



Damien Keown
BUDDHIST ETHICS
A Very Short Introduction

OXFORD

Buddhist Ethics: A Very Short Introduction

VERY SHORT INTRODUCTIONS are for anyone wanting a stimulating and accessible way in to a new subject. They are written by experts, and have been published in more than 25 languages worldwide.

The series began in 1995, and now represents a wide variety of topics in history, philosophy, religion, science, and the humanities. Over the next few years it will grow to a library of around 200 volumes – a Very Short Introduction to everything from ancient Egypt and Indian philosophy to conceptual art and cosmology.

Very Short Introductions available now:

ANARCHISM Colin Ward	CHRISTIAN ART Beth Williamson
ANCIENT EGYPT Ian Shaw	CHRISTIANITY Linda Woodhead
ANCIENT PHILOSOPHY Julia Annas	CLASSICS Mary Beard and John Henderson
ANCIENT WARFARE Harry Sidebottom	CLAUSEWITZ Michael Howard
THE ANGLO-SAXON AGE John Blair	THE COLD WAR Robert McMahon
ANIMAL RIGHTS David DeGrazia	CONSCIOUSNESS Susan Blackmore
ARCHAEOLOGY Paul Bahn	CONTINENTAL PHILOSOPHY Simon Critchley
ARCHITECTURE Andrew Ballantyne	COSMOLOGY Peter Coles
ARISTOTLE Jonathan Barnes	CRYPTOGRAPHY Fred Piper and Sean Murphy
ART HISTORY Dana Arnold	DADA AND SURREALISM David Hopkins
ART THEORY Cynthia Freeland	DARWIN Jonathan Howard
THE HISTORY OF ASTRONOMY Michael Hoskin	DEMOCRACY Bernard Crick
ATHEISM Julian Baggini	DESCARTES Tom Sorell
AUGUSTINE Henry Chadwick	DESIGN John Heskett
BARTHES Jonathan Culler	DINOSAURS David Norman
THE BIBLE John Riches	DREAMING J. Allan Hobson
BRITISH POLITICS Anthony Wright	DRUGS Leslie Iversen
BUDDHA Michael Carrithers	THE EARTH Martin Redfern
BUDDHISM Damien Keown	EGYPTIAN MYTH Geraldine Pinch
BUDDHIST ETHICS Damien Keown	EIGHTEENTH-CENTURY BRITAIN Paul Langford
CAPITALISM James Fulcher	THE ELEMENTS Philip Ball
THE CELTS Barry Cunliffe	EMOTION Dylan Evans
CHOICE THEORY Michael Allingham	EMPIRE Stephen Howe
	ENGELS Terrell Carver
	ETHICS Simon Blackburn

THE EUROPEAN UNION
John Pinder
EVOLUTION
Brian and Deborah Charlesworth
FASCISM Kevin Passmore
FOUCAULT Gary Gutting
THE FRENCH REVOLUTION
William Doyle
FREE WILL Thomas Pink
FREUD Anthony Storr
GALILEO Stillman Drake
GANDHI Bhikhu Parekh
GLOBALIZATION Manfred Steger
GLOBAL WARMING Mark Maslin
HABERMAS
James Gordon Finlayson
HEGEL Peter Singer
HEIDEGGER Michael Inwood
HIEROGLYPHS Penelope Wilson
HINDUISM Kim Knott
HISTORY John H. Arnold
HOBBS Richard Tuck
HUME A. J. Ayer
IDEOLOGY Michael Freeden
INDIAN PHILOSOPHY
Sue Hamilton
INTELLIGENCE Ian J. Deary
ISLAM Malise Ruthven
JUDAISM Norman Solomon
JUNG Anthony Stevens
KAFKA Ritchie Robertson
KANT Roger Scruton
KIERKEGAARD Patrick Gardiner
THE KORAN Michael Cook
LINGUISTICS Peter Matthews
LITERARY THEORY
Jonathan Culler
LOCKE John Dunn
LOGIC Graham Priest
MACHIAVELLI Quentin Skinner
MARX Peter Singer
MATHEMATICS Timothy Gowers
MEDICAL ETHICS Tony Hope

