



The Newsletter of the Original Mind Zen Sangha of the Five Mountain Zen Order

Princeton, New Jersey

originalmindzen.com

Sangha News

One-Day Meditation Retreat at Original Mind

The Original Mind Zen Sangha held its one-day autumn retreat on Saturday, October 18. Andre, Andrew, Debby, and Jonson spent the day in sitting and walking meditation, interviews, koan practice, and enjoying a dharma talk.

A New Abbot, Three New Monks, and a Precepts Ceremony at Original Mind

A small crowd of regulars, partners, and newcomers participated in two ceremonies at the Original Mind Zen Sangha on Sunday, December 7.

Tom, joining us remotely on a tiny screen, stepped down as abbot of the sangha after moving to Massachusetts. Andre installed Andrew as the new abbot in one ceremony.

In another ceremony, Brian and Jonson took the first five precepts, while Andrew, Gary, and Tom took

the full sixty-four Bodhisattva Vows, making them fully-ordained monks of the Five Mountain Zen Order.

You can read about the precepts and ordination in the order here: www.fmzo.org/the-buddhist-path.html.



*Left to right: Andre, Jonson, Brian, Andrew, Gary
Painting above: Zen Master Seung Sabn*

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Features

The Zenterprise: An Interview with Andre Doshim Halaw

In his book *Brand-Name Zen*, Andre Doshim Halaw criticizes the commercialism of Zen and its impact on our practice in America. He is a monk of the Five Mountain Zen Order and is the founder and teacher of the Original Mind Zen Sangha in Princeton, New Jersey. You can hear his weekly dharma talks and read his blog at www.originalmindzen.blogspot.com/.



Original Mind: What do you mean by the “Zenterprise?”

Andre Halaw: Zenterprise is the commodification of Zen as a product lifestyle. It reduces Zen traditions into brands and elevates teachers to celebrity status.

OM: You call it Zenterprise, but the term applies to American Buddhism in general, right?

AH: It can, but I find the phenomenon particularly visible in Zen. Perhaps the difference between Zen and other forms of Buddhism is that Western Zen now exists almost independent from its Asian roots. The majority of teachers are therefore Westerners. And with that comes the intrusion of Western consumer culture.

OM: I picked up your book expecting to read a critique of the commercialization of American Zen. It is that. But what impressed me even more is that you talk about how this commercialization affects our practice. So, what’s the problem with the focus on zazen in American Zen?

AH: I think that seated meditation is a vital facet of any Zen practice, yet I can’t help suspecting that Western Zen’s emphasis on it stems from a need to fund Zen centers. Facilities can be very expensive to purchase and maintain, and seated meditation is a great activity to justify a center’s existence and finance the center through donations and dues. So now financing the

Zen institution is dictating the terms and forms of practice, which is backwards to me.

OM: The term commercialization suggests that someone is selling something. So there’s a product and there’s marketing. For example, you suggest that Zen centers treat seats at meditation retreats like products to be sold. Are there other products in Zen, Inc.?

AH: I think that the entire “Zen lifestyle” is a product. We get sold a Zen identity. Some of the products are tangible--as in subscriptions to Buddhist magazines and retreats--while others are intangible. I think that the latter are the most insidious.

OM: Has the rise of Zenterprise driven out important parts of Zen? Is there anything important that you think is missing from American Zen?

AH: Not necessarily driven out, but circumscribed, yes. There is an element of orthodoxy and politics in Zen that contradicts its iconoclastic nature. The entire Zen culture in the West can be very cliquy and dogmatic. Eventually the institution exists to sustain itself rather than the practice. This is extremely unfortunate.

OM: What about in our individual, daily practice? Do we, even as sincere practitioners miss out on anything? Are there other practices we should be paying attention to? Or is it just that we’re misprioritizing our practices by giving too much importance to zazen?

AH: Although not at all new, the notion that there is one authentic Zen is political and counterproductive. It suggests that some practices are genuine and others are diluted. Buddhism is so rich precisely because of its diversity of practices. If something works, use it. If it doesn’t, try another technique. That’s upaya, or skillful means.

