
O N E N E S S

Quarterly Newsletter of the Rev. Gyomay M. Kubose Dharma Legacy

Vol. 8 No. 3 Autumn 2004

BUDDHA NATURE AND GASSHO

by Rev. Gyomay M. Kubose

Everyone has Buddha nature, the potential to become a Buddha. Because of this we treat all with highest respect and greet them with Gassho, a bow. I think this is a wonderful teaching—to respect others. If you tell a small child, “You are a rascal,” he will have no sense of self-respect. However, if you assure him of his goodness, he will respect himself and become good. In the same way we Gassho and remind each other that we are potentially Buddhas. This creates an atmosphere of honor and respect and we cannot help but respect accordingly.

Someone might say, “Well, even if you respect those drunkards lying around on the street, they don’t know it.” Even so, if you look down on them, abuse them, what good is that? Perhaps none were drunkards as young adults. Perhaps they all tried to be different. Due to circumstances of human weaknesses, they lost the way of their true lives, despaired, became angry—whatever the reasons, they

became the way they are. We should understand such persons rather than look down on them. We must respect other people in order to create a better atmosphere; respect helps create peace in the world.

When my teacher became head of the Higashi Honganji Temple, he made the following motto for that particular year: World Peace Begins with Gassho. The more I thought about this, the truer it became for me. Peace in the home begins with Gassho, too. Gassho is not necessarily shown only by its form—the putting together of the hands and bowing. Without the form there is still Gassho. Gassho begins in each individual’s mind—the mind where we are able to respect others. When a husband respects his wife and vice versa and when parents respect children and vice versa, there is the foundation for peace. Virtue is not our own; virtue always has neighbors. This is how the attitude of Gassho can start to vibrate in our environment. It is through

Gassho that we can fulfill the Buddha nature within us. (Center Within, 1986; pgs. 4-5)

Editor’s Note. Recently I received a letter from Rev. Bob Oshita of the Buddhist Church of Sacramento, who wrote, “We just finished hosting the 2004 BCA Nembutsu Camporee for Buddhist Scouts. The theme we selected for the Camporee was, ‘World Peace Begins with Gassho.’ Hmmm, I wonder where that came from. As you know, it has been my personal annual theme for years and years. The Camporee was centered on this theme and it was great. I’m sending you some commemorative keychains.

“In each presentation, I shared that this theme is a gift from the late Rev. Gyomay Kubose. His work continues as an ongoing inspiration and guide. Just wanted to let you know he is always in our thoughts and in our lives too.”

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President's Message

by Rev. Koyo S. Kubose

I grew up in Chicago and some of my old friends from high school days every now and then get together for dinner. A few months ago we had dinner at a local restaurant. One of the wives told me that she had taken a picture of our group the last time we had gotten together. She said that in the picture there was a halo or aura behind my head. She said she was so amazed; I was the only one in the picture to have such a thing behind my head. Her husband quipped, "Aw... his bald head is always glowing from some kind of reflection."

A few minutes later, she took a picture of some of us sitting at the table. Upon checking the picture on the digital camera's viewfinder screen, she exclaimed, "See, there's the halo!" I looked and behind my head was a bright spot of light. I didn't know what to say, so I joked, "Well, I usually don't like to show off my aura..."

Privately, I was rather surprised by what I had seen. I glanced behind me but I couldn't see anything that could account for the light; no mirrors or shiny things on the wall. Later, I thought about what had happened and decided to "accept" what I had seen. I didn't need to scientifically investigate it further nor was I a believer in supernatural things. I decided to give it my own meaning as a personal growth opportunity. For whatever reason, the universe had sent me a message that I had better start shaping up and fulfilling my destiny.

