

BSTC2021 BUDDHIST ETHICS (6 Credits)

ELECTIVE COURSE (Open to all HKU undergraduates)

Lecturer	Dr. Chengzhong PU
Office	Rm 4.03, The Jockey Club Tower, Centennial Campus
Office Hours	16:00-17: 00pm Wednesday
Email	pcz100@hku.hk
Lecture hours	Thursday 13:30 - 15:20
Class Venue	KB223

Course Description

Regarded as the most ethical world religion, Buddhism assigns a crucial place to morality in the daily life of its practitioners and in their pursuit of the final spiritual goal. This course introduces students to essential Buddhist moral teachings and practices, exploring their meaning and significance for contemporary living. It will begin with a brief overview of the Buddhist doctrines that are easily identifiable as ethical teachings, and then apply these teachings to social and ethical issues such as war and terrorism, abortion, and suicide.

Course Objectives

1. To highlight the fundamental moral values and virtues in Buddhism;
2. To discuss social and ethical issues by applying the highlighted Buddhist moral doctrines;
3. To nurture an awareness of the relevancy of Buddhism to contemporary society
4. To practice critical skills and reflective inquiry about matters of personally and publically ethical importance.

Learning Outcomes

1. Generate an awareness of ethical issues and act according to one's better judgement.
2. Being equipped with a Buddhist understanding in viewing ethical issues.
3. Gain enhanced ability to rationally analyze ethical issues.
4. Being able to understand Buddhism's relevance to modern world.
5. Build a foundation for further inquiries into Buddhism and Contemporary society.

Required Reading:

Bhikkhu Bodhi, *The Noble Eightfold Path* (on Moodle)

Brown, Clare & Laszlo Zsolnai. 2018. 'Buddhist economics: An overview'. *Society and Economy* 40: 4, pp. 497–513.

Ellis, Gabriel. 2019. 'Early Buddhism and Caste.' *Rocznik Orientalistyczny* 72.1: 55–

71.

Federman, Asaf, 'A New Analysis of Skilful Means', *Philosophy East & West*, 59: 2 April, 2009, pp. 125–141.

Jenkins, Stephen. 2021. 'Buddhist Challenges to the Contemporary Ethical Discourse of Violence versus Nonviolence: Reflection on the Articles', *Buddhist Studies Review*, 38.1, 9–16.

Keown, Damien, 2020. *Buddhist Ethics: A Very Short Introduction*. Oxford University Press.

Keown, Damien, 2022. *Buddhism and Contemporary Society*, Centre of Buddhist Studies, University of Hong Kong. [on the moodle]

Zimmermann, M. 'Only a Fool Becomes a King: Buddhist Stances on Punishment', pp. 213-242. In *Buddhism and Violence*, Lumbini, Nepal: Lumbini International Research Institute. <http://www.stanford.edu/~mizi/Only%20a%20Fool%20Becomes%20a%20King.pdf>

Lecture Schedule

Week	Date	Content	Remarks
Week 1		Introduction of the course: scope and limit; defining 'Ethics'. Read: pp. 21-38.	Page numbers refer to the Required Reading.
Week 2		Buddhist Moral teachings Read: pp. 1-11.	
Week 3		Buddhist Values Read: pp. 12-16.	
Week 4		The Buddhist Social and Mahayana Ethics Read: pp. 17-20.	
Week 5		Buddhist idea of equality (social) Read the uploaded article on the Moodle	
Week 6		Buddhist idea of equality (gender) Read: pp. 78-88.	
		Reading Week	
Week 7		Buddhist ethics of Sexuality Read: pp. 53-68.	Quiz 1 Deadline for Book report
Week 8		War and Terrorism Read: pp. 69-83.	