OM: Do you have suggestions for how to resist this commercialization, either as organizations or as individuals?

AH: We need to see it first. Once we identify how institutions perpetuate Zenterprise--probably unknowingly--we can begin to move ourselves and our sanghas away from such orthodoxy-driven behaviors.

As with Buddhism in general, it all begins with awareness.

You can buy Zen, Inc. online through Barnes and Noble and Amazon.

Poems

Jonson Miller

Garland of Thoughts

Fingers roll over
Beads still rough
Not yet worn
By diligence

One thought comes
Lingers
Lingers
Then slides on
As the next bead slips
Over tired fingers

Another thought comes
Lingers
Lingers
One after another
One hundred and seven

Why bother?
One hundred and eight



Toot, Toot

Sitting
Quietly
Cross-legged
Posture perfect
Longing
For an unmediated truth
I quiet my thoughts

Damn the train
Its rumble shakes my body
I shake my anger

What does truth sound like?
Toot, toot

What Would Bodhidharma Do? (Itinerant Monk, Part 2)

By Tom Inzan Gartland

Maybe two months ago, I wrote something called "Itinerant Monk," and I closed it with "to be continued..." It's taken a while, but here it is. The gist of Part One was basically the impermanence of all things, including addresses and plans. To recap, I moved to Massachusetts, things didn't quite work out the way I'd thought they would, so I had to improvise on the spot of daily life, and get on with it with the least amount of suffering possible, both for me and anyone else involved.

That's all any of us really wants, isn't it--to be free from suffering? Then we can go on about the business of the Bodhisattva business - that is Saving all Sentient Beings, even though there are no Beings and No Saving to be done... But we do it anyway, because there are beings out there in the conventional sense, and it is quite obvious that there is a lot of suffering going on. And the bottom line is that I can also be one of those suffering beings at any given moment, and it's somewhat more difficult to Save You if I can't Save Myself. Not impossible, mind you. In fact the act of my attempt to Save You might be the key to ending my own suffering at that moment. We all have things that make us suffer, and the more contemplative we are, the more likely we are to be aware of them, maybe even see them coming due to recognizing our past habits and our tendencies.

A good friend of mine recognized the possibility of an attachment issue coming. We didn't go into any great detail about it—I figured he'd let me know as much or as little as he chose to. He said he was concerned about attachment, and that was good enough for me. The way he was going to deal with his attachments was through generosity, one of the Six Perfections (called *dana* in Sanskrit).

Now, I am not one of those people who says, "Oh no, I couldn't possibly accept that," when someone offers me something. I think that "Oh no, I couldn't..." is possibly one of the most hypocritical

statements possible. It can be very dishonest and contribute the delusional malaise that covers reality with the clouds of greed. And to my way of thinking, who am I to deny someone the opportunity to practice one of the Perfections? When the temple whence the scrolls came was having an auction of some others to help defray the costs of refurbishing. I thought to myself, “OK, here’s my opportunity to practice *dana* (and end up with a scroll besides).

So he tells me he’s got something to send me, says it’s a scroll of the Heart Sutra from the 19th Century. I have no real frame of reference for this. I don’t have any other scrolls, let alone from the 1800s, so I figure OK, that’s cool. If he’s concerned about becoming too attached to it because it is so cool, then let it go, and let him let it go. Until it actually arrived, I had no idea how cool it is. And trust me, it is. I had mine hanging in the entrance hall of my old home until The Move came up.

As I mentioned previously, The Move wasn’t really all that smooth. I went from having one address to another, to a hotel, and finally to the address we’re at now. This place is smaller than where we had been, and has a lot less storage than where we were intending on living, so we ended up needing a storage facility to move half of our things into. Two people over the course of a number of decades can accumulate a lot of stuff. And I’m not averse to being a renunciant, so even though a lot of things were donated, given away to friends, or ended up in the trash, there’s still a lot of stuff, and it barely fit inside the storage space.

