

Symbiotic Bonding between Human and Non-human Worlds in *Jātaka Tales*

<https://doi.org/10.3126/lumbinip.v11i01.93815>

Sita Bhattarai*

Submitted: 23 January, 2026 || Reviewed: 10 March, 2026 || Revised: 25 March, 2026

Abstract

This paper is an effort to analyse the interdependence between human and non-human worlds as represented in Jātaka Tales by using ecocritical perspective as theoretical framework. It explores and examines the representation of each and every being and thing of the ecosphere has its own intrinsic values that are necessarily required to keep bio-diversity in order to maintain the self-regulatory and self-renewable systems of the mother Earth in the selected stories from the age-old book under Khuddaka Nikaya. The paper argues that human beings should have a reverence for the existence of all forms of beings internalizing human as a part of ecosystem rather than apart from other beings and things. The researcher holds the opinion that Jātaka Tales impart lessons that animals, like humans do have the sense of compassion, generosity, morality, patience, diligence, concentration and wisdom. The paper concludes that the Jātaka Tales not only highlight the importance of compassion and empathy towards animals but also reflect a deep-seated recognition of their intrinsic rights, thereby promoting a harmonious and sustainable environment. The findings of this paper will inspire the potential researchers to envision the idea of One in All and All in One so as to interpret the concepts of biospherical egalitarianism as fertile area for further research.

Keywords: Jātaka Tales, symbiotic bonding, human-animal relationship, Bodhisattva, biospherical egalitarianism.

Introduction

Looking at into the *Jātaka Tales*, a collection of stories that form part of the Buddhist canon, one can internalize a glimpse into the previous lives of *the Bodhisattva* the being who would go on to become the Buddha. Coming from *Sutta Pitaka* under *the Khuddaka Nikāya* in the *Pāli Canon*, these 547 stories are a beautiful blend of moral teachings, folklore and philosophical insights. These tales, composed over a period of three centuries, show *the Bodhisattva* virtues of generosity, morality, patience and wisdom slowly being perfected in the countless lives of *the Bodhisattva* and sometimes in both human and non-human forms, as highlighted by Appleton (14). Their portrayal of interdependence and its harmony with the environment makes these stories so captivating.

For biodiversity loss and climate change, *the Jātaka Tales* seem to be a beacon of

* sitabg2053@gmail.com (Teaching Assistant (Sociology), TU) || ORCID: 0009-0008-4916-5937

hope, when we are facing environmental catastrophes, deforestation. In the world they inhabit, there is a beautiful idea of a balance in the universe where every being is basically priceless and helps to regulate the ecological balance of the universe. At the heart of these stories lies the teaching of rebirth and *karma* that is at the heart of Buddhist philosophy. Well-known for his compassionate and tireless pursuit of enlightenment, *the Bodhisattva*, a sort of heroic figure, is reborn not just as a human, but as a variety of creatures. Deer, elephants, monkeys, birds and even trees in some re-interpretations, all of them on a mission to find the truth.

There is a commonality in the aspects of suffering and compassion among sentient beings and this is a fundamental belief of Buddhism. In many of the Tales of *the Jātaka*, animals are not considered to be decorative images or representations of humans; rather, in many cases, they demonstrate the same values and traits as their human counterparts, but in a purer form. For example, in some tales, elephants are shown to possess very clear wisdom, dogs are shown to be loyal and devoted, while monkeys display the quality of self-sacrifice for their friends, thereby providing an opportunity to teach human beings humility (Chapple 168). The stories are critical of those who view morality and sentience as limited to human beings and provide a challenge to those people to reconsider that morality and the ability to feel pain are not exclusive to human beings; there are animals who also are capable of having similar qualities to those of the human race. As noted by one of the scholars studying the Tales of *the Jātaka*, these moral tales illustrate moral teachings being uttered through the voices of animals in order to provide a means for humans to learn valuable lessons from these animals (Higgins xii).

