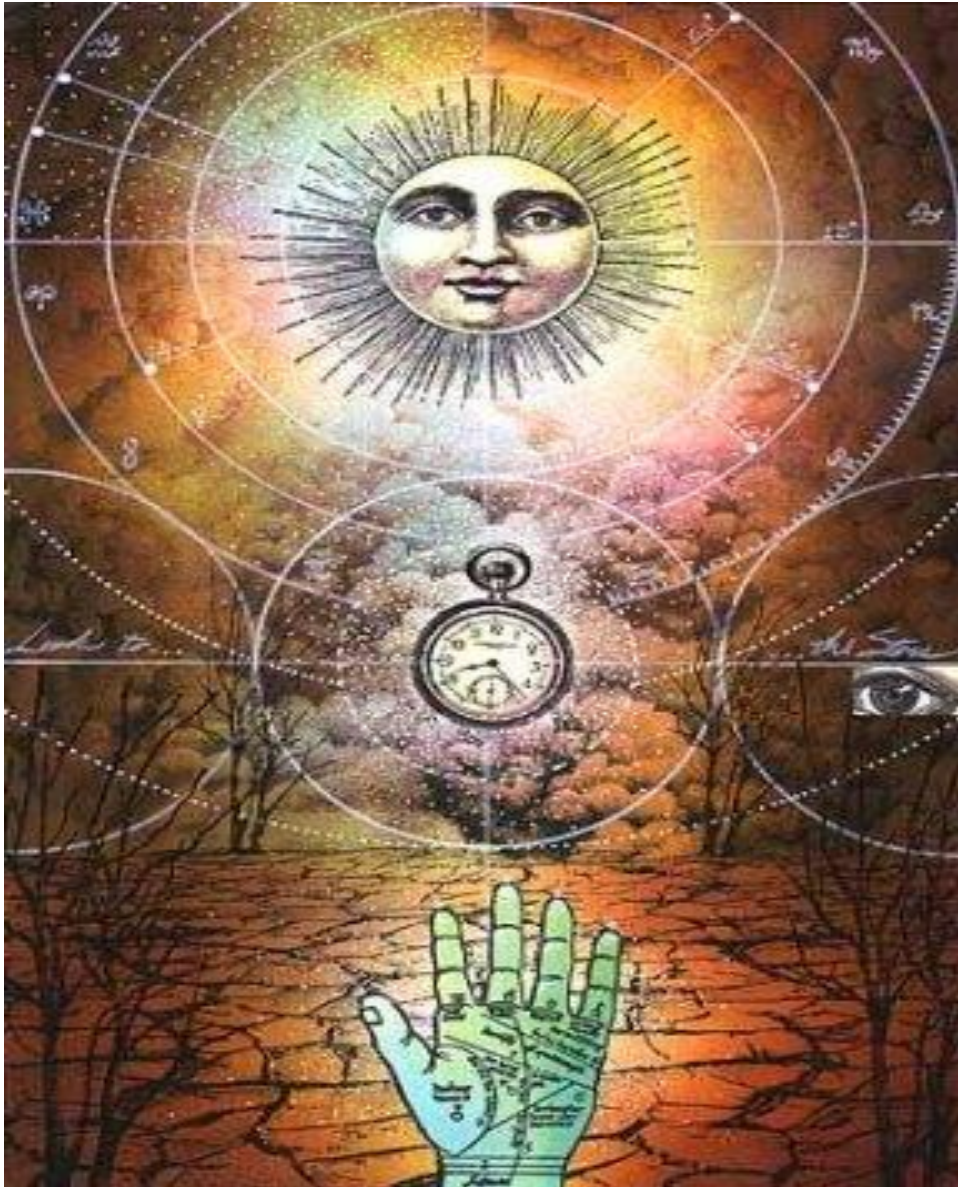


RELI 286

MYSTICISM, SPIRITUAL MAPS AND REALITY



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

Trimester 1, 2012
5 March – 4 July 2012

RELI 286

MYSTICISM, SPIRITUAL MAPS AND REALITY

| | |
|-----------------------------|---|
| Course co-ordinator: | Dr Art Buehler, HU 116, tel: 463 7409 art.buehler@vuw.ac.nz |
| Where and when: | Lectures: EA 206 Monday 11:00am –12:50 pm TBA |
| Tutorials: | |
| Course Dates: | |
| Teaching Dates: | 5 March to 8 June 2012 |
| Mid-trimester break: | 6 – 22 April 2012 |
| Study week: | 11 – 15 June 2012 |
| Exam/Assess period: | 15 June – 4 July 2012 |
| Withdrawal dates: | Information on withdrawals and refunds may be found at http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx |

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 Mondays 10:00 -10:30 am and 1:30 – 2:30 pm; Thursdays 11:00 – 1:30 pm; and Fridays 4-6 pm. 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 **Course Prescription:** This course is an introduction to ways of investigating and conceptualising mystical experience, utilising methodologies from transpersonal psychology, philosophy, and contemplative practitioners themselves. Other topics include the problematics/necessity of spiritual teachers, shamanism, the problematics of post-rational experience in religious traditions and the debates involved in the interpretation of such experiences.