Week 9		Abortion, Gene editing and Cloning Read: pp. 84-99; 116-131.	
Week 10		Suicide and Euthanasia Read: pp. 100-115.	
Week 11		Animals and the Environment Read: pp. 39-52.	Deadline for Experiment
Week 12		Buddhist economic ethics Read materials on the Moodle page	Quiz 2

Assessment: 100% coursework made up of the following:

Components	Ratio	Submission Deadline
Class Attendance and Discussions	10%	
Short Essay (300-450 words)	25%	
Long Essay (1800-2000 words)	45%	
Quiz	20%	

Notes on the Assignments

- The quiz has twenty questions. It is in multiple-choice format, you only select the one you think is correct out of the four answers provided (eg.: Is Buddhism a religion? A, yes; B, no; C, either; D, neither). You need to use either your laptop or your phone, which must be accessible to Moodle, as the quiz is done online during a given period of time (13 minutes). **Please DO NOT miss it, as no make-up test will be arranged.**
- The **Short Essay** (of 300-450 words) should include a list of five real-life **UNETHICAL** cases /scenarios (including those which are apparently ethical but actually unethical). Your writing of the case should consist of two parts: a clear and precise description of the case, and comprehensive and straightforward reasons why it is unethical. **DO NOT** list public scandals in the News.
- The **Long Essay** (1800-2000 words) is your in-depth discussion of one of the cases you listed in your **Short Essay**. It can be explanatory or argumentative with reference to Buddhist moral teachings, in either case, be as critical as you can. But you can also pick a topic closes related to Buddhist ethics, **DO NOT** choose one that is used as the main topic of a lecture.
- All your writings should be **double-spaced**. The **Long Essay** should include proper referencing and citation of **AT LEAST** five academic publications. Any one of the major citation formats/styles is acceptable, but you must provide page numbers in your citations or footnotes.
- I can only comment on your draft once.
- All your written works should be submitted through the 'turnitin' on the Moodle course page. The acceptable similarity rate is 10% (excluding bibliography and endnotes/footnotes).
- Your writings will be graded according to these rubrics: B range grades are for

basically good writing (including clear structure and reasonable argumentation; generally correct understanding of Buddhism; readability in language, acceptable technical matters (e.g. a title page, citation convention, etc.). The A range is for papers excellence in all the above aspects.

8. The submission made after the deadline can be sent to my email. Late submission with no justifiable excuses is liable for a penalty of lowering the assignment grade: 1) within first 7 days after the deadline, one sub-grade will be deducted (e.g. A \Rightarrow A-); 2) a grade for two weeks after the deadline (A \Rightarrow B); 3) only a pass grade will be given for any submission made two weeks after the deadline. Late submission should be sent to my email inbox.
9. No plagiarism. For details, please refer to <http://arts.hku.hk/current-students/undergraduate/assessment/plagiarism>
10. Faculty Grade Expectations: http://arts.hku.hk/grade_expectations.pdf

Further Readings on the course

- Bhikkhu, Thanissaro. 1998. *The Dhammapada: A Translation*, accessed on 04/01/2020, [http:// www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.than.html](http://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.than.html).
- Dharmasiri, Gunapala. 1992. *Fundamentals of Buddhist Ethics*. Golden Leaves.
- Davis, Jake H. 2017. *A Mirror is for Reflection: Understanding Buddhist Ethics*. New York: Oxford University Press.
- Garfield, Jay. 2016. 'Buddhist Ethics in the Context of Conventional Truth.' In *Moonpaths: Ethics and Emptiness*, ed. The Cowherds. New York: Oxford University Press, 77–95.
- Goodman, Charles. 2009. *Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics*. Oxford: Oxford University Press.
- Gowans, Christopher. 2013. 'Ethical Thought in Indian Buddhism.' In *A Companion to Buddhist Philosophy*, ed. Steven M. Emmanuel. West Sussex: John Wiley & Sons, 429–451.
- Gowans, Christopher W. 2014. *Buddhist Moral Philosophy: An Introduction*, New York: Routledge.
- Hallisey, Charles, 1996, "Ethical Particularism in Theravāda Buddhism," *Journal of Buddhist Ethics*, 3: 32–43.
- Hallisey, Charles. "Paramitas," in *The Encyclopedia of Religion* (on moodle)
- Harvey, Peter. 2012. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge University Press.
- Heim, Maria. 2020. *Buddhist Ethics*. Cambridge University Press.
- Kalupahana, David J. 1995. *Ethics in Early Buddhism*. Honolulu: University of Hawaii Press.
- Hopkins, Jeffrey. trans. 1998. *Buddhist Advice for Living and Liberation: Nāgārjuna's Precious Garland*. Ithaca, NY: Snow Lion.
- Kaza, Stephanie. 2019. *Green Buddhism: Practice and Compassionate Action in Uncertain Times*. Shambhala.
- Keown, Damien, ed. 1998. *Buddhism and Abortion*. London: Palgrave Macmillan.
- Keown, Damien. 2000. *Contemporary Buddhist Ethics*. Curzon.

