

# PRIMARY POINT

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BRINGING NATIVE AMERICAN AND BUDDHIST TEACHING TOGETHER in the September 1987 "Expanding the Circle, Converging the Paths" conference at Providence Zen Center were (from left) Barbar Rhodes, Twylah Nitsch and Dhyani Ywahoo. See article on page 8. Story and photos by Sid Kemp.

*Attaining truth and a correct life*

## A NEW ZEN IS APPEARING

by Zen Master Seung Sahn

The following was taken from a talk given to a meeting of the Kwan Um Zen School's governing council on December 13, 1987. Soen Sa Nim was asked to speak about the purpose and vision of the school, which is grounded in the Zen teachings he has been transmitting here since 1972. In this talk he traces a brief but wide overview of the history of Zen teaching. A fuller account of some of the famous Zen stories can be found in *The Blue Cliff Records* and *The Mumon Kwan*.

What are the Kwan Um Zen School's roots in the past? What is the Kwan Um Zen School today? What is its future?

**1. Only practicing** First in the Kwan Um Zen School history is the fact that Buddha appeared in this world and attained enlightenment. He taught his students that everything is impermanent. He taught them about form going to emptiness, and how to attain Nirvana. He gave many Dharma speeches and his disciples only "did it" - practiced what they heard. There were no writings and not much discussion, not much checking [questioning]. At first, Buddhism was only practice and nirvana was the highest experience - "Make my mind the universe." Then Buddhism changed.

**2. From emptiness comes true form** After the Buddha died, his disciples gathered in four meetings to write down what Buddha had said. These writings, called 'sutras,' are not what the Buddha said, the same as the Bible is not what Christ said. They are the words of the disciples. The conventional form of the sutras was to state in the first line, "Thus I have heard..." Through the ensuing years the disciples created what is now called Mahayana Buddhism. It teaches that from emptiness comes true form, which is truth. If you keep an empty mind, your mind is clear like space, clear like a mirror. When

red comes, red. When white comes, white - everything is perfectly reflected. That became the highest teaching and can be found in sutras like the Lotus Sutra and the Platform Sutra.

After Mahayana Buddhism appeared, there was much discussion, much opinion - "Buddha taught this, Buddha taught that..." - much checking. Only studying Buddhism became more prevalent than practicing it.

Within 800 to 1000 years after Buddha's death, there were many volumes written about Buddhism and intellectual dissension with other religions. Also the sects within Buddhism argued with each other. Still there was more studying of the sutras than practicing, more talking and Dharma combat.

**3. "Don't know" practicing** Then Bodhidharma appeared, about 1500 years ago. He went from India to China, where Buddhism had already appeared some 300 years before. It was not a "pure" Buddhism, it was only "praying Buddhism" - "Pray and get happiness, pray and get whatever you want" Buddhism. Many Indian monks went to China teaching this. When Bodhidharma went to China, he saw that it was not correct Buddhism and began to change it.

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## "WHY DO I HAVE TO FINISH THIS?"

By Master Dharma Teacher Mu Deung

*This talk was given on January 19, 1984, during the 90-day Winter Kyol Che intensive meditation retreat at Providence Zen Center, led by Mu Deung.*

Mu Deung: So, someone left the retreat last night. That's not unusual in a retreat. It's part of growing up. Whatever we do in our practice, we learn from. If we keep a mind that can be a little open, we can learn from everything we do. Whether it's a big mistake or a little one, correct or not correct action, we can learn something about ourselves and other people.

When I was doing my first 100-day solo retreat, at about the 47th day I called Soen Sa Nim [Zen Master Seung Sahn]. I said, "Why do I have to finish this?" Whether we leave or not, have a problem or not, this is not a game. That's the point. My whole life, even at intense suffering times, has been a game. Since I was 13, if you said to me, "Don't do it," I was guaranteed to try it. If you said, "Do it," I might. But guaranteed if you wanted me to do something, all you had to say was "Don't do it."

I wouldn't do just anything. I could perceive that some things were not such good ideas. But anything I had a question about and somebody said, "Don't do," I did, be-

cause I could never believe anybody. I could believe my parents, I respected them and thought they were good parents. But at the same time if they said something I didn't quite understand or wasn't sure of, the only way I thought I could understand for myself was to try it. I got into lots of trouble!