Modern Eco-philosophy is closely aligned with the ideas of deep ecology espoused by Arne Næss who distinguished between "shallow" (human centric) and "deep" (radical World View) ecological thoughts (*Inquiry* 97). Shallow Ecologists focus on managing resources to be used by humans, whereas Deep Ecologists view all living things as having an inherent value worthy of consideration and emphasize use of bioresource, ecologically redeemable materials for all living things. In Deep Ecology humans are not seen apart from nature but as integral parts of this Eco-Systemic part of life, where biodiversity enhances quality of life and self-realization through an identified connection to the non-human world. There are stories from *the Jātaka Tales* that support these ideas of human and non-human bonding with acts of empathy between species, illustrated by *a Bodhisattva* as a Deer King, showing reverence to animals and exhibiting acts of compassion. For example: *A Bodhisattva* that is a Deer King protects his herd or a *Bodhisattva* helps unite all birds against threats; their acts of compassion (*karuṇā*) and non-violence (*ahiṃsā*) are extended to all beings.

An ecocritical approach to *the Jātaka Tales* offers a significant insight into the texts as an early form of discourse promoting ecological awareness. As defined by Cheryll Glotfelty, ecocriticism looks into "the relationship between literature and the physical environment," looking at how literature reflects, critiques or reinterprets the relationships between humans and nonhumans (xviii). Ecocriticism originated in the West during the latter part of the 20th century due to increasing advocacy for the environment, but it now also applies to non-Western traditions, including Buddhism, where nature is seen as sacred or connected rather than as a commodity (Rueckert 71). An ecocritical analysis of texts like *the Jātakas* focuses on non-violence, reincarnation and a respect for all sentient beings and provides insights into what some call "ecosphy", a personal philosophy that seeks to create harmony between humans and the biosphere (Bhattacharjee 21).

Through *the Jātaka Tales*, we see a form of biospheric equality, long before it was coined or articulated. *The Jātaka Tales* tell the virtues of giving (*dāna*), morality (*sīla*), wisdom (*paññā*) in the stories of animals. These tales help us to view ourselves as part of the ecosystem instead of as its masters. The current consumerist focus on anthropocentrism has given birth to the ecological crisis which we now face. *The Jātaka Tales* encourage respect for the various life forms existing on this planet and thus promote biodiversity and the regeneration of Earth's systems. Animals demonstrate compassion and wisdom and can be seen as sharing similar traits as that of humans. *The Jātaka Tales* also call for the need for a sustainable environment that supports the interconnectedness of all life forms, "one in all and all in one," referring to the interconnectedness of all the forms of the biosphere.

In a broader view of Buddhist Ecology, these stories illustrate the principle of interdependence or *pratītyasamutpāda*, which states that the cycle of existence is interconnected. Everything we do affects all other beings and will be passed on to us, so ultimately our actions not only affect other people's lives but those of animals and plants as well. The connection between the teachings of Buddhism and current calls for ecological justice includes a new perspective that goes beyond equal distribution to include fairness for all species (Schlosberg 145). *The Jātakas* are the concrete expressions of this that existed long before any modern environmentalism developed (Devall and Sessions 67). This paper looks at some examples of *the Jātaka Tales* through an ecocritical lens, focusing on the relationship between animals and their environment, while making a case for the continuing relevance of these ancient fables by emphasizing the idea that animals are entitled to experience compassion and empathy because they possess moral agency and inherent value. *The Jātakas* help us to see ourselves as participants rather than masters of the ecosystem; thus, by supporting ecological balance and using sustainable practices, we can create harmonious coexistence with all beings and things of the ecosphere.

By re-evaluating *the Jātakas* through an ecocritical lens, one not only realize the depth of their ecological significance; but also create a roadmap for future research on biospherical egalitarianism by using wisdom from the past to inform pressing problems we face today.

