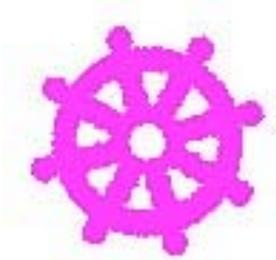




Photo: Getty Images



Buddhism and Ecology Bibliography

Bibliography by: Duncan Ryuken Williams, *Trinity College*

Annotations by: The Forum on Religion and Ecology

Abe, Masao. "Man and Nature in Christianity and Buddhism." *Japanese Religions* 7, no. 1 (July 1971): 1–10.

Abe argues that strong solidarity between humans and nature is derived from their common transience. He explores the distinctions between dichotomies such as birth and death, generation and extinction, living and nonliving, and being and nonbeing. Maintaining that a deep understanding of transience opens up the dimension of *jinen* (naturalness) in which humans and nature are both enlightened and disclose their original nature, Abe concludes by suggesting that humans may transcend homocentrism through a cosmological expansion. Human self-consciousness, he argues, enables this transcendence.

Abraham, Ralph. "Orphism: The Ancient Roots of Green Buddhism." In *DharmaGaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 39–49. Berkeley, Calif.: Parallax Press, 1990.

This essay recounts the evolution of Goddess religion from the late Paleolithic age to its present manifestation as "Orphism." Characteristics of this tradition include: reincarnation, animism, karma, vegetarianism, tantric rites, asceticism, and feminism. Abraham lists Buddhism as one of the derivatives of Orphism, and notes that the 1960s involved a release of Orphic energy. The fruits of Orphism include the scientific Chaos Revolution and the Gaia Hypothesis as well as Green Buddhism in Europe and North America. Abraham argues that the future depends on recovering a lost pagan heritage.

Aitken, Robert. *The Practice of Perfection: The Paramitas from a Zen Buddhist Perspective*. New York: Pantheon, 1994.

This book presents the ten *paramitas* of Mahayana Buddhism: *dana* (giving), *shila* (the moral code), *kshanti* (forbearance), *virya* (vitality or zeal), *dhyana/zazen* (meditation), *prajna* (wisdom), *upaya* (compassionate means), *pranidhana* (aspiration), *bala* (spiritual strength), and *jnana* (knowledge). Aitken explores the implications of each *paramita* for Western Zen Buddhists through philosophical discussion, references to *koans*, and personal interviews. He refers to ecology in his discussion of mutual interdependence and the three bodies of the Buddha.

_____. "Right Livelihood for the Western Buddhist." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 227–32. Berkeley, Calif.: Parallax Press, 1990. Reprinted in *Primary Point* 7, no. 2 (summer 1990): 19–22.

_____. "Gandhi, Dogen, and Deep Ecology." In *Deep Ecology: Living As If Nature Mattered*, eds. Bill Devall and George Sessions, 232–35. Salt Lake City, Utah: Peregrine Smith Books, 1985. Reprinted in *The Path of Compassion: Writings on*

Socially Engaged Buddhism, ed. Fred Eppsteiner, 86–92. Berkeley, Calif.: Parallax Press, 1988.

Aitken appeals to *The Diamond Sutra* in order to describe the peace and ecology worker as one who comes forth and contains the myriad things of the world. He describes the evolution of the deep ecology movement as having come from a disillusionment with resource management and suggests an alternative approach to speech that would convert the third person into the first person (e.g., to see oneself in mountains and rivers). He appeals to the movement of Gandhi in the Hindu world, Sarvodaya and other movements within Buddhism, and the Christian Catholic Worker movement. He considers self-realization an awakening of the world as oneself.

_____. *The Mind of Clover: Essays in Zen Buddhist Ethics*. San Francisco, Calif.: North Point Press, 1984.

Almon, Bert. "Buddhism and Energy in the Recent Poetry of Gary Snyder." *Mosaic* 11 (1977): 117–25.

In order to understand Snyder's opposition to industrial civilization, it is essential, according to Almon, to investigate the Buddhist themes of interdependence and impermanence within Snyder's poems. Almon attributes some of their ferocity to the Vajrayana Buddhist technique of arousing and transmuting emotions and views the poem "Spell Against Demons" as a type of *dharani*, a spell invoking a Buddha or bodhisattva. He notes how Snyder portrays animals and plants as autonomous presences instead of mere symbols, and highlights the Buddhist concern for gratitude, challenging the industrial emphasis on maximum gain.

Anderson, Bill. "The Use of Animals in Science: A Buddhist Perspective." *Zen Bow Newsletter* 6, no. 2–3 (summer-fall 1984): 8–9.

Anderson argues that Buddhism can contribute to discussions of animal use in scientific research by explaining why humans should be concerned about animal welfare. He identifies three aspects of Buddhist teaching and practice that inform this discussion: the principle of harmlessness to all sentient beings, the teaching of nonduality, and the emphasis on individual spiritual development. Animal cruelty opposes all three of these teachings by dulling human feelings of compassion and kinship, by promoting a dualistic view of the world where some creatures can inflict pain on others, and by hindering personal growth by preventing a direct experience of wholeness. Anderson argues that only after careful consideration of the possible benefits for all life can one engage in animal experimentation, and even then, scientists must acknowledge their responsibility in causing pain.

Ariyaratne, A. T., and Joanna Macy. "The Island of Temple and Tank. Sarvodaya: Self-help in Sri Lanka." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 78–86. London: Cassell, 1992.

This article includes an introduction to the Sarvodaya movement in Sri Lanka by A. T. Ariyaratne that emphasizes the Buddha's teachings on the "happiness of living in an appropriate environment" and provides a brief description of the history of the Sarvodaya movement by Joanna Macy. Ariyaratne highlights Sarvodaya's consideration of the full range of human well-being in its nonviolent revolution, which seeks to awaken people to their needs and strengths. Macy notes that the decentralization of power in the movement has given local centers budgetary, programming, and decision-making responsibilities.

Badiner, Allan Hunt, ed. *Mindfulness in the Marketplace: Compassionate Responses to Consumerism*. Berkeley: Parallax Press, 2002.

This is an edited volume containing numerous essays dealing with Buddhist responses to problems relating to consumerism and over-consumption, including economic globalization, sustainability, and the production and consumption of food. The contributors to this book urge consumers to take a more mindful and compassionate approach to purchasing and consuming the things we use in our everyday lives. Contributors to this volume include Fritjof Capra, Thich Nhat Hanh, Joan Halifax, His Holiness the Dalai Lama, Joanna Macy, Duncan Williams, David Korten, and more.

_____. "Is the Buddha Winking at Extinction?" *Tricycle* 3, no. 2 (winter 1993): 52–54.

Badiner focuses on the primordial Buddhist truth of impermanence in order to question whether Buddhism would find extinction problematic. While the etymology of nirvana (which literally means "to extinguish") seems to imply a striving for death, Badiner argues that suicide and similar strivings are, in fact, barriers to the way. For Badiner, Buddhists view life as precious, they show compassion for those beings that suffer upon their extinction, and they see humans and animals as interconnected and thus simultaneously affected by such an extinction.

_____. "Dharma Gaia: The Green Roots of American Buddhism." *Vajradhatu Sun*, April-May 1988, 7.

Badiner, Allan Hunt, ed. *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley, Calif.: Parallax Press, 1990. *Dharma Gaia*, or "earth consciousness," brings together ecologists and Buddhists in order to examine the spiritual roots of the ecological crisis. In general, the essays suggest the need to restore human powers of perception and to understand that humans are interconnected with each other and the cosmos. The essays are under the section headings of "Green Buddhism,"

“Shifting Views of Perception,” “Experiencing Extended Mind,” “Becoming Sangha,” “Meditations,” and a “Call to Action.” Badiner advocates the transformation of egocentricity into ecocentricity and recalls the Buddhist concepts of *paticca samuppada* (dependent co-origination) and *sunyata* (emptiness) in order to emphasize the interdependence of reality. He notes Buddhist resources for an ecocentric understanding by including essays on Indra’s Net of the Hua-yen school, Japanese *esho-funi* (life and environment are one), Thich Nhat Hanh’s “interbeing,” as well as the Mahayana teachings that encourage a reverence for nature such as the *Avatamsaka Sutra*, the *Lotus Sutra*, and the *Vimalakirti Sutra*.

Balsys, Bodo. *Ahimsa: Buddhism and the Vegetarian Ideal*. New Delhi: Munshiram Manoharlal Publications, 2004.

This book discusses Buddhist teachings on ahimsa (a sacred pledge of harmlessness in respect to all beings) in light of meat consumption. The book argues that eating meat is an extreme act of adharma (harmfulness) in light of the harm caused to the butchered animal, to those who consume flesh, and to the larger environment and society involved.

Barash, David P. “Buddhism and the ‘Subversive Science’.” *The Chronicle of Higher Education* 47, no. 24 (2001): B13-B14.

_____. “The Ecologist as Zen Master.” *American Midland Naturalist* 89, no. 1 (January 1973): 214–17.

Barash explores the remarkable parallels between ecology and Zen Buddhism. In addition to the nature-oriented approach of Zen, its emphasis on the interdependence and unity of all things underscores the artificiality of dualistic thought patterns. Thus he suggests that both ecology and Zen challenge the kind of dichotomous thinking that leads to antagonistic attitudes toward nature. Barash also offers that Zen Buddhism has moved beyond cause-effect analysis to view natural systems as multi-dependent and interacting complexes.

Bari, Judi. “We All Live Here: An Interview with Judi Bari.” By Susan Moon. *Turning Wheel* (spring 1994): 16–19.

Barnhill, David L. “A Giant Act of Love: Reflections on the First Precept.” *Tricycle* 2, no. 3 (spring 1993): 29–33.

In this article, Barnhill addresses the highly critical responses to his article, “Indra’s Net as Food Chain: Gary Snyder’s Ecological Vision.” Critics claim that Barnhill contradicted both the first precept and the bodhisattva vow to in order to liberate all sentient beings but Barnhill speculates as to whether such responses might reduce and polarize the issue into a dualistic principle of vegetarian and nonvegetarian, rather than exposing revelations regarding the complexity of each participant in the Great System. In regard to human responsibility within nature’s web, Barnhill acknowledges that humans should honor the complexity of life while also practicing compassion for all life.

_____. “Indra’s Net as Food Chain: Gary Snyder’s Ecological Vision.” *Ten Directions* (spring-summer 1990): 20–28.

Barnhill, David, and Roger Gottlieb, eds. *Deep Ecology and World Religions: New Essays on Sacred Ground*. Albany, NY: SUNY, 2001.

This is a collection of thirteen new essays on the relationship between world religions and deep ecology. In examining how deep ecologists and the various religious traditions can both learn from and critique one another, the following traditions are considered: indigenous cultures, Hinduism, Buddhism, Taoism, Confucianism, Judaism, Catholicism, Islam, Protestantism, Christian ecofeminism, and New Age spirituality. Contributors include Nawal Ammar, David Landis Barnhill, John E. Carroll, Christopher Key Chapple, John B. Cobb Jr., Roger S. Gottlieb, John A. Grim, Eric Katz, Jordan Paper, Rosemary Radford Ruether, Mary Evelyn Tucker, and Michael E. Zimmerman.

Batchelor, Martine, ed. “Even the Stones Smile: Selections from the Scriptures.” In *Buddhism and Ecology*, ed. Martine Batchelor and Kerry Brown, 2–17. London: Cassell, 1992.

This article highlights important ideas within Buddhism including loving-kindness, compassion, morality, karma, and interpenetration. Batchelor suggests that Buddhism has a clear respect and concern for nature, illustrated by two episodes in which the Buddha argues against “turning the earth over” and having animal sacrifices. Batchelor also includes various remarks from famous Buddhist figures like Shantideva (eighth-century India), Milarepa (Tibetan yogi-saint), and Dogen (Zen master).

Batchelor, Martine and Kerry Brown, eds. *Buddhism and Ecology*. London: Cassell, 1992.

This book contains articles from Western and Eastern Buddhist activists, teachers, and leaders and explores connections between these peoples’ religious beliefs and the environmental crisis. The book encompasses three areas: the environment in Buddhist scriptures, how Buddhist teachings have succeeded in, or failed to, bring about ecological lifestyles, and case studies of contemporary Buddhist responses to environmental destruction. These projects include the Sarvodaya movement in Sri

Lanka by A. T. Ariyaratne, the ecological efforts in Thailand by Ajahn Pongsak, the peace talks of Thich Nhat Hanh, and excerpts from the Dalai Lama's Nobel Peace Prize winning lecture.

Batchelor, Stephen. "The Sands of the Ganges: Notes Toward a Buddhist Ecological Philosophy." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 31–39. London: Cassell, 1992.

Viewing the ecological crisis as a spiritual crisis of self-centered greed and technology gone astray, Batchelor proposes Buddhist ideas of no-self and interdependence as a means of challenging deluded views of the self as separate from the environment. He proposes an inner transformation of the mind as a prerequisite for environmental approaches that would appeal to self-interest or renew social values. He argues that two traditions in Mahayana Buddhism, Zen and Tantric Buddhism, are particularly relevant to the ecological crisis.

_____. "Buddhist Economics Reconsidered." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 178–82. Berkeley, Calif.: Parallax Press, 1990.

_____. "Images of Ecology." *Primary Point* 7, no. 2 (summer 1990): 9–11.

Bilimoria, Purushottama. "Buddha, fifth century BCE." In *Fifty Key Thinkers on the Environment*, ed. Joy A. Palmer, 1-7. New York: Routledge, 2001.

This is a short essay of Buddha's contributions to environmental thought. It concludes with a list of Buddha's major writings and a list of further readings.

Birch, Pru. "Individual Responsibility and the Greenhouse Effect." *Golden Drum: A Magazine for Western Buddhists*, February-April 1990, 10–11.

Bloom, Alfred. "Buddhism and Ecological Perspective." *Ecology Center Newsletter*, December 1989, 1–2.

_____. "Buddhism, Nature, and the Environment." *Eastern Buddhist*, n.s., 5, no. 1 (May 1972): 115–29.

Bloom revises the assumption that Buddhism is other-worldly or world-rejecting by highlighting: the use of natural phenomena in early Buddhist scriptures, the later Mahayana articulation of the interdependence and identity of all beings in Buddha nature, and the zenith of world-affirmation, as well as the way Chan Buddhism is utilized in paintings that focus on nature and contained a discipline that brought humans and nature closer together. After suggesting the spiritual significance of nature, Bloom argues that Buddhist concepts of non-soul and void may supplement notions of karma and *ahimsa* (non-injury). He also notes that humans have limitations (e.g., that they are relative and interdependent).

Brown, Brian Edward. "Buddhism in Ecological Perspective." *Pacific World*, n.s., 6 (fall 1990): 65–73.

Brown cites Buddhism as an exception to the general rule that religious traditions have not only failed to propose an ecological ethic to curb environmental degradation, but they have also contributed to our contemporary ecological crisis. He identifies *paticcasamuppada* (dependent origination) as an essential component to the ecological cosmology of Buddhism wherein each thing mutually participates in and depends on everything else. Buddhism views existence as contextual and criticizes the notion of ego, thereby challenging human domination over and manipulation of the natural world. In addition, he explores the elaboration of *paticcasamuppada* in Buddhaghosa's *Path of Purification*, Nagarjuna's *Fundamentals on the Middle Way*, the "Storehouse Consciousness" articulated by Vinanavadin ("Consciousness Only") School of Mahayana Buddhism, and Fa-tsang's *Treatise on the Golden Lion*.

Bruun, Ole and Arne Kalland, eds. *Asian Perceptions of Nature: A Critical Approach*. Richmond, Surrey: Nordic Institute of Asian Studies, 1995.

This book is a collection of scholarly essays concerned with the variety of ways in which Asian peoples perceive the relationship between humans and the environment. This essays in the volume are interdisciplinary, including research from anthropologists, historians, sociologists, and geographers. In taking a cross-cultural approach, this book includes essays that discuss perceptions of nature among the different religions of Asia, including Hinduism, Buddhism, Confucianism, Taoism, Shinto, and indigenous traditions.

Buddhadasa Bhikkhu. "A Notion of Buddhist Ecology." *Seeds of Peace* 2 (1987): 22–27.

Burkill, I. H. "On the Dispersal of the Plants Most Intimate to Buddhism." *Journal of the Arnold Arboretum* 27, no. 4 (1946): 327–39.

This article discusses the plants revered by Buddhism and therefore dispersed throughout Southeast and East Asia. Burkill begins with the *Nelumbium Nelumbo* (*Sacred Lotus*), previously linked to Aryan Sun-worship, whose images are found dispersed eight hundred miles apart from Bhattiprolu to Piprahwa. He then describes the *Ficus religiosa*, the tree under which the Buddha attained enlightenment, which spread widely because of its tolerance in a variety of climates. He then investigates the *sala* trees where the Buddha was born, which he identifies as *Shorea robusta*.

Byers, Bruce A. "Toward an Ecocentric Community: From Ego-self to Eco-self." *Turning Wheel*, spring 1992, 39–40.

Calderazzo, John. "Meditation in a Thai Forest." *Audubon*, January-February 1991, 84–91.

Calderazzo chronicles his journey to the meditation cave of Ajarn Pongsak, a Buddhist monk living in the Mae Soi valley of Thailand. After inhaling the oil and leaded gasoline of Bangkok, witnessing water polluted daily with several tons of raw sewage, and staying at an over-developed beach resort in Phi Phi Islands National Park, he arrives at the Tu Bou forest monastery to hear Pongsak teach about the importance of *siladhamma* (harmony) in the forest. Pongsak describes the causes of deforestation that prompted him to stand watch over the forest and subsequently to educate villagers about the need for balance and restraint. Calderazzo also tells the story of Nancy Nash, the founder of "A Buddhist Perception of Nature"—a project involving Thai and Tibetan scholars and activists that collect materials for monks to use when they teach conservation at the grassroots level.

Chapple, Christopher Key. "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).

_____. "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.

_____. *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.

_____. "Nonviolence to Animals in Buddhism and Jainism." In *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science*, ed. Tom Regan, 213–35. Philadelphia, Pa.: Temple University Press, 1986. Reprinted in *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*, ed. Kenneth Kraft (Albany, N.Y.: State University of New York Press, 1992) 49–62.

Chapple discusses the treatment of animals by focusing on the concepts of noninjury and rebirth in the Buddhist and Jain traditions. While acknowledging that animal rebirth is not desirable within Buddhism, he illustrates positive depictions of animals within Buddhist literature, reviews the laws restricting the consumption of meat and hunting set forth by the emperor Asoka, and explores the institutions of *hojo-e* ("meetings for liberating living beings") in China and Japan. Chapple concludes by discussing how Buddhism and Jainism might address the contemporary use of animals in scientific research.

Codiga, Doug. "Zen Practice and a Sense of Place." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 106–11. Berkeley, Calif.: Parallax Press, 1990.

Codiga advocates Zen practice as a means of cultivating a deeply felt sense of place, which he regards as essential to resolving the ecological crisis. He emphasizes the need for rehabilitating how humans relate to their local ecology and explains how *zazen* (sitting meditation) enables humans to identify with all life by engendering selflessness and fostering greater awareness. When humans understand the biological and cultural nuances of their local ecology, Codiga argues, they can cherish them as their own.

Colt, Ames B. "Perceiving the World as Self: The Emergence of an Environmental Ethic." *Primary Point* 7, no. 2 (summer 1990): 12–14.

Cook, Francis. "The Jewel Net of Indra." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 213–29. Albany, N.Y.: State University of New York Press, 1989.

Cook offers the Jewel Net of Indra as a symbol of a cosmos in which there are infinitely repeated interrelationships among all of its members. He explores Western and Eastern understandings of the relationship between humans and nature, comparing the anthropocentric bias in Western art with Eastern landscape paintings. He suggests two different ways of envisioning the structure of existence—one hierarchical and the other interrelated—and describes the emphasis in Hua-yen Buddhism on the relationship between identity and interdependence in its characteristically totalistic perspective.

_____. "Dogen's View of Authentic Selfhood and Its Socio-ethical Implications." In *Dogen Studies*, ed. William R. LaFleur, 131–49. Honolulu, Hawaii: University of Hawaii Press, 1985.

Assuming the role of a "Buddhalogian," Cook explores the philosophy underlying Dogen's understanding of authentic selfhood. Dogen emphasized the need for self-forgetting, which paradoxically demands that one encompass more experiences as an "authentic self" in order to enhance humanness. Cook advocates a return to Dogen's model of authentic selfhood that demands active participation in the world, as opposed to inauthentic selfhood, in which one fearfully clings to security and comfort.

_____. *Hua-yen Buddhism: The Jewel Net of Indra*. University Park, Pa.: Pennsylvania State University Press, 1977.

Cook provides an introduction to the Chinese form of *Hua-yen* (Flower Ornamentation) Buddhism by closely examining a *Hua-yen* treatise by third patriarch Fa-tsang. After reviewing fundamental elements of *Hua-yen* philosophy, including identity, interdependence, and totalistic views of existence, Cook moves to a chapter on praxis entitled, "Living in the Net of Indra." He notes that *Hua-yen* Buddhism has not only a profound respect for, but also an ecstatic appreciation of, nature. Cook interprets the goal of enlightenment as a return to naturalness.

Cooper, David E., and Simon P. James. *Buddhism, Virtue and the Environment*. Hampshire: Ashgate Publishing, Ltd., 2005.

By taking a look to such Buddhist virtues as compassion, equanimity, and humility, Cooper and James demonstrate that a Buddhist virtue ethics has environmental undertones.

