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Jainism and Ecology Bibliography

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Ahimsa: Nonviolence. Directed by Michael Tobias. Produced by Marion Hunt. Narrated by Lindsay Wagner. Direct Cinema Ltd. 58 min. Public Broadcasting Corporation, 1987.

As the first documentary to examine Jainism, this one-hour film portrays various aspects of Jain religion and philosophy, including its history, teachers, rituals, politics, law, art, pilgrimage sites, etc. In doing so, the film studies the relevance of ancient traditions of Jainism for the present day.

Ahimsa Quarterly Magazine. 1, no. 1 (1991).

Bhargava, D. N. "Pathological Impact of [sic] Environment of Professions Prohibited by Jain Acaryas." In *Medieval Jainism: Culture and Environment*, eds. Prem Suman Jain and Raj Mal Lodha, 103–108. New Delhi: Ashish Publishing House, 1990. Bhargava provides a chart and short explanation of the fifteen trades that both sects of Jainism forbid and that contribute to environmental pollution and pathological effects on the human body.

Caillat, Colette. *The Jain Cosmology*. Translated by R. Norman. Basel: Ravi Kumar. Bombay: Jaico Publishing House, 1981.

Chapple, Christopher Key. "Jainism and Ecology." In *When Worlds Converge: What Science and Religion Tell Us about the Story of the Universe and Our Place In It*, eds. Clifford N. Matthews, Mary Evelyn Tucker, and Philip Hefner, 283-292. Chicago: Open Court, 2002.

In this book chapter, Chapple provides a basic overview of the relationship of Jainism and ecology, discussing such topics as biodiversity, environmental resonances and social activism, tensions between Jainism and ecology, and the universe filled with living beings.

_____. ed. *Jainism and Ecology: Nonviolence and the Web of Life*. Harvard: Harvard Center for the Study of World Religions, 2002.

This is a collection of essays on the ecological implications of the philosophy and history of Jainism. This book was published by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and

Ecology. It contains supplemental bibliographies appended to the essays.

_____. "Jainism and Buddhism." In *A Companion to Environmental Philosophy*, ed. Dale Jamieson, 52-66. Oxford: Blackwell Publishers, 2001.

In this chapter, Chapple examines the themes and texts from Jainism and Buddhism "as possible indigenous Asian resources for coping with the issue of environmental degradation" and considers examples of contemporary environmental action in Asia that have been motivated by these two religions (p. 52).

_____. "The Living Cosmos of Jainism: A Traditional Science Grounded in Environmental Ethics," in *Religion and Ecology: Can the Climate Change? Daedalus: Journal of the American Academy of Arts and Sciences* 130, no. 4 (2001): 207-224. (<http://www.amacad.org/publications/fall2001/chapple.aspx>)

This essay discusses two of the main teachings of the Jain religion in the context of two Western ecological thinkers. The Jain teaching that the cosmos is permeated with life is compared with the contemporary cosmological story presented by Brian Swimme. The Jain teaching that all the myriad living beings have the capacity for tactile experience is compared with Tomas Berry's urge to see the earth as "a communion of subjects, not a collection of objects." This essay demonstrates that the Jain understanding of the universe as full of living beings that can experience leads to a deeper personal concern for the larger world.

_____. "Reverence for All Life: Animals in the Jain Tradition." *Jain Spirit* 2 (1999): 56-58.

(http://www.jainspirit.com/js1/viewindex.asp?currency=&article_id=Reveranceforlife&customer_id=par1608852NHSDRUST65)

In this short chapter, Chapple provides insight on how the Jain religion promotes respect and care for all forms of life. Focusing specifically on animals, the author reflects on the Jain notions that animals are former or potential human beings, and that in order to avoid thickening karmic bonds, one must protect and love animals. He further discusses the commitment to nonviolence exemplified in the pinjrapole (animal hospital) founded and maintained by Jain communities.

_____. "Toward an Indigenous Indian Environmentalism." In *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*, ed. Lance Nelson, 13-37. Albany, N.Y.: State University of New York Press, 1998.

