

**Herman Hesse's *Siddhartha* and
The Relevance of Buddhist Ideas in Contemporary America**

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Suggested Grade Level: 9-12

Background to the Project

In July and August 2008, I traveled to India and Sri Lanka to study the contemporary social, political and cultural landscape against the backdrop of their history and culture. After almost five weeks in several Indian regions (New Dehli, Agra, Varanasi, Kolkata, Mumbai, Bangalore, and Thiruvananthapuram), meeting with academics, visiting museums and cultural sites, attending concerts and visiting schools, I spent ten days in Sri Lanka (Colombo, Kandy, Kandalama, and Anuradhapura).

Throughout my travels, I was forcefully struck by the diversity of these cultures. Everywhere, I experienced a wild mix of languages, ethnicities, religions, dress, cuisine and cultural displays. Most Indians and Sri Lankans insisted that these diverse traditions coexist and that people treat difference with great respect. However, this learning contrasted with reading I had done prior to my travels suggesting that many tensions exist below the surface that, from time-to-time, come to the surface in violence.

In particular, I grew interested in the many religions in these countries and in how these religions attempt to offer solutions to the problems faced by these societies. In Sri Lanka, a university professor took me and my colleagues to Mihintale, site of a Buddhist monastery, and had us sit in ancient caves reading and discussing the Buddha's sermons. Later, in Anuradhapura, we sat outside a stupa and compared its architecture to European cathedrals. Throughout my travels, I was deeply impressed not only by how the people seamlessly integrated religion into their daily lives but also by how their practice of religion differed from my own.

As an educator, I want my students to both understand the religious practices of the subcontinent and to question their own relationship to religion. This curriculum project, adapted from some of the activities I did on my trip, is designed with that in mind.

Essential Questions

1. What are the basic premises of Buddhist thought?
2. What are the essential features of a religion?
3. How do a person's personal philosophic beliefs shape their identity and affect their actions?

Applicable California English-Language Arts Content Standards (Grades 11-12)

Reading Comprehension 2.4: Make warranted and reasonable assertions about the author's arguments by using elements of the text to defend and clarify interpretations.

Reading Comprehension 2.5: Analyze an author's implicit and explicit philosophical assumptions and beliefs about a subject.

Literary Response and Analysis 3.0: Students read and respond to historically or culturally significant works of literature that reflect and enhance their studies of history and social science.

Literary Response and Analysis 3.2: Analyze the way in which the theme or meaning of a selection represents a view or comment on life, using textual evidence to support the claim.

Writing Applications 2.3: Write reflective compositions: a. Explore the significance of personal experiences, events, conditions, or concerns by using rhetorical strategies; b. Draw comparisons between specific incidents and broader themes that illustrate the writer's important beliefs or generalizations about life; c. Maintain a balance in describing individual incidents and relate those incidents to more general and abstract ideas.

Speaking Applications 2.3: Deliver oral responses to literature: a. Demonstrate a comprehensive understanding of the significant ideas of literary works (e.g., make assertions about the text that are reasonable and supportable); c. Support important ideas and viewpoints through accurate and detailed references to the text or to other works; e. Identify and assess the impact of perceived ambiguities, nuances, and complexities within the text.

Lesson Plan: 1 Kiva.com

Lesson Background: Kiva.com is a microfinancing website where any individual can donate money to help poor entrepreneurs from developing countries start a business. Donors give money directly to the entrepreneur, and the website only acts as a conduit for funds, taking no commission. Donors can browse through a list of profiles and choose specifically who they would like to help. Donors can search by gender, region of the world, business, and each entrepreneur has a photo and biographical information on the site. An attachment to the project has information, copied from Kiva.com's website, on the organization and on microfinancing. Also on Kiva.com's website is a list of videos and articles about the organization. <http://www.kiva.org/about/press/>.