Cooper, David E. and Joy A. Palmer, eds. *Spirit of the Environment: Religion, Value and Environmental Concern*. New York: Routledge, 1998.

This anthology addresses the relationship of the world's religious traditions to environmental concerns. Various chapters focus on the religious traditions of India and China, Abrahamic faiths, and Indigenous cultures. Also included are chapters on the environmental significance of philosophy, pantheism, romanticism, aestheticism, educational practices, and the Gaia hypothesis.

Coward, Harold, ed. *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*. Albany, N.Y.: State University of New York Press, 2000.

Beginning with the same understanding of the word "religion" as the "response to the sacred," contributors to this volume present the Jewish, Catholic, Protestant, Islamic, Hindu, Buddhist, African religious, and Chinese responses to issues of overconsumption, environment, and demographics. Utilizing Tillich's correlational methodology, the contributors remark that if the global market economy is a powerful new religion, then economics functions as its theology. Chapters, therefore, include, "The Religion of the Market," "Sustainability and the Global Economy," and "Self as Individual and Collective: Ethical Implications."

Crawford, Cromwell. "The Buddhist Response to Health and Disease in Environmental Perspective." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 162–71. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990. Reprinted in *Buddhist Ethics and Modern Society*, eds. Charles Wei-hsun Fu and Sandra A. Wawrytko, 185–93 (New York: Greenwood Press, 1991).

This essay explores the connection between environmentally induced diseases and environmental pollution, something Cromwell considers to be the most dire threat to public health. He examines the United States (US) Environment Protection Agency's (EPA) inventory of toxic chemicals emitted by US industries in 1987, and how such statistics relate to chronic respiratory disease and cancer. Cromwell argues that pollution is not a technological problem, but rather a human problem requiring attitudinal changes in order to successfully confront the problem. He then explores how Buddhism can contribute to ecological awareness by explaining how pollution is derived from human avarice born of ignorance and how a correct

understanding of humans and their place in the natural order might combat such pollution. One aspect of this attitudinal change is how Buddhism perceives nature not as a commodity, but as a community of beings.

Cry from the Forest: A "Buddhism and Ecology" Community Learning Tool. Phnom Penh, Cambodia: Buddhist Institute, NGO Working Group for Non-formal Monk Environmental Education Project (MEEP), UNDP-ETAP, and UNESCO, 1999. (<http://www.camdev.org/Publications/Cry-English-Revised-for-printing.pdf>)

Developed by Cambodian non-governmental organizations as part of an environmental education program for Cambodian monks, this book includes sections on environmental education, the Buddhist way of life as an environmentally sound lifestyle, building a sustainable environment, preserving natural resources, the value of forests, understanding animals and wildlife, and avoiding pollution and waste.

Currier, Lavinia. "Report from Rio: The Earth Summit." *Tricycle* 2, no. 1 (fall 1992): 24–26.

Currier offers a brief sketch of her trip to the United Nations Conference on Environment and Development (UNCED) in June of 1992. She notes that the Freshkill Landfill is the largest man-made object in the world, that Americans throw away twice their body weight in garbage every day, and that figures that seemed exaggerated or alarmist twenty years ago can almost accurately describe the present state of the environment. She argues that the conference adopted a Christian paradigm of human domination over the world and questions whether then-senator Al Gore's articulation of a green platform based on that paradigm is helpful. Currier also praises the Dalai Lama's bold identification of militarization and overpopulation as the two foremost causes of destruction of life on earth.

Curtin, Deane. "Dogen, Deep Ecology, and the Ecological Self." *Environmental Ethics* 16, no. 2 (summer 1994): 195–213.

This article explores the compatibility of the notions of "self" in deep ecology and in Dogen's writings. Curtin argues that Dogen shares a nondualist and nonanthropocentric approach with deep ecology, however his notion of the self does not essentially accord with that of deep ecology. Curtin goes on to explain that because Dogen saw the self as relational, he would not have accepted deep ecology's hierarchy of a "supreme whole" and cosmological Self that identifies with all of nature. Curtin suggests that Dogen coincides more with ecofeminist interests because of his emphasis on the relational self and ordinary, daily practices.

Dalai Lama. Foreword to *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner. Berkeley, Calif.: Parallax Press, 1990.

The Dalai Lama emphasizes that the environmental crisis involves all of humankind. He encourages people to develop good qualities within their minds so that their activities might cease to threaten the survival of life on Earth. While recognizing the importance of forgiveness for those who out of ignorance allowed environmental destruction in the past, he also points to the need to re-examine the world and identify our human responsibility for it. He hopes for solutions to human starvation and the extinction of life forms, and urges humans to act in order to ensure that future generations are able to know the animals, plants, and microorganisms of the Earth.

_____. "Buddhism and the Protection of Nature: An Ethical Approach to Environmental Protection." *Buddhist Peace Fellowship Newsletter*, spring 1988.

Darlington, Susan Marie. "Practical Spirituality and Community Forests: Monks, Ritual and Radical Conservatism in Thailand." In *Nature in the Global South: Environmental Projects in South and Southeast Asia*, eds. Paul Greenough and Anna L. Tsing, 347-366. Durham, NC: Duke University Press, 2003.

_____. "The Spirit(s) of Conservation in Buddhist Thailand." In *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*, ed. Helaine Selin, 129-145. Boston: Kluwer Academic Press, 2003.

Here Darlington discusses the relationship between development and conservation practices in Thailand, demonstrating that both approaches are strongly influenced by Buddhist teachings, spirit beliefs, and political agendas.

_____. "Rethinking Buddhism and Development: The Emergence of Environmental Monks in Thailand." *Journal of Buddhist Ethics* 7(2000):1-14. (<http://jbe.gold.ac.uk/7/darlington001.html>). Republished as "Buddhism and Development: The Ecology Monks of Thailand." In *Action Dharma: New Studies in Engaged Buddhism*, eds. Christopher Queen, Charles Prebish, and Damien Keown, 96-109. London, UK: RoutledgeCurzon Press, 2003.

This essay discusses the ecological work of certain Buddhist monks in Thailand in light of development, politics, religion, and the natural world. Through the modification of Buddhist rituals and interpretations of Buddhist teachings in terms of ecology, the "ecology monks" perform tree ordinations to help prevent deforestation, as well as other actions to prevent the construction of

large dams.

_____. "Monks and Environmental Action in Thailand." *Buddhist Forum*, 1994.

_____. "Monks and Environmental Conservation: A Case Study in Nan Province." *Seeds of Peace* 9, no. 1 (January-April 1993): 7–10.

_____. "Buddhism, Morality, and Change: The Local Response to Development in Northern Thailand." Ph.D. diss., University of Michigan, 1990.

This dissertation includes a case study of the Foundation for the Education and Development of Rural Areas (FEDRA), one of the development agencies in Thailand that utilizes Buddhist principles as the basis of their current projects. The high-ranking Buddhist abbot Phra Thepkavi heads this non-governmental development organization (NGO) and emphasizes the need for both economic and spiritual development in solving social problems. Darlington also suggests that Thepkavi's interpretation of Buddhism is rooted in individual effort, which differs from the villagers' conception of morality based on social obligations and human and natural relations. This difference in perception often results in the villagers breaking the individualistic legal contracts generated by FEDRA. Darlington examines the role of religion and morality in development, and its corollary, how the development process affects conceptions of religion and morality.

Davies, Shann, ed. *Tree of Life: Buddhism and the Protection of Nature*. Hong Kong: Buddhist Perception of Nature Project, 1987.

De Silva, Lily. "The Hills Wherein My Soul Delights: Exploring the Stories and Teachings." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 18–30. London: Cassell, 1992.

Emphasizing the need for an environmental ethic, De Silva references materials in the Pali Canon that assert human morality can directly influence the environment in both beneficial and detrimental ways. She shows how Buddhism advocates non-greed in human pursuits and a nonviolent attitude toward nature. She also describes injunctions against water and noise pollution during the Buddha's day and stresses the importance of adopting a moderate lifestyle that accords with the Buddhist "middle way."

_____. "The Buddhist Attitude Toward Nature." In *Buddhist Perspectives on the Ecocrisis*, ed. Klas Sandell, 9–29. Sri Lanka: Buddhist Publication Society, 1987.

De Silva, Padmasiri. "Environmental Ethics: A Buddhist Perspective." In *Buddhist Ethics and Modern Society: An International Symposium*, eds. Charles Wei-hsun Fu and Sandra A. Wawrytko, 173–84. Contributions to the Study of Religion, no. 31. New York: Greenwood Press, 1991.

Criticizing the tendency to see a mystical connection between religion and ecology, this article outlines a basis for developing a Buddhist social ethic that would include perspectives on economic development and appropriate lifestyles. De Silva outlines the following basic ethical premises for a Buddhist environmental ethic: the value of life, a critical thoughtfulness about the consequences of human actions and lifestyles, the dignity of the human person, the rights and duties extended to ecological realities, living a sane and simple life, and respecting the rights of future generations. The article as a whole generally examines Buddhist ethics in order to illustrate how religion can advance ecological concerns.

_____. "Buddhist Environmental Ethics." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 14–19. Berkeley, Calif.: Parallax Press, 1990.

del Raye, Bonnie. "Buddhists Concerned for Animals." In *Turning the Wheel: American Women Creating the New Buddhism*, ed. Sandy Boucher, 289–94. San Francisco, Calif.: Harper and Row, 1988.

Del Raye, one of the founders of Buddhists Concerned for Animals (BCA), discusses her reasons for starting this grassroots organization. Compelled into action after reading Peter Singer's *Animal Liberation*, she began the organization in San Francisco with the support of many Zen centers across the country (e.g., the Providence Zen Center, Shashta Abbey, and the Rochester Zen Center). After publishing a report on the laboratory conditions of animals used for research at the University of California, BCA sued the university, which resulted in the appointment of an animal activist to the University's institutional animal care committee. Del Raye relates how BCA has shifted their attention to domestic animals on "factory farms" and formed a second organization called the Humane Farming Association (HFA) that receives support from doctors who found that their patients had developed immunity to important emergency antibiotics from eating farm animals treated with the same antibiotics. Acknowledging the difficulty in convincing people to adopt a strict vegetarian diet, HFA advocates improved conditions for raising livestock.

Devall, Bill. "Ecocentric Sangha." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 155–64. Berkeley, Calif.: Parallax Press, 1990.

_____. *Simple in Means, Rich in Ends: Practicing Deep Ecology*. Salt Lake City, Utah: Peregrine Smith, 1988.

This book explores practices that cultivate the awareness of an ecological self and offers practical suggestions for integrating the theory and practice of deep ecology. Devall gives an overview of the deep ecology movement, examines the idea of an ecological self, presents some of the literature, poetry, and music of deep ecology, and explores different lifestyles congruent with their philosophy. His chapter on lifestyles touches on traveling, silence, ritual, and communities, while his chapter on grassroots political activism discusses the Chipko movement, Green Politics, as well as direct action, monkeywrenching, and ecotage. His final chapter on "Dwelling in Mixed Communities" addresses how one might dwell with what Aldo Leopold calls the "wounds of the world" and concludes with suggestions regarding how to think like a mountain.

Devall, Bill, and George Sessions. *Deep Ecology: Living As If Nature Mattered*. Salt Lake City, Utah: Peregrine Smith, 1985.

This work contains the opinions of ecologists, artists, and politicians as well as discussions about public policy and collective action. Devall and Sessions examine a worldview that has precipitated the ecological crisis and present an ecological, philosophical, and spiritual approach for confronting this dilemma. They criticize conventional approaches to natural resource management and offer alternatives for the future. They discuss the principles of deep ecology, the sources of such insights, and how the deep ecology movement might address contemporary environmental problems. They intersperse the work with challenging questions and conclude by emphasizing the importance of an ecotopian vision that might keep humans focused on ecological ideals. The book includes essays from other deep ecologists, including: Arne Naess, Carolyn Merchant, Robert Aitken Roshi, John Seed, Dolores LaChapelle, and Gary Snyder.

Dhamma Bhikkhu Rewata. "Buddhism and the Environment." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 156–61. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990.

This essay examines the Buddhist perspective of the environment, the relationship between the individual and the natural world, and human transformation of that world. Dhamma Bhikkhu Rewata emphasizes the need for humans to understand *paticca-samuppada* (dependent origination)—to see how things are related and dependent on one another. He argues that human morality is influenced by society, so that in order to establish a harmonious society, humans must eradicate craving, aversion, and delusion (e.g., the three defilements).

Donegan, Patricia. "Haiku and the Ecotastrophe." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 197–207. Berkeley, Calif.: Parallax Press, 1990.

Haiku, a style of writing that evolved from Japanese Zen and Shinto religions, incorporates *kigo* (seasonal references) as a means of expanding human perception. Haiku poets like Matsuo Basho (1644–1694) stress the importance of *hosomi* (slenderness), in which the mind of the poet becomes so thin it enters into the thing itself and becomes one with it. This essay proposes writing haiku poetry as a healing practice for the modern age and as a means of stopping the greed, aggression, and over-consumption that fuels the ecological crisis. Donegan describes Asian art as "biocentric" because of its emphasis on harmony with nature and suggests that humans can reconnect with nature and see their interdependence by writing haikus, thereby fostering their true, compassionate, and harmless natures.

Dutt, Denise Mancini. "An Integration of Zen Buddhism and the Study of Person and Environment." Ph.D. diss., California Institute of Integral Studies, 1983.

In an effort to fully understand the relationship between humanity and the environment, this dissertation places environmental psychology and Zen Buddhism into dialogue with one other. These complementary disciplines address rational and arational modes of knowing and view the person as both a spectator and a participant. Dutt proposes a theoretical foundation for such integration and, as an application of her theoretical model, recounts her own personal experience with environmental awareness.

Duval, R. Shannon, and David Shaner. "Conservation Ethics and the Japanese Intellectual Tradition." *Conservation Ethics* 11 (fall 1989): 197–214.

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.

Earhart, H. Byron. "The Ideal of Nature in Japanese Religion and Its Possible Significance for Environmental Concerns." *Contemporary Religions in Japan* 11, nos. 1–2 (March-June 1970): 1–25.

Earhart explores the Japanese ideal of nature as it is expressed in Shinto and Buddhism, and examines its significance for the environmental crisis. He admits a frequent disjunction between these ideals and actions, while simultaneously revealing that those who are not religious will not appeal to religion as a framework for their relationship with nature. He therefore advises religious adherents to supplement their beliefs with ideas outside of religion in order to garner broader support for an environmental ethic.

Ehrlich, Gretel. "Pico Iyer Talks With Gretel Ehrlich: Buddhist at the Edge of the Earth." *Tricycle* 5, no. 3 (spring 1996): 77–82.

In this interview, Ehrlich discusses how she gradually became interested in Buddhism through her first readings of the work of D. T. Suzuki, to her meeting with Suzuki Roshi at the San Francisco Zen Center, to her encounter with Trungpa Rinpoche. She also mentions her book, *A Match to the Heart*, in which she discusses the *bardo*, the place where boundaries dissolve and everything is accommodated. Ehrlich, a cattle rancher, explains her nonvegetarian stance by arguing that one should eat that which grows around you. This reveals her understanding of nature as a food chain where one eats and is eaten.

Einarsen, John, ed. *The Sacred Mountains of Asia*. Boston: Shambhala Press, 1995.

This collection of twenty-nine essays celebrates sacred mountains through poetry, prose, travel diaries, art, and photography. Contributors discuss the significance of the mountains in Tibet, China, Taiwan, Japan, and Korea. Essay topics include Chinese geologies, architectural mandalas, the ethnography of sacred space, profane versus sacred space, mountains and mythology, and mountain ritual.

Epstein, Fred, ed. *The Path of Compassion: Writings on Socially Engaged Buddhism*. Berkeley, Calif.: Parallax Press, 1988.

This Buddhist Peace Fellowship collection examines a range of topics related to engaged Buddhism, the movement of Buddhists actively involved in confronting social issues. Contributors include: the Dalai Lama, Sulak Sivaraksa, Thich Nhat Hanh, Gary Snyder, Robert Aitken, Joanna Macy, Christopher Titmuss, and Charlene Spretnak. They talk about the importance of kindness and compassion, the relationships between Buddhism, politics, and deep ecology. The essays illustrate how one might apply Buddhist ideas and awareness to one's work, relationships, and social action.

Fields, Rick. "The Very Short Sutra on the Meeting of the Buddha and the Goddess." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 3–7. Berkeley, Calif.: Parallax Press, 1990.

This imaginative sutra describes a meeting between the Goddess and the Buddha. Although the Buddha first sees her as blocking his path, she reveals herself as reality. The two beings exchange mind, then bodies, and then become one another. Fields ends the sutra with a mantra celebrating their shared emptiness and bliss: "Be your breath, Ah / Smile, Hey / And relax, Ho / And remember this: you can't miss."

_____. "A Council of All Beings." *Yoga Journal* (November-December 1989): 52, 108.

Fitzsymonds, Sue. "Treading Softly on This Earth." *Golden Drum: A Magazine for Western Buddhists*, February-April 1990, 12.

Foltz, Richard. *Worldviews, Religion, and the Environment*. Belmont, CA: Thomson/Wadsworth, 2003.

This anthology explores current environmental and ecological issues amidst the various worldviews, cultures, and traditions that constitute the world's major religions. Part one presents the global conceptual landscape with selections that focus on the spiritual and environmental crises associated with modernity. Part two distills all of the major world religions' perspectives--Eastern, Western, and newly emerging--on contemporary ecological issues. Part three rounds out this collection with an exploration of other cross-cutting motifs in today's enviro-cultural criticism, including radical environmentalism, ecofeminism, ecojustice, and the rising voice of the Global South.

Fossey, Kevin, Somdech Preah Maha Ghosananda, Sri Kushok Bakula, and Nhem Kim Teng. "Buddhism." *Faith in Conservation: New Approaches to Religion and the Environment*, eds. Martin Palmer and Victoria Finlay, 77-82. Washington, D.C.: The World Bank, 2003.

This essay examines the response of Buddhism to the environmental impact of global development. Emphasis is given to the Buddhist core statement on conservation.

Franke, Joe. "The Tiger in the Forest: A Walk with the Monk Who Ordained Trees." *Shambhala Sun* 4, no. 2 (November 1995): 48–53.

Gates, Barbara. "Reflections of an Aspiring Earth-Steward." *Inquiring Mind* 7, no. 2 (spring 1991): 18–19.

Getz, Andrew. "A Natural Being: A Monk's Reforestation Project in Thailand." *Buddhist Peace Fellowship Newsletter*, winter 1991, 24–25.

Giryo, Yanase. *O Buddha! A Desperate Cry from a Dying World*. Nagoya, Japan: KWIX, 1986.

_____. *An Appeal for Your Help in Halting World Environmental Destruction Now for Future Generations*. (Information may be obtained from: Jiko-bukkyo-kai, Okaguchi 2 chome 3–47, Gojo, Nara Prefecture, Japan 637.)

Gold, Ann Grodzins. "Children and Trees in North India." *Worldviews: Environment, Culture, Religion* 6, no. 3 (2002): 276–299. Here Gold considers the imaginative and pragmatic relationships that rural children in Rajasthan have with trees, looking to the children's expressions of trees through storytelling, interviews, artwork, etc. Her work demonstrates that these children see trees as shelters and givers of life, but also as vulnerable beings that need human protection. Gold contextualizes these findings by discussing trees as fellow life forms, by describing the environmental history in Ajmer and Bhilwara districts in Rajasthan, and by recounting her own relationship with the environmental education of children. The essay provides insight into the contributions of children to environmental activities.

Gosling, David L. *Religion and Ecology in India and Southeast Asia*. London: Routledge, 2001.

Gosling looks into the historical and contemporary roles of Hinduism and Buddhism (primarily Theravada) in dealing with ecological problems in the Indian subcontinent and Southeast Asia. The author bases his arguments on his personal fieldwork in these regions. The book is framed by the socio-political context of religious change as analyzed by Amartya Sen, emphasizing participative education, healthcare, and gender equality as necessary factors of social and environmental advancement. Gosling also criticizes Western environmentalism for giving priorities to issues such as ozone depletion while diverting attention from important social justice issues such as how the poor are affected by resource depletion.

Grady, Carla Deicke. "A Buddhist Response to Modernization in Thailand: With Particular Reference to Conservation Forest Monks." Ph.D. diss., University of Hawaii, 1995.

This dissertation examines how Buddhist communities respond to environmental degradation and economic hardship generated by modernization. Grady discusses Buddhist ethics, the application of Buddhist philosophy to current social problems, and socially engaged Buddhism in general. She then explores the conservation approach of forest monks in Thailand arguing that their revitalized Buddhism offers a more satisfying way of life for Thailand's rural poor. While poverty has increased in rural areas faced with drought, corporations and the government have expanded their control of Thailand's remaining natural resources.

_____. "Women and Ecocentric Conscience." *Newsletter on International Buddhist Women's Activities* 21 (October 1989). Reprinted as "Women and Ecocentricity," in *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 165–68 (Berkeley, Calif.: Parallax Press, 1990).

Grady explores one area of difference between deep ecology and ecofeminism—the ecofeminist critique that deep ecology excessively reduces the human element in its cosmological perspective. She also examines the ecofeminist claim that women and nature both suffer from patriarchal domination. Grady concludes by making two observations: that women have played a strong role in the environmental and developmental movements, and that gender distinctions are unhelpful in solving global environmental problems.

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 *Sravakaprajñapti* 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.

Gray, Dennis D. "Buddhism Being Used to Help Save Asia's Environment." *Seeds of Peace 2* (1987): 24–26.