I went away to boarding school. All the dorm masters were telling me not to do things, but I had to do them. Not things like disobeying the curfew or bringing alcohol onto campus or smoking dope - those were pretty clear, set rules. It wasn't necessary to test them. But things like "Don't go and hang around with these kind of people because they're not so good and you might become a bank robber or a bad person." - I was never sure why I shouldn't do them, so I always tried.

I had seen gang movies. They were kind of a big thing when I was growing up - "Blackboard Jungle" and gang fighting

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## IT'S OK TO LET GO: a hospice experience

By Master Dharma Teacher Barbara Rhodes

*(The following talk was given at Providence Zen Center on December 16, 1986.)*

Most of you know that I'm a nurse and I've been working with a hospice program in Rhode Island. The story I want to tell you is about this patient I've been taking care of since July. She has cancer of the liver and intestines. We have been doing guided meditations together for several months and have gotten very close. I care a lot about her. Her husband is very nice and they have three daughters with little children—it's a lovely Italian family, very close. Through the months I've gotten to know all of them, even the grandchildren.

In the past few weeks my patient has gotten sicker. Her pain has increased, so we've been trying to get the pain under control. She's needed more and more care in the past few weeks and I've spent a lot more time with her. A few days ago she went to bed and didn't get out of it again. When I went to see her Friday, she was almost in a coma and in a lot of pain. We changed her medication again and she got more and more confused.

This was the one thing she had been afraid of: losing control and not being able to understand what was going on. I understand that fear. I think that's why all of us are in this room right now: not being able to understand what's going on, not being able to control in a clear way what we need to do with our lives. I don't mean control in the sense of being rigid, but being able to control our destiny, our needs, our ability to be with our families, with our lives.

She used to say to me, "What is it going to be like when I get so sick that I won't be able to express what I need? I'm going to be so dependent. My family might not be able to take care of me." I told her that I thought it was going to be okay, that I

thought she was just going to be lying in bed and she would slowly lose consciousness. I told her that after all these months, her family would be ready and able to take care of her, and that I would come and help as much as I could.

That's pretty much the way it happened. She got weaker and weaker. As she needed more equipment, I would bring it to the house: johnnies [nightgowns] that are easy to put on and pads for her bed in case she was incontinent and a commode if she couldn't walk to the bathroom anymore. It's a step by step process when people die. Gradually you can't do these things for yourself, so the hospice is prepared for

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## IT'S OKAY TO LET GO

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that. You bring these things to the house and sometimes it seems premature to be bringing them and there would be a little resistance. But I knew that the time was going to come soon.

She would say, "Do you think we're really going to need this?" And I would say, "Maybe we won't need it but why don't you have it on hand anyway." It's the same with our practice. Sometimes we don't want to think that we need something or that we're going to have to do something. Sometimes we need to listen to people with experience, like hospice nurses. Many families don't want to look at death. Many families don't even sign up for the hospice because in a way, it looks like a death certificate.

Hospice care is intended to be care for the terminally ill, but we always tell people that they can still get better even though they have hospice care. We would be happy if they got better, but in case they don't, we're really adept at being able to take care of people in their homes when they're terminal.

When we sit and practice, sometimes someone who is older and has practiced longer will say something to us. Instead of rejecting it outright, it helps to say to yourself, "I'll put that in a corner in case I need it." This Italian family would do that with the things I brought. They would hide them, put them over in a corner and cover them up. Slowly these things would come out of the corner as they were needed. It's important to just listen, keep an open mind, and to know when you need something and have to take it. It's important for our whole life to do that, whether we're practicing Zen or practicing dying, or whatever.

When I went over on Friday, she was in a lot of pain. I gave her some other medication that helped more. Then I sat on her bed with her. (That was another thing she wanted to control. She didn't want a hospital bed. She wanted to stay in her own bed. It turned out to be a nice thing, as it was a queen size bed, big enough so that at times, her husband and her three daughters and I could all sit there with her at the same time. It's not possible to do that with a hospital bed.) Her husband was sitting on the other side of her and we were both holding her hands. The pain started to go away and things settled down. I said to them, "Why don't we just try to pray for a little while?"

They know I'm a Buddhist, but it doesn't really matter. They had a strong Catholic background, but we knew each other so well by now that we all knew what we meant when we talked about prayer. For about 20 minutes we didn't say anything. We were just quiet and closed our eyes, and it was wonderful. It was wonderful for me to sit silently for 20 minutes with these two people. It's not like having robes and meditation cushions and all the paraphernalia, but it was just sitting on her bed. There was an agreement between us that helped us to just sit and be quiet. After 20 minutes I looked up at her face and she looked at mine, and she gave me the most beautiful smile I've ever received.

eral times during the day to see how she was. Then at five o'clock they called me to say she was groaning and clammy and they wanted me to come.

