As suggested in this review, the theological framework of book is grounded in the Ignatian tradition. It is also attentive to Scripture: many of the stories used to illustrate the authors' ideas are drawn from the Old or New Testaments. There are nods to other traditions of Christian discernment throughout, for example the Quaker Clearness Committee or von Hugel's integrative approach. But these are few. As wonderful a book as this is it has some notable omissions, especially the wisdom of the Carmelite tradition: nowhere is there mention of the insights of John of the Cross or Teresa of Avila. Nor is there any inclusion of the important teachings of the desert fathers or Eastern Orthodoxy. Similarly, the Quaker tradition, which contains much that can be plumbed on the topic of discernment, especially communal discernment, is not much in evidence. But then, the book does not claim to be a study of the history of Christian discernment or to be inclusive of the wide variety of Christian approaches to the practice. Given what the Aus set out to do, and the framework in which they explicitly work, the achievement is a fine one. *The Discerning Heart* is written in an accessible manner but it is grounded in tested and tried spiritual and psychological wisdom so that, as clear a book as it is to read, the content conveyed is anything but simplistic or overly-simplified. It will be a valuable resource to individual seekers as well as to spiritual guides, teachers and students of spiritual formation.

Wendy M. Wright

RIZZETTO, Diane Eshin, *Waking Up to What You Do: A Zen Practice for Meeting Every Situation with Intelligence and Compassion* (Boston: Shambhala, 2006), pp. 197. ISBN 1-59030-342-3. $14.00.

Diane Eshin Rizzetto teaches at the Bay Zen Center in Oakland, California, and *Waking Up to What You Do* explores the ethical precepts of Zen Buddhism, and is written for a general audience. Like her teacher, Charlotte Joko Beck—author of *Everyday Zen* and Zen teacher at the Zen Center of San Diego—Rizzetto presents the teachings of Zen in a way that is clear, inviting, and practical. The precepts, Rizzetto says, are "keys to self-discovery, allowing us to see how our habitual patterns of thinking lead us to do things that are hurtful to ourselves and others." The precepts can serve as "a tool for waking up to our reactive thinking," and they can "reveal with crystal clarity the truth that our happiness and well-being

are intricately connected to the happiness and well-being of others."

There have been many sets of precepts in the history of Buddhism. The set of sixteen precepts familiar to contemporary Zen practitioners dates back at least to Dogen Zenji,[1] the thirteenth-century founder of the Soto school of Zen in Japan. The first three precepts are the "three refuges," that is, taking refuge in the Three Treasures of Buddhism: the Buddha, the Dharma (the teachings of the Buddha), and the Sangha (the monastic community or, more broadly in the contemporary West, the community of practitioners). The next three precepts, the "pure precepts," are general ethical resolutions to refrain from evil, to do good, and to liberate all beings. And finally, the ten "grave precepts" are more specific ethical resolutions—and these are the subject of *Waking Up to What You Do.*

Traditionally, these precepts have been expressed negatively, as commitments to *refrain* from certain actions, and Rizzetto appreciates this formulation, which she says provides clear parameters for our behavior. But like many Western Zen teachers, Rizzetto prefers to express the precepts positively, as commitments to *aspire* to certain actions—"as pointers, directing us toward our natural propensity to take action out of love and concern for one another." So, for instance, the precept traditionally phrased as "not lying" becomes, in Rizzetto's formulation, "speaking truthfully," and "not killing" becomes "supporting life."

The first part of the book introduces the precepts, explores the Buddhist teaching of interconnectedness and the "dream of self," and explains a method for practicing with the precepts. The first step is "engaging the observer": patiently and nonjudgmentally observing our own behavior with regard to one of the precepts. The next step is "deepening the observation" to include our thoughts, emotions, and bodily sensations. Finally, we inquire even more deeply, exploring the "requirements" we place on ourselves and the world and engaging the precept as a stop sign for our reactionary behavior, and thereby opening up space for other possibilities. Practicing with the precepts, she says, enables us to move away from reactive patterns centered on the "self" and find the freedom to do *"what best serves life"* (emphasis hers).