Lesson Plan

- a. Quickwrite: (a) Imagine the life of an extremely poor Indian or Sri Lankan. Describe the person's quality of life and daily routine. What may occur that would cause hardship to the person? (b) How can the extreme poverty faced in some countries be alleviated? (c) Imagine you earn, in the US, \$300 per month. How will you live on that income?
- b. Discussion of Quickwrite in groups or as class.
- c. Show photos and videos of children in Varanasi, India. (See file "Rinky, a flower seller" and youtube videos.) Rinky lives near the Ganges, is eleven years old and sells flowers at night to tourists and locals. People place the flowers in the Ganges as an offering to the Gods. Rinky's father died and her mother works near the ghats. She can converse in Spanish, French, English and 4 Indian languages, though she never attended school. She told me that she will get married when she turns 18.
- d. Discussion of photos and videos, in relation to quickwrite. (Can supplement with photos in the files "poverty and wealth.")
- e. Lecture on microfinancing as a solution to poverty and on Kiva.com
- f. Take students to a computer lab. Instruct students to select several entrepreneurs that interest them and then to choose one that they would like to support. The

students should justify why they selected that person (though of course there are no criteria).

How to find biographies of entrepreneurs on Kiva's website:

- i. Go to the website: <http://www.kiva.org>.
 - ii. Click "LEND" to search for biographies.
 - iii. Change the Status to "All" or the program will limit the number of results.
 - iv. Click "Region" to choose a region of the world on which to focus.
 - v. Students can specify entrepreneurs of a particular gender or economic sector by clicking in the relevant box.
 - vi. Students can try to narrow their search more specifically by typing search terms in the "Search" box in the upper right portion of the screen. For example, typing the name of a particular country or "widow" or "3 children" or "school."
 - vii. Skim the profile summary. To find more information about a person's loan status, click "MORE."
- g. Students get into groups of 6. Each student will present his entrepreneur to the group. Then the group will choose one entrepreneur to support. Then, the teacher will collect those choices and present to the entire class the 4-5 class entrepreneurs. The class should choose one of those, and the class should then donate a nominal sum and follow the repayment plan of their entrepreneur.
- h. Reflection: (a) Do you feel that investing in Kiva.com makes a difference? (b) Why are the entrepreneurs typical of the very poor? (c) What barriers prevent an end to poverty? (d) What type of people are likely to invest in Kiva.com? Speculate on how altruistic these people really are.

Lesson Plan: 2 The Origin of Religions and Their Function in Daily Life

Lesson Plan

- a. Quickwrite and/or Discussion: (a) What is the function of religion in your daily life or in the daily lives of the people you know?; (b) For a community that is subordinate or living in generational poverty, why would the dictates of religion seem unfair or harsh?; (c) Throughout history, religions have attempted to convert people to their views; what rhetoric would a proselytizer use to persuade someone living in a subordinate community or generational poverty?
- b. Groupwork: Imagine you grow up on a small community that has been isolated from the rest of the world. You have no knowledge of any existing religion. You are going to design a religion from scratch. First, decide whether your religion will be monotheistic or polytheistic. Then, determine what are the essential purposes of religion and doctrinal worship in a community. Finally, determine the essential doctrines/rules of your religion and explain why these doctrines are important in the community. You must anticipate the implications that your doctrines and rules have given predictable human behavior. Each group puts essential rules on posters that can be hung in the room for class discussion.
- c. Synthesis and Reflection: Religion is attractive to poor communities because of power/class/caste disparities and because of the bleakness of their own lives. However, it also makes them the most likely candidates for proselytizing since they can be persuaded to accept other gods.
- d. Supplementary Research: Research efforts of missionaries throughout history to convert people in third world countries. How successful have the missionaries been? What tactics did the missionaries use? How sincerely did people practice the new religion or did they only pretend to do so in connection with some benefit or holiday?

Lesson Plan: 3 Introduction to Buddhist Philosophy

Lesson Background: This Lesson should connect the background thinking of the first two lessons to the core text, *Siddhartha*. This lesson is primarily textual analysis and kinesthetic activities modeled on Buddhist practice. The field trips are modeled on activities in which I participated in Sri Lanka.