When I went there, her abdomen had gotten swollen. I think she was bleeding internally and there was a lot of pressure. With every exhalation she would just grunt, about 20 times a minute. She had a terrible grimace on her face. I thought, "Oh, it's not supposed to be like this! Not this wonderful lady!" The family were all looking at me and wanting me to fix it so that she was not in any pain. So I called the doctor and got permission to give her twice as much pain medication.

An hour and a half later she was still making the same noise, so I called the doctor again to see if we could get an even stronger medication. It wasn't terrible, but she seemed to be so uncomfortable. And yet in many ways we felt strongly we were doing everything we could for her. Her family were holding her hands and telling her how much they loved her. It wasn't being obviously received, because she was in a coma. Once in a while she was a little bit awake, but basically she couldn't say "Thank you for saying you love me." She just kept grunting and moaning every time she exhaled.



I finally called a nurse that I work with and asked her to bring over more morphine, because I was afraid we were going to run out. She came over, a more experienced nurse than I. I asked her, "What is this exhalation, this grunting? Is it pain, or what?" She said many people do that when they are dying and it's not seen so much as pain but as a reflex, because it can be hard to die. This grunting really disturbs people when dying people do it. Researchers who have studied it basically feel that it's not pain, it's just hard effort.

We all felt better after that. We sat there

it. "It's time to tell her it's okay to die."

He said, "I can't do that!"

I said, "Well, maybe she thinks it's not okay because everyone is holding onto her so tight."

One of her daughters is a nurse and she said, "I was just thinking that myself." So she leaned close to her mother's face and said, "Mom, it's okay with me if you go right now. I think it would be really good if you started to try to let go right now."

The husband was on the other side and every time his daughter said, "It's okay to let go," he would cover his wife's face so she couldn't hear what her daughter was saying. He didn't even know he was doing

daughters, and he was crying. Then all these other people who had been outside in another room all night came in and began to cry and say Hail Marys.

My karma is that I'm very composed and tight, even though I'm always telling people to let it out, to relax. In essence I wasn't in this family, so I kind of stood back and watched it all and watched myself too. I came from a middle-class Protestant background and I was telling myself, "Look, there's nothing wrong with being Italian and screaming and yelling and saying Hail Marys."

Then I got into it, I almost cried, but I held it back. I was so relieved that she was

### "The father had never before in his whole life cried before his daughters, and he was crying."

it. He wasn't angry with his daughter, it was as if he just had this question: is it okay to let go? He wasn't sure it was okay, so he was protecting his wife from hearing it.

I didn't try to control that, I didn't say, "Wait a minute, do you see what you're doing?" I just let it happen. Finally another daughter said, "Mom, it's okay to go to sleep now." She was modifying it.

I said, "Is going to sleep and letting go the same thing?" And she said, "Well, not quite. Just out of pain and asleep." At that the husband said to his wife, "Yeah, I think it's okay for you to die now." Then he started to say Hail Marys over and over again in a beautiful way, about 15 of them.

He was telling her to let go, but he was thinking that there was something unfinished between them. Then I really admired him, because in front of this audience, his three daughters and me, he said to his wife, "I want to tell you something. I want you to forgive me for anything I've done in our marriage which has hurt you." It was so beautiful. He said, "I know that I've hurt you many times and I am really sorry and I want you to forgive me."

Up till then she hadn't moved at all, but just then she moved her head towards him. He told her again that he loved her. It felt complete. All the daughters said that they wanted her to let go and that they loved her very much but they wanted her out of pain. For about ten more minutes we sat there quietly and watched her grunt.

I really wanted her to stop, to relax. I was trying to keep an empty mind and just perceive what was going on. I said, "I think she's trying to think that it's okay to let go. I think she knows that you think it's okay to go and now she's trying to do that." We all sat there patiently, not rushing her, not forcing her. Two of the daughters left the room and I moved closer to her and held her. She started to relax. We thought, "That's wonderful."

