



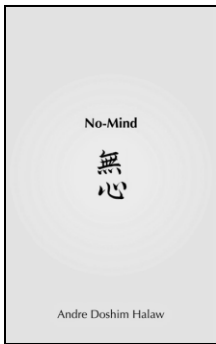
The Newsletter of the Original Mind Zen Sangha of the Five Mountain Zen Order

Princeton, New Jersey

originalmindzen.com

News

New Book: No-Mind



Andre Doshim Halaw, the guiding teacher of the Original Mind Zen Sangha, released his fifth book, *No-Mind: Realizing Your True Nature*. It is available in print and as an ebook through Amazon and will soon be available through Barnes and Noble.

This book continues the primary theme of three of Andre’s previous books: Nothing. Challenging mainstream Buddhist thought, while drawing on a number of other traditions, Andre argues for a creative Void that underlies creation. You can call it Tao, the Absolute, Non-Being, or any other inadequate name.

We can directly access this Nothingness. Andre offers a philosophical defense of this position and practical exercises for achieving a conscious non-awareness, through which we experience Absolute Nothingness, our true and unchanging nature.

You can read more about *No-Mind* at Andre’s blogs:

originalmindzen.blogspot.com

absolutenothingness.wordpress.com

Regional Buddhist Directory

From now on, *Original Mind* will include a directory of Buddhist groups in the region, including New Jersey, Philadelphia, and the surrounding areas of Pennsylvania. It is our hope that this directory will 1) help people find a group or groups that suit them and 2) help to build mutually-supportive connections between groups. If you wish to add your group to the directory, please contact Jonson Miller at [jwmiller \[at\] mail.com](mailto:jwmiller[at]mail.com).

CONTENTS

News	1	Contributors	9
An Almost Not Quite Itinerant Monk	2	Announcements and Events	9
Taoism, Qigong, and Presence: An Interview	2	Regional Buddhist Directory	9
Buddhism as an American Protestant Denomination	5	Newsletter Information	10
Book Reviews	6		

Features

An Almost Not Quite Itinerant Monk

By Tom Eunsahn Citta Gartland

Tom is the former abbot of the Original Mind Zen Sangha. You can find his two other articles on his move to Massachusetts in issues 1 and 2.

As of April 2, One Mind Zen Sangha commences weekly meditation and services. The chronology was leaving NJ in September, ordained as a Bodhisattva Monk in the Five Mountain Zen Order in December, then started the planning of a new sangha here in Western Mass. I figured April would be a good time to start, being Spring and all that. Past the snow, I thought. Within the next week, that may show up. For the moment, there's still a glacier on the back deck, and given climate change, it will probably retreat. I guess. I'll let you know how that turns out. Besides, Original Mind Zen Sangha (OMZS) started in the beginning of April a few years ago, so it seemed an auspicious starting date.

Choosing a name for a baby is easier than choosing one for a sangha...or a band. I think the difference is the number of people with whom to argue about it. Andre suggested I choose something that resonated with me, as Mazu and Original Mind had with him. That brought the choices down to two: Sengcan's opening to the Xin Xin Ming—"The Great Way is easy for those who do not pick and choose," and Huangbo Xiyun's "All Buddhas and sentient beings are nothing but the One Mind, beside which nothing exists." I'm actually probably more fond of the Xin Xin Ming, but "Great Way" sounded either pretentious, cult-like, or both. Huangbo it is. There's also the OMZS/OMZS a connection, although the northern branch will be abbreviated 1MZS.

The logistics of starting a sangha weren't too daunting, although I've seen that it takes a fair amount of money to be a renunciant monk. Ok, maybe not quite renunciant, but needing a website, mats and cushions, altar supplies, including a Buddha statue, the altar itself, and finding a place to do something with all that took time. The first prospective location fell through, but its owner pointed me toward a couple other spaces in the same building, and as of now, the home of 1MZS at 7 PM Thursday evenings is Studio (r)Evolution in the Arts & Industry building in the Florence section of Northampton.

