

Article

Jainism, Yoga, and Ecology: A Course in Contemplative Practice for a World in Pain

Christopher Patrick Miller

Yoga Studies, Loyola Marymount University, Los Angeles, CA 90045, USA; christopher.miller@lmu.edu

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Abstract: This article proposes an introductory course to Jainism vis-à-vis the categories of yoga and ecology. Following a short introduction, the main section of this paper introduces the contents of the syllabus for this upper division undergraduate theological studies course. Students will learn not only the history and philosophy of Jainism, but will also undertake basic Jain contemplative practices. Contemplative practice is used not merely as a technique of self-care, but rather, following some of Jainism’s foundational textual sources, first and foremost as a method for helping students to form a sense of ethical relationship and empathy with the world around them. Using such a pedagogical approach, which I situate as a specific form of “high-impact” learning, I suggest that at the completion of the course students will be better equipped to respond to our shared social and environmental crises. This article serves as both an introduction of this course to the academic community, as well as an invitation to scholars and professors of South Asian religious traditions to adopt the pedagogical approach proposed herein.

Keywords: Jainism; yoga; Jain yoga; contemplative practice; Jainism and ecology; yoga and ecology; high-impact learning

1. Introduction

Following several proposals for courses combining the categories of Jainism, Yoga, and Ecology (cf. [Miller 2018](#), [Forthcoming](#)), as well as a recent conference organized concerning the topic of Jainism and the Environment ([James 2018](#)), this article presents a course syllabus for an upper division undergraduate theological studies course entitled “Introduction to Jainism: Yoga and Ecology.” In Section 2, I provide an overview of this syllabus ([Appendix A](#)), outlining concentrated scholarship and primary sources pertaining to Jainism and ecology as well as Jain yoga that are used in the course. The purpose of this course, as I show in the concluding Section 3, is to provide students with an opportunity to learn about the history and philosophies of the Jain tradition using a pedagogical approach that is simultaneously cerebral, somatic, and affective. Contemplative practice is presented not merely as a technique of self-care, but rather, following some of Jainism’s foundational textual sources, first and foremost as a method for helping students to form a sense of ethical relationship and empathy with the world around them. In doing so, at the completion of the course, students will be better equipped to respond to our shared social and environmental crises, and thus the course is also situated as a specific form of “high-impact” learning ([Kuh et al. 2013](#)) in the article’s concluding section.

2. Jainism, Ecology, and Yoga

The syllabus ([Appendix A](#)) begins with “PART I: INTRODUCTION TO JAINISM,” and “Week 1: Introduction” includes articles concerned with introducing students to Jain Dharma. Because this is an introductory upper division undergraduate course, no prior knowledge of Jainism is necessary and students will spend Week 1 becoming acquainted with the basic outlines of the tradition including

the central vow of non-violence (*ahimsā*). They will also, as we see on the syllabus, begin reading short selections from the *Ācārāṅga-Sūtra* corresponding to each week's assigned contemplative practice. Although there is no assigned contemplative practice for Week 1 as there are in future weeks, students will nevertheless reflect on the vow (*vrata*) of *ahimsā* when they begin their reading of Book 1, Lecture 1, which contains a discourse by Mahavira's disciple Sudharman concerned with, as translator [Jacobi \(1884\)](#) tells readers, "the comprehension and renunciation of everything that hurts other beings" (p. 1).

Following the introductory Week 1, Weeks 2–6 comprise "PART II: JAINISM AND ECOLOGY." In Weeks 2, 3, and 4, students read selected chapters found in *Jainism and Ecology: Nonviolence in the Web of Life* ([Chapple 2006a](#)). The first and most comprehensive set of chapters concerned with the topic of Jainism and ecology, this volume contains four sections pertaining to "Jain Theories about the Nature of the Universe," "Challenges to the Possibility of a Jain Environmental Ethic," "Voices within the Tradition: Jainism Is Ecological," and "Tradition and Modernity: Can Jainism Meet the Environmental Challenge?" (pp. vii–viii). In addition to providing a firm foundation for understanding the core philosophical underpinnings of the tradition of Jainism, the contents of these four sections provide both insider and outsider perspectives concerning the many hopes, limitations, challenges, and lived realities pertaining to the topic of Jainism and ecology. Because it is accessible to undergraduates and is the most comprehensive volume of its kind, *Jainism and Ecology* is an indispensable resource for any course seeking to study the relationship between Jainism and the environment. Also note that students will watch two films in Week 4 alongside their reading: Michael Tobias's "Ahimsa: Non-Violence, The Story of the Jain Religion" and the BBC's "The Story of India, Episode 2, 'The Power of Ideas'" with Michael Wood. These films are intended to reinforce students' introductory learning during the first four weeks and to show them how the ideas of Jainism fit within the wider South Asian religious and philosophical landscape.