Then something happened which I didn't expect. Again, it's like our practice not to make some thought about the future but just to take things as they come in the moment. At that moment some really dark blood started coming out of her mouth. Nobody expected it. Of course I had to act as if this happened all the time and not look worried about it. I got a pad and a basin and said, "We have to let this come out. She needs to have this come out. Maybe when she lets this come out, she's going to let go." Actually she was letting go. I told her it was okay to try to let it all come out.

The blood kept flowing slowly. The daughter, who was only about 28 years old, was incredible and got some kleenex and kept cleaning her face. It was so quiet in the room. The beautiful thing about it was that even though it was such an ugly thing in a way, there was complete attention by the three of us. Her husband even kissed her on the mouth - totally unconditional love.

I called the other two girls in. She was just resting, her respirations were very slow. I said, "Now she's going to let go." She stopped breathing. All of a sudden her husband took the basin and got up and started to take it to the bathroom. We knew each other really well. I said to him, "Wait a minute, we're not finished. This isn't finished. I'll take this out and you go back to her." I could tell that he was scared all of a sudden. She wasn't going to take another breath, but this was the finish of it, so I told him, "Go back and look at her - watch her stillness." Then I left the room and stayed out for a few minutes.

They all started to cry. It was beautiful just to let them get it out. The father had never in his whole life cried before his

out of pain. Then after about ten minutes this wonderful thing happened. The father and his three daughters went into another room and closed the door, just the four of them. I could hear them laughing. They were so high, it was like a five-hour retreat of being at her bedside and they all had gotten so close in that five hours.

There were certain family dynamics between the daughters. They would talk to me and complain a little about each other. Basically they got along but there were frictions, and now all the friction was gone because they had done this bedside retreat together. They were talking and laughing and telling each other how much they loved each other and how much they had helped each other. I wondered what the rest of the family was thinking, because their mother and wife had died just ten minutes ago and here they were laughing their heads off.

It was a great thing. I wanted to tell you about it because it was so wonderful for me. It's wonderful when you can take your work and take what we do here and bring them together. You don't have to use the word Buddhism or Zen.

I've started using the word "pray" because that's what most people feel comfortable with. It isn't threatening to them. I say, "Let's be quiet and listen to what God has to teach us." I never used to use the word "God," but I do now because people like it. I say, "There's this whole universe and whatever makes this universe work is God. So let's be quiet and just listen." That's a sneaky way to get people to do what I like to do.

This woman was the first hospice patient that was all my responsibility, and she was the first person since I've been a nurse that prayed with me. I never had the nerve to ask before. I asked her early in our relationship if she would like to try some guided meditation, since it might help her relax and relieve the pain. She said she wanted to. We ended up doing guided meditations that were in a book on grief meditation. She got in touch with a lot of her grief and was able to let it go. I taught her about breathing and how that could help her feel stronger, and she would use that to handle her painful memories.

She meant a lot to me. It was wonderful to see how her family pulled together, even though it was not an "ideal" death in a sense, with her constant pain and so forth. One of the things we teach here is how to let our minds go anywhere without hindrance. No matter what the outside circumstances

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### "What is it going to be like when I get so sick that I won't be able to express what I need?"

She had been very confused and in and out of consciousness, but she gave me this beautiful smile. It was such an incredible gift after months and months of trying to get calm together and accept the time when she was going to be this sick. There was no thinking, just this wonderful moment. I thought, "Oh, this is how it's going to be. This morphine is going to help her and she's just going to slowly fade out and it's going to be okay." That was the thought that came after her smile, so much like the Buddha when he held up the flower to Mahakashyapa. I was thinking, "I give this to you, this comfortable home death, me the wonderful hospice nurse." I had the idea that her dying was going to be just right.

Then Saturday morning I went to see how she was doing. She was okay but she didn't look very comfortable. We had a retreat going on here and I told her family that I was going home for a while and to call me if they needed anything. I called sev-

holding her, five of us each holding one of her hands or feet. We often talk about the direction of our lives, and it can be a high-faluting idea, but basically what it boils down to is, "What am I doing just now?" I was just sitting there. I wasn't one of the daughters or the husband, but I had a role. I felt that I was trying to perceive. I emptied out and just perceived, and it came to me all of a sudden what was happening, all these long hours since five o'clock in the afternoon and now it was ten o'clock and she was still grunting.

I said to them, "I think it's time for us to tell her that it's okay to let go." Nobody had told her that. We had all kept telling her we loved her, but nobody had said, "It's okay to go away now."

