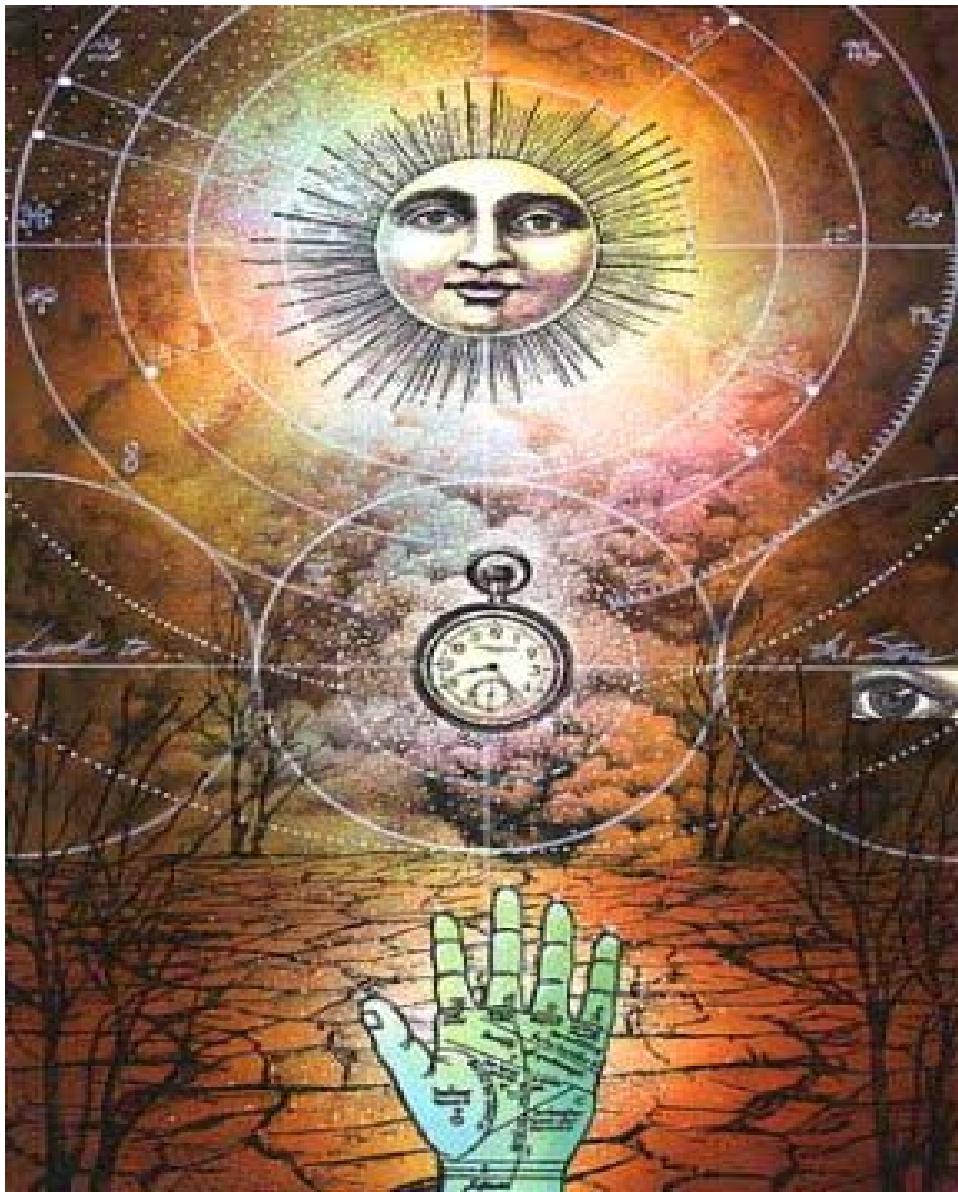


## RELI 286

# MYSTICISM, SPIRITUAL MAPS AND REALITY



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 2, 2010  
12th July – 13th November

