





**3100 BC** CENTER FOR CONTEMPORARY PRINTMAKING  
Cuneiform, one of the earliest known writing systems developed in Sumer (modern day Iraq). Wedge-shaped marks were made on clay tablets by a blunt stylus cut from a reed.

**3000 BC**  
Papyrus plant, paper-like material used as a writing surface in Egypt. Ink from lamp-black made in China.

**742-751**  
Dharani Sutra on Immaculate and Pure Light is the world's oldest extant printing material, printed using woodblock in Unified Silla Dynasty of Korea.

**932**  
Chinese printers adapt Woodblock printing to mass-produce classical books.

**1041**  
Movable type, made from baked clay, invented in China.

**1239**  
The oldest Metal-Movable-Type printed book is The Song of Enlightenment with Commentaries by Buddhist Monk Nammyeong Cheon The Goryeo Dynasty of Korea.

**1438-44**  
Adjustable type mold developed by Johannes Gutenberg in Germany.

**1476**  
Intaglio used for book illustration, a printmaking techniques in which the image is incised into a surface, and the incision line or sunken area holds the ink. It is the opposite of relief printing such as letterpress.

**1539**  
Juan Pablos (Giovanni Paoli) became the first printer in North America (Mexico City).

**1708**  
Thomas Short became the first printer in Connecticut.

**1798**  
Lithography accidentally invented by Alois Senefelder when writing with a greasy pencil on a limestone block.

**1843**  
Rotary letterpress developed.

**1932**  
Times New Roman typeface debuted by the The Times newspaper in London.

**1995**  
The Center for Contemporary Printmaking, known initially as the Connecticut Graphic Arts Center, was founded as a nonprofit 501(c)(3) in 1995, by Grace and William Shanley and a group of like-minded artists and community leaders.

