

Pr ovidence Zen Center in
Cumberland



HANDBOOK FOR RESIDENTIAL TRAINING

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Provide nce Zen Center

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The information in this handbook
is subject to change without notice.

More information on practice
forms and Zen center organization
is in the *Dharma*
Mirror.

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LIVING IN A ZEN CENTER

Welcome to Providence Zen Center in Cumberland, RI.

Zen Master Seung Sahn encouraged his students to live together in Zen centers where they can derive strength and support from each other's continuing practice. The regular schedule of practicing, eating, and working together allows us to see our karma appear and disappear. We use the analogy of washing potatoes together in a pot of water. As the potatoes bump into one another, they clean each other more quickly than if each was cleaned one at a time.

In a Zen center, we can see clearly how our opinions create problems by coming between us and the situations we find ourselves in. When we let go of these opinions, it is possible to live our everyday lives with clarity and harmony. As we learn to cooperate, to see clearly, and to accept people and situations as they are, our minds become strong and wide. Then it becomes possible to act for other people with no trace of ourselves.

The practice forms are designed to help us see our opinions—and our minds that don't pay attention—in each situation, in which we find ourselves. If we keep a mind that wishes to leave no trace of our passage, these forms fall easily into place.

We hope that your training here will help your spiritual growth, and through that, help bring about a peaceful world.



BASIC HOUSE RULES

These rules apply to everyone who comes to Providence Zen Center, whether as a resident, retreatant, guest, or rental group member:

- No meat (including seafood and poultry) is brought onto the grounds
- No alcohol or illegal drugs are brought onto the grounds
- No firearms are brought onto the grounds
- No pets are permitted in the buildings
- Smoking is permitted only outside, at least 50 feet (15 meters) from the buildings, or on the north exterior wall of the pagoda (facing Pound Road.) During rentals only, it is also permitted on the cement porch at the north entrance of the main building (the porch facing the pagoda courtyard.) Butts should be discarded only in the provided containers, not on the grounds.
- Outdoor shoes are left in the racks at the entrances
- The general environment is quiet and meditative
- Please act with respect in the meditation rooms



TEMPLE RULES

Zen Master Seung Sahn

1. On keeping the Bodhi mind

You must first make a firm decision to attain enlightenment and help others. You already have the five or the ten precepts. Know when to keep them and when to break them, when they are open and when they are closed. Let go of your small self and become your true self.

In original nature
There is no this and that.

The great round mirror
Has no likes or dislikes.

2. On mindfulness

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice. Put away all your opinions. This is true Buddhism.

Do not go where you have no business. Do not listen to talk, which does not concern you. Do not make the bad karma of desire, anger, or ignorance.

If in this lifetime
You do not open your mind,

You cannot digest
Even one drop of water.

3. On conduct

Always act with others. Do not put yourself above others by acting differently. Arrogance is not permitted in the temple.

Money and sex are like a spiteful snake. Put your concern with them far away.

In the dharma room always walk behind those seated in meditation. At talks and ceremonies, keep the proper posture and dress. Do not talk or laugh loudly in the dharma room.

If you have business outside the temple, which causes you to miss ceremonies or meals, notify one of the temple officials before you leave.

Respect those older than you. Love those younger than you. Keep your mind large and open. If you meet sick people, love and help them.

Be hospitable to guests. Make them welcome and attend to their needs.

When respected people visit the temple, bow to them and speak considerately to them. Be courteous. Always let others go before you.

Help other people.

Do not play games with other people. Do not gossip.

Do not use other people's shoes and coats.

Do not cling to the scriptures.

Do not oversleep.

Do not be frivolous.

Let older and more respected people be seated before you. Do not discuss petty temple matters with guests.

When visiting outside the temple, speak well of the temple to others.

Drinking to produce heedlessness or acting out of lust will only make bad karma and destroy your practice. You must be strong and think correctly. Then these desires cannot tempt you.

Do not delude yourself into thinking you are a great and free person. This is not true Buddhism. Attend only to yourself. Do not judge the actions of others.

Do not make the bad karma of killing, stealing, or lust.

Originally there is nothing.

But Buddha practiced unmoving under the
Bodhi tree for six years,
And for nine years Bodhidharma
sat silently in Sorim.

If you can break the wall of your self,
You will become infinite in time and space.

4. On speech

Your evil tongue will lead you to ruin. You must keep the stopper in the bottle. Only open it when necessary.

Always speak well, in the manner of a bodhisattva. Do not use vulgar language in the temple.

