

**RSOC 106R                      Zen in Theory and Practice**  
TR 2:00-3:40 p.m.                      Kenna 304

Instructor:                      Dr. Sarita Tamayo-Moraga  
Office :                              Kenna 302  
Phone:                              408-554-7829  
Email:                              stamayomoraga@scu.edu

Office Hours: in Kenna 302 Mon. & Wed. 10:30—11:30 a.m. and by appointment. *No office hours on Wed. April 1st because I have a meeting.*

UNITY OFFICE HOURS: McLaughlin/Walsh 117: Tues. 4:00-5:00 p.m. & Thurs. 10-11 a.m. and by appointment. If you are not a Unity resident, dial 408-551-3533 to call the office to be let in. Appointments outside office hours can be made as well. *No Unity 10-11 a.m Thursday office hours April 30<sup>th</sup> because of a prior commitment.*

*Office hours during finals week (11<sup>th</sup> week) are by appointment only.*  
*No office hours on holidays.*

Course Description

This course will explore the Chan/Zen traditions of East Asian Buddhism from two different angles, the historical and theoretical perspective, as well as the practical. In the theoretical aspect of the class, we will study classic Buddhist concepts such as emptiness, no-self, non-discrimination, etc. In the practical aspect of the class, students will sit zazen, attend one half-day or all day sitting at a local Zen center or here on campus, cultivate a regular meditation practice, and work with a precept and a personal koan. The primary focus will be Soto Zen. Students will then use their direct experience of the evolution of Chan/Zen meditation to deepen their theoretical understanding. The focus will be on bringing the teachings and tradition to life by experiencing them and learning about the way that practice itself drives changes in theory.

Course Objectives:

1. A basic understanding of Buddhism is required for this course, and will be provided for those who lack this at the beginning of the course.
2. A deeper understanding of the Zen Buddhist traditions, the forms of meditation that they advocate, and a critical understanding of the context in which they are practiced.
3. Appreciation of the relevance of meditation practice for contemporary Buddhists.

This course is associated with the Vocation Pathway:

**EVERYTHING YOU NEED TO KNOW ABOUT PATHWAYS:**

You can find information about Pathways on the Core Curriculum website <http://scu.edu/core> including specific Pathways, all courses associated with them,

Vocation Pathway Info. Contd.:

and the Reflection Essay prompt and rubric used to evaluate the final essay you will submit.

<http://www.scu.edu/provost/ugst/core/pathways/managing-your-pathway-work/>

**SAVE YOUR WORK FROM THIS CLASS IF YOUR PATHWAY IS VOCATION.**

If you declare this Pathway, you may use a representative piece of work from this course as one of the Pathway materials you will upload via eCampus during your junior or senior year. Therefore, we recommend that you keep electronic copies of your work using Dropbox or Google Docs, in addition to saving copies on your own computer or flash drives. This may ensure you will have a range of choices for retrieving your saved files when you analyze and assemble your Pathway materials in preparation to write the Pathway reflection essay.

Class Texts (Required):

Anderson, *Being Upright* (BU)

Cohen, Darlene, *Turning Suffering Inside Out* (TSIO)

Dogen/Uchiyama Roshi *How to Cook Your Life* (HCL)

Dogen/Cook, *Sounds of Valley Streams: Enlightenment in Dogen's Zen* (SVS)

Hanh, *Zen Keys* (ZK)

Soeng, Mu, *The Heart of the Universe: Exploring the Heart Sutra* (HU)

Requirements:

*Intellectual Engagement:* Your presence and participation is essential to your success in this course, and to the success of the course as a whole. Discussion of assigned texts forms a core aspect of this seminar. As a result, the intellectual engagement grade extends beyond mere attendance to emphasize engagement with course materials. Attendance is only a necessary precondition for this engagement, not a measure of it. Intellectual engagement will be measured by the extent to which you come to class prepared and are willing and able to discuss the assigned readings. For each class meeting, you should be prepared with questions, comments and observations about the assigned readings and discussion topics. Regular attendance is required, and frequent, unexcused absences will result in a grade penalty. Use of cell phones, PDA'S, any electronic devices, and laptops will also result in a grade penalty.

*Portfolio:* During the quarter students will write short response papers (750-1000 words) that require a sharp, concise argument about or reflection upon course readings or themes. Together these papers will form a portfolio of your reflections upon the issues raised by the course and your direct experience of the theoretical aspects of this course. Response topics will be sent out by email to your SCU account and students must complete six response papers over the course of the quarter.