Chapple shows a distinctly South Asian environmental rhetoric consisting of rural and working-class movements as well as grassroots urban activism. He describes tribal, Post-Gandhian, and renouncer models of environmentalism in addition to outlining specifically Buddhist, Jaina, and Yogic inspired environmentalism. Utilizing a systems approach, and stressing the need for a modern program of education in India, Chapple seeks to maintain caution against the potential negative influences of modernization on traditional Indian culture and civilization.

_____. "Contemporary Jaina and Hindu Responses to the Ecological Crisis." In *An Ecology of the Spirit: Religious Reflection and Environmental Consciousness*, ed. Michael Barnes, 209-220. Lanham, Maryland: University Press of America, 1994.

This essay, republished in *Worldviews, Religion, and the Environment: A Global Anthology* (pp. 113-119), discusses Indian attitudes toward nature, focusing primarily on the Jain ethic of respect for life and the corresponding simple lifestyle that minimizes consumption and thus curbs environmental degradation. Examples of this nonviolent ethic as it is manifest in India include the Anuvrat Movement, the Centre for Science and Environment, the Centre for Environmental Education, the Chipko movement, and the Gandhi Peace Foundation.

_____. "Nonviolence to Animals in Buddhism and Jainism." In *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*, ed. Kenneth Kraft, 49-62. Albany: State University of New York Press, 1992.

_____. *Nonviolence to Animals, Earth, and Self in Asian Traditions*. Albany, N.Y.: State University of New York Press, 1993.

Chapple provides an insightful history of the concept of nonviolence in the Hindu, Jain, and Buddhist traditions. He also presents them as potential resources for addressing contemporary animal rights and environmental protection issues.

Cort, John E. *Jains in the World: Religious Values and Ideology in India*. Oxford: Oxford University Press, 2001.

Utilizing field research of the Svetambar Murtipujak Jains of northern Gujarat, as well as ancient Sanskrit and Prakrit texts and contemporary vernacular Jain religious texts, Cort describes the central aspects of Jainism. He gives much detail to the dynamic interplay between explicit Jain ideology that focuses on liberation from the world and implicit lived experiences that focus on "well-being" (i.e., the worldly benefits of Jain practice). Chapters involve temple worship, views of divinity, interactions between laymen and mendicants (nuns and monks), ascetic activities, and celebrations and observances within the Jain religious year.

_____. *Liberation and Wellbeing among the Jains: Ritual, Ideology, and Religious Values*. New York: Oxford University Press, 2000.

_____. ed. *Open Boundaries: Jain Communities and Cultures in Indian History*. Albany, N.Y.: State University of New York Press, 1998.

Contributing authors convincingly suggest that Jainism has had a more dynamic, reciprocal, and interactive relationship with South Asian society than previously thought. With an underlying theme of “self” and “other,” topics include yoga, *tantra*, aesthetic theory, erotic poetry, theories of kingship, temple ritual, and historiography.

_____. “Recent Fieldwork Studies of the Contemporary Jains.” *Religious Studies Review* 23, no. 2 (1997): 103–111. Cort offers helpful descriptions and critiques of seven recent books in Jaina studies and proceeds to pull these various titles into conversation with each other thereby illuminating a deeper understanding of the diverse Jaina community. Books reviewed include: *The Assembly of Listeners: Jains in Society, Organizing Jainism in India and England*; *Riches and Renunciation: Religion, Economy, and Society among the Jains*; *Deliverance et convivialite: le systeme culinaire des Jaina*; *La voie Jaina: Histoire, spiritualite, vie des ascetes pelerines de L’Inde*; *The Archetypal Actions of Ritual: A Theory of Ritual Illustrated by the Jain Rite of Worship*; *Absent Lord: Ascetics and Kings in a Jain Ritual Culture*.

Costain, Bruce Douglas. *Applied “Jainism”: Two Papers Outlining How the Jaina View of Reality Helps to Make Decisions that will Result in Increased Peacefulness, Happiness and Love for Ourselves, as well as for Other Living Beings*. 2nd Edition. Nashville: OMNI PublishXpress, 2003.