If you come upon two people fighting, do not provoke them by angry speech. Rather use good words to soothe their anger.

Do not make the bad karma of lying, exaggerating, making trouble between people, or cursing others.

Once a man spoke incorrectly and was reborn a fox for five hundred generations. After he heard the correct speech, he lost his fox's body.

What is correct and incorrect speech?

If you open your mouth, I will hit you thirty times.

If you close your mouth, I will still hit your thirty
times. You must grab the word-head (kong-an) and
not let go. The dog is barking. Woof, woof, woof!

The cat is meowing. Meow, meow, meow.

5. On eating

An eminent teacher said, "A day without work is a day without eating."

There are two kinds of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off selfish desires and helping others.

First work, then eat.

Eat in silence. Do not make unnecessary noise.

While eating, attend only to yourself. Do not be concerned with the actions of others. Accept what is served with gratitude. Do not cling to your likes and dislikes.

Do not seek satisfaction in eating. Eat only to support yourself in your practice. Though you may eat good food all your life, your body will die.

The great way is not difficult.
Simply cut off all thought of good and bad.

Salt is salty.
Sugar is
sweet.

6. On formal practice

During formal practice act with other people. Do not be lazy.

During chanting, follow the moktak. During sitting, follow the chugpi.

Perceive the true meaning of chanting and sitting, and act accordingly.

Understand that you have accumulated bad karma, which is like a big mountain. Keep this in mind as you bow in repentance.

Our karma has no self-nature, but is created by our mind. If our mind is extinguished, our karma will be extinguished. When we see both as empty, this is true repentance. We bow to see true nature and help others.

Shouting into a valley.
Big shout: big echo.
Small shout: small
echo.

7. On the dharma talk

When you listen to the words of the Zen teacher, keep your mind clear. Do not be attached to the words. Cut off all thought and pierce the true meaning.

Do not think, "I already have great understanding; I have no use for this speech." This is delusion. If you have a question, put it to the Zen teacher after the dharma talk.

If a snake drinks water, the water becomes venom. If a cow drinks water, the water becomes milk. If you cling to ignorance, you create life and death. If you keep clear, you become Buddha.

In the great work of life and death, time will not wait for you. If you die tomorrow, what kind of body will you get?
Is not all of this of great
importance? Hurry up! Hurry!

Blue sky and green sea
Are the Buddha's original face.

The sound of the waterfall and the bird's song
Are the great sutras.

Where are you
going? Watch your
step.

Water flows down to the sea.

Clouds float up to the
heavens.



TEMPLE OFFICIALS AND BOARD OF DIRECTORS

- The **guiding teachers** have overall responsibility for practice at the Zen Center and are the people to talk to about serious teaching questions.
- The **abbot** has overall responsibility for administration of the Zen center and is the person to talk to about potential residency and to go to with serious questions about your relationship to the Center.
- The **head dharma teacher** organizes daily practice at the Zen center and is the person to go to with questions about practice forms.
- The **housemaster** is responsible for the house, kitchen, and grounds. This is the person to talk to about your room, maintenance, guests you have visiting, and any kitchen questions, which can't be resolved with the kitchenmaster.
- The **kitchenmaster** organizes the kitchen and the scheduling of cooking and cleanup slots. This is the person to talk to about your kitchen responsibilities.
- The **director** manages the office and handles communications with the public and members, including producing the weekly announcements. This is the person to talk to about your financial relationship to the Zen center, and registration for retreats.

The temple officials meet weekly as the management team to discuss administrative matters; often, a question brought to one of them is considered in the next management team meeting before being answered.

The Zen Center is governed by a board of directors, which meets regularly. It consists of the guiding teacher, the abbot, the head dharma teacher, a representative elected by the residents, and two representatives of the non-resident members. The executive director attends as an observer. The board considers the overall direction of the Zen Center's operation and its financial and legal matters.

The resident representative on the board of directors is selected for a term of two years, by majority vote of the adult residents. Those residents who have lived at the Zen Center for at least nine months out of the previous eighteen, and are certified by the guiding teacher and abbot as being in compliance with the resident training agreement are eligible for election to this position. If there are no residents who meet these criteria, an interim representative is elected. If you have an issue that you believe requires the attention of the board, bring it to the attention of the resident representative.

The non-resident representatives on the board of directors are elected by the board for staggered three- year terms.

