#### We don’t preclude changing things – purely a question of starting points

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(Ken, “Buddhism and Social Action: An Exploration”, <http://www.accesstoinsight.org/lib/authors/jones/wheel285.html#one>, dml) [gender-modified words denoted by brackets]

Through our practice, both in the world and in withdrawn meditation, the delusion of a struggling self becomes more and more transparent, and the conflicting opposites of good and bad, pain and pleasure, wealth and poverty, oppression and freedom are seen and understood in a Wisdom at once serene and vigilant. This Wisdom partakes of the sensitivity of the heart as well as the clarity of thought. In this Wisdom, in the words of R.H. Blyth, things are beautiful — but not desirable; ugly — but not repulsive; false — but not rejected. What is inevitable, like death, is accepted without rage; what may not be, like war, is the subject of action skillful and the more effective because, again, it is not powered and blinded by rage and hate. We may recognize an oppressor and resolutely act to remove the oppression, but we do not hate ~~him~~ [them]. Absence of hatred, disgust, intolerance or righteous indignation within us is itself a part of our growth towards enlightenment (bodhi). Such freedom from negative emotions should not be mistaken for indifference, passivity, compromise, loving our enemy instead of hating ~~him~~ [them], or any other of these relativities. This Wisdom transcends the Relativities which toss us this way and that. Instead, there is an awareness, alert and dispassionate, of an infinitely complex reality, but always an awareness free of despair, of self-absorbing aggression, or of blind dogma, an awareness free to act or not to act. Buddhists have their preferences, and in the face of such social cataclysms as genocide and nuclear war, they are strong preferences, but they are not repelled into quietism by them. What has been said above has to be cultivated to perfection by one following the Bodhisattva ideal. We are inspired by it, but very few of us can claim to live it. Yet we shall never attain the ideal by turning our backs upon the world and denying the compassionate Buddha nature in us that reaches out to suffering humanity, however stained by self love those feelings may be. Only through slowly "Wearing out the shoe of samsara" in whatever way is appropriate to us can we hope to achieve this ideal, and not through some process of incubation.

#### Everything about the world is beautiful and perfect – you should affirm it – do not endorse their struggle to change, for it detaches us from harmony

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(John, “Nondual Ecology: In Praise of Wildness and in Search of Harmony with Everything That Moves”, <http://www.colorado.edu/peacestudies/sustainable-economics/nondual-ecology/nondual-ecology.html>, dml)