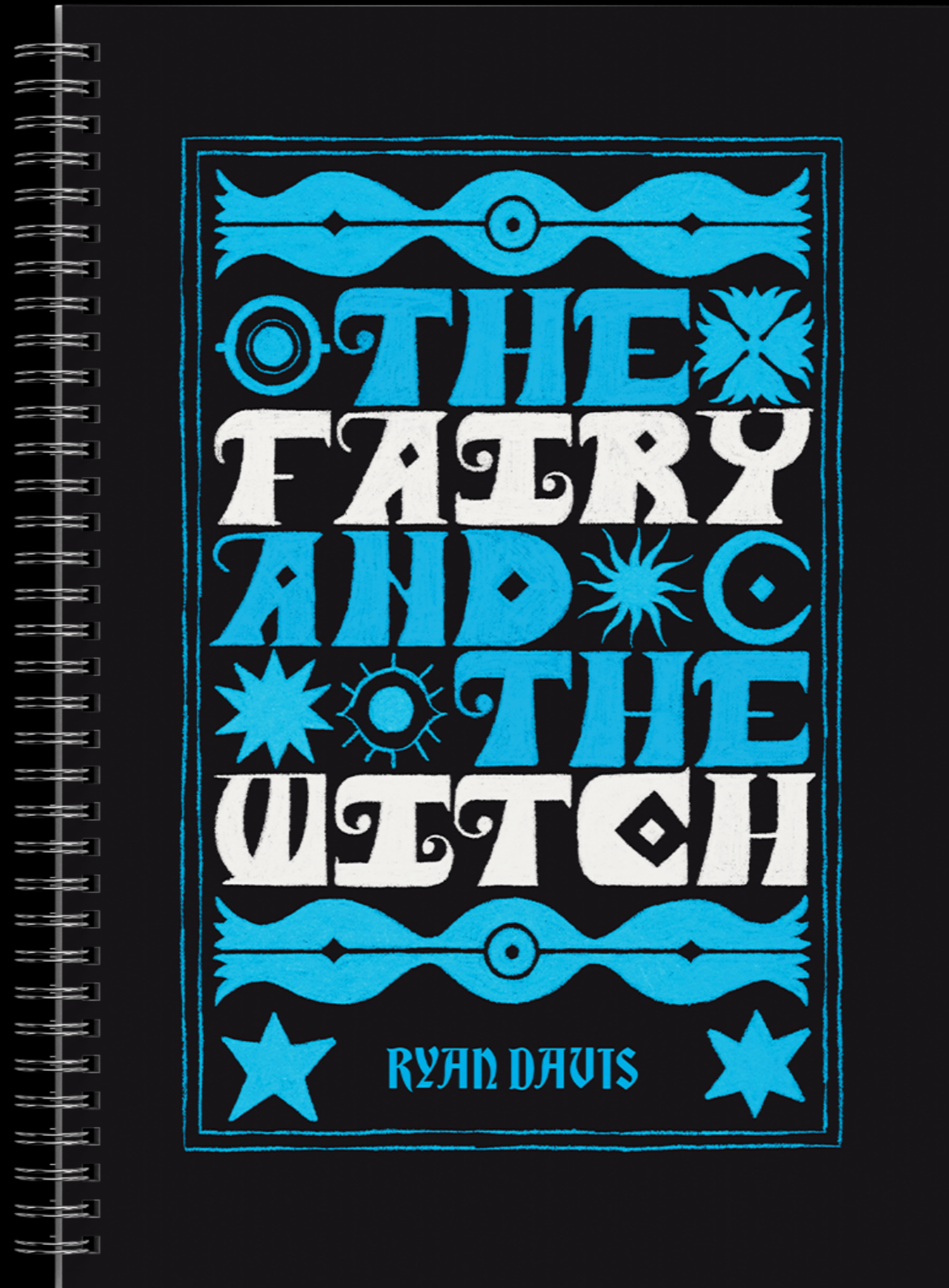
**CELEBRATING 30 YEARS**





Illustrated fairytale about stars, comets, storytelling, and seeing.

Illustration, Graphic Design & Writing





**A**nd so every night, after the day's work was done, the people would stare out into the night sky. "What will it be tonight?" they would exclaim. "I think a **Fairy**," the one would say. "No, tonight will be a **Witch**," said another. "Perhaps neither", said their neighbor.



Once upon a time, long ago, when people looked at the sky and saw a comet they would say to themselves, "there goes a Fairy!"



Then that same time, long ago, when they looked up and saw a meteor they would say, "there goes a wicked Witch!"



Misfortune followed the Witch. She paced around the moon, back and forth, back and forth. In her arms she carried her pot in which she brewed a wicked stew. On hapless nights, she would come down lugging her pot. She flew above the town and poured out the stew onto the earth, letting its wickedness seep into the soil.



They would see how lush and vibrant their garden has grown and say "the Fairy has brought fruit and life!" The people, filled with fortune, could be heard singing songs of joy and praise towards the sky til blackened by the night.



The Fairy lived up in the stars. She sat around all day reading from a book of fortunes. On cheery nights, she would come down carrying her book. Flying above the townspeople, she would tear out its pages, letting them flutter down onto the earth. The next day, good fortune could be found all throughout the township.



They stared into the night.





Editorial illustrations  
on the retirement  
advisement sector.