You may recall that my moving up here had to do with my aging mother who lives in Florence. Other than the fifty or so intervening years in NJ, that house in Florence was her home. My grandparents had a farm in Sunderland (across the mighty Connecticut River from where I live currently), and in 1946 or so, they all moved to the house in FloHo. And from that house, both my mother and aunt went to work in the Pro Brush factory, which was the previous occupant of the building now known as Arts & Industry.

The practice at 1MZS is planned to be similar to OMZS, although it will most likely just be two periods of seated and walking meditation with a short talk in the middle. We'll use the same chants, the same Korean paraphernalia--the moktak & the chugpi--and same general forms. I'm not entirely sure whether the cushions will face the altar or from either side facing across; I'll figure that out when we see where the sun sets in relation to the windows, or which end of the room the altar goes.

Now if I can find an altar within the next week....

Taoism, Qigong, and Presence: An Interview with Jeremy Harlow

Taoism is part of the family tree of Zen. One of the purposes of this newsletter is to create connections between and community with other practitioners and groups in the region. As a Zen group, it seems, therefore, as reasonable to reach out to Taoists as to other non-Zen Buddhists.

So, in this issue, we present an inter-view with Jeremy Harlow, a practitioner and teacher of qigong and other Taoist practices. He lives, teaches, and does healing work in Lower Bucks County. You can read about him, his work, and his teaching on his website *Dances with Spirit* (danceswithspirit.com).

Original Mind: Qigong seems to be at the center of your public work. It's at least the context in which I first learned of you. So let's start there. What is qigong?



Jeremy Harlow: Qigong is a way of transformation utilizing or working with the body, the breath, and the mind to bring a sense of harmony within one's self and to merge that into one's daily activity so that it's expressed through all relationships. That's why I do qigong. The general public does qigong to cultivate health. Deep breathing being fundamental to health happens to be a fundamental practice of qigong. Then you add coordinating the body and the mind with various movements that are simplistic to sophisticated. "Qi" means energy, vital force, or breath. "Gong" means work, effort, or skill attained. When you put them together, you get practice that supports health, healing, martial arts, and spiritual cultivation.

OM: How does qigong differ from tai chi (taiji quan)?

JH: Tai chi is a sophisticated, whole-body qigong that requires much more time to learn and much more practice to master and really needs a qualified teacher to learn. My teacher told me that tai chi is the best form of qigong there is. It literally gets the qi to flow through the entire body, from skin to bone, from inside to outside, like a large, continuous flowing river. Again, this practice can be done for medical, martial, and meditative purposes.

OM: What is qi?

JH: Qi can be defined as energy, vital force, or breath. To tell the truth, I don't talk about qi that much. I usually utilize nomenclature like the nervous system, attention, and awareness, the ability to feel deeply within one's self. I find it's much more accessible when I teach in that way. When I talk about energy, people can get confused. When I teach qigong, I teach people to integrate their mind and their body, to make their body more conscious, more aware, to awaken their nervous system.

OM: When most of us Americans think of Taoism, we probably think of the *Tao Te Ching*. And most of probably think of it just in terms of philosophy, devoid of

formal practice or institutions. What is the place of qigong in Taoism?

JH: Within Tao practice, there are methods that we practice to cultivate presence and the like, as opposed to conceptualization and intellectualization. Those things are totally put to the side in Taoist practice. It's more of an un-learning, a letting go of everything that's unnecessary, and then what's true will naturally be there. Truth needs no support. So this is where Zen and Tao have a major common ground – in Tao meditation and zazen. The fundamental concept is that there is no concept. So the Tao has practices that allow us to embrace a deep experience of a prenatal state of mind, utilize the body so as to make the body healthy, to create clear presence so as to recognize what we can let go of. Qigong is a Tao practice to cultivate one's self to live in tune and harmony with Tao, aka the Way.