*Book Review alternative:* in lieu of two response papers you may read a book on one of the course topics and submit a review (four pages) of the book. You must obtain approval in advance to exercise this option and the review will be due on the date that topic is discussed.

*Group Presentation:* For the sixth week of classes, students will be making group presentations on theory and practice in Zen. Group assignments and topics will be distributed during the second week of class.

*Final Research Project (12-15 pages):* Students will complete individual research projects exploring in-depth and thorough original research on one relationship between theory and practice in Zen. This project will include your personal experience and will also include your journals which will be factored into the grade for this project. Papers may focus on any dimension of these intersections, such as personal koans and the personal transformation of suffering, the theory of mindfulness and its application in every-day life, the theory of Zen precepts and actual application of the precepts, the theory of ordinary mind and the actual experience of ordinary mind, etc. Students must submit a topic proposal WHICH INTEGRATES YOUR PERSONAL EXPERIENCE OF ZEN PRACTICE for approval no later than Thursday, May 14<sup>th</sup> in class.

*Journals and Required Meditation (Zazen) (Integrated into Final Research Project):* Once meditation instruction occurs, students are expected to meditate 15-30 minutes five days a week. Students will also be required to do one half-day or one day Zen sitting. These experiences will be integrated into class work. In addition, beginning in the third week you will choose a precept to work with for four weeks.

Then, in the seventh week you will develop a personal koan to work with for four weeks. You will be expected to keep a journal with a minimum of three entries per week that address your meditation experience and your precept or koan. Further instructions will be handed out in class on the day of training. Your experience itself will not be graded, but your good faith effort and recording of your experience will. In addition, you will not be able to do the final project without having meditated. If journals and regular meditation have been done, then grading of the final project will begin at 100 out of 100. If they have not been done, grading will begin at 80 out of 100 for the final project and of course it will be difficult to do well anyway since your direct experience is a key component of the final project.

### **Due Dates for Journals:**

All journals should be anonymous. Please use your ID number only and the date. Hard copies only; no emailed journals. Please use loose-leaf. You can hand-write them or type them. Further instructions will be handed out on the day of training.

First Set due: Tues. April 28<sup>th</sup> in class. EIGHT ENTRIES.

Second Set due: Tues. May 12<sup>th</sup> in class. SIX ENTRIES.

Third Set due: Thurs. May 28<sup>th</sup> in class. EIGHT ENTRIES.

Fourth Set due: Thurs. June 11<sup>th</sup> with final project. FOUR ENTRIES.

### **POSSIBILITIES FOR YOUR REQUIRED HALF-DAY SITTING:**

ZEN MEDITATION RETREATS - Sunday Morning Retreat

Location: Chung Tai Zen Center of Sunnyvale

Tel: 1-408-733-0750

Fax: 1-408-733-0751

Email: [sunnyvale@ctzen.org](mailto:sunnyvale@ctzen.org)

Address : 750 E. Arques Ave.  
Sunnyvale, CA 94085 USA



**Zen is a state of mind, a mind of calmness, stability, and clarity. Meditation helps us to focus, calm down, become aware, and begin to see things as they are.**

To achieve the Zen state of mind, proper meditation practice is very important. Meditation helps us to focus, calm down, become aware, and begin to see things as they are. A properly trained mind is one ready for Awakening. This is perfect for people who have practiced some meditation and want to advance their practice. All participants are requested to observe silence during the day. Prior experience in meditation or in our Zen classes is recommended but not required. Free and open to the public. Regular attendance at these Half-day retreats will help build a solid foundation and prepare one for advanced level of

meditation retreats.

**Sunday Morning Zen Retreat** - 4 sitting/walking sessions during the day. Each session is around 50 minutes. **Date/Time:** 9AM-12:40PM (Sunday) : 4/5·12 ; 5/3·10·17 ·31/2015 I will also have a half day sit here on campus, but we do not yet have a date. It will be on a Saturday. Other resources for half-day sits are available; just ask.

### ***Grading***

Intellectual Engagement:	20%
Portfolio:	25%
Group Project:	20%
Final Project:	35%

**GRADING POLICY:** In addition to the grading policy listed above, the schema for the (+) and (-) system for **over-all, final** class grades will be as follows:

1. NO A + (FOR OVER-ALL GRADE—THIS IS UNIVERSITY POLICY)
2. A is equivalent to 94 and above to 100.
3. A- is equivalent to 90-93.
4. B+ is equivalent to 87,88,89.
5. B is equivalent to 84, 85, 86
6. B- is equivalent to 80-83
7. C+ is equivalent to 77,78,79
8. C is equivalent to 74,75,76
9. C- is equivalent to 70-73.
10. D+ is equivalent to 67,68,69
11. D is equivalent to 65,66
12. F is equivalent to 64 and below.

