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Friends of the Western Buddhist Order

grounded. His activism is apparent throughout his writing, and his knowledge is based on involvement with planetary social issues. He questions Buddhist practitioners who involve themselves with "ethnically unproblematic issues" rather than "with the militant wretched of the Earth (especially close to home), and with the structural violence of our social system." Is it safer to save the whales than to clean up our own backyards? Jones asks us to get dirty, participatory and engaged with the realities of this earth rather than the "safer" and "cleaner" aspects of ecology. Ken Jones' meaningful analysis may be to engaged Buddhism what Ken Wilbur's writings have been to transpersonal and Buddhist psychology.

Part five, "Meditations on Earth as a Sentient Being" ends with Allen Ginsberg's "Do the Meditation Rock." Ginsberg's poem is the jewel of the book, no matter whether you read it down or across.

Part six, "A Call to Action," is the focal point of Dharma Gaia. Aitken Roshi's "Right Livelihood for the Western Buddhist" brings the notion of engaged Buddhism full circle. He quotes Zen teacher Yung-chia, "We are here only briefly, and we are parts of each other." What more would be needed in understanding our relationship with this planet?

*Dharma Gaia* has essays clear like space and essays cloudy as mud. The book has many paths; some will lead to action, some to understanding, and others will lead to further words and confusion.

It is my turn to cook tonight's meal. As I head off to the grocery store I remember to bring along my two recycled paper bags. The squirrels are still playing tag and the cardinals have left for a bit. As I leave the backyard, I begin to think about what I will prepare for this evening's meal. Carrots seem appropriate. Carrots, now that would be something! □

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## EUROPEAN SANGHA

### Monastic Rules Announced

Ji Kwang Dae Poep Sa Nim, spiritual teacher for the European sangha, has established guidelines for her students to become Bodhisattva monks and nuns. Single people vow to live a monastic style life for six years; during this time they may continue their career, but otherwise focus themselves wholly on practice and do not have any sexual relationships. This training is powerful because one must maintain an ascetic practice while being confronted with the temptations and desires that come with living in society. After six years, the Bodhisattva monk or nun is eligible to take the traditional monastic vows.

Married couples may also take Bodhisattva monk or nun precepts if they are grounded in practice and have a harmonious relationship. They do not engage in the ascetic part of the training, but commit to use the love and happiness they have to help others.

Dae Poep Sa Nim has also revised the requirements for becoming traditional monks and nuns. To do so (unless one is already a Bodhisattva monk or nun), one must first be in training as a "Haeng-Ja." A Haeng-Ja works only for the temple and sangha, and takes a vow of celibacy. After three years, he or she is eligible to take full monastic vows. □