In Mahayana Buddhism, there is the teaching that all beings have Buddha Nature. This is what is behind the saying that we do not have to become enlightened but rather we have to realize that we are already enlightened. Thus it has been said that our practice is not to become a Buddha, but instead, our practice is being a Buddha. Every person should realize that he or she is a Buddha; that he or she has noble spiritual qualities within him or herself, and that these qualities are worthy of great respect. It is by respecting oneself that one can also truly respect others. This is the basis of the Buddhist practice of bowing with palms together (Gassho) to each other. By this act, we are reminded of our Buddha nature and at the same time we are reminding the other person of his or her Buddha Nature. In this way, such mutual respect can promote a self-fulfilling prophecy.

I once heard a sermon by a Unitarian minister titled, "You are the Messiah." The sermon starts by describing a monastery where the monks were always bickering among themselves. This was not a good example to the local villagers; they lost respect for the monks and stopped

supporting the monastery. Things got so bad that the monks held a meeting, inviting a wise elder monk from the headquarters. At the meeting, the monks blamed each other for why things had gotten so bad. They asked the elder monk for his advice but he didn't have anything to say. The meeting lasted late into the night but nothing could be resolved. The meeting was called to an end and as the monks were leaving, the elder monk said, "I'm sorry that I could not address any of your concerns, but I do know one thing, "One of you in this room is going to be the Messiah." With that, he left. Each monk went to bed that night very puzzled. What could the elder monk have meant by his statement that one of them was the Messiah? How absurd! Yet, the elder monk was widely respected, and he spoke with such assurance on that point. Over the following days, the monks thought things like, "Well, if one of us is going to be the Messiah, it can't be Brother John, he is the quietest monk I've ever been around; he has no charisma at all! It sure couldn't be Brother Paul, that loud mouth! Nor Brother Peter, he's so lazy! And not Brother Simon; he's mean! Then who could it be? The elder monk said one of them definitely was going to be the Messiah. Let's see... you know, Brother John is quiet but he never gets angry. Isn't patience one of the highest virtues? Maybe Brother John could be the Messiah... How about Brother Paul? He is so loud and assertive, but he makes good points and he does work very hard. Maybe he's the Messiah! Brother Peter doesn't do much but maybe there's a lesson there... not to get too materialistic. He isn't a good worker but he is always there to help others in their times of need... he might be the Messiah. Brother Simon is mean but those he yells at usually deserve it; he's rough but gets results and in his own way is an effective teacher... could he be the Messiah?"

The monks began to view each other differently than before. They began to appreciate and respect each other. The villagers noticed the change and also began to respect and appreciate the monastery.

The moral of that sermon is obvious and I am sure there are other stories and examples that make the same point. I recall reading that Mother Theresa said that she treated each person in front of her as Jesus. The Buddhist practice of putting one's hands together in Gassho is the highest gesture of respect and gratitude. We should sincerely Gassho to each other all the time. If you just can't bring yourself to Gassho to your spouse, you should still do it to his or her back! For starters...

GATHERING 2004 HAWAII

A Personal View by Rev. Koyo Kubose

I was one of the presenters at the Conference on Shin Buddhist Growth in the 21st Century that was held on June 11-12, 2004 at the Renaissance Ilikai in Honolulu. The two main themes were: How do we nurture Shin Buddhist values? How do we grow our Shin Buddhist communities? In addition to the formal presentations, there were numerous small group discussions; allowing for plenty of opportunities for person-to-person interactions.

The purpose of this present report is not to try and summarize the conference. There is no way to do justice to the scope and detail of the presentations, discussions, etc. Instead, I just want to relate some of my personal experiences. Basically, I felt very welcomed and inspired by everyone's warm hospitality. I felt close to many people because I knew them from prior visits to Hawaii.

My visit for Gathering 2004 was only for the weekend and I went by myself. Nothing against my wife, but being alone allowed me to give myself fully to the conference and to be more introspective about what I was experiencing. (Don't worry; after the conference was over, I went to the Flea Market at Aloha Stadium and bought a lot of great gifts for my wife.)