This book is a compilation of two papers: “Jainism: an Ethical Structure for Non-violent Action” and “An Ethic of Unconditional Love for All Beings as a Basis for Human Development.” Each paper is an expanded version of a Master of Arts thesis (1985) and a Doctor of Philosophy dissertation (1991) at the University of Toronto. Subjects include nonviolence and the moral and ethical aspects of animal welfare.

Coward, Harold. “New Theology on Population, Consumption, and Ecology.” *Journal of the American Academy of Religion* 65, no. 2 (1997): 259–73.

Coward outlines the process by which a scholarly team was organized to analyze the data of environmental science, demography, and economic analysis. Utilizing Tillich’s correlational method, this team developed a theological response. His primary observation is that if the global market economy functions as a new religion then economics becomes its theology. The result of this research is published in the book, *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*.

Dundas, Paul. “The Meat at the Wedding Feasts: Krisna, Vegetarianism and a Jain Dispute.” In *Jain Doctrine and Practice: Academic Perspectives*. Joseph T. O’Connell, ed. Toronto: Centre for South Asian Studies of the University of Toronto, 2000.

This paper was originally presented as the 1997 Roop Lal Jain Lecture. The papers in this volume as a whole compose the first nine Roop Lal Jain Lectures (from 1990 to 1998).

_____. “Recent Research on Jainism.” *Religious Studies Review* 23, no. 2 (1997): 113–19.

This article offers a critical description of five books, *Scripture and Community: Collected Essays on the Jains*; *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*; *Non-Violence to Animals, Earth, and Self in Asian Traditions*; *The Clever Adulteress and Other Stories: A Treasury of Jain Literature*; and *Avasyaka-Studien: Introduction generale et traductions*. In his review, Dundas emphasizes a wide range of interests in contemporary Jain scholarship and a variety of methodologies that are being used to provide more holistic views of Jainism.

_____. *The Meat at the Wedding Feasts: Krisna, Vegetarianism and a Jain Dispute*. The 1997 Roop Lal Jain Lecture. Toronto: University of Toronto, Centre for South Asian Studies, 1997.

_____. *The Jains*. London: Routledge, 1992.

Intended for students of Indian religions as well as for the world-wide Jain community, this book provides basic knowledge about Mahavira, the early transmission of Jain wisdom, the two main sects of Digambara and Shvetambara, scripture, doctrine, and Jain history through the late medieval period. Dundas also includes chapters on ascetic and lay life, worship, pilgrimage, holy places, Jain relativism, and relations with Hindus and Buddhists. He concludes by noting recent developments in Jain studies.

Dwivedi, O. P., ed. *World Religions and the Environment*. New Delhi, India: Gilanjal Publishing House, 1989.

This collection of essays by Canadian and Indian authors focuses on the relationship of the environment with the following religions: Christianity, Islam, Zoroastrianism, Hinduism, Buddhism, Jainism, and Sikhism.

Flugel, Peter. Review of *Jainism and Ecology: Non-Violence in the West of Life*, edited by Christopher Key Chapple. *Environmental Ethics* 27, no. 2 (2005): 201.

This is a brief review of Jainism and Ecology, which was published in 2002 by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology.

Glasnap, Helmuth von. *The Doctrine of Karma in Jain Philosophy*. Translated by G. Barry Gifford. Bombay: Bai Vijibhai Jivanlal Pannalal Charity Fund, 1992.

Granoff, Phyllis. "The Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices." *Journal of the International Association of Buddhist Studies* 15, no. 1 (1992): 1–43.

Granoff discusses Jain objections to Buddhist religious practices such as the self-sacrifice of *bodhisattvas* that are based on the Jain notion of *ahimsa*. Through a verse by verse study of the *Sravakaprajnapti* as interpreted by Haribhadra, she demonstrates how he views any attempt to create exceptions regarding sin as a complete undermining of the entire moral structure of the society. The text is directed against orthodox Hindus, *samsaramocakas* (those whose duty it was to kill any unhappy creature), and Buddhists.