MEDIEVAL BRITAIN
John Gillingham and Ralph A.
Griffiths
MODERN ART David Cottington
MODERN IRELAND Senia Pašeta
MOLECULES Philip Ball
MUSIC Nicholas Cook
MYTH Robert A. Segal
NIETZSCHE Michael Tanner
NINETEENTH-CENTURY
BRITAIN Christopher Harvie and
H. C. G. Matthew
NORTHERN IRELAND
Marc Mulholland
PARTICLE PHYSICS Frank Close
PAUL E. P. Sanders
PHILOSOPHY Edward Craig
PHILOSOPHY OF SCIENCE
Samir Okasha
PLATO Julia Annas
POLITICS Kenneth Minogue
POLITICAL PHILOSOPHY
David Miller
POSTCOLONIALISM
Robert Young
POSTMODERNISM
Christopher Butler
POSTSTRUCTURALISM
Catherine Belsey
PREHISTORY Chris Gosden
PRESOCRATIC PHILOSOPHY
Catherine Osborne
PSYCHOLOGY Gillian Butler and
Freda McManus
QUANTUM THEORY
John Polkinghorne
RENAISSANCE ART
Geraldine A. Johnson
ROMAN BRITAIN Peter Salway
ROUSSEAU Robert Wokler
RUSSELL A. C. Grayling
RUSSIAN LITERATURE
Catriona Kelly

THE RUSSIAN REVOLUTION
S. A. Smith
SCHIZOPHRENIA
Chris Frith and Eve Johnstone
SCHOPENHAUER
Christopher Janaway
SHAKESPEARE Germaine Greer
SOCIAL AND CULTURAL
ANTHROPOLOGY
John Monaghan and Peter Just
SOCIOLOGY Steve Bruce
SOCRATES C. C. W. Taylor

THE SPANISH CIVIL WAR
Helen Graham
SPINOZA Roger Scruton
STUART BRITAIN John Morrill
TERRORISM
Charles Townshend
THEOLOGY David F. Ford
THE TUDORS John Guy
TWENTIETH-CENTURY
BRITAIN Kenneth O. Morgan
WITTGENSTEIN A. C. Grayling
WORLD MUSIC Philip Bohlman

Available soon:

AFRICAN HISTORY
John Parker and
Richard Rathbone
THE BRAIN Michael O'Shea
CHAOS Leonard Smith
CITIZENSHIP Richard Bellamy
CLASSICAL ARCHITECTURE
Robert Tavernor
CONTEMPORARY ART
Julian Stallabrass
THE CRUSADES
Christopher Tyerman
THE DEAD SEA SCROLLS
Timothy Lim
DERRIDA Simon Glendinning
ECONOMICS Partha Dasgupta
THE END OF THE WORLD
Bill McGuire
ELEMENTS Philip Ball
EXISTENTIALISM Thomas Flynn
FEMINISM Margaret Walters
THE FIRST WORLD WAR
Michael Howard
FOSSILS Keith Thomson
FUNDAMENTALISM
Malise Ruthven
HUMAN EVOLUTION
Bernard Wood

INTERNATIONAL RELATIONS
Paul Wilkinson
JAZZ Brian Morton
JOURNALISM Ian Hargreaves
MANDELA Tom Lodge
THE MARQUIS DE SADE
John Phillips
THE MIND Martin Davies
NATIONALISM Steven Grosby
PERCEPTION Richard Gregory
PHILOSOPHY OF RELIGION
Jack Copeland and Diane Proudfoot
PHOTOGRAPHY Steve Edwards
RACISM Ali Rattansi
THE RAJ Denis Judd
THE RENAISSANCE Jerry Brotton
ROMAN EMPIRE
Christopher Kelly
SARTRE Christina Howells
SIKHISM Eleanor Nesbitt
SOCIALISM Michael Newman
A HISTORY OF TIME
Leofranc Holford-Strevens
TRAGEDY Adrian Poole
THE VIKINGS Julian Richards
THE WORLD TRADE
ORGANIZATION
Amrita Narlikar

For more information visit our web site
www.oup.co.uk/vsi/

Damien Keown

BUDDHIST
ETHICS

A Very Short Introduction

OXFORD
UNIVERSITY PRESS

OXFORD

UNIVERSITY PRESS

Great Clarendon Street, Oxford OX2 6DP

Oxford University Press is a department of the University of Oxford.
It furthers the University's objective of excellence in research, scholarship,
and education by publishing worldwide in