**I DO NOT DISCUSS GRADES OVER EMAIL OR THE PHONE. I WILL ONLY DISCUSS GRADES IN PERSON DURING OFFICE HOURS.**

### *Third Level Religious Studies Course*

As the third course in the Religious Studies sequence, the underlying emphasis of this course is an engagement with and open-ended discussion of critical issues in religion. Focusing on the intersection between theory and practice in Zen will provide an avenue to engage such issues. Consequently, the emphasis will be on questions more than answers. Students will be expected to bring together the intellectual tools they have developed in both their core and disciplinary studies in order to make critical, well-reasoned, insightful, and nuanced assessments that reflect a variety of perspectives and thereby enhance our understanding of how theory influences practice and how practice influences theory. In order to receive credit for this course as a 3<sup>rd</sup> level Religious Studies course, students must have completed their first and second religion courses and have completed at least 88 units (unless you are a major or minor.)

### **Disability Accommodation Policy:**

If you have a documented disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, [www.scu.edu/disabilities](http://www.scu.edu/disabilities), as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please initiate a conversation with me about your accommodations during my office hours within the first

two weeks of class. Students who are pregnant and parenting may also be eligible for accommodations. Accommodations will only be provided after I have verification of your accommodations as approved by Disabilities Resources, and with sufficient lead time for me to arrange testing or other accommodations. For more information you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

### **Academic Honesty:**

Cheating in any way will not be tolerated. Violations of academic honesty through cheating or plagiarism may result in automatic failure of the course. Santa Clara University insists on honesty and integrity from all members of its community. The standards of the University preclude any form of cheating, plagiarism, forgery of signatures, and falsification of data. A student who commits any offense against academic honesty and integrity may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University. In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Plagiarism is the practice of claiming, or implying, original authorship of (or incorporating material from) someone else's written or creative work, in whole or in part, into one's own without adequate acknowledgement. Unlike cases of forgery, in which the authenticity of the writing, document, or some other kind of object itself is in question, plagiarism is concerned with the issue of false attribution. Please see the University's policy regarding academic integrity. <http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>.

### ***Electronic Books***

Electronic books are permissible only when we are actively using them, for example we are reading together from part of the book or you have been asked to answer a question using the text. Otherwise, they should be put away and not on your desk. If you use them when we are not actively reading together from the book or using the books to answer a question in a group or individually, you will be penalized. Please see the participation section for further information.

**Respect in the Classroom:** The atmosphere in the classroom will be one of respect, both for me and for each other. Open discussion is taken for granted, but disruption will not be tolerated. If you are disrupting the class, I will give you a first warning. A second warning might include a request for you to leave the classroom. A third warning will entail your departure from the classroom.

**Cell Phones, Laptops, and other electronic devices:** Cell phones and electronic devices of any kind, laptops, I-Phones, Droids, I-Pads, tablets, etc. are to be turned off and put away during class. Electronic books are allowed ONLY WHEN BEING USED

ACTIVELY IN CLASS. Use of any of these items and/or abuse of electronic books will LOWER YOUR PARTICIPATION GRADE BY ONE FULL LEVEL OR MORE.

### Course Outline

(Tentative: Schedule and readings subject to change)

#### FIRST WEEK

- Tues. 3/31 **Introduction**  
When you sit, you are already enlightened. Getting beyond concepts into direct experience. How and why might this transform suffering?
- Thurs. 4/2 **Being Upright: Working with the Precepts**  
BU Chapter 6; Chapter 12-14.

#### SECOND WEEK

*MEET IN THE MULTI-FAITH SANCTUARY INSTEAD OF OUR CLASSROOM. THE MFS IS IN ST. JOSEPH'S AT THE END OF THE HALL ON THE FIRST FLOOR.*

- Tues. 4/7 **Learning How to Meditate**  
**TSIO** Chapter 10.
- Thurs. 4/9 **Constructing the Self and how that causes suffering. No-Self as the transformation of suffering.**  
**ZK** Chapters 1 and 2.

#### THIRD WEEK

- Tues. 4/14 **Choose a Precept to Work with for Four Weeks**  
BU Chapters 15-18.
- Thurs. 4/16 **Precepts contd.**  
BU Chapter 19-21.