Jacobsen Knut A. *Prakrti in Samkhya-Yoga: Material Principle, Religious Experience, Ethical Implications*. New York: Peter Lang Publishing, 1999.

As the first monographic study of prakrti (nature), this book traces the history of prakrti through Hindu, Buddhist, and Jain religious texts, as well as through proto-Samkhya, Samkhya, and Samkhya-Yoga texts. This book also explores the religious encounter called prakrtilaya ("merging with prakrti") with the intention of drawing out significant implications for interspecies ethics and environmental ethics.

Jain, D. C. "Vegetarianism and its Role in Environmental Preservation." In *Medieval Jainism: Culture and Environment*, eds. Prem Suman Jain and Raj Mal Lodha, 103–108. New Delhi: Ashish Publishing House, 1990.

Jaini, Padmanabh. *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*. Berkeley, Calif.: University of California Press, 1991.

Jaini analyzes the texts of the two primary Jain sects, the Digambaras and Svetambaras, in terms of the relationship between gender and salvation. The former denies the possibility of women attaining *moksa* while the latter is more ambivalent about a woman's relationship to the *arhat* or *siddha* (liberated state). Jaini systematically covers the arguments that support the claims of each sect. The six texts include: the *Sutrprabharta* (Digambara), *Strinirvanaprakarana*, *Nyayakumudacandra* (Digambara), *Tatparyavrtti* (Digambara), *Tarkarahasyadipikavrtti* (Svetambara), *Yukti Prabodha* (Svetambara).

_____. "Indian Perspectives on the Spirituality of Animals." In *Buddhist Philosophy and Culture: Essays in Honour of N. A. Jayawickrema*, eds. David J. Kalupahana and W. G. Weerarante, 169–78. Colombo: N. A. Jayawickrema Felicitation Volume Committee, 1987.

Using examples from Brahmanical, Buddhist, and Jain literature, Jaini presents an "Indian view" of animals as capable of moral and spiritual development and relates this to tendency of Indians, and especially Jains, to revere all forms of life.

_____. *The Jaina Path of Purification*. Berkeley, Calif.: University of California Press, 1979.

An introduction to Jainism that covers its history, teachers, disciples, scripture, concepts of reality, paths of the layman and mendicant, rituals and ceremonies, and Jain society. It also contains a helpful glossary of Sanskrit and Prakrit words.

Jussawala, J. M. "Vegetarianism: A Way of Life." In *Medieval Jainism: Culture and Environment*, eds. Prem Suman Jain and Raj Mal Lodha, 103–108. New Delhi: Ashish Publishing House, 1990.

Kumar, Sehdev. *A Thousand-Petalled Lotus: Jain Temples of Rajasthan – Architecture and Iconography*. New Delhi: Indira Gandhi National Centre for the Art and Abhinav, 2001.

This photographic and reflective study explores Jain temples, giving attention to the relationship between Jain architecture, cosmology, and images of nature. Detail is given to the adornment of the temples with animals, birds, trees, and flowers (in particular, thousand-petalled lotuses) that are abundant in Indian myths.

Laidlaw, James. *Riches and Renunciation: Religion, Economy, and Society Among the Jains*. Oxford: Oxford University Press, 1995.

This study provides a close look at Shvetambar Jains in northwest India. By observing social and cultural differences between lay and mendicant Jains, Laidlaw describes their different understanding of the vows of *aparigraha* and *ahimsa*. He emphasizes that the Jain ideal, even if unmet by lay people, nevertheless provides a motivational force for human change.

Lishk, S.S. *Jaina Astronomy (Post-Vedic Indian Astronomy): A Challenge to Western Influences*. Reprint. Delhi: Arihant International, 2000.

This work provides a mathematical analysis of ancient Indian astronomy, covering the period of time between Vedanga Jyotisa and Siddhantic astronomy. It shows how astronomical texts are intertwined with religious scriptures, as Jain priests heavily relied upon Jaina astronomy in order to know the proper time to perform various religious rituals.

