

CONTEMPLATIVE TRADITIONS

THRS 494

University of San Diego
Semester TBD
Time TBD
Room: TBD
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“Ahab went off to eat and drink, but Elijah climbed to the top of Mount Carmel, bent down to the ground and put his face between his knees.” –1 Kings 18:42

“The Dao gathers in emptiness alone. Emptiness is the fasting of the heart-mind.” –*Zhuangzi* 莊子 (Book of Master Zhuang; ca. 320 BCE)

“Pray without ceasing.” –1 Thessalonians 5:17

“Sit solidly in *samādhi* and think not-thinking. How do you think not-thinking? Nonthinking. This is the art of zazen.” –Eihei Dōgen 永平道元 (1200-1253)

“Whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.” –Matthew 6:6

Meditation and Contemplation: Etymologically speaking, “meditation” and “contemplation” derive from the Latin *meditatio* (“to think over”/“to consider”) and *contemplatio* (“to look at”/“to observe”), respectively. In Catholic monastic contexts and Catholic-influenced forms of contemplative practice, the terms relate to types of “prayer,” with prayer having four aspects or stages: (1) prayerful or holy reading (*lectio divina*); (2) meditation or reflection on specific topics (*meditatio*); (3) an inward, silent or vocal response to God’s message or presence (*oratio*); and (4) maintaining silent awareness of God (*contemplatio*). Christian “contemplative prayer” is thus roughly synonymous with “meditation” as utilized as a comparative category. There are also tradition-specific technical terms related to meditation: *bhāvanā* (Pali; “mental development”); *dazuo* 打坐 (Chn.; “seated meditation”), *dhyāna* (Skt.; “concentration”), *hitbodedut* (Hebrew; “mental seclusion”), *jhāna* (Pali; *dhyāna*), *samādhi* (Skt.; “absorption”), *shikan taza* 只管打坐 (Jpn.; “just sitting”), *yoga* (Skt.: “union”), *zazen* 坐禪 (Jpn.; “sitting *dhyāna*”), and so forth. In a contemporary context, “contemplative practice” may include art, dance, movement awareness, and similar forms of “non-religious” activities. Potential connective strands or family resemblances include awareness, attentiveness, silence, and a sense of deepened meaning and purpose.

Course Description: Emphasizing peer-directed conversation, this course is a seminar on contemplative practice and meditation from a historical contextualist, textual, comparative and experiential perspective. We will utilize third-person (“objective”), second-person (inter-subjective) and *critical* first-person (“subjective”) discourse in our study. The course focuses on diverse and representative forms of contemplative practice from the world’s major religious traditions. We will study these through a variety of means: by reading and discussing primary texts in translation, by conversing with guest-speakers about specific religious traditions, and by learning from each other. Seated/kneeling practices and their spiritual correlates will be the centerpiece. These contemplative practices most often involve developing an orientation toward or awareness of matters of ultimate concern, usually with a strong emphasis on sacredness and silence. Emphasis will be placed on locating specific contemplative practices in their

religious traditions and soteriological systems. We will also examine major interpretative issues in the emerging field of Contemplative Studies and apply contemplative practice to teaching and learning.

Course Objectives: As a student in this class, you will become part of an intentional learning community with the aim of understanding contemplative practice, especially as located in specific religious traditions and soteriological systems. This will include critical engagement with primary sources in translation through close reading and classroom discussions. You will not only gain direct experience of contemplative practice, but also reflect on the application of that practice to everyday life. In addition, we will work through some of the major interpretive challenges of studying contemplative practice from a theoretically-informed and historically-nuanced perspective.