Grosnick, William Henry. "The Buddhahood of the Grasses and the Trees: Ecological Sensitivity or Scriptural Misunderstanding." In *An Ecology of the Spirit: Religious Reflection and Environmental Consciousness*, ed. Michael Barnes, 197–208. Lanham, Md.: University Press of America, 1994.

Grosnick discusses the Japanese Buddhist view that nonsentient things like grass and trees were capable of attaining Buddhahood. This idea was especially prevalent in Noh plays of the Muromachi Period; they were, however, rejected by Chinese monks such as Seng-jou, Seng-liang, and Chih-tsang, and the Hua-yen Master Cheng-kuan. After examining how Noh plays interpreted Buddhist scriptures, Grosnick mentions how other Chinese Buddhist thinkers defended the Buddhahood of grass and trees by appealing to the middle path doctrine in Buddhism which rejects all dualisms (e.g., sentient-nonsentient). He also notes how the Zen Buddhist master Dogen and Chinese Buddhist commentator Chih-yi defended the spiritual attainment of mountains, water, and flowers by appealing to the nonduality of the mind and its objects. Grosnick then draws ecological conclusions based on these differing medieval Japanese views and argues that compassion should extend to all suffering beings, including plants, and that humans should recognize their oneness with their environment.

Gross, Rita. "Toward A Buddhist Environmental Ethic." *Journal of the American Academy of Religion* 65, no. 2 (summer 1997): 333–53.

With regard to whether Buddhism can support an environmental ethic or a deep ecological worldview, Gross insists that one should not ask what Buddhism has said about ecology, but what it could say about the environment. She maintains that ethical guidelines which discourage excessive consumption and reproduction are necessary and argues that the key question relates to which values and practices can convince people to lessen their reproduction and consumption. Using the three-fold logic of Tibetan Buddhism, she argues for theoretical analysis, the need for practical or spiritual disciplines to realize this theory, and suggests actions to take after the view is fully internalized. She discusses the Four Noble Truths, especially the Buddhist understanding of *trishna* ("addiction," "compulsion") as the source of suffering. At the conclusion of her article, she explores ways in which Buddhist ethical teachings might apply to actions regarding issues of population, consumption, and the environment, in particular the *paramitas* ("transcendent virtues") of generosity and discipline.

Halifax, Joan. *The Fruitful Darkness: Reconnecting with the Body of the Earth*. San Francisco, Calif.: HarperSanFrancisco, 1993.

Halifax relates her own personal journey with Buddhist practice and shamanism and emphasizes the importance of direct experience and personal realization. She describes an ecology of mind and spirit that reconciles the self and the other, and an ecology of compassion that culminates in the experience of suffering in darkness. Halifax views engagement and participation as common to Buddhism, shamanism, and deep ecology, while she sees the fruitful darkness as giving humans the ability to see both the depth of suffering and the harvesting of compassion.

_____. "The Third Body: Buddhism, Shamanism, and Deep Ecology." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 20–38. Berkeley, Calif.: Parallax Press, 1990.

This essay explores deep ecology as the fruitful result of a contemporary encounter between Buddhism and tribal wisdom. Halifax explores the five directions on "the mandala of deep ecology," each of which has implications for how people should live on the Earth. These include: the notion of a living earth, views of interconnection and interrelatedness, view of change and impermanence, Buddhist awareness and the power of a shaman, and compassion. Halifax views nature as one of the best places to learn about change and transformation, and identifies a common call for the shaman and the bodhisattva: to see the suffering of others with compassion.

Hannan, Pete. "Images and Animals." *Golden Drum: A Magazine for Western Buddhists*, August-October 1989, 8–9.

Harris, Ian. "Buddhist Causation, Dysteleology and Environmental Ethics." *Ecology and Asian Religions*, ed. Lance Nelson. Albany, NY: State University Press of New York, 2000.

_____. "Buddhism and Ecology." *Contemporary Buddhist Ethics*, ed. Damien Keown, 113-136. London, England: Curzon

Press, 2000.

Harris discusses the problems involved with discussing Buddhism in terms of ecology, environment, ecosystem, nature, etc., due to the fact that these terms arise out of modern discourse about environmental concern.

_____. "Buddhist Environmental Ethics and Detraditionalization: The Case of EcoBuddhism." *Religion* 25, no. 3 (July 1995): 199–211.

Harris criticizes EcoBuddhism, the modern American Buddhist response to the ecological crisis, by examining its terminology and framework and noting where it deviates from traditional forms of Buddhism. He discusses the re-invention of Buddhist terms (e.g., sangha and bodhisattva) and the creation of new terminology (e.g., eco-self) that he views as standing in contradiction to the Buddhist understanding of *anatta* (no self). Harris argues against appellations such as "Protestant Buddhism" and any other deviations from canonical Buddhism, particularly since the post-canonical period predates the Reformation itself. He concludes, however, by noting the influence of process theology on Buddhist notions such as interpenetration. In light of these influences, this term, he argues, has been transformed from its original dysteleologic understanding into a more teleologically oriented notion.

_____. "Getting to Grips with Buddhist Environmentalism: A Provisional Typology." *Journal of Buddhist Ethics* 2 (1995): 173–90.

Harris sketches a provisional typology for differentiating between Buddhist environmentalists: eco-spirituality, eco-justice, eco-traditionalism, and eco-apologetics. While he admits overlap between these four types in practice, he distinguishes between those who endorse Buddhist ethics (whom Harris calls "guardians of toxic truth"), those who seek to identify Buddhist doctrinal bases for an environmental ethic, high profile Buddhists who are environmental activists, and those who acknowledge the difficulties of reconciling Asian thought with scientific ecology but he remains hopeful that a Buddhist response to environmental problems will be developed. He identifies several problems in eco-spirituality, particularly the appeal to interrelatedness as a cause for reverencing "all things." Harris has difficulties with this since he includes nuclear weapons and insecticides in this category. He notes a resemblance between eco-justice as it is illustrated by the Sarvodaya movement in Thailand and liberal Christianity, and views eco-traditionalism, typified by Lambert Schmithausen, as appropriate in its appeal to primary materials, therefore making it more authentic than eco-spirituality. Finally, he staunchly criticizes the romantic and uncritical assumptions in eco-apologetics that view Buddhism and ecology as compatible.

_____. "Causation and 'Telos': The Problem of Buddhist Environmental Ethics." *Journal of Buddhist Ethics* 1 (1994): 46–59.

After characterizing four categories ranging from forthright endorsement to complete rejection of the possibility of a Buddhist environmental ethic, Harris insists that an authentic ethic must at least construe causation in such a way that one can argue for goal-oriented activity. After examining causation within the Buddhist tradition, he demonstrates the difficulty for establishing this teleology on Buddhist grounds. He argues that Buddhism is dysteleologic and that the Buddha's injunctions can rarely be used unambiguously to support environmentalist ends. He suggests that the problem for Buddhism is not deriving an "ought" from an "is," but establishing the "is" in the first place. He concludes that at best, Buddhism can support those features of a Buddhist environmental agenda that do not conflict with its own philosophy.

_____. "How Environmentalist Is Buddhism?" *Religion* 21, no. 2 (April 1991): 101–114.

Harvey, Peter. "Attitude to and Treatment of the Natural World." *An Introduction to Buddhist Ethics*, 150-186. New York, NY: Cambridge University Press, 2000.

This chapter is an introduction of Buddhist ethical responses to nature. It includes topics such as humanity's place in nature, non-harming of animals, animal sacrifice, meat eating, animal husbandry, pest control, positive regard and help for animals, plants, trees and forests, and conservation and environmentalism.

Hayward, Jeremy. "Ecology and the Experience of Sacredness." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 64–74. Berkeley, Calif.: Parallax Press, 1990.

Hayward emphasizes the need to restore an awareness of our interdependence in order to overcome human alienation from the world. He notes how objectivist assumptions in science have been challenged and have given way to other theories about the nature of perception and cognition. Hayward appeals to Buddhist insight meditation in order to discover how dualistic perception arises from non-dualism and he explores how cognitive science corroborates some of these Buddhist insights. In conclusion, he describes how meditation on loving-kindness (*maitri* in Sanskrit, *metta* in Pali) might help humans to perceive the sacredness of the world by harmonizing with nature.

Head, Suzanne. "Creating Space for Nature." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 112–27. Berkeley, Calif.: Parallax Press, 1990.

Head tells of her experience participating in the NatureQuest program, which is inspired by the Native American tradition of the

vision quest. NatureQuest believes that a direct experience of wilderness can lead individuals toward reestablishing a healthy relationship with nature and shifting away from lifestyles and values that degrade the environment. Head laments how Western culture has prevented humans from seeing and hearing the intelligence of the universe. This essay recounts the dreams, encounters, and challenges she faced alone in the high Sangre de Cristos mountains in southern Colorado.

_____. "Buddhism and Deep Ecology." *Vajradhatu Sun*, April-May 1988, 7–8, 12.

Henning, Daniel H. *Buddhism and Deep Ecology*. Bloomington: AuthorHouse Press, 2002.

This book discusses the relationship between Buddhism and Deep Ecology, focusing on shared environmental attitudes such as care, compassion, and loving-kindness toward all beings. Emphasis is given to values, the environment, ecology, tropical forests, experiential exercises, and public participation.

Ho, Mobi. "Animal Dharma." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 129–35. Berkeley, Calif.: Parallax Press, 1990.

Hope, Marjorie and James Young. "Buddhism." *Voices of Hope in the Struggle to Save the Planet*, 245-280. Croton-on-Hudson, NY: Apex Press, 2000.

This chapter discusses the connection between Buddhism and ecology, particularly focusing on Buddhism within Japan, Siam/Thailand, and Vietnam. It describes the environmental practices of Buddhist teachers such as Thich Nhat Hanh and explores the environmental contributions of the International Network of Engaged Buddhists.

Htun, Nay. "The State of the Environment Today: The Needs for Tomorrow." In *Tree of Life: Buddhism and the Protection of Nature*, ed. Shann Davies, 19–29. Hong Kong: Buddhist Perception of Nature Project, 1987.

Hughes, James, ed. *Green Buddhist Declaration*. Moratuwa: Sarvodaya Press, 1984.

Ikeda, Daisaku. "Man in Nature." In *Dialogue on Life* vol. 1, 26–56. Tokyo: Nichiren Shoshu International Center, 1976.

Reprinted in *Life: An Enigma, A Precious Jewel*, trans. Charles S. Terry, 28–46 (Tokyo and New York: Kodansha International, 1982).

Ikeda suggests that in order to fully understand the spiritual, emotional, and material aspects of the "threads of life," it is necessary to cultivate poetic intuition and scientific knowledge. Upholding the ecological principle that each living organism is tied to all other living organisms, Ikeda emphasizes the need to protect the dignity of all life, human or otherwise. He discusses activating forces and motivating powers in cosmic life that shape both *shosho* (the five human senses, or subject) and *eho* (its surroundings, or objects). Changes in these activating forces influence all of life, which he illustrates by imagining the consequences of raising the sun's surface temperature by a few degrees. Ikeda argues that antagonism prompts human life to become "cancerous cells" in the universe, eating away at their interconnections.

_____. "Life and the Environment." In *Dialogue on Life*, vol. 2, 78–90. Tokyo: Nichiren Shoshu International Center, 1977.

Ikeda argues that the individual subject alone cannot explain the uniqueness of each human life. Instead, he describes life as *esho funi* (integrated with the environment) in such a way that neither *shoho* (life), nor its *eho* (environment), can be thought to exist in isolation from each other. He discusses the *kokudo seken* (differences in natural environment), a notion in which the environment reflects the inner life of its inhabitant. After explaining the Six Paths that are inhabited by selfish and angry beings manipulating the environment according to their desire and using the environment as a site for competition, Ikeda proceeds to discuss the possibilities of the Four Noble Worlds in which people control themselves in positive ways and the environment responds by imparting joy, wisdom, and compassion to humankind.

Inada, Kenneth K. "Environmental Problematics." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 231–45. Albany, N.Y.: State University of New York Press, 1989.

Inada suggests that humans must first understand their own experiential situation if they want to establish an ethical basis for an environmental cause. Arguing that a parity principle underlies Buddhist thought, he suggests that the bodhisattva model could become a model of environmental concern where social and environmental aspects of things are treated as part of an existential continuum. He insists that one cannot treat humans separately from the environment; instead, one must view humans as in relationship with others and the environment.

Ingram, Catherine. *In the Footsteps of Gandhi: Conversations with Spiritual Social Activists*. Berkeley, Calif.: Parallax Press, 1990.

Ingram interviews renowned social activists (e.g., The Dalai Lama, Thich Nhat Hanh, A. T. Ariyaratne, Joanna Macy, and Gary Snyder) who combine spiritual practice with their compassionate action. She asks each person how their spiritual practice affects their social activism and how they have been influenced by Gandhi's interpretation of nonviolence. Ingram emphasizes the importance of not averting one's eyes from suffering, or, as Joanna Macy suggests, having the courage of "sustaining the gaze."

Ingram, Paul O. "Nature's Jeweled Net: Kukai's Ecological Buddhism." *Pacific World* 6 (1990): 50–64.

Ingram argues that Eastern religions can help the West transform its scientific and philosophical paradigms into a worldview that would apply to both Eastern and Western experiences of environmental destruction. He begins by characterizing Christian and scientific views of nature, showing why neither is a competent response to the ecological crisis. He then describes the Buddhist worldview of Kukai, the ninth-century founder of Shingon ("True Word") Buddhism. He also explores the specific differences between Kukai's view of nature and that of Christianity and Western secularism.

Inoue, Shin'ichi. *Putting Buddhism to Work: A New Theory of Management and Business*. Trans. Duncan Williams. Tokyo: Kodansha International, 1997.

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.

Jaini, Padmanabh S. "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. Weeraratne, 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 the Indian (especially Jain) tendency to revere all forms of life.

James, Simon P. *Zen Buddhism and Environmental Ethics*. Aldershot: Ashgate, 2004.

This scholarly book focuses on the relationship between Zen and environmental ethics by considering what this relationship is not. James considers and refutes the commonly argued claims that Zen is 1) amoral, 2) anthropocentric, 3) unable to see intrinsic value due to its emphasis on emptiness, and 4) quietist and unconcerned with the environment. He also addresses the "environmental virtues" of Zen: compassion, non-violence, selflessness, mindfulness, and insight into the nature of things.

_____. "'Thing-Centered' Holism in Buddhism, Heidegger, and Deep Ecology." *Environmental Ethics* 22 (2000): 359-375.

By bringing together Madhyamaka Buddhism, Martin Heidegger's later philosophy, and deep ecology, the author articulates a "thing-centered holism," demonstrating how environmental holism can be reconciled with the intrinsic value of individual things. He further elucidates the practical significance of this "thing-centered holism" for environmental ethics.

Jayaprabha. "Ethics and Imagination." *Golden Drum: A Magazine for Western Buddhists*, August-October 1989, 10–11.

Jenkins, T. N. "Chinese Traditional Thought and Practice: Lessons for an Ecological Economics Worldview." *Ecological Economics* 40, no. 1 (2002): 39-52.

Noticing that the Western paradigm in economics is lacking a moral dimension in relationship to nature, Jenkins argues that the Chinese worldview offers conceptual resources that make it possible to place economics within a more encompassing socio-ecological context. Jenkins looks at Confucian, Taoist, Buddhist, and popular religious practices that contribute to the Chinese worldview. Although these traditions contain ideals of harmony and the perfectibility of human nature, Jenkins notes that they also contain utilitarian impulses that have been quite problematic insofar as they have contributed to increases in environmental degradation.

Johnson, Wendy. "Daughters of the Wind." *Tricycle* 6, no. 3 (spring 1997): 90–91.

This short essay by Johnson, who has gardened and practiced meditation at the Green Gulch Zen Center in California since 1975, reflects on the "daughters of the wind"—anemones—that are associated with sorrow and death. She notes the connection between the anemone and the death of the Greek god Adonis, the crucifixion of Christ, and the recent death of her friend and teacher, the British horticulturalist Alan Chadwick.

_____. "Planting Paradise." *Tricycle* 6, no. 4 (summer 1997): 85.

This short essay discusses the planting of a Sunflower Circle on Green Gulch Farm Zen Center in California. Johnson describes how they incorporate children into their gardening activities on retreats, or what they call "treats." The circle became the site for tea parties, secret ceremonies, and a funeral service for a net-mangled wren. In the fall, the stalks are removed and left to decompose and children collect the seeds to plant the following year.

_____. "Spring Weeds." *Tricycle* 5, no. 3 (spring 1996): 92–93.

Johnson devotes this essay to spring weeds, which she respects for their determination to grow on land that other plants cannot tolerate, even though she ruthlessly removes them from her garden. She writes, "[w]hen I see a Buddha, I weed out that Buddha with my demon hoe." Johnson proposes that humans take the time to study the weeds of the garden, and then advises them to turn them under. She calls this process the "sting of spring," where one acknowledges the weeds in one's garden and one's own mind, but then removes them without fear.

_____. "The Tree at the Bottom of Time." *Tricycle* 5, no. 2 (winter 1995): 98–99.

Johnson begins this essay by discussing the remarks of E. F. Schumacher, author of *Small is Beautiful*, at the first-annual tree-planting in Green Gulch Farm. Schumacher encourages humans to plant trees and to get to know them in every way by remembering how the Buddha urged his disciples to plant and maintain at least five trees in their lifetime. Johnson then tells the story of the ancient ginkgo tree that is protected by the Chinese and was spared from a fire that raged through Kyoto because monks had planted it within their monastery walls. She also discusses how ginkgos are now planted along Fifth Avenue in New York City. She recalls a passage from Henry David Thoreau, who said that a town is saved not so much by the righteousness of the people in it but by the woods and swamp that surround it.

_____. "Tree Planting at Green Gulch Farm." *Inquiring Mind* 7, no. 2 (spring 1991): 15.

Johnston, Lucas. "The 'Nature' of Buddhism: A Survey of Relevant Literature and Themes." *Worldviews: Environment, Culture, Religion* 10, no. 1 (2006): 69-99.

This survey article reviews recent scholarship pertaining to the study of the intersections between Buddhism and nature, particularly within the United States. Specific attention is given to Deep Ecology, Process thought within Buddhism and Christianity, and the connections between Buddhism and the natural sciences. The article depicts the adaptive quality of Buddhism to current environmental issues.

Jones, Ken. *Beyond Optimism: A Buddhist Political Ecology*. Oxford: Jon Carpenter, 1993.

Jones examines how ecological devastation has been compounded by economic, political, cultural, and military crises affecting the Third World, the "Overdeveloped" World, and the recently "liberated" Second World. He investigates contemporary trends toward "green growth" sustained by "clean" technologies, which he suggests actually could be contributing to our environmental problems. Following his criticism of various ecological movements including green parties, ecofeminism, and deep ecology, Jones advocates a return to community that would support individual and minority rights instead of hyper-individualism. He then suggests ways to establish a green society that would pay attention both to the inner work (psycho-spiritual liberation) and outer work (eco-social liberation) necessary for such change.

_____. "Getting Out of Our Own Light." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 183–90. Berkeley, Calif.: Parallax Press, 1990.

Assessing the contemporary public perception of environmentalism as being limited to environmental clean up, green consumerism, and sustainable growth, Jones calls for a radical social transformation. He explains how Buddhist meditation facilitates a greater understanding of how one's experience is influenced by self-need, and proposes an eco-social Buddhism that would apply *dharma* (Buddhist teachings) in its explication of social and ecological phenomena. Jones criticizes the solidification of Green notions into cure-alls, and advocates a self-critical Buddhology wherein deep ecologists would not overlook marginalized people and social violence in favor of a clean and safe Council of All Beings.

_____. *The Social Face of Buddhism: An Approach to Political and Social Activism*. London: Wisdom Publications, 1989.

The book explores Buddhist contributions toward an understanding and transforming society. Jones draws on Marxists, Quakers, Phenomenologists, Greens, and others whom he feels illuminates the Buddhadharma (the Buddhist context). He

examines different Buddhist strategies for social change such as nonviolence and Schumacher's Buddhist Economics. He views this book as an initial attempt at developing a Buddhist theory of society with the help of contemporary social theory, and urges others to apply ideas from his book to the fields of ecology, economics, education, and feminism. He maintains that "Engaged Buddhism" is not a new kind of Buddhism, but is rather an extension of traditional moral teachings to a contemporary social context.

_____. "Enlightened Ecological Engagement." *Buddhist Peace Fellowship Newsletter* 10, nos. 3–4 (fall 1988): 32.

Jung, Hwa Yol. "Ecology, Zen, and Western Religious Thought." *Christian Century*, 15 November 1972, 1153–56.

_____. "The Ecological Crisis: A Philosophic Perspective, East and West." *Bucknell Review* 20, no. 3 (winter 1972) 25–44. Jung identifies the immediate root of the ecological crisis in the sixteenth and seventeenth centuries with the scientific and technological attitude of modern humankind, epitomized by Francis Bacon. Jung describes the Promethean path whereby technology asserts its power over nature. To cope with the resulting ecological crisis, Jung argues that one must cultivate an aesthetic and reverential attitude towards nature. Jung appeals to the Zen tradition in the East in order to describe the "fundamental identity" between humans and nature, and its estimation of humans as participants in various natural processes. Jung also describes *shizen* (self-thusness) that characterizes nature as having inherent virtue as opposed to having only utilitarian value.

Jung, Hwa Yol, and Petee Jung. "Gary Snyder's Ecopiety." *Environmental History Review* 41, no. 3 (1990): 75–87.