During Weeks 5 and 6, students will read a number of selected articles specifically concerned with the relationship between humans, plants, and animals in the Jain tradition. In addition to the introduction ([Waldau and Patton 2006a](#)) to the edited volume entitled *A Communion of Subjects, Animals in Religion, Science, and Ethics* ([Waldau and Patton 2006b](#)), we find two articles, "Inherent Value without Nostalgia: Animals and the Jaina Tradition" ([Chapple 2006b](#)) and "Five-Sensed Animals in Jainism" ([Wiley 2006](#)) embedded within a broader discussion concerned with animals among the world's religious traditions. These articles are useful for introducing students to Jainism's unique views of animals and animal ethics. Providing more in-depth detail, [Donaldson's](#) (2015a, 2015b) book *Creaturely Cosmologies: Why Metaphysics Matters for Animal and Planetary Liberation* provides students with a chance to reflect upon their inherited views concerning animals and to see specifically how Jain metaphysics inform the Jain community's treatment of animals. Finally, in *Asian Perspectives on Animal Ethics: Rethinking the Nonhuman* ([Dalal and Taylor 2014a](#)), a volume focused upon animals within an Asian context more specifically ([Dalal and Taylor 2014b](#)), [Vallely \(2014\)](#) provides a useful article entitled "Being sentiently with others: the shared existential trajectory among humans and non-humans in Jainism." This article is particularly valuable for introducing students to the deleterious effects of anthropocentrism as well as anthropocentrism's nuanced, non-violent expression in the Jain tradition.

In addition to readings, Weeks 2–6 also introduce the first of two sets of basic contemplative practices. Outside of the classroom, students will spend ten minutes every day observing the elements of earth (Week 2), water (Week 3), and fire and wind (Week 4). This sequence follows Mahavira's sequence of observations of the natural environment in the *Ācārāṅga-Sūtra*, with the exception of the wind element, which is presented after plants and animals in the text for philosophical reasons which [Jacobi \(1884\)](#) outlines in some detail (p. 9, fn 1). I follow the more general pattern of the elements' progression from gross (earth, water) to subtle (fire, wind) in the Pan-Indic philosophical context (cf. [Chapple 2019](#)), as I wish to present the elements as the basic building blocks upon which all of the more complex life forms (i.e., plants and animals) are composed. And indeed, the final weeks of PART II introduce contemplative practices focused upon the observation of plants (Week 5) and animals (Week 6) along with respective readings concerning Mahavira's undertaking of the same practices

in the *Ācārāṅga-Sūtra*. Selections from the *Tattvārtha-Sūtra* concerned with the various categories of living beings are also introduced during Week 6. In light of their course readings, students are asked to journal about their experience while undertaking these practices and are required to turn in these journal reflections at the end of Weeks 4 (reflecting on earth, water, fire, and wind) and 6 (reflecting on plants and animals). The detailed directions for undertaking these practices and for journaling are found under each respective week in Appendix A.

By the end of Week 6, students will have a firm understanding of Jainism's basic philosophical concepts and will be well versed in traditional Jain views of the environment both from their class readings and from their contemplative practice. It is my intention that students will also have found their own individual ways of relating to non-human forms of life grounded in some degree of commitment to non-violence. Thus, students will be more able to relate to Mahavira's realization in the *Ācārāṅga-Sūtra*, "Thoroughly knowing the earth-bodies and water-bodies and fire-bodies and wind-bodies, the lichens, seeds, and sprouts, [Mahavira] comprehended that they are, if narrowly inspected, imbued with life, and avoided to injure them" (Lecture 8, Lesson 1, verses 11–12; Jacobi 1884, pp. 80–81), giving them the opportunity to both understand and *feel* something akin to the realization that, as Catholic theologian Thomas Berry (2006) once wrote, "the universe is a communion of subjects, not a collection of objects" (p. 17). Such an all-inclusive experience of inter-subjectivity will provide the basis for understanding the readings and contemplative practices that will be undertaken in the following segment of the course.