One thing I’ve learned is that thinking, “Oh, I’ll remember what’s in that box labeled ‘miscellaneous,’” is never the case. For example, we still haven’t found the box with knives and forks in it. We know they’re in there somewhere, but we still haven’t found them. There’s probably a lesson about the emptiness of perceptions, more likely about mindfulness, but whatever it is, it’s a lesson learned from not-doing rather than doing. (Repeat after me, “Pay Attention!”). But no big deal, there are plenty of knives and forks around, and we don’t have to get so many that we’ll end up with three sets that largely aren’t necessary.

But in addition to the very utilitarian utensils, another thing that we hadn’t found was The Scrolls. We don’t need the scrolls in order to survive, and I had

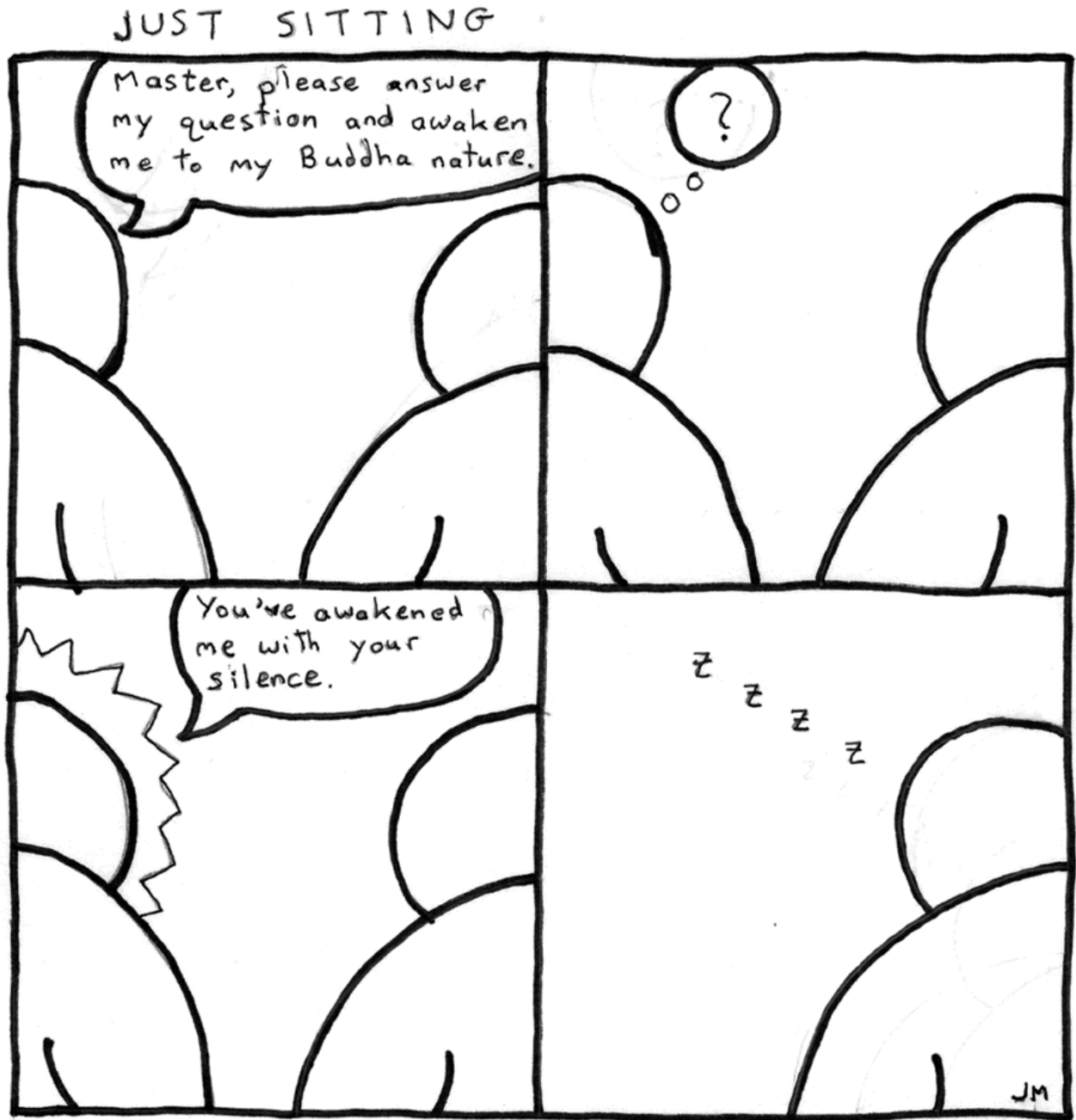
gone without them for, let’s see...my entire life minus three months. But when they weren’t any place obvious, even after repeated trips to the space, I have to be honest and admit that I was upset at not finding them. Attachment rears its ugly head. “They SHOULD be right here with the other stuff from that room!” But they weren’t, and I got to learn all about my de facto attachments, practice some patience and forbearance, even diligence and persistence. I didn’t throw a tantrum over it, start ripping things apart, or throwing things around. So overall, not so terrible. Not perfect, but OK.