#### FOURTH WEEK

*First response paper due Mon. 4/20 by 5 p.m. in my mailbox in Kenna 323.*

- Tues. 4/21 **Non-Duality and the Transformation of Suffering**  
**ZK** Chapter 4  
**HS** pp. 1-8; pp. 29-58.

#### FOURTH WEEK contd.

- Thurs. 4/23 **Intimacy with One Thing as Intimacy with All Things:**  
**Cooking your Life so that you develop a clear heart that is soft and flexible.**  
**HTCL** vii-30. **HS**, pp. 77-83.

#### FIFTH WEEK

FIRST SET OF JOURNALS DUE IN CLASS: EIGHT ENTRIES.

- Tues. 4/28 **HTCL contd.**  
pp. 35-76.

Thurs. 4/30 CLASS and Unity office hours CANCELLED because I will be at a retreat.

SIXTH WEEK: Presentations.

SEVENTH WEEK

SECOND SET OF JOURNALS DUE IN CLASS: SIX ENTRIES

Tues. 5/12 **Choosing a Personal Koan**  
**TSIO Chptrs 11 and 12.**

**RESEARCH TOPIC DUE TODAY**

Thurs. 5/14 **HTCL concluded.**  
pp. 77-98.

EIGHTH WEEK

Tues. 5/19 **Enlightenment is a Verb**  
**SOVS pp. 17-43**

Thurs. 5/21 **Non-dualistic Duality: Simultaneous Happiness and Sadness**  
**SOVS, pp. 66-75.**

NINTH WEEK

Tues. 5/26 **How can turning towards pain alleviate pain? What does the body have to do with it?**  
**TSIO Chptrs. 1-3.**

THIRD SET OF JOURNALS DUE IN CLASS: EIGHT ENTRIES

Thurs. 5/28 **TSIO contd.**  
Chptrs. 4-7.

TENTH WEEK

Tues. 6/2 **TSIO concluded.**  
Chapters 8-9.

TENTH WEEK contd.

Thurs. 6/4 Informal presentations

On this last class day, I would like to hear brief 5 minute informal presentations on your final project and how meditation, the half-day retreat, and their relationship to the readings went for you. You will hand in whatever notes you use to make the informal presentation.

FINAL PROJECTS DUE Thurs. June 11th by 5 p.m. in my inbox in Kenna 323. Emailed projects will not be accepted. If you cannot stay till Thurs. June 11<sup>th</sup>, you need to hand your project in early. LAST SET OF JOURNALS OF FOUR ENTRIES ARE DUE WITH YOUR FINAL PROJECT.



**INTELLECTUAL ENGAGEMENT:**

**Participation and Preparation for class:**

**NO TOLERANCE POLICY FOR CELL PHONES AND PDA'S:**

**IF YOU WISH TO BE IN THIS CLASS, YOU MUST TURN OFF AND PUT AWAY ALL CELL PHONES AND PDA'S. ANY USE OF CELL PHONES OR PDA'S IN THIS CLASS (IN YOUR LAP, ON THE DESK, ETC.) WILL LOWER YOUR PARTICIPATION BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION IN CLASS. IF YOUR CELL PHONE/PDA IS OUT AND ON, EVEN IF YOU ARE NOT**

**USING IT, YOU RISK LOSING CREDIT FOR CLASS PARTICIPATION THAT DAY, IN ADDITION TO LOWERING YOUR OVER-ALL PARTICIPATION GRADE. THEY CANNOT BE IN YOUR LAP, ON THE DESK, OR OUT IN ANY WAY. THEY MUST BE PHYSICALLY TURNED OFF AND IN A BAG. THE SAFEST MEASURE IF YOU WISH TO EARN A GOOD PARTICIPATION GRADE IS NOT TO BRING THEM TO CLASS.**

Students will be graded on participation and effort in the groups and in regular class lectures. Also, we will regularly meditate at the beginning of each class, and if you are late for that mediation, that will affect your grade.

At the beginning of every class for which there is scheduled reading, students must bring in an index card with the following on it:

1. Three or more sentences about how the reading addresses the connections between the theory of Zen and the practice of Zen.
2. One to three questions about what was hardest about the material.

THESE ARE NOT QUIZZES. THEY ARE SIMPLY TO SHOW EVIDENCE THAT YOU HAVE READ AND TO HELP FOCUS LECTURE. THEY WILL BE FACTORED INTO YOUR INTELLECTUAL ENGAGEMENT GRADE. *These notecards will be used in your final paper.*

YOU WILL HAND THESE CARDS IN AT THE END OF CLASS.