Personal Experience and Interpretive Authority: This course includes practical, experiential and applied dimensions; the course involves the actual practice of meditation/contemplative prayer and occasional conversations based on personal experience with a self-selected practice. In this context, we are using “disciplined” or “critical first-person perspectives.” Such an approach requires reflection on unquestioned assumptions and ingrained opinions. In the context of this course, personal experience cannot be used to justify the appropriation or reconceptualization of other people’s practice and experience (“cognitive imperialism” & “spiritual colonialism”). Such activity involves problematic political and ethical issues, including colonialism and domestication. In this course we seek to gain a nuanced and informed understanding of diverse contemplative practices and the associated religious traditions; sympathetic understanding and intellectual generosity (“thinking through”) are essential. The primary interpretive authorities in the classroom are the primary texts, the corresponding religious communities, professionally trained scholars, and our own communal conversations. We will refrain from or critically investigate all-encompassing claims of interpretive authority based on personal experience, on egotism and assumed self-centeredness. Careful investigation of contemplative practices and corresponding experiences reveals that they lead to mutually exclusive, equally convincing accounts of “reality.” This includes diverse soteriologies and theologies, worldviews that challenge an assumed monistic or monotheistic conception of the sacred (e.g., Perennial Philosophy). Thus this course is *not* on “formation spirituality,” though your values and commitments may and hopefully will become clarified during our time together.

Informing Questions: What is contemplative practice? How does it relate to the categories of meditation, prayer, and ritual? How do representative forms of meditation embody and inform religious traditions? How is contemplative practice located in specific soteriological systems? Does contemplative practice have a transformational influence on self? If so, can that be applied to larger ecological, social, and political issues? What is the relationship between contemplative practice and mystical experience? Are there limitations and even dangers to contemplative practice?

Course Requirements: Consistent class attendance, familiarity with assigned readings, intellectual engagement, and participation. Your grade will be based on the following assignments and corresponding points:

- Biography Sheet: -5% if not turned in at the beginning of the second day of class*
- Attendance, Participation, and Journal: 25%
- Reader-Responses (4) *or* Research Paper (25 pages): 25%
- Group Presentation: 25%
- Final Exam: 25%

* Please note that this assignment does not contradict USD’s policy barring assignments amounting to 10% of a student’s grade during the add/drop period; that policy is intended for students adding courses late. For students enrolled in my classes who miss the first class meeting, there is a make-up assignment. In addition to the Biosheet, such students must complete a five-page summary of the syllabus and Class Guidelines. These assignments are due in hard-copy form at the beginning of the second class meeting.

These assignments have been designed with the intention of providing balanced evaluation. These include assignments based on knowledge acquisition, critical reflection, nuanced interpretation, analytical writing, and so forth. Your grade will be partially determined by your own self-evaluation and by the evaluation of the members of your group. We will review and discuss each assignment before it is due. See “Evaluation” section below, the “Class Guidelines” handout, as well as the “Reader-Response Questions” and “Group Presentation Guidelines” handouts.

Required Readings: Please bring the relevant reading assignment to class.

A three-ringed binder and personal copies of PDF files from Blackboard, especially the primary sources

Yoga: Discipline of Freedom. By Barbara Miller. New York: Bantam, 1998. (On Reserve: **Call Number**)

The Relaxation Response. By Herbert Benson. New York: Harper, 1976. (On Reserve: **Call Number**)

This Light in Oneself. By Jiddhu Krishnamurti. Boston: Shambhala, 1999. (On Reserve: **Call Number**)

Recommended Supplemental Readings:

Meditation: Classic and Contemporary Perspectives/Deane Shapiro and Roger N. Walsh (eds.)

Transformations of Consciousness/Ken Wilber et al. (eds.)

Cognitive Models, Spiritual Maps/Jensine Andresen and Robert Forman (eds.)

Meditation (2 vols.)/Klaus Engel

Comparative and Psychological Study of Meditation/Y. Haruki et al. (eds.)

The Physical and Psychological Effects of Meditation/Michael Murphy and Stephen Donovan (eds.)

Recommended Films:

Doing Time, Doing Vipassana (Theravada Buddhism)

Into Great Silence (Carthusian Catholicism)

Amongst White Clouds (Chan Buddhism)

Why Has Bodhidharma Left for the East? (Son Buddhism)

Evaluation: You are responsible for reviewing, understanding, and keeping all matters outlined in this syllabus and in any other handouts. I assign grades based on my years of experience in evaluating assignments, the *quality of your presence* in the class, the *criteria* for each assignment, the *quality of your work*, and the *quality of your work in relationship to the work of other students* in the class. I also consider evidence of progress made throughout the semester. If you wish to schedule an office visit to discuss grades, please read the corresponding policy document on my personal website.