Statement of Problems

My study of *the Jātaka Tales* has led to an alarming realization concerning contemporary society's lack of recognition regarding its relationship to nonhuman realms and how people treat animals and nature solely as resources rather than as partners residing in a common ecosystem. This reality is reflected in the ongoing environmental crises such as the destruction of biodiversity and climate change. I contend that there is significant value to conducting academic research at this time because it will allow researchers to uncover ancient wisdom through the Buddhist *Jātaka Tales*, creating a mindset that promotes empathy and reverence toward all living things and assisting in our understanding of sustainable living during a time when we are in great need of this type of guidance. The literature on *the Jātaka Tales* contains an evident gap in how little it addresses the perspective of ecocriticism in examining symbiotic relationships, animal agency and the connections between animals and humans. Research and analyses on these topics have primarily focused on moral and religious perspectives and have neglected to address other relevant issues such as the current ecological crisis. Through an ecocritical approach that helps us understand how the cross-species journeys of *the Bodhisattva* teach us to understand that we are part of the earth's self-renewing web rather than being separated from it, this focus also helps in addressing the current ecological concerns.

Research Questions

- a. What are the ways of representing symbiotic bonding and intrinsic value for non-human beings exist in the selected *Jātaka Tales*?
- b. Why do *the Jātaka Tales* promote reverence for all life forms and advocate for biospheric egalitarianism?
- c. How can an ecocritical reading of *the Jātaka Tales* inculcate empathy and sustainable practices in the readers so as to make them responsive to address modern environmental crises?

Objectives

- a. To identify the ways of the representations of symbiotic bonding and moral virtues attributed to non-human beings in selected *Jātaka Tales*.

- b. To examine why the *Jātaka Tales* advocate reverence for all life forms and promote biospheric egalitarianism by integrating humans within the ecosystem.
- c. To analyze how an ecocritical reading of the tales offers insights for addressing modern environmental crises through empathy and sustainability.

Review of Literature

This article reviews relevant academic literature, focusing on the concept of cooperative interspecies relationships within *the Jātaka Tales*, as viewed through an ecological lens. Margulis discusses how symbiotic relationships are a major driving force in evolutionary history and how symbiotic relationships exist throughout biological development regardless of physical size (13). She also suggests that the idea of a "selfish" organism should be challenged to create a viewpoint of bio-spherical surpass. She connects *the Jātaka Tales* theme of intraspecies harmony to bio-spherical surpass by stating that there is mutual interdependence between all Life forms. Gorman takes a practical approach, applying ecological theory to the practice of care farming (35). His work reveals how humans and non-human species may form mutualisms that promote their well-being and physical functioning and advocates for an empathetic approach toward the other species with whom we share our world. The article demonstrates how developing mutualistic relationships between humans and other species enhance health and sustainability. This theme is consistent with the focus of this current study on compassion toward non-humans.

Douglas examines the interaction between different species of life in Earth's ecosystems, defining how mutualistic, commensal or parasitic relationships between different species support both biodiversity and ecological equilibrium (16). Thus, his examination of symbiotic relationships creates a scientific foundation for viewing all interspecies relationships as having intrinsic value and is consistent with Buddhist narrative traditions that respect the value of all living beings. Bhattacharjee's text is an ecocritical analysis of *Jātaka* retellings, in which he discusses the perspective that animals are sentient beings that deserve humane treatment and challenges anthropocentric perspectives that commodify nature (3). He identifies *the Jātaka Tales* as an educational resource for developing an ecological consciousness, creating awareness of the nonhuman agency. *Chapple's* chapter examines the interaction between animals and the environment in the Buddhist birth stories and demonstrates how *the Jātaka Tales* acknowledge moral virtues in nonhumans, thereby promoting an empathic attitude toward all living beings and opposing human domination (163). This chapter exemplifies how Buddhist ecological philosophy acknowledges intrinsic value in every form of life. Singh's chapter examines Buddhist environmentalism

through *the Jātaka Tales* and illustrates *the Bodhisattva's* animal rebirth experiences to demonstrate that compassion, non-violence and sustainable ethics are fundamental to human existence (69). This chapter provides a connection between the ancient stories of *the Jātakas* and current issues that are related to ecological thought and animal moral agency.