OM: I imagine there are many different Taoist schools of practice and thought. Did you study in a particular tradition of Taoism? If so, what are its main features or what distinguishes it from other approaches to Taoism?

JH: Yes, the tradition is called Kunlun Xiang Zhong Pai, which means Following the Footsteps of the Immortals of Kunlun. Kunlun is a mountain range in southwestern China and northern Tibet. That's a system of Tao practice, meditation/neigong, which means "inner skill." Gong means "work, effort, or skill attained." Moving inward. All neigong is a form of qigong, but not all qigong is neigong.

What makes it different? It is method based. It works directly with the mind. And it is internal, working with the inner landscape of the body. So the inner landscape of the body being a microcosm of the universe. As within, so without, as above, so below. It's not a theory, it's a practice. There's no reading involved – none. I asked my teacher what I should read in order to understand. He said you can read the *Tao Te Ching*, but it's not necessary because it's a practice, it's a way of life. We're just so caught up in the intellectual things that I assumed I should have some sort of theory. It's an experiential inner journey. Written words just can't help; they just hinder. Even spoken words. The spoken words are more to help us disengage from the obstacles.

OM: In Zen, at least at my sangha, we tend to focus on mindfulness – a total awareness and acceptance of the present and the immediate. What do qigong and other Taoist practices lead towards?

JH: It's the same. We do happen to cultivate energy through qigong practice to strengthen the body to be able to reside easier and longer in the states of mind stated above. There's a sense of deepening and opening. So really I'm doing qigong to increase the chances of success in those things.

OM: Is presence a method of practice? Or is it the fruit of practice?

JH: Both.

OM: You study under a Lakota shaman and do shamanic work. It seems to be as much a part of your personal practice and teaching as Taoism. Is there an explicit link between the two? My understanding is that Chinese shamanism is an important part of the origins of Taoism. How do the two connect for you?

JH: I tend to think of shamanism as a way to connect to one's self and all aspects of creation through non-mediated, direct perception/knowing. Shape shifting, becoming a particular element or animal or quality of nature, is a big part of shamanism for various reasons, but also a fundamental practice within qigong. You see a lot of qigong practices are based on animals or the patterns of stars and the elements of nature. So I may shape shift into a golden eagle through movement and meditation, becoming the golden eagle to seek vision and a broader perspective.

OM: Are there any parallels or commonalities in practice or theology of at least your tradition of shamanism and Zen?

JH: The use of attention and awareness skills. You work on attention and awareness skills in Zen. In shamanism, we work with these skills to explore various aspects of creation within and without to bring back power, knowledge, and healing.

OM: You seem to be knowledgeable about Buddhism. In fact, I'm sure you know more about the concepts and theology of Buddhism than I do. So I wonder if

you have any insight into how a practitioner of Zen might interweave qigong and other Taoist practices with his or her Zen practice. There are some obvious commonalities between the two. But are there things that typical Zen practice might be missing that we might find useful?

JH: The practices of qigong could help cultivate a healthy and vibrant body along with a vivid awareness. Having a healthy body and having a lucid, clear mind is very much in support of Zen practice. So we would do qigong, basically to get the blood and qi to flow. So if you're sitting for a long time, we do things for one, to be able to sit for a long time without the body becoming uncomfortable. And then, two, to get the blood and qi to flow after prolonged sitting.

OM: How about the other way around? Are there Zen practices that Taoists might be missing and find useful?

JH: Cultivating awareness, awareness, awareness and not getting caught up with delusional states in their internal world/landscape. That's a fundamental thing: presence, seeing through things.

OM: Let's go back to the beginning. How would you guide a total beginner who came to you and asked to study and practice qigong? Are there particular first practices? Are there a few books you would recommend?

JH: The first practice that I teach is conscious breathing, moving into a gentle and natural rhythm of the breath with attentiveness. Then moving that breath down into the lower dantian, another way of saying abdominal or diaphragmatic breathing. It massages all the internal organs and it calms the mind. So it can be considered an internal shamatha – calm, abiding - practice.