Lodrick, Deryck O. *Sacred Cows, Sacred Places: Origins and Survivals of Animal Homes in India*. Berkeley, Calif.: University of California Press, 1981.

Tracing the institution of *goshalas* and *pinjrapoles* through history, Lodrick provides case studies demonstrating the Jain, Buddhist, and Hindu understandings of *ahimsa* that underpin human/animal relations in India. The book contextualizes these institutions of protection and humane treatment of animals in terms of itself and not twentieth-century notions of conservation, resource management, or economic development.

Mahias, Marie-Claude. *DŽliverance et convivialitŽ: le syst m culinaire des Jaina*. Paris: fditions de la Maison des Sciences de l'Homme, 1985.

Mahias' case study on the Agraval Digambar Jains of Delhi illuminates the gender-specific roles behind Jain cuisine. Utilizing demographic studies and her research on food products, forbidden foods, fasting, meals content, meal preparation, and dietary conventions, she demonstrates how gender roles fit into an overarching tension between religious values emphasizing spiritual liberation and social values focusing on the sharing of food. In French.

Mardia, K. V. *The Scientific Foundations of Jainism*. Delhi: Motilal Banarsidass, 1996.

After providing a short explanation of Jainism drawn extensively from Padmanab Jaini's, *The Jaina Path of Purification*, Mardia categorizes Jain practice into four axioms that ideally lead to liberation of the soul from entanglement in *karmic* matter. The remainder of the book explains the mechanism of liberation as understood by Jains in terms of modern science, and more specifically, atomic physics. He introduces the term "*karmons*" and includes many diagrams, flow charts, and models that describe how *karmic* bondage leads human beings through different states of existence.

Michaels, Axel. "La nature pour la Nature-Naturzerstorŷng und Naturschonung im traditionellen Indien." *Asiatische Studien/æétudes Asiatiques* 50, no. 4 (1996): 817–33.

Naravan, Raideva and Janardan Kumar, eds. *Ecology and Religion: Ecological Concepts in Hinduism, Buddhism, Jainism, Islam, Christianity and Sikhism*. In Collaboration with Institute for Socio-Legal Studies, Muzaffarpur, Bihar. New Delhi: Deep & Deep Publications Pvt. Ltd., 2003.

This collection of academic essays by Indian authors deals with the relationship between ecology and various religious traditions. Each tradition mentioned in the book has two essays that discuss its ecological significance, except for Jainism, for which there are three essays.

Norman, K. R. "The Role of the Layman According to the Jain Canon." In *The Assembly of Listeners: Jains in Society*, eds. Michael Carrithers and Caroline Humphrey, 31–39. Cambridge: Cambridge University Press, 1991.

Norman explores his observations of the seeming paradox between renunciation and ostentation in Jain society. He compares the lay understanding of *aparigraha* (renunciation-nonpossession) with that of the mendicant and ultimately concludes that the layman seeks a good rebirth while the ascetic's goal is to destroy *karma* in order to reach the final goal of enlightenment. Norman also discusses Jain parallels to Buddhism in similar lay and ascetic terms.

Sangave, Vilas Adinath. *Facets of Jainology: Selected Research Papers on Jain Society, Religion and Culture*. Mumbai: Popular Prakashan, 2001.

Within this collection of papers, Sangave discusses a wide range of topics concerning Jain society, religion, and culture. Within the section on Jain religion, the author includes the Jain Declaration of Nature, as well as essays on ahimsa, focusing on the vow of ahimsa as observed by householders and ascetics, as well as the importance of ahimsa to charities, welfare activities, and toleration.

Schmidt, Hanns-Peter. "Ahimsa and Rebirth." In *Inside the Texts, Beyond the Texts: New Approaches to the Study of the Vedas*, ed. Michael Witzel, 207–34. Harvard Oriental Series, Opera Minora, vol. 2. Cambridge, Mass.: Department of Sanskrit and Indian Studies, Harvard University, 1997.