Oxford New York

Auckland Cape Town Dar es Salaam Hong Kong Karachi

Kuala Lumpur Madrid Melbourne Mexico City Nairobi

New Delhi Shanghai Taipei Toronto

With offices in

Argentina Austria Brazil Chile Czech Republic France Greece

Guatemala Hungary Italy Japan Poland Portugal Singapore

South Korea Switzerland Thailand Turkey Ukraine Vietnam

Oxford is a registered trade mark of Oxford University Press
in the UK and in certain other countries

Published in the United States
by Oxford University Press Inc., New York

© Damien Keown 2005

The moral rights of the author have been asserted

Database right Oxford University Press (maker)

First published as a Very Short Introduction 2005

All rights reserved. No part of this publication may be reproduced,
stored in a retrieval system, or transmitted, in any form or by any means,
without the prior permission in writing of Oxford University Press,
or as expressly permitted by law, or under terms agreed with the appropriate
reprographics rights organizations. Enquiries concerning reproduction
outside the scope of the above should be sent to the Rights Department,
Oxford University Press, at the address above

You must not circulate this book in any other binding or cover
and you must impose this same condition on any acquirer

British Library Cataloguing in Publication Data
Data available

Library of Congress Cataloging in Publication Data
Data available

ISBN 0-19-280457-X

1 3 5 7 9 10 8 6 4 2

Typeset by RefineCatch Ltd, Bungay, Suffolk
Printed in Great Britain by
TJ International Ltd., Padstow, Cornwall

Contents

	Preface	ix
	Acknowledgements	xiii
	Note on citations and pronunciation	xv
	List of illustrations	xvii
1	Buddhist morality	3
2	Ethics East and West	21
3	Animals and the environment	39
4	Sexuality	53
5	War and terrorism	69
6	Abortion	84
7	Suicide and euthanasia	100
8	Cloning	116
	References	133
	Further reading	136
	Glossary	141
	Index	143

This page intentionally left blank

Preface

This book is written for a broad general readership. It is for Buddhists interested in ethical questions, for ethicists interested in Buddhism, for school or university students exploring the ethics of Buddhism – perhaps in conjunction with other world religions – and for the general reader who is simply curious about whether an Eastern tradition such as Buddhism can shed any light on problems that the West has found difficult and divisive.

The book offers an overview of how Buddhism might respond to the ethical dilemmas confronting the modern world. It discusses six contemporary issues: animals and the environment, sexuality, war and terrorism, abortion, suicide and euthanasia, and cloning. As a preliminary to addressing these topics, the first chapter explains the basic moral teachings of Buddhism and the second considers theoretical questions about the nature of these teachings in relation to Western ethics. Since Buddhist ethics is an unfamiliar subject in the West, a strategy adopted in some chapters is to take the more familiar Christian perspective on the issues as a point of departure. This allows comparisons and contrasts to be drawn with Buddhism, and hopefully will accelerate the reader's grasp of what is distinctive in the Buddhist approach.

As its name implies, the discipline of Buddhist ethics emerges from the interface between two complex and largely independent fields of

knowledge – Buddhism and ethics. Separate introductions to both of these disciplines are available in the present series, and this short work makes no attempt to replace them. Instead, its aim is to focus on the point where these subjects intersect to form a new field of enquiry, one that has so far received very little attention from experts in either of its component disciplines.

A basic knowledge of Buddhism is assumed in the pages that follow, and readers who lack this are advised to consult first my companion volume in the series *Buddhism: A Very Short Introduction*. Some material relating to ethics there has been adapted for use here, notably the explanation of karma in Chapter 1, but the discussion of basic doctrines such as the Four Noble Truths has not been repeated. The ‘Buddhism’ discussed in the present work is not that of any one school, culture, or historical period, and, although my own expertise is in Theravāda Buddhism, my remarks are made with respect to an amorphous fiction which for convenience might be termed ‘mainstream Buddhism’. What is meant by this is explained further in Chapter 2. While endeavouring to represent the views of the mainstream, however, this work has no pretensions to being authoritative or definitive. It scarcely needs saying that the issues explored here are controversial, and while some readers may find that the approach taken is congenial to their own reading of Buddhism, others will no doubt disagree, perhaps strongly, with the conclusions reached. Disagreements on ethical matters are almost inevitable given the nature of the subject matter, but hopefully even readers who disagree will feel better informed about alternative perspectives. Overall, I have tried to adopt the role of sympathetic critic, identifying what I see as both the strengths and weaknesses of the Buddhist perspective in the hope of generating a productive dialogue.