RESIDENT TRAINING AGREEMENT

Becoming a resident of Providence Zen Center means making a commitment to Zen practice for the benefit of all beings. As a member of our community, you agree to the following:

1. Making a sincere effort to follow the Temple Rules.
2. Fulfilling requirements for participation in the Providence Zen Center practice schedule as directed by the guiding teacher and abbot and as stated in the Practice Mirror.
3. Participating in a minimum of eight days of retreat per year and having a kong-an interview with a resident teacher at least once a month.
4. Attending house meetings on Wednesday mornings.
5. Helping in the dharma room as directed by the head dharma teacher.
6. Performing a weekly house job, and participating in Sunday work period, as directed by the housemaster.
7. Participating in community meal preparation and clean-up as directed by the kitchenmaster.
8. Staying current with all financial commitments to the Providence Zen Center and to the Kwan Um School of Zen, including security deposit, training fees, membership dues, and, if applicable, dharma teacher in training fees or dharma teacher dues.
9. Accepting the decisions and directions of the guiding teacher and abbot, in keeping with Providence Zen Center rules, to maintain the correct atmosphere for practice and community life.



FINANCIAL RELATIONSHIP

Full membership in good standing in the **Kwan Um School of Zen** is a prerequisite for living in any of the School's centers. You can prepay your dues directly to the School on a monthly, quarterly, or annual basis. During each calendar quarter, the School will send you a statement reminding you of your dues status.

At the time you move in, you'll pay **Providence Zen Center** a security deposit, and the first installment of your training fees. The training fees will be prorated if you move in on a date other than the first of the month.

Residents are required to have their own short gray sitting/bowing robes and do not use the guest robes. Unless you already own one, at the time you move in you may purchase a short gray bowing robe from the Kwan Um School of Zen. Alternatively, you may sew your own robe using patterns and instructions that may be purchased by the Kwan Um School of Zen.

On the first business day of each month, not later than 4:30 pm, you'll pay your training fees to Providence Zen Center. Payments can be given in person to the executive director or executive assistant, or left in the office mailbox in the robe room. (Do not leave cash in the office mailbox. If you are paying in cash, please hand your payment directly to the executive director, executive assistant, or another temple official.)

Training fees paid after the fifth of the month are subject to a late fee, unless arrangements are made in advance with the abbot.

You will pay training fees from the first day that you begin to put your personal items into a room, until the last day that you have removed all your personal items from that room. There is no distinction made between days that you are here and days that you are not here. The only exceptions are:

- When you move into the Zen Center, you may begin putting items into your room early if you receive permission in advance from a temple official.
- If you will be away from the Zen Center for one month or longer and make arrangements with the abbot in advance, you may be able to retain your room by paying prevailing training fees for the period less a food allowance, in advance before you leave.

PRACTICE REQUIREMENTS

Each resident of our training center is responsible for group practice each week, and is encouraged to do individual practice.

The weekly requirements are:

- Participating in morning and evening practice as well as YMJJ retreats while on the premises (does not include special chanting, Sunday mid-morning practice, Christian-Buddhist retreats, foundations of zen, or KIDO chanting retreats.)
- House meeting (every Wednesday morning)

Everyone is allowed one (1) dedicated morning or evening off each week. This needs to be scheduled with the Head Dharma Teacher in advance. If you are sick please notify the Head Dharma Teacher.

In addition to the weekly practice schedule, residents are also required to participate in eight days of retreat per year and have a kong-an interview with a guiding teacher at least once a month.

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ORNING PRACTICE

Every morning, the housemaster hits the dharma room bell to wake up the other residents at 5:00 a.m., and then walks around the Zen center ringing a smaller bell. Five minutes before bowing begins, the housemaster hits the moktak. From the wake-up bell until the end of morning practice is a time for keeping silence in the house.

5:00 am	Wake-up bell
5:10 am	Five minute moktak
5:15 am	Bow to Zen Master(s) if present* 108 bows
5:30 am	Break
5:40 am	Five-minute moktak
5:45 am	Chanting
6:30 am	Sitting meditation
7:00 am	Kong-an reading

*(Everyone does one prostration, returns to their seat, does a standing bow, and sits)

On Wednesday mornings, there is a house meeting that follows regular chanting. The morning bell chant is omitted except for the ending bell. **The house meeting is mandatory for all residents.**

On Thursday mornings following the first and third Wednesdays, there are kong-an interviews. You must be present at bows in order to be eligible for an interview.

If you are late for the incense lighting, wait until everyone has bowed with the head dharma teacher before entering.

If you come late for the 108 bows, you are still expected to complete all 108. At the end of the bows together, wait for the teachers to leave, then resume bowing until you have finished your 108 bows.