- Keown, Damien. 2001. *The Nature of Buddhist Ethics*. Palgrave Macmillan.
- King, Sallie B. 1996. *Socially Engaged Buddhism*, State University Press of New York,
- King, Winston L. 1992. *In the Hope of Nibbana: Theravada Buddhist Ethics*. Kendall Hunt Pub Co.
- McLeod, Ken. 2002. *Wake up to Your Life: Discovering the Buddhist Path of Attention*. Harper One.
- Mrozik, Susanne, 2007. *Virtuous Bodies: The Physical Dimensions of Morality in Buddhist Ethics*. Oxford University Press.
- Queen, Christopher et.al., 2003. *Action Dharma: New Studies in Engaged Buddhism*, London: RoutledgeCurzon.
- Shantideva, The Padmakara Translation Group. 2006. *The Way of the Bodhisattva: (Bodhicaryavatara)*. Revised edition. California: Shambhala Publications,
- Siderits, Mark. 2007. “Buddhist Reductionism and the Structure of Buddhist Ethics,” in P. Bilimoria, J. Prabhu, and R. Sharma (eds.), *Indian Ethics: Classical Traditions and Contemporary Challenges*, vol. 1, pp. 283–296, Burlington, VT: Ashgate.
- Siderits, Mark. 2016. ‘Does ‘Buddhist Ethics’ Exist?’ In The Cowherds eds. *Moonpaths: Ethics and Emptiness*. New York: Oxford University Press, 119–39.
- Tsongkhapa, Gareth Sparham (transl.). 2005. *Tantric Ethics: An Explanation of the Precepts for Buddhist Vajrayāna Practice*. Boston: Wisdom Publications.
- Vasen, Sīlavādin Meynard. 2018. ‘Buddhist Ethics Compared to Western Ethics.’ In *The Oxford Handbook of Buddhist Ethics*, eds. Daniel Cozort and James Mark Shields. Oxford: Oxford University Press, 317–334.

Further Readings on Individual Lectures

1. Lecture 1:

- Carter, John Ross. 2005. ‘Buddhist Ethics?’ chapter 29 of *The Blackwell Companion to Religious Ethics*, Edited by William Schweiker. Published by Blackwell Publishing Ltd.
- Clayton, Barbra. 2011. “Buddhist Ethics.” In *The Oxford Handbook of World Philosophy*. Edited by Jay L. Garfield and William Edelglass, 279–294. New York: Oxford University Press.
- Davis, Gordon. 2013. ‘Moral Realism and Anti-realism outside the West: A Meta-ethical turn in Buddhist Ethics’. *Comparative Philosophy*, Volume 4-2: 24-53.
- Edelglass, William. 2013. ‘Buddhist Ethics and Western Moral Philosophy.’ In *A Companion to Buddhist Philosophy*, ed. Steven M. Emmanuel. West Sussex: John Wiley & Sons, 476–490.