The task of writing this short book has been greatly assisted by the publication of Peter Harvey’s longer introductory work *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge: Cambridge University Press, 2000). This excellent textbook contextualizes the issues with more historical, cultural,

and textual detail than can be included in the present volume, and is recommended to readers who wish to pursue the subject at greater length. The Further reading section at the end of this volume contains additional guidance on sources relating to the particular topics discussed herein.

This page intentionally left blank

Acknowledgements

This book is based on a course taught at Goldsmiths College, London, and I am grateful to present and past students for their interest in the subject and their questions and comments over the years. I am grateful to Goldsmiths College and to the Arts and Humanities Research Board for funding sabbatical leave to allow me to complete the book during the academic year 2003–4, and to the publishers for permission to reuse some material mainly from Chapters 2 and 8 of my companion volume in the series, *Buddhism: A Very Short Introduction*. I am also indebted to my former student Pragati Sahni for her assistance with Chapter 3. Finally, I would like to thank George Miller for inaugurating this project during his time with the Press, and Emma Simmons and Marsha Filion for seeing the volume through to publication.

This page intentionally left blank

Note on citations and pronunciation

From time to time, the reader will encounter references in the form D.ii.95. These are references to Buddhist scriptures, specifically the Pāli Text Society editions of the Theravāda Buddhist canon. The key to the reference is as follows. The initial letter refers to one of the five divisions (*nikāyas*) into which the Buddha's discourses (*suttas*) are collated.

- D Dīgha Nikāya
- M Majjhima Nikāya
- A Aṅguttara Nikāya
- S Saṃyutta Nikāya
- K Khuddaka Nikāya

The Roman numeral (ii) denotes the volume number, and the Arabic numeral (95) denotes the page number. Thus the reference D.ii.95 is to volume two, page 95, of the Dīgha Nikāya.

A small number of references with the prefix Vin will also be encountered. These refer to a division of the Pāli canon known as the Vinaya, which contains material relating to monastic law. Independent texts from the Khuddaka Nikāya, such as the *Sutta Nipāta*, also have their own abbreviations (in this case Sn). A capital letter A after any of the above abbreviations (such as DA) means the reference is to the commentary (*aṭṭhakathā*) on the text in question. Translations of the entire Pāli canon into English have been published by the

Pāli Text Society (<http://www.palitext.demon.co.uk/>) and more recent translations are available from Wisdom Publications (<http://www.wisdompubs.org>). Translations of other texts cited are mentioned in Further Reading.

Language and pronunciation

Buddhist texts were composed in and translated into many languages, including Pāli, Sanskrit, Tibetan, Thai, Burmese, Chinese, Japanese, and Korean. The convention followed here is to cite Buddhist technical terms in their Sanskrit forms except when the discussion refers to Pāli sources at which time Pāli forms are used. Transliteration from languages such as Sanskrit and Pāli requires the use of diacritics. This is because the 26 letters of the English alphabet are insufficient to represent the larger number of characters in Asian languages. A horizontal line (macron) above a vowel lengthens it, such that the character 'ā' is pronounced as in 'far' rather than 'fat'. For the most part, the other marks do not affect pronunciation sufficiently to be of any concern, with the following exceptions:

- c pronounced 'ch' as in 'choose'
- ṣ or ś pronounced 'sh' as in 'shoes'
- ñ pronounced 'ny' as in Spanish 'mañana'

A dot beneath a consonant (ṭ, ḍ, etc.) indicates that the tongue touches the roof of the mouth when pronouncing these letters, to give the characteristic sound of English when spoken with an Indian accent.

List of illustrations

1	Map of Buddhism in Asia	2	7	Jizō Bosatsu	94
				Musée des Arts Asiatiques-Guimet, Paris. Photo © RMN/P. Bernard	
2	The Bodhisattva Avalokiteśvara, the embodiment of compassion	16	8	Mizuko Jizō memorial at Raikoji (Kamakura, Japan)	97
	Courtesy of John Powers			Mark Schumacher's Buddhist Corner at onmarkproductions.com	
3	Thich Nhat Hanh, 1966	34	9	Suicide of Buddhist monk Thich Quang Duc in Saigon, 1963	101
	© 2005 TopFoto.co.uk			© 2005 TopFoto.co.uk	
4	The wheel of life	45	10	Reproductive cloning	119
5	The fourteenth Dalai Lama of Tibet	63	11	Baby clones	126
	© Martin Louis			© Ariel Camilo	
6	Ven. Nichidatsu Fujii	76	12	Cloned Buddhas	126
	© Kunihiro Seto			© PhotoDisc/Getty Images	

The publisher and the author apologize for any errors or omissions in the above list. If contacted they will be pleased to rectify these at the earliest opportunity.