Lesson Plan

- a. Read and discuss article: “Untouchables’ undergo mass conversion to Buddhism” (attached). The article discusses why underprivileged Indians changed religions.
- b. Lecture/Research: Brief background on Buddhism and the Buddha: Either students can research the basic tenets of Buddhism or the instructor can lecture, supplementing with photographs in the attached documents.
- c. Field Trip: Go to a park or other peaceful, meditative place. The ideal location should have little traffic noise or distractions from passersby. Bring copies of sections of *The Dhammapada* (Modern Library translation recommended). In groups of 4-6, have students read and discuss chapters of *The Dhammapada* and how those chapters relate to the essential questions and to their own lives. Call class together after group discussion of each chapter to synthesize discussions. Suggested chapters include “Flowers,” “Thousand,” “The Path,” and “Craving.” After discussing several chapters, ask students to go somewhere in the park where they are isolated and have them attempt to meditate for a short time (15-30 minutes); the goal is to clear the mind of worldly concerns and worries and see what happens. At the end of the time, call class together and have students write a reflection on the meditation experience, on whether there is any value in meditation, on why Buddhism would encourage meditation, on whether the class’s Kiva.com entrepreneur would be enthusiastic or cynical about meditation, and on *The Dhammapada*.
- d. Field Trip: Visit places of worship and/or a local cemetery. (In San Francisco, Mission Dolores Cathedral and Cemetery are ideal.) Bring copies of Buddhist stupas. Discuss the architecture of the cathedral and how the physical

layout/construction helps or hinders average people to achieve spirituality. What is the purpose of worship. Have students walk around the site in pairs or threes and discuss where in the location they are best able to come to an understanding of spirituality. Compare the site to the construction of a Buddhist stupa and discuss how a stupa is a more egalitarian construction. Discuss how the different sites entrench power relationships and convince underprivileged groups to accept their subordination? Have students attempt to meditate for 15-30 minutes. Reflect on whether the site is a good place for meditation and speculate on what an ideal place of meditation may be.

- e. Field trip: Go to the San Francisco Buddhist Center in the Mission District (<http://sfbuddhistcenter.org/>) at 37 Bartlett Street near Valencia/21st Streets (415-282-2018) to introduce the practice of meditation or preview Buddhist art and dance performances.

Lesson Plan: 4 *Siddhartha*

Note to Instructors: It is impossible to design a single lesson plan that will be useful for any class at any point in the school year. Each teacher has their own unique class structures, activities, and learning goals. Therefore, instead of providing specific activities, after a short biography of Herman Hesse, I instead give a series of reading questions for each chapter of the text that can guide discussions and writing. While reading each chapter, the instructor should continue to return to the general question of how Siddhartha's struggle is relevant to modern life. A standard do now writing prompt could be: "How do people you know struggle with the problems that Siddhartha and the other characters face in the chapter." In addition, the relationship between religious practice and comfort in difficult times should also be discussed daily. At the end of the plan, I have given a series of general topics that can be used for unit essays.

Biography of Herman Hesse (from Wikipedia)

Hermann Hesse was born in 1877 in Württemberg, Germany to a Christian missionary family. Hesse spent his first years of life surrounded by the spirit of piety. Hesse began to attend the Evangelical Theological Seminary in 1891 but there showed his rebellious character and in one instance he fled from the Seminary and was found in a field a day later. He began a journey through various institutions and schools, and experienced intense conflicts with his parents. In May, after an attempt at suicide, he spent time at a series of institutions. He finally concluded his schooling in 1893 and after a series of jobs and apprenticeships, began writing poetry and philosophy in 1895. Hesse was a loner and, after the end of a twelve hour workday, pursued his writing and spent his idle Sundays with books rather than friends. He also studied theological writings, and later Goethe, Lessing, Schiller, and several texts on Greek mythology.

Beginning in the fall of 1899, Hesse worked in a distinguished antique book shop in Basel, Switzerland. There through family contacts he stayed with the intellectual families of Basel. In this environment with rich stimuli for his pursuits, he developed spiritually and artistically. At the same time, Basel offered the solitary Hesse many opportunities for withdrawal into a private life of artistic self-exploration through

journeys and wanderings. The novel *Peter Camenzind*, which appeared in 1903, came a breakthrough after which Hesse could live as a free author.

With literary fame, Hesse married Maria Bernoulli in 1904 and settled down with her in Gaienhofen on Lake Constance, eventually having three sons. Hesse's interest in Buddhism was sparked in 1904 when Arthur Schopenhauer and his philosophical ideas started receiving attention again, and Hesse discovered theosophy. Schopenhauer and theosophy are what renewed Hesse's interest in India. Although 1904 was many years before the publication of *Siddhartha* (1922), this masterpiece was derived from these new influences. During this time, there also was increased dissonance between him and Maria, and in 1911, Hesse left alone for a long trip to Sri Lanka and Indonesia. Any spiritual or religious inspiration that he was looking for eluded him, but the journey made a strong impression on his literary work.