2. Lecture 2:

- Gold, Jonathan, 2018. ‘Freedom through Cumulative Moral Cultivation: Heroic Willpower (Vīrya)’, *Journal of Buddhist Ethics*, Volume 25, pp. 742-766.
- King, Sallie. 2017. “The Problems and Promise of Karma from an Engaged

- Buddhist Perspective.” In *A Mirror Is for Reflection: Understanding Buddhist Ethics*, ed. Jake Davis. New York: Oxford University Press, 166-182.
- Kotyck, Jeffrey. 2018. ‘Astrological Determinism in Indian Buddhism’. *Journal of International Association of Buddhist Studies*, 41, pp. 145-167.
- Krishan, Yuvraj. 1997. *The Doctrine of Karma: Its Origin and Development in Brāhmanical, Buddhist, and Jaina Traditions*, Bharatiya Vidya Bhavan.
- McDermott, James Paul. 2017. *Development in the early Buddhist concept of kamma/karma*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- McRae, Emily. 2018. ‘The Psychology of Moral Judgement and Perception in Indo-Tibetan Buddhist Ethics.’ In *The Oxford Handbook of Buddhist Ethics*, eds. Daniel Cozort and James Mark Shields. Oxford: Oxford University Press, 335–358.
- Singer, Peter. 1972. ‘Famine, Affluence, and Morality.’ *Philosophy and Public Affairs* 1(3), 229–243.

3. **Lecture 3:**

- Bhikkhu, Bodhi. 2016. *The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon* (The Teachings of the Buddha), Wisdom Publications.
- Jenkins, Stephen. 2011. ‘On the Auspiciousness of Compassionate Violence,’ *Journal of the International Association of Buddhist Studies*, 33(1–2): 299–331.
- Jenkins, Stephen. 2016. “Waking into Compassion: The Three Ālambana of Karuṇā.” In Cowherds (eds), *Moonpaths: Ethics and Emptiness*. New York: Oxford University Press. 97–118.
- Jerryson, Michael. 2013. 'Buddhist Traditions and Violence', Chapter 2 of Mark Juergensmeyer, Margo Kitts and, Michael Jerryson ed., *The Oxford Handbook of Religion and Violence*. Oxford University Press.
- Jones, Ken. 1989. *The Social Face of Buddhism: An Approach to Political and Social Activism*. Wisdom Publications.
- Kovan, Martin. 2019. ‘Buddhism and Capital Punishment: A Revisitation’, *Journal of Buddhist Ethics*, 26, pp. 55-91.
- ter Haar, Barend. 2019. *Religious Culture and Violence in Traditional China. Part of “Cambridge Elements: Religion and Violence*. Cambridge: Cambridge University Press.

4. **Lecture 4:**

- Clayton, Barbra. 2006. *Moral theory in Śāntideva's Śikṣāsamuccaya: cultivating the fruits of virtue*. London & New York : Routledge.
- Cho, Sungtaek, 2000. ‘Selflessness: Toward a Buddhist Vision of Social Justice’, *Journal of Buddhist Ethics*, pp. 76-85.
- Edelglass, William. 2017. ‘Mindfulness and Moral Transformation: Awakening to Others in Śāntideva’s Ethics.’ In *The Bloomsbury Research Handbook of Indian Ethics*, ed. Shyam Ranganathan. London: Bloomsbury, 225–248.
- Garfield, Jay. 2010. ‘What is it like to be a Bodhisattva? Moral Phenomenology in Śāntideva’s Bodhicaryāvatāra.’ *The Journal of the International Association of Buddhist Studies* 33(1–2), 333–357.
- Goodman, Charles. 2016a. *The Training Anthology of Śāntideva: A Translation of*