1. Buddhism in Asia

Chapter 1

Buddhist morality

Morality is woven into the fabric of Buddhist teachings and there is no major branch or school of Buddhism that fails to emphasize the importance of the moral life. The scriptures of Buddhism in every language speak eloquently of virtues such as non-violence and compassion, and the Buddhist version of the 'Golden Rule' counsels us not to do anything to others we would not like done to ourselves. Although newcomers to Buddhism are often struck by the variety of the different Asian traditions, as divergent in form as Zen and Tibetan Buddhism, at the level of moral teachings there is much common ground. Some might disagree, but my own view is that we can speak of a common moral core underlying the divergent customs, practices, and philosophical teachings of the different schools. This core is composed of the principles and precepts, and the values and virtues expounded by the Buddha in the 5th century BCE and which continue to guide the conduct of some 350 million Buddhists around the world today. The purpose of this first chapter is to review these basic moral teachings.

Dharma

The ultimate foundation for Buddhist ethics is Dharma. Dharma has many meanings, but the underlying notion is of a universal law which governs both the physical and moral order of the universe. Dharma can best be translated as 'natural law', a term that captures

The Four Noble Truths

Duḥkha – All existence is suffering.

Samudāya – Suffering is caused by craving.

Nirodha – Suffering can have an end.

Mārga – The way to the end of suffering is the Noble Eightfold Path.

both its main senses, namely as the principle of order and regularity seen in the behaviour of natural phenomena, and also the idea of a universal moral law whose requirements have been revealed by enlightened beings such as the Buddha (note that Buddha claimed only to have discovered Dharma, not to have invented it). Every aspect of life is regulated by Dharma, from the succession of the seasons to the movement of the planets and constellations. Dharma is neither caused by nor under the control of a supreme being, and the gods themselves are subject to its laws, as was the Buddha. In the moral order, Dharma is manifest in the law of karma, which, as we shall see below, governs the way moral deeds affect individuals in present and future lives. Living in accordance with Dharma and implementing its requirements is thought to lead to happiness, fulfilment, and salvation; neglecting or transgressing it is said to lead to endless suffering in the cycle of rebirth (*samsāra*).

In his first sermon, the Buddha was said to have ‘turned the wheel of the Dharma’ and given doctrinal expression to the truth about how things are in reality. It was in this discourse that the Buddha set out the Four Noble Truths, the last of which is the Noble Eightfold Path which leads to nirvana. The Path has three divisions – Morality (*śīla*), Meditation (*samādhi*), and Insight (*prajñā*) – from which it can be seen that morality is an integral component of the path to nirvana.

The Eightfold Path and its Three Divisions

1. Right View	}	Insight (<i>prajñā</i>)
2. Right Resolve		
3. Right Speech	}	Morality (<i>śīla</i>)
4. Right Action		
5. Right Livelihood		
6. Right Effort	}	Meditation (<i>samādhi</i>)
7. Right Mindfulness		
8. Right Meditation		

Buddhist morality

Karma

The doctrine of karma is concerned with the ethical implications of Dharma, in particular those relating to the consequences of moral behaviour. Karma is not a system of rewards and punishments meted out by God but a kind of natural law akin to the law of gravity. In popular usage in the West, karma is thought of simply as the good and bad things that happen to a person, a little like good and bad luck. However, this oversimplifies what for Buddhists is a complex of interrelated ideas which embraces both ethics and belief in reincarnation. The literal meaning of the Sanskrit word karma is 'action', but karma as a religious concept is concerned not with just any actions but with actions of a particular kind. Karmic actions are moral actions, and the Buddha defined karma by reference to moral choices and the acts consequent upon them. He stated, 'It is intention (*cetanā*), O monks, that I call karma; having willed one acts through body, speech, or mind' (A.iii.415).