During the conference, I felt "possessed" by the Dharma or I became Dharma-intoxicated. Why was I flying so high? How did I come to embody the Dharma so completely? The reason is because I was overwhelmed by everything and everybody. The karmic nature of the atmosphere was created by the hard work of the conference organizers and by the enthusiasm of the attendees. I had prepared material for my presentations but much of what I expressed was "pulled out" of me by the Aloha spirit that surrounded me. I can take no credit—we simply shared the Dharma life together—and how wonderful it was! I felt very grateful to everyone and wanted to make some gesture of appreciation.

On Saturday morning I woke up before dawn and walked to a nearby 24-hour restaurant. I ordered a Hawaiian local breakfast to go and carried it to Waikiki Beach, where I ate and watched the sunrise. Then I walked along the beach and, here and there, saw small white pieces of coral. I started collecting them and decided to offer them as appreciation to

everyone at the conference banquet that night. I gathered a bagful of the coral pieces and brought them back to my hotel room. I rinsed them in the shower and put them out to dry in the sun on an outside patio table.

Just before the banquet, I wrapped up the coral pieces in a large hotel towel and carried them down to the banquet hall in my black carry-on bag. During my talk as the banquet speaker, I explained I had these pieces of coral that I wanted to give to everyone. I laid the coral out on the banquet stage for people to help themselves. I told them to choose their piece of coral and look at it carefully because each one had its own face. I suggested that they could either keep the coral or they could throw it back into the ocean as a "coral offering" of their own gratitude in memory of a past loved one.

I also had two hand puppets in my black bag. Both had been given to me as farewell gifts from my visit to Hawaii as guest speaker for the Buddhist Study Center's Summer Session in 1999. One puppet was a turtle, which I had brought to Gathering 2003 the year before. At that time I asked the conference attendees for help in naming the turtle. The name "Honu" was suggested since honu is Hawaiian for turtle. Honu's eyes look very determined and he embodies the spirit of "Keep Going."

The other puppet was a cockroach or "aburamushi." The ones in Hawaii are large and they fly! When I first saw this puppet, I thought it was rather an unusual thing to give as a gift, even though it had a local flavor. After all, no one really likes cockroaches! Later however, I noticed that the cockroach puppet's eyes had a sad look to them. It was as though the cockroach was saying, "Why do people not like me? I can't help who I am." I thought the cockroach could symbolize the dark side of life; e.g. pain, suffering and death. No one likes these kinds of things, yet they are a natural part of life.

I explained all this to the conference attendees as I held up the cockroach puppet. Then I asked for their help in naming the puppet. After my talk, several people excitedly came up to me with suggestions. It was this kind of spontaneous sharing that made the conference such a rich experience for me. What were the name suggestions? One person said the puppet could be called a "B-52" since that is the local nickname for those large flying roaches. Someone else suggested the phrase "ho-lo, ho-lo" which is Hawaiian for going here and there. Another person said the puppet could be named "Sammy," short for Samsara (the world of birth and death).

So, the next time I visit and give a talk in Hawaii, I will pull out the cockroach puppet and say, "Hi, my name is Sammy, short for Samsara. I'm a B-52 and I'm going ho-lo, ho-lo."

P.S. From Gathering 2004, we've taken the liberty of adding people to the mailing list of Oneness, our free quarterly newsletter. Please enjoy! Mahalo!

Oneness Newsletter Autumn 2004

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The purpose of the Kubose Dharma Legacy is to offer a non-sectarian, non-dualistic approach, the Way of Oneness, to further individual spiritual growth in everyday life for people of all backgrounds.

I SALUTE THE BUDDHA IN YOU

By Rev. Thomas Lane, The Ch'an Institute

Namaste! Everywhere I went on my trek along the mountain trails of Nepal, I was met by this “hello.” With smiles and palms pressed together, herders tending sheep and goats, porters bearing goods on their backs up and down terrain no vehicle could cross, innkeepers and casual passersby, and bright-faced children in uniforms on their way to school, all greeted me with this word and wave of welcome.

This was my first encounter with the graceful, gentle gesture familiar among Buddhists. Let's look at its rich content. It will remind us of important truths about our identity as Buddhists.