- the Śikṣā-samuccaya*, Oxford: Oxford University Press.
- Goodman, Charles. 2016b. “From Madhyamaka to Consequentialism,” in *The Cowherds, Moonpaths: Ethics and Emptiness*, New York: Oxford University Press, pp. 141–158.
- Harris, Stephen, 2015. “On the Classification of Śāntideva’s Ethics in the Bodhicaryāvatāra,” *Philosophy East and West* 65(1): 249–275.
- Jones, Charles, B. 2003. ‘Foundations of Ethics and Practice in Chinese Pure Land Buddhism’, *Journal of Buddhist Ethics*, 10, pp. 1-20.
- Loori, John Daido. 1996. *The Heart of Being: Moral and Ethical Teachings of Zen Buddhism*. Tuttle Publishing.
- Nichtern, Ethan. 2018. *The Dharma of The Princess Bride: What the Coolest Fairy Tale of Our Time Can Teach Us About Buddhism and Relationships*. North Point Press.
- Ortega, Miguel Álavarez. 2018-2019. ‘Traditional Tibetan Buddhist Scholars on Dharma, Law, Politics, and Social Ethics: Philosophical Discussions in Boudhanath (Nepal).’ *Buddhism, Law & Society* 4, pp. 1-52.
- Simmer-Brown, Judith. 1996. ‘Suffering and Social Justice: A Buddhist Response to the Gospel of Luke’. *Buddhist-Christian Studies*, Vol. 16 (1996), 99-112.
- Tatz, Mark, trans. 2001. *The Skill in Means (Upāyakauśalya) Sutra*. Delhi: Motilal Banarsidass.
- Tatz, Mark, trans. 1986. *Asanga’s Chapter on Ethics With the Commentary of Tsong-Kha-Pa, The Basic Path to Awakening, The Complete Bodhisattva*, Lewiston/Queenston: Edwin Mellen Press.
- Todd, Warren, 2013. *The Ethics of Śāṅkara and Śāntideva: A Selfless Response to an Illusory World*. Burlington: Ashgate.
- Ulrich, Katherine E. 2007, ‘Food Fights: Buddhist, Hindu, and Jain Dietary Polemics in South India’, *History of Religions*, vol 46, no. 3, pp. 228-261.

5. **Lecture 5:**

- Bahl, Vinay. 2004. “Terminology, History and Debate: ‘Caste’ Formation or ‘Class’ Formation.” In *Journal of Historical Sociology*, Vol. 17, No. 2-3, 265-318.
- Dumont, Louis. 1970. *Homo Hierarchicus: The Caste System and its Implications*. New Delhi: Oxford University Press, 33-64.
- Ellis, Gabriel. 2019. “Early Buddhism and Caste.” In *Yearbook of Oriental Studies*, Vol. 72, 55-71.
- Eltschinger, Vincent. 2012. *Caste and Buddhist Philosophy: Continuity of Some Buddhist Arguments against the Realist Interpretation of Social Denominations*. Trans. Raynald Prévèreau (Delhi: Motilal Banarsidass).
- Hutton, John Henry. 1946. “Caste in India: Its Nature, Function and Origins” In *The Geographical Journal*, Vol. 110, No. 1/3, 112-113.
- Jackson, Roger Reid. 2016. Review “Caste and Buddhist Philosophy: Continuity of Some Buddhist Arguments against the Realist Interpretation of Social Denominations. By Vincent Eltschinger. Translated by Raynald Prévèreau. Delhi: Motilal Banarsidass Publishing House, 2012.” In *Journal of American Oriental Society*, Vol. 136, No. 1, 169-171.