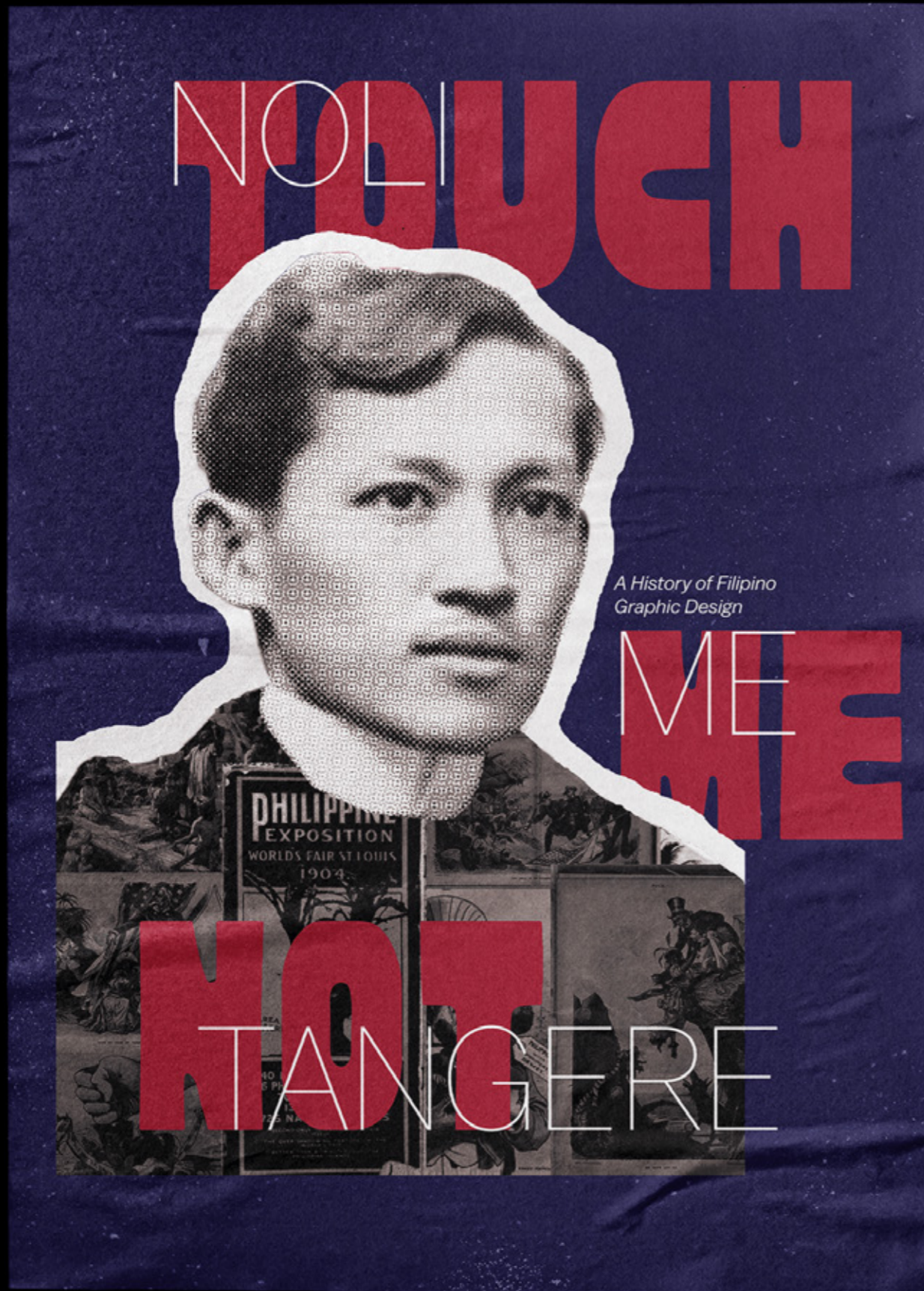
Illustration

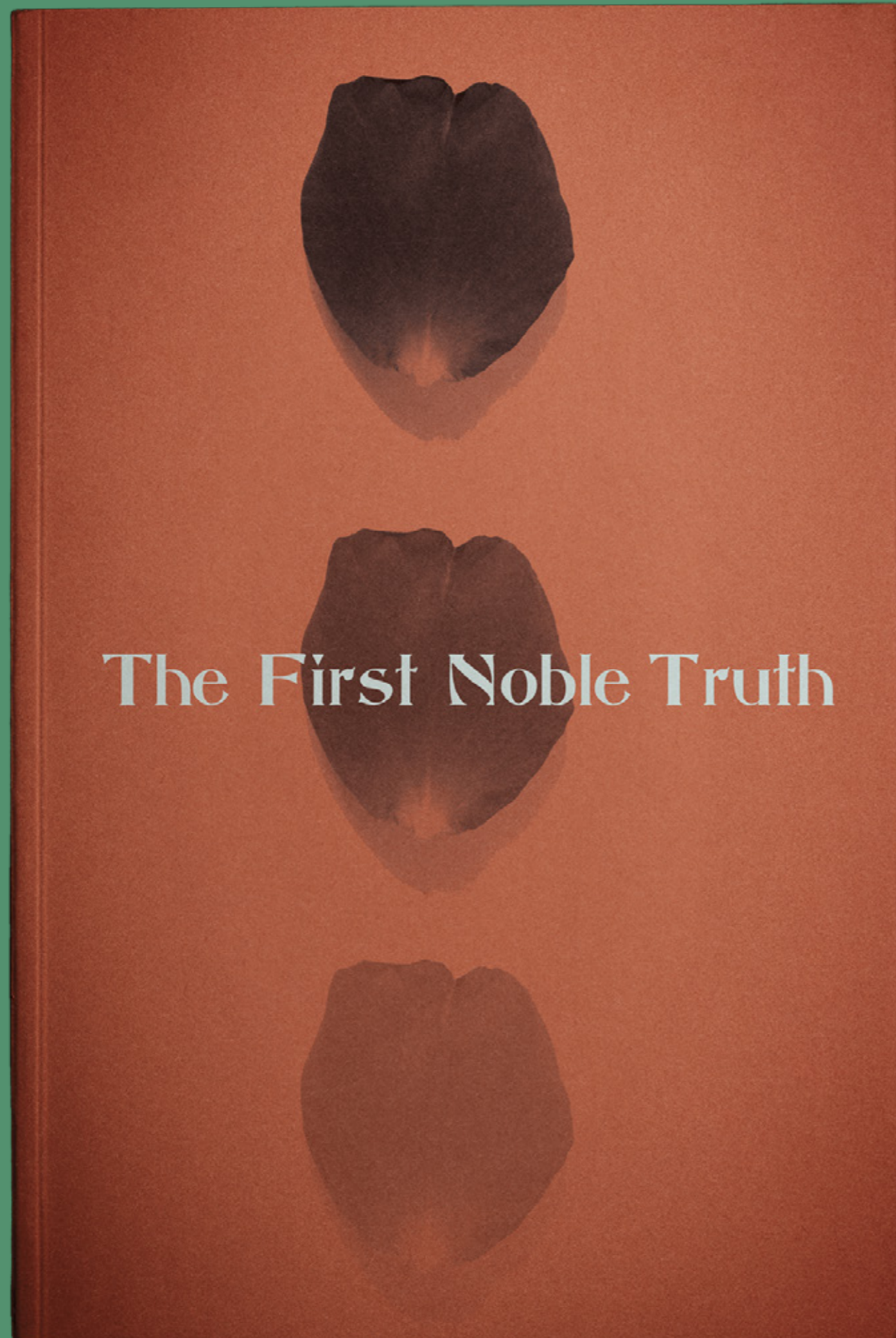


Tracing the history of colonization, resistance, and independence in the Philippines through graphic design materials.

Graphic Design

Overseen by Ben Kiel





A meditation on suffering, impermanance, & acceptance through the interwoven transcriptions of “The Causes of Suffering” from Yeshe Rabye’s Buddhism Guide podcast and “All Things Must Pass” by George Harrison to produce.

*Graphic Design*

*Overseen by Ben Kiel*

# All things must pass All things must pass away

Why is it important? What are the benefits of understanding it? It means we will achieve freedom from fear, freedom from suffering and freedom from panic, because when we know things are not going to last, we are free from any fear, agony or pain of losing something or someone.

Our mistaken belief is that things come into existence on their own, and last forever. This kind of mistaken belief causes us to cling to worldly possessions, such as material objects, the search for pleasure, recognition, honour and so on. It causes pride, attachment, aversion and arrogance to grow within us because we truly believe things are here to stay. We grow completely attached to the concerns of this life.

So, it's a relief when we finally understand that everything is impermanent, and we can't do a thing to change that fact. We can now let go and relax our grip on things – that's a real breath of fresh air!

Impermanence is not only true for pleasurable things, but for painful things as well. Maybe someone you care for has died or left you, and you are sad and lonely. These emotions are also impermanent, and so will, after time, also change. All the things we have aversion towards will only last a short time. Like the morning dew, it will all soon change and disappear.

All things must pass  
None of life's strings can last  
So, I must be on my way and face  
another day

## Two of the best ways of counteracting anger is patience and acceptance.

To break this cycle, we have to see that clinging, grasping and getting attached to people and material objects brings us suffering because things are compounded and are subject to change. If we can truly embrace this point and apply it to our daily lives, we will be able to reduce the suffering caused by this poison. Buddha stated, Human desires are endless. It is like the thirst of a man who drinks salt-water; he gets no satisfaction and his thirst is only increased. This is surely something we should be reflecting on.