Attendance. Attendance will be taken at the beginning of each class. Students receive a total of two unexcused absences, or one week of classes, for the entire semester. This commences on the first day of official registration. For each additional absence, two points are deducted from one’s attendance and participation grade. After five such absences, students forfeit the entirety of their attendance and participation grade (15%). The only acceptable reasons for excused absences are officially-recognized religious holidays, university-exempt activities (e.g., sports), medically-documented illness (a doctor’s note is required), or family emergencies. Arriving to class late, leaving class early, or leaving the classroom during class will adversely affect your attendance grade. Two such behavior patterns amount to one unexcused absence. This and similar policies are in place to inhibit potential distractions, to maintain an optimal learning environment.

You do not need to notify me about unexcused absences. However, if a major issue arises during the semester, please contact me as soon as possible.

Participation. The points associated with your attendance and participation grade are earned, not given. Participation includes familiarity with and understanding of class readings and active participation

in class discussions. Attentiveness and engagement are as important as verbal expression. You are also strongly encouraged to ask questions and to seek clarification. Disrespectful behavior (e.g., talking to classmates during lectures or presentations) will adversely affect your participation grade.

Journals. You are responsible for keeping a journal, with a least three entries per week, on your experience with contemplative practice. These journals will form a major portion of your participation grade. I will at times assign reflection exercises to be included in your journal, which may be utilized in classroom conversations. You are also required to have at least one community-based/tradition-based experience related to your contemplative practice. A description of and reflection on this should appear as a journal entry. Journals are due on Monday, May 11.

Assignments. All assignments must be handed in on time. Again, the only exception made in this regard involves university-exempt activities, documented illness or family emergency. Exams must be taken on the scheduled date. *There will be no make-up exams. There also will be no incompletes.*

Writing Assignments: If you choose the reader-response writing assignment, you are responsible for completing a reader-response questionnaire for four of the ten major topics covered; you should write two responses on the first five contemplative practices and two on the last five. If you would prefer to divide the responses in a different way, please discuss this with me. Reader-response papers are due *in hard-copy form at the beginning of the relevant meeting period*. This is necessary for two reasons. First, this is a seminar-style class, which requires everyone to be prepared for class discussion. Second, the semester will move quickly, which necessitates us to maintain consistent progress. These reader-response papers should be concise and relatively brief, roughly one page or 250 words per question. As there are six questions, this amounts to a total of approximately twenty-four pages of writing for the semester. My own critical outlines will be posted on my website so that you may compare responses after the assignment is returned. You may access them as the following link: <www.sandiego.edu/~komjathy>.

If you choose to write a research paper, which is an *alternative writing assignment* to the reader-responses, you will write a 25-page research paper on contemplative practice. This paper must constitute a major research project, including substantial independent study. Potential topics must receive prior approval from me, and anyone choosing this assignment must make his/her decision, in consultation with me, by Monday, March 2. There are three elements to the assignment: (1) Formal topic proposal (due Monday, March 2); (2) Paper introduction, paper outline, and annotated bibliography (due Monday, March 30); and (3) Final version of completed paper (due Monday, May 4). This assignment is only recommended for highly-motivated and self-directed students. The final paper will be due *in hard-copy form at the beginning of class* on Monday, May 4 and will constitute 25% of your grade.

Late reader responses and research papers will receive a half grade deduction for each day after the due date. This means that if you started out with a “B”, you will receive a “C+” if the paper is one day late. There will be no rewrites.

Engagement with and citation of primary sources will serve you well. *Cite your sources. Do not engage in plagiarism.*

With regard to formal features, papers must be type-written, double-spaced and printed in a clearly-legible style. Use a 12-point font and at least 1” margins. Choose a standard system of citation (APA, Chicago Manual of Style, MLA, etc.) and remain consistent in using it. Papers should be stapled, with your name, the date, the class, and the assignment in the upper right-hand corner. An exceptional paper will have a title that both engages and orients the reader.