And today, while being really diligent about finding the utensils, I found The Scrolls. I really have no idea why I hadn’t seen them previously; I’ve been picking through boxes a number of times, but today, while looking for something else, I found them. I was happy to have done so. I’d gotten to the point where I was prepared to admit that somehow they were lost. I wasn’t happy about it, but that’s where I was. And now I’m happy to have found them. Knives and forks are still in the abyss of the storage space.

Where I have Bodhidharma right now is directly in front of my meditation cushion. I’m not sure how that will work out, because even through half-opened eyes, the big bearded barbarian will be glaring at me with his big lidless eyes. Maybe if I turn him toward the wall also, it won’t be so distracting. And maybe the potential to confront distraction is OK too. Give me another way not to be judgmental and accept what comes along. I don’t know that we could stare at each other for nine years (well, I’ll be doing the staring, “he” is just some lines on paper that I mentally construct into the Name & Form of Bodhidharma), but we’ll have to talk in nine years to see how that has worked out.

But what would Bodhidharma do? I suspect he might roll his big lidless eyes, and say something like, “Nothing Holy, Vast Emptiness...except for that storage space. Get rid of more of that stuff and you won’t have the opportunity to continue learning about how attached we can be to possessions!” And then he’d probably turn toward the wall, probably glancing around every now and then to see how that attachment thing is working out.





Taking Refuge in the Sangha, Taking Refuge in My Cushion

By Jonson Miller

Buddhists identify the sangha – or community – as one of the Three Jewels or Refuges of Buddhism, the other two being the Buddha and the dharma. Hindus likewise emphasize the importance of *satsang* or good company. Christians too emphasize the importance

of the church. In my experience, they're right to do so.

A supporting community is essential to my own spiritual practice. In the most literal and immediate sense, my sangha is the Original Mind Zen Sangha, which is itself supported by the broader sangha of the

Five Mountain Zen Order. It is also my partner Jo, who, though not a participant in Original Mind or even Zen, is a profound source of support for my practice. While we can and should think about deeper and less obvious meanings of the jewel of the sangha, we should not do so to the detriment of the immediate sangha of our fellow practitioners, family, and friends.

For about four years, I was a practicing Hindu. A few people tried to tell me that Hinduism is an ethnic religion and is, therefore, inaccessible to Westerners. One of the warnings was totally off-base. I was told that since I was not born into a caste that I just technically cannot be a Hindu. No Hindu I met ever seemed to care about that. But other warnings turned out to be meaningful.

Some folks said that Hinduism is as much a culture as a religion. That it isn't a universal religion like Buddhism, Christianity, or Islam. Therefore, Westerners can't really be a part of it.