# RELI 286

## MYSTICISM, SPIRITUAL MAPS AND REALITY

<b>Course co-ordinator:</b>	<b>Dr Art Buehler,</b> HU 116, tel: 463 7409 <a href="mailto:art.buehler@vuw.ac.nz">art.buehler@vuw.ac.nz</a>
<b>Where and when:</b>	<b>Lectures:</b> HU 220 <b>Tuesday 12:00 –13:50 pm</b>
<b>Tutorials:</b>	TBA
<b>Tutor:</b>	<b>Dylan Clark</b> email: <a href="mailto:dbhc@paradise.net.nz">dbhc@paradise.net.nz</a>
<b>Course Dates:</b>	
<b>Teaching Dates:</b>	<b>12 July to 15 October 2010</b>
<b>Mid-trimester break:</b>	<b>23 August to 5 September 2010</b>
<b>Study Week:</b>	<b>18 to 22 October 2010</b>
<b>Beginning of aegrotat period:</b>	<b>Monday 27 September</b>
<b>Withdrawal dates:</b>	Information on withdrawals and refunds may be found at <a href="http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx">http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx</a>

The programme Administrator, Aliko Kalliabetsos, is in room HU 318 (ext 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside the programme administrator's office.**

**Office Hours:** The main office is open Monday - Friday, 9.30am – 12 noon and 2:30 - 3.30pm. Dr. Buehler usually has office hours on Tuesdays 10:00 -11:00am and 2:00 – 3:00pm; Wednesdays 11:00 am - 2 pm; Thursdays 1:00 – 3:00pm and by appointment. Appointments are highly recommended since these office hours can be interrupted by meetings and other events.

### *Course outline*

#### **1 The course and its Learning Objectives:**

##### **By the end of the course you will:**

- Appreciate the diversity of mystical experience across cultures and religious traditions.
- Develop key skills in reading texts – both in terms of concepts but also cultural factors.
- Be able to analyze subjective mystical experience using various methodologies.
- Have exposure to various models of spiritual development for comparative analysis.
- Demonstrate an understanding of how mysticism has a place in the contemporary world and the relationship between mysticism and religion.

## 2 Assessment requirements

**RELI 286 is internally assessed** by means of written assignments and a take-home test, weighted as follows:

- **7 tutorial assignments to be handed in at tutorials worth 21% of the final grade.** These are to be short thoughtful responses to questions set for the required reading of the week and are to be no more than one page each. Late assignments are strongly discouraged – minus 2% per day, every day – up to two weeks, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **Essay one - 2000 words due 13 August** and is worth **20%** of the final grade. Late fee is 2% per day including weekends and holidays.
- **Essay two - 3000 words due 27 September** and is worth **30%** of the final grade. Late fee is 2% per day including weekends and holidays.
- **A final takehome test worth 29%** of the final grade due **on the last day of class, 12 October.** These should be put in the same box near Hunter 318 as the essays above and signed off in the notebook. **No tests accepted after noon, 21 October.** Late fee is 2% per day including weekends and holidays. 3 The assessment of this course relates to the course objectives in the following ways:

**The tutorial assignments** are to be short (250 words ideally, maximum 500 words) written responses to the current week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **They are due in the relevant tutorial.**

**The essays** will encourage students to pursue their own interests in the subject through formulating their own research question(s) in an exploration of primary and secondary sources. In the essays, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

**The takehome test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

- 4 **This course is delivered through a combination of lectures and tutorials.** The **lecture programme** introduces new material that incorporates and complements the reading assignment. Generally students will be provided with an outline of the lecture at the beginning of each lecture. This is to encourage thinking and interaction during the lecture instead of writing copious notes and tuning out. The lecture programme does not cover the entire course content; lectures are complementary to the students' reading and to tutorial discussions. Tutorials are an opportunity for discussion and fuller participation in their learning experience. Students are expected to attend each tutorial. In cases of justified absence, satisfactorily written assignments (750 words per tutorial) or other alternative projects related to the material (film reviews) will substitute for attendance.
- 5 **The mandatory requirements** for this course are 1) the submission of two essays and the final takehome test and 2) attendance at 80% of the lectures and 6 out of 7 tutorials. Attendance will be recorded by signature.
- 6 **Required texts:** There is a course reader available at the Victoria Book Store.

