

RSOC 106
Summer 2017

Zen in Theory and Practice
MW 3:20-6:20 p.m.

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Office Hours: 11 a.m. -12 noon Mon. & 10:45-11:45 a.m. on Wed. and by appointment.

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.

Prerequisites: The first (1-19) and second (20-99) levels of Religious Studies must have been completed prior to taking this course. Students must also have 88 units of credit in order for this class to satisfy the third level Religious Studies requirement.

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, 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

Vocation Pathway Info. Contd.:

retrieving your saved files when you analyze and assemble your Pathway materials in preparation to write the Pathway reflection essay.

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.
4. A critical understanding of the relationship between theory and practice in Zen Buddhism, especially how changes in practice drive changes in theory.

Department Goals [adapted from RS "Description of the Three Levels"]

1. Students question and probe religion for what it reveals about human beings, their diverse societies, traditions, convictions and aspirations.
2. Students use diverse materials and demonstrate formal postures of inquiry into religion and in order to go beyond simple description of religion to a reflective engagement with it.
3. Students propose and investigate the "big questions" – that is, the meta-reflective questions that ask how and why we ask the questions that we do about religion.

Core Curriculum Learning Goals and Objectives

This course fulfills Santa Clara's Core Requirement for RTC 3.

- 3.1 Students will be able to identify diverse perspectives and evaluate ethical positions on contemporary questions. (Critical Thinking; Ethical Reasoning; Perspective)
- 3.2 Students will be able to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society. (Critical Thinking; Religious Reflection)



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 3rd 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.)

Class Texts (Required):

Anderson, *Being Upright* (BU)

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

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

Hanh, *Calming the Fearful Mind* (CFM)

Hanh, *Zen Keys* (ZK)

ELECTRONIC BOOKS POLICY: Electronic books are allowed in the classroom **but their use carries restriction and penalties if they are misused.** The policy on them is that you can only have them out and on your desk when we are actually reading from them. Otherwise, they must be put away and not on your desk. If they are out and on when they are not being actively used, the penalty will be the same as for texting and use of any electronic device as detailed below in the participation section of the syllabus. Please read that section carefully.

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 class. As a result, the intellectual engagement grade extends beyond mere attendance to emphasize engagement with course materials. Attendance is only a necessary pre-condition 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. Notecards will be required for each class for this purpose. Please see the "Participation and Presence in Class" below for more information. Regular attendance is required, and frequent, unexcused absences will result in a grade penalty. Use of cell phones, PDA'S, and laptops will also result in a grade penalty.

Response Papers: 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 one of the components of your reflections upon the issues raised by the course and your direct experience of the theoretical aspects of this course. Response topics can be found later in the syllabus. Please email me the papers as word documents or pdf's, not as a Google doc. Further information, including due dates, etc. about the paper topics later in the syllabus.

Due Dates for Response Papers:

ALL PAPERS MUST BE EMAILED TO ME AS A WORD DOCUMENT OR PDF, NOT A GOOGLE DOC BY 9 P.M. ON THE DUE DATES. A paper emailed after 9 p.m. will count as a late paper. 5 points off per day for late papers. Papers may of course be handed in early if you so wish. PROMPTS FOR THE RESPONSE PAPER CAN BE FOUND AT THE END OF THE SYLLABUS.

First Response Paper Due: **Friday, August 4th by 9 p.m. by email.**

Second Response Paper Due: **Friday, August 11th by 9 p.m. by email.**

Third Response Paper Due: **Friday, August 18th by 9 p.m. by email.**

Fourth Response Paper Due: **Friday, August 25th by 9 p.m. by email.**

Final Paper (12-15 pages) Word Count between 3400 and 4050 words.:

This paper will include your personal experience and will also include your journals which will be factored into the grade for this project. Papers must focus on all dimensions 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. Prompts for the final paper will be handed out in the seventh week of class.

Due Date for Final Paper: Tuesday, September 5th by 9 p.m. by email as a word doc or PDF.