This article views Snyder's poetry as a type of "ecopiety"—an ecological radicalism that seeks grassroots change and challenges conventional forms of ecological understanding. A derivative of deep ecology, ecopiety asks humans to recognize their coexistence with all other living and nonliving beings. The Jungs describe Snyder's simplicity as being largely influenced by the Native American and Buddhist traditions, and his vision of eco-politics, "communionism," as a radical sense of communion with many different natural things on earth. They conclude by illustrating Snyder's defense of nature through his redefinition of the "good life" framed in ecological terms.

Jurs, Cynthia. "Earth Treasure Vases: Eco-Buddhists Bring an Ancient Teaching from Tibet to Help Heal the Land." *Tricycle* 6, no. 4 (summer 1997): 68–69.

Jurs describes her journey to Nepal to meet Cushok Mangtong, the Charok Rinpoche, a 106-year old lama living in a mountain cave. After Jurs raises her concerns about environmental degradation in the United States, Rinpoche stresses the importance of even one person practicing for the benefit of others, and he urges her to have earth treasure vases made at the Tampoche Monastery. In the Tibetan tradition, such vessels are filled with life-enhancing substances, consecrated, and buried in order to protect and heal the surrounding area. The vases have taken on a life of their own in the Rio Grande bioregion where four are buried in each direction.

Kabilsingh, Chatsumarn. "Buddhist Monks and Forest Conservation." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 301–10. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990.

Seventy-seven percent of Thailand's rich forests were destroyed in the relatively short span of twenty-four years. In response to this shocking development, the Wildlife Fund of Thailand began an educational project entitled, "Buddhism and Nature Conservation," in order to promote conservation awareness through Buddhist teachings. The program also proposes the utilization of Buddhist monks as spokespeople who can inform the public on deforestation issues in their region. The paper presents Buddhist ethical teachings relevant to forest conservation and suggests that Buddhist monks may possibly serve a role in increasing the effectiveness of forest conservation. Instead of viewing such engagement as a distraction from spiritual goals, Kabilsingh suggests that Theravada monks (in Thailand) who receive greater education on social issues may find themselves actively participating in social movements that have environmental components.

_____. "Early Buddhist Views on Nature." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 8–13. Berkeley, Calif.: Parallax Press, 1990.

_____. "How Buddhism Can Help Protect Nature." In *Tree of Life: Buddhism and Protection of Nature*, ed. Shann Davies, 7–15. Hong Kong: Buddhist Perception of Nature Project, 1987. Reprinted in *Vajradhatu Sun*, April-May 1988, 9, 20.

_____. *A Cry from the Forest: Buddhist Perception of Nature, A New Perspective for Conservation Education*. Bangkok: Wildlife Fund Thailand, 1987.

This is an educational tool developed by Thai and Tibetan scholars and the Buddhist Perception of Nature project, with support

from the Wildlife Fund Thailand. Illustrated.

Kalupahana, David J. "Toward a Middle Path of Survival." *Environmental Ethics* 8, no. 4 (winter 1986): 371–80. Reprinted in *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 247–56 (Albany, N.Y.: State University of New York Press, 1989).

Kalupahana suggests an alternative to the West by looking for ways to value nature through the East. Drawing ties between American pragmatism and early Buddhism, he argues that the West already has resources for responding to the environmental crisis. Viewing the Buddha as a "tough minded" empiricist, Kalupahana notes how Buddhism renounced metaphysics and dichotomous thinking through its notion of *pratityasamutpanna dharma* (dependently arisen things). He then draws parallels with nonabsolutist thinkers within the pragmatic tradition, especially William James.

Kapleau, Philip. "Animals and Buddhism." *Zen Bow Newsletter* 5, no. 2 (spring 1983): 1–9.

This article focuses on the significance and roots of the deep relationship between humans and animals. Kapleau describes how one's karmic destiny either advances the full potential of humans and animals or causes them to fall back into less evolved states of being. After drawing on several Jataka tales (parables about the Buddha's previous animal and human existences) that focus on compassion for other living and suffering beings, Kapleau appeals to Buddhist art in ancient China and Japan in which animals figure prominently in order to argue that animals are just as integral to the life-cycle of humankind. He concludes with an examination of a form of Buddhist animal liberation that has been practiced by the Indian emperor Asoka and the Japanese emperor Temmu.

_____. *To Cherish All Life: A Buddhist Case for Becoming Vegetarian*. San Francisco, Calif.: Harper and Row, 1982.

This book sets forth a range of reasons for becoming vegetarian that include: reports about slaughterhouses, excerpts from Buddhist scriptures, and scientific discussions regarding nutritional value. Kapleau pays particular attention to the first precept of Buddhism (*ahimsa*), the question of whether the Buddha died of eating pork, and the disjunction between some Theravada scriptures that justified eating meat unless it was especially prepared for the monk, and other Mahayana scriptures that expressly forbid eating meat as a violation of the Buddhist concern for all life. The book also includes supplements addressing the issue of protein in a vegetarian diet, health hazards associated with meat-eating diets, environmental effects of meat production, quotations from notable individuals supporting vegetarianism, and further reading on animal rights, vegetarianism, and vegetarian cookbooks.

Karunamaya. "The Whys and Hows of Becoming a Vegetarian." *Golden Drum: A Magazine for Western Buddhists*, August-October 1989, 12–13.

Kaye, Lincoln. "Of Cabbages and Cultures: Buddhist 'Greens' Aim to Oust Thailand's Hilltribes." *Far Eastern Economic Review*, 13 December 1990, 35–37.

This article examines the predicament of the Hmong hill tribes of northern Thailand. Kaye describes how their crop substitution program—which replants poppy fields with cabbages, potatoes, coffee, fruit trees, and flowers—has drawn public criticism for contributing to soil erosion, deforestation, and water depletion. When they committed to the Thai-Norwegian Highlands Development Project (TNHDP) in 1984, the hill tribes began using pesticides and chemical fertilizers, exacerbating drought because of irrigation needs, and accelerating soil erosion because of road building. Kaye also mentions how Ajarn Pongsak and environmental activists would like to evict the hill tribes, who number 500,000 to 1 million people, from northern Thailand.

Kaza, Stephanie. "Penetrating the Tangle." In *Hooked! Buddhist Writings on Greed, Desire, and the Urge to Consume*, ed. Stephanie Kaza, 139-151. Boston: Shambhala Publications, 2005. <http://www.uvm.edu/~skaza/publications/assets/tangle.pdf>

This essay considers the "tangle" of resistance against consumerism. After discussing Schudson's five traditional critiques of consumer resistance (i.e., Puritan, Quaker, republican, Marxist, and environmentalist critiques), Kaza takes into account Buddhist critiques against consumerism. These include the role of consumerism in the formation of personal identity, the promotion of harming, and the encouragement of desire and dissatisfaction. The author then elucidates Buddhist methods of liberation from the suffering of consumerism: exposing identity formation, instructing nonharming (*ahimsa*), and breaking the links of desire.

_____. "Western Buddhist Motivations for Vegetarianism." *Worldviews: Environment, Culture, Religion* 9, no. 3 (2005): 385-411.

This essay considers traditional Buddhist motivations for abstaining from eating meat (including such motivations as non-harming, Right Livelihood, detachment, interdependence, Buddha-nature, compassion, and the significance of human-animal relationships for rebirth). Kaza compares these motivations with western arguments for vegetarianism (including animal

welfare, personal health, environmental sustainability, world hunger, and ethical growth). Two survey studies are examined within the essay: one on the institutional food choice practices in Buddhist centers in the West, and another on individual practices concerning food for western Buddhists.

_____. "Green Buddhism." 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, 293-309. Peru, IL: Carus Publishing Company, 2002.

In this essay, the author explores the resources of the Buddhist tradition for helping promote a global ethic that can respond to the challenges of the contemporary ecological crisis. In particular, attention is given to ecological concepts in the Buddhist tradition such as non-harming, compassion, mindfulness, and interdependence.

_____. "To Save All Beings: Buddhist Environmental Activism." In *Engaged Buddhism in the West*, ed. Christopher S. Queen, 159-183. Boston: Wisdom Publications, 2000. (<http://www.uvm.edu/~skaza/publications/assets/saveallbeings.pdf>)

Here Kaza documents Western Buddhist environmentalism of the late 1990s, considering "green Buddhism" in its historical and philosophical aspects. Attention is given to a wide range of examples of Buddhist environmental activism, including those that support animal rights and forest protection, those that discourage nuclear waste and consumerism.

_____. "Keeping Peace with Nature." In *Buddhist Peacework: Creating Cultures of Peace*, ed. David W. Chappell, 81-91. Boston: Wisdom Publications, 1999.

Kaza insists upon the need for human peacekeeping commitments that acknowledge the ecological suffering of the world and advocates that people should begin to recognize the suffering caused by the Three Poisons (greed, hate, and ignorance). She organizes her peacemaking ideals around four types of emotional and spiritual work: repentance, root cause analysis, resistance, and the rebuilding moral culture. Kaza argues that the first two types are illustrated by Joanna Macy's workshops, John Seed's "Council of All Beings," and "Think Sangha" (composed of members of the International Network of Engaged Buddhists and the Buddhist Peace Fellowship which investigates the structural origins of suffering to identify patterns of systemic violence). Resistance is therefore defined as that which seeks to stop or reduce destructive activities such as protests, tree ordination ceremonies, and peace witness walks, while reclaiming moral culture that involves transformative social work (e.g., the practice of Buddhist precepts based on the principle of *ahimsa* [nonharming], a commitment to vegetarianism, and the practice of moral communal relations).

_____. "The Gridlock of Domination: A Buddhist Response to Environmental Suffering." In *The Greening of Faith: God, the Environment, and the Good Life*, ed. John E. Carroll, et al., 141-57. Hanover, N.H.: University Press of New England, 1997.

After explaining the Buddhist perspective that every action toward a plant, animal, or other being consists in three parts (the intention of the act, the thought of the act, and the act of doing the act), Kaza notes that any conversation about the environment must recognize the influence of human thought on perception and action. She focuses on the pattern of domination underlying human behavior toward the natural world and argues that Buddhist practice and philosophy can become instrumental in untangling that web of domination and can provide a radical transformation that might alter the current course of environmental degradation.

_____. "Conversations with Trees: Toward an Ecologically Engaged Spirituality." *ReVision* 15, no. 3 (winter 1993): 128-36.

Kaza relates her writing experience with trees, which she sees as an ecological form of socially engaged spirituality. She identifies several types of action that reflect the experience of being a self in relationship with nonhumans as well as humans: cultivating mindfulness, simplifying one's lifestyle, speaking out on behalf of laboratory animals, clearcut trees, and migratory birds who have lost their wetlands, as well as revolutionizing language and culture to include the presence of nonhumans. She discusses five stages in a relationship of engaged spirituality: 1) desiring to make contact with trees, 2) discovering the histories of individual trees, 3) entangling oneself in the human-tree relationship, 4) seeking genuine responses to what one has seen, and 5) engaging in social action from a context of mutual causality. Kaza concludes with two excerpts from her book, *The Attentive Heart: Conversations with Trees*.

_____. "Acting with Compassion: Buddhism, Feminism, and the Environmental Crisis." In *Ecofeminism and the Sacred*, ed. Carol J. Adams, 50-69. New York: Continuum, 1993.

This article examines how American Buddhism informed by feminist principles might support work for the environment. Kaza identifies six areas of confluence between the two traditions: experiential knowing, examination of the conditioned mind, the truth of interrelatedness, emotional energy as a source of healing, and the role of the community. In order to ground ethics in specific relational contexts, Kaza draws support from feminist notions of relationality and the Buddhist Law of Dependent Co-Arising. She notes three areas in which feminism could inform Buddhist ethics: the need for self-development, power analyses, and the structural change of social systems. She then cites examples of feminist environmental researchers, environmental activists, and environmental educators engaged in environmental work as Buddhist practice.

_____. *The Attentive Heart: Conversations with Trees*. New York: Ballantine Books, 1993.

_____. "Buddhism and Ecology: Suggested Reading." *Inquiring Mind* 7, no. 2 (spring 1991): 20.

_____. "Toward a Buddhist Environmental Ethic." *Buddhism at the Crossroads* 6, no. 4 (fall 1990): 22–25.

_____. "Emptiness as a Basis for an Environmental Ethic." *Buddhist Peace Fellowship Newsletter*, spring 1990, 30–31.

Kaza, Stephanie, and Kenneth Kraft, eds. *Dharma Rain: Sources of Buddhist Environmentalism*. Boston: Shambhala Publications, 2000.

Kaza and Kraft have put together a volume of classic Buddhist texts, modern commentaries, resources for ecological spiritual practice, and action guidelines in which teachers, activists, and scholars join in exploring the ties between Buddhism and ecology. This broad selection of essays covers themes found in Buddhist scriptures as well as contemporary Buddhist thinkers addressing the ecocrisis, including: Gary Snyder, Thich Nhat Hanh, Joanna Macy, and William LaFleur. They also include topics such as the environmental situation in contemporary Buddhist countries—from deforestation in Thailand to uranium mining in Tibet—as well as information regarding how one might integrate environmental awareness with political activism. The end of the book focuses on practices with nature, intellectual and practical obstacles to developing an environmental ethic, and guided meditations and other resources for practice.

Ketudat, Sippanondha, et al. *The Middle Path for the Future of Thailand: Technology in Harmony with Culture and Environment*. Honolulu, Hawaii: Institute of Culture and Communication, East-West Center; Chiang Mai: Faculty of the Social Sciences, Chiang Mai University, 1990.

This book imagines alternative sociocultural futures for Thailand in the hopes of stimulating discussion on public policy issues. The authors explore the implications of tempocentrism, a state in which one uses an inappropriate time frame in considering long-range or broad policy decisions, and claim that tempocentrism is best counteracted if national leaders cultivate the "art of anticipation." The Ethnographic Futures Research project addresses the following domains of culture in its scenario: demography, technology, energy, environment/ecology, transportation, tourism, information/communication, politics, social structure, education, Buddhist and other belief systems, and Thai identity. In his discussion of the environment, Ketudat celebrates the Thai transition from diesel fuel to liquid petroleum gas, laments deforestation, and proposes cooking by liquid petroleum gas instead of natural gas and wood. He remains optimistic about Buddhism because of "development monks" who have initiated changes on the village level.

Keyser, Christine. "Endangered Tibet: Report from a Conference on Tibetan Ecology." *Vajradhatu Sun*, December 1990–January 1991, 1, 12.

Khoroche, Peter, trans. *Once the Buddha Was a Monkey: Arya Sura's Jatakamala*. Chicago, Ill.: University of Chicago Press, 1989.

This recent translation of the *Jatakamala* from the Sanskrit yielded thirty-four stories that were selected from *Jatakas* (old Pali stories) that were embellished by blending literary styles of folklore and court poetry. The popular tales, used to teach Buddhist morals, focus on the three major qualities of a virtuous ruler: generosity, morality, and forbearance. Three stories in this collection have no parallel in the Pali tales, namely, "The Tigress," "Maitr bala" and "The Elephant;" however, they do emphasize the Bodhisattva ideal of self-sacrifice for the good of the world.

Komito, David. "Madhyamika, Tantra, and 'Green Buddhism.'" *Pacific World* 8 (1992).

This article develops the doctrinal foundations for "Green Buddhism" based on concepts and practices articulated in the early and middle periods of Buddhism. Komito supplements two theoretical points, *pratityasamutpada* (dependent origination) and *anatman* (selflessness), from Joanna Macy's essay "The Greening of the Self" and provides a program for transforming the mind and its perceptions. He criticizes the false reification of the self that has led to the ecological crisis, and suggests the tantric embodiment of a Buddha (the *rupakaya*, form body) as a means of positively influencing the ecology of the planet. He draws similarities between living systems theory and Buddhist energy patterns and suggests that the exchange of energy involved in visualization can become offerings for the biosphere. He also states that visualization of the pure land implies a purification of the biosphere.

Kraft, Kenneth. "The Greening of Buddhist Practice." *Zen Quarterly* 5, no. 4 (winter 1994): 11–14. Reprinted in *This Sacred Earth: Religion, Nature, Environment*, ed. Roger S. Gottlieb, 484–98 (New York: Routledge, 1996).

Kraft focuses on spiritual and religious practices by mostly North American Buddhists who have contributed to the "greening" of Buddhism. These practices include Buddhist meditation, an "earth relief ceremony" at the Zen Center of Rochester, New York,

a “mountains and rivers sesshin” (intensive meditation retreat) developed by Gary Snyder, as well as the “Council of All Beings” implemented by Joanna Macy and John Seed. He also describes the Buddhist Perception of Nature Project initiated in 1985 in Thailand, the International Network of Engaged Buddhists (established in 1989 by Sulak Sivaraksa), and the Nuclear Guardianship Project. Kraft acknowledges the departure of green Buddhism from Buddhism’s past, in particular the international breadth of the movement, the increased awareness of sociopolitical implications of spiritual practice, the importance of women and women’s perspectives, the loss of species that adds new meaning to the Buddhist notion of impermanence, and the realization of the human power to harm nature.

Kraus, James W. “Gary Snyder’s Biopoetics: A Study of the Poet as Ecologist.” Ph.D. diss., University of Hawaii, 1986.

This dissertation illustrates how the poet and ecologist Gary Snyder developed an understanding of the natural world and how that understanding later influenced his literary style. Kraus characterizes Snyder’s work as “biopoetic,” which describes the manner in which Snyder’s poetic approach parallels ecological theory. He then examines the ecological vision and poetic means by which Snyder advocates environmental change.

LaFleur, William R. “Sattva—Enlightenment for Plants and Trees.” In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 136–44. Berkeley, Calif.: Parallax Press, 1990.

_____. “Saigyo and the Buddhist Value of Nature.” Parts 1 and 2. *History of Religions* 13, no. 2 (November 1973): 93–127; no. 3 (February 1974): 227–47. Reprinted in *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 183–209 (Albany, N.Y.: State University of New York Press, 1989).

Lakanaricharan, Sureerat. “The State and Buddhist Philosophy in Resource Conflicts and Conservation in Northern Thailand.” Ph.D. diss., University of California, Berkeley, California, 1995.

This dissertation compares state and Buddhist approaches to forest restoration in northern Thailand. Lakanaricharan examines their impact on peoples’ commitment to forest maintenance and restoration. His analysis of the state approach includes four forest villages in Chiang Mai province, while his investigation of the Buddhist approach consists of a case study of the Mae Soi project and five other “balances” that elicit relationships between forest and people that differ from those underlying the distribution of land rights between the state and its people. The state-Buddhist comparisons demonstrate the individual insufficiency of either model to serve as the best approach to environmental degradation. Lakanaricharan therefore advocates an integrated model of *raad-raat-sasana* (people-state-religion).

Langford, Donald Stewart. “The Primacy of Place in Gary Snyder’s Ecological Vision.” Ph.D. diss., Ohio State University, 1993.

This dissertation explores the connection between presence and place in Snyder’s poetry.

Langford examines the process by which an individual connection to landscape promotes a bioregional sense of community, which in turn produces a global ecological perspective. He describes a way of being that emerges from Snyder’s early poetry, his poetic structure, his ecological vision rooted in Hua-yen Buddhist philosophy and Zen Buddhist practice, and his understanding of concepts such as primitive myth and culture. Langford challenges and critiques Snyder’s focus on a way of being and calls for a prescribed course of action.

Larson, Gerald James. “‘Conceptual Resources’ in South Asia for ‘Environmental Ethics.’” In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, ed. J. Baird Callicott and Roger T. Ames, 267–77. Albany, N.Y.: State University of New York Press, 1989.

Larson identifies two basic positions in South Asian thought that might provide conceptual resources for a pragmatic and reverential environmental ethic: 1) a “naturalistic, nonintuitionist cognitivism” drawing on early Buddhism that views good as a natural property of the world, and 2) a “nonnaturalistic, intuitionist a-moralism” drawing on the Madhyamika and Yogacara traditions of Buddhism where nothing is truly or intrinsically good. Admitting a discomfort with appropriating Asian concepts and injecting them into Western frameworks, Larson encourages developing a more sophisticated methodological approach to comparative philosophy. He argues that comparativists should generate better metaphors for construing problems and encourage more interdisciplinary and cross-cultural research in addressing the environmental crisis.

Lesco, Phillip A. “To Do No Harm: A Buddhist View on Animal Use in Research.” *Journal of Religion and Health* 27, no. 4 (winter 1988): 307–12.

Lesco addresses the Buddhist concern regarding the utilization of animals for research. He examines the Mahayana Buddhist view that all sentient life shares the same fundamental consciousness and notes that individual species have different abilities in expressing this consciousness. Lesco introduces the concept of rebirth in order to illustrate the possibility that animals may

be previous relatives or friends. Stating that the Buddhist principle of *ahimsa* (no harm) is a guiding force in Buddhist ethics, he points to the difference in principles with some scientific research that depends on inflicting suffering on animals in order to reduce human suffering. He explores possible resolutions to this conflict in principles, and concludes by arguing that Buddhism would condone some forms of animal research, like vaccinations, that directly alleviate the suffering of human beings while other forms of animal research, such as testing cosmetics on rabbits, would be unacceptable.

Levitt, Peter. "For the Trees." *Ten Directions* (spring-summer 1993): 34–35. Reprinted in *Turning Wheel* (spring 1994): 25–26.

_____. "An Intimate View." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 93–96. Berkeley, Calif.: Parallax Press, 1990.