3 **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 one week, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **Essay one - 2000 words due 5 April 2012** and is worth **20%** of the final grade. A 2% per day penalty including weekends and holidays applies for late submission.
- **Essay two - 3000 words due 18 May 2012** and is worth **29%** of the final grade. A 2% per day penalty including weekends and holidays applies for late submission.
- **A final takehome test worth 30%** of the final grade due **on the last day of classes, 8 June 2012.** 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, 15 June 2012.** Late fee is 2% per day including weekends and holidays.

4 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. Tutorial assignments are not mandatory but not doing them reduces one's grade by at least one entire grade.**

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** To gain a pass in this course each student must: 1) submit two essays and the final takehome test and 2) attend 80% of the lectures and 6 out of 7 tutorials.

A serious note on tutorial attendance:

Attendance at tutorials will be recorded by signature. It is the student's responsibility to sign in for each tutorial. If a student misses more than one tutorial session, they must submit one extra tutorial assignment for each tutorial session missed, in lieu of attendance. This assignment must be discussed with the lecturer and must be handed in by the last day of class at the latest, otherwise the student will be deemed not to have satisfied course requirements.

- 6 **Required texts:** There is a course reader available at the Victoria Book Store.
All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 13 February to 16 March 2012, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the Student Union Building. Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.
Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

- 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 **Where to find more detailed information:** Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcademic.

- 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 any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, 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 may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material 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**. Additional readings may be assigned. The tutorial readings are all optional readings that you can use for the final take-home test as you see fit.

5 March Introduction to the Course

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.

12 March 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 values/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).

19 March 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.

26 March 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.

2 April 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, 5 April 2012****

Mid Trimester break (6 – 22 April 2012)

23 April Philosophy and the Study of Mysticism (Guest Lecturer)

In this class we discuss the principal philosophical approaches to the study of mysticism, which attempt to identify the characteristics of mystical experience. Three of the main approaches are 1) **essentialist**, which assumes that mystical experience is a universal condition which is everywhere the same, independent of time, place, culture or any other factors, 2) **constructivist**, which assumes that all mystical experience is constructed culturally, and 3) **compatibilist**, which seeks to incorporate the insights of the previous two while also arguing for what is often termed the “pure-consciousness experience.”

**30 April Contemplative Neuroscience and Neurospirituality
(Guest Lecturer)**

7 May Reading Mystical Texts (please bring in your readers!!)

Required Reading for this class: The textual readings in your readers. Students will be assigned particular readings for tutorial assignments.

14 May 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, 18 May 2012****

21 May Shamanism as a category of religious experience

28 May 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 Friday 8 June

Tutorial Programme

Week beginning

5 March

No tutorials

12 March

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. Explain how it is a useful tool for you.

19 March

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?

26 March

Subtle Bodies

Tutorial Topic: Summarise the two different physiological systems of subtle bodies outlined in our readings. Given the uniformity of human physical bodies and human developmental processes, how do you explain that there are such major differences between these two systems of subtle bodies? (FYI there are also differences between these two systems and other systems of subtle bodies)

2 April

Gurus

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

Mid Trimester break (6 – 22 April 2012)

23 April

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 how do you define “better”?].

30 April

Neuroscience

Tutorial Topic: Here we are in the upper right quadrant. What kind of useful information relating to post-rational experience can neuroscience (up to now) provide? What are the limitations of this approach?

7 May

Reading Mystical Texts

Students will be assigned a set of texts to read and a set of interpretive tasks.

14 May

No tutorials

21 May

No tutorials

28 May

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 5 April 2012

The second essay to be submitted by 18 May 2012

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 **27 March** (for essay one) or **2 May** (for essay 2) you should have a topic, a possible thesis, and sufficient sources (That is 7-12 sources depending on the topics). Please email the tutor (for first essay) or the lecturer (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 guidelines**

- 1.5 spacing in MSWORD – 28 lines per page INDENT 5 spaces for each paragraph and keep 1.5 spacing.
Page numbers should be automatically part of your formatting.
- 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 two quotes is usually too much – try to avoid quotes.
- There is a detailed formatting sheet in the back of the course outline. Please study it carefully **before** writing your essay – it will save lots of time.

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.

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 5 April.** 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 tutor or 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 27 March at the latest. If done properly it is an easy way to get 3 points.

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

Grading

The Unsatisfactory Essay:

The F paper either has no thesis or else it has one that is strikingly vague, broad, or uninteresting. There is little indication that the writer understands the material being presented. The paragraphs do not hold together; ideas do not develop from sentence to sentence. This paper usually repeats the same thoughts again and again, perhaps in slightly different language but often in the same words. The F paper is filled with mechanical faults, errors in grammar, and errors in spelling. It makes no sense and/or is almost impossible to read.