If you are late for chanting, you can enter the dharma room during the Morning Bell Chant and take your place quietly. At other times during chanting, wait for a chant to end before entering. If you have missed the Homage to the Three Jewels chant, do one full prostration at your mat before joining the chanting.

Chanting is a very important form of together action. It reflects on the state of our practice. To chant together as a meditation form, chant loud enough to hear your own voice and soft enough to hear all other voices in the room. It is also necessary to chant in tune with others. If you find it difficult to chant in tune, please chant more softly so the harmony of the chant is maintained.

If you're late for sitting meditation, sit on the mat outside the dharma room.

EVENING PRACTICE

If you are not in practice, you should be off the grounds or in your room. If you come late from work, you may eat dinner in the kitchen and come to practice when finished. Please be respectful of those practicing, use of public areas (such as the porches, TV room and computer) is not allowed.

6:30 pm	Five minute moktak
6:35 pm	Special chanting (optional)
6:55 pm	Five minute moktak
7:00 pm	Temple bell hit; evening chanting
7:15 pm	Sitting meditation

You can enter Special Chanting at any time. If you miss the beginning of the chanting, do a full prostration and take your seat. If you are late for the lighting of the incense, wait until everyone has bowed with the moktak master before entering.

If you're outside the dharma room when the big temple bell is hit, wait until the Evening Bell Chant is finished before entering. It is not necessary to do a prostration at this time.

The same rules apply for evening practice as for morning practice for entering during regular chanting. If you're late for sitting meditation, sit on the mat outside the dharma room.

On Wednesday evenings, more than one sitting period is scheduled. On Wednesdays, many guests come because we have a rotating schedule of kong-an interviews, talks, and consulting interviews; the program lasts until 8:30 pm.

SPECIAL REMEMBRANCES

If you know someone who is ill or who has died, you may want to have them remembered during practice. This is done by putting their name on the altar for a few days on either a Kwan Seum Bosal card (for illnesses) or a Jijang Bosal card (for deaths). You can obtain a card from the head dharma teacher. It is customary to make a donation to the temple when asking that someone be remembered during practice.

DHARMA TALKS

There are usually talks the second Sunday of each month at 10:00 am; and the fourth Wednesday of each month at 7:15 pm.

SHORT RETREATS

Intensive Yong Maeng Jong Jin sitting retreats are held most months for two or three days. Every month there is also a one-day sitting retreat, Kido chanting retreat, or Foundations of Zen introductory workshop. Once a year, in December, there is a one week Yong Maeng Jong Jin.

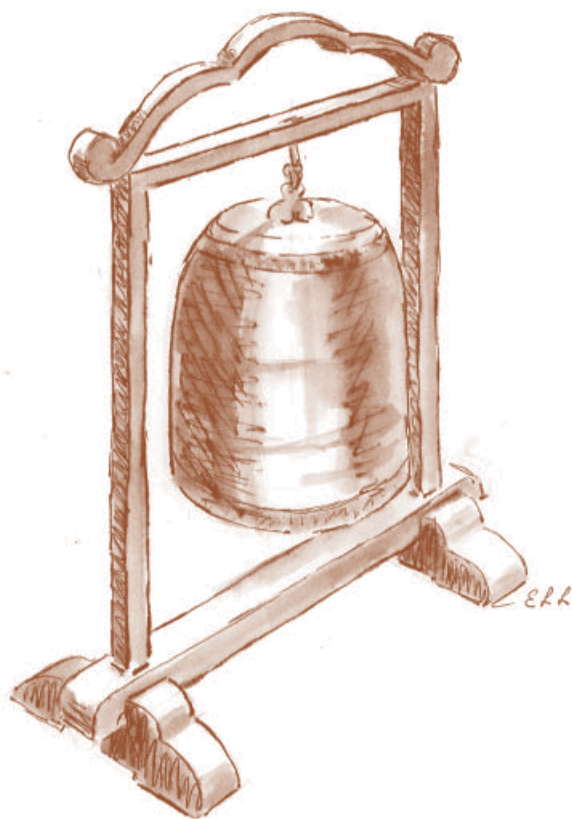
Residents are required to participate in at least eight days of retreat a year. A sign-up sheet is posted not later than the Wednesday morning before each retreat.

KYOL CHE RETREATS

There is a three-month Kyol Che retreat each winter and a four-week Kyol Che each summer, held in the Diamond Hill Zen Monastery. It is possible to sit the winter retreat for a minimum of one week, and the summer retreat for a minimum of three days.

