



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

Princeton, New Jersey

originalmindzen.com

News

2015 Hottest Year on Record

2015 was the hottest year since records were kept in 1880. The global temperature was 1.62F above the twentieth-century average. That's twenty percent higher than the previous 2014 record. Locally, we broke numerous daily and monthly records in December. The high temperatures are the result of an El Niño cycle compounding temperatures already rising from our collective contributions to global warming.

Current atmospheric concentrations of CO₂ is about 400 parts per million. The concentration below which we can avoid dangerous climate change is about 350 ppm. Oops.

Miami is Already Doomed

Miami is already experiencing noticeable problems from sea-level rise caused by increasing ice melt as global temperatures rise. Even worse, no matter what we do to slow or even reverse rising temperatures, ice melt will continue. Glaciologists examining the West Antarctic Ice Sheet last year concluded that its collapse is unstoppable and will produce perhaps ten feet of sea level rise all on its own over the next few centuries. Miami may cease to be viable by the end of this century. The Intergovernmental Panel on Climate Change, the primary global body examining climate change, has concluded that there is no longer a question of preventing dangerous climate change; now it is a question of merely how terrible are we willing to let things get.

Upcoming Precepts Ceremony

The Original Mind Zen Sangha will hold a precepts ceremony for members in the upcoming months. Please notify Andre if you would like to take the first five precepts.

The first five precepts of the Five Mountain Zen Order are:

1. I vow to support all living creatures and refrain from killing.
2. I vow to respect the property of others and refrain from stealing.
3. I vow to regard all beings with respect and dignity and refrain from objectifying others.
4. I vow to be truthful and refrain from lying.
5. I vow to maintain a clear mind and refrain from harming myself or others with intoxication.

To prepare for taking the precepts, consider how you will apply the above precepts in your life in specific ways.

Find old issues of *Original Mind* at www.originalmindzen.com/newsletter.html.

Twenty-Minute Zen Practice

Most of us work or go to school and many of us have families to care for. We may feel we have little time to commit to meditation and other practices. Here is a twenty-minute daily practice based on one provided by Wonji Dharma, the head of the Five Mountain Zen Order, in his book *The Ocean of Zen* (available at lulu.com). See the next page for the chants.

1. Standing, bow deeply, perhaps towards an altar if you have one.
2. Recite the Four Great Bodhisattva Vows. Bow deeply again.
3. Perform nine full prostrations.¹
4. Sit and bow. Chant the Heart Sutra in English. Bow.²
5. Meditate for ten minutes.
6. Recite the Gatha on Opening the Sutra. Bow.
7. Read a chapter from an appropriate book, perhaps Seung Sanh's *Dropping Ashes on the Buddha*, a sutra, or the *Tao Te Ching*.
8. Rise and bow to your altar.

Developing a Consistent Practice

Resolutions are easy to break. Here are a few tips on how to stick to a resolution to do this twenty-minute practice every day.

- Don't take on too much. Start small with just the above twenty-minute practice. If you take on too much at first, you may burn out and quit altogether. You can increase your meditation time or add

other practices after you firmly establish an initial practice.

- Pick a time to practice every day, then do it at that time. For many people, it's best to do it first thing in the morning, otherwise, it'll never happen.
- Don't feel like you have to do it at the same time every day. Do it when you can.
- Resolve to do this practice every day for thirty days. That's how long it takes to make something a habit. Keep a journal, note your practice, and mark day 1, day 2, etc. If you skip a day, then start over your counting.
- Don't feel guilty about missing a day. Instead, resolve to practice every day for the next thirty days.
- Don't feel like you have to do it every day. Just do it when you can.
- Set a timer when you meditate. If you don't have much time for meditation, a timer will alleviate distracting thoughts about whether or not you've been sitting too long.

Notes

1. See <http://www.kwanumzen.org/getting-started/how-to-practice/bowing/bowing-forms/> for prostration instructions. This form is roughly how it is done in the Five Mountain Zen Order. Or see your teacher for instructions.
2. See <http://www.originalmindzen.com/our-practice.html> for how to chant The Heart Sutra.

Chants of the Five Mountain Zen Order

The first two "chants" are simply spoken sincerely and thoughtfully.

Chant most of the Heart Sutra in a low monotone voice. The text has "Vhighlighting" sprinkled throughout the text. The V indicates that the following highlighted syllable is chanted at a lower pitch than the monotone you've been using for the rest of the line. The "^highlighting" in the last three lines indicates elevating your pitch for the highlighted syllables.

See <http://www.originalmindzen.com/our-practice.html> for a video of a monk chanting the Heart Sutra.



The Four Great Bodhisattva Vows

Sentient beings are numberless; we vow to save them all.
 Delusions are endless; we vow to cut through them all.
 The teachings are infinite; we vow to learn them all.
 The Buddha Way is inconceivable; we vow to attain it.