The C Essay:

The C paper has no thesis or else it is uninteresting or obvious. It does not advance an argument that anyone might care to debate. "Henry James wrote some interesting novels." "Modern cities are interesting places." The thesis in the C paper often hangs on some personal opinion, in other words, there is no argument. Opinion by itself is never sufficient. It must be defended. The C paper rarely uses evidence well; sometimes it does not use evidence at all. Even if it has a clear and interesting thesis, a paper with insufficient supporting evidence is a C paper. **Use ample and authoritative sources.** The C paper often has mechanical faults, errors in grammar and spelling, but please note: a paper without such flaws may still be a C paper.

The B Essay:

The reader of a B paper knows exactly what the author wants to say. It is well organized, it presents a worthwhile and interesting idea, and the idea is supported by sound evidence presented in a neat and orderly way. Some of the sentences may not be elegant, but they are clear, and in them thought follows naturally on thought. The paragraphs may be unwieldy now and then, but they are organized around one main idea. The reader does not have to read a paragraph two or three times to get the thought that the writer is trying to convey.

The B paper is always mechanically correct. The spelling is good, and the punctuation is accurate. Above all, the paper makes sense throughout. It has a thesis that is limited and worth arguing. It does not contain unexpected digressions, and it ends by keeping the promise to argue and inform that the writer makes in the beginning.

The A Essay:

The A paper has all the good qualities of the B paper, but in addition it is lively, well paced, interesting, even exciting. The paper has style. Everything in it seems to fit the thesis exactly. It may have a proofreading error or two, or even a misspelled word, but the reader feels that these errors are the consequence of the normal accidents all good writers encounter. Reading the paper, we can feel a mind at work. We are convinced that the writer cares for his or her ideas, and about the language that carries them.

Take-home Test

There are two questions each worth 50% of the test score, and you answer both of them. 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 text. **Please do not duplicate material between the two questions.**

Question 1 (1250-1500 words) What is mysticism? Incorporate the variety of perspectives we explored in class. One possible approach is to say “mysticism is x” and then show how various perspectives comprise this. Another possible approach is argue for a set of “family resemblances” or “necessary characteristics.” Your goal here is to show that you have integrated many disparate strands of this class. Make a cogent essay. You are only able to use the texts of this class and lecture notes to answer the question. You are be expected to include a minimum of the approaches of Ken Wilber in addition to philosophical and contemplative approaches. Feel free to argue against using any of these approaches, or aspects of these approaches that you think are problematic. Then substitute other approach/es and argue for their usefulness in defining mysticism.

**If you are uncomfortable with the word “mysticism,” feel free to use another phrase/word that describes the pheonomena associated with mysticism instead (this is not the time to make up words, however). Argue concisely why you have made this decision.

Question 2 (1250-1500 words) Do you think a consciousness revolution is inevitable in the next 30 years or not? Elucidate the various paradigms involved and their limitations. Another way of stating the question is: “Do you think the current right-quadrant scientific-materialist epistemology or the integral four-quadrant paradigm is the one that will predominate in the 21st century? In answering the question it is possible to incorporate the three philosophical positions to argue your point (such-and-such a perspective will predominate because of these reasons and assumptions while the other perspective/s will not because of the following reasons. Another possibility is to juxtapose the assumptions underlying a neurological approach from those underlying the contemplative approach. You can creatively but cogently choose how to approach this question.

Use the material in this course – *not outside material*. The key here is to show your integration and understanding of what we have discussed in the class.

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.¹ 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 Viridian," "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*, 16th ed. (University of Chicago Press, 2010). The full guide (a hefty volume) is available in the VUW library, at Call No. Z253 U69 2010 in the Reference Collection on Level 3. 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.

¹ Note: This requires that you *footnote* your debt to each source at the relevant point(s) in your argument. Even where you do not directly quote a source, you should be able to be this precise about the debt you owe to it; and consequently, all items listed in your bibliography should be so cited somewhere in your footnotes. Your bibliography will therefore be a full list of everything you cite, and nothing more. Including items in your bibliography where you do not actually use them in your argument is merely padding, and strongly discouraged.

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.

Books: Kindle format

If you are consult a book on a Kindle, and pagination etc. differs from the printed version, cite the version you consulted. If no fixed page numbers are available, you can include a section title or a chapter or other number.

Footnote

Jane Austen, *Pride and Prejudice* (New York: Penguin Classics, 2007), Kindle edition.

Bibliography

Austen, Jane. *Pride and Prejudice*. New York: Penguin Classics, 2007. Kindle edition.

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:

". . . Absolom 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,² but wrong to write it like this³. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.⁴

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.⁵ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁶

² Random correct placed footnote.

³ Random incorrectly placed footnote.

⁴ 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.

⁵ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁶ Ibid. [This means page 36, exactly like the preceding footnote.]

If you cite source A, then cite one or more other sources,⁷ and then return to source A,⁸ it is best to repeat only the author's name,⁹ a shortened title, and the page number cited,¹⁰ 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.

⁷ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁸ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁹ Madan, *Non-Renunciation*, 38-40.

¹⁰ Robinson and Johnson, *The Buddhist Religion*, 115.