Deep ecology is good, but not always useful in everyday life. We need a working ecology, something tough and flexible, that you can use to save the world with. A practical ecology might come in two parts, view and practice, as follows: The View. Reality is as perfect today as it has ever been. The world in this moment, along with one's mind in this same moment, is the Great Perfection spoken of in the teachings. It must be enjoyed just as it is, pollution, warfare, famine & poverty, confusion and materialistic greed and all, no matter how unlikely, unhappy or sorry a specimen it may seem to be (world or mind). Ecosystems like minds are always in perfect balance, even when they're neurotic, ill, confused or going extinct, miserably and unnecessarily. The Practice. A dynamic ecology has got to work in a world which is changing from one moment to the next. Ecology cannot be based on trying to preserve ecosystems at some particular stage of their evolution, no matter how beautiful that stage may have been. This is like trying to prevent our children from growing up, or our old people from dying. It is a form of materialism to be overly attached to a special set of God's Works, and is doomed to failure in any case. We will never "get" our dream of attractive, healthy ecosystems-they will always be collapsing around our ears. This is what ecosystems do! They have a natural lifespan, which in addition to being short, is frequently terminated 'unnecessarily' early by accident or misfortune. Just like our own lives. Wanting to freeze ecosystems at a certain charming stage of their existence is like our other foolish dream of always being young, attractive and healthy ourselves. Good luck! The only ease lies with the process of evolution itself. Sound ecology must be based on respect for God's creative/destructive working process, not on a childish clinging to pretty toys He may have made. Then we can live in this world, help it out a bit, and go with, lean into its mysterious unfolding. Everything That Moves To combine this challenging view with the challenging practice, one simply regards everything that moves as a form of sacred activity. The mad materialist technobic frenzy gripping the planet is nothing other than this. There is only One Thing happening, not some things that are good and others that are bad. This includes fragrant ecosystems, fresh and unsullied in wilderness areas on spring mornings, and it includes urban industrial megagrid, ghettos & famine zones, materialist mind greed, the extinction of wild animal species and the slavery and torture of 'domesticated' ones. Life and death. Even television. Everything we love will die, and everything we hate will live, and vice versa, and we will never be rid of such problems. No contemplative would want the buddhas and patriarchs to catch him trying to escape death, much less get rid of it. Death is sacred activity. What is happening on this planet today is the sacred activity of life and death, which we sometimes call evolution, Ed Abbey and his friends to the contrary notwithstanding. It is perfect as it stands, flawless, without blemish. But as Suzuki Roshi said, there is always room for improvement too. So it's proper to fight and struggle with the situation, to take care of each other, and try to save a few suffering sentient beings. We must do this!, and we do, just as we struggle to improve the 'climate' , 'landscape' and evolutionary process in our own minds and hearts. The thing to be careful about is not to reject what is ugly and cruel, dangerous and poisonous, even the heartless machines, the computers & TV's, cars & highways, nuclear bombs, animal and plant slavery and torture, and money. These are our sacred enemies. They might even be our sacred friends, one never knows for sure. We should not try to know for sure. It's none of our business. Friend and enemy are not distinguished on this level. It's disrespectful to try to do so. To the enemy, one offers a deep bow, as deep, and as filled with respect as one offers to one's friends and teachers. This bow is offered to everything without reservation. It is a form of protection. It saves us from attachment and illusion, and in the end, from the wrong sort of despair. Only One Nature. We can chose to regard all of existence as «alive», or we can regard it as «not alive»; we can regard it as «both alive and not alive», or as «neither alive nor not alive». These are all valid ontological constructions. What we cannot do, is divide existence into two classes, and call one of them alive, and the other one not. One a 'natural', kind, pure and nice biological nature, and the other a raw, unnatural, alien, bad and ugly machine industrial nuclear warfare pollution starvation toxic materialist greed poverty and television urban nature. There's just one nature around here. As environmentalists, we must learn this way too. Bowing to what is, working hard and politely to improve it on a local level at the same time. Not trying to change the larger design, but simply contributing some tidiness and sanity to our immediate surroundings. Keeping a nice camp in this great howling universal wilderness, a reasonably safe and comfortable place where the gods are honored, the children are cared for, and good fun is had. Outside such a camp there is Great Wildness. Sacred beings roam out there, on the street, enjoying dangerous degrees of sacred freedom. The gods are in charge out there. What they choose to do and to leave undone is their business, not ours. No one tries to control what goes down on the street, no one but gangs, drug lords, and cops. You don't want to be like that. You want to be a bodhisattva of compassion and awakeness, with sympathy for all forms of life. You want to tiptoe through the street in a state of reverence and awe, armed and able to defend yourself, as necessary, as in any wilderness area. But basically respectful of whatever you meet out there. Whatever. The street, regional ecosystem, or planet, should be considered a wilderness area, free to define itself, no matter what happens. This is basic Wilderness Ethic, and is the first and greatest rule of all deep ecology. Reality does not need or want to be changed. It has gone to great trouble to establish itself as it is, and it's perfect. This very world of today, as it appears before us in all its glory and horror, this is God's will. What is. Our role is not to arrogantly critique this Great Perfection, picking and choosing in it according to the conventional wisdom of the day-our job is simply to join in with it. And there's no need to have a poverty mentality about the life in this world. It is not now, and has never been in any danger, no matter what happens on this planet. There will always be plenty of good life-filled world for us to join in with.