For additional guidance see “**Class Guidelines**” handout.

Email and Office Phone: I usually check these four times a week (usually Monday-Thursday) and only rarely on weekends. The exception to the latter is when assignments are due or when exams are scheduled. Please keep these details in mind when asking for a response to a question or notifying me of a sickness or emergency.

COURSE OUTLINE

As this is the inaugural offering of this course, we may need to make amendments to the syllabus and schedule during the semester. Such changes will be discussed and/or communicated before they are made. Please be amenable and flexible should this become necessary. I also welcome your recommendations for improving the course.

I. Preliminary Orientations (Friday, February 6-Monday, February 9)

Friday, February 6: Course Overview, Silence, and Contemplative Learning

Monday, February 9: What is Religion? What is Contemplation?

REQUIRED READING: Blackboard Readings 00: “Meditation” and “Prayer”

PRINT: Blackboard Readings 00

Additional Assignment: Online Learning Style Assessment

1. Memletics Learning Style Inventory (www.learning-styles-online.com)
2. Keirseley Temperament Sorter (www.keirseley.com)

II. Interpretative Issues (Wednesday, February 11-Friday, February 13)

Wednesday, February 11: Interpreting Contemplative Practice and Traditions

Friday, February 13: Interpreting Contemplative Practice and Traditions

REQUIRED READING: Blackboard Readings 01: Two articles from Theory and Method Readings

PRINT: Theory and Method Readings

WEBSITES: California Institute of Integral Studies, Center for Contemplative Mind in Society, Esalen Institute, Fetzer Institute, Forge Institute, Integral Institute, Merton Institute, Mind and Life Institute, Naropa University, Santa Barbara Institute for Consciousness Studies

III. Quaker Christian Silent Worship (Monday, February 16-Friday, February 20)

Monday, February 16: **No Class: Presidents’ Day Holiday**

Wednesday, February 18: Overview of the Religious Society of Friends and Quaker Silent Worship

Friday, February 20: Guest Speaker: Elder Friend from San Diego Friends Meeting

REQUIRED READING: Blackboard Readings 02: “Quaker” Readings and *Faith and Practice* of the North Pacific Yearly Meeting (online)

PRIMARY TEXT: *A Guide to True Peace*

PRINT: *A Guide to True Peace* and relevant sections from *Faith and Practice*

WEBSITES: Digital Quaker Collection, Pendle Hill, Religious Society of Friends, Swarthmoor Hall (Cumbria, England), Pacific Yearly Meeting, San Diego Friends Meeting

MENTOR: **TBD**

COMPARE: Daoist Quiet Sitting, Thomas Merton’s (1915-1968) Contemplative Prayer (Abbey of Gethsemani, Merton Institute, Thomas Merton Center), Centering Prayer (Keating, Meninger, Pennington et al.), Soto Zen “Just Sitting”

*****WEDNESDAY, FEBRUARY 18, READER-RESPONSE ON SILENT WORSHIP DUE*****

IV. Theravada Buddhist Vipassana विपश्यना (Monday, February 23-Friday, February 27)

Monday, February 23: Overview of Ancient Buddhism

Wednesday, February 25: Close Reading and Discussion of the *Satipatthāna Sutta* (Discourse on the Foundations of Mindfulness)

Friday, February 27: Film: “Doing Time, Doing Vipassana”

REQUIRED READING: Blackboard Readings 03: “Theravada” Readings

PRIMARY TEXT: *Satipatthāna Sutta*

PRINT: *Satipatthāna Sutta*

WEBSITES: Insight Meditation Society (Goldstein, Kornfield, Rosenberg, Salzberg et al.), Vipassana Meditation (Goenka), Vipassana Research Institute, Northwest Vipassana Center

MENTOR: Northwest Vipassana Center

COMPARE: Classical Yoga, Daoist Inner Observation, Thich Nhat Hahn's (b. 1926) Walking Meditation, A.H. Almaas's (A. Hameed Ali; b. 1944) Diamond Approach, F.M. Alexander's (1869-1955) Alexander Technique

*****MONDAY, FEBRUARY 23, READER-RESPONSE ON VIPASSANA DUE*****

V. Open Discussion (Monday, March 2)

REFLECTION EXERCISE: What benefits have you received from and what challenges have you faced in your contemplative practice? How has contemplative practice affected your learning and study? How might contemplative practice apply to your major and future profession?