Students receive two grace absences. Persistent tardiness and early departure from class will hurt your grade. Staring out the window, sleeping in class, chattering to neighbors when not in group discussion, and or putting your head

Intellectual Engagement/Participation contd:

down means you will get no credit for attendance. **USING YOUR CELL-PHONE OR ANY PDA DURING CLASS IN ANY WAY WILL ALSO LOWER**

*Intellectual Engagement contd.*

**YOUR PARTICIPATION GRADE BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION.**

Attendance in this classroom will be closely monitored. This not only helps me learn your name, but alerts me in time to pre-empt avoidable problems with absenteeism. Numerous unexplained absences are not acceptable. Stuff happens, but I want to know about it. **If you miss class, you are responsible for getting the notes and hand-outs from a fellow student.**

***THIS IS NOT AN INTERNET CLASS OR A CLASS DESIGNED TO BE TAKEN REMOTELY.***

**IF YOU HAVE TO MISS CLASS MORE THAN TWO WEEKS FOR WHATEVER REASON, FAMILY EMERGENCIES, ILLNESS, TRAVEL PLANS, ATHLETIC EVENTS, ETC., YOU SHOULD DROP THE CLASS. IT WILL BE IMPOSSIBLE TO MAKE UP YOUR PARTICIPATION GRADE AND YOU WILL DO POORLY ON THE EXAMS BECAUSE OF NOT HAVING BEEN IN CLASS. THIS IS A VERY INTERACTIVE, PARTICIPATORY HEAVY CLASS. THIS IS NOT AN INTERNET CLASS AND IS NOT DESIGNED TO BE TAKEN REMOTELY. THEREFORE, IF SOMETHING PREVENTS YOU FROM ATTENDING CLASS, WHATEVER IT MAY BE FOR MORE THAN TWO WEEKS, YOU SHOULD DROP THE CLASS. YOU WILL NOT BE ALLOWED TO TAKE THE CLASS REMOTELY.**

Sleeping in class, not paying attention, chattering or whispering to fellow students during lecture or when others are answering or asking questions of the professor and other behavior that demonstrates the student is not participating will hurt your grade. Consistent disruption of class by talking to fellow students outside of group discussion periods will hurt your grade.

**IF YOU PERSIST IN WHISPERING TO SEAT-MATES OUTSIDE OF GROUP DISCUSSION, I WILL ASK YOU TO MOVE DURING CLASS. WHEN ASKED, PLEASE RISE AND MOVE TO ANOTHER SEAT. IF YOU ARE TEMPTED TO WHISPER TO YOUR SEAT-MATE, SIT NEXT TO SOMEONE YOU DO NOT KNOW.**

Intellectual Engagement/Participation will be graded in the following manner:

**PHONES AND ALL PDA'S MUST BE OFF AND PHYSICALLY PUT AWAY DURING CLASS. STUDENTS WHO TEXT OR CHECK THEIR MESSAGES DURING CLASS (IN YOUR LAPS, ON THE DESK, ETC.) OR USE THEIR PHONES OR PDA'S IN ANY WAY DURING CLASS WILL NOT GET AN A IN PARTICIPATION. NO QUESTIONS ASKED. IF YOU PREFER TO TEXT DURING CLASS, THIS IS NOT THE CLASS FOR YOU.**

**PLEASE NOTE THAT WHISPERING OR CHATTERING TO FELLOW STUDENTS OUTSIDE OF GROUP DISCUSSIONS AND USING ANY ELECTRONIC DEVICES (CELL-PHONES, ETC.) WILL AFFECT YOUR GRADE BY ONE FULL GRADE LEVEL EVEN IF THE REST OF YOUR PARTICIPATION IS AT THE A, B, C, ETC. LEVEL.**

Grading of Participation:

A: Regular attendance and regular contributions and regular notecards.

The A student *displays that he or she has done the reading, references the reading in contributions*, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS** and answers questions and asks questions regularly in class.

B: Regular attendance and regular notecards and occasional contributions.

The B student answers questions when asked point-blank, attends class regularly and hands in all participation assignments, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS**, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR.

C: Too many absences or too little contribution or too few notecards. The C student cannot answer questions when asked, or when asked reflects that he/she has not done the reading. The C student does not take the participation assignments seriously. The C student disrupts class by chattering to fellow students outside of group discussion and does not pay attention **AND/OR USES ELECTRONIC DEVICES DURING CLASS**.

D: Too many absences or too little contribution or too few notecards. Doesn't pay attention and chatters to fellow students outside of group discussion and ignores class-room protocol.

F: Serious problems