Many Westerners have taken that to heart by adopting a Hindu/Indian culture along with being religiously Hindu. Subramuniyaswami, the founder of the Saiva Siddhanta Church and *Hinduism Today*, argued that Westerners, like himself, who want to be Hindu must, for example, legally adopt an Indian name and socialize with Indians. In general, people must, as much as possible, adopt the Indian culture that sustains Hinduism. Failure to do so, he says, leads to "ardha-Hindus" or "half-Hindus" whose commitment eventually fails. The Hare Krishnas also at least modify their names, often dress in Indian clothing, and adopt other aspects of Indian culture. These two organizations successfully sustain a Western Hinduism and the practice of individual Western Hindus.

I rejected the arguments of the naysayers. And I was welcomed at a temple by a community of Indian immigrants and their children. Many people there taught me about Hinduism and how to participate in the rituals. Our Swami was especially helpful and open. He and the temple priest put together an initiation ritual for me to formally induct me. What more could I ask for?

But, in the end, I never felt like I fit in – despite the best efforts of my fellow congregants. Another white American did fit. Then again, she seemed more comfortable adopting aspects of Indian culture. I am

so interested and invested in my own ancestry, culture, and history that I could never open myself to that aspect of Hinduism. I wanted to be Hindu, not Indian.

I went to my temple less and less. Eventually I stopped going altogether. I wasn't open to the cultural matrix of Hinduism and, consequently, I became alienated from Hinduism. And then, without the sustaining community, my individual practice waned as well. I accept that all of this says more about me than it does about Hinduism and may not apply to other Westerners who have successfully become Hindu.

Nonetheless, what was I to do? I needed something that drew upon roughly the same fundamental principles and offered an effective practice, but that was rooted in or at least adapted to my own culture. Fortunately, Zen has taken root in perfectly American soil – for good and/or ill. For fifty or sixty years now, Americans have built their Zen groups, practices, and institutions. I can find a community of fellow American practitioners to help sustain my own practice.

The sangha, along with the Buddha and the Dharma – the other two Jewels or Refuges – helps us along towards our awakening. Our fellow community members encourage us when our practice wanes, sustain us through doubts, and help show us the Way. I believe in the importance of a sustaining community for spiritual practice. I have felt its value and have missed it when it was absent.

But what of the less obvious and deeper meanings of the sangha? Thich Nhat Hanh, in *The Heart of the Buddha's Teaching*, writes of the sangha as all of those things that support our practice, including the cushion you sit on. At least in sitting meditation, what could be more immediate than that?

He also writes that as our practice deepens, so does our awareness of the jewel of the sangha. I hope that my awareness and your awareness of this jewel will mature in us until it expands to include the whole of creation. It will then merge with the other two jewels – the Buddha and the dharma – because there is no more separation between them than there is between any other three things.

Until then, I will draw support from my partner, my literal sangha, and my cushion.

Poems

Gary Cocciolillo

Silence

Silence is like a cold stream
That runs through the caverns
Beneath the surface
To cool the hot molten core.

**Southern Blue-eared Glossy-Starling**

Chirp

Freedom from Ambition; Freedom to Be

By Nobody

Mediocrity was my greatest and only fear as a teenager and young man. Going back even further, I had the sense that I had somehow to be the best. I cultivated a desire to be important, significant, or influential. One expression of this was my desire to transform my society. My vision of a future world has changed many times over the years, but it was often a vision of a radically different social order. My personal practice of meditation and deliberate mindfulness is releasing me from any ambition. It is shaping up to be a liberating experience.

My experience began as a general sense of letting go of something. But it took on a clearer shape of letting go of any ambition to be important or significant. I am letting go of an expectation or demand to transform the world. Such ambitions always drew me away from the present and into some future. They drew me away from the joys around me and into the struggle and strain of a non-existent time and place.

The loosening of ambition liberates me in several ways. It is freeing me from the struggle to be significant and the disappointment of not being so. I am freer to be who and what I am. Instead of struggle and disappointment, I can experience acceptance, equanimity, and joy. Moreover, I am free

to explore who exactly it is that I am, instead of trying to create some other-than-me.

