the paths could be considered religious, spiritual, or neither.

### 10.1 MON 03/08: COMPARING PATHS -- AS PRACTITIONERS, I: BUDDHIST 12-STEPS

READING: Kevin Griffin, One breathe at a time: Buddhism and the Twelve Steps (2004), xii-xix, 61-66, 119-36, 225-29. For further information, you can visit Griffin's website at: <http://www.kevingriffin.net/links.htm>

STUDY QUESTIONS: Use the path schema to analyze how Griffith, as a practitioner of both the 12 Steps and Buddhism, relates the two paths. How in his view, are the starting points, goals, and means similar or different? How overall does he relate the two traditions? How

do comparisons differ when they are made from the outside (as observers) and from the inside (as participants)?

EXERCISE: What is the point of connection for Griffin between the 12 Step and Buddhist paths?

#### 10.2 WED 03/10: COMPARING PATHS -- AS PRACTITIONERS, II: IGNATIAN 12-STEPS

READING: Jim Harbaugh, S.J., [A 12-Step Approach to the Spiritual Exercises of St. Ignatius](#).

STUDY QUESTIONS: Use the path schema to analyze how Harbaugh, as a Jesuit appreciative of both the 12 Steps and the Spiritual Exercises, relates the two paths. How in his view, are the starting points, goals, and means similar or different? How overall does he relate the two traditions? How is his way of relating these two paths similar to and different from Griffin's? Compare and contrast Harbaugh's 12 Steps and Griffin's 12 Steps at the level of the path schema (description) and the mechanism of transformation (explanation). What are we talking about here, one path or two?

EXERCISE: What is the point of connection for Harbaugh between the 12 Step and Ignatian paths?