Aversion is the opposite to attachment and anger leads to hatred, discrimination, aggression and a lack of compassion. None of these are helpful. With desire we want to cling to objects, but with aversion we do the exact opposite. We spend all our time and energy trying to push the thing away we do not like. As with desire, we just need to let go, not hold on to this aversion. Don't engage with it, hold it, or repress it – simply acknowledge you have an aversion for it, understand that it is causing harm to yourself and others and find a way of letting it go.

Buddha said this about anger, 'This fury does so cloud the mind of man that he cannot discern this fearful inner danger.'

Some say that anger is natural and should be expressed or all costs. This is because most people only see two ways of dealing with anger, that is, express or repress. Both are unhealthy. If you constantly express it, you will find that, after some time it will become a habit and you will react angrily all of the time. If you repress it, you are just storing up trouble for the future. You may be able to keep it down for some time, but eventually it will surface and may even come back more violent and hurtful.

Anger is such a destructive emotion because we engage with it and let it take control of us. So, the Buddha had a different idea. He advised us to look at the anger and see where it comes from, it is not to be dealt with but observed. If we do this, we will see that it stems from our exaggerating the negative qualities of someone or projecting negative qualities that are not actually there, on to someone or something.

Two of the best ways of counteracting anger is patience and acceptance

Patience—This is something we should cultivate. The best advice is to try and walk away from the situation that is making you angry. If you cannot do that, then you should not react straight away, but should first try counting to ten and spend a little time reflecting on the situation. This will give you the space to calm down and see things more rationally. Of course, this is not a simple thing to do when one is wrapped up in the moment, and this is where patience comes in. The most hurtful things are said in the heat of the moment, so diffuse that moment with patience.

You could try watching your breath for a moment, use your senses to engage with what you can see, hear, smell, taste and touch or you could try reciting the word patience over and over again. All of these will give you a chance to calm down and build patience.

There is no evil like anger, and no courageousness like patience.

Acceptance—This is accepting that people are the same as we are. Everyone is struggling to find their way in life. We strive for happiness and so does everyone else. If we think in this way, a feeling of warmth, empathy and



compassion will arise in us. If we are empathic or compassionate towards others, it is harder to get angry at them. This, again, takes time to master but is something we are all capable of.

Unawareness is a lack of understanding of the true nature of things, which leads us into wrong views. Buddha stated:

Because of their unawareness, people are always thinking wrong thoughts and always losing the right viewpoint and, clinging to their egos, they take wrong actions. As a result, they become attached to a delusive existence.

As we are unaware of the true nature of the world, we start clinging to objects, people and ourselves, which leads to wrong actions and causes us to grow attached to our perception of reality.