Journals and Required Meditation (Zazen) (Integrated into Final Paper): Once meditation instruction occurs, students are expected to meditate 10-25 minutes five days a week. These experiences will be integrated into class work and your final paper. In addition, beginning in the second week you will choose a precept to work with for two weeks. Then, in the fourth week you will develop a personal koan to work with for two 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. You will not be able to do the final project without having meditated. 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 can be found later in the syllabus.

First Set due: **Wed. August 16th in class as hard copy—6 entries.**

Second Set due: **Mon. Aug. 28th in class as hard copy—5 entries.**

Third Set due: **Tuesday, September 5th by 9 p.m. by email with your paper—3 entries.**

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 EACH 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.

Notecards are worth 50% of your participation grade.

Intellectual Engagement contd.

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

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.

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

Calculation of over-all grade for class:

Grading

Intellectual Engagement/Participation (Notecards make up 50% of this) :	20%
Response Papers:	40%
Journals:	10%
<u>Final Paper:</u>	<u>30%</u>
Total:	100%

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.

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>.

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, 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).

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.

Title IX Syllabus Statement

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife and click on the link for the University's Gender-Based Discrimination and Sexual Misconduct Policy or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at [408-554-3043](tel:408-554-3043) or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com

Title IX Syllabus Statement

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE).

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

Cell Phones, Laptops, and other electronic devices

Cell phones 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

FIRST WEEK

- July 31st **Introduction & Movie: *Enlightenment Guaranteed***
When you sit/do zazen, you are already enlightened. Getting beyond concepts into direct experience. How and why might this transform suffering? Training in mindfulness exercises.
- Aug. 2nd **Learning How to Meditate: *Journal Writing Begins Today***
TSIO Chapter 10; **ZK Chapter 1.**

FIRST RESPONSE PAPER DUE FRI. August 4th BY 9 P.M. BY EMAIL.

SECOND WEEK

- Aug. 7th **Being Upright: Working with the Precepts**
Choose a Precept to Work with
BU Chapters 12-16
- Aug. 9th **Precepts contd.**
BU Chapter 17-21.

SECOND RESPONSE PAPER DUE FRI. AUG. 11TH BY 9 P.M. BY EMAIL.

THIRD WEEK

- Aug. 14 **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; 35-55.
- Aug. 16 First Set of journals due in class: **as hard copy—6 entries.**
Watch clips from the documentary: *How To Cook Your Life*
HTCL pp. 56-69

THIRD RESPONSE PAPER DUE FRIDAY, AUGUST 18TH BY 9 P.M. BY EMAIL.

FOURTH WEEK

- Aug. 21 **HTCL concluded.**
pp. 69--91.
Choosing a Personal Koan
TSIO Chapter 12; ZK Chapter 3

FOURTH WEEK contd.

- Aug. 23 **How might the transformation of our own suffering transform the suffering around us?**
Mindful speaking and listening
CFM Chapter 1 and 3
ZK Chapter 2.

FOURTH RESPONSE PAPER DUE FRI., Aug. 25th BY 9 P.M. BY EMAIL.

FIFTH WEEK

- Aug. 28 Second Set of journals due: **as hard copy—5 entries.**
How can turning towards pain alleviate pain? What does the body have to do with it?
BRING SOMETHING YOU LIKE TO EAT AND SOMETHING YOU DO NOT LIKE TO EAT TO CLASS FOR A MINDFUL EATING EXERCISE IN CLASS.
TSIO Chptrs. 1-4 & 11.
- Aug. 30 **Leading with Wisdom and Compassion**
CFM Chapters 4 and 5
TSIO contd. Chptrs. 5-9.

FINAL PAPER DUE TUESDAY, SEPT. 5TH BY 9 P.M. BY EMAIL. YOUR FINAL THREE JOURNAL ENTRIES ARE DUE WITH THE FINAL PAPER ALSO BY EMAIL. You may turn the last assignment early if you wish.