The ancient narratives of *the Jātakas* have provided a basis for multiple scholars. In one study, Sarao and Anand expanded on Buddhist studies of the environment by analysing how *karma* and rebirth are connected to harmony with nature in popular tales like *the Vessantara Jātaka* (370). They detail how the narrative continues to promote the importance of maintaining non-violence while feeding inhabitants. Kumaravelu et al. apply ecocritical lens in analyzing the both *the Pāli* and *Sānskrit Jātaka* textual collections. They highlight the subjects of trees and animals, suggesting that by focusing on the intrinsic value of those two subjects through ecocritical perspective. One can create a space where human beings are no longer isolated from their environment (7). The comparisons between traditions within the ancient Indian societies reveal a wealth of ecological wisdom. Glotfelty states that ecocriticism is "the earth-centered critique of literature's relationship with the environment" and points to how this form of ecocriticism has developed similarly to other critical theories but has a greater emphasis on ecological interconnections (xviii-xx). This conceptual framework provides tools to us to create a greater understanding of the relationships between humans and non-humans as we read and engage with any texts. Garrard also provides an introduction to ecocriticism, providing a history of its evolution and critiquing anthropocentrism while examining the themes of animals, and environmental crisis in literary texts (1-20). He advocates for a greater recognition of non-human agency and demonstrates how it applies to ancient narratives.

Methodology

By applying objective reflection of the excerpts from the primary text under scrutiny, this study explores the ecological connections between humanity and nature through the lens of ecocritical theory. While analyzing *the Jātaka Tales*, one can connect Buddhist narratives from an ancient period with environmental issues that are current today drawing critical insights from the principles of deep ecology (for instance, "Biospheric Equality") to demonstrate the way these stories depict an ecological balance of species and criticize an anthropocentric worldview. *The Jātaka Tales* were chosen as the subject of this research due to their vivid descriptions of compassion beyond species, the embodiment of moral virtue by *the Bodhisattva* through animal forms and the moral implications of *karma* and interdependence, which provide an important perspective on how we view our world through an

ecocritical lens. *The Jātaka Tales* offers new avenues for further lines of studies for scholars in the field of ecocriticism to examine a historical source by raising issues such as biodiversity loss and ecological depth rather than focus only on religious and moral interpretations. *The Khuddaka Nikāya* has been used to collect insights on the key human-non-human interactions through purposive sampling facilitated by verified human translational accounts, combined with a systematic review of the secondary literature about Buddhist environmental philosophy, ecological ethics and symbiotic relationships found in academic libraries and archives, without engaging in empirical research. Data was analyzed via a multi-staged approach with the first stage involving careful reading for identifying recurring themes of animal agency, reverencing life and animals' inherent value. The second stage produced a set of thematic codes which were then systematically compared against each other to determine what challenges existed to the notion of human superiority. Finally, a synthesis of the hermeneutical insights into the original text and application of these insights in the present day provided tools for understanding empathy, non-violence and sustainability in the modern world.

Textual Analysis

Through a critical, relationship-based approach to *the Jātaka Tales*, a dichotomy has developed between traditional human-centered, anthropocentric interpretations of the tales as essentially moral lessons for humans and a more radical, ecological, earth-centered perspective on the stories as supporting biospheres in which all of life has a legitimate and equal right of existence, with both human and non-human species existing in a mutually beneficial manner. This dichotomy highlights the issues with the traditional anthropocentric interpretation in that it focuses only on the values presented in the stories as being applicable to humans, with no explicit mention of any support for the development of virtue in nonhuman species. In addition to discussing these issues, both sides of the debate have provided support for the idea that *the Jātaka Tales* serve as a means of providing ethical support to address modern-day environmental issues. For instance, Appleton (13) discusses the example of *the Nigrodhamiga Jātaka*, in which *the Bodhisattva*, through his human life as a King of the Deer (*Bodhisattva*), provided guidance and support to his herd of deer through the use of kindness and wisdom. At the end of the tale, Bodhisattva offers himself in place of a female fawn that has been identified for sacrifice to the human king, in an effort to save the doe's life and protect the remainder of the herd (Cowell 33-37). From an anthropocentric perspective, one might interpret *Bodhisattva's* self-sacrifice as being a metaphor for human generosity (*dāna*), which reinforces the principles of karma within the context of performing the path of the Bodhisattva, as supported by Appleton (45-47). The deer king's behaviour illustrates