Hesse suffered a series of life crises caused by World War I, the death of his father, the difficult sickness of his son, and his wife's schizophrenia. In 1922, Hesse's novel *Siddhartha* appeared, which showed the love for Indian culture and Buddhist philosophy. He was awarded the Nobel Prize in Literature in 1946 and died in 1962. A few years after Hesse's death in 1962, his novels enjoyed a revival of popularity due to their association with some of the themes of the 1960s counterculture movement. In particular, the quest-for-enlightenment theme of *Siddhartha*, *Journey to the East*, *Narcissus and Goldmund* and *Steppenwolf* resonated with countercultural ideals.

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Pre-reading Vocabulary

- | | | |
|--------------|---------------|-----------|
| • Brahmin | • Atman | • Samanas |
| • Om | • Nirvana | • ascetic |
| • meditation | • transient | • alms |
| • breathing | • banyan tree | |

Siddhartha Discussion Questions

The Brahmin's Son

1. Hesse does not describe the setting in detail—why not?
2. Describe the life of Siddhartha and his family at the outset of the novel.
3. How is an “average” Brahmin described?
4. Why is Siddhartha dissatisfied?
5. Look at the reasons for Siddhartha's discontentment (5-6). How do other religions answer these questions?
6. Discuss this quote: “One must find the source within one's own Self, one must possess it. Everything else was seeking—a detour, error.” (7)
7. Discuss this quote: “[T]his was his thirst, his sorrow.” (8)
8. Why is asceticism attractive to Siddhartha?
9. Discuss this quote: “[Samanas were] lean jackals in the world of men. Around them hovered an atmosphere of still passion, of devastating service, of un pitying self-denial.” (9)
10. Discuss Govinda's role as a foil to Siddhartha.
11. Why does Siddhartha remain respectful to his father?
12. To understand this chapter, is it necessary to have any background knowledge about Buddhism? What assumptions does Hesse make about his readers?
13. What is the tone of this chapter and how is the tone relevant to the theme?
14. Discuss point-of-view—how much do we know about the characters' thoughts?
15. According to the text, what were the religious practices at this time?
16. Discuss gender roles in this chapter (note: no women are present).

With the Samanas

1. In the second full paragraph on p.13, what diction suggests that the Samana way is not a good one?
2. Debate the arguments of Govinda and Siddhartha in this chapter. What are Govinda's arguments and thesis? What is Siddhartha's?
3. Discuss this quote: “What I have learned so far from the Samanas, I could have learned more quickly and easily at every inn in a prostitute's quarter, amongst the carriers and dice players.” (16)
4. What is “the way”? (18)
5. Why does Gotama, the Buddha, appeal to Siddhartha?
6. When the oldest Samana yells at Siddhartha (23), what comment does Hesse make?
7. Discuss this quote: “I have no desire to walk on water. Let the old Samanas satisfy themselves with such arts.” (24)
8. At the end of both Chapters 1 and 2, Siddhartha takes a leave—compare these two situations. How does Siddhartha manipulate the situation to achieve his goals? Does the listener truly capitulate?
9. Why is severe asceticism not an answer for Siddhartha?
10. Why was this experience necessary for Siddhartha? What does he learn?

Gotama

1. What is the significance of saying that Gotama's features are "perfect"? (28)
2. Sometimes the Buddha looks at Siddhartha and sometimes he lowers his eyes (34-35). What is the significance of this gesture?
3. Are Siddhartha's arguments to Gotama fair? Why aren't they persuasive?
4. How does the Buddha dismiss Siddhartha? How is the end of Chapter 3 different from the previous chapters?
5. Discuss this quote: "[Gotama] has robbed me, yet he has given me something of greater value." (36)
6. How much knowledge does Hesse assume the reader has about Buddhism? Why doesn't he provide more information about Buddhism?
7. In the end, why doesn't Siddhartha follow the Buddha? Does this fact suggest that the Buddha's teachings are wrong?
8. Why does Govinda? Does this fact suggest Govinda is wrong/limited?
9. To this point, is Siddhartha a static character or a dynamic character? Is Govinda?
10. What is the relationship between knowledge and spirituality?