Ken Cohen writes a good book called *The Way of Qigong*. There's a lot of books out there, but I would suggest getting experience, finding a competent instructor, and learn a few methods. Then practice, practice, practice.

OM: Thank you for taking the time to speak with us about Taoism, shamanism, Zen, and your practice.

Buddhism as an American Protestant Denomination

Part I. Buddhism in the American Fourth Great Awakening

By Jonson Miller

This is the first part of a three- or four-part series in which I raise questions about the place of Buddhism in American religious history. What might we see if we look at American Buddhism as part of or at least intertwined with the history of American Protestantism? This first part places American Buddhism in a general framework of the history of American Protestantism.

Some historians talk about four Great Awakenings in American history. “Awakening” refers to the revival of piety and the enkindling of religious fervor. Not all historians agree that all four (or any) existed in any coherent form. And even those who do agree on this don’t agree on the effects or timing of the movements. Nonetheless, no historian would deny the importance of religion in general in shaping American history. I want to put American Zen into this historical context.



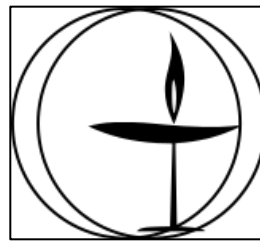
The First Great Awakening of the early eighteenth century gave us a more egalitarian and emotional form of Protestantism than the intellectually-oriented Anglican and Puritan churches with well-defined and authorized clergy.

Both denominations accepted that God had predetermined who would experience salvation and who had not. The Anglican Church has a well-defined hierarchy that leads up to an Archbishop and ultimately the monarch as the head of the Church. Preaching, carried out by university-educated clergy, was staid and intellectual.

Puritan congregations were already decentralized and far less hierarchical than the Anglican churches they had hoped to “purify” back in England. Nonetheless, they still emphasized intellectual and theologically-grounded sermons, even if those sermons could evoke fear and other emotions with great power. Puritan concern about proper training of clergy led the colonists of Massachusetts to bear the expense of founding Harvard less than a decade after establishing their fragile colony.

The Great Awakening brought a more emotional form of preaching and a greater openness, seen, for example, in the growing racial integration of churches among the new evangelicals, who tended, like Quakers, to see everyone as spiritually, even if not temporally,

equal. Moreover, they tended to reject predestination and, in emotional sermons urged people to repent their sins and be “born again.” They believed it was from this rebirth, not from formal education, that people gained spiritual authority. During this awakening, Baptists became a major denomination and Congregationalists (the old Puritans) became split and theologically diverse.



The Second Great Awakening of the early nineteenth century was even more egalitarian than the first. Small numbers of women, but women nonetheless, became preachers. Evangelicals placed even less emphasis on learned clergy.

There were even illiterate, but passionate, reborn evangelicals who gained audiences with their preaching. Predestination, already challenged, was now dead for pretty much everyone. Moreover, salvation became a matter of individual effort and hard work. What could be more American?

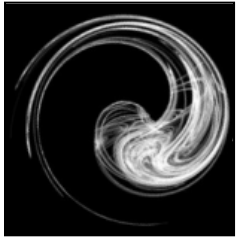
The fervor of the revivals was accompanied by passionate moral reform movements, including abolitionism, the first wave of feminism, and temperance. It also brought us new or strengthened old denominations, including Mormonism, Unitarianism, and Universalism. One could argue that the Transcendentalist movement, influenced by Buddhism, Hinduism, and European Romanticism, was a semi-secular part of this awakening.



The Third Great Awakening of the late nineteenth century made American evangelical Christianity into a continental and global missionary movement. Armies of American missionaries traveled the world seeking converts. This

movement continued the social reform efforts of earlier awakenings, including through the prohibition of alcohol and the social reforms of the Populist and Progressive Movements. Out of this awakening, we got new denominations and movements, such as modern Fundamentalism and Pentecostalism. But we also got

the New Thought movement and Theosophy, both of which drew upon Hinduism and paved the way for the arrival in America of the first Hindu gurus, such as Paramahansa Yogananda in 1920.