the moral agency inherent in non-human animals as well as the moral value of animal life, and it represents a self-regulating community of animals where the doe displays compassion for vulnerable members and demonstrates astuteness in negotiations with humans regarding coexistence. It challenges humankind's superiority and affirms interdependence. Chapple describes the animals in Buddhist literature as undergoing an ethical evolution (170–72). By articulating these non-human virtues, I achieve my first objective: to address whether the depictions of virtuous animals are allegorical devices or provide genuine evidence of the sentience of non-human animals that blurs the line between species.

Building on this, the *Mahākapi Jātaka* intensifies the debate by depicting the *Bodhisattva* as a monkey king who forms a living bridge with his body to save his troop from a human hunter, enduring immense pain in an act of diligence and sacrifice (Cowell vol. 3, 225-30). Anthropocentric readings might dismiss this as a fable extolling human-like leadership for spiritual growth, aligning with Singh's view of the tales as vehicles for Buddhist environmentalism through moral exemplars (65). However, ecocritics like Bhattacharjee counter that the monkey's ingenuity and empathy, coordinating the troop's escape while prioritizing their collective survival, attest to non-human moral virtues akin to human wisdom (*paññā*) and patience (*khanti*), nurturing a vision of biospherical egalitarianism where animals are not subordinates but equal participants in the ecosystem (3-4). This examination probes the second objective. The debate hinges on intent, perhaps to instill *ahiṃsā* (non-violence) in humans, as Glotfelty's ecocriticism would interrogate (xix-xxi), yet the narratives' emphasis on mutual aid, such as the monkeys' reliance on their king's body as an extension of the natural bridge, positions humans within the web of life, not above it, echoing Næss's call for identifying with the non-human to achieve ecological self-realization (Ecology 47). In this light, the tales critique anthropocentrism by showing that disregarding animal agency leads to disharmony, promoting instead a reverence that internalizes humans as part of the self-renewing earth.

The Mahākapi Jātaka takes a particularly strong stance on the efficacy of *the Bodhisattva's* willingness to endure extreme physical suffering so that his whole troop would have a chance of escaping from the hunting of *Homo sapiens*. This is illustrated by the *Bodhisattva*, who utilizing his physical body, supports and holds the bridge up with his body (Cowell 225). Many anthropocentric interpreters of this tale view the *Bodhisattva* as a fable intended to foster human-like leadership for one's spiritual development, and agree with Singh that the animal fables serve as vehicles to convey the teachings of the Buddhist environmental ethic, by exemplifying moral conduct that one would exhibit (65). In contrast, Bhattacharjee argues that *the Bodhisattva's* acts of ingenuity and empathy firstly through the coordination of

the escape of the troop from the threat of human hunters and secondly through the prioritization of the survival of all troop members (means of developing animal's collective survival) through *the Bodhisattva's* efforts in enduring so much suffering indicate that, like the human beings of the earth, other sentient beings also possess moral virtues similar to those of human wisdom (*paññā*) and patience (*khanti*) and ultimately promote the concept of 'biospherical egalitarianism', where animals are not viewed as subservient to humans, but rather have an equal role to play in the web of life and the ecosystem (3-4). This examination further extends the objective. The question of intent in these stories may be an attempt to incorporate *ahiṃsā* (non-violence) into humans. Through ecocriticism, Glotfelty's works raise questions about the reasons behind the actions of both humans and non-humans, yet at the same time demonstrates that humans & animals benefit from one another through the act of providing for each other's needs (xix). In this context, the authors of these stories critique anthropocentrism by demonstrating the negative consequences of ignoring the agency of animals. Instead, the authors argue for a spiritual relationship between both species as part of one continuous cycle of life on earth.