Residents sit Kyol Che at no additional charge beyond paying their regular training fees during the retreat. Depending on the Zen Center's needs, those sitting Kyol Che for more than two months may be asked to vacate their room in the Zen Center; there is no guarantee that you will be reassigned the same room at the end of the retreat.

Residents must register for Kyol Ches with the office, as far in advance as possible. If you are considering sitting Kyol Che, please ask the office for a copy of the "Information for Kyol Che Retreatants" brochure.



Even if you are not sitting Kyol Che yourself, there are some important ways you can help support the retreat:

- Don't greet or interact with Kyol Che retreatants you encounter on the grounds.
- Don't do shopping or personal business for people in Kyol Che; all such errands must be arranged between the retreat head dharma teacher and the office.
- Please note the reserved sauna slots for Kyol Che and stay out of that area of the building at those times.
- The only food gifts, which may be sent to Kyol Che, are those which normally appear on the retreat menu and which are donated through the office.

HOUSE MEETINGS

Every Wednesday there is a house meeting for residents as part of morning practice. Attendance at this meeting is required. This is the time to clarify schedules, make announcements and suggestions, and ask questions. Temple officials announce any matters, which affect the Center as a whole. The format is to go around the room twice; the first time for Zen Center matters, the second time for personal announcements. If you will be away, make sure your house jobs, cooking and clean-up slots, and other responsibilities are covered.

KITCHEN

The basic principal of food preparation and eating at the Zen Center is not to waste food. And, it is part of our responsibility as Zen students to completely clean up after ourselves. We must remember that we all share the kitchen. How the kitchen is left after a meal is a reflection of the quality of our practice.

Meals

There are three types of meals at Providence Zen Center:

- Informal meals, served at a scheduled time and eaten as a group. These meals are not silent. Usually, lunches Monday through Thursday are informal meals; this schedule varies, especially during Kyol Che. Residents are encouraged to cook a meal for everyone once a week if they can. Additionally, there is a public dinner every Wednesday evening. Residents are encouraged to help.
- “Prepare-Your-Own” meals. Residents are responsible for most of their own meals, and for planning their cooking and eating so as not to coincide with formal practice sessions.
- Formal meals, served at a scheduled time as part of retreats and eaten in silence in a traditional temple style.

CARETAKING

Zen centers and monasteries throughout the world are traditionally kept very clean. Each resident is responsible for one or more regular house jobs in the public areas. These jobs are assigned by the workmaster.

There is a work period each morning, Monday through Friday, from 8:30 am until 9:30 am, and Sundays from 8:00am - 8:45am. There is a work bell at 8:25 am, followed by a brief meeting in the resident lounge. The workmaster assigns a job to each participant. Work begins immediately after work period. Please take care of all personal business before 8:30 am, and come to work period ready to begin work.

The Sunday morning work period is mandatory for all residents, but if you are going to a retreat that day, you may end your work a few minutes before the retreat starts in order to get ready.

If you are at the Zen Center during the week, you are expected to come to work period unless you are working.

Residents also help with the four Kwan Um School of Zen sangha gatherings that Providence Zen Center, as international head temple, hosts annually.

Laundry

Laundry machines are in the basement. Please clean out the lint trap and wipe down the machines with a damp paper towel after you are finished using them.

House

- Report maintenance problems to the housemaster. Simple items, such as a burned-out light bulb in an accessible place, should be fixed by the first person noticing them.
- Personal items left around the house are accumulated by the housemaster and eventually donated to charity.
- Alterations in the decor of public areas must be approved by the abbot.
- Please help keep the public spaces clean, and leave everything you use in as good a condition as when you started.
- Turn off the lights if you are the last one leaving a room.
- Ask permission from the housemaster, kitchenmaster, or sewing master before removing anything or storing anything in their respective areas of responsibility around the house.
- If a room is too hot or cold in winter, talk to the housemaster. Don't adjust the thermostat yourself.
- Do not go onto any of the roofs unless assigned to do so for maintenance purposes. If there is a roof outside your room, it is not for personal use.

Baths

Leave the bathrooms in good condition for the next person:

- make sure the tub is clean
- label personal items and put them on a shelf, or keep them in your room
- any items left in the immediate sink or tub area are considered to be for public use
- leave the shower curtain pulled across the tub to dry it out
- keep personal towels in your room

ROOMS AND PERSONAL SPACE

Zen Master Seung Sahn said that the condition of our physical space reflects the way we keep our minds. All residents are responsible for keeping their rooms clean.