Indeed, Weeks 7 through 12 introduce students to the practice of the five vows (*vrata*) of non-violence (*ahiṃsā*), truth (*ṛta*), non-stealing (*asteya*), sensory restraint (*brahmacarya*), and non-possession (*aparigraha*). Week 7 introduces these vows as they are found in the *Tattvārtha-Sūtra* (Jain 2010) and requires that students make some commitment to incorporate non-violence into their daily life. Weeks 8–11 follow this approach, asking students to incorporate truth (Week 8), non-stealing (Week 9), sensory restraint (Week 10), and non-possession (Week 11) into their routine. Concomitant with these contemplative practices, students will learn the underlying philosophical bases for the exercises they are undertaking: following selections from the canonical *Tattvārtha-Sūtra*, Week 8 discusses Jain karma theory, Week 9 looks at the ways by which one might shed karma and prevent its accrual, and Week 11 proposes the ensuing possibility of liberation. As they had during the prior section of the course, students will again be required to journal about their experiences with their practice of the five vows, the directions for which are in Appendix A.

The readings assigned during Weeks 7 through 9 collectively fall under the heading, "PART III: JAIN YOGA," and, like the previously mentioned selections from the *Tattvārtha-Sūtra*, are also intended to show students the theoretical and practical contexts through which Jainism disseminates the five vows. Week 7 provides introductory readings regarding yoga as a concept of practice and philosophical speculation, providing students with a broad overview as found in the introduction to White's (2012) *Yoga in Practice*, as well as a more specific overview of what distinguishes Jain yoga from the manifold yoga traditions of South Asia as found in Chapple's (2016a) introduction to *Yoga in Jainism*. Equipped with this foundation, Weeks 8 and 9 use selected chapters from *Yoga in Jainism* (Chapple 2016b) to discuss the concept of yoga as it is found in the *Tattvārtha-Sūtra* (Soni 2016), as well as the historical development of classical Jain yoga (Jain 2016b) (collectively Week 8), while also introducing manifestations of medieval Jain yoga in the work of Haribhadra (Chapple 2016c), Hemacandra (Qvarnström 2016), Śubhacandra (Chapple 2017), and Yaśovijaya (Long 2016) (collectively Week 9). Particular emphasis will be given to Śubhacandra's *Jñānārṇava*, a text which makes homologies between the outer world of the gross elements and the subtle body of the yoga practitioner. Students will come to appreciate a basic understanding of the connection between the elements they had meditated upon during their observations of the elements in PART I of the course and the elements as assigned within the yogic body in the *Jñānārṇava*.

The penultimate segment of the course makes a transition into contemporary Jainism in "PART IV: CONTEMPORARY JAINISM, YOGA, AND ECOLOGY." Here, students will be introduced to the three

categories of study for the class (i.e., Jainism, Yoga, and Ecology) as they manifest in today's globalized society. Week 10 introduces contemporary manifestations of Jain yoga practice and includes readings from *Yoga in Jainism* (Chapple 2016b) looking at yoga in the contemporary Jain imagination (Cort 2016) as well as the adaptations of popular modern forms of *Prekṣā Dhyāna* and other practices that have been revised to adjust to the needs of contemporary practitioners (Qvarnström and Birch 2012; Jain 2016a; Kothari 2016). Week 11 shows manifestations of Jainism and ecology in contemporary Jain practice, with readings concerning the adoption of the five vows in Acharya Tulsi's Anuvrat movement (Reading 2019) as well as the application of Jain ethics in the social movement of Acharya Chandanaji (Vallely 2019). My intention in using these readings, which are selected from the forthcoming *Beacons of Dharma* (Long et al. 2019), is to show Jainism's attempts to adapt the traditional five Jain vows to social and ecological concerns within contemporary globalized society. Indeed, week 11 concludes with a reading that shows students how the emergence of Jainism and ecology is largely a novel concept born out of the adaptations made by diasporic North American Jain communities (Vallely 2006). Week 12 continues the probing of contemporary transformations of Jainism while also foregrounding the concept of *anekāntavāda* (Jain Doctrine of Multiplicity of Views). Two important readings from Cort (2006) and Dundas (2006) from the *Jainism and Ecology* (Chapple 2006a) volume used at the beginning of the course are provided to show students, following Vallely's (2006) insights from the previous week, that the equivalence of Jainism and ecology—or at least the positing of Jainism as an ecological religion—is in some ways philosophically problematic. An article by Tuminello (2018) also provides insights about Jain ethics concerned with human intervention on behalf of animals. The story of the blind men and the elephant (jainworld n.d.) is used here to illustrate to students the notion of *anekāntavāda*, though the week concludes with a discussion of the paramount importance of maintaining a commitment to non-violence in Jainism in order to avoid a nihilistic moral relativism.