Further fueling the intellectual discourse, the *Alīnacitta Jātaka* presents the *Bodhisattva* as an elephant who, after being aided by a human carpenter in removing a splinter, later repays the debt by saving a kingdom from invasion through valor and loyalty. Traditional interpretations might frame this as a *karmic* lesson for humans on gratitude, with the elephant as a passive vessel for the *Bodhisattva's* path (Sarao 11). Ecocritically, however, this tale exemplifies symbiotic bonding across species: the elephant's moral virtues, generosity in service and wisdom in battle, highlight reciprocity, where human intervention in nature begets non-human aid, debating the intrinsic rights of animals as active agents rather than mere symbols (Garrard 37). Addressing the third objective, this analysis scrutinizes how such readings offer insights for contemporary crises: in an age of habitat destruction and species extinction, the tale's portrayal of cross-species empathy counters modern anthropocentrism, as Margulis's symbiotic evolution theory supports by viewing cooperation as essential to biodiversity (101). The debate resolves in favor of ecocriticism, suggesting the *Jātakas* inspire sustainable practices nurturing non-violence and empathy to mitigate climate upheaval by envisioning "One in All and All in One," where ignoring non-human virtues exacerbates environmental imbalance, as Devall and Sessions argue in deep ecology (73).

The Alīnacitta Jātaka furthers the intellectual discussion by representing the *Bodhisattva* as an elephant who, with the help of a human carpenter removing a splinter from the elephant's foot, later comes to repay the debt he incurred by rescuing a kingdom by way of bravery and loyalty (Cowell 12). A typical way to interpret this ancient *Jātaka* story would be to view it as a *karmic* lesson regarding gratitude to

humans, while the Bodhisattva within the elephant would merely serve as a passive medium through which the Bodhisattva can attain his final goal of enlightenment, as discussed in (Sarao 11). However, by using an ecocritical perspective, the tale of the elephant and human represents the creation of relationships between humans and non-human species through acts of grace, generosity (the elephant) and wisdom (the human). Furthermore, the elephant's moral virtue and actions express the philosophy of reciprocal relationships, whereby humans and other forms of life aid one another through cooperation, while emphasizing that animals should have at least as much intrinsic value as symbols. The third goal of this investigation will assess how contemporary reading of the story brings insight to the present-day crises. The increasing destruction of animal habitats and extinction of many species cause an immense need for compassion between humans and other forms of life. By expressing a model of empathy across species, the ancient text supports Margulis' (104) theory of symbiotic evolution in seeing mutualistic cooperation as an important factor in the creation and preservation of biodiversity. Through this debate on the merits of ecocriticism, there is a clear resolve that the teachings of *the Jātakas* promote sustainable living and non-violent behaviour towards other beings in order to mitigate damage caused by climate disruption through the creation of a vision of "One in All and All in One". When human beings ignore the virtue(s) of non-humans, it can often create further distance between humans and the Earth, but as Devall and Sessions articulate in *Deep Ecology*(73).

Conclusion

Thus, the *Jātaka Tales* clarifies that the Bodhisattva is inherent in both human and non-human forms. They have portrayed that a deep vision of symbiotic bonding is the cause of prehensive unification between human and nonhuman worlds. Such representation in the *Jātaka Tales* challenges anthropocentric hubris over other beings. In these stories, animals are attributed with the same moral qualities (i.e. compassion, generosity, wisdom, and patience) that in Anthropocene world are supposed to have only in human beings. This demonstrates the inherent worth of every being, and hence, every life form, in the ecosystem is viewed as part of a self-regulating and interconnected system, with each possessing an important role within that system. In this view, humanity is not viewed as the dominant species and separate from nature, but rather as an equal and humble participant in nature that should respect, empathize with and does not harm the non-human world.