Moral actions are unlike other actions in that they have both transitive and intransitive effects. The transitive effect is seen in the direct impact moral actions have on others; for example, when we kill or steal, someone is deprived of his life or property. The intransitive effect is seen in the way moral actions affect the agent. According to Buddhism, human beings have free will, and in the exercise of free choice they engage in self-determination. In a very real sense, individuals create themselves through their moral choices. By freely and repeatedly choosing certain sorts of things, individuals shape their characters, and through their characters their futures. As the English proverb has it: 'Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.' The process of creating karma may be likened to the work of a potter who moulds the clay into a finished shape: the soft clay is one's character, and when we make moral choices we hold ourselves in our hands and shape our natures for good or ill. It is not hard to see how even within the course of a single lifetime particular patterns of behaviour lead inexorably to certain results. Great works of literature reveal how the fate that befalls the protagonists is due not to chance but to a character flaw that leads to a tragic series of events. The remote effects of karmic choices are referred to as the 'maturation' (*vipāka*) or 'fruit' (*phala*) of the karmic act. The metaphor is an agricultural one: performing good and bad deeds is like planting seeds that will fruit at a later date. Othello's jealousy, Macbeth's ruthless ambition, and Hamlet's hesitation and self-doubt would all be seen by Buddhists as karmic seeds, and the tragic outcome in each case would be the inevitable 'fruit' of the choices these character-traits predisposed the individual to make. Individuals are thus to a large extent the authors of their good and bad fortune.

Not all the consequences of what a person does are experienced in the lifetime in which the deeds are performed. Karma that has been accumulated but not yet experienced is carried forward to the next life, or even many lifetimes ahead. Certain key aspects of a person's

next rebirth are thought of as karmically determined. These include the family into which one is born, one's social status, physical appearance, and of course, one's character and personality, since these are simply carried over from the previous life. The doctrine of karma, however, does not claim that everything that happens to a person is karmically determined. Many of the things that happen in life – like winning a raffle or catching a cold – may simply be random events or accidents. Karma does not determine precisely what will happen or how anyone will react to what happens, and individuals are always free to resist previous conditioning and establish new patterns of behaviour.

What, then, makes an action good or bad? From the Buddha's definition above, it can be seen to be largely a matter of intention and choice. The psychological springs of motivation are described in Buddhism as 'roots', and there are said to be three good roots and three bad roots. Actions motivated by greed (*rāga*), hatred (*dveṣa*), and delusion (*moha*) are bad (*akuśala*), while actions motivated by their opposites – non-attachment, benevolence, and understanding – are good (*kuśala*). Making progress to enlightenment, however, is not simply a matter of having good intentions, and evil is sometimes done by people who act from the highest motives. Good intentions, therefore, must find expression in right actions, and right actions are basically those that are wholesome and do no harm to either oneself or others. The kinds of actions that fail these requirements are prohibited in various sets of precepts, about which more will be said below.

Buddhist morality

Merit

Karma can be either good or bad. Buddhists speak of good karma as 'merit' (*puṇya*; Pāli, *puñña*), and much effort is expended in acquiring it (its opposite, bad karma, is known as *pāpa*). Some Buddhists picture merit as a kind of spiritual capital – like money in a bank account – whereby credit is built up as the deposit on a

- [click The Knife and the Butterfly: A Story of a Jungian Analysis](#)
- [read online Futures & Options for Dummies pdf, azw \(kindle\), epub, doc, mobi](#)
- [Community: The Structure of Belonging pdf, azw \(kindle\)](#)
- [click Best Easy Day Hikes Mount Rainier National Park](#)
- [read Bridge Design and Evaluation: LRFD and LRFR](#)
- [download online Collected Stories](#)

- <http://twilightblogs.com/library/The-Knife-and-the-Butterfly--A-Story-of-a-Jungian-Analysis.pdf>
- <http://deltaphenomics.nl/?library/Futures---Options-for-Dummies.pdf>
- <http://www.shreesaiexport.com/library/Community--The-Structure-of-Belonging.pdf>
- <http://honareavalmusic.com/?books/Best-Easy-Day-Hikes-Mount-Rainier-National-Park.pdf>
- <http://tuscalaural.com/library/Bridge-Design-and-Evaluation--LRFD-and-LRFR.pdf>
- <http://crackingscience.org/?library/Collected-Stories.pdf>