PROMPTS FOR RESPONSE PAPERS

1. First Response Paper on the relationship between Zen practice, the dropping of concepts, and the transformation of suffering: For this 750-1000 word paper, please use the movie and at least one of the readings to explore this topic. How does dropping concepts and returning to direct experience transform suffering? How were the characters in the movie changed by this practice? Since we have only begun practicing, this short paper will focus primarily on theory and be speculative in relationship to the potential of Zen practice to transform suffering.

First Response Paper Due: **Friday, August 4th by 9 p.m. by email as a Word Doc or PDF, not a Google doc.**

Ideas for writing this paper:

- A. How does Cohen Roshi's explanation of meditation work? How does she argue it transforms suffering? Can you link her argument to the movie?
- B. How does TNH's explanation of mindfulness work? How does he argue it transforms suffering? Can you link his argument to the movie?
- C. If any of this already relates to your own practice, feel free to bring that in.

2. Second Response Paper on the Precepts: For this 750-1000 word paper, please choose one or more precepts and explain how practicing with the one or more you select might bring clarity to how one lives one's life. How might working with this precept cultivate wisdom and compassion? *Being Upright* would be your primary source for this paper.

Second Response Paper Due: **Friday, Aug. 11th by 9 p.m. by email as a Word Doc attachment or PDF, not as a Google doc.**

Ideas for writing this response paper:

- A. Reading about or using a precept (such as I vow not to take what is not give; I vow not to praise self at the expense of others, etc.) has given us an idea of how they are lenses for us to look at our lives, not just commandments. How might use of the precept in this way illuminate our suffering?
- B. The premise of the above statement is that when we violate the precepts, usually it is out of our suffering. Therefore, how can the precepts shine a light on suffering that drives violating the precepts and how can the precepts (or just one precept) bring the practitioner to an ability to have a non-judgmental awareness of what he or she does.
- C. This non-judgmental awareness is the foundation of forgiveness of self and the ability to change.
- D. Finally, how can the precepts or one precept bring clarity to how we are living our life? How does this transform suffering?

PROMPTS FOR RESPONSE PAPERS contd.

3. **Third Response Paper on *How to Cook Your Life*.** For this 750-1000 word paper, explain how intimacy with all things might transform suffering. How does deeply being present in every-day life and with mundane tasks such as cooking cultivate joy? Focus on Dogen's own text for this assignment.
Due Date: **Aug. 18th by 9 p.m. by email as a Word doc or PDF attachment, not Google doc.**

IDEAS TO HELP YOU WRITE THIS PAPER:

- A. To write this paper, think about Dogen's teachings and how applying them might transform suffering. For example, what would it be like to treat something you do not like as though it were Buddha? Or someone you do not want to be with as though they were Buddha? What might it be like to handle, say dishes during dishwashing, as though they were your eyeballs? How might any of this transform suffering?
- B. Then, think about how this might lead to joy, or contentment, perhaps a sense of well-being. Or not!
- C. Finally, please use Dogen's own text "Instructions to the Cook" and you may also use Uchiyama Roshi's commentary as a complement to that.

4. CHOOSE BETWEEN PROMPTS 4A OR 4B FOR THE LAST RESPONSE PAPER:

- A. Response Paper on *Calming the Fearful Mind*. A description of this alternate possibility will be handed out the day we begin reading this book. 750-1000
Due Date: **Friday, Aug. 25th by 9 p.m. as a Word doc or PDF email attachment**

For this 750-1000 word paper, explain Thich Nhat Hanh's theory of how calming one's own fearful mind is the first step towards being able to transform suffering and fear outside us. Focus on both his mindfulness techniques and the practical steps he offers beginning with oneself, and then slowly radiating out to family, friends, communities, the nation, etc.

SUGGESTIONS FOR CFM response paper choice:

For this paper, you might consider focusing on the connections between consumption and suffering and changing habits of consumption and the transformation of suffering, or you might consider connecting his theories concerning transforming Congress and politics to mindfulness practices and/or his theories about violence and safety and how those are linked to the transformation of suffering through practice.

In addition, you might think about your own experience so far, practicing with the precept and now the koan in relationship to his theories.