- Krishan, Y. 1986. 'Buddhism and the Caste System', *Journal of International Association of Buddhist Studies*, 9:1, pp. 71-83.
- Kotani, Hiroyuki. 1997. *Caste System, Untouchability and the Depressed*. New Delhi: Manohar Publishers & Distributors.
- Macdonell, Anthony. 1914. "The Early History of Caste." In *The American Historical Review*, Vol. 19, No. 2, 230-244.
- Malalasekera, Gunapala Piyasena and Jayatilleke, Kulatissa Nanda. 1974. *Buddhism and the Race Question*. Kandy: Buddhist Publication Society.
- Mickevičienė, Diana. 2003. "Concept of Purity in the Studies of the Indian Caste System." In *Acta Orientalia Vilnensia*, Vol. 4, No. 4, 239-254.
- Omvedt, Gail. 2011. *Understanding Caste: From Buddha to Ambedkar and Beyond*. New Delhi: Orient Blackswan Private Limited, 10-15.
- Omvedt, Gail. 2003. *Buddhism in India: Challenging Brahmanism and Caste*. New Delhi: Sage Publications.
- Silva, Kalinga Tudor. 2017. "Buddhism, Social Justice and Caste: Reflections on Buddhist Engagement with Caste in India and Sri Lanka." In *Society and Culture in South Asia*, Vol. 3, No. 2, 220-232.
- Singh, Chandra Lekha. 2019. "Annie Besant's Defence of Indian Caste System: A Critique." In *History and Sociology of South Asia*, Vol. 13, No. 1, 1-18.
- Singh, Vikash. 2018. "Myths of Meritocracy: Caste, Karma and the New Racism, a Comparative Study." In *Ethnic and Racial Studies*, Vol. 41, No. 15, 2693-2710.
- Subedi, Madhusudan. 2014. "Some Theoretical Consideration on Caste." In *Dhaulagiri Journal of Sociology and Anthropology*, Vol. 7, 51-86.
- Thakrar, Anu. 2001. "The Origins of the Caste System in India Vs. (and how it relates to) The Formation of Race in America." In *Undergraduate Review*, Vol. 13: Iss. 1, No. 4.
- Trivedi, Harshad. 1997. "Discussion: Varna and Jati — Some New Thoughts." In *Sociological Bulletin*, Vol. 46. No. 1, 139-141.
- Vaid, Divya. 2014. "Caste in Contemporary India: Flexibility and Persistence." In *Annual Review of Sociology*, Vol. 40, No. 1, 391-410.
- Weber, Edmund. 2001. "Buddhism: An Atheistic and Anti-Caste Religion?" In *Journal of Religious Culture*, No. 50, 1-10.

6. Lecture 6:

- Bhikkhu, Analayo. 2014. "Karma and Female Birth," *Journal Buddhist Ethics* 21, 109–153.
- Bhikkhu, Analayo. 2009. 'The Bahudhātuka-sutta and its Parallels on Women's Inabilities'. *Journal Buddhist Ethics* 16, pp. 136-190.
- Bhikkhu, Analayo, 2019. Women in Early Buddhism, *Journal of Buddhist Studies*, Vol. XVI, pp. 33-76.
- Cabezón, José Ignacio. 2017. *Sexuality in Classical South Asian Buddhism*. Wisdom Publications.
- Campbell, June. 1997. *Traveller in Space: In Search of Female Identity in Tibetan Buddhism*. London: The Athlone Press.
- Collett, Alice. 2014. *Women in Early Indian Buddhism: Comparative Textual Studies*, Oxford University Press, USA.
- Collett, Alice. 2021. *I Hear Her Words: An Introduction to Women in Buddhism*. Cambridge, UK: Windhorse Publications.

- Langberg, Hillary. 2021. 'Gender Equity in a Mahayana Sutra: The Gaṇḍavyūha's Enlightened Goddesses'. *The Eastern Buddhist*, I: 1, pp. 43-87.
- Paul, Diana Y. & Wilson, Frances. 1985. *Women in Buddhism: Images of the Feminine in Mahāyāna Tradition*. University of California Press.
- Shaw, Miranda. 1994. *Passionate Enlightenment: Women in Tantric Buddhism*. New Jersey: Princeton University Press.
- Shih, Heng-Ching. 1992. 'Chinese Bhiksunis in the Ch'an Tradition'. *Taida zhexue pinglun* 臺大哲學論評, 15. pp. 181-207.
- Tsomo, Karma Lekshe. 2004. *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements*. State University Press of New York.
- Ueki, Masatoshi. 2001. *Gender Equality in Buddhism*, Peter Lang Inc., International Academic Publishers.

7. **Lecture 7:**

- Cheng, Fung Kei. 2018. 'Being Different with Dignity: Buddhist Inclusiveness of Homosexuality'. *Social Sciences*, 7, 51, pp. 1-16.
- Langenberg, Amy Paris. 2015. 'Sex and Sexuality in Buddhism: A Tetralemma'. *Religion Compass* 9/9, pp. 277–286.
- Porath, Or. 2015. "The Cosmology of Male-Male Love in Medieval Japan: Nyakudō no Kanjinchō and the Way of Youths," *Journal of Religion in Japan* 4/2 pp. 241–271.