As we can see in Appendix A, Week 13 marks the beginning of "PART V: FINAL PROJECTS AND PRESENTATIONS" and is designated to assist students in the classroom with finalizing their final paper projects. This time will be used to answer any outstanding questions or confusion about the course material, to review the course material, and to make sure students are clear about how they can incorporate this material into their papers. Finally, students will present their final projects during weeks 14 and 15. As the course syllabus indicates, the final project requires that,

In conjunction with at least one interview with a member from the Jain community, students will reflect upon one current theme in local and global ecology such as climate change, wetland restoration, oceanic and riparian ecology, pollution, animal husbandry, waste management, or another pressing social or environmental concern. Students will incorporate their interview into the final project. The basic requirement here is for students to gain an understanding of Jain ecological perspectives from a member of the Jain community, and then to apply those perspectives to a particular ecological issue.

... Though the topic of the final paper project is flexible, the topic must engage one contemporary ecological issue and must incorporate insights from Jainism, Jain yoga, your contemplative practice, and your interview.

... students must demonstrate their learned knowledge from the Jain tradition, the field of Jainism and ecology, their understanding of basic concepts in Jain yoga traditions, and their own experience while undertaking Jain contemplative practices. A minimum of three readings must be incorporated from the syllabus. (Appendix A)

Having immersed themselves in Jain history, philosophy, and contemplative practice, it is my sincere intention that students will finish the final project and the course with a deepened sense of relationship to all forms of life and a commitment to reducing unnecessary suffering in the world around them.

3. Conclusions

As the title of this article suggests, our undergraduate students are confronted with a “World in Pain” as they enter some of their most formative educational years. What I hope to convey in this course, following fundamental Jain philosophy, is that the “World” is comprised of everything from the smallest particle of dust to the most elaborate forms of life, including, but absolutely not limited to, the human being. All of these beings do not wish to suffer, and Jain yoga proposes a model of ethical living that inspires us to reduce the harm we inflict upon them. In doing so, Jain yoga also offers ways of being in the world conducive to solving our current environmental and social crises, perhaps holding a key to our own lasting happiness and freedom.

In conclusion, I would like to make it clear that I am aware of the inherent challenges that arise when “borrowing” practices from the Jain tradition, particularly when taking into consideration the perspective of those who are concerned with the pitfalls of cultural appropriation and Romantic Orientalism. While I acknowledge these pitfalls, I would also like to inform readers that I learned much of what I am proposing to share with students from the Jain community during my time spent in the International School for Jain Studies (ISJS), an international cultural exchange program wherein Jain scholars and laypersons share their perspectives and practices with graduate students and scholars from around the world. I, therefore, understand the course I am proposing here to be a product of this educational program, which for me took place during the summer of 2012 (Miller Forthcoming), and which reflects a contemporary manifestation of what Van der Veer (2001) describes in global colonial history as the “interactional perspective” (p. 8) wherein the imperium, in its interaction with the periphery, is transformed in a process of mutual cultural exchange.

Studying Jainism and Jain yoga has had a profoundly transformative effect on my own worldview, and, ultimately, it is this transformative influence that I wish to share with my students. In this regard, the course serves as what is often referred to as “high-impact” learning (Kuh et al. 2013), similar in scope to what is known as “engaged learning” at my own academic institution (Loyola Marymount University 2019). Among other things, high-impact forms of education involve experiential learning experiences that take place within particular communities, collaborative undergraduate projects aimed at addressing real social challenges, and transformative intercultural exchanges intended to expose students to alternative worldviews (cf. Kuh et al. 2013). As we can see from the approach proposed in this article and the contents of the syllabus in Appendix A, the current course that I am recommending here serves each of these key components of a “high-impact” learning pedagogy. Those wishing to know more about Jain contemplative practices and the particular pedagogical approach proposed in this article are encouraged to contact the author at the correspondence email provided above.

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Conflicts of Interest: The author declares no conflict of interest.

Appendix A Syllabus

Introduction to Jainism: Yoga and Ecology

Upper Division Undergraduate Theological Studies Course

Course objectives: This course serves as an introduction to the religion of Jainism vis à vis yoga and ecology. It will explore basic Jain history and philosophy, the field of Jainism and ecology, and key primary texts from the Jain yoga tradition. Along with their studies, students will undertake Jain contemplative practices, develop their research and writing skills, and basic fieldwork within the Jain

community culminating in a final paper project and presentation. The amount of reading in this course is intentionally moderate in order to give students time to undertake the other activities assigned throughout the semesters.