**7 Taping of Lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.

**8 Work-load: (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 20 points one trimester courses, the working party on workloads and assessments recommends 13 hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level            1 trimester            20 points            13 hours]

**9 General University Policies and Statutes**

Students should familiarise themselves with the University’s policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* or go to the Academic Policy and Student Policy sections on:

<http://www.victoria.ac.nz/home/about/policy>

The AVC(Academic) website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates. This website can be accessed at:

[http://www.victoria.ac.nz/home/about\\_victoria/avcacademic/Publications.aspx](http://www.victoria.ac.nz/home/about_victoria/avcacademic/Publications.aspx)

**10 Academic integrity and plagiarism**

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University’s learning, teaching and research activities are based. Victoria University’s reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else’s work as if it were your own, whether you mean to or not. ‘someone else’s work’ means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, penalties, and how to avoid it, on the University’s website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

- 11 Use of Turnitin:** Student work provided for assessment in this course *will be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *Handwritten work is not accepted under any circumstances.* You are strongly advised to check with your course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.
- 12 Class representatives:** Class representatives are elected in the first week or two of term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 13 Supplementary Materials:** A website of materials related to RELI 286 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.
- 14 Student Learning: Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0 Kirk Wing, Hunter Courtyard.
- 15 Evaluation:** This course will be evaluated by **UTDC**.

## Lecture Programme

**Lecture Programme and required readings:** The required readings are essential background for the lectures/tutorials and should be completed **before each lecture**. Dates with \*\* are those with tutorials. The tutorial readings are all optional readings that you can use for the final take-home test as you see fit.

**13 July      Lecture 1:**

### **Introduction to the Course** (guest lecturer)

In this class we will discuss the course outline, approaches to mysticism, and the rationale used to study mysticism. The lecture will clarify more precise terms for the types of experiences commonly known as mystical experiences, e.g., transpersonal and transrational.

**\*\*20 July      Lecture 2:**

### **Tools of Transpersonal Psychology**

Inner or subjective experience has not been generally recognized as a valid form of knowledge in the modern West because of a) a monological focus on *objects outside* of us and b) the tendency to equate only the “real” with rational thinking. The lecture will discuss 1) different levels of consciousness (sometimes called “The Spiral of Development”) and the realities produced by those different levels, including the postmodern level (which is the default academic perspective in the humanities in the West); 2) the four quadrants or the four ways of knowing something; and 3) the relationship between interpretation and validity or truth claims. This is an introduction to an integral approach (to everything).

**27 July      Lecture 3:**

### **\*\*Contemplative practices**

Contemplative practice is the disciplined methodology, which is comparable to a laboratory practice in chemistry or biology. Its purpose is to go beyond the mental chatter of consensus reality and experience the oneness of reality. Each contemplative tradition has its own specific vocabulary and “maps” for the journey from the duality of the mind to the experience of non-duality. These practices and paradigms are the result of thousands of years of cumulative subjective experience. This lecture will discuss some of the common principles across traditions, different types of meditation, and impediments to meditation.

**3 August      Lecture 4:**

### **Mystical Physiology and Subtle Bodies**

One way of explaining contemplative practice is that it cultivates the various subtle human bodies. Once these subtle bodies are “activated” then a person can travel in the various realms described by mystics. This class will examine various systems experimentally verified by mystics over the centuries.

**\*\*10 August Lecture 5:**

### **Gurus: What is the source of authority in spiritual development?**

The consensus in contemplative traditions is that spiritual development for the vast majority of people requires some kind of mentor who can serve as an example and provide/provoke the experiences necessary for the aspirant to get beyond the ego, i.e., the self-created idea of separateness, I-ness. Disciples often find gurus that satisfy their projections of what a guru should be – these are often projections of their dark side – power, sex, money. We will see a film clip in class with actual Indian gurus and discuss the issues involving the master-disciple relationship.

**\*\*First Essay Due Friday, 13 August\*\***

**\*\*17 August Lecture 6:**

### **Philosophy and the Study of Mysticism (Guest Lecturer)**

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**Mid Trimester break (23<sup>rd</sup> August – 5<sup>th</sup> September 2010)**

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**7 September Lecture 7:**

### **The Via affirmativa and the via negativa (Guest Lecturer)**

There is some justification for generally characterising Buddhism as a tradition characterised by an emphasis on (1) salvation by special knowledge, and (2) language expressions saying what something is not (apophatic expression) in its basic tendencies. Within the large framework of this comparative generalisation, however, there were also periods in Buddhist doctrinal history in which the tradition understood itself to be more or less strongly apophatic (where language described what something was not). This lecture will explore some of this history of Buddhist doctrine, and in doing so, will take the Buddhist examples as a case study to convey to students the more general concept of apophasis or the "via negativa" (path of negation) as a strategy for articulating notions of (or relations with) the divine. We will also pay attention to some comparisons, especially with Christianity.