In this essay, Schmidt provides a fundamental study of the relationship between ahimsa and rebirth as developed throughout the Vedic period. Instead of demonstrating that this relationship originated solely with indigenous peoples, Buddhists, or Jains (as other theories hold), the author locates the origin of the relationship between ahimsa and rebirth within a complex account involving many historical layers.

Sethia, Tara, ed. *Ahimsa, Anekanta and Jainism*. Delhi: Motilal Banarsidass, 2004.

Providing interdisciplinary perspectives from philosophy, religious studies, history, and art history, this collection of essays focuses on the meaning and historical significance of the Jain principles of ahimsa (non-violence) and anekanta (the Jain doctrine of many-sided reality). The essays are divided into three sections: 1) the contemporary relevance of ahimsa (including its relationship with compassion, terrorism, and "just war"), 2) the contemporary relevance of anekanta (including discussions on Mahavira, pluralism, religious tolerance, and religious dissonance and reconciliation), and 3) the portrayal of Jainism in history textbooks, art, and epigraphy (particularly in regard to textbooks used in undergraduate college courses in the U.S.).

Singhvi, L. M. *The Jain Declaration on Nature*. London: Office of Jaina High Commissioner for India, 1990.

This declaration was written to officially include the Jain faith in the Network on Conservation and Religion and was presented to Prince Philip, President of the World Wildlife Fund for Nature International in 1990. While emphasizing their ecological implications, the declaration outlines Jain cosmology, codes of conduct, and basic teachings on nonviolence, interdependence, and equanimity.

Sukhalaji, Pandit. *The World Pacifist Meeting and the Role of Jainism*. Ahmedabad: Publishing House, 1957.

Tatia, Nathmal, trans. *Tattvartha Sutra: That Which Is*. San Francisco, Calif.: Harper Collins, 1994.

This translation from Sanskrit of Umasvati's second century CE sutra includes an informative background chapter on "Jaina Faith and History," written by Padmanabh S. Jaini. Tatia's introduction to the book establishes this sutra as an authoritative text for all Jaina sects and proceeds to illustrate the fundamental Jaina teachings that are found in it such as non-violence, non-absolutism, and non-possession.

Tobias, Michael. *World War III: Population and the Biosphere at the End of the Millenium*. Santa Fe, N. Mex.: Bear and Company, 1994. Tobias labels the "unprecedented densification of human beings" as a kind of planetary World War III. In favor of global family planning strategies to reduce the universal total fertility rate, Tobias focuses on five bioregions (e.g., China, India, Indonesia, Africa, and the United States) in order to demonstrate the global need to restrain current environmentally destructive activities. Primarily contemplative in nature, the book also draws on the research of demographers, theologians, medical doctors, and historians, and concludes with twelve ethical suggestions for change that include vegetarianism, the end to all economic growth and beginning of true human development, and the need for a global environmental protection agency.

_____. "Jainism and Ecology." In *Worldviews and Ecology: Religion, Philosophy, and the Environment*, eds. Mary Evelyn Tucker and John A. Grim, 138–49. Maryknoll, N.Y.: Orbis, 1994.

Tobias asserts that the inner soul of Jainism is its strict adherence to *ahimsa* (nonviolence) and connects this notion to Jain conceptualizations of vegetarianism and reverence for nature. Tobias concludes by emphasizing that for both lay and monastic communities, Jain ecology is grounded in the practice of meditation and self-restraint.

_____. *Life Force: The World of Jainism*. Berkeley, Calif.: Asian Humanities Press, 1991. Tobias describes how his encounter with Jains and their tradition in India affected his subsequent interactions with violence and suffering in the modern world. The close relationship between theology and praxis in Jainism is illustrated by Tobias' treatment of aesthetics, *ahimsa*, discipline and restraint, animal abuse, and vegetarianism.

_____. *Ahimsa*. Public Broadcasting Corporation, 1989.

Zaveri, J.S. *Microcosmology: Atom in the Jain Philosophy and Modern Science*. 2nd Edition. Ladnun, Raj., India: Jain Vishva Bharati Institute, 1991.

Subjects include microcosm and macrocosm, religious aspects of matter, Jain philosophy, and nuclear physics.

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