My declining ambition hasn't turned into a desire to do nothing. Instead, it is, ironically, freeing me to more fully pursue what I do. Instead of pursuing something for the purpose of making myself significant, I can instead pursue it for the thing itself.

In the past, my ambition has driven me to pursue certain types of work as a way to fulfill my ambitions. I sometimes came to realize that I didn't take pleasure in such works in and of themselves, but did them because I, somehow, was supposed to do them, either to fulfill some vision or to gain acceptance as serious or significant. With my loosening ambition, I am freeing myself to pursue my inclinations and interests.

Intellectually, I had long given up on the eighteenth-century beliefs of the perfectibility of Man and of social or intellectual progress. No amount of social reform, revolution, social engineering, or spiritual reformation can take the base matter of Man and sculpt it into an idealized being. There is no ideology or technology that can produce a perfect society. The more we try to do so, the more we screw things up. The millions dead from the World Wars, the Cold War, and totalitarian revolutions are monuments to the impossibility of ideology. But all of my efforts and intellectualizing betrayed my lingering belief in the possibilities of perfection and progress. But now I suspect that such beliefs served only as the vehicle of my own efforts towards individual significance. My loosening of ambition is finally freeing me of my yearning for social perfection. The world is probably better for it. There are quite a few people in history who I wish had given up their ambition before starting their bloody careers.

My ambition took me away from myself and the present. My declining ambition is freeing me to be me and to be in the present. But what is it that I want to do now? My teacher, drawing I believe on his own teacher, often comes back to this teaching: "How may I help you?" I didn't get it before. I thought, "That's nice, but what about the unmediated experience of truth?" or some other form of spiritual liberation. Now I'm starting to get it. When you let go of ambition, yearning, and longing, sitting instead in equanimity, what is left? "How may I help you?"

Editorial: Being a Part of *Original Mind*

Original Mind exists for several reasons. But it can't fulfill any of those missions without contributions from the communities we hope it will serve. Whether you're a member of the Original Mind Zen Sangha or not, please consider submitting something as a way of fulfilling the goals of the newsletter, your own group, or as part of your own practice. You can send submissions at any time. We'll publish another issue whenever we have enough material to do so.

We welcome submissions from:

- Members of the broader Buddhist and Taoist (Taoism is one of the contributors to Zen) **community in the region**
- Members of the **Five Mountain Zen order** worldwide
- Members of and visitors to **the Original Mind Zen Sangha**, of course
- **Anyone else** (regardless of religion or affiliation) who has something relevant and constructive to contribute

Why *Original Mind* exists:

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 2. Alert members of the sangha and our broader community about upcoming events at our sangha or in the region.
 3. Show new or prospective visitors what we're about so they can better decide if they'd like to join us.
 4. Connect sangha members to the broader order by providing news about order events, publications, institutions, leaders, and fellow sanghas.
 5. Connect sangha members with the broader Buddhist community in our region through announcements of and articles about relevant events and groups.
 6. Support one another in our practice.
- You can help by contributing one or more of the following types of pieces:

- **Announcements** of lectures, your regular meetings, retreats, service activities, or any other event of interest. Promote your group and its activities in the region. Let the rest of us know what's going on.
- **News** articles about an event you attended. Tell us about a speaker who came through the area and what he or she said.
- **Opinion or commentary** pieces about Zen, its institutions, or its role in the broader world.
- **Interviews** with authors, teachers, or visiting speakers who interest you.
- **Book, film, and website reviews.** Share with us important books or other media that you think will be of use to others.
- **Cartoons, photographs, art, or other images.** We can print black-and-white only.
- **Articles** expressing some insight, offering observations, or teaching us about our history, institutions, or theology. Feel free to be critical and challenging; this newsletter isn't just for making each other feel good.
- An **excerpt from a book** you're writing.
- **Whatever else** you can think of.

Review the first two issues to get ideas for topics or formats. Feel free to **propose a theme** for an issue.