VI. Jewish Kabbalah קבלה (Wednesday, March 4-Friday, March 6)

Wednesday, March 4: Overview of Judaism and Jewish Contemplative Practice

Friday, March 6: Kabbalah and the *Shaarei Kedusha* (Gates of Holiness)

REQUIRED READING: Blackboard Readings 04: "Kabbalah" Readings

PRIMARY TEXT: *Shaarei Kedusha*

PRINT: *Meditation and Kabbalah* and *Shaarei Kedusha*

WEBSITES: Association for Jewish Studies, Bnei Baruch, Ever Burning Light, Iyyun, Pardes Institute of Jewish Studies (Jerusalem, Israel), Kabbalah Centre, *Shaarei Kedusha* Online

MENTOR: None (Rabbi Aryeh Kaplan [1934-1983])

COMPARE: Pure Land Visualization, Tibetan Buddhist Deity Yoga, Maharishi Mahesh's (1917-2008) Transcendental Meditation (TM)

*****WEDNESDAY, MARCH 4, READER-RESPONSE ON KABBALAH DUE*****

VII. Islamic Prayer: Salat صلاة (Monday, March 9-Friday, March 13)

Monday, March 9: Overview of Islam and Islamic Prayer

Wednesday, March 11: Guest Speaker: Senior Ahmadiyya Community Member

Friday, March 13: Prayer and Contemplation: Is there a Distinction?

REQUIRED READING: Blackboard Readings 05: "Islam" Readings

PRIMARY TEXT: *Muslim Prayer-Book*

PRINT: *A Book of Religious Knowledge* and *Muslim Prayer Book*

WEBSITES: Ahmadiyya, Holy City of Makkah, Islamic Center of Tacoma, Islamic Society of North America, Mevlevi Order of America, Naqshbandi Muhibeen

MENTOR: Abid Haq and Malik Ahmed (Ahmadiyya)

COMPARE: Catholic Stations of the Cross, ISKCON Japa and Kirtan, Jewish Hasidic Prayer

*****MONDAY, MARCH 9, READER-RESPONSE ON SALAT DUE*****

VIII. Pure Land Buddhist Visualization (Monday, March 16-Wendesday, March 18)

Monday, March 16: Overview of Buddhism and the Pure Land School

Wednesday, March 18: Close Reading and Discussion of the *Guan wuliang shoufo jing* 觀無量壽佛經 (Visualization Sutra)

REQUIRED READING: Blackboard Readings 06: "Pure Land" Readings

PRIMARY TEXT: *Contemplation Sutra* (Visualization Sutra)

PRINT: *Contemplation Sutra* (Visualization Sutra)

WEBSITES: Amida Net, Buddhist Churches of America, Institute of Buddhist Studies (Berkeley), North American Shin Buddhist Association, Taima Mandala
MENTOR: None (Hisao Inagaki and Elizabeth ten Grotenhuis)
COMPARE: Catholic Stations of the Cross, Ignatian Spiritual Exercises, Tibetan Buddhist Deity Yoga, Shangqing Daoist Visualization

*****MONDAY, MARCH 16, READER-RESPONSE ON PURE LAND VISUALIZATION DUE*****

IX. Open Discussion (Friday, March 20)
COMPARATIVE CONVERSATION

*****MONDAY, MARCH 23-SATURDAY, MARCH 28, SPRING BREAK*****

X. Classical Yoga योग (Monday, March 30-Wednesday, April 1)

Monday, March 30: Hinduism, Patañjali, and Classical Yoga

Wednesday, April 1: Close Reading and Discussion of the *Yoga Sutra* योगसूत्र

REQUIRED READING: *Yoga: Discipline of Freedom* (Book) and Blackboard Readings 07: “Yoga” Readings