The second part of the book explores the precepts one at a time. Because the book is aimed at a general audience, including people with no knowledge of or experience with Zen, Rizzetto skips two

precepts that are more narrowly "Buddhist" than the others: "not withholding spiritual and material assets" and "not disparaging the Three Treasures." (In working with her Zen students, she includes them.) One chapter of her book is devoted to each of the other eight precepts: speaking truthfully; speaking of others with openness and possibility; meeting others on equal ground; cultivating a clear mind; taking only what is freely given and giving freely of all that I can; engaging in sexual intimacy respectfully and with an open heart; letting go of anger; and supporting life.

Rizzetto invites us to view the proscribed actions not as "moral defects" but as "the root or source of suffering." She observes that we often break the precepts because of our self-centered "requirements" about life—our deeply held beliefs about how we or others or the world ought to be. Rizzetto wants to help us see these "requirements" in action and let go of them.

This notion of "requirements" is the part of the book that I expect will stay with me. I particularly appreciated Rizzetto's reminders that we have self-centered requirements not only about the "outside" world, including other people, but also about ourselves. I am sometimes able to remember that I create suffering by "requiring" the world to be a certain way, but then I am apt to "require" that I not have those requirements about the world. Rizzetto reminded me that this is just another requirement—one about myself and my attitudes toward things—and that I can let go of that sort of requirement also.

The part of the book that I had the most trouble with was the chapter on "supporting life." It is interesting to consider, as Rizzetto does, that we inevitably take life, if only the lives of germs in a cut we disinfect or microorganisms in a glass of water we drink, and that even vegetarians take life in order to eat. It is also worth observing, as Rizzetto does, that decisions about issues such as using life-support technologies or engaging in war are often quite complicated and not black and white. Still, I wished Rizzetto had offered more specific suggestions about which sorts of actions tend to better "support life." For instance, I wished she had suggested that her readers would probably find that killing fewer animals and more plants for food would be more conducive, in a variety of ways, to "supporting life." And I wished she had said that what probably better supports life is to not have an abortion rather than to have one. I wonder, though, if Rizzetto might offer more specific ethical suggestions when dealing one-on-one with a particu-

lar student in a particular situation. Regarding the issue of abortion, she does suggest an interesting practice, for both mother and partner, of resting a hand on the mother's belly and patiently observing, without judgment, all the thoughts and feelings that arise. She also suggests listing the reasons that you would or would not continue the pregnancy and then noting how many of these "reflect your genuine concern for the unborn life and how many are concerned with how this unborn life serves or does not serve you."

Rizzetto has taken on a difficult project in this book—trying to help us change our way of being in the world—and bracketing our judgments about actions can make it much easier to observe our actions and thus to change how we act. Perhaps Rizzetto sometimes errs to the side of bracketing judgments too thoroughly, but *Waking Up to What You Do* does something valuable and all too rare: makes the practice of self-observation seem not only worthwhile but also interesting and even exciting.

Note

1. William M. Bodiford, *Soto Zen in Medieval Japan* (Honolulu, Hawaii: University of Hawaii Press, 1993),pp. 170–71.

Kim Boykin

BEHRENS, James. *Portraits of Grace, Images and Words from the Monastery of the Holy Spirit*, Preface by Patrick Hart (Skokie, IL: ACTA Publications, 2007), pp. 144. ISBN 0879463341. $19.95.

This color portfolio of good clear photographs is the work of writer / photographer James Behrens, a monk of the Conyers, Georgia Cistercian Monastery. Fr. James is known for his previous collections of meditations wherein he is best when focusing on the ordinary scenes or objects which he observes within his monastic world, or through memory, as he sparks his reader's imagination with stories of his past in relation to the sacred.

This book, sending messages both through photographs and texts, works like Fr. James earlier meditations collected in his earlier books. (He was asked to do this book after he sent a note-card with one of his photos to his editor—who then realized the keenness of eye and suggested Fr. James do such a gathering.)

The photographs are almost always carefully focused studies—pecan shells unfolding, preying mantis waiting—sometimes a tiny bit cute (Smiling Buddhas, words on a soda vending ma-