8. **Lecture 8:**

- Jenkins, Stephen. 2010. 'Making Merit through Warfare According to the *Arya Bodhisattva-gocara-upāyaviśaya-vikurvaṇa-nirdeśa Sūtra*,' In *Buddhist Warfare*, edited by Mark Juergensmeyer and Michael Jerryson, 59-75. New York: Oxford University Press.
- Jerryson, Micheal. 2018 'Buddhism, war, and violence'. In *The Oxford Handbook of Buddhist Ethics*. Edited by Daniel Cozort and James Mark Shields. Chap. 12, pp. 453-478.
- Kent, Daniel. 2010. 'Onward Buddhist Soldiers: Preaching to the Sri Lankan Army,' *Buddhist Warfare*, ed. Jurgensmeyer, M & Jerryson, M, Oxford University Press, New York.
- Maher, Derek F. 2008. "The Rhetoric of War in Tibet: Toward a Buddhist Just War Theory," *Political Theology*, 9(2): 179–191.
- Marpert, B. 2021. 'but is it Buddhist', *Buddhist Studies Review*, 38:1, 69-78.
- Gethin, Rupert. 2007. 'Buddhist monks, Buddhist kings, Buddhist violence: on the early Buddhist attitudes to violence'. In *Religion and violence in South Asia: theory and practice*, edited by J. R. Hinnells and R. King. London: Routledge, 62-82.
- Sinclair, Iain. 2014. 'Magic and Just War in Indian Tantric Buddhism', *Social Analysis: The International Journal of Anthropology*, Vol. 58, No. 1, War Magic and Warrior Religion: Sorcery, Cognition, and Embodiment, pp. 149-166.
- Tikhonov, Vladimir and Brekke, Torkel. ed. 2012. *Buddhism and Violence: Militarism and Buddhism in Modern Asia*. New York: Routledge, 2012

Victoria, Brian Daizen. 2015. 'An Ethical Critique of Wartime Zen', *Journal of Oxford Centre of Buddhist Studies*, 11, pp. 179-212.

Victoria, Brian Daizen. 2013. 'Zen as a cult of death in the wartime writings of D. T. Suzuki'. *Asia-Pacific Journal*, 11: 30, 4, pp. 1-32.

Victoria, Brian Daizen. 2002. *Zen War Stories* (Routledge Critical Studies in Buddhism). London: Routledge.

Victoria, Brian Daizen. 2006. *Zen at War*, Rowman & Littlefield Publishers.

9. **Lecture 9:**

Florida, Robert. E. 1991. 'Buddhist approaches to abortion'. *Asian Philosophy*. Vol. 1 Issue 1, pp. 39-51. DOI: 10.1080/09552369108575334.

Liao, S Matthew and O'Neil, Collin, ed. 2016. *Current Controversies in Bioethics*. New York: Routledge.

Keown, Damien. ed. 1998. *Buddhism and Abortion*. London: Macmillan.

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Moskowitz, Marc L. 2001. *The Haunting Fetus: Abortion, Sexuality, and the Spirit World in Taiwan*. Honolulu: University of Hawai'i Press.

10. **Lecture 10:**

Bhikkhu, Analayo. 2016. *Mindfully Facing Disease and Death, Compassionate Advice from Early Buddhist Texts*, Cambridge: Windhorse.

Florida, Robert. E. 1993. 'Buddhist Approaches to Euthanasia', *Studies in Religion/Sciences Religieuses* 22/1, pp. 35-47.

Florida, Robert. E. 1998-1999. 'A Response to Damien Keown's "Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective"', *Journal of Law and Religion*, Vol. 13, No. 2, pp. 413-416.

Harris, J. "Human Beings, Persons and Conjoined Twins: An Ethical Analysis of the Judgment in Re A." *Medical Law Review*, vol. 9, no. 3, 1 Sept. 2001, pp. 221-236, 10.1093/medlaw/9.3.221. Accessed 15 Dec. 2020.