The Fourth Great Awakening of the late twentieth century was as divergent as the earlier awakenings. On the one hand, we got the rise of the “Religious Right,” a politically-conscious and organized movement of conservative

evangelicals joining the Republican Party for moral reform, especially to reverse the recent decriminalization of abortion. On the other hand, we got the proliferation of New Age (out of New Thought – not very new is it?), occult, Hindu, and Buddhist groups and movements, often committed to yet greater egalitarianism and self-expression. We might also see the Civil Rights Movement and the New Left as social reform expressions of this Great Awakening.

If there was a Fourth Great Awakening, the development of American Buddhism was part of it. Its

seeds were sown in the 1950s, during the earliest rumblings of this era. But those seeds were sown partly in the soils of the New Thought movement of the Third Great Awakening and the Buddhist- and Hindu-influenced Transcendentalist movement of the Second. If Americans turned to Buddhism, perhaps we need not argue that they did so as a rejection of the Christianity or Judaism of their childhoods. Perhaps we can see their conversions as having been made possible by the Protestant movements of the previous Great Awakenings.

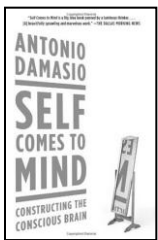
Part 2 will address characteristics of American Protestantism, America’s broader Protestant culture, and how those characteristics and culture might facilitate American adoption of Buddhism.

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Reviews

Antonio Damasio, *Self Comes to Mind: Constructing the Conscious Brain* (New York: Pantheon Books, 2010).



Recently, as I meditated and tried to observe my Self, consciousness, and mind, I found myself puzzled by what I observed.

First of all, the variety of internal phenomena made me skeptical of the very concept of mind. I started to suspect that “mind” has little meaning, that we need to be more specific about what we’re referring to.

More importantly, as I examined the rise and fall of my thoughts, I lost confidence in not identifying with them. It’s not that I actually thought I am my thoughts, but my old reason for rejecting that identity started to fall apart. I had told myself over and over that I can’t be my thoughts because they appear and disappear. How can I be something that is so ephemeral? Then it occurred to me that just because I’m not aware of where my thoughts come from and go to doesn’t mean that they cease to exist or don’t have

some sort of material existence. Surely they arise through material processes, regardless of my inability to be aware of their origin and cessation. So where do thoughts come from and go to?

Meditation allows for phenomenological examination of the “mind,” which is helpful. But if I was to understand what happens to thoughts outside the realm of awareness, then I had no choice but to turn to scientists. Of the books on consciousness and the mind on the shelves at the bookstore, Antonio Damasio’s *Self Comes to Mind* looked the most promising. I wasn’t disappointed. In fact, I was astounded by some of the remarkable things he and other scientists have discovered.

“There is indeed a self, but it is a process, not a thing, and the process is present at all times when we are presumed to be conscious” (8). Damasio then tells us about the components of that self and how consciousness and a sense of self emerge from our bodies.

First, Damasio defines mind in a meaningful way. Mind is momentary and ever changing patterns of images and other sensory representations of things, both

within and outside our bodies. Mind is a dynamic map. But we cannot be aware of most of our mind at any given time, because it consists mostly of dormant images not currently activated by stimuli.

Mind is insufficient for the creation of consciousness, which he defines as “a knowledge of one’s own existence and of the existence of surroundings” (157). Consciousness requires a self. A self requires identifying with – a sense of owning – those mind images. That identification comes through feeling. We *feel* that our thoughts are ours. We *feel* ourselves seeing external objects. We *feel* sadness and joy, making them ours.

Damasio doesn’t discuss this, but his model of consciousness makes impossible the dream/nightmare of uploading our consciousnesses into computers. That is impossible. Consciousness is not the product of the mind-maps alone; feeling is essential for consciousness. Without feeling, an uploaded “consciousness” would be mere data and programs.