Her husband is a great guy, a genuine Rhode Island Italian about 62 years old. He was earthy and kind of hid his feelings a lot, but he was very warm. He looked at me and said, "What do you mean by let go?"

I said, "Die." He didn't want me to say

#### MY TEACHER

Into the wonderful white space  
Of my Japanese print  
(A snowy field surrounding two brown birds)  
An errant ant has crawled  
And died.  
I've been meaning to take apart the frame  
And remove the corpse.  
It offends me daily -  
These things don't happen to other people.  
I do nothing.  
The ant remains on the snow,  
And I remain upset.  
This intruder is my teacher:  
He gave his life so I can learn  
Not to take his inconsideration  
Personally.

Tom Greening

**IT'S OK TO LET GO***continued from page 7*

are, if our center is strong and our clarity is strong, then these things are not a hindrance. They are more teaching. They are gifts.

This woman's family felt that at the end. They said, "All of her suffering is only making her stronger in some way." On some level it doesn't make any sense to see such a nice lady suffer so much, but at the end we all had a sense that what she went through during those months and during the last day had strengthened her.

Nobody knows where she went. They had

their Catholic ideas and I had my Buddhist ideas, but none of knew where she went. All we saw was the gift she gave us by going through it together. □

*Barbara Rhodes took her nursing degree at Washington Hospital Center School for Nursing in Washington in 1969 and has worked in a number of settings, including a free clinic for migrant workers in California. She was a charge nurse at the Jewish Home for the Aged in Providence for 12 years and is currently working for a Rhode Island Hospice. Married to Master Dharma Teacher Lincoln Rhodes, she has two daughters and is a resident teacher at the Providence Zen Center in Cumberland,*

R.I.

*She began studying with Zen Master Seung Sahn in 1972 and was given teaching authority by him in 1977. Within the Kwan Um Zen School, she is chairperson of the Dharma Teachers Association and a teaching editor for Primary Point. She travels throughout North America and occasionally Europe giving talks and leading retreats.*

*In the past several years she has been collaborating with two Native American women teachers: the Cherokee lineage holder, Dhyani Ywahoo, founder of Sunray Meditation Society in Vermont, and Twylah Nitsch, a teaching elder in the Seneca Clan. They have led several conferences together. See the article on "Expanding the Circle" in this issue.*

**SNOW LION PUBLICATIONS**

Snow Lion Publications is dedicated to the preservation and promotion of Tibetan culture. Founded in 1980 following a visit of His Holiness the Dalai Lama to Ithaca, Snow Lion now publishes 15 to 20 books a year on Tibetan Buddhism, Tibet, and related fields. They offer a wide variety of books, posters, cards, video and audio tapes as well as beautiful dharma items through their mail order catalog and retail store. You may receive their excellent newsletter and catalog simply by contacting them at: Snow Lion Publications, P.O. Box 6483, Ithaca, NY 14851, (607) 273-8506.

## 1988 SPRING AND SUMMER SCHEDULE at PROVIDENCE ZEN CENTER

### KYOL CHE INTENSIVE MEDITATION RETREAT

Last two 21-day periods: February 21-March 13  
March 13-April 1

Led by Master Dharma Teacher Barbara Rhodes, this year's intensive winter retreat is being held in the Diamond Hill Zen Monastery, located on the grounds of Providence Zen Center.

The traditional Korean-style monastery has a spacious, airy meditation hall overlooking a small pond. Here in silence, retreatants sit, chant, bow, eat and work together. Barbara Rhodes offers guidance, personal interviews and Dharma talks on a regular basis.

Kyol Che is a rare opportunity to look intimately at what is happening in our lives. It is a time when all our energies are devoted to deepening and clarifying the meaning of what it is to be human. Such training is a powerful tool for enriching our everyday lives with greater clarity and direction.

Costs: \$400 (\$300 for KUZS members) per period.

### SEVEN DAY EAST COAST RETREAT WITH ZEN MASTER SEUNG SAHN

April 11 - 17

Retreats are a rare opportunity to simplify our lives for 7 days, asking only "What is this present moment?", "How is it just now?"

Silence; kong-an practice with a great teacher; quiet country environment; vegetarian cooking. Sitting, walking, chanting, bowing, eating, working, lying down. Please join us.

This is the only meditation retreat that Zen Master Seung Sahn will be leading on the East Coast in 1988. Please register early; space is limited.