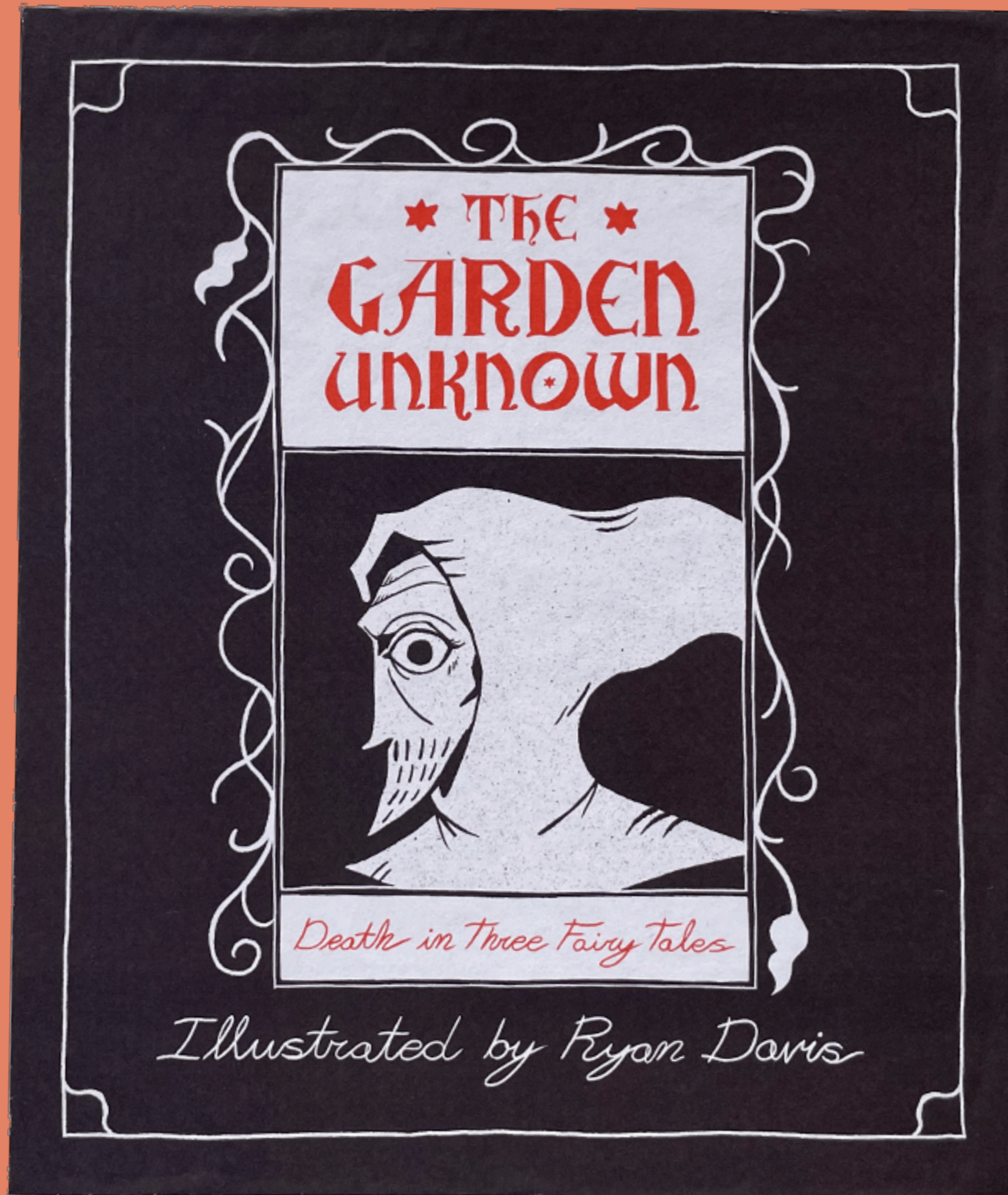
Impermanence is something we understand on an intellectual level, but it is not how we live our lives. That is because we are unaware of the true implications of impermanence.