Original Mind can be interactive. Please submit **letters to the editor** responding to previous issues. Or write an article that more fully engages issues raised by others.

Don't worry if you don't see yourself as a writer or are unsure of your grammar or writing abilities. The editor is happy to help you and will provide proofreading. He's also happy to discuss submission ideas and suggest ways you might develop your piece.

Please see page 11 for submission information
To submit or to contact the editor:
Jonson Miller
jwmiller [at] mail.com

Please note that this newsletter also appears online on the Original Mind Zen Sanga website.

Reviews

Zen Environmental Studies Institute, *Green Dragon Earth Initiative* (Mount Tremper, New York: Mountains and Rivers Order of Zen Buddhism), www.mro.org/zesi/greendragon/.

Andre urged those of us taking the precepts to prepare by reflecting on how we will apply those precepts in our daily lives. A common theme kept coming up for me: mindfulness of my relationship with my ecosystem. I identified environmental issues with the following vows:

- To “support all living creatures, and refrain from killing.”
- To “respect the property of others, and refrain from stealing,” when I considered the “property” of future generations.
- To “regard all beings with respect and dignity, and refrain from objectifying others.”

Perhaps a more insightful person would’ve come up with environmental issues for the other two as well.

The precepts are the foundation of the environmental efforts of the Green Dragon Earth Initiative. This is a program of the Zen Environmental Studies Institute, which is itself hosted by the Mountains and Rivers Order of Zen Buddhism, based in New York. Here is how they describe the initiative:

“Arising from profound love and deep respect for the earth, the **Green Dragon Earth Initiative** is an ongoing effort by the sangha of the Mountains and Rivers Order to address the individual, institutional, national and global

degradation of our planet. Recognizing that all life springs forth from an intricate, causally-related web of interdependence, every action intended to benefit one part must benefit the whole. This Initiative will thus focus on the whole of the Earth, its creatures, and human society. Issues of social and environmental justice will also be within the scope of this Initiative.”

They examine ways that their members and others can apply the precepts to contribute to a sustainable society. They identify seven areas in which individuals can take action at a personal, local, national, and global level. The seven areas of awareness are: food, energy, water, materials, transportation, action and education, and “making your voice heard.”

What I found most useful at their site is a two-page “Commitment Sheet” that you can print off (double-sided to save paper – of course). It is a checklist of numerous things you can do to live more sustainably. These include growing some of your own food, using reusable products (cloth napkins) instead of single-use throw-aways, using public transportation, and planting trees. Many of these actions are things that we already know we can or should do. Others I hadn’t thought of. I found the sheet helpful for disciplining me to select a few of the actions and commit to them. After you’ve incorporated a few of them into your life, you can select a few more and live even more sustainably.

You can find the Commitment Sheet here: www.mro.org/zesi/greendragon/how-to-get-started/.

Jonson Miller

Announcements and Events

Original Mind Zen Sangha
Sundays, 6:45 to 9 pm
Princeton, New Jersey

The Original Mind Zen Sangha meets every Sunday from 7 to 9 pm at the Fellowship in Prayer building at 291 Witherspoon Street, Princeton, New Jersey.

Please join us for sitting and walking meditation and a dharma talk. We provide cushions and mats. Please dress comfortably.

Newcomers should come fifteen minutes early for basic instruction and an introduction to the sangha.

For new visitors: The **first Sunday of each month**, we replace one meditation session with a

Q&A session. This is an opportunity to find out what were about and to get started in your practice.

For more information, see originalmindzen.com.

Original Mind Food Donations Ongoing

Please remember that we are donating food to the Pennel, Pennsylvania food pantry of the Bucks County Housing Group. Bring donations to the sangha any Sunday night. Keep in mind that this is

food that will be distributed to individual families, rather than being used in a dining hall. So it isn't necessary or even desirable to find the biggest jar of food you can to feed as many people as possible. In fact, it is better to buy several smaller containers so that some food may be given to several families.