PRIMARY TEXT: *Yoga Sutra*

PRINT: *Yoga Sutra*

WEBSITES: Traditional Yoga Studies, Iyengar Yoga, Kriya Yoga, Samadhi Yoga (Seattle)

MENTOR: None (Mircea Eliade [1907-1986] and Georg Feuerstein)

COMPARE: Daoist Internal Alchemy, Dominican Prayer, Theravada Vipassana, Zazen

*****MONDAY, MARCH 30, READER-RESPONSE ON CLASSICAL YOGA DUE*****

XI. Walking Meditation (Friday, April 3)

MINDFULNESS, MOVEMENT AWARENESS AND KINESTHETIC LEARNING

XII. Eastern Orthodox Jesus Prayer Κύριε Ἰησοῦ Χριστέ, Υἱέ τοῦ Θεοῦ, ἔλεησόν με τὸν ἁμαρτωλόν (Monday, April 6-Wednesday, April 8)

Monday, April 6: Eastern Orthodox Practice, Hesychasm ἠσυχασμός and the Jesus Prayer

Wednesday, April 8: Close Reading and Discussion of *The Tale of a Pilgrim*

REQUIRED READING: Blackboard Readings 08: “Orthodox” Readings

PRIMARY TEXT: *The Tale of a Pilgrim*

PRINT: *The Tale of a Pilgrim* and *Philokalia* Selections

WEBSITES: Greek Orthodox Archdiocese of America, Ecumenical Patriarchate, Greek Orthodox Metropolis of San Francisco, All Merciful Saviour Russian Orthodox Monastery (Vashon Island), Holy Resurrection Orthodox Church (Tacoma), St. Demetrios Greek Orthodox Church (Seattle), St. Nicholas Russian Orthodox Cathedral (Seattle)

MENTOR: Brenda Ihssen (Advisor)

COMPARE: Centering Prayer, Contemplative Prayer, Daoist Quiet Sitting, Ignatian Spiritual Exercises, ISKCON Japa and Kirtan, Transcendental Meditation

*****MONDAY, APRIL 6, READER-RESPONSE ON THE JESUS PRAYER DUE*****

*****FRIDAY, APRIL 10: NO CLASS: EASTER RECESS*****

XIII. Dominican Catholic Prayer (Monday, April 13-Friday, April 17)

Monday, April 13: Overview of Catholic Christianity, St. Dominic (1170-1221), and the Order of Preachers (Dominicans)

Wednesday, April 15: Close Reading and Discussion of the *Nine Ways of Prayer*

Friday, April 17: Guest Speaker: Dr. Samuel Torvend
REQUIRED READING: Blackboard Readings 09: “Dominican” Readings
PRIMARY TEXT: *Nine Ways of Prayer of St. Dominic*
PRINT: *Nine Ways of Prayer of St. Dominic*
WEBSITES: Dominicans, Dominican Central Province, Ordo Praedicatorum, Order of Preachers, Fish Eaters
MENTOR: Samuel Torvend (Advisor)
COMPARE: Hindu Shaivite and Vaishnavite Bhakti, Islamic Salat, Jewish Hasidic Prayer

*****MONDAY, APRIL 13, READER-RESPONSE ON DOMINICAN PRAYER DUE*****

XIV. Daoist Internal Alchemy 内丹 (Monday, April 20-Friday, April 24)

Monday, April 20: Overview of Daoist Internal Alchemy

Wednesday, April 22: Close Reading and Discussion of the *Huiming jing* 慧命經 (Scripture on Wisdom and Life-destiny)

Friday, April 24: **No Class: AAR PNW Conference**

REQUIRED READING: Blackboard Reading 10: “Daoist” Readings

PRIMARY TEXT: *Huiming jing (Hui-ming ching)*

PRINT: *Huiming jing (Hui-ming ching)*

WEBSITES: Center for Daoist Studies, Daoist Foundation, Golden Elixir, Wudang Taoist Internal Alchemy, Zhongguo daojiao xiehui 中國道教協會