Gattha On Opening the Sutras

This Dharma, incomparably profound and minutely subtle,
 Is rarely encountered, even in hundreds of thousands of millions of ages.
 Now we see it, hear it, hold and maintain it.
 May we completely realize the Tathagata's true meaning.

The Maha Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva
 when practicing deeply the VPrajna Paramita
 perceives that all five skandhas are empty
 and Vis saved from all suffering and distress.

VShariputra,
 form does not differ Vfrom emptiness,
 emptiness does not differ from form.
 That which is form is emptiness,
 Vthat which is emptiness form.
 The same is true Vof feelings,
 Vperceptions, imVpulses, consciousness.

VShariputra,
 Vall dharmas are marked Vwith emptiness;
 Vthey do not appear Vor disappear,
 Vare not tainted or pure,
 do not increase Vor decrease.
 VTherefore, in emptiness Vno form,
 no feelings, Vperceptions, Vim pulses, consciousness.
 VNo eyes, no ears, no nose, no tongue,
 Vno body, Vno mind;
 no color, Vno sound, no smell, no taste, no touch,
 Vno object of mind; no realm of eyes
 Vand so forth until no realm of mind consciousness.

VNo ignorance and also no Vextinction of it,
 Vand so forth until no old age and death

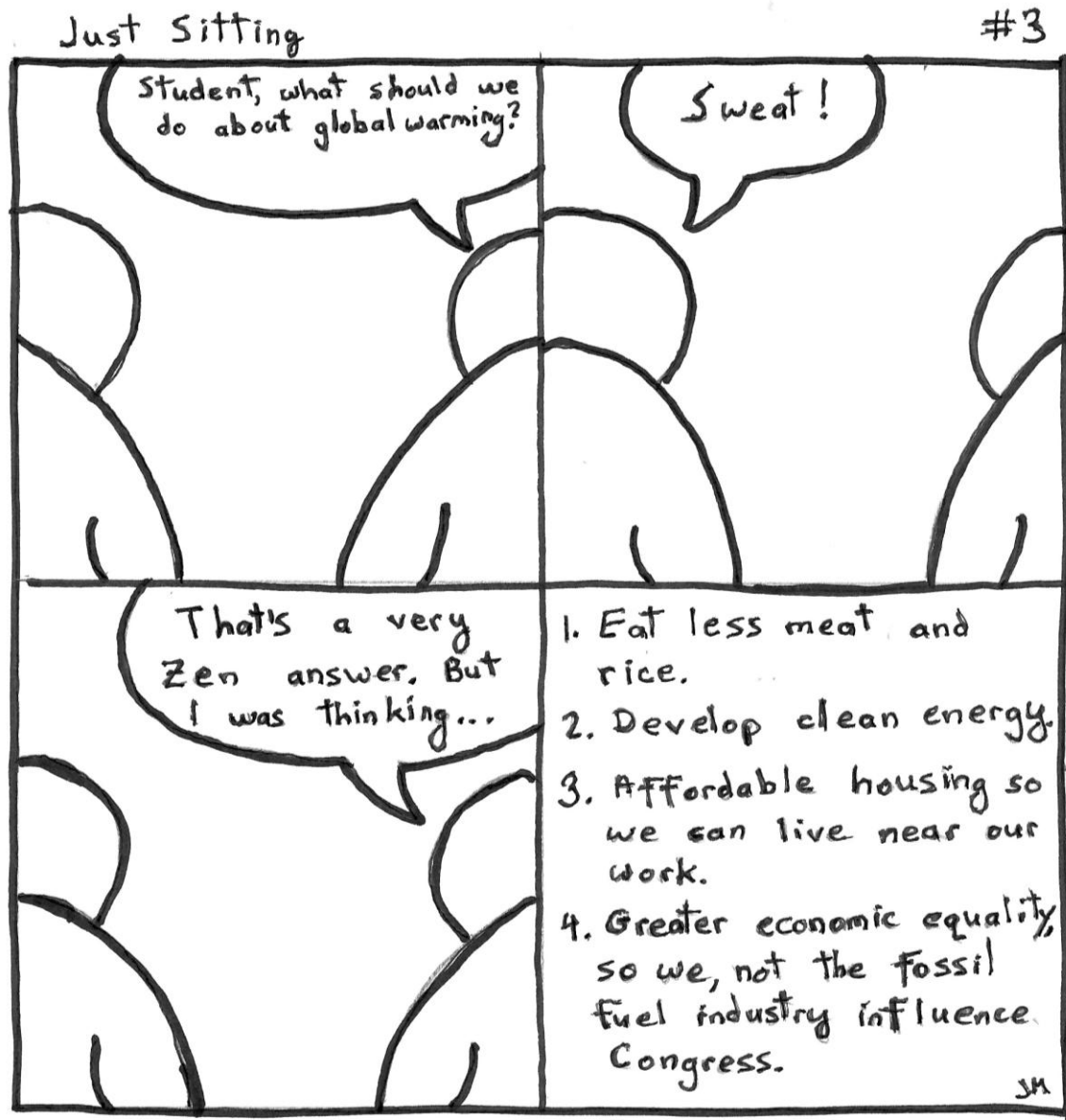
Vand also no Vextinction of them.
 VNo suffering, no origination,
 Vno stopping, no path, no cognition,
 Valso no Vattainment with nothing to attain.