**Second Hour: Reading Mystical Texts** (please bring in your readers!!)

**\*\*14 September Lecture 8:**

**First Hour: The Via affirmativa and the via negativa. Part 2 (Guest lecturer)**

**Second Hour: Reading Mystical Texts** (please bring in your readers!!)

**\*\*21 September      Lecture 9:**

### **Pathologies in Spiritual Practice**

Like other realms of human experience, there are pathological manifestations in spiritual practice. Some of these are dysfunctional, manipulative relationships discussed in the previous lecture. In addition, individuals can have many types of spiritual emergency on their own, including the well-known phenomenon of spontaneous “kundalini awakenings,” which can put one’s physical body and everyday life into disarray for years. Using material from Transpersonal Psychology, this lecture will outline some of the better known types of spiritual pathologies.

**\*\**Second Essay due Monday, 27 September*\*\***

**\*\*28 September      Lecture 10:**

**What does cognitive science have to say about “mystical experience” and consciousness?** (Guest lecturer)

**5 October      Lecture 11:**

**Shamanism as a category of religious experience**

**12 October      Lecture 12:**

**Contemporary mystical practice**

This lecture will include examples of sufi practice in New Zealand and involve watching some DVDs of contemporary masters, including Ken Wilber (who is a self-professed pundit and *not* a guru).

**Take-home test due**



## Tutorial Programme

### Week beginning

**12 July**

No tutorials

**19 July**

#### **Wilber's ideas**

**Tutorial Topic:** There are many new perspectives in this one assignment –we will be using these tools throughout the course. Pick one concept/perspective that you find the most useful to prepare for the ever-accelerating future and for an increased understanding of consciousness.

**26 July**

#### **Contemplative Practices**

**Tutorial Topic:** What is the principal goal of contemplative practice and what are the underlying principles that make for an effective contemplative practice?

**2 August**

No tutorials

**9 August**

#### **Gurus**

**Tutorial Topic:** What are two major difficulties in trying to evaluate gurus and how can a seeker surmount these?

**16 August**

#### **Philosophical perspectives on mysticism**

**Tutorial Topic:** Outline the principal presuppositions of the essentialist and constructivist perspectives. Argue: which set of presuppositions explains post-rational experience in a better fashion [and what is a better fashion?].

### **Mid Trimester break (23<sup>rd</sup> August – 5<sup>th</sup> September 2010)**

**6 September**

No tutorials

**13 September**

#### **The Via affirmativa and the via negativa**

**Tutorial Topic:** Your flatmate wants to know what the “via negativa” and “apothasis.” Explain to her and why the subject is important.

**20 September**

#### **Pathologies in Spiritual Practice**

**Tutorial Topic:**

Are all psychological/ transpersonal crises problematic? Why?

What kind of difficulties can arise with *not* having transpersonal experiences?

Write an essay taking a stand and integrate an answer to these two questions.

**27 September**

#### **Cognitive science and consciousness**

**Tutorial Topic:** How does cognitive science contribute to an increased understanding of consciousness? Does right-quadrant knowledge help us understand subjective experiences?

**4 October and 11 October**

No tutorials

## Essays

- 1 **Essays** must be placed in the locked essay box located near the programme administrator's window (HU 318) and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for work pushed under doors, or for which there is no record.** Students should keep a copy of all their work until it is returned. Work also must be submitted electronically on blackboard on due dates.

**The first essay is to be submitted by 13 August**

**The second essay to be submitted by 27 September**

Please put your name on the **BACK** of the last page of the assignment only. No cover sheets are necessary.

- 2 **Penalties for late essays / assignments:**
- 2 percent per 24 hours will be deducted for late essays up to a maximum of 14 days, after that essays will count towards course requirements but will receive 0%.
  - Essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the course coordinator.
  - Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

3 **Essay Guidelines: How to do well in writing essays**

1. You should already have been thinking of a topic – when you have a topic make sure there is sufficient material to do your research. By **30 July (for essay one)** or **13 September (for essay 2)** you should have a topic, a possible thesis, and sufficient sources. Please email Dylan (for first essay) or me (for essay 2) to confirm your topic and thesis. **If you do this in a timely manner you will receive a three-point addition in the essay grade.** Past experience has shown this initial process will assist considerably in essay success. Then please start writing.
2. The thesis should be clear, provocative if possible, and followed by a synopsis of your argument – ideally all on the first page. Take a stand.

