

# Contents

<i>Acknowledgements</i>	<i>viii</i>
1 Why Buddhist Inclusivism?	1
2 Issues Regarding Inclusivism Generally	13
Theories of Doctrine Helpful for Inclusivism	14
The Possibility of Inclusivism	19
The Preferred Form of Inclusivism	23
3 Selected Examples of Inclusivism in Buddhist Contexts	31
The Use of Siddhartha Gautama and Aśoka as Models	33
Inclusivism Towards Vedic Religion	40
Patterns Set by Mahāyāna Treatment of the Hīnayāna	44
Tools for Inclusivism Associated with the Mahāyāna	48
Additional Strategies from Buddhism's Spread	54
4 Towards a Tenable Form of Buddhist Inclusivism	69
Emptiness as a Position	71
Ekayāna Theory and the Problem of a Singular End	75
Using Triyāna Theory	78
Exploring Buddhist Resources for the Preferred Form	82
5 Case Studies of Two Prominent Buddhist Inclusivists	91
Thich Nhat Hanh	91
Masao Abe	102
6 The Contrast Case of Exclusivist Gunapala Dharmasiri	113
Conclusion	127
<i>Bibliography</i>	<i>133</i>
<i>Index</i>	<i>139</i>