Costs: \$24/day (\$15 for KUZS members). Two-day minimum registration. Entry Monday noon, Wednesday and Friday evenings.

### LISTING OF EVENTS

Feb. 20	9-5 sitting with Master Dharma Teacher George Bowman
Feb. 21-Mar. 13 March 13	Third period of Kyol Che retreat Dharma talk by Master Dharma Teacher Lincoln Rhodes, followed by a half-day sitting. Fourth (and last) period of Kyol Che begins
April 1	Hae Jae ceremony.
9	Buddha's Birthday ceremony.
10	School Council meeting; evening talk by Zen Master Seung Sahn.
11	Seven-day retreat begins.
May 7	Introduction to Zen workshop.
13-15	Chanting retreat with Zen Master Seung Sahn and Dhyani Ywahoo.
June 3-5	Three-day YMJJ (retreat) with Master Dharma Teacher Barbara Rhodes.
July 2	Six-hour sitting (leader to be announced).
8-17	Artists' retreat.
29	School Council meeting.
30-31	School Congress: Zen Master Seung Sahn's Birthday on Saturday, Precepts Ceremony on Sunday.
August 2-21	Summer Kyol Che intensive sitting retreat; leader to be announced. Two-day minimum registration.

For more information/registration, write:

Director, Providence Zen Center  
528 Pound Road, Cumberland, RI 02864  
(401) 769-6464

When registering, please enclose 50% of the event fee.

### THREE DAY CHANTING RETREAT WITH ZEN MASTER SEUNG SAHN AND DHYANI YWAHOO

*"Nuwati Onohynughga"—The sound medicine that permeates all things.*

May 13-15

How does chanting help us and this world? Why is it called "sound purification" in the Native American tradition? Why is the Buddhist name for the Bodhisattva of Compassion "Kwan Seum" (perceive world sound)?

Together we will experience and explore chanting practice through the heritages and with the guidance of these two fine teachers. Zen Master Seung Sahn is an internationally famous teacher and founder of the Kwan Um Zen School here and abroad. Dhyani Ywahoo is the holder of the Ywahoo lineage in the Cherokee nation and spiritual director of Sunray Meditation Society in Bristol, VT. In this retreat they will meet for the first time, chant together and share their teaching.

Costs: \$160 (\$115 for KUZS members). Child care is available at \$15/day; register before April 30. Space is limited; please register early for this retreat.

### GROUNDING ART IN SPIRITUAL PRACTICE

A 10-day retreat for artists July 8-17

An unusual opportunity to combine art, meditation and networking in a peaceful rural setting. Supported by a schedule of mindfulness practices drawn primarily (but not exclusively) from contemporary Buddhism, artists will experience silence, contemplation and the heart-opening of a meditation retreat coupled with opportunities to work alone and with others in a variety of media. As artists often work and suffer in isolation, the focus of the retreat will be on integrating art and the refreshment of spiritual practice, the creation of new visions (or revitalizing of old ones) of harmony and wholeness, and experiencing community with others of like mind and purpose.

The retreat will be organized around regular practice periods of sitting and walking meditation, varieties of body movement, singing/chanting, and other shared rituals. A talk on some aspect of art and spiritual process will be given every day by a different artist as it is integrated in that person's life. There will be studio time every day, as well as time for sharing each others' work through slides, photographs and performance. Artists should bring their own tools and materials but will be encouraged to explore collaboration in different and unfamiliar media. Delicious and hearty vegetarian meals will be served. A work period will be held every day to prepare meals, clean facilities, and to create sacred and restful spaces around the grounds, including a sculpture garden.

Costs: \$250 or less depending on whether we can get financial assistance.

Some staff and facilitator positions will be available before and during the retreat. Participants will be expected to attend the entire 10 days.

For this retreat, a deposit of \$25 will be required.

### RESIDENTIAL PROGRAM

Providence Zen Center, in addition to being a conference center, is also a Zen meditation community, practicing simplicity and compassion in daily life. Sample a taste of clarity in a peaceful setting as a guest or resident.

- 50 acres of woods, ponds, and fields in rural Rhode Island
- three Master Dharma teachers in residence
- a traditional, Korean-style monastery for long retreats
- a daily schedule of meditation, chanting, work and community participation

\$315 monthly training fee includes:

- room and board
- conferences and workshops
- monthly retreats
- weekly interviews with teachers (kong-an practice)
- dues
- free use of retreat cabin

劫外春  
"Spring Without Time"