Student Learning Outcomes: Students will gain an overview of the history and philosophy of the Jain tradition, while also learning the central arguments and debates within the field of Jainism and ecology. Students will learn basic principles from Jain yoga texts such as the *Ācārāṅga-Sūtra*, *Tattvārtha-Sūtra*, *Yoga-Dṛṣṭi-Samuccaya*, *Yoga-Śāstra*, and *Jñānārṇava*. Concurrent with these textual studies, students will learn and practice contemplative yoga practices inspired by the Jain tradition including, most notably, concentration techniques on the elements of earth, water, fire, and wind, as well as upon plants and animals. With their newly acquired knowledge and experiential practices in mind, students will also learn how to undertake basic fieldwork and interviews with members of the Jain community that will be incorporated into a final writing project.

Course Work/Expectations:

1. Students will turn in 3 separate 2-page, double-spaced, 12-point font journal entries on the dates specified below. Students must reflect upon and make connections between prior weeks' studies and contemplative practices. Each journal entry will have a separate prompt and due date (see below in weekly reading assignments). Note that there are WEEKLY contemplative exercises that need to be incorporated into the three journal entries. Do NOT wait until the last minute to do these exercises, but rather undertake each on a daily basis as assigned for each week. Grades for the journal assignments will be partially based upon your efforts to undertake each week's assigned practice sincerely, which will be reflected in your writing. These journal assignments will prepare students for their final project paper (see #3 below).
2. In conjunction with at least one interview with a member from the Jain community, students will reflect upon one current theme in local and global ecology such as climate change, wetland restoration, oceanic and riparian ecology, pollution, animal husbandry, waste management, or another pressing social or environmental concern. Students will incorporate their interview into the final project. The basic requirement here is for students to gain an understanding of Jain ecological perspectives from a member of the Jain community, and then to apply those perspectives to a particular ecological issue. Do NOT wait until the last minute to complete your interview. The professor will provide contact resources for your interview.
3. Students will present to the class, and turn in, a final project consisting of a 5-page, double-spaced, 12-point font paper. Paper presentations should last no longer than 10 min. Though the topic of the final paper project is flexible, the topic must engage one contemporary ecological issue and must incorporate insights from Jainism, Jain yoga, your contemplative practice and your interview. The topic must be approved by the professor in advance by the date indicated below. Please do not wait until the last minute to discuss your paper topic with the professor! In this final project, students must demonstrate their learned knowledge from the Jain tradition, the field of Jainism and ecology, their understanding of basic concepts in Jain yoga traditions, and their own experience while undertaking Jain contemplative practices. A minimum of three readings must be incorporated from the syllabus. Citations should be made according to the Chicago Manual of Style 17th Edition: (owl.english.purdue.edu/owl/resource/717/01/). Please do not cite Wikipedia, and check with the professor regarding other websites before using them in your research. Finally, please note that plagiarism will result in an automatic failure ("F").
4. Students are expected to attend and actively participate in all class sessions and discussions, to have read all assigned weekly readings, and to have performed all practices for each class date. Two excused absences will be permitted, please consult with professor via email if you need to miss class.

*Note: There is no final examination, and reading assignments are moderate in length. Students are, therefore, expected to spend their time reading, undertaking the practices given each week, and to

devote their time outside class to incorporate these practices into their weekly journal assignments and final project.

Grading policies and standards:

3 journal entries: 30%

Final project and presentation with evidence of fieldwork: 50%

Class participation: 20%

The grading scale is as follows:

93–100 = A; 90–92 = A–; 87–89 = B+; 84–86 = B; 82–83 = B–; 77–81 = C+; 74–76 = C; 70–73 = C–; 60–69 = D; <60 = F

Classroom Etiquette:

Notes must be taken by hand. Please turn off and put away all electronic devices, including cell phones and computers. Be available for e-mail communication.

This syllabus and its contents are subject to revision as necessary.

Semester Schedule:

PART I: INTRODUCTION TO JAINISM

Week 1: Introduction

READ:

Anne Vallely, “Jain Dharma,” in Sushil and Mittal and Gene Thursby, editors, *Religions of South Asia: An Introduction* (New York: Routledge, 2006)

Christopher Key Chapple, “Jain Dharma: The Eternal Law of Ahimsa,” in Veena R. Howard, editor, *Dharma: The Hindu, Jain, Buddhist and Sikh Traditions of India* (New York: I.B. Tauris, 2017)

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 1:

<http://www.sacred-texts.com/jai/sbe22/sbe2203.htm>

PART II: JAINISM AND ECOLOGY

Week 2: Earth

READ:

Christopher Key Chapple, “Introduction,” in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Nathmal Tatia, “The Jain Worldview and Ecology,” in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

John M. Koller, “Jain Ecological Perspectives,” in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 2:

<http://www.sacred-texts.com/jai/sbe22/sbe2204.htm>

PRACTICE:

Take ten minutes every day to observe earth. Go to a park, on a hike, in your yard, or some place where you can be with earth. What do you notice? Take your own notes describing the qualities of earth. There are no right or wrong answers, just take note of your observations.