Please make sure your essay is polished – at least two rewrites are necessary. Have your flatmate or friend give you feedback. This is how one improves writing. Rushing at the last minute is counterproductive.

3. **Formatting Errors**

- 1.5 spacing in MSWORD – 28 lines per page INDENT 5 spaces for each paragraph and keep 1.5 spacing.
- Use CE not AD -- that changed 30+ years ago as did inclusive gender language
- NO italics for quotes ever -- if the quote is 3 or more lines then indent 5 spaces and single space the quote. More than a few quotes is usually too much – try to avoid quotes.

4. **Other**

- Do not be afraid to use subheadings to organise your essay – easier to write and easier to read
- For my correction marks – a long squiggly line with a circle in it means omit
- Rew = reword
- Ticks mean good – more ticks more good.

- Use Ibid. and pay attention to footnote and bibliography format

### **On Wikipedia –**

Wikipedia's founder, Jimmy Wales, says he wants to get the message out to college students that they shouldn't use it for class projects or serious research.

Mr. Wales says that he gets about ten e-mail messages a week from students who complain that Wikipedia has gotten them into academic hot water. "They say, 'Please help me. I got an F on my paper because I cited Wikipedia'" and the information turned out to be wrong, he says. But he said he has no sympathy for their plight, noting that he thinks to himself: "For God sake, you're in college; don't cite the encyclopedia."

The sources cited in Wikipedia, however, can be of use – so you can use it as a bibliographic source to lead you to other sources, which you can then critically examine.

### **Essays**

In devising an essay topic remember that an essay should answer a clearly defined question and develop an argument. An essay must offer a consistent interpretation of a specific issue, sustained by appropriate evidence and it must be presented in accordance with the departmental guidelines. Please put your name on the **BACK** of the last page of the essay.

#### **Essay 1**

Essays will consist of a thoughtful investigation of a question or problem. Sources, scholarly and primary, both written and virtual, should be consulted and discussed in the essay. The emphasis should be on your own analysis and interpretation of your sources. **The essay should focus on a question dealing with issues presented before August 7.** It should present the results of the investigation of the question and have a sufficient number of sources. Please, please take careful note of the format guidelines given in the course outline. You should consult with the lecturer about an individually chosen question. You are to be the scholar for the essays! Please do not forget to submit your topic, what you will argue, and a preliminary bibliography by July 30 at the latest.

NOTE: The optional readings and the tutorial readings are provided to give resources for essay topics.

#### **Essay 2**

[the topics for Essay 1 are OK as long as Essay 1 and 2 topics are substantially different]

## Take-home Test

There is one question in two parts. Please hand in BOTH parts stapled together WITH page numbers. 1.5 spacing if you use MSWORD. NO cover sheets.

Please put your name on the BACK of the last page of the test.

Use *only* class materials (including optional and tutorial readings) in your answer and avoid quoting unless absolutely necessary. No footnotes are necessary, but if you want to reference you can use the following format: (Forman, *Pure Consciousness*, page number).

Please label:    **Question 1**    Part 1  
   Part 2  
   Part 3

AND

**Question 2a**

OR

**Alternate Question 2b** (everyone does **Question 1** and *either* 2a or 2b)

**Question 1** (750-1000 words total) (worth **50%** of marks for the test)

Is mystical/postrational experience the same for all individuals regardless of each person’s religio-cultural background?

Please answer the question in the following manner:

**Part One:** In your own words succinctly summarize the three basic positions discussed in class [perennialist, constructivist, and compatibilist], along with their presuppositions.

**Part Two** Succinctly summarize the arguments that each of these positions would use to counter the other two positions. a) perennialist vs. constructivist and compatibilist; b) constructivist vs. perennialist and compatibilist; and c) compatibilist vs. perennialist and constructivist.

**Part Three** Which position (or modified position from the three explained above) do you think is the most valid?

Please answer the question in the following manner:

Using rational arguments, like a philosopher, argue your position. Be sure to anticipate how the other positions would counter your argument and address those issues (like a lawyer). You can assume that the reader knows what you have written in Question 1 Part 2. This part goes beyond what you have written there.