Olivelle, Patrick. 2011. 'Ritual Suicide and the Rite of Renunciation'. *Ascetics and Brahmins: Studies in Ideologies and Institutions*, Anthem Press. Chpt. 12, pp.21-44.

11. **Lecture 11:**

Alsdorf, Ludwig. 2010. *The History of Vegetarianism and Cow-Veneration in India*. Translated from the German by Bal Patil. Revised by Nichola Hayton. London and New York: Routledge.

Batchelor, Martine and Brown, Kerry eds. 1992. *Buddhism and Ecology*. New York, N.Y.: Cassell.

Badiner, Allan Hunt. ed. 1990. *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley, Calif.: Parallax Press.

Bhikkhu, Analayo. 2019. *Mindfully Facing Climate Change*, Barre: Barre Center for Buddhist Studies.

Chapple, Christopher. 1986. 'Noninjury to Animals: Jaina and Buddhist Perspectives,' *Animal Sacrifices – religious Perspectives on the Use of Animals*

- in Science*, ed. Tom Regan, Temple University Press, Philadelphia.
- Chapple, Christopher Key. 2018. 'Animal Ethics', *Sophia*, 57:69–83.
- Feddema, J.P. (Hans). 1995. The “Lesser” Violence of Animal sacrifice: A Somewhat Hidden and Overlooked (Ignored?) Reality in Sinhala Buddhism, *Anthropos*, Bd. 90, H. 1/3, pp. 133- 148.
- Findly, Ellison Banks. 2002. ‘Borderline Beings: Plant Possibilities in Early Buddhism’, *Journal of the American Oriental Society*, Vol. 122, No. 2, (ed. Joel P. Brereton. *Indic and Iranian Studies in Honor of Stanley Insler on His Sixty-Fifth Birthday*), pp. 252-263.
- Finnigan, Bronwyn. 2017. ‘Buddhism and animal ethics’, *Philosophy Compass*, 12 <https://doi.org/10.1111/phc3.12424>.
- Gayley, Holly. 2017. ‘The Compassionate Treatment of Animals: A Contemporary Buddhist Approach in Eastern Tibet’. *Journal of Religious Ethics*, 45.1:29–57.
- Harris, Ian. 1994. ‘Causation and Telos: The Problem of Buddhist Environmental Ethics’, *The Journal of Buddhist Ethics*, vol. 1, pp. 45-56.
- Harris, Ian. 1991. “How Environmentalist Is Buddhism?” *Religion* 21:2, pp. 101-114.
- Holder, John J. 2007. ‘A suffering (but not irreparable) nature: environmental ethics from the perspective of early Buddhism’. *Contemporary Buddhism*, 8:2, 113-130.
- James, Simon P. 2006. ‘Buddhism and the Ethics of Species Conservation’. *Environmental Values* 15: 85–97.
- Kapleau, Roshi Philip. 1981. *To Cherish All Life – A Buddhist View of Animal Slaughter and Meat Eating*, The Corporate Body of the Buddha Dharma Education Association, Taipei.
- Kaza, Stephanie and Kraft, Kenneth. eds. 2000. *Dharma Rain: Sources of Buddhist Environmentalism*. Boston, Mass.: Shambhala Publications.
- Payne Richard. ed. 2010. *How Much is Enough?: Buddhism, Consumerism, and the Human Environment*, Wisdom Publications.
- Phelps, Norm. 2004. *The Great Compassion: Buddhism and Animal Rights*, Lantern Books, New York.
- Ruegg, Seyfort, D. 1980. ‘Ahimsa and Vegetarianism in the History of Buddhism,’ *Buddhist Studies in Honour of Walpola Rahula*, Gordon Fraser; Vimamsa, London and Sri Lanka.
- Sahni, Pragati. 2007. *Environmental Ethics in Buddhism: A Virtues Approach*. Taylor & Francis.
- Schmithausen, Lambert. 1997. ‘The Early Buddhist Tradition and Ecological Ethics’, *The Journal of Buddhist Ethics*, vol. 4, pp. 1-74.
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