Week 3: Water

READ:

Kristi L. Wiley, "The Nature of Nature: Jain Perspectives on the Natural World," in Christopher Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Christopher Key Chapple, "The Living Earth of Jainism and the New Story: Rediscovering and Reclaiming a Functional Cosmology," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Padmanabh S. Jaini, "Ecology, Economics, and Development in Jainism," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 3:

<http://www.sacred-texts.com/jai/sbe22/sbe2205.htm>

PRACTICE:

Take ten minutes every day to observe water. Go to the beach, to a pond, lake, river, a pool, or some place where you can be with water. What do you notice? Take your own notes describing the qualities of water. There are no right or wrong answers, just take note of your observations.

Week 4: Fire and Wind

READ:

Sadhvi Shilapi, "The Environmental and Ecological Teachings of Tīrthāṅkara Mahāvīra," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Bhagchandra Jain 'Bhaskar', "Ecology and Spirituality in the Jain Tradition," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Satish Kumar, "Jain Ecology," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

L.M. Singhvi, "The Jain Declaration on Nature," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 4:

<http://www.sacred-texts.com/jai/sbe22/sbe2206.htm>

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 7:

<http://www.sacred-texts.com/jai/sbe22/sbe2209.htm>

We will also watch and discuss two films in-class this week:

"Ahimsa: Non-Violence, The Story of the Jain Religion" by Michael Tobias

"The Story of India, Episode 2, 'The Power of Ideas'" with Michael Wood

PRACTICE:

Take ten minutes every day to observe fire and wind. Watch the sun rise or set, build a campfire and watch the flames, light a candle and sit and watch its flame quiver, or burn some incense. What do you notice? Take your own notes describing the qualities of fire and air. There are no right or wrong answers, just take note of your observations. And please, be careful, fire is dangerous!

DUE AT END OF WEEK:

2-page journal entry with your reflections on earth, water, fire, and wind. Describe the individual qualities of earth, water, fire, and wind as you observed them and also describe the relationships between these four elements. In addition to your personal observations, your journal must incorporate the insights of the *Ācārāṅga-Sūtra* concerning earth, water, fire, and wind as well as incorporate insights from at least two of the other class readings from weeks 1–5 (besides the *Ācārāṅga-Sūtra*).

Week 5: Plants and Animals**READ:**

Thomas Berry, "Prologue: Loneliness and Presence," in Paul Waldau and Kimberley Christine Patton, editors, *A Communion of Subjects, Animals in Religion, Science, and Ethics* (New York: Columbia University Press, 2006)

Paul Waldau and Kimberley Christine Patton, "Introduction," in Paul Waldau and Kimberley Christine Patton, editors, *A Communion of Subjects, Animals in Religion, Science, and Ethics* (New York: Columbia University Press, 2006)

Christopher Key Chapple, "Inherent Value without Nostalgia: Animals and the Jaina Tradition," in Paul Waldau and Kimberley Christine Patton, editors, *A Communion of Subjects, Animals in Religion, Science, and Ethics* (New York: Columbia University Press, 2006)

Neil Dalal and Chloë Taylor, "Introduction," in Neil Dalal and Chloë Taylor, editors, *Asian Perspectives on Animal Ethics: Rethinking the Nonhuman* (New York: Routledge, 2014)

Anne Vallely, "Being sentiently with others: the shared existential trajectory among humans and non-humans in Jainism," in Neil Dalal and Chloë Taylor, editors, *Asian Perspectives on Animal Ethics: Rethinking the Nonhuman* (New York: Routledge, 2014)

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 5:

<http://www.sacred-texts.com/jai/sbe22/sbe2207.htm>

PRACTICE:

Take ten minutes every day to observe plants. Sit with a tree, observe a house plant, or spend time in a yard, garden, or park looking at plants. What do you notice? Take your own notes describing the qualities of the plants you see. There are no right or wrong answers, just take note of your observations.

DUE AT END OF WEEK:

Be sure to have discussed your final project with the professor by the end of the week. We will discuss strategies for completing final projects at the end of the week.