The BodhiVsattva depends on VPrajna Paramita
 and the mind is no hindrance;
 without any hindrance Vno fears exist.
 VFar apart from every perverted view one dwells in
 Nirvana.

In the three worlds
 Vall Buddhas depend on VPrajna Paramita
 and attain Anuttara Samyag Sambodhi.

Therefore know that VPrajna Paramita
 is the great transcenVdent mantra,
 is the great Vbright mantra,
 is the utVmost mantra,
 is the suVpreme mantra
 which is able to reVlieve all suffering
 and is true, not false.

So proclaim the VPrajna Paramita mantra,
 Vproclaim the mantra which says:
 VGate gate ^paragate^parasamgate Vbodhi Vsvaha
 VGate gate ^paragate^parasamgate Vbodhi Vsvaha
 VGate gate ^paragate^parasamgate Vbodhi Vsvaha



Reviews

Mann, Michael E. and Lee R. Kump. 2015. *Dire Predictions: Understanding Climate Change: The Visual Guide to the Findings of the IPCC*. New York: DK.

McKibben, Bill. 2010. *Eaarth: Making a Life on a Tough New Planet*. New York: St. Martin's.

Oreskes, Naomi and Erik M. Conway. 2010. *Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco Smoke to Global Warming*. New York: Bloomsbury.

"I vow to support all living creatures, and refrain from killing."

- First precept of the Five Mountain Zen Order

I suspect that looking back on today from a few centuries in the future, historians will view climate change as the most important issue we faced – or failed to face. The three books in this review helped me to understand the "dire" situation and why we have failed to do much to deal with the problem.

Mann and Kump are climate scientists who serve on the Intergovernmental Panel on Climate Change (IPCC), so they are at the forefront of increasing our understanding of climate change and its consequences. Using the latest IPCC report data, they provide a profusely illustrated and data-rich overview of the state of our world and its future.

Dire Predictions is a great first book for learning the basic science of climate change. Mann and Kump explain how our climate works, how we're causing change, what those changes are, some of the impacts of those changes, and how we know that we're causing the problems. That's a lot, but they break it up into two- to four-page bits dominated by charts and pictures.

McKibben is more alarmed and, in some ways, more pessimistic than Mann and Kump. This isn't because he's an ignorant journalist (he's not ignorant) and not a climate scientist; it's because the IPCC forecasts and proposals are generally more conservative than what the climate science community generally believes. The IPCC serves many masters, including governments that don't want to commit much to dealing with climate change. For example, while the IPCC – at least until the recent Paris climate meeting – abides by the arbitrary and probably much too high 2-degree C threshold for manageable change, climate scientists generally believe that 1.5 degrees is probably more reasonable. 2 degrees of change will produce catastrophic changes.

McKibben, as both a journalist and a political organizer, understands better than Mann and Kump how to mobilize people. He provides us with a single clear number to focus on: 350. 350 parts per million is the concentration of CO₂ cited for staying below to maintain manageable climate change. Where are we now? 400 ppm.

How did we manage to pass the tipping point without taking much action? **Oreskes and Conway** explain that. They are historians and sociologists who study how science gets done and how people use scientific knowledge. They examined decades of scientific and health controversies in America. They found that the same few scientists, usually not experts in the relevant fields, popping up on governmental panels, in well-funded think tanks, and on news talk shows. These scientists, directly or indirectly paid by the industries under fire, used their credentials to sow doubt about the state of scientific knowledge on the dangers of smoking, damage caused by CFCs to the ozone layer, and anthropogenic climate change. The brilliance of their strategy wasn't that they needed to convince people those things weren't problems, but merely that there was some scientific doubt about the dangers. That doubt was enough to provide political cover for industry and politicians to do nothing.

Jonson Miller

Regional Buddhist Directory

Global/National (Related to Regional Groups)

Five Mountain Zen Order

www.fmzo.org

The *Five Mountain Zen Order* offers online precepts, teaching, and courses through Buddha Dharma University.