The first sparks of consciousness require a mind that can produce maps about an organism’s own body. This self-mapping produces a rudimentary “aboutness,” as Damasio puts it.

Damasio views the self in an evolutionary framework. The “proto-self” provides a stable, seemingly unchanging core around which a full self can be built. This proto-self comes from feelings generated in the viscera – a “gut feeling.” We feel our guts so that we can know if they are functioning within the appropriate range for our survival. Feelings like hunger or discomfort tell us to seek out or avoid food, for example. This “gut feeling” or “primordial feeling” provides us with a sense of ownership of our bodies.

The “core self” is “the sense of the here and now, unencumbered by much past and by little or no future” (168). This core self is the protagonist who consciously navigates the world. This protagonist distinguishes itself through sensation of external objects. The very sensing of those objects, as well as later recollection of them, produces alterations or feelings within the organism. It is that change that creates the feeling of separation from other things.

The “autobiographical self” comes from an awareness of past and future. This self arises through the creation of stories about or an identity for oneself. Of course we write and rewrite these stories all the time.

One of the consequences of feeling is something that we have all surely noticed through meditation: the sense of awareness being rooted in our heads. Part of the reason for this is that we feel ourselves sensing. We actually feel ourselves seeing or hearing. And we feel those feelings at the location of our sense organs. Given that all but our sense of touch is located in our heads, we quite naturally feel most of our perception in our heads. On the other hand, since we feel throughout our bodies and all over our skin, we can also shift our awareness, though Damasio does not discuss this.

So, no I’m still not my thoughts. But I’m not *not* them just because I lack awareness of them before they arise and after they disappear. I am not them because “I” am not a thing; “I” is a process that emerges from various parts of the body, including, most importantly, feeling.

Damasio’s model of the consciousness, mind, and self provides much material for reflection on what it is that we’re trying to do when we meditate, try to be present, cultivate detachment, or experience enlightenment. I can offer only a few initial questions.

Are we living in the core self when we’re fully present? But one of the core self’s primary functions is to distinguish between self and other, so that can’t be it. Or are we striving for shutting off the autobiographical self while also maintaining the fully developed consciousness that comes with that self? So an autobiographical self without the self? Without the sense of self ownership?

Another important question: Does it matter? Only, I suppose, if it helps us in our practice. As someone struggling with “what am I?,” I find Damasio’s model useful, at least at this moment, for understanding what it is that I’m looking at when I study my self.

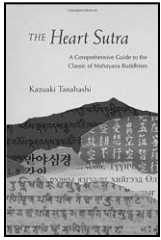
Jonson Miller

Kazuaki Tanahashi, *The Heart Sutra: A Comprehensive Guide to the Classic of Mahayana Buddhism* (Boston: Shambhala, 2014).

Red Pine, *The Heart Sutra: The Womb of Buddhas* (Berkeley, California: Counter Point, 2004).

Many American Zen practitioners chant the Heart Sutra weekly with their sanghas or perhaps daily in their personal practice. Some might chant it exclusively in one of many English translations, while others chant it in a Japanese or Korean translation. This is true of Mahayana Buddhists throughout the world.

What is also probably true throughout the world is that whatever version you personally learned to chant can easily become *the* Heart Sutra – eternal, unchanging, and pure. It has been a revelation to me to read Red Pine’s translation and commentary and Kazuaki Tanahashi’s book about the sutra.



Tanahashi book is a bit of a malange. It doesn’t provide a single coherent narrative or argument throughout. What he does provide is a succession of images revealing the Heart Sutra as a living tradition that each generation draws from and adds to. He provides sections on his own encounters with the sutra in different countries, arguments about the origins of the sutra, the history of its publication, its spread around the world, and detailed comparisons of different editions and source texts.