Levitt reflects on the Buddhist teaching that each atom of the universe has been one's mother at one time or another. For one to grasp this teaching, a change in our perception and knowledge is implied. Levitt imagines the time when he lived inside his mother's body and she in turn lived within the body of the world. He thinks about the shared intimacy of those nine months, and argues that the whole world shares such intimacy.

Ling, T. O. "Buddhist Factors in Population Growth and Control: A Survey Conducted in Thailand and Ceylon." *Population Studies* 23, no. 1 (March 1969): 53–60.

Ling investigates the paradox that exists between high fertility rates in Buddhist countries (e.g., Thailand and Ceylon), the Buddhist emphasis on celibacy among monks, and the absence of a Buddhist injunction to "multiply." Exploring possible Buddhist factors for the high fertility rate, Ling suggests that Buddhism is indirectly responsible for this increased rate because it enhances rural life and promotes merit-making activities that inhibit industrialization. He also explores possible Buddhist objections to the use of contraception that are based on a general objection to violence toward living or potential living beings.

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.

Lohmann, Larry. "Visitors to the Commons: Approaching Thailand's 'Environmental' Struggles from a Western Starting Point." In *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*, ed. Bron Raymond Taylor, 109–26. Albany, N.Y.: State University of New York Press, 1995.

Lohmann suggests that the framework of Western environmentalism should be understood within its own context (e.g., historical and cultural). Currently Western people are extending Western concepts to Thai environmental movements that historically have not adopted Western understandings of terms such as "environment" and "environmentalist." He argues that Western dichotomies (e.g., public and private) have limited relevance for Thai "environmental" activism by demonstrating that the village community represents a third and distinct type of authority in Thailand. By acknowledging these differences, Lohmann hopes to spur on closer practical engagement between Western and Thai activists.

_____. "Green Orientalism." *Ecologist* 23, no. 6 (1993): 202–204.

Lohmann examines how the postwar narrative of development enforces an Orientalist dichotomy between a modern North freeing a traditional South. The North attributes unsuccessful development projects and increasing hunger and impoverishment either to imperfect implementation of development plans, or Southern corruption and sluggishness, instead of recognizing how these may result from a process of development based on domination. He argues that Western environmentalism has similar power imbalances, where Green Orientalists assume that the North must explain, inspire, and teach the South about itself. Lohmann emphasizes the need for environmentalists to see Southern farmers and forest dwellers as real people, not merely characters in their stories, so that there are possibilities for negotiation, inquiry, and alliance. In order to have solidarity with subordinate groups pursuing an agenda related to the environmentalist cause, Greens must listen to the stories of other societies that challenge Orientalist dichotomies.

_____. "Who Defends Biological Diversity? Conservation Strategies and the Case of Thailand." In *Biodiversity: Social and Ecological Perspectives*, ed. Vandana Shiva, 77–104. Penang: World Rainforest Movement; London: Zed, 1991.

Loori, John Daido. *Teachings of the Insentient: Zen and the Environment*. Mt. Tremper: Dharma Communications Press, 1999.

_____. "River Seeing the River." *Mountain Record* (spring 1996): 2–10.

_____. "Being Born as the Earth: Excerpts from a Spirited Dharma Combat with John Daido Looi." *Mountain Record* (winter 1992): 14–18.

_____. "The Sacred Teachings of Wilderness: A Dharma Discourse on the Living Mandala of Mountains and Rivers." *Mountain Record* (winter 1992): 2–9.

_____. "Born as the Earth." *Mountain Record* (winter 1991): 2–10.

Loy, David R. "Loving the World As Our Own Body: The Nondualist Ethic of Taoism, Buddhism, and Deep Ecology." *The Great Awakening: A Buddhist Social Theory*, 171-194. Boston: Wisdom Publications, 2003.

Macy, Joanna. "Schooling Our Intention." *Tricycle* 3, no. 2 (winter 1993): 48–51.

Macy lists what she sees as six peculiarities of the present environmental situation: 1) the range of the crisis, 2) the amount of data, 3) the slim chances of pulling through, 4) the taboo against acknowledging the situation, 5) the repressive actions of the FBI and corporate-sponsored pressure on environmentalists, and 6) activist pressure such as letters, lobbying, meetings, and fundraising. She also offers some suggestions for activists such as remembering one's true nature, using *mudras* (symbolic gestures) like those that symbolize fearlessness and the call of the earth, and finally, reflecting on the meaning of an apocalypse. Macy concludes by emphasizing the importance of confronting extinction and discovering one's true self.

_____. *World as Lover, World as Self*. Berkeley, Calif.: Parallax Press, 1991.

Macy encourages people to develop their inner resources and to confront their suffering with a sustained gaze so that they can suffer with the world. She introduces the teaching of *paticca samuppada* (dependent co-arising) and explores its implications for human lives alongside a discussion of general systems theory. She challenges misconceptions about the relationship of the self to the world by drawing on her own experience with social activism, environmental work, and her training sessions in "Despair and Empowerment" and "Deep Ecology." She also shares lessons learned in her interactions with Tibetans of Vajrayana Buddhism and Theravadin Buddhists from India and Sri Lanka, and concludes by describing new possibilities for healing the world (e.g., the Council of All Beings, Deep Time work, and the Nuclear Guardianship Project).

_____. "The Ecological Self: Postmodern Ground for Right Action." In *Sacred Interconnections: Postmodern Spirituality, Political Economy, and Art*, ed. David Ray Griffin, 35–48. Albany, N.Y.: State University of New York Press, 1990.

Recognizing a growing social shift toward understanding the self as profoundly interconnected with all life, Macy explores the role of three factors in prompting this shift: the danger of mass annihilation, the emergence of the systems view of the world, and the renaissance of nondualistic forms of spirituality. She explores Buddhist teachings on dependent co-arising, the delusion of perceiving an individual self, and the liberation that accompanies *prajna* (wisdom), *dhyana* (meditative practice), and *sila* (moral action). Macy calls people to become the bodhisattvas (awakened beings) and demonstrates how deep ecology promotes moving beyond a sense of altruism to a greater sense of interconnection. She writes with the conviction that the postmodern world will require this ecological sense of self.

_____. "The Greening of the Self." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 53–63. Berkeley, Calif.: Parallax Press, 1990.

_____. "Guardians of Gaia." *Yoga Journal* (November-December 1989): 53–55.

_____. "Empowerment beyond Despair: A Talk by Joanna Macy on the Greening of the Self." *Vajradhatu Sun* 11, no. 4 (April-May 1989): 1, 3, 14.

_____. "Deep Ecology and Spiritual Practice." *One Earth* (autumn 1989): 18–21.

_____. "In Indra's Net." In *The Path of Compassion: Writings on Socially Engaged Buddhism*, ed. Fred Eppsteiner, 170–81. Berkeley, Calif.: Parallax Press, 1988.

Macy suggests that once one grasps the Buddha's teaching of *pratitya-samutpada* (dependent co-arising), activism becomes simply an expression of one's true nature. Instead of detaching oneself from nature, one identifies as a co-creator of the world alongside many other beings. This article studies the Sarvodaya movement in Sri Lanka, which employs the Buddhist understanding of awakening in order to rouse villages into choosing collective work projects and joining together in contributing to its fulfillment. She discusses how the Sarvodaya movement skillfully draws upon the four abodes of the Buddha: *metta* (lovingkindness), *karuna* (compassion), *muditha* (joy in the joy of others), and *upekkha* (equanimity). Macy shows how the Sarvodaya movement fruitfully employs spiritual teachings to inspire and guide people in social action.

_____. "Sacred Waste." *Buddhist Peace Fellowship Newsletter* 10, nos. 3–4 (fall 1988): 22–23.

_____. *Dharma and Development: Religion as Resource in the Sarvodaya Self-Help Movement*. Rev. ed. West Hartford, Conn.: Kumarian Press, 1985.

This book describes how the Sarvodaya movement in Sri Lanka draws on Indigenous cultural and religious values in order to accomplish two tasks: redefining the nature and purpose of development and mobilizing people to work together. Macy indicates her surprise at how Buddhism permeates every level of the movement: as practitioners articulate their activities in terms of awakening, and the compassion, self-reliance, and nonpartisanship implied in this collective awakening. The book explores the relevance of religion to development, the history of Sarvodaya, the goals of awakening, their community organizing methods, the development activities of monks, the role of women in the movement, and the broader relevance of Sarvodaya. Macy also includes an update on the post-1980s movement that occurred after increased violence between the Sinhalese and the Tamils in Sri Lanka.

_____. "Interdependence in the Nuclear Age: An Interview with Joanna Macy by Stephan Bodian." *Karuna* (fall 1985): 8–9.

_____. *Despair and Personal Power in the Nuclear Age*. Philadelphia, Pa.: New Society Publishers, 1983.

Macy, Joanna, and Molly Young Brown. *Coming Back to Life: Practices to Reconnect Our Lives, Our World*. Gabriola Island, B.C., Canada: New Society Publishers, 1998.

Maezumi, Taizan. "A Half Dipper of Water." *Ten Directions* (spring-summer 1990): 11–12.

_____. "The Buddha Seed Grows Consciously: The Precept of Non-killing." *Ten Directions*, (spring 1985): 1, 4.

Martin, Julia, ed. *Ecological Responsibility: A Dialogue With Buddhism*. Delhi, India: Tibet House, 1997.

The anthology is a collection of essays originally presented as a conference in New Delhi that addressed the dialogical relationship between Buddhism and ecology. Considering global desire and development, as well as Buddhist compassionate engagement, this book focuses on how Buddhist teachings and practices can help alleviate the suffering involved with the environmental crisis, and how the environmental crisis can influence the limits of Buddhism. A few of the contributors in this book include the Dalai Lama, Robert A. F. Thurman, Allan Hunt Badiner, Sunderlal Bahuguna, Ramachandra Guha, and Lily de Silva, among many others.

McClellan, John. "Nondual Ecology." *Tricycle* 3, no. 2 (winter 1993): 58–65.

McClellan challenges the dualistic view of nature as good and technology as bad often espoused by deep ecologists. He argues that such biocentrism goes against the Buddhist notion of nonattachment, and he advocates that humans embrace "everything that moves" in a nondualistic ecology where all forms of life (including nuclear energy, etc.) are honored equally. McClellan equates the fear of technology held by many deep ecologists with nineteenth-century American fears of the wilderness. He claims Buddhists should drop the "s" from "sentient beings" in order to embrace a sentient being that needs no protection, but instead is self-sufficient. Finally, he argues that ecology should include such things as animal and plant torture, cars and highways, and nuclear bombs.

McDaniel, Jay B. "Revisioning God and the Self: Lessons from Buddhism." In *Liberating Life: Contemporary Approaches to Ecological Theology*, eds. Charles Birch, William Eakin, and Jay B. McDaniel, 228–57. Maryknoll, N.Y.: Orbis, 1990.

McDaniel shows how Zen Buddhism might liberate Christianity from its anthropocentric viewpoint. After discussing the notion that the natural world is immanent within each human self as well as God, McDaniel addresses the question of who constitutes a neighbor and suggests that animals, trees, mountains, grass, and all creatures are neighbors of humankind. In order to develop a life-centered theology, McDaniel proposes exploring underemphasized traditions within Christianity by utilizing various theological perspectives (e.g., feminist, African, Native American, Asian, and process). He explores Buddhist ideas of *anatta* (no-self) and *pratitya-samutpada* (dependent origination) in his proposal that Zen Buddhism can instruct Christians about interconnectedness and encourage Christians to imagine the world as both their body and as God's body.

McDermott, James P. "Animals and Humans in Early Buddhism." *Indo-Iranian Journal* 32, no. 2 (1989): 269–80.

This paper traces themes in the *Sutta* and *Vinaya Pittakas* of the Pali Canon that are relevant to the Buddhist concern for ethical relationships between humans and animals. McDermott discusses the possibility for humans to be reborn as animals

and animals to be reborn as humans according to their karma. He describes passages that show both animals and humans as capable of ethical behavior, however he acknowledges that the *Vinaya Pitaka* does not consider animals capable of growth in the *dharmma* (Buddhist teachings) and the *vinaya* (monastic discipline). He cites several passages that oppose the killing of animals, even for sacrifice, while mentioning that Buddhists do distinguish between the severity of taking a human life and a nonhuman sentient life. McDermott concludes by outlining the Vinaya prescription for right relationships with animals. This prescription upholds the *brahma viharas* (divine attitudes) that in fact govern relationships among human beings and include: *metta* (loving kindness), *karuna* (compassion), *mudita* (sympathetic joy), and *upekkha* (equanimity).

Metzger, Deena. "Four Meditations." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 209–12. Berkeley, Calif.: Parallax Press, 1990.

Metzger offers four meditations to help humans experience their interdependency with other beings, the planet, and the universe. The first meditation, "Trepasso," promotes awareness of another human being; the second meditation involves imagining oneself as a tree, or bird, or stone; and the third meditation involves remembrance. Metzger describes the fourth meditation as a feminine aspect of *zazen* (sitting meditation), which invites people to imagine what they love and allow it to enter into them. She emphasizes the importance of conscious awareness for saving sentient life, especially that life which humans have already endangered because of their lack of attention.

_____. "The Buddha of the Beasts." *Creation*, May-June 1989, 25.

Mininberg, Mark Sando. "Sitting with the Environment." *Mountain Record* (winter 1993): 44–47.

Miyakawa, Akira. "Man and Nature or in Nature?" *Dharma World* 21 (March-April 1994): 47–49.

A specialist in ecology and phytosociology, Miyakawa shows how humans have prospered by degrading the forests and other diverse life forms in their biological community. He explores whether humans can continue to develop nature while simultaneously protecting and restoring plant life, which represents the basis for human existence. He finds that developed countries have retained no areas that would fit the strict definition of primeval nature. Human interventions, such as logging, slash-and-burn agriculture, and pasturing of livestock, have destroyed stronger, more stable forms of vegetation and supplanted it with exotic vegetation.

Morgante, Amy, ed. *Buddhist Perspectives on the Earth Charter*. Cambridge, Mass.: Boston Research Center for the 21st Century, 1997.

Mossley, David J. "Bashō, 1644-94." In *Fifty Key Thinkers on the Environment*, ed. Joy A. Palmer, 51-56. New York: Routledge, 2001.

This is a short essay of Bashō's contributions to environmental thought. It concludes with a list of Bashō's major writings and a list of further readings.

Naess, Arne. "Mountains and Mythology." In *The Sacred Mountains of Asia*, ed. John Einarsen, 89. Boston: Shambhala Press, 1995.

This article lists the following symbolic values of a mountain: upward elevation, positive ascension, highness, transcendence of the profane, proximity to heaven, the difficulty of ascent, and the unreachable absolute. Naess describes the condition of humankind as a perpetual journey up and down; where ideals are virtually unattainable, and yet, humans continue to affirm the significance of this upward struggle. However, Naess maintains that some mountains should be left unclimbed in recognition of this dynamic between humans and nature.

_____. "Self-Realization: An Ecological Approach to Being in the World." In *Thinking Like a Mountain: Toward a Council of All Beings*, eds. John Seed, Joanna Macy, and Arne Naess, 19–30. Philadelphia, Pa.: New Society Publishers, 1988.

Naess challenges human beings to think of themselves ecologically by identifying with all living beings and by expressing love for this widened and deepened notion of self. He argues that such identification is an essential prerequisite for compassion and therefore shifts environmental ethics from simply moral acts to beautiful acts. Naess widens the notion of self by appealing to the Sanskrit understanding of *atman* and by challenging the opposition of "self" and "other" implied in the English word, "altruism."

_____. "Interview with Arne Naess." In *Deep Ecology: Living As If Nature Mattered*, eds. Bill Duvall and George Sessions, 74–76. Salt Lake City, Utah: Peregrine Smith, 1985.

These excerpts from an interview with Arne Naess address the salient points of deep ecology. Deep ecology asks which type of society would best maintain a particular ecosystem and whether or not the present society fulfills basic human needs (e.g., love

and access to nature). Sharing a philosophy of what is meaningful in life, deep ecologists oppose development for the sake of development and its expressed result of an increased standard of living. Naess describes the basic intuitions, such as maximum diversity and symbiosis, that deep ecologists consider fundamental to having a life of value.

Nagabodhi. "Buddhism and the Environment." *Golden Drum: A Magazine for Western Buddhists* (February-April 1990): 3.

_____. "Buddhism and Vegetarianism." *Golden Drum: A Magazine for Western Buddhists* (August-October 1989): 3.

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.

Nash, Nancy. "The Buddhist Perception of Nature Project." In *Tree of Life: Buddhism and the Protection of Nature*, ed. Shann Davies, 31–33. Hong Kong: Buddhist Perception of Nature Project, 1987.

Natadecha-Sponsel, Poranee. "Nature and Culture in Thailand: The Implementation of Cultural Ecology and Environmental Education through the Application of Behavioral Sociology." Ph.D. diss., University of Hawaii, 1991.

This dissertation argues against the notion that natural science and technology alone can sufficiently solve environmental problems. It argues instead that we need to modify social behavior in order to appropriately approach our environmental crises. Natadecha-Sponsel points to the need for case studies on the long-term adverse consequences of maladaptive behavior in order to determine the underlying causes of environmental problems. She develops a philosophy of environmental education that integrates cultural ecology and environmental ethics, while insisting on the need to question (particularly in Thailand) environmental education programs that posit relationships between society and nature.

_____. "Buddhist Religion and Scientific Ecology as Convergent Perceptions of Nature." In *Essays on Perceiving Nature*, ed. Diana M. DeLuca, 113–18. Honolulu, Hawaii: Perceiving Nature Conference Committee, 1988.

Newbury, Roxy Keien. "The Green Container: Taking Care of the Garbage." *Mountain Record* (winter 1991): 51–53.

Nhat Hanh, Thich. *Love in Action: Writings on Nonviolent Social Change*. Berkeley, Calif.: Parallax Press, 1993.

This collection of two decades of Thich Nhat Hanh's writings on nonviolence, peace, and reconciliation emphasizes the need for mindfulness, nonviolence, and love as a basis for political action. Including a play about six murdered young people and one young nun who immolated herself for peace, the book also contains poems of protest written by Vietnamese Buddhists during the Vietnam War, and proposals for peace written in response to the Vietnam and Gulf wars. Nhat Hanh insists that the protection of humans and the environment are linked, and he emphasizes the importance of listening and cultivating peace within, especially in regard to one's enemies.

_____. "Look Deep and Smile: The Thoughts and Experiences of a Vietnamese Monk." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 100–109. London: Cassell, 1992.

This article compiles the talks and writings of Thich Nhat Hanh that address the need to extend the Sangha, the community that practices harmony and awareness. Nhat Hanh suggests two ways to achieve an extended Sangha in the West: a psychological approach and a reverence for life approach. The former transforms the mind and relieves internal suffering, thereby enabling one to better address problems in the world whereas the latter enjoins humans to have respect for animals, vegetables, and the Earth itself.

_____. *Peace Is Every Step: The Path of Mindfulness in Everyday Life*, ed. Arnold Kotler. New York: Bantam, 1991.

_____. "The Last Tree." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 217–21. Berkeley, Calif.: Parallax Press, 1990.

This essay emphasizes the importance of the mindfulness of trees by invoking many specific examples (e.g., 75,000 trees must be cut each week to print the Sunday edition of the *New York Times*). Nhat Hanh also provides positive examples of organizations illustrating mindfulness. One such organization is Recoverable Resources. This organization tries to counteract

the negative destruction of trees induced by printing the *Times* by recycling newspapers from the streets of New York. In so doing, it has saved approximately 35,000 trees. After describing the alienation that results from deforestation and environmental degradation, Nhat Hanh explores the differences between throwing away organic waste (e.g., a banana peel) that easily composes and non-organic wastes (e.g., plastic bags and plastic diapers) that may take up to four hundred years to decompose. Nuclear waste is also included in his assessment. Nuclear waste needs at least 250,000 years to decompose. He concludes by urging people to hug trees, recycle garbage, and transform toxic waste dumps.

_____. "Seeing All Beings with the Eyes of Compassion." *Karuna: A Journal of Buddhist Meditation* (summer-fall 1990): 6–10.

_____. "The Individual, Society, and Nature." In *The Path of Compassion: Writings on Socially Engaged Buddhism*, ed. Fred Eppsteiner, 40–46. Berkeley, Calif.: Parallax Press, 1988.

Nhat Hanh appeals to the Buddhist notion of *advaya* (non-duality) in order to argue that humans and nature are inseparable. Harming nature involves harming oneself. He argues that humans have created a society in which "time is money" and one cannot afford to be aware of other living beings. He emphasizes the need for humans to recover their humanness and initiate change within themselves so that they might have a more positive effect on the environment. In order to accomplish this goal, Nhat Hanh argues, people must first acknowledge the suffering of their fellow humans. If people are able to see suffering within their own species, he argues, they will also be able to see the suffering they are causing to their environment.

_____. *Interbeing: Commentaries on the Tien Hien Precepts*. Berkeley, Calif.: Parallax Press, 1987.

_____. *Being Peace*. Berkeley, Calif.: Parallax Press, 1987.

This is a collection of talks given to peaceworkers and meditation students when Thich Nhat Hanh toured Buddhist centers in 1985. Through stories, poems, and reflections, he emphasizes the importance of being peace in order to accomplish peace among others. He asks that one be aware of oneself, one's lifestyle, one's perception, and one's methods of consumption.

Nhat Hanh, Thich, et al. *A Joyful Path: Community Transformation and Peace*. Berkeley, Calif.: Parallax Press, 1994.