Awakening

1. Define the "Self" as used on page 38.
2. Explain Siddhartha's decision in the second paragraph on page 39. What are the practical consequences of this decision?
3. Why, in Siddhartha's realization about the world, does Hesse not use any imagery? (39)
4. Discuss this quote: "Meaning and reality were not hidden somewhere behind things, they were in them, in all of them." (40)
5. Why does Siddhartha need to be "alone"? (41)
6. What is the "awakening" or realization in this chapter?
7. How does Siddhartha relate to the world differently in this chapter?
8. Predict where Siddhartha is going at the end of this chapter.
9. Why is Hesse intentionally vague about doctrine/dogma?
10. Is the tone consistent to this point of the text or does Hesse seek to make the reader feel something different in this chapter?

Kamala

1. How has Siddhartha's relationship to nature changed? (45)
2. What is the connection between the Buddha's ideas and Siddhartha's ideas?
3. Explain how everyone are "children" (49)
4. What is the "inner voice" (50) Why doesn't Siddhartha yield to temptation?
5. Contrast the grove (52) to nature at the beginning of this chapter.
6. Again in this chapter, Hesse uses the motif of lowered eyes. What is the connection between this practice and the theme?
7. Is the relationship between the necessity for "material" wealth as an entrée to Kamala's knowledge similar or different from the requirement to become a Samana? Why does Siddhartha agree to become rich first?

8. What does the diction on 58-59 show about Siddhartha?
9. Discuss the different meanings of “value” (59) to Siddhartha, Govinda, Buddha and others in the text.
10. What is the significance of reading and writing? What implications does Siddhartha’s use of literacy have for Hesse’s theme?
11. What is magic?
12. Is Siddhartha naïve? What are the flaws in Siddhartha’s assumptions?
13. What is the relationship between thought and sensory experiences?

Amongst the People

1. Discuss Siddhartha’s arguments on 64—would you have hired him?
2. Is Siddhartha’s love for Kamala idealized or do situations like this happen?
3. What would Siddhartha do with a different partner who is more selfish?
4. Is Siddhartha a good businessman? Can his approach be copied today?
5. Examine the list on 70 of the petty problems of daily life. Would you make the same list? What is common to all of the items on the list?
6. Discuss this quote: “He did not treat the rich foreign merchant differently from the servant who shaved him and the peddlers, from he bought bananas and let himself be robbed of small coins.” (70)
7. Discuss this quote: “He was sometimes afraid of these thoughts and wished he could also share their childish daily affairs with intensity, truly to take part in them, to enjoy and live their lives instead of only being there as an onlooker.” (71)
8. Define “play” as used in this chapter.
9. What is love according to Siddhartha? According to Kamala? Is Hesse arguing that love is unnecessary?
10. How do thinking, waiting and fasting continue to dominate Siddhartha’s life?

Samsara

1. Is Siddhartha’s superiority (77) out of character? What does it suggest about him?
2. What views does Siddhartha associate with the world? (78-79)
3. Why is gambling appealing to Siddhartha? (79)
4. Why does Siddhartha become “old and sick” (80) but Kamala does not?
5. How are ego and superiority motifs for Siddhartha’s life? (83)
6. What is Samsara?
7. Why does Siddhartha leave without saying goodbye to anyone? How is this leaving consistent with his character and goals? Why, in earlier chapters, did he first seek approval before he left, but now he does not?

By the River

1. What does “Om” symbolize? (89-90)
2. Why is the imagery on 90 significant?
3. Analyze the meeting of Siddhartha and Govinda. How has their relationship changed? What is Govinda’s view of Siddhartha?
4. Who has accomplished more since they parted: Siddhartha or Govinda?
5. What is “knowledge”? (99)

6. Siddhartha realizes on 99 that his problem has been arrogance/conceit. What actions in Siddhartha's past were not selfish? Is this a fair criticism? How is Siddhartha's definition of arrogance different than the denotative meaning?
7. Explain the cycles of life? How is death a "renewal"?

The Ferryman

1. What does the river symbolize?
2. Why does Hesse personify the river?
3. How is the ferryman's speech on 105-06 a key theme?
4. What is the relationship between learning and wisdom?
5. What does "listening" mean?
6. On 113, is Siddhartha now a "Buddha"?
7. Does Kamala find peace? Are her acts similar to a Christian repentance?
8. Explain the situational irony on 114.
9. Explain the significance of the end of the chapter: Why does Kamala die in the same bed as the ferryman's wife? Why does the son sleep while the funeral pyre is built? How can Siddhartha suffer without sadness?
10. Is the tone of this chapter consistent with the rest of the text?