Let’s say I want to read the Heart Sutra in its original language and form. What I learn from Tanahashi is that, well... good luck. While scholars and Buddhists had long assumed that the original was in Sanskrit (a form peculiar to Buddhist literature). More recently, however, scholars consider the idea that it was written first in Chinese and then translated into Sanskrit in the seventh century. While Tanahashi accepts this claim, Red Pine argues against it.



Even if I were to assume one of the languages as the original, then I am left to choose one edition of several as the closest to the original. Even then, as both Tanahashi and Pine show us, neither the Sanskrit nor the Chinese texts are straight-forward. The words are ambiguous and their meanings obscure in either language as we sit here almost two thousand years from the origins of the sutra. Red Pine shows that a translator can’t get past even the first word of the title without encountering translation difficulties. *Paramita* can be translated as either “perfection” (from *parama* - “highest point”) or “she who has gone beyond” (from 1. *para* - “beyond” – with an accusative case because of an added “m” and 2. *ita* – “gone” – with a feminine form).

Even when the words in the original language are conceptually clear, there are issues in how we translate those words into English. Concepts are intimately tied

to the words representing them. Translating words into another language creates a danger of coloring those concepts with foreign ideas. Red Pine follows the traditional English rendering of *shunyata* as “emptiness.” Tanahashi is critical of this rendering because of the nihilistic connotations of the word in English. The experience of emptiness is not, he argues, an experience of lack, as the English word implies. He translates the word as “boundlessness” to reflect the liberating possibilities of *shunyata*. That said, both agree that a more literal translation of *shunyata* would be “void” or “zero.”

Red Pine’s illuminating analysis of the sutra makes clear that the sutra is not timeless – or at least not entirely so. Its author wrote it, at least partly, as a refutation of other schools of Buddhism, especially the Sarvastivadins, who originated in India by the second century AD. They viewed, for example, the self as empty and even that the various skandhas are empty of any self. The skandhas themselves, however, are real. The author of the sutra challenges these positions by claiming that the skandhas too are empty. Pine argues that the structure of the sutra and the categories present, follow directly the categories (skandhas, dharmas, etc.) found in the Sarvastivadin *Samyukt Agama*. We chant not a timeless statement of truth, but an argument for a truth made against the claims of others. In a sense, we chant as partisans.

I don’t raise the above issues to delegitimize or dethrone the Heart Sutra. I love it. I chant it every morning. Instead, I marvel all the more at this sutra after recognizing that there is no single sutra. It is no more stable or real than anything else. The sutra itself tells us that all is empty. How remarkable it is that this is true of the sutra as well. Just as we need to learn to let go of personal identities and the changing circumstances of the world, we needn’t get attached to the Heart Sutra.

There is no original sutra or single legitimate translation of it. Tanahashi shows us that the Heart Sutra is a living and dynamic tradition, one in which we participate and contribute to. What matters is not getting the translation or the interpretation right, which is impossible, but where the chanting and study of the sutra get us.

Jonson Miller

Contributors



Tom Eunsahn Citta Gartland is the founding teacher of the One Mind Zen Sangha in Northampton, Massachusetts. He is also the former abbot of the Original Mind Zen Sangha. onemindzen.org



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.

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.

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

Original Mind Zen Sangha

Princeton

originalmindzen.com

The *Original Mind Zen Sangha* is part of the Five Mountain Zen Order, which has Korean and Vietnamese roots.

Weekly meditation:

Sunday, 7-9 pm

Fellowship in Prayer Building
291 Witherspoon Street
Princeton, NJ 08542

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
mgbnemesis@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 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 Meditation Retreats

4904 Cedar Avenue

Philadelphia, PA 19143

215-472-2613

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

Add Your Group

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.

Letters to the Editor

To submit letters:

1. (Preferred). Email your letter to the editor at 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 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@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@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@mail.com).
2. Write to the following address:

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

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Please consider supporting *Original Mind*. You can donate funds through PayPal at

www.originalmindzen.com/membership.html.

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

Princeton, New Jersey

originalmindzen.com

Original Mind
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