_____. *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*. Berkeley, Calif.: Parallax Press, 1993.

The Five Mindfulness Trainings—protecting life, acting with generosity, behaving responsibly in sexual relationships, speaking and listening mindfully, and avoiding substance abuse—were offered by the Buddha to his lay students as guidelines for leading a moral and happy life. Nhat Hanh and his co-authors discuss these Five Mindfulness Trainings, exploring how they might play a role in the lives of both individuals and communities. The book includes a commentary on the Three Jewels, the Sutra on the White-Clad Disciple, and Ceremonies for the transmission and recitation of the Mindfulness Trainings. The author also notes how the Sutra on the White-Clad Disciple established a foundation for the lay practice of Buddhism that included practicing the Five Mindfulness Trainings and the Four Contemplations (of the Buddha, Dharma, Sangha, and Mindfulness Training).

Nisker, Wes. *Buddha's Nature: A Practical Guide to Discovering Your Place in the Cosmos*. New York: Bantam Books, 1998.

Nolan, Kathy Fusho. "The Great Earth." *Mountain Record* (spring 1996): 70–72.

Norberg-Hodge, Helena. "May a Hundred Plants Grow from One Seed: The Ecological Tradition of Ladakh Meets the Future." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 41–54. London: Cassell, 1992.

This article begins with a case study of Ladakh: its agriculture as being closely coordinated with seasonal rhythms, the "wholeness" of its way of life that blends work with festivity, its careful use of limited resources in nature, and the mutual support and benefit experienced between the village and the Buddhist monastery. Norberg-Hodge illustrates how Buddhist truths are reflected in the lifestyles of the Ladakhi, for example, their emphasis on relativity that reflects an awareness of emptiness, their sense of self as interconnected and constantly changing, and their acceptance of death as part of impermanence. She also describes Ladakh projects that have introduced solar power and other technologies that are supportive of traditional lifestyles.

_____. *Ancient Futures: Learning from Ladakh*. San Francisco, Calif.: Sierra Club Books, 1991.

This book offers both a traditional and modern portrait of Ladakhi society—a trans-Himalayan region of Kashmir that is partly Tibetan Buddhist. Norberg-Hodge describes some adverse effects of development on Ladakhi culture and suggests alternative models of development that would result in less cultural and environmental destruction. She includes, as one example, the Ladakh Project, which seeks to revise progress toward more ecological and communally based ways of living.

Ophuls, William. "Buddhist Politics." *Ecologist* 7, no. 3 (1977): 82–86.

O'Reilly, Mary Rose. *The Barn at the End of the World: The Apprenticeship of a Quaker, Buddhist Shepherd*. Minneapolis: Milkweed Editions, 2000.

This novel autobiographically describes the work encountered in an agricultural barn and a Buddhist monastery in France. Here the teachings of Thich N'hat Hanh and the practices of Mahayana Buddhism are intertwined with the earth-based practices of tending sheep. The author depicts how she learned to live consciously in the world, finding deep spiritual peace in the light of animal interactions.

Page, Tony. *Buddhism and Animals: A Buddhist Vision of Humanity's Rightful Relationship with the Animal Kingdom*. London: UVAKIS Publications, 1999.

Looking to Theravada and Mahayana Buddhist scriptures, Page argues that the Buddha's teachings strongly support animal rights and discourage animal exploitation. Focusing on many different forms of animal abuse (including hunting, vivisection, meat-eating, religious sacrifice, and using animals for entertainment purposes), the author demonstrates that early Buddhism promotes a clear message of nonviolence toward animals.

Palmer, Martin and Victoria Finlay. *Faith in Conservation: New Approaches to Religions and the Environment*. Washington, DC: The International Bank for Reconstruction and Development/ The World Bank, 2003.

In looking at the impact of global development on the environment, the authors of this book consider the role that religious traditions can play in initiating conservation movements. The book considers the environmental implications of the basic principles and major statements of some of the world's major faiths, including Judaism, Christianity, Islam, Hinduism, Jainism, Buddhism, Daoism, and Shinto. The authors gather together research from joint projects undertaken by the World Bank with various NGOs, including the Alliance of Religions and Conservation (ARC).

Pauling, Chris. "A Buddhist Life Is a Green Life." *Golden Drum: A Magazine for Western Buddhists* (February–April 1990): 5–7.

Payutto, Prayudh. *Buddhist Economics: A Middle Way for the Marketplace*. Bangkok: Buddhadhamma Foundation, 1994.

Pei, Shengji. "Managing for Biological Diversity in Temple Yards and Holy Hills: The Traditional Practices of the Xishuangbanna Dai Community, Southwestern China." In *Ethics, Religion, and Biodiversity: Relations between Conservation and Cultural Values*, eds. Lawrence S. Hamilton with Helen F. Takeuchi, 112–118. Cambridge: White Horse Press, 1993.

This article examines the conservation practices of the Dai people, an Indigenous ethnic group inhabiting Xishuangbanna in southwest China. Though this region constitutes only one five hundredth of the total land area of China, it accounts for one seventh of the total plant species in the entire country. Pei explores how their religious and cultural worldviews, specifically their polytheistic religion, which perceives humans as heavily bound to the natural world, and the Buddhist tradition, which became their predominant religion following the Tang Dynasty, have contributed to a successful maintenance of forests and biological diversity.

Perl, Jacob. "Ecology of Mind." *Primary Point* 7, no. 2 (summer 1990): 4–6.

Phelps, Norm. *The Great Compassion: Buddhism and Animal Rights*. New York: Lantern Books, 2004.

Written by a Buddhist activist and practitioner, this book examines Buddhist teachings on animals, compassion, and suffering. Taking into account the widely held Buddhist notion of not harming sentient beings, the author considers why many Buddhists defend meat-eating as consonant with the teachings of the Buddha. The book examines different schools and sutras of Buddhism, and attempts to answer questions about whether the Buddha was a meat-eater and whether Buddhism requires vegetarianism.

Pitt, Martin. "The Pebble and the Tide." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 102–105. Berkeley, Calif.: Parallax Press, 1990.

Pitt questions whether conceptual language can fully capture the whole picture of the sea, which has a language of its own. Instead of searching through ancient sutras to unify Buddhism and ecology, he suggests that people draw this connection from their immediate experience and practice. Pitt describes how Buddhist morality and ecology share a view of the interpenetration

of all things and notes how meditation can become instrumental in cultivating a nonconceptual awareness of context that is profoundly ecological.

Pongsak, Ajahn. "In the Water There Were Fish and the Fields Were Full of Rice: Reawakening the Lost Harmony of Thailand." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 87–99. London: Cassell, 1992.

This edited compilation of talks and interviews with Pongsak describes the efforts of this forest monk to reforest and irrigate the land of the Mae Soi Valley—land that has undergone desertification in the north of Thailand. Pongsak discusses the political and economic factors contributing to the disappearance of almost eighty percent of the jungles in Thailand. He complicates the assumption that one should root out opium by crop substitution, and boldly suggests that no one live in the Mae Soi Valley watershed, which is the lifeblood of the land and common property of the entire nation.

Powers, C. John. Review of *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Williams. *Environmental Ethics* 22 (2000): 207-210.

This is a brief review of *Buddhism and Ecology*, which was published in 1997 by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology.

Randhawa, M. S. *The Cult of Trees and Tree Worship in Buddhist and Hindu Scripture*. New Delhi: All-Indian Arts and Crafts Society, 1964.

Reed, Christopher. "Down to Earth." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 233–35. Berkeley, Calif.: Parallax Press, 1990.

Rissho Kosei-kai. *A Buddhist View for Inclusion in the Proposed "Earth Charter" Presented to the Preparatory Committee of the United Nations Conference on Environment and Development (UNCED)* (15 December 1991).

Roberts, Elizabeth, and Elias Amidon, eds. *Earth Prayers*. San Francisco, Calif.: Harper Collins, 1991.

_____. "Gaian Buddhism." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 147–54. Berkeley, Calif.: Parallax Press, 1990.

Robinson, Peter. "Some Thoughts on Buddhism and the Ethics of Ecology." *Proceedings of the New Mexico-West Texas Philosophical Society* 7 (1972): 71–78.

Rolston, Holmes, III. "Respect for Life: Can Zen Buddhism Help in Forming an Environmental Ethic?" *Zen Buddhism Today* 7 (September 1989): 11–30.

Rolston insists on a non-anthropocentric environmental ethic and appeals to Zen Buddhism and its respect for not only humans, but also animals, plants, and ecosystems. He explores several challenges that Zen Buddhism poses to Western ethical principles: consideration of the pain, pleasure, and welfare of individual animals; not harming plants; conservation of the life of organisms; respect for species; and concern for biotic communities and ecosystems. He criticizes those who value ecosystems solely for the resources that they produce and proposes a biocentric ethic that would affirm each part of the web of interconnected life as having intrinsic value.

Rudloe, Anne. "Pine Forest Teachings: Bringing Joy and Compassion to the Environmental Wars." *Primary Point* 7, no. 2 (summer 1990): 14–15.

Ruegg, D. Seyfort. "Ahimsa and Vegetarianism in the History of Buddhism." In *Buddhist Studies in Honour of Walpola Rahula*, eds. Somaratna Balasooriya, et al., 234–41. London: Gordon Fraser, 1980; Sri Lanka: Vimamsa, 1980.

While one might be tempted to explain the difference in meat-eating practices between Chinese and Tibetan Buddhists because of climatic or economic factors, Ruegg presents compelling textual evidence to suggest that it results from China adopting a Mahayanist code whereas Tibet followed the accepted Vinaya that permits meat-eating. His article finds that vegetarianism is rarely discussed in correlation to *ahimsa* (non-harming) but is instead promoted in sutras connected with the theory of the

tathagatagarbha and the Buddha-Nature.

Ryan, P. D. *Buddhism and the Natural World: Toward a Meaningful Myth*. Birmingham, England: Windhorse Publications, 1998.

Sagaramati. "Do Buddhists Eat Meat?" *Golden Drum: A Magazine for Western Buddhists* (August-October 1989): 6–7.

Sakya Trizin. *A Buddhist View on Befriending and Defending Animals*. Portland, Ore.: Orgyan Chogye Chonzo Ling, 1989.

Sandell, Klas, ed. *Buddhist Perspectives on the Ecocrisis*. Sri Lanka: Buddhist Publication Society, 1987.

_____. "Buddhist Philosophy as Inspiration to Ecodevelopment." In *Buddhist Perspectives on the Ecocrisis*, ed. Klas Sandell, 30–37. Sri Lanka: Buddhist Publication Society, 1987.

Sasaki, Joshu. "Who Pollutes the World." In *Zero: Contemporary Buddhist Life and Thought*, vol. 2, 151–57. Los Angeles, Calif.: Zero Press, 1979.

This talk, delivered at a symposium sponsored by the American Institute of Buddhist Studies (1978), explores the way in which the Buddhist understanding of emptiness—"zero"—relates to the contemporary world. Sasaki portrays human life as a repetitious cycle of forgetting the self and affirming the self. Buddhism says one must learn to respect even the smallest things because they too manifest the same unifying center of gravity as oneself. Consciousness of oneself thereby serves as a basis of respect for life. All people share the responsibility for pollution because each person depends on fuel, water, and the conveniences that destroy the earth. He asks people to think about the culture and civilization they have created and emphasizes the importance of realizing the self-beyond-attachment. Sasaki concludes by noting that trying to satisfy the desires of a transient self is impossible and therefore a culture that tries to provide such satisfaction cannot succeed.

Schelling, Andrew. "Jataka Mind: Cross-Species Compassion from Ancient India to Earth First! Activists." *Tricycle* 1, no. 1 (fall 1991): 10–19.

This article explores the spirit of the *Jataka Tales*, a collection of 550 legends that recount the Buddha's previous lives before his enlightenment. Schelling examines how the tales show "cross-species compassion" or "Jataka Mind"—which he defines as an immediate and unqualified empathy shown toward creatures outside of one's own biological species. He describes the poet Aryashura who became possessed by the Jataka spirit and recast the tales in his poem "Jataka-Mala" ("a garland of birth stories"). After noting two Indian institutions that follow the principle of *ahimsa* (non-harming): the *goshala*, a hostel for old and sick cattle, and the *pindrajole*, which cares for all types of domestic and wild animals, he also discusses contemporary movements that share the Jataka spirit, including the Chipko movement, a movement in which activists hugged trees to prevent deforestation in the Himalayas.

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.

Schmithausen, Lambert. "The Early Buddhist Tradition and Ecological Ethics." *Journal of Buddhist Ethics* 4 (1997): 1–42.

This paper examines early Buddhist tradition and its relation to a possible ecological ethic. Schmithausen describes relevant Buddhist teachings, critically evaluates them from the perspective of ecological ethics, and then offers some constructive suggestions for establishing ecological ethics that do not compromise fundamental parts of the tradition. He explores the disagreement over whether or not Buddhism favors an environmental ethic, and concludes by noting that an early Buddhist spirituality allows for a "passive" ecological attitude as a sort of by-product, but it lacks an "active" ecological attitude based on positive value. Arguing that ecological ethics should be based on a positive value of nature and natural diversity, Schmithausen suggests that nature be preserved on grounds similar to those that uphold life as inviolable, despite its ultimate valuelessness. He also suggests that lay Buddhists propose natural methods of conservation and restoration that are grounded in compassion and lovingkindness.

_____. *Buddhism and Nature: The Lecture Delivered on the Occasion of the EXPO 1990 (An Enlarged Version with Notes)*. Tokyo: International Institute for Buddhist Studies, 1991.

This lecture focuses on three aspects of “nature”: ecosystems, individual animals, and plants. Whereas pollution affects entire ecosystems, Schmithausen argues that individuals are injured or destroyed by hunting, logging, factory farming, and animal testing. Though he admits that there is occasional overlap between these two aspects, he describes cases in which the two sides contradict each other. He also argues that although Indian Buddhism did not expressly address the topic of the environment, he supports attempts to develop an “environmental ethic” in countries where Buddhism is still a living tradition. He sees an anti-natural, pro-civilization attitude in Indian Buddhism, but notes that the alternative attitude of the forest-dwelling monk, or hermit, who does not fear animals but appreciates the solitude of the wilderness, also exists. Schmithausen believes that this “hermit attitude” can make a contribution to a Buddhist ethic of compassion and benevolence.

_____. *Plants as Sentient Beings in Earliest Buddhism: The A. L. Basham Lecture for 1989*. Canberra, Australia: Faculty of Asian Studies, Australian National University, 1991.

Schmithausen considers whether the rejection of plants as sentient beings in Indian and Tibetan Buddhism is derived from the early forms of Buddhism. He discusses certain early injunctions related to plants, other texts that argue that one cannot prove the sentience of plants, and texts that seek to prove that plants are not sentient beings. Schmithausen discovers that some prohibitions relating to the destruction of plants are derived from an ecological view that understood the destruction of plants in light of the destruction of animals inhabiting those plants. He also explores the implications of such an interpretation for lay and monastic Buddhists.

_____. *The Problem of the Sentience of Plants in Earliest Buddhism*. Tokyo: International Institute for Buddhist Studies, 1991.

An elaboration of his lecture on “Buddhism and Nature,” this work addresses the prohibition against *panatipata veramani* (killing any living, animate being), which is often supplemented by an injunction against *ahimsa* (injuring) them. Schmithausen discusses passages in Early Buddhist texts that suggest plants were regarded as living, sentient beings, and he finds that the precept is formulated as an ethical ideal in ascetic morality. He also discusses arguments against plant sentience in later Buddhist thought.

Schneider, David Tensho. “Saving the Earth’s Healing Resources.” *Yoga Journal* (July-August 1992): 57–63.

Schumacher, E. F. “Buddhist Economics.” In *Valuing the Earth: Economics, Ecology, Ethics*, eds. Herman E. Daly and Kenneth N. Townsend, 173–81. Cambridge, Mass.: MIT Press, 1993.

Schumacher appeals to “Right Livelihood,” a requirement of the Buddha’s Eightfold Path, in order to suggest the need for a Buddhist economics. He examines differences in how modern economists and Buddhist economists view work, standards of living, consumption, and natural resources. For example, while the modern economist views the ideal as a reduced workload, the Buddhist economist views work as a means for humans to use and develop their faculties, to overcome their egocentricity by joining others in a common project, and to produce services needed for existence. Buddhist economics also emphasizes simplicity and nonviolence, while modern economics measures the standard of living by the amount of consumption. Buddhist economists advocate using local resources modestly, so that people may sustain themselves without resorting to trade or violence. Finally, Schumacher demonstrates that whereas modern economists prefer the cheapest fuel, the Buddhist economist would recommend using nonrenewable goods only if they were indispensable, and even then, using them with great care.

Seed, John. “The Rainforest as Teacher: An Interview with John Seed.” *Inquiring Mind* 8, no. 2 (spring 1992): 1, 6–7.

_____. “Wake the Dead!” In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 222–26. Berkeley, Calif.: Parallax Press, 1990.

This personal journal entry follows an ecology conference where Seed shared the teachings of deep ecology and joined in a Council of All Beings workshop with a group of Zen Poles. He describes how they mourned the bear, wolf, and wild past of Poland. His ramblings always return to himself reviewing the *Lone Wolf Circles Deep Ecology Medicine Show* tape; Carlo, a German Green, reading Haekel; and Patrick working on his testimony for a hearing on West Germany’s role in rainforest destruction. He weaves together his ruminations in praise of Earth and the eco-lunatics prowling about in industrial wastelands.

_____. “Rainforest Man: An Interview by Stephen Bodian.” *Yoga Journal* (November-December 1989): 48–51, 106–108.

Seed, John, Joanna Macy, and Arne Naess, eds. *Thinking Like a Mountain: Toward a Council of All Beings*. Philadelphia, Pa.: New Society Publishers, 1988.

This book offers background information, guidelines, and resources for a Council of All Beings which seeks to move humans from an anthropocentric and exploitative relation with the natural world to an ecological sense of the self that includes all of nature. The Council stems from Despair and Empowerment work and from deep ecology. Despair and Empowerment, developed by Joanna Macy and others at the Interhelp Network, assists humans with the confrontation and the channelling of despair regarding planetary destruction by helping people to unblock these feelings and assisting them in experiencing the interconnectedness of life. Deep ecology seeks a total revolution in consciousness in which humans recognize themselves as part of a biotic community.

Selin, Helaine, ed. *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*. The Hague and London: Kluwer Academic Publishers, 2003.

This book contains various scholarly articles that account for the role of the natural environment in non-Western worldviews. Some essays deal with general problems in this area of study, including problems relating to the study of indigenous knowledge, the environmental implications of other worldviews, and the problematic distinction between "Western" and "non-Western." Other essays deal specifically with the significance of the environment for particular indigenous communities, including discussions about indigenous peoples from Japan, Sub-Saharan Africa, Australia, Oceania, and the Americas. This book also includes essays on the role of nature in Daoism, Confucianism, Buddhism, Hinduism, Judaism, and Islam.

Sendzimir, Jan. "Satellite Eyes and Chemical Noses." *Primary Point* 7, no. 2 (summer 1990): 15, 16, 18.

Seung Sahn. "Not Just a Human World." *Primary Point* 7, no. 2 (summer 1990): 3–4.

Shabkar. *Food of Bodhisattvas: Buddhist Teachings on Abstaining from Meat*. Shambhala, 2004.

This book concerns the teachings of the Buddha on the subject of meat-eating, demonstrating that developing compassion and sympathy toward animals will gradually transform any desire to exploit or feed upon animals. The two texts given within this book, authored by the Tibetan Buddhist practitioner Shabkar (1781-1851), include an excerpt from the Book of Marvels (containing quotes from Buddhist scriptures and Tibetan Buddhist masters against meat-eating) and the Nectar of Immortality (containing Shabkar's teachings on vegetarianism and compassion toward animals). A translator's introduction historically contextualizes Shabkar's life and teachings.

Shaner, David Edward. "The Japanese Experience of Nature." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 163–82. Albany, N.Y.: State University of New York Press, 1989.

Shaner explores two themes in the Japanese experience of nature that are relevant to environmental philosophy: its commitment to an ecocentric worldview and its emphasis on the *shugyo* (cultivation) of one's being. Both of these themes help to develop sensitivity toward other beings and nature. Shaner explores the presuppositions behind such ecocentric understandings and asks how they relate to personal development. He highlights the theory of *hosshin seppo* developed by Kukai and Dogen, in which everything experienced explains the *dharma*. By cultivating an emotional attachment to nature, one can internalize an ecocentric view that promotes a feeling of oneness with all things.

Shaner, David Edward, and R. Shannon Duval. "Conservation Ethics and the Japanese Intellectual Tradition." *Conservation Ethics* 11 (fall 1989): 197–214.

Shaw, Miranda. "Nature in Dogen's Philosophy and Poetry." *Journal of the International Association of Buddhist Studies* 8, no. 2 (1985): 111–32.

An exegesis of four poems ascertaining what they reveal about Dogen's attitudes toward nature. Shaw situates Dogen's poetry within a history of Chinese and Japanese Buddhist debates about the religious status of plants and trees, and argues that Dogen understood Buddha-nature as equivalent to concrete phenomena. This radical non-duality enables a "horizontal transcendence" wherein one moves beyond the limits of one's former situation to attain a new perspective.

Shepard, Philip T. "Turning On to the Environment without Turning Off Other People." *Buddhism at the Crossroads* 6, no. 4 (fall 1990): 18–21.