Kwan Um School of Zen

Kwanumzen.org

The *Kwan Um School of Zen* serves many of the Zen centers established by Seung Sahn and his successors. They publish *Primary Point*, which includes articles by and about Seung

Sahn. Their centers (locally in Newark, DE; New York City; Philadelphia) offer retreats.

New Jersey

Pine Wind Zen Community

Shamong, NJ

pinewind.org

Pine Wind is a Soto Zen Monastery.

See the website for more information and the calendar of events.

863 McKendimen Road

Shamong NJ 08088

609.268.9151

Princeton Insight Meditation

Princeton and Pennington

princetoninsightmeditation.com

We come together to practice Buddhist insight meditation in the Thai/Burmese style.

Weekly meetings:

Mondays, 7-9pm

Fellowship in Prayer

291 Witherspoon Street,

Princeton, NJ 08542

Weekly meetings:

Sundays, 7-8:30pm

At Jayani Yoga

21 Route 31

North, Pennington, NJ 08534

Heart of the Lotus Sangha

Princeton

The Heart of the Lotus Sangha was organized following a retreat held by Thich Nhat Hanh (pronounced “TICK - KNOT – HAWN”) in 1993 and was established to provide support for our practice. We practice according to the teachings of Thich Nhat Hanh and all are welcome to join us, but we use the format for sitting and practice as taught by Thay.

The sitting is open to anyone at any level of practice, and we welcome students of other Buddhist teachers.

Sunday Practice

4:30 to 6:00 PM

Fellowship in Prayer Building
291 Witherspoon Street
Princeton, NJ 08542

Please use rear entrance. There is parking on the street in the front of the house or in a lot in the back of the house; the house itself is directly across the street from the Princeton Packet building. We usually come in the back door.

Contact person: Melissa Bailey
mgbnemesi@aol.com 609-924-8128

Princeton Area Zen Group

Princeton

princetonzengroup.org

The Princeton Area Zen Group (PAZG) engages in lay meditation practice in the tradition of Yasutani-Yamada-Aitken. Founded in 1991 by teachers Manfred Steger and Perle Besserman, the PAZG is a community-based, non-residential unaffiliated

ed Zen center designed to introduce anyone with a sincere desire for self-realization to the formal practice of zazen (sitting meditation).

Sunday Practice

7 to 9 pm

Rise Power Yoga
80 Nassau Street, 2D
Princeton, NJ 08542.

Please arrive a few minutes early to allow time to arrange your cushions or seat, since opening ceremonies start promptly at 7 pm.

Beginners' Night, the first Sunday of the month, is 6:30 (please be on time!) to 7 pm for instruction, followed by regular sitting.

Contacts: By phone, Scott Moses, 609-605-3994; by email, princetonzen@gmail.com; or just stop by at 6:30 pm on a Beginners' Night to introduce yourself.

Pennsylvania**Buddhist Sangha of****Bucks County**

Yardley

buddhistsangha.com

All are welcome to join us Monday evenings for Meditation and a Buddhist teaching

65 N Main St, Yardley PA.

Meets Mondays at 7 PM

Facebook Page: Buddhist Sangha of

Bucks County

BSBC19067@yahoo.com

Monkey Mind Zen

Philadelphia

mmzen.org

The Monkey Mind Zen sangha is affiliated with the Kwan Um School of Zen Buddhism (see global directory), a network of more than 100 Zen centers and groups, with roots in Korean Zen Buddhism.

Weekly Meditation:

Saturday, 10am

At Studio 34 Yoga

4522 Baltimore Avenue

Philadelphia, PA 19143

Zen Center of Philadelphia; Two Rivers Zendo

West Philadelphia

zencenterphiladelphia.org

Zen Center of Philadelphia is part of the Ordinary Mind lineage founded by Joko Beck. The founding teacher is Pat George, a successor of Joko's student, Barry Magid.

Weekly Meditation:

Wednesday evenings, 7-8:15.

Sunday mornings, 10-12:15, meditation, dharma talk and interview

Monthly All Day Mediation Retreats

4904 Cedar Avenue

Philadelphia, PA 19143

215-472-2613

First time attendees: please call to let us know you are coming.

Add Your Sangha

Please contact Original Mind at jwmiller [at] mail.com if you'd like to add your group to or suggest a group for the directory.

Original Mind Zen Sangha**Sundays, 6:30 to 8:30 pm****Princeton, New Jersey**

The Original Mind Zen Sangha meets every Sunday from 6:30 to 8:30 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.

Letters to the Editor

To submit letters:

1. (Preferred). Email your letter to the editor at [jwmiller \[at\] mail.com](mailto:jwmiller[at]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 provide explicit permission if you wish us to publish your letter. 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.

If you would like us to consider your writing for publication, email your submission to [jwmiller \[at\] mail.com](mailto:jwmiller[at]mail.com).

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).
2. Write to the following address:

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

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