The Son

1. Why would Siddhartha prefer "sorrow and trouble" with his son instead of happiness? (113)
2. Discuss this quote: "Is it not perhaps a mistake on your part not to be strict with him, not to punish him? Do you not chain him with your love? Do you not shame him daily with your goodness and patience and make it still more difficult for him?" (120)
3. On 119-20, why is punishment consistent with Siddhartha's beliefs? What are the limits of punishment?
4. Is Siddhartha a good father? How should Siddhartha raise his son in order to teach him morality?
5. Why doesn't Vasudeva tell Siddhartha to not look for his son? (125)
6. Discuss this quote: "Nevertheless, he went on steadily, no longer to save him, but with a desire perhaps to see him again." (125)
7. What are the positive and negative aspects of "love"?
8. On 127, does "Om" heal Siddhartha's sadness?

Om

1. In this chapter, how does Siddhartha finally lose his arrogance and form a connection with men?
2. What is the nature of suffering as part of life? (134-35)
3. Discuss this quote: "It was the goal of all of them, yearning, desiring, suffering; and the river's voice was full of longing, full of smarting woe, full of insatiable desire. The river flowed on towards its goal." (134-35) What is the river's goal?
4. How does Siddhartha finally acquire the knowledge he has sought? (136)
5. Why does Vasudeva go away?

6. Why does Vasudeva go into the woods? What do the woods symbolize?
7. Why does Siddhartha stay?

Govinda

1. What does “seeking” mean? (140)
2. What is the wisdom that Siddhartha imparts about how to live life?
3. What does being a “ferryman” symbolize?
4. Discuss this quote: “In every truth, the opposite is equally true.” (143)
5. How is the potential Buddha present in every sinner?
6. What is the Buddha’s view on time?
7. Explain Siddhartha’s point about the stone. (145)
8. What is the problem with words? (146)
9. Is Nirvana a word only, or also a thought?
10. The illusion of Maya is what? (147)
11. Do Siddhartha and the Buddha disagree?
12. Why does Hesse reveal Govinda’s doubts about Siddhartha? (148)
13. Why does the kiss teach Govinda? (150)
14. Why does Siddhartha smile “mockingly”? (151)
15. Why does Hesse end the book as he does? Is the ending satisfying? Is the ending consistent with the theme?

Lesson Plan: 5 Reflection and Follow-Up Questions

Supplementary Reading

- *The Bhagavad Gita*
- Ralph Waldo Emerson, “Brahma”
- The Mahabharata (R.K. Narayan translator)
- V.S. Naipaul, *An Area of Darkness*
- Robert Pirsig, *Zen and Art of Motorcycle Maintenance*
- Walt Whitman, “Song of Myself”

Essay Questions on *Siddhartha*

- Explain the symbol of the river and why it is important to the novel.
- Discuss the ways Siddhartha attempts to attain spiritual enlightenment.
- Show how *Siddhartha* is a bildungsroman.
- What is the relationship between environment/external factors and Siddhartha’s ability to achieve his spiritual quest?
- How does Siddhartha’s self-image affect his ability to achieve his goals?

Discussion Questions

- What options does someone who wants to adopt Siddhartha’s philosophy have in today’s world? What barriers prevent the attainment of Siddhartha’s philosophy?
- Write the life or draw a cartoon showing a fictional person in today’s world who lives according to Siddhartha’s philosophy. Outline the conflicts and tests that person would face.
- In what ways does Siddhartha’s philosophy not satisfy the requirements of a religion? Why are the Buddhists, Samanas and Samsara a more like model for everyday action.
- Reconcile the philosophy of Kiva.com and Siddhartha’s philosophy so that the aims of the organization are in accord with the philosophy of Siddhartha.
- What advice would Siddhartha give to the contributors of Kiva.com? To the founders of Kiva.com? To individuals who accept financing from Kiva.com?
- If you were to meditate again now, after reading *Siddhartha*, would you have a different approach from the beginning of the unit?
- Is poverty required to attain Nirvana? Can a wealthy person achieve spirituality?

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Attachments

1. Information from Kiva.com website on the organization and on microfinance
2. Selections from *the Dhammapada*
3. Photographs (nine files that can be copied onto overheads)
4. “Untouchables’ undergo mass conversion to Buddhism” article from *The Guardian*