Shimizu, Yoshiaki. "Multiple Commemorations: The Vegetable Nehan of Ito Jakuchu." In *Flowing Traces: Buddhism in the Literary and Visual Arts of Japan*, ed. James H. Sanford, et al., 201–33. Princeton, N.J.: Princeton University Press, 1992.

This essay discusses Jakuchu's painting *Yasai Nehan* (*Vegetable Nirvana*), a scroll that depicts an assembly of vegetables in an open field, with a radish in the middle reclining on a bed. The painting alludes to the *Parinirvana* (death) of the Buddha. Shimizu investigates the Buddhist features of the painting and the cultural traditions that lead up to the work. He discusses the Japanese Buddhist understanding of the vegetable world, and then explores the symbology of radishes: the radish as an aesthetic motif, the radish as a social motif, and the scientific radish in eighteenth-century art. The painting also marks Jakuchu's withdrawal from society into the realm of art and religion which parallels two events in the Buddha's life: his retreat from society to become an ascetic and his final withdrawal from the world into Nirvana.

Shively, Donald H. "Buddhahood for the Nonsentient: A Theme in No Plays." *Harvard Journal of Asiatic Studies* 20, nos. 1–2 (June 1957): 135–61.

This article investigates eleven No plays of fourteenth- and fifteenth-century Japan that describe the attainment of enlightenment through the spirit of a plant, tree, or other nonsentient phenomenon. Though doctrinal disputes surrounded the issue of the enlightenment of nonsentient phenomena, Shively illustrates how No plays view the Buddha Nature as contained in all things and nature as a vehicle for human enlightenment. The second half of the article offers brief descriptions of each play, followed by excerpts from eighteen other plays that mention the attainment of Buddhahood by plants.

Sivaraksa, Sulak. "How Societies Can Practice the Precepts." In *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*, ed. Thich Nhat Hanh, 110–14. Berkeley, Calif.: Parallax Press, 1993.

Sivaraksa enumerates the *panca-sila* (Five Mindfulness Trainings) as ethical guidelines relevant to the contemporary environmental situation. These trainings are vows to refrain from killing, stealing, sexual misconduct, using false speech, and taking intoxicants that cloud the mind while encouraging others not to cloud their own minds. He draws attention to the ethical problems of development, militarism, political propaganda, commercial advertisements, the drug war, breeding animals to serve human markets, and the unequal allocation of food in the world. Sivaraksa shares his hope that these reflections on the Five Mindfulness Trainings might prompt further discussion about the morality of human behavior and decision-making.

_____. *Seeds of Peace: A Buddhist Vision for Renewing Society*. Ed. Tom Ginsburg. Berkeley, Calif.: Parallax Press, 1992.

Sivaraksa draws on Buddhism in order to address topics including: economic development, the environment, and women. One of Asia's leading social activists, Sivaraksa founded the International Network of Engaged Buddhists and organized poor workers throughout the Third World. This book shows how Western consumerism has drawn Thai youth into stores instead of Buddhist temples, and illustrates how government policies are allowing developers to greedily acquire and destroy forests. He criticizes how the capitalistic mass media stimulates desires for unnecessary products and how consumerism feeds the Buddhist three poisons of greed, hatred, and delusion. Sivaraksa questions whether unsustainable lifestyles can be moral, and argues that reducing desires constitutes development which must involve the internal cultivation of loving kindness, compassion, sympathetic joy, and equanimity as well as equality, love, freedom, and liberation.

_____. "A Buddhist Perception of a Desirable Society." In *Ethics of Environment and Development: Global Challenge, International Response*, eds. J. Ronald Engel and Joan Gibb Engel, 213–21. Tucson, Ariz.: University of Arizona Press, 1990.

Sivaraksa insists that people should know how to apply Buddhist teachings and offers hopeful examples of Buddhist social engagement by using the traditional *sila* (rules for Buddhist morality) as a framework for building a desirable society. The *sila* are: to abstain from killing, stealing, sexual misconduct, false speech, and intoxicants that cause heedlessness. He argues that improper living, farming with chemical fertilizers and insecticides, or losing species through ecological damage violates the first rule against killing. Improper consumption and unequal marketing goes against the rule to abstain from stealing. He proposes curbing political propaganda and commercial advertising to overcome falsehood and indoctrination and argues that such *sila* must be accompanied by *panna* (wisdom) and *samadhi* (meditation) so that people may develop themselves, their society, and nature.

_____. "True Development." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 169–77. Berkeley, Calif.: Parallax Press, 1990.

_____. "Building Trust through Economic and Social Development and Ecological Balance: A Buddhist Perspective." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 179–98. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990.

Sivaraksa articulates the ideals under which a better post-World War II world could be constructed: economic and social justice, political freedom, racial tolerance, and a concern for humanity. This paper evaluates the extent to which those ideals have been achieved by presenting a historical review of the postwar years, noting the regression to nationalism and isolation. He identifies the economic obstacles to achieving those ideals, especially the huge external debts of many developing countries. He draws

attention to the problems of hunger, malnutrition, and poverty that continue to afflict the Third World, even though the developed world boasts that their agricultural technology enables them to produce more food than the world needs. Sivaraksa concludes by emphasizing the need for internal cultivation to reduce egocentricity and deter humans from exploiting other living beings.

_____. *A Socially Engaged Buddhism*. Bangkok: Thai Inter-Religious Commission for Development, 1988.

Sivaraksa insists that Buddhism should play an active role in the political and social affairs of Siam, Asia, and the world. He insists that grassroots, or "rice roots," development should be reoriented to local contexts, and suggests that rural Thai people should have the opportunity to develop in their own way, therefore becoming self-sufficient within their own communities. He describes the future of a desirable society, explores Thai spirituality, outlines different development possibilities for a just and sustainable socioeconomic order, and explains Buddhist values that could be incorporated into such a model.

_____. "Rural Poverty and Development in Thailand, Indonesia, and the Philippines." *Ecologist* 15, nos. 5–6 (1985): 266–68.

Sivaraksa explores some of the consequences of penetrating market forces and industrial systems of production in Southeast Asia: the destruction of self-sufficient communities; the increased debt of peasants; increased deforestation, land erosion, and desertification; and increased malnutrition. Although he admits that disease, disasters, warfare, and the repression of women were prevalent in pre-colonial village communities, he describes how villages maintained a certain level of self-sufficiency where production relied on cooperation rather than competition. While he acknowledges the increased efficiency of agricultural production, higher incomes, and better standards of living in the rural population following modernization, he emphasizes the high costs that were paid for such changes. Modernized agriculture has depleted natural resources and resulted in an upheaval in the balance of nature. Poor peasants face rising debts, and young girls work as servants, factory workers, or prostitutes.

_____. *Siamese Resurgence: A Thai Buddhist Voice on Asia and a World of Change*. Bangkok: Asian Cultural Forum on Development, 1985.

This book contains lectures, public addresses, and talks by the Thai writer and social critic, Acharn Sulak Sivaraksa. In the book, Sivaraksa discusses issues of social justice, development, and culture from Thai and Buddhist perspectives. He emphasizes that human development should be both spiritual and social, and he demands that development be appropriate to the real needs of the poor.

Sivaraksa, Sulak, Pipob Udomittipong, and Chris Walker, eds. *Socially Engaged Buddhism for the New Millennium: Essays in Honor of the Ven. Phra Dhammapitaka (Bhikkhu P.A. Payutto) on his 60th Birthday Anniversary*. Bangkok: Sathirakoses-Nagapradipa Foundation & Foundation for Children, 1999.

This volume is a collection of essays that deal with a variety of issues relating to socially engaged Buddhism. The essays are grouped into seven sections: 1) Introduction, 2) Socially Engaged Buddhism, 3) Buddhism and Contemporary Thai Society, 4) Buddhism and Nonviolence, 5) Buddhist Contributions in Modern and Contemporary World, 6) Buddhism and Environment, and 7) Appendix. The essays in this volume discuss a variety of contemporary issues, including Buddhist responses to ecological degradation and destruction, economic globalization and development, consumerism, questions of ethics and morality, and the relationship between science and religion.

Skolimowski, Henryk. *A Sacred Place to Dwell: Living with Reverence upon the Earth*. Rockport, Mass.: Element, 1993.

_____. "Eco-Philosophy and Buddhism: A Personal Journey." *Buddhism at the Crossroads* 6, no. 4 (fall 1990): 26–29.

_____. *Eco-Philosophy: Designing New Tactics for Living*. Salem, N.H.: Marion Boyars, 1981.

Skolimowski argues that an inadequate understanding of nature results from the foundations of the scientific worldview and therefore leads to a flawed interaction between humans and nature. Distinguishing between contemporary philosophy and eco-philosophy, he defines the latter as life-oriented (instead of language-oriented); committed to human values, nature, and life itself (instead of being detached and objective); spiritually alive, comprehensive, and global (instead of piecemeal and analytical); concerned with wisdom instead of the acquisition of information; environmentally and ecologically conscious; aligned with the economics of the quality of life; politically aware; concerned with the well-being of society; vocal about individual responsibility; tolerant of transphysical phenomena; and consciously aware of health issues. Skolimowski also describes new Promethean, Kantian, and ecological imperatives that constitute an "ecological humanism."

Smith, Joanna Handlin. "Liberating Animals in Ming-Qing China: Buddhist Inspiration and Elite Imagination." *Journal of Asian Studies* 58, no.1 (1999): 51-84.

Snyder, Gary. "Nets of Beads, Webs of Cells." *Mountain Record* 14, no. 3 (spring 1996): 50–54.

This essay discusses the first precept of Buddhism, *ahimsa* (causing no unnecessary harm). Snyder argues against simplistic distinctions between vegetarians and non-vegetarians in light of those who rely on non-plant food at high latitudes. He describes a “sacramentalized ecosystem” in which one would show gratitude for game as part of an interrelated world that is simultaneously painful and beautiful and urges people to find their own way to practice this precept by understanding the complexity of the issue.

_____. “Exhortations for Baby Tigers: The End of the Cold War and the End of Nature.” *Shambhala Sun* 4, no. 2 (November 1995): 31–33. Reprinted in *A Place in Space: Ethics, Aesthetics, and Watersheds: New and Selected Prose* (Washington, D.C.: Counterpoint, 1995).

This speech, delivered at the Reed College graduation ceremony in May of 1991, addresses two challenges facing this graduating class: the end of the cold war and the end of nature. As to the first challenge, Snyder criticizes the emergence of the United States as a sole world superpower and emphasizes the need for diversity in nations—a diversity that is much like the human diversity found in various social systems or the biological diversity found in the natural world. In regard to the second challenge, Snyder advocates a “trans-species erotics” that revises human conceptions of nature to include animals as participants with “full membership in a biotic erotic universe.”

_____. *A Place in Space: Ethics, Aesthetics, and Watersheds: New and Selected Prose* Washington, D.C.: Counterpoint, 1995.

This collection of essays follows Snyder’s well-known book, *The Practice of the Wild*, by presenting a Buddhist, poetic call to moral thought and action regarding the environment. Further developing the idea proposed by Joanna Macy and John Seed, Snyder calls for a location specific “Village Council of All Beings” that gives all creatures their voice. The collection includes the “Smokey the Bear Sutra,” “Four Changes, with a Postscript,” and “Nets of Beads, Webs of Cells: Ecosystems, Organisms, and the First Precept in Buddhism.” Snyder also develops a “new nature poetics” that is nature literate, grounded in a place, and filled with totems drawn from nature, myth, archetype, and ecosystems.

_____. “Walking the Great Ridge Omine on the Diamond-Womb Trail.” In *The Sacred Mountains of Asia*, ed. John Einarsen, 71–77. Boston: Shambhala Press, 1995.

Snyder begins by describing his habit of climbing local hills when he first arrives in a new place in order to survey the surroundings. Following his induction as a novice Yamabushi (“those who stay in the mountains”) on Mt. Omine, Snyder began informal walking meditations to complement his Zen practice. He describes the history of the Yamabushi, Shaman-Buddhists who incorporated walking and climbing into their practice. Theoretically, they are supposed to own nothing and view the whole universe as their temple. Snyder then shares notes and poem excerpts from his journey along the Omine route with several friends in 1968.

_____. “A Village Council of All Beings: Ecology, Place, and Awakening of Compassion.” *Turning Wheel* (spring 1994): 12–15.

_____. “Indra’s Net as Our Own.” In *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*, ed. Thich Nhat Hanh, 127–35. Berkeley, Calif.: Parallax Press, 1993.

Snyder responds to David Barnhill’s article, “Indra’s Net as Food Chain,” by arguing that the prohibition against eating meat is a challenge and goal for humankind, an extension of the First Precept of *ahimsa* (non-harming). Thus when humans eat meat, they must address their role in the “harming” of the world: they must take personal responsibility for such actions, accepting their subsequent karmic results. He views the first precept as an “existential koan”—a guide, not a literal rule, for human practice. For example, in practicing *ahimsa*, one must recognize that wasted chopsticks are contributing to deforestation, so that one must then devote effort towards curbing rampant deforestation and species extinction.

_____. *No Nature: New and Selected Poems*. New York: Pantheon, 1992.

This book compiles poems from several of Snyder’s collected works (e.g., *Riprap and Cold Mountain Poems*, *Myths and Texts*, *Mountains and Rivers Without End*, *The Back Country*, *Regarding Wave*, *Turtle Island*, *Axe Handles*, *Left Out in the Rain*) and poems (e.g., “No Nature”). Poems interweave Buddhas and bodhisattvas within natural landscapes, such that sheets of granite recall bones of the Ancient Buddha (“Word Basket Woman”), and Zen masters are likened to mature herring (“Tiny Energies”). Some poems lament deforestation, while others revel in the specific contours of landscape and types of wildlife.

_____. *The Practice of the Wild: Essays*. San Francisco, Calif.: North Point Press, 1990.

In this collection of essays, Gary Snyder offers etymological background, history, and reflections about the meaning of the word “wild.” The book also offers startling environmental statistics (e.g., only two percent of the land in the United States can currently be classified as wilderness), presents a model of what it would mean to “live in a place,” explores the requirements for recovering the commons, and suggests how one might cultivate bioregionalism.

_____. “The Etiquette of Freedom.” *Sierra* 74, no. 5 (September-October 1989): 74–77, 113–16.

Snyder urges humans to reconsider how their assumptions about the size of wilderness lands in the United States actually

compares to the current allocation of those lands—only two percent of the land in the United States is set aside within the Forest Service, Bureau of Land Management, or National Parks system, and many of this land cannot be considered as wilderness since it is utilized for human recreation. For Snyder, education includes learning songs, proverbs, sayings, and myths regarding nonhuman species in one's local community, while an ethical life is one that is mindful, mannerly, and full of style. Snyder's etiquette of the wild requires generosity and modesty; it demands that humans draw close to the world, and instead of having individual spiritual quests, he urges humans to live for the sake of the whole. By drawing attention to these lessons of the wild, Snyder describes his etiquette of freedom.

_____. "Buddhism and the Possibilities of a Planetary Culture." In *Deep Ecology: Living As If Nature Mattered*, eds. Bill Devall and George Sessions, 251–53. Salt Lake City, Utah: Peregrine Smith Books, 1985. Reprinted in *The Path of Compassion: Writings on Socially Engaged Buddhism*, ed. Fred Eppsteiner, 82–85 (Berkeley, Calif.: Parallax Press, 1988). Snyder shares the Buddhist view that ignorance projects fear and needless craving and therefore prevents humans from realizing their mutual interdependence with other beings. This view has prompted Buddhist philosophy to focus on epistemology and psychology instead of historical and social problems. Snyder presents a critique of the contemporary ecological, political, and social situation, and he draws attention to the potential positive contributions of Buddhism, with its voluntary poverty, emphasis on harmlessness and not taking life, and morality which entails the use of civil disobedience, protest, pacifism, voluntary poverty, and even gentle violence to restrain impetuous behavior. He argues the need for both Western social revolution and Eastern insight into the self/void.

_____. *The Real Work: Interviews and Talks, 1964–1979*. New York: New Directions, 1980.

In these interviews, Snyder explores how his poetry calls attention to ecological relationships in nature and reviews correspondences between internal and external landscapes. He advocates the cultivation of an awareness of place, an attention to dreams, and an appreciation for mythology. He defines *dharma* as the "grain of things": living close to the earth, living more simply, and living more responsibly. In addition, he describes the economic, ecological, and spiritual benefits of settling into a place; the last benefit being a sense of community with a common vision.

_____. *Riprap and Cold Mountain Poems*. San Francisco, Calif.: Four Seasons Foundation, 1976.

This collection of poetry reflects Snyder's experience as a trail crew laborer in Yosemite National Park, his year of Zen study in Kyoto, and his experience on a tanker in the Pacific and Persian Gulf. "Riprap" celebrates work of the hands and has its inspiration in the image of the whole world as interpenetrating and interconnected. The book also includes Snyder's translations of the Tang era Chan poet Han-shan, whose name derives from the place where he lived, Cold Mountain.

_____. *Six Sections from Mountains and Rivers without End*. San Francisco, Calif.: Four Seasons Foundation, 1976.

_____. *Turtle Island*. New York: New Directions Books, 1974.

This collection of poetry and prose essays contains five dozen poems ranging from the mythical to the political that share a common vision: to rediscover the land surrounding us, to become natives of this place, and to stop acting like newcomers and invaders. As spokesman for the wilderness, Gary Snyder writes poems with provocative titles (e.g., "Why Log Truck Drivers Rise Earlier than Students of Zen") and essays that explore "What is Meant By 'Here.'" "Four Changes," an environmental statement from 1969 which addresses issues of population growth, pollution, and consumption complete with action points for transformation, is included among the prose pieces.

_____. *Earth House Hold: Technical Notes and Queries to Fellow Dharma Revolutionaries*. New York: New Directions Books, 1957.

This work contains journal entries, book reviews, travelogues from *ashrams* in India and *sesshin* sessions in Japan, rambling notes on a tanker, a translation of "Record of the Life of the Ch'an Master Po-Chang Huai-hai," and essays such as "Buddhism and the Coming Revolution" and "Poetry as an Ecological Survival Technique." The former essay values the revolutionary potential of the *dharma* as a practical method for clearing one's mind of false views of conditioning while the latter essay celebrates the power of "primitive worldviews" and the poetic imagination that assists in: breaking down ego-barriers, transforming consciousness, and revealing the interconnectedness of nature.

Sotoshu Shumucho. *International Symposium: The Future of the Earth and Zen Buddhism*. Tokyo: Sotoshu Shumucho, 1991.

Sponberg, Alan. "Green Buddhism and the Hierarchy of Compassion." *Western Buddhist Review* 1 (December 1994): 131–55.

_____. Review of *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner. *Environmental Ethics* 14, no. 3 (fall 1992): 279–82.

While Sponberg appreciates *Dharma Gaia's* articulation of environmental sensibilities within Buddhism, he criticizes the breadth of the survey that shortens important essays and virtually fails to address the interplay between Buddhism and feminism. He

warns that Joanna Macy's conception of an ecological self overlooks the Buddhist emphasis on the problems of egocentrism and self-deception, and notes that while many articles envision an environmental goal, few map out a path for achieving that end. Sponberg views Bill Devall's "Ecocentric Sangha" as an exception to this rule, arguing that Devall insists upon the need for bio-regionally based socially activist environmental *sanghas*. He also comments briefly on articles written by Robert Aitken, Elizabeth Roberts, Padmasiri de Silva, Chatusumarn Kabilsingh, William LaFleur, Sulak Sivaraksa, and Ken Jones.

Sponsel, Leslie E. "Cultural Ecology and Environmental Education." *Journal of Environmental Education* 19, no. 1 (1987): 31–42.

Arguing that environmental degradation and resource depletion derive from cultural behavior, Sponsel proposes cultural ecology as a vehicle for addressing environmental problems. Cultural ecology regards culture as the decisive factor in the interaction between a human population and its ecosystem. Sponsel reviews concepts, methods, resources, and the relevance of cultural ecology within the field of environmental studies. He offers sample syllabi and urges teachers to use case studies that demonstrate the influence of culture on the environment. Sponsel also discusses ecological transition, a phenomenon that occurs when an equilibrium society that keeps its population and consumption within the bounds of a local ecosystem becomes a disequilibrium society exceeding those bounds.

Sponsel, Leslie E., and Poranee Natadecha-Sponsel. "Illuminating Darkness: The Monk-Cave-Bat-Ecosystem Complex in Thailand." In *Socially Engaged Spirituality: Essays in Honor of Sulak Sivaraksa on His 70th Birthday*, ed. David W. Chappell, 255-270. Bangkok: Sathirakoses-Nagapradipa Foundation, 2003. Reprinted in *This Sacred Earth: Religion, Nature, Environment*, ed. Roger S. Gottlieb, 134-144. New York: Routledge, 2004. (<http://www.anthropology.hawaii.edu/resources/projects/thailand/cave.htm>)

Within this essay, the authors focus on the ancient practice of Buddhist monks and nuns dwelling in sacred caves, a practice that has traditionally discouraged the human use of animals in and around caves. The authors show that this practice has considerable ecological implications for environmental and biodiversity conservation, particularly with respect to the conservation of bats (the keystone species of caves) and the ecosystems within which they live.

_____. "Buddhist Views of Nature and the Environment." In *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*, ed. Helaine Selin, 351-371. Boston: Kluwer Academic Press, 2003.

This essay examines the relationships between nature and Theravada Buddhism in Thailand through the framework of the three refuges: Buddha, Dhamma, and Sangha. Specific focus is given to the mutualistic relationship between Buddhists and forests and trees.