To maintain an atmosphere for meditation, we respect each other's needs for quiet. Many residents go to bed early, so after 9:00 pm (9:30 pm on Wednesdays) there should be no sounds that can be heard outside your room.

- Storage of personal items outside your room is permitted only in the storage room in the garage, or in a library locker, which has been assigned to you by the housemaster. If you put personal items in any other area outside your room, especially in the hallway outside your room, the housemaster will dispose of the items after giving you one week's notice.
- Residents supply their own towels, linens, pillows, and decorations. Towels and sheets in the linen closet are for guest use. (Exceptions may be made for overseas and staff scholarship residents).
- Residents do their own personal laundry. The laundry basket in the hallway is for Zen Center towels and linens used by guests.
- Space heaters are not permitted. Air conditioners require approval by the housemaster, because not all rooms have adequate wiring for them to be operated safely. The maximum size is 6000 BTUs and the maximum extension cord length is four feet. Residents are responsible for the purchase and maintenance of their own air conditioners. For residents with air conditioners installed in their rooms, there is an annual training fee surcharge of \$35 per month.
- Stereos and televisions should be played softly at all times, so that the sound is not heard outside your room.
- Trash and recyclables from your room should be taken to the annex by the kitchen; if there is a large amount of trash, take it directly to the dumpster in the front of the garage.
- Never enter another resident's room without permission.
- If you wish to put a lock on your room door, please inform the housemaster in advance. For the safety and security of all residents, you must give the housemaster a copy of the key.
- All rooms are painted in a standard brand and color (Benjamin Moore Navajo White and Ceiling White.) Please get permission before making any alterations to the decor of your room.
- Rooms are normally assigned on the basis of seniority as a resident. When a room becomes available, the housemaster will reassign it to the most senior resident who is interested in it. Do not move your- self into an unoccupied room without permission from the housemaster. It is not possible to privately arrange to "switch" rooms with other residents, because each room involved must first be offered to all residents in seniority order.
- Providence Zen Center's insurance does not cover the personal property of residents. You should arrange your own tenant's insurance with your agent.

GUESTS

Inform the housemaster or director of all personal guests in advance. Guests of work-study residents pay the full guest fees. The fees for guests of regular residents are:

Immediate family members may stay in your room or in any assigned room for up to three days in any month at no charge. They may stay up to an additional eleven days at half the regular guest fees; thereafter they pay the regular fees. There is a maximum stay of three months; after that time the immediate family member must apply for and meet the requirements of regular residency.

Friends may stay in your room for up to three days in any month at no charge, and up to an additional eleven days at half the regular guest fees. Friends staying in any other room pay the regular guest fees for their entire stay. There is a maximum stay of two weeks; after that time the friend must apply for and meet the requirements of a regular guest visit.

RENTALS

From time to time the Zen Center rents all or part of its facilities. As hosts, we respect our guests' privacy and the integrity of their program:

- Please stay out of the spaces our guests are using, which usually include the Guest Suite (blue rug area) and the upstairs or downstairs dharma room.
- Do not hit the bell or moktak in areas where only rental guests are sleeping.

MAIL

Personal, outgoing mail should be placed directly into the box on Pound Road. Incoming mail is brought in and sorted on a volunteer basis by any resident who has the time. The office staff is not responsible for bringing mail out or in. Residents deal directly with the post office. The Zen Center does not pick up mail requiring signatures at the post office.

TELEPHONES

- Personal phone calls—incoming and outgoing—are not allowed on the office phones and lines.
- If you need to make outgoing calls, you will need a cell phone. Having your own phone is also the best way for people to reach you. Please keep your ringer turned down and set up a voicemail box, so the phone won't disturb others.
- Don't accept collect calls on any Zen Center phones.
- Please don't turn down the speaker or ringer volume on any of the phones throughout the building.

COMPUTERS AND INTERNET ACCESS

The public computer in the resident lounge is provided for the convenience of the residents and over- night guests. It should not be used during practice times. Its intended use is for e-mail and limited web access; it is not intended for entertainment. Please limit use to half an hour so others can use it. Please do not install any software, customize any settings, or use the CD drive. Always leave the public computer running when you are finished with it.

There is Wi-Fi access throughout the main building. The network name is "PZC"; there is no password. If you have difficulty connecting, please see the director.