For a list of specific items the pantry needs, please scroll down to the bottom of the page at www.bchg.org/food-pantries.

Contributors



Gary Cociolillo is a monk of the Five Mountain Zen Order and a member of the Original Mind Zen Sangha. He is currently writing *Enlightenment Guaranteed: The Only Book on Zen You'll Ever Need*. You can follow his blog *Zenpalooza* at

zenpalooza.com.



Andre Doshim Halaw is the founder and teacher of the Original Mind Zen Sangha. He is the author of several books. You can read his blog, hear his dharma talks, and learn about his books at originalmindzen.blogspot.com



Tom Inzan Gartland is a monk of the Five Mountain Zen Order and a member of the Original Mind Zen Sangha. He now lives in Northampton, Massachusetts. You can follow his blog *No-Bodhi Knows* at nobodhiknows.blogspot.com.



Jonson Miller is a member of the Original Mind Zen Sangha and is the editor of this newsletter. He writes about technology, international affairs, genealogy, and other topics at jonsonmiller.wordpress.com.

Letters to the Editor

To submit letters:

1. (Preferred). Email your letter to the editor at [jwmiller \[at\] mail.com](mailto:jwmiller@mail.com). Title your subject line "Original Mind: Letter to the Editor." Include your letter in the body of your message, rather than as an attachment.
2. You may mail your letter to the editor. If so, be sure to include a phone number so that the editor may contact you to confirm that we have your permission to publish it. Mail your letter to:

Jonson Miller
Original Mind Newsletter
559 Florence Avenue
Langhorne, PA 19047

We limit letters to 250 words. If you have more to say than that, then consider writing an article for us.



About *Original Mind*

Original Mind is the newsletter of the Original Mind Zen Sangha based in Princeton, New Jersey. We are members of the Five Mountain Zen Order.

This newsletter serves several audiences and several purposes:

1. Spread the dharma and save all sentient beings.
2. Alert members of the sangha and our local community about upcoming events at our sangha or in the region.
3. Show new or prospective visitors what we're about so they can better decide if they'd like to join us.
4. Connect sangha members to the broader order by providing news about order events, publications, institutions, leaders, and fellow sanghas.

5. Connect sangha members with the broader Buddhist community in our region through announcements of and articles about relevant events and groups.
6. Support one another in our practice.

You can learn more about our sangha and our order at the following websites:

www.originalmindzen.com

www.fmzo.org

Contact the editor at [jwmiller \[at\] mail.com](mailto:jwmiller[at]mail.com).

Submission Information

Original Mind welcomes original articles and interviews on any topic related to Zen, broadly conceived. We also want book and film reviews, announcements about events of the Five Mountain Order, and announcements of or articles about local retreats and lectures. We cannot pay for any submissions.

If you would like us to consider your writing for publication, email your submission to [jwmiller \[at\] mail.com](mailto:jwmiller[at]mail.com). Title your subject line "Original Mind Submission: Article Title." Please provide your document in Word format. Name the file

"lastname_abbreviated_article_title." Send shorter pieces, such as announcements, in the body of your email. Please write if you have any questions about submissions, possible topics, formatting, etc.

Authors retain ownership of their works and are free to publish them elsewhere. By submitting your writing, you are claiming authorship of it and are stating that you did not submit the work of others.

We may edit your work for clarity, consistent formatting, or length.

Subscription Information

We publish *Original Mind* on whatever time frame is practical and whenever sufficient material or news warrants a new issue.

You may download copies of *Original Mind* from the website of the Original Mind Zen Sangha at www.originalmindzen.com. You may request paper copies by two means. 1. Email your name and address to [jwmiller \[at\] mail.com](mailto:jwmiller[at]mail.com). Please title your subject line "Original Mind Subscription." 2. Write to the following address:

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**The Newsletter of the Original Mind Zen Sangha
of the Five Mountain Zen Order**

Princeton, New Jersey

originalmindzen.com

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559 Florence Avenue
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