_____. "Why a Tree is More than a Tree: Reflections on the Spiritual Ecology of Sacred Trees in Thailand." *Santi Pracha Dhamma*, eds. Pipob Udomittipong, et al., 364-373. Bangkok: Santi Pracha Dhamma Institute, Sathirakoses-Nagapradipa Foundation, and Foundation for Children, 2001.

_____. "The Role of Buddhism for Creating a More Sustainable Society in Thailand." In *Counting the Costs: Economic Growth and Environmental Change in Thailand*, ed. Jonathan Rigg, 27–46. Singapore: Institute of Southeast Asian Studies, 1995.

This article addresses the impact of modernization on the Thai environment. In the face of ecological disequilibrium, Sponsel and Natadecha-Sponsel argue that Buddhist environmental ethics could become an important resource because they reinforce Thai culture and its contemporary conservation efforts (e.g., many of these projects have been initiated by Buddhist monks and related organizations). They also acknowledge potential Buddhist obstacles such as: the different foci held by scholarly and village monks, the tendency of monks to view enlightenment as an individual spiritual quest rather than a practical social transformation, and the close connection between the upper hierarchy of monks and those who are prominent in the governmental structure of the country.

_____. "The Relevance of Buddhism for the Development of an Environmental Ethic for the Conservation of Biodiversity." In *Ethics, Religion, and Biodiversity: Relations between Conservation and Cultural Values*, eds. Lawrence S. Hamilton with Helen F. Takeuchi, 75–97. Cambridge: White Horse Press, 1993.

This article stresses the importance of appealing to religious values when addressing the conservation of biodiversity. Sponsel and Natadecha-Sponsel reiterate the eight ethical principles identified in *Conserving the World's Biological Diversity* for such conservation: unity, interdependence, limits, sustainability, diversity, rights, responsibility, and individual empowerment. They argue that Buddhism can help solve the problem of deforestation and subsequent loss in biodiversity for four reasons: the environmental ethics inherent in Buddhism, the agreement between principles in Buddhism and ecology, the history of mutualism between Buddhism and trees, and the revitalization of Buddhism in Thailand that has accompanied conservation efforts.

_____. "Nonviolent Ecology: The Possibilities of Buddhism." In *Buddhism and Nonviolent Global Problem-Solving: Ulan*

Bator Explorations, eds. Glenn D. Paige and Sarah Gilliatt, 139–50. Honolulu, Hawaii: Center for Global Nonviolence Planning Project, Spark M. Matsunaga Institute for Peace, University of Hawaii, 1991.

This article examines principles from Buddhism that may have the potential to become the foundation for a nonviolent, ecologically sustaining society based on principles of economic and social justice, ecological sustainability, non-killing, and compassion. By setting limits on resource consumption to the basic needs of food, clothing, shelter, and medicine, Buddhism emphasizes the Middle Way and upholds the intrinsic value of nature. Finally, Sponsel and Natadecha-Sponsel emphasize a Buddhist perspective that understands the environmental crisis as a product of the collective behavior of individuals who are driven by greed and ignorance rather than by the Buddhist principles of moderation and compassion.

_____. "Buddhism, Ecology, and Forests in Thailand: Past, Present, and Future." In *Changing Tropical Forests: Historical Perspectives on Today's Challenges in Asia, Australasia, and Oceania: Workshop Meeting, Canberra, 16–18 May 1988*, ed. John Dargavel, et al., 305–25. Canberra: Australian National University Centre for Resource and Environmental Studies, 1988.

This article addresses the ecological disequilibrium of Thailand, with its symptoms of resource depletion, pollution, and environmental degradation. Sponsel and Natadecha-Sponsel argue that the environmental crisis in Thailand is largely a cultural crisis prompted by Westernization. Viewing religion as an important factor in any program addressing deforestation and other environmental problems in Thailand, they maintain that a rejuvenation of Thai Buddhism would provide reasonable hope for restoring the ecological equilibrium of the country, perhaps even through the initiation of sound forest management and forest conservation techniques. This paper explores the correspondence between Buddhism and Thai forests, ecology, culture, and environmental conservation, while challenging the assumption that humans are merely economic animals or that economic development should be considered progress.

Spretnak, Charlene. *States of Grace: The Recovery of Meaning in the Postmodern Age*. San Francisco, Calif.: Harper San Francisco, 1991.

An interfaith approach to retrieving the insights of the great "wisdom traditions" in order to move past the destructive practices and failed assumptions of modernity into an ecological postmodernism. Each of the wisdom traditions that Spretnak examines has its own particular strength or focus of attention, which she explores in successive chapters: Buddhism and the nature of mind, Native American spirituality, Goddess spirituality, the bodies of persons and the Earth, the semitic traditions (e.g., Judaism, Christianity, Islam), and community and social justice. The concluding chapter critiques both modernity and deconstructive postmodernism while also revealing how the spiritual yearnings of each provide openings into dialogue with the wisdom traditions. Two appendices further analyze deconstructive postmodernism.

_____. "Dhamma at the Precinct Level." In *The Path of Compassion: Writings on Socially Engaged Buddhism*, ed. Fred Eppsteiner, 199–202. Berkeley, Calif.: Parallax Press, 1988.

_____. "Green Politics and Beyond." In *Turning the Wheel: American Women Creating the New Buddhism*, ed. Sandy Boucher, 284–88. San Francisco, Calif.: Harper and Row, 1988.

This interview with Charlene Spretnak addresses her involvement with Green politics, her ecological concern for humans to have a balanced relationship with the environment, and her belief that a "spiritual infrastructure" is necessary for successful transformation in postmodern and Green ways. She supplements Buddhism with Taoism and Native American teachings because she perceives a lack of a connection with nature in Buddhism. Prompted toward the political domain because of her Buddhist understanding of wisdom and compassion, she created a network of Green groups called "The Committee of Correspondence," whose platform includes ecological wisdom, grassroots democracy, and nonviolence.

Spretnak, Charlene, and Fritjof Capra. *Green Politics*. Santa Fe, N. Mex.: Bear and Co., 1986.

This book offers an introduction to the Green political movement that has emerged in virtually all industrialized nations around the world. Spretnak and Capra explore the Green principles of ecological wisdom, social responsibility, grassroots democracy, nonviolence, and sexual equality. The Greens demand a sustainable economic system that is decentralized, equitable, and composed of flexible institutions that allow people to have greater control over their lives. Though the Green party was originally founded in West Germany, the basic principles of Green politics (e.g., ecology, grassroots democracy, and nonviolence) were largely inspired by citizens' movements (e.g., the civil rights and environmental movements) in the United States of America. Spretnak and Capra examine the beginning of the Green movement in West Germany, the international Green movement, as well as Green politics in the United States. Their appendix includes an essay defining the structure and operation of the Green Party in West Germany and various other countries.

Steele, Kristin and Stephanie Kaza. "Buddhist Food Practices and Attitudes Among Contemporary Western Practitioners." *Ecotheology* 9 (2000): 49-67.

<http://www.uvm.edu/~skaza/publications/assets/ecotheology.PDF>

This paper discusses views about vegetarianism as expressed by early and contemporary Buddhists. It contains an in-depth

look of the eating practices and attitudes of a sample of Western Buddhists from a variety of traditions, considering whether these practices and attitudes are ecologically sound, and whether they are supported by early Buddhist teachings. The research methods employed include survey sampling through a standardized questionnaire and field observations at Buddhist centers.

Stone, David. "How Shall We Live? Deep Ecology Week at the Naropa Institute." *Vajradhatu Sun*, August-September 1990, 13–14.

Story, Francis. *The Place of Animals in Buddhism*. Kandy, Sri Lanka: Bodhi Leaves, Buddhist Publication Society, 1964.

Swearer, Donald K. "Sulak Sivaraksa: Engaged Buddhist Activist and Environmentalist." In *Socially Engaged Spirituality: Essays in Honor of Sulak Sivaraksa on His 70th Birthday*, ed. David W. Chappell, 645-648. Bangkok: The Sathirakoses-Nagapradipa Foundation, 2003.

_____. "Principles and Poetry, Places and Stories: The Resources of Buddhist Ecology." *Daedalus* 130, no. 4 (2001): 225-41. <http://www.amacad.org/publications/fall2001/swearer.aspx>

Considering the significance of Buddhism for environmental ethics, Swearer not only discusses Buddhist texts, theories, and practices, but also discusses interpretive and tactical strategies that Buddhists use in their responses to environmental issues. Swearer shows how religions in general, and Buddhism in particular, have significant implications for decision-making, public policy, and other practical dimensions of environmental issues. Swearer relates these broader issues with his experience of Doi Suthep, a sacred mountain in northern Thailand.

Tanahashi, Kazuaki. "Garbage First." *Turning Wheel* (winter 1994): 39.

Taylor, J. L. *Forest Monks and the Nation-State: An Anthropological and Historical Study in Northeastern Thailand*. Singapore: Institute of Southeast Asian Studies, 1993.

This book presents a detailed study of the ascetic forest monk tradition in the Lao-speaking provinces of northeastern Thailand. Taylor focuses on the lineage of the Buddhist *arahán* (saint) Phra Ajaan Man Phuurithatto and its formation into a forest-dwelling monastic tradition following political and religious reforms. He suggests four developmental phases that prompted the "wandering saints" to eventually become institutionalized: individuated quasi-domiciled wandering, the process of initial settlement, national recognition, and devotional activity that culminated in the *jeddi* (Pali: *cetiya*) cult. Taylor examines historic transformations in the social field of wandering forest monks as well as the contemporary impact of this monastic tradition. Using original ethnographic materials, Taylor offers insight into the formation of monastic lineages and the local histories of present-day northeastern Thailand.

_____. "Social Activism and Resistance on the Thai Frontier: The Case of Phra Parajak Khuttajitto." *Bulletin of Concerned Asian Scholars* 25, no. 2 (1993): 3–16.

This article presents a case study of Phra Prajak Khuttajitto, a development-oriented conservation monk who gained publicity by opposing a nationwide plan to resettle Thailand's frontier villages. Taylor examines the local dispute between peasants and government officials over commercial forestry, conservation, and traditional rights to land and resources that pits centralized capitalist development against human needs. He relates how Prajak appeals to Buddhist notions of social justice and ecology, such that the Buddha's teachings become a metaphor for conservation and moral action. Taylor discusses the principles that would form the background for a Buddhist social ethic such as interdependence, restraint, social equity, generosity, and loving-kindness. In Taylor's view, such principles prompt humans to live simply and harmoniously with nature.

Thompson, James Soshin. "Radical Confidence: What is Missing from Eco-Activism." *Tricycle* 3, no. 2 (winter 1993): 40–45.

Thompson suggests that the anger and despair that have played a prominent role in environmentalist responses to the ecological crisis have not offered an attractive vision for people to enter into a positive relationship with the Earth. He proposes radical confidence as an alternative approach for both mainstream environmentalism and deep ecology. Examining the limitations of both environmental movements, he argues that environmental problems require more fundamental solutions than restrictions on air and water pollution, a slightly modified use of resources, and the regulation of a few toxic substances. Instead of focusing on policy analysis like mainstream environmentalists, he suggests designing a new society and building an infrastructure that simultaneously meets the needs of an advanced civilization and the needs of the region's operative ecosystems. He criticizes the deep ecology movement for not shaping social policies or influencing the perspective of mainstream environmentalist groups while also noting that it has alienated many mainstream environmentalists whose ecotage

has detracted from the force of nonviolent deep ecologist work. He offers such criticisms out of love, hoping that these two environmental dispositions could collaborate with one another.

_____. "Returning to the Source: Radical Confidence for Environmentalists." *Ten Directions* (spring-summer 1993): 31–33.

_____. "The Mind of Interbeing." *Ten Directions* (spring-summer 1990): 16–17.

Thurman, Robert. "Buddhist Views of Nature: Variations on the Theme of Mother-Father Harmony." In *On Nature*, ed. Leroy S. Rouner, 96–112. Notre Dame, Ind.: University of Notre Dame Press, 1984.

Thurman states that the contemplation of the reality of nature is at the heart of Buddhist experience. Noting the trends of nature-affirmation in the Vedic tradition and nature-rejection in the Upanisadic/Sramanic tradition at the time of the Buddha, he suggests that while the Buddha's teachings appear to reject nature, the Buddha myth contains powerful symbols for the balance of nature and culture. In a four-stage scheme elucidating Buddhist views of nature, Thurman finds that the Buddha's teachings reject nature only as experienced by egocentric, deluded beings. Thurman describes the ethical and artistic views of nature and concludes by reflecting on the preciousness of humankind who are the closest beings to Buddhahood, defined as perfection of body, speech, and mind.

Timmerman, Peter. "It Is Dark Outside: Western Buddhism from the Enlightenment to the Global Crisis." In *Buddhism and Ecology*, eds. Martine Batchelor and Kerry Brown, 65–77. London: Cassell, 1992.

Timmerman explores topics such as how Buddhism was translated when it first came to the West; the environmental movement; the social, economic, political, and psychological forces that shaped the environmental movement; and resources in Buddhist thought and practice that can help Westerners address the environmental crisis. He argues that becoming Buddhist is a geopolitical act; it challenges the climate of consumerism by urging its practitioners to consume less, sit quietly in meditation, and consider alternatives to an aggressive culture.

Titmuss, Christopher. *The Green Buddha*. Devon, United Kingdom: Insights, 1995.

_____. "On the Green Credo." *Tricycle* 3, no. 2 (winter 1993): 55–57.

Titmuss challenges the four positions of the official Green Credo: humans are stewards of the earth, resources are worth saving for future generations, the future matters, and time is running out. He argues that stewardship places humans above nature and that this arrogance must be replaced with the realization of the Buddhist notion of *akincina* ("be nobody, hold onto nothing, expect nothing, and identify with nothing"). He also questions the appeal to the future because it overlooks the importance of the present moment. Instead of clinging to such claims, he argues that Greens should revolutionize their own consciousness by critically investigating their own beliefs.

_____. "Interactivity." In *The Path of Compassion: Writings on Socially Engaged Buddhism*, ed. Fred Eppsteiner, 182–89. Berkeley, Calif.: Parallax Press, 1988.

Titmuss shares his personal journey from a practice focused on spiritual liberation to one of social engagement. First prompted by the women's movement, Titmuss eventually associated himself with "the politics of protest," offering peace workshops on compassionate action. Titmuss notes how a spiritual foundation for social action decreases the likelihood of burnout or aggression since meditation enables humans to engage in direct action with less fear and trepidation. For example, exercises of self-awareness enable people to work through their pain so that the Buddhist nonviolent view becomes a powerful resource in the face of opposition, aggression, and negative energy in conventional politics. Titmuss then describes the dangers of socially engaged Buddhism and proposes self-observation and honest feedback from friends as safeguards in the face of such dangers.

Tou-hui, Fok. "Where Is the Green Movement Going." *The Light of Dharma* 81 (February 1989).

Treace, Bonnie Myotai. "Home: Born As the Earth Training." *Mountain Record* (winter 1991): 36–41.

Tucker, Mary Evelyn. *Worldly Wonder: Religions Enter Their Ecological Phase*. Chicago, IL: Open Court, 2003.

This book brings together some of the insights of what it might mean for the world's religions to take our emerging "cosmic context" seriously in reforming these traditions to attend to the contemporary ecological crisis. In a section on the "Transformative Context", Tucker describes how Dogma, Rituals and Symbols, Moral Authority, Soteriology, and Ethics are the major areas that the world religious traditions can be most effective in transforming the human community toward a realization of "worldly wonder."

Tucker, Mary Evelyn, and Duncan Ryuken Williams, eds. *Buddhism and Ecology: The Interconnectedness of Dharma and Deeds*. Cambridge, Mass.: Harvard Divinity School Center for the Study of World Religions, 1997. Distributed by Harvard University Press.

This is a collection of essays on the ecological implications of the philosophy and history of Buddhism. 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.

Tucker, Mary Evelyn, and John A. Grim, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Maryknoll, N.Y.: Orbis, 1994.

This volume presents papers on the role of worldviews, particularly religious ones, in responding to the environmental challenge. Introductory essays explore necessary spiritual resources that aid us in transcending an ever-present "Enlightenment mentality" (Tu Wei-Ming). Additional essays in this section present prospects for a scientifically and culturally grounded international environmental ethic (J. Baird Callicott). Subsequent essays explore a wide range of religious traditions: Native North American (John Grim), Judaism (Eric Katz), Christianity (Jay McDaniel), Islam (Roger E. Timm), Baha'i (Robert A. White), Hinduism (Christopher Key Chapple), Buddhism (Brian Brown), Jainism (Michael Tobias), Taoism, and Confucianism (Mary Evelyn Tucker). A final group of essays on contemporary ecological perspectives examine topics such as: the ecological worldview (Ralph Metzner), cosmology and ethics (Larry L. Rasmussen), ecofeminism (Charlene Spretnak), Whitehead's philosophy (David Ray Griffin), deep ecology (George Sessions), "Ecological Geography" (Thomas Berry), and "Cosmogenesis" (Brian Swimme).

Valder, Peter. *Gardens In China*. Portland, OR: Timber Press, 2002.

This book contains descriptions of over 200 hundred Chinese gardens, public and private. The author considers the ways in which Confucian, Daoist, and Buddhist ideals have influenced ethical and aesthetic aspects of Chinese gardening practices. Along with historical and cultural information, this book contains hundreds of photographs of Chinese gardens.

Venturini, Riccardo. "A Buddhist View on Ecological Balance." *Dharma World* 17 (March-April 1990): 19–23.

A clinical psychophysicologist versed in Buddhism, Venturini explores the Buddhist perspective on the relationship between nature and human beings. He examines what he finds as the two limitations of "green culture": the suggestion that nature is good and humans are evil, and the distrust and fear of technology. He describes the search for new values by the World Conference on Religion and Peace and other religious traditions, arguing that Buddhism should be called a religion of peace because of its emphasis on universal interrelatedness and the practice of compassion. His article explores various Buddhist teachings related to the environmental crisis, including Buddhist teachings on the three roots of all evil (greed, hatred, and delusion) and the doctrine of Three Thousand Realms in One Mind that views nonsentient beings as capable of buddhahood.

Visalo, Phra Phaisan. "The Forest Monastery and Its Relevance to Modern Thai Society." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 288–300. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990.

Waldau, Paul. "Buddhism and Animal Rights." *Contemporary Buddhist Ethics*, ed. Damien Keown, 81-113. London: Curzon Press, 2000.

This essay discusses the meaning of "animal rights," focusing on Buddhist views of animals. The author problematizes the relationship between Buddhist teachings and the modern idea of animal rights.

Wallis, Nick. "Buddhism and the Environment." *Golden Drum: A Magazine for Western Buddhists*, August-October 1989, 4–5.

Walters, Kerry S. and Lisa Portmess, eds. *Religious Vegetarianism: From Hesiod to the Dalai Lama*. Albany: State University of New York Press, 2001.

This anthology gathers together essays from Hindu, Buddhist, Christian, Jewish, Islamic, and Indigenous traditions about the complex history of religious vegetarianism. The focus of the book is on how different religious traditions respond to questions about animal suffering, dietary observances, and human responsibilities.

Wasi, Prawase. "Alternative Buddhist Agriculture." In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 172–78. Bangkok: Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, 1990.

Waskow, Arthur. "What Is Eco-Kosher." In *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*, ed. Thich Nhat Hanh, 115–21. Berkeley, Calif.: Parallax Press, 1993.

Watanabe, Manabu. "Religious Symbolism in Saigyō's Verses: Contribution to Discussions of His Views on Nature and Religion." *History of Religions* 26, no. 4 (May 1987): 382–400.

Weber, Thomas. "Gandhi, Deep Ecology, Peace Research and Buddhist Economics." *Journal of Peace Research* 36, no. 3 (1999): 349-361.

Weber demonstrates the connections between the philosophy of Gandhi, Deep Ecology, Buddhist economics, and peace research. The essay focuses on Gandhi's influence of Arne Naess, Johan Galtung, and E. F. Schumacher.

Wei Dedong. "The Ecological Perspective of Buddhism." In *The Progress of Environmental Ethics: Critics and Interpretation*, ed. Xu Songling. Social Science Literature Press, 1999.

This essay (along with the others in this anthology) is written in Chinese.

Williams, Duncan. "The Interface of Buddhism and Environmentalism in North America." B.A. thesis, Reed College, 1991.

Wise, Nina. "Full, As in Good." *Turning Wheel* (spring 1994): 26–27.

_____. "Rock Body Tree Limb." In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, 99–101. Berkeley, Calif.: Parallax Press, 1990.

World Wildlife Fund International. *The Assisi Declarations: Messages on Man and Nature from Buddhism, Christianity, Hinduism, Islam, and Judaism*. Geneva: World Wildlife Fund International, 1986.

Yamaoka, Seigen H. *A Buddhist View of the Environment*. San Francisco, Calif.: Buddhist Churches of America, 1991.

Yamauchi, Jeffrey Scott. "The Greening of American Zen: An Historical Overview and a Specific Application." Master's thesis, Prescott College, 1996.

Yokoyama, W. S. "Circling the Mountain: Observations on the Japanese Way of Life." In *Buddhism and Ecology*, ed. Martine Batchelor and Kerry Brown, 55–64. London: Cassell, 1992.

Yokoyama insists that one must first protect the environment from oneself before engaging with others, such as multinational corporations responsible for environmental destruction. He emphasizes the practicality of meditation, which imbues one with calm and clarity to dissolve dualisms and reduce mental agitation. He mentions three Buddhist traditions of Japan that apply this model of meditation as fundamental to Buddhist life: the Tendai monastery, the Zen temple, and the Shin home.