As we face an era of environmental degradation, climate change, and biodiversity loss caused largely by our own species' behavior and attitudes toward the natural world, *the Jātaka Tales* teach us timeless lessons that remain relevant today. Through their lessons of caring for others and being kind to one another, *the Jātaka Tales*

teach us that living in harmony and sustaining resources requires recognizing our interconnectedness with animals, plants, and the Earth's resources and embracing the idea that "There Is No Separation, Only Togetherness." By internalizing the lessons of *the Jātaka Tales*, we can develop a deeper sense of responsibility and compassion toward one another and work towards developing methods that respect and honour all living things' inherent rights and to support the Earth as its own self-replenishing force. As such, viewing *the Jātaka Tales* from another perspective provides a richer understanding of Buddhist ecology while inspiring a shift in perspective on how we view the crises facing us today, i.e. changing from exploitation of One to coexistence of Many and from separation of The Other to solidarity of All.

Works Cited

- Appleton, Naomi. *Jātaka Stories in Theravāda Buddhism: Narrating the Bodhisatta Path*. Ashgate, 2010.
- Bhattacharjee, Monalisa. "Ecosophy through *Jātaka Tales*." *Academia.edu*, 2020, www.academia.edu/44659371/Ecosophy_through_Jātaka_tales. Chapple, Christopher Key. "Animals and Environment in the Buddhist Birth Stories." *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, edited by Mary Evelyn Tucker and Duncan Ryuken Williams, Harvard UP, 1997, pp. 163-79.
- Cowell, E. B., editor. *The Jātaka or Stories of the Buddha's Former Births*. Translated by various hands, Cambridge University Press, 1895-1913. 3 vols.
- Devall, Bill, and George Sessions. *Deep Ecology: Living as if Nature Mattered*. Gibbs Smith, 1985.
- Douglas, Angela E. *Symbiotic Interactions*. Oxford UP, 1994.
- Garrard, Greg. *Ecocriticism*. Routledge, 2004.
- Glotfelty, Cheryl, and Harold Fromm, editors. *The Ecocriticism Reader: Landmarks in Literary Ecology*. U of Georgia P, 1996.
- Gorman, Richard. "What's in it for the Animals? Symbiotically Considering 'Therapeutic' Human-Animal Relations within Spaces and Practices of Care Farming." *PMC*, 2019, pmc.ncbi.nlm.nih.gov/articles/PMC6818525/.
- Kumaravelu, S., et al. "Significance of Trees: Ecocriticism in Select Sanskrit and Pali Text." *ResearchGate*, 2023, www.researchgate.net/publication/374276706_Significance_of_Trees_Ecocriticism_in_Select_Sanskrit_and_Pali_Text. Margulis, Lynn. *Symbiotic Planet: A New Look at Evolution*. Basic Books, 1998.
- Næss, Arne. *Ecology, Community and Lifestyle: Outline of an Ecosophy*. Translated by David Rothenberg, Cambridge UP, 1989.
- . "The Shallow and the Deep, Long-Range Ecology Movement: A Summary." *Inquiry*, vol. 16, 1973, pp. 95-100.
- Sarao, K. T. S., and Abhinav Anand. "STORIES, SALVATION AND SUSTENANCE: An Ecological Study of the *Jātakas*." *ResearchGate*, 2020, www.researchgate.net/publication/343189310_STORIES_SALVATION_AND_SUSTENANCE_An_Ecological_Study_of_the_Jātakas.
- Singh, Anand. "Buddhist Environmentalism: Narratives from the *Jātakas*." *Journal of the Royal Asiatic Society of Sri Lanka*, new ser., vol. 60, no. 2, 2015, pp. 59-79.