SAFETY AND SECURITY

- All of the resident line extensions throughout the building will allow “911” emergency calls.
- If you hear people making noise outside at night, report it immediately to one of the temple officials. Don’t get involved in a direct confrontation.
- Do not remove the smoke detector in your room; it is required by law to be present and operational. If it begins to beep periodically, it needs a new 9V backup battery; there is a supply in the maintenance closet, or ask the housemaster.
- Be aware of fire safety. Don’t cook in your room, light candles, or use a heater. High-wattage appliances are problematic in an old building such as ours. If necessary, use an electric blanket or heating pad, not a portable heater. Don’t run extension cords under your futon.

PARKING

- Residents park only in the resident parking lot, not in the guest parking area.
- The small parking area adjacent to the pagoda courtyard is reserved for handicapped users. The driveway up to this area is a fire lane.
- The dirt road in back which passes between the main building and the abbot’s house is a fire lane.
- If you have a vehicle which does not work and which will not promptly return to service, please do not leave it anywhere on the grounds. Cars left on the property without the explicit advance permission of the abbot, or left longer than so agreed to, are subject to disposal without notice.

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OVING OUT

You must provide Providence Zen Center with a minimum of thirty (30) days notice before moving out. If you don't, you'll forfeit your security deposit. If Providence Zen Center asks you to move out, you will be given thirty (30) days notice, unless you are considered to pose a threat to the Center or any resident or other sangha member.

Training fees are always prepaid. If you expect to move out during the month, you'll pay your training fees in full for the month, and (provided proper notice has been given) you will receive a pro-rated refund when you move out. Training fees continue to accrue until you have removed the last of your personal items from your room. Unexpected delays in moving out are your responsibility.

Your security deposit will be returned to you after you have moved out and the housemaster has completed an inspection of your room. It will not be applied to your final training fee payment. If your smoke detector is missing, you will be charged \$25 for its replacement. Among the other items, which will be charged against your deposit, are labor and materials for:

- removal of any shelves, light fixtures, etc. which you have installed, unless they have been accepted by the abbot as a donation
 - patching and painting any holes you have made in the walls
 - removal of any furniture or personal items, which you abandon in your room, unless they have been accepted by the abbot as a donation
 - repainting your room, if you have painted or decorated it any way (other than with the Zen Center's standard paint brand and colors)
 - repair of wear and tear to the room and carpeting
 - cleaning the room if it has not been left in move-in condition for the next occupant
 - removal of any Zen Center-owned furniture or property, which you borrowed and left in the room
- If the cost of these items exceeds the security deposit, you will be billed for the difference.

Anything you leave on the premises, including in library lockers and the garage storage room, will be disposed of two weeks after you move out. If you leave behind your robe(s) and/or kasa(s), they will be considered to be donations to the supply kept for guests.

Under Postal Service regulations, it is not possible for those moving out to submit a forwarding address to the post office (see Domestic Mail Manual F020.1.4). Because of this, you are exclusively responsible for filing changes of address. At least one month prior to moving out, you should notify your correspondents. Providence Zen Center is not responsible for communicating with the post office or your correspondents regarding forwarding of your mail. Because of the volume of mail received at the Providence Zen Center...

- Upon request, if you remain living nearby, a mailbox will be maintained for you, on the bottom row, for 90 days from the date you move out. It is your responsibility to collect your mail from it regularly. All mail received for you after 90 days, or not picked up after 90 days, will be returned to sender marked "refused."
- If you move out and away, the Zen Center will forward your mail for up to 90 days, with the understanding each time that you will notify your correspondents yourself. The Zen Center will not be responsible for the speed of the forwarding. All mail received for you after 90 days will be refused.

E

THICS FOR THE SANGHA

The primary principle guiding all sangha relationships should be to help each other. The first Great Vow states our intention to help save all sentient beings. This vow can help guide our sangha relations. As Zen Master Seung Sahn expressed it in the marriage ceremony vows, “I vow to help you to attain your true self.” When relating to others in the sangha we must be very attuned to how our actions will affect them.

Those in the Sangha who hold positions in the hierarchy—senior students as well as teachers and monastics—have a special obligation to be very mindful of the potential misuse of power, money, alcohol, controlled substances and sex. Using your position to fulfill your desires is not correct relationship and is an abuse of power.