There is a lot in his book, so there might be other aspects you wish to focus on.

OR YOU CAN WRITE ON TSIO FOR THE FOURTH RESPONSE PAPER:

- B. Response Paper on *Turning Suffering Inside Out*. For this 750-1000 word paper, explain Cohen Roshi's theory of how awareness, attention, and mindfulness can transform the suffering of chronic emotional/physical pain. Focus on how body-based her teaching is and what theories in Zen she seems to use the most.

Due Date: Friday, Aug. 25th by 9 p.m. as a Word doc or PDF email attachment.

SUGGESTIONS FOR TSIO:

For the paper on TSIO, if you choose to do that one, consider writing about one of her theories for transforming suffering and thinking about how it applies in real life. Many of her theories are body-based, and she presents counter-cultural suggestions, such as the disinterested pursuit of pleasure and how that heals.

Think about how the ability to shift focus transforms suffering and how she writes about that.

You could also think about her discussion of equanimity and you could consider how her definition of it is more active and fluid than one might think.

FORMATTING FOR RESPONSE PAPERS:

1. ID NUMBER ONLY ON YOUR PAPER DO NOT PUT YOUR NAME ANYWHERE.
 2. Margins: Default which is one inch for top and bottom and 1.25 inches for left and right.
 3. DO NOT SKIP EXTRA LINES BETWEEN PARAGRAPHS. DO NOT PUT YOUR TITLE PAGE INFORMATION ON THE FIRST CONTENT PAGE. USE A SEPARATE TITLE PAGE. POINTS OFF FOR NOT FOLLOWING THESE REQUESTS.
 4. THE TITLE PAGE MUST HAVE WORD COUNT OF THE BODY OF THE PAPER. TITLE PAGE AND SOURCE/WORKS CITED PAGE DO NOT COUNT AS PART OF THE WORD COUNT OF YOUR PAPER.
 5. SEPARATE Title page with your ID NUMBER, NOT YOUR NAME, the date, and the title for your paper, and my name. Any format. NEITHER THE TITLE PAGE NOR THE WORKS CITED PAGE COUNTS TOWARDS THE WORD COUNT OF YOUR PAPER. ONLY THE BODY OF THE PAPER COUNTS. THE TITLE PAGE SHOULD NOT BE NUMBERED. THE WORKS CITED or SOURCES OR BIBLIOGRAPHY PAGE SHOULD BE NUMBERED. NUMBERING OF PAGES SHOULD BEGIN WITH YOUR FIRST CONTENT PAGE. 10 POINTS OFF FOR PAPERS THAT ARE TOO SHORT.
 7. *Do not put your title information, name, etc. and date on the first content page. That should all be ONLY on the title page. 5 points off if you ignore this requirement.*
 7. **SEPARATE BIBLIOGRAPHY, SOURCE, OR WORKS CITED PAGE:** *You must provide a source page even if all you use is one book from class. Also, if you only paraphrase but have no direct quotes, you still MUST provide a source page or 5 points will be taken off.*
 8. Font: 12 point.
 9. Pages should be numbered.
 10. Please use direct quotes from the text as well as paraphrases. If you use an internet source, you must cite it. Please use some commonly accepted form of citation, such as MLA format, footnotes, etc. except instead of putting your name at the top of each page, put only your ID number. NO NAMES ANYWHERE.
 11. EXCEPTION TO ALL CITATION GUIDELINES:
Quotes longer than three lines should be indented and single spaced—even though this does not meet MLA requirements **AND there should be a source page regardless of what format of citation you use and regardless of whether you have direct quotes in the paper or not.**
- PENALTIES FOR IGNORING FORMATTING STIPULATIONS:
- a. 5 points off for missing citations.
 - b. 10 points off for papers that are too short.
 - c. 5 points off if missing a Source, Works Cited, or Bibliography page.
 - d. Flexible points off for huge margins, huge print, not following title page requests, or other anomalies, and not single spacing quotes longer than three lines.
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