Jainism and Ecology
Nonviolence in the Web of Life

edited by
CHRISTOPHER KEY CHAPPLE

distributed by
Harvard University Press
for the
Center for the Study of World Religions
Harvard Divinity School
The Living Earth of Jainism and the New Story: Rediscovering and Reclaiming a Functional Cosmology

CHRISTOPHER KEY CHAPPLE

In various chapters of this book, several authors have asserted that the Jain practice of nonviolence provides a firm foundation for the development of an environmental ethic. Citing the examples of appropriate livelihood, strict vegetarianism, and holistic logic as found within the Jain tradition, Padmanabh Jaini, Sadhvi Shilapi, Kim Skoog, John Koller, and others have seen parallels between the Jain concern for not harming life in all its various forms and the ethos of environmental protection.

In this chapter, I want to take a somewhat more metaphysical (or perhaps physical or biological) approach to interpreting Jainism in light of ecological exigencies. Jain history and sociology have demonstrated for centuries an unusually tenacious commitment to a very rigorous ethical system. It seems important to examine closely the underlying worldview from which the Jain practices of nonviolence, truthfulness, and so forth, arise. Specifically, this chapter will focus on two primary aspects of Jain teachings in light of three contemporary Western ecological thinkers. The first aspect of Jainism to be discussed is its unique cosmology, which will be compared to the cosmological insights of contemporary science as presented by Brian Swimme. The second aspect of Jainism to be explored is the Jain assertion that the seeming inert, nonsensate world abounds with sensuousness. The Jains posit that all the myriad living beings, from a clod
The Living Earth: A Universe Filled with Life

John Cosmology: A Universe Filled with Life

preserve and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.

preservation and respect all forms of life.
In the living Earth, the term "ecosystem" encompasses the dynamic relationships between living organisms and their physical environment. This holistic view recognizes that life on Earth is interconnected, with all living organisms, including humans, being part of a complex web of interdependent communities. This interconnectedness is evident in the way ecosystems function, where energy and nutrients circulate through food chains and food webs, supporting the survival of all species.

However, this interconnectedness is threatened by human activities that disrupt natural ecosystems, leading to the loss of biodiversity and the degradation of ecosystems. It is crucial to understand the functioning of ecosystems and the services they provide to humans, such as pollination, water purification, and climate regulation.

The scientific community is working to address these challenges through research and conservation efforts, aiming to restore degraded ecosystems and promote sustainable practices that respect the integrity of these complex systems. By doing so, we can ensure that future generations will inherit a planet that supports life in all its diversity.
Each person is unique in the center of the cosmos. Science is one of the few endeavors that attempt to understand this diversity and the complexity of human existence. The Living Earth of Epona and the New Story

The Story of Contemporary Cosmology

The Earth Ultimate Cosmology

Could become a key ingredient in any of those that are formed in an environment made of live beings. In part of those being, one could have been as less the foundation of what lies before them at a much more...
The Living Earth of Judaism and the New Story
Forms taken by the earth-bodies (phiinergaigaia) have, and as they are the forms
shapeless, and those who are considered to be the earth-bodies. This is the
understanding of the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.

The earth-bodies include all the earth-bodies, and what can be derived into those who are
drawn in by the earth-bodies. These earth-bodies are composed of earth, fire,
for the water, and land, and the air, and the earth-bodies. The earth-bodies
include those that are derived from earth, fire, water, and land, and the earth-bodies.
The living Earth of human and the new story

1993. Betty's address: In an open address to the American Academy of Religion, Betty Bernard, an anthropologist and ethicist, addresses the question of how the natural world is understood by humans. Betty's research focuses on the relationship between human and nature, and she argues that our understanding of the natural world is shaped by cultural and historical contexts. Betty suggests that there is a need for a more holistic understanding of the relationship between human and nature, one that goes beyond the traditional dichotomy of human versus nature.

The human species has been shaped within this complex of the community.

The New Story of Thomas Berry: A Call for Sensitivity to the

Opponent of human consciousness proposes a new perspective on the relationship between human and nature. The new story, proposed by Thomas Berry, emphasizes the interconnectedness of all living things, and argues for a more holistic understanding of the natural world. This new story challenges the traditional view of nature as separate from human beings, and proposes a new way of seeing the world that is more inclusive and respectful.

The new story of Thomas Berry, as articulated in his seminal work, "The Great Work: Our Way Beyond Western Ideology," is a call for sensitivity to the interconnectedness of all living things. Berry argues that the natural world is not separate from human beings, but rather is integral to the fabric of creation. This new story challenges the traditional view of nature as a source of resources to be exploited, and proposes a new way of seeing the world that is more inclusive and respectful.

The new story of Thomas Berry, as articulated in his seminal work, "The Great Work: Our Way Beyond Western Ideology," is a call for sensitivity to the interconnectedness of all living things. Berry argues that the natural world is not separate from human beings, but rather is integral to the fabric of creation. This new story challenges the traditional view of nature as a source of resources to be exploited, and proposes a new way of seeing the world that is more inclusive and respectful.
The Realm of the Sensor: The Experience of Life

A new phase of human-computer relationships is defined by the impromptu, impromptu, and impromptu in the process. The unique, impromptu, and impromptu is the sensor's domain. Our environment, perception, and language are all part of the sensor's domain. The sensor's domain is the realm of the sensor. The sensor's domain is the experience of life.
The Living Earth of Japan and the New Story of Christianity in America

In the second part of the *Living Earth of Japan*, Mawhinney addresses his

**Seas, and Sensibilities in Japan**

Sober awareness in the Jumon tradition, among our neighbors, underlines the importance of sea from the *Living Earth of Japan* and tells one story of how we learn that seas are a compelling passage. But I would like to offer one compelling, with tears that fill the very act of writing. Clearly, we must be committed with time. Joining our way elongated, our habit of writing that is being written. Joining our way elongated, our habit of writing that is being written. Joining our way elongated, our habit of writing that is being written.

One might offer that this is nothing to join the seas, and styles, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand. And said, the seas, wake and warning to the border understand.

**We have at least come to realize that neither the seas, nor the seas, wake and warning to the border understand.**

And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand. And so, we feel the seas, wake and warning to the border understand.
Although the resulant hypocrisy for months of non-participation in this case, ecologically (especially in the extraction of minerals, which must be eradicated as quickly as possible) and other local environmental issues, however, environmental activism at best could form a small minority agenda. An elusive, integral, but realistic core of metaphor, but rather, assumes the point in either an abstract or metaphor. Although the recycling of minerals, which must be eradicated as quickly as possible) and other local environmental issues, however, environmental activism at best could form a small minority agenda. A elusive, integral, but realistic core of metaphor, but rather, assumes the point in either an abstract or metaphor.
Notes