MENTOR: None (Louis Komjathy)

COMPARE: Classical Yoga, Hindu Tantra, Kundalini Yoga, Pure Land Visualization, Tibetan Kagyu Tummo Practice

*****MONDAY, APRIL 20, READER-RESPONSE ON INTERNAL ALCHEMY DUE*****

XV. Secularized/Medicalized Meditation: The Relaxation Response (Monday, April 27-Friday, May 1)

Monday, April 27: Medicalized Meditation: Herbert Benson (b. 1935) and the Relaxation Response

Wednesday, April 29: Discussion of *The Relaxation Response*

Friday, May 1: The Ethics and Politics of Appropriation

REQUIRED READING: *The Relaxation Response* (Book)

PRIMARY TEXT: *The Relaxation Response*

WEBSITES: Benson-Henry Institute for Mind Body Medicine, Relaxation Response, Center for Mindfulness in Medicine, Health Care, and Society, National Center for Complementary and Alternative Medicine; also Maharishi University of Management

MENTOR: None (Herbert Benson)

COMPARE: Eugene Gendlin’s (b. 1926) Focusing, Hindu Mantra Meditation, Jon Kabat-Zinn’s (b. 1944) Mindfulness-Based Stress Reduction (MBSR), Maharishi Mahesh’s (1914-2008) Transcendental Meditation (TM), Richard Miller’s iRest (Yoga Nidra), Modern American Yoga

*****MONDAY, APRIL 27, READER-RESPONSE ON THE RELAXATION RESPONSE DUE*****

XVI. Contemplation beyond Technique and Tradition (Monday, May 4-Friday, May 8)

Monday, May 4: Jiddu Krishnamurti (1895-1986)

Wednesday, May 6: Techniqueless Meditation

Friday, May 8: Enlightenment and Freedom from the Known

REQUIRED READING: *This Light in Oneself* (Book) and Blackboard Reading 11: “Modern” Readings

PRIMARY TEXTS: *This Light in Oneself* (Book)

PRINT: Blackboard Readings

WEBSITES: Krishnamurti Foundation, Krishnamurti Foundation Trust, Theosophical Society
MENTOR: None

COMPARE: Ram Dass (b. 1931), Aldous Huxley (1894-1963), Jim Jones (1931-1978), Timothy Leary (1920-1996), Maharishi Mahesh (1918-2008), Osho (Rajneesh; 1931-1990), Chogyam Trungpa (1939-1987), Alan Watts (1915-1973)

*****MONDAY, MAY 4, RESEARCH PAER DUE*****

XVII. CONCLUDING DISCUSSION & COURSE REVIEW (Monday, May 11-Friday, May 15)

Monday, May 11: Concluding Discussion

Wednesday, May 13: Course Review/Final Exam Preparation

Friday, May 15: Course Review/Final Exam Preparation

*****MONDAY, MAY 11, JOURNALS DUE*****

FINALS WEEK: MONDAY, MAY 18-FRIDAY, MAY 22

*****WEDNESDAY, MAY 20, 10-11:50AM—FINAL EXAM*****

COURSE SCHEDULE CHANGES

Any amendment to the course schedule will be announced in class. If you are absent from class, it is your responsibility to contact class members or me until you receive such information concerning changes.

SPECIAL NEEDS

If you need course adaptations or accommodations because of a disability, if you have emergency medical information to share with me, or if you need special arrangements in the event of a building evacuation, please speak with me.

CORE CURRICULUM REQUIREMENT

This course fulfills 1 of the 3 USD Core Curriculum requirements in Theology and Religious Studies. If you have any specific questions regarding university requirements or THRS requirements, please speak with Ron Pachence, Chair, Department of Theology and Religious Studies.

ACADEMIC HONESTY

The university's policy on academic honesty will be strictly enforced in this course. **Plagiarism, cheating, and stealing or defacement of library materials will result in automatic failure of the course.**

IMPORTANT DEADLINES

September 15: Add/drop with full refund.

November 2: Pass/fail filing.

November 10: Withdraw from class.