Week 6: Plants and Animals**READ:**

Kristi Wiley, "Five-Sensed Animals in Jainism," in Paul Waldau and Kimberley Christine Patton, editors, *A Communion of Subjects, Animals in Religion, Science, and Ethics* (New York: Columbia University Press, 2006)

Brianne Donaldson, "Introduction: Realizing Life," in Brianne Donaldson, *Creaturely Cosmologies: Why Metaphysics Matters for Animal and Planetary Liberation* (Lanham: Lexington Books, 2015)

Brianne Donaldson, "Disruptive Souls in Jain Cosmology," in Brianne Donaldson, *Creaturely Cosmologies: Why Metaphysics Matters for Animal and Planetary Liberation* (Lanham: Lexington Books, 2015)

Tattvārtha-Sūtra: Chapter 2 "Category of the Living" verses 2.8—2.25

Ācārāṅga-Sūtra, Book 1, Lecture 1, Lesson 6:

<http://www.sacred-texts.com/jai/sbe22/sbe2208.htm>

Ācārāṅga-Sūtra, Book 1, Lecture 8, Lesson 1:

<http://www.sacred-texts.com/jai/sbe22/sbe2243.htm>

PRACTICE:

Take ten minutes every day to observe animals (not your pet!). Observe a spider, watch birds and squirrels in your yard, or perhaps seagulls, pelicans, seals, and dolphins at the beach. What do you notice? Take your own notes describing the qualities of the animals you see. There are no right or wrong answers, just take note of your observations.

DUE AT END OF WEEK:

2-page journal entry with your reflections on plants and animals. Describe the individual qualities of the plants and animals you see as well as the relationships between plants, animals, *and* the four elements of earth, water, fire, and air. In addition to your personal observations, your journal must incorporate the insights of the *Ācārāṅga-Sūtra* concerning plants and animals as well as incorporate insights from at least two of the other class readings from weeks 6–7 (besides the *Ācārāṅga-Sūtra*).

PART III: JAIN YOGA

Week 7: Introduction to Yoga, and Yoga in Jainism

READ:

David Gordon White, "Introduction," in David Gordon White, editor, *Yoga in Practice* (Princeton: Princeton University Press, 2012)

Christopher Key Chapple, "Introduction," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Tattvārtha-Sūtra: Chapter 1 "Faith and Knowledge" verses 1–4

Tattvārtha-Sūtra: Chapter 7 "The Five Vows" (*vrata*) verses 1–39

PRACTICE:

Non-Violence (*ahiṃsā*). This week, make one practical, though serious, commitment to practice non-violence. Suggestions include, but are not limited to: not buying plastic drinking bottles (or perhaps any plastic), adopting a vegetarian diet or at least eliminating one form of meat from your diet for the week (e.g., no red meat, no chicken, etc.), adopting a completely plant-based diet if you are already a vegetarian, not using your vehicle (if possible!) for a week and substituting public transportation, a bicycle, or walking instead. Take your own notes to reflect on your experience. There are no right or wrong answers, just take note of how it feels to practice non-violence.

Week 8: Development of Jain Yoga and Classical Jain Yoga

READ:

Sagarmal Jain, "The historical development of the Jaina Yoga system and the impacts of other Yoga systems on Jaina Yoga: a comparative and critical study," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Jayandra Soni, "Yoga in the *Tattvārtha-Sūtra*," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Tattvārtha-Sūtra: Chapter 6: "Influx of Karma" verses 1–27

PRACTICE:

Truth (*ṛta*). This week, make one practical, though serious, commitment to practice truth. Suggestions include, but are not limited to: not telling white lies, being honest with how you feel about a particular situation and acting accordingly, reading news from both conservative and liberal sources regarding a particular current event to reveal confirmation bias. Take your own notes to reflect on your experience. There are no right or wrong answers, just take note of how it feels to practice truth.

Week 9: Medieval Jain Yoga

READ:

Christopher Key Chapple, "The Jaina Yogas of Haribhadra Virahāṅka's *Yoga-Bindu*," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Christopher Key Chapple, "Tantric Yoga in the *Mārkaṇḍeya Purāṇa* of Hinduism and the *Jñānārṇava* of Jainism," in *Religions* 2017, 8, 235; doi:10.3390/rel8110235

Olle Qvarnström, "Hemacandra on Yoga," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Jeffery D. Long, "Yaśovijaya's view of Yoga," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Tattoārtha-Sūtra: Chapter 9: "Stoppage and Shedding of Karma" verses 1–47

PRACTICE:

Non-Stealing (*asteya*). This week, make one practical, though serious, commitment to practice non-stealing. Suggestions include, but are not limited to: do not be greedy with the time of others and refrain from taking things that are not yours even if these things may seem trivial (e.g., taking paperclips from work, making personal copies at work). Are there other ways that you are stealing? Choose one and refrain from doing so for one week. Take your own notes to reflect on your experience. There are no right or wrong answers, just take note of how it feels to practice non-stealing.