**Question 2a** (750-1000 words) (worth **50%** of the marks for the test) In one sentence restate your position given in Question 1 Part 3. Choose one or more of the actual religious texts given in the tutorial assignments and in the quotes below. Using as many of these texts as is necessary, justify your position. This is the creative, open-ended part of the assignment where you can show your mastery of the material incorporating Transpersonal Psychology and a grasp of the perspectives on religious experience. Please use abbreviated format, i.e., (Muktananda, 245) or (Test Quotes #3). You can choose very carefully use the texts to argue your position and/or critique the philosophical approach entirely using the material you have learned from this course.

Be very clear in your presentation so that I can understand your argument.

**Alternative Question 2b** (750-1000 words) (worth **50%** of the marks for the test): **Argue either:** The consciousness revolution is inevitable OR There will be no consciousness revolution. Incorporate the construction of the paradigms involved and why the current right-quadrant scientific-materialist or the four-quadrant scientific is the one that will predominate in the 21<sup>st</sup> century. Use as much as possible the material in this course – *not outside material*.

### Test Quotes for the Final Takehome Test

1. Brahman is where reason comes to a stop. There is the instance of camphor. Nothing remains after it is burnt – not even a trace of ash. By Ramakrishna [Hindu]
2. The third grade of love is when the mind of a person is rapt into the abyss of divine light so that, utterly oblivious of all exterior things, it knows not itself and passes wholly into its God. By Richard of St. Victor [Christian]
3. Many people are afraid to empty their minds lest they plunge into the Void. They do not know that their own Mind is the Void. The ignorant eschew phenomena but not thought; the wise eschew thought but not phenomena. Huang Po [Zen/Ch'an Buddhist]
4. Tao, when put to use for its hollowness, is not likely to be filled *Tao Te Ching* IV [Taoist]
5. Absence of thoughts does not mean a blank. There must be one to know the blank. Knowledge and ignorance are of the mind. They are born of duality. But the Self is beyond knowledge and ignorance. It is light itself. There is no necessity to see the Self with another Self. Ramana Maharshi [Hindu]
6. We maintain, and it is an evident truth, that the Supreme is everywhere and yet nowhere. Plotinus [Greek Philosophical tradition]
7. When a seer sees the brilliant Maker and Lord, the Brahma source. Then being a knower, shaking off good and evil, stainless, he attains supreme reality with Him. *Mundaka Upanishad* III.i.1 [Hindu]
8. Love came and entered my veins and skin like my very blood until it emptied me of self and filled me with the Beloved. The Beloved seized upon all parts of my being. For me a name of me remains; all the rest is He. Najmuddin Razi, *Mirsad al-'ibad* [Islam]
9. When I (God) love my servant... I become the hearing with which he hears, the seeing with which he sees, the hand with which he grasps, the feet with which he walks, the tongue with which he speaks. Hadith Qudsi from Bukhari 81:38. [Islam]

# How to cite books, articles and internet resources for essays in Religious Studies

## What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in **ALL** cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

## How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

### **Book – single author**

#### **Footnote:**

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

#### **Bibliography:**

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

**Book – two or more authors****Footnote:**

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

**Bibliography:**

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

**Chapter or article in edited multi-author volume****Footnote:**

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

**Bibliography:**

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

**Translated book****Footnote:**

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

**Bibliography** Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

**Journal article – single author****Footnote:**

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

**Bibliography:**

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

**Journal article – two or three authors****Footnote:**

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

**Bibliography:**

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

**Web site****Footnote:**

Paul Kingsbury, "Inducing a Chronology of the Pali Canon,"  
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

**Bibliography:**

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon."  
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

**Reference work (e.g. encyclopaedia or dictionary)****Footnote:**

*Encyclopaedia Britannica*, 15th ed., s.v. "Sufism."

**Footnote:**

*Oxford English Dictionary*, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

## **Sacred texts**

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

### **The Bible**

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

#### **Footnote:**

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

*The New Oxford Annotated Bible: The Holy Bible*. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".



**The Qur'an**

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

**Footnote:**

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

**Bibliography:**

*An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*.  
Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

**Footnote:**

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

**Bibliography:**

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

### **How to cite in the body of your essay**

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

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<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

<sup>4</sup> Ibid., 36. [This means the reference is to the same source, but with a different page number.]

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

<sup>7</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.