Teachers’ Responsibilities Zen Masters, Ji Do Poeps Sas, monastics, and dharma teachers have a responsibility to take into account the welfare of students. A teacher must always ask themselves how any action will affect the student in the long run. The history of Buddhist organizations in America shows very clearly that sexual relationships between teachers and students can lead to great pain and disharmony within the sangha. On the other hand, many teachers have entered into loving, long-term relationships with someone who was their student. Therefore there is no easy rule to guide these relationships. The sangha does have the right to expect that our teachers will act within the highest standards of care and mindfulness. The Third Precept is “I vow to abstain from misconduct done in lust.” Lust can be defined as a self-centered action which is “for me” and doesn’t take into account the needs of another. If a teacher’s relationship with a student becomes sexual in nature, two steps are strongly recommended: 1. There should be a three to six month suspension of the teacher/student relationship, and 2. The teacher should choose a Zen Master or Ji Do Poep Sa Nim to discuss the relationship with and receive advice from. In this way the relationship will be witnessed by another teacher who can hold the perspective of caring for the student, the teacher, and the entire sangha.

The sangha must be free of all sexual harassment. No means no; use it mindfully and hear it clearly. Touching should be mutually agreed upon. If someone asks not to be touched, respect their wishes. If someone rejects even your most gentle advances, be mindful and heed their wishes. Open and honest communication is the best way to avoid misunderstandings. Listen as if you are hearing the Buddha’s voice, speak with the Buddha’s tongue.

Grievance Procedure If someone has a grievance involving another sangha member it is best for this grievance to be solved by the par- ties involved. If this does not prove possible, then the guiding teacher of the local Zen Center should mediate. If the Guiding Teacher is not in a position to impartially mediate, then the grievance should go to the School Zen Master. If the School Zen Master can successfully solve the problem (all parties are satisfied) then the situation is complete. If not, the grievance will go to the School ethics committee. This committee will be chaired by a teacher chosen by the board of trustees. It will include at least two other people, be of mixed gender, and include at least one non-trustee. If the ethics complaint involves a monk or nun, than the directors of the Kwan Um Soen Rim will name a monastic to be added to the ethics committee for the consideration of that matter. It is hoped that the aggrieving party will see his or her mistake and apologize. The ethics committee will consider the matter, attempt to mediate the grievance, and, if no successful mediation is possible, will recommend a course of action to the board of trustees. The committee’s procedure will be as follows:

1. Liaison. There will be a Zen Master or Ji Do Poep Sa Nim, who is not a member of the committee, assigned to be the conduit for communication between the committee and the grievant.
2. The School Zen Master will serves as an ex officio member of the Committee, and together with the chair of the committee will designate the liaison.
3. Procedure.
 - a) The grievant sends a written complaint to the Ethics Committee.
 - b) The chair acknowledges receipt of the complaint in writing, and identifies the liaison that the School Zen Master and chair have chosen.
 - c) The teacher against whom the complaint has been made responds in writing, and a copy of this response is given to the grievant. d) The grievant has one opportunity to respond, in writing, to the teacher’s response.
 - e) The Ethics Committee considers the matter and decides whether to make a recommendation to the Board of Trustees. Its recommendations can range from a suggested apology to the other parties, apologies to the sangha at large, a repentance ritual, censure, suspension, or in the most heinous cases, expulsion.
 - f) The Board of Trustees will decide on any sanctions, how they are applied, and how they are monitored.
4. Documentation. All documents pertaining to the grievance will be available to both parties.
5. Contesting a decision. A grievant may contest a decision in writing to chair of the full Board of Trustees. The Trustees will consider such a contest at their next meeting.
6. Announcement of sanctions. A timely formal letter from the School Zen Master will be sent to the boards of affected Zen Centers. As appropriate, an announcement will also be made in the School newsletter. The intent will be to support the sangha in the implementation of any sanctions, and to reestablish harmony within the sangha.

There is no way, in a sangha of human beings, that misunderstandings and misdeeds will not occur. We are all on the Buddha Way and look to the dharma for direction. Even in the Buddha’s time it was necessary to deal with difficult situations as they arose. We must all be mindful of the impact of our actions. Greed, anger, and delusion can lead the sangha to ruin. Be careful; love those younger than you, respect those older than you. With wisdom and compassion the sangha can find its way.



POLICE AND FIRE

Cumberland Police - Including fire alarm monitoring - 401/333-2500 or 911

Cumberland Fire Department - 401/333-2600 or 911

REPAIRS

Cadorette Plumbing and Heating - plumbing - 401/766-8625 • pager 401/786-7117

Cox Communications - cable television, house phone line, internet - 401/383-6100

Cyntas Fire Protection 401/641-2579

Montello Oil Company - kitchen furnace - 401/861-4107

Morin, Chuck - electrician - 401/334-9677 - pager 401/460-7541

National Grid - power outages - 800/322-3223

National Grid - natural gas - 401/831-8800 - gas leaks 401/272-3330