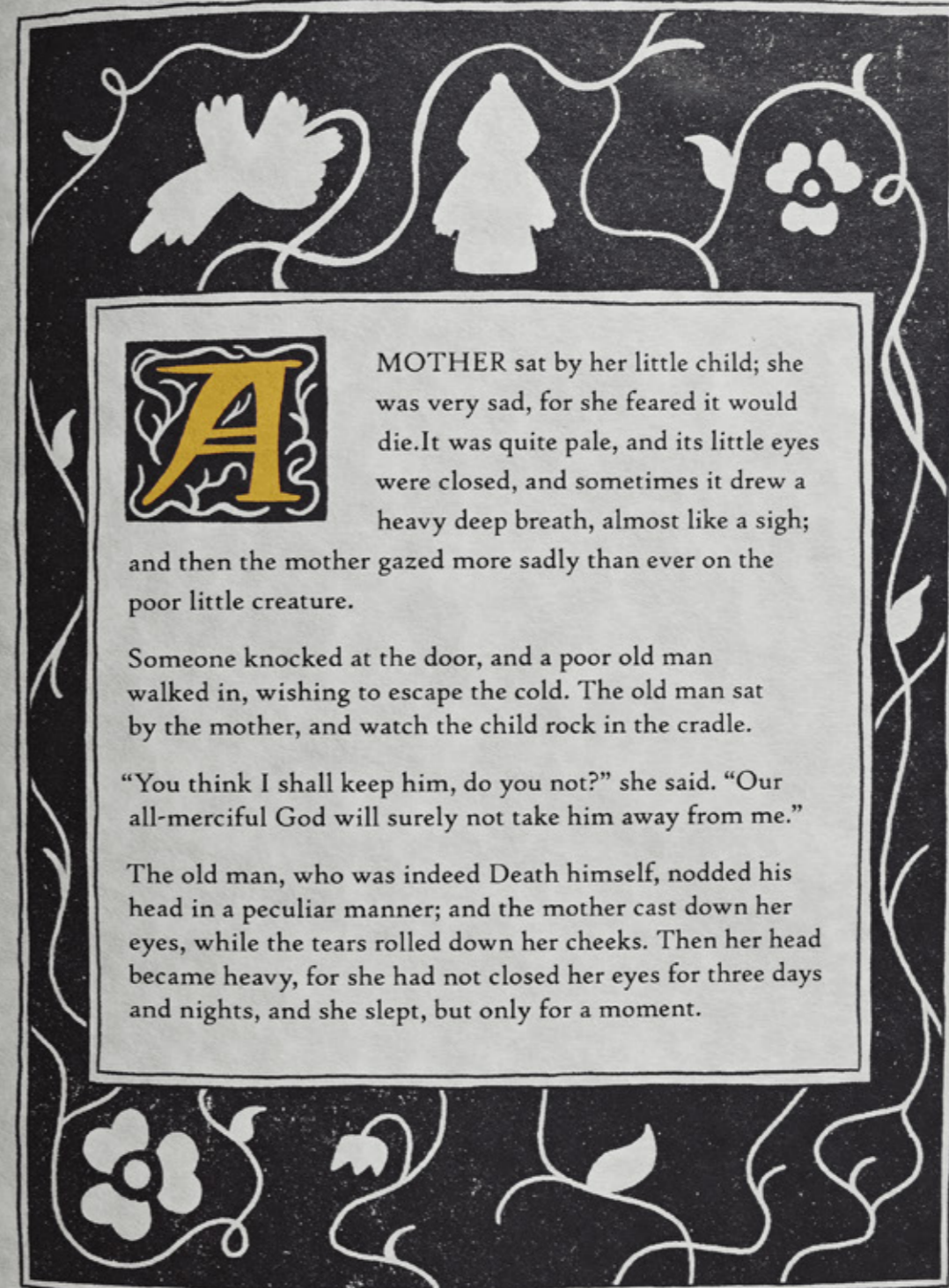


Adapted the stories of Hans Christian Andersen, an unknown Turkish Author, and the Brothers Grimm. The fairy tales, the Story of a Mother, The Prince Who Would Seek Immortality, and Death and the Goose Boy, become connected through the character of Death, who is personified in each story.

Graphic Design  
& Illustration

Overseen by  
Shreyas R. Krishnan





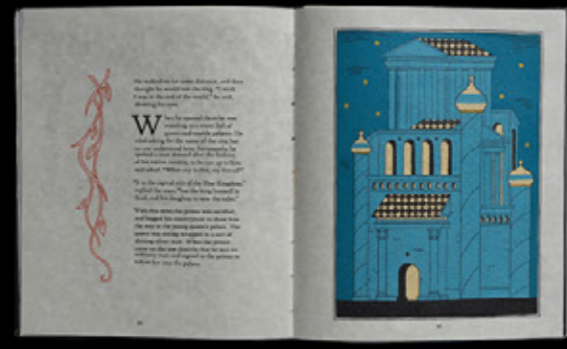
**A**

MOTHER sat by her little child; she was very sad, for she feared it would die. It was quite pale, and its little eyes were closed, and sometimes it drew a heavy deep breath, almost like a sigh; and then the mother gazed more sadly than ever on the poor little creature.

Someone knocked at the door, and a poor old man walked in, wishing to escape the cold. The old man sat by the mother, and watch the child rock in the cradle.

"You think I shall keep him, do you not?" she said. "Our all-merciful God will surely not take him away from me."

The old man, who was indeed Death himself, nodded his head in a peculiar manner; and the mother cast down her eyes, while the tears rolled down her cheeks. Then her head became heavy, for she had not closed her eyes for three days and nights, and she slept, but only for a moment.





Thank you!

ryandavismakesart@gmail.com  
ryandavismakesart.com