PART IV: CONTEMPORARY JAINISM, YOGA, AND ECOLOGY**Week 10: Contemporary Jainism and Yoga****READ:**

John E. Cort, "When will I meet such a guru? Images of the *yogī* in Digambar hymns," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Smita Kothari, "Prekṣā Dhyāna in Jaina Yoga: an archetypal ritual for the proper ordering of the soul," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Andrea Jain, "Jain Modern Yoga: The Case of Prekṣā Dhyāna," in Christopher Key Chapple, editor, *Yoga in Jainism* (New York: Routledge, 2016)

Olle Qvarnström and Jason Birch, "Universalist and Missionary Jainism: Jain Yoga and the Terāpanthī Tradition," in David Gordon White, editor, *Yoga in Practice* (Princeton: Princeton University Press, 2012)

PRACTICE:

Sensory Restraint (*brahma[carya]*). This week, make one practical, though serious, commitment to sensory restraint. Suggestions include, but are not limited to: give up something you are addicted to (e.g., smoking, drinking alcohol, caffeine, certain types of food, or something else?), take cold showers, do not use the air conditioning or heater, do not purchase any consumer products except for the necessities (e.g., food, water). Take your own notes to reflect on your experience. There are no right or wrong answers, just take note of how it feels to practice sensory restraint.

Week 11: Contemporary Jainism and Ecology**READ:**

Michael Reading, "Acharya Sri Tulsi, Anuvrat, and Ecoconscious Living," in Jeffery Long, Michael Reading, and Christopher Patrick Miller, editors, *Beacons of Dharma* (Lanham: Lexington, 2019)

Anne Vallely, "From Liberation to Ecology: Ethical Discourses among Orthodox and Diaspora Jains," in Christopher Key Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Anne Vallely, “*Tai Maharaj: Rebel with a Cause*,” in Jeffery Long, Michael Reading, and Christopher Patrick Miller, editors, *Beacons of Dharma* (Lanham: Lexington, 2019)

Tattvārtha-Sūtra: Chapter 10: “Liberation”

PRACTICE:

Non-Possession (*aparigraha*). This week, make one practical, though serious commitment to non-possession. Suggestions include, but are not limited to: going through all of your clothing and donating those clothes that you can do without to Goodwill, refrain from purchasing any consumer products except for the necessities (e.g., food, water), go through your storage or closet and give something you do not need to charity or to a friend. Is there something else you possess that you do not need and could give up? Take your own notes to reflect on your experience. There are no right or wrong answers, just take note of how it feels to undertake the practice of non-possession.

DUE AT END OF WEEK:

2-page journal entry with your reflections on the five vows (*vrata*). Describe what the five individual vows mean to you and how you incorporated each into your daily life during each week. How do the vows relate to plants, animals, earth, water, fire, and air? Your journal must incorporate the insights of the *Ācārāṅga-Sūtra* and the *Tattvārtha-Sūtra* as well as incorporate insights from at least two of the other class readings from weeks 8–12 (besides the *Ācārāṅga-Sūtra*).

Week 12: Anekāntavāda (Jain Doctrine of Multiplicity of Views) and Alternative Perspectives

READ:

“Elephant and the Blind Men”:

<https://www.jainworld.com/literature/story25.htm>

John Cort, “Green Jainism? Notes and Queries toward a Possible Jain Environmental Ethic,” in Christopher Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Paul Dundas, “The Limits of a Jain Environmental Ethic,” in Christopher Chapple, editor, *Jainism and Ecology: Nonviolence in the Web of Life* (Delhi: Motilal Banarsidass, 2006)

Joseph Tuminello, “Jainism: Animals and the Ethics of Intervention,” in Andrew Linzey and Clair Linzey, editors, *Routledge Handbook of Religion and Animal Ethics* (New York: Routledge 2018).

PRACTICE:

No practices this week, work on your final project papers.

PART V: FINAL PROJECTS AND PRESENTATIONS

Week 13

WORKSHOP FOR FINAL STUDENT PROJECTS

Week 14

FINAL STUDENT PRESENTATIONS

Week 15

FINAL STUDENT PRESENTATIONS

FINAL PAPERS DUE ON DAY OF SCHEDULED FINAL EXAM

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