Although used as a general term of well-wishing, *namaste* (the Hindi and Nepali vernacular of the Sanskrit, *namaskara*) has a formal meaning in Indian thought. It comes from the idea that every creature is a portion of the Creator. The word may be interpreted as, “I salute the bit of God that is within you.” Thus the same gesture of worship that is done before a statue of Vishnu or Siva is also made toward another person.

As a form of extending courtesy, the *namaste* custom came anciently into Buddhist use, and rightly so. While we may not say, like the Hindus, “I give homage to the divine in you,” there is still call to honor one another. We recognize the Buddha in each other.

In South Asian Theravada, a bow or a full prostration honors a statue of the Buddha or a monk. The Pali texts speak of monks as “worthy of gifts, offerings, and reverential greetings.” The goal of the religious life in the Theravada view is to become an *arahant*, “a worthy one.”

In East Asian Mahayana, we are prolific with this gesture, as befits our philosophy that all beings possess buddha-potential. Our ideal is the *bodhisattva*, a benevolent being who works not only for his or her own enlightenment, but also for the benefit of all beings. We bow before images of buddhas and bodhisattvas, which are reminders of our values. We bow mutually to each other. We sometimes bow to animals, humbly acknowledging them as our fellow beings deserving of consideration. We bow to everyone – a parent, a teacher, a friend – who offers us a life lesson, for we recognize that anyone may be a bodhisattva instructing us in the Dharma.

In Chinese Buddhism, my own lineage, we accompany the palms-pressed gesture with the greeting, *Amitoufu*, meaning, “May you be blessed with light and life.” This is a play on the name of Amitabha, in Sanskrit the Buddha of Boundless Light and Life (*Amida*, in Japanese).

In Japanese Buddhism, the gesture is called *gassho*, “to place the two palms together.” The meaning of the act goes far beyond this seemingly bland description. Putting into visual form the principle of nonduality, one palm represents the subject, the other symbolizes the object, and the two are brought together as one. The subject is, typically, oneself. The object may be a teacher, relative, friend, or the Buddha, with whom a person becomes united in heart and mind. The distinction between teacher and disciple, or between oneself and the Buddha, drops away. In the *gassho*, we hold humility, gratitude, mindfulness, and aspiration in the palms of our hands.

The *namaste*-style posture is used in yoga and Tantra. Here, it is known as the *anjali mudra*. In Sanskrit, the term *anjali* means “offering.” Offerings to the gods have an old and ongoing history in Indian religion. But sages attuned to the interior dimension of spirituality turned the Vedic sacrifices into a metaphor for the burning away of delusions and the offering of oneself to the great cosmic Soul of whom, they said, we are all a part.

This concept is adapted in Mongolian, Tibetan, and Nepalese Tantric Buddhism. Here, there are many buddhas, bodhisattvas, gods, and goddesses that stand for various virtues. For instance, the Bodhisattva Avalokiteshvara – depicted as the goddess of mercy, Kuan-yin or Kannon, in Chinese and Japanese Buddhism (respectively) – represents compassion. The Bodhisattva Manjusri is the personification of wisdom. The practitioner visualizes these beings coming to reside in his or her body and mind, and so assumes their good characteristics. By offering oneself to the buddhas, a person becomes one with them, and thereby becomes transformed into a buddha. The *anjali* posture, employed in Tantric ritual and meditation, honors these beings, and thereby honors what they represent.

All these usages of the palms-together greeting have in common a recognition that the recipient is deserving of honor. Should this not be how every human being approaches another? Think of what it would mean if people met each other with a smile, a nod, and the hands folded together in cordial fellowship. Once we've bowed sincerely to another, it's hard to bicker or nitpick with them. Wouldn't this be a fine contribution to bringing courtesy, humane sensitivity, and peace to our community and our world?

Even more so, is this not how we should recognize the supreme worthiness, the buddha nature, in each other?

When you do me an act of kindness, not from the expectation of getting something in return, but from guileless goodwill, I see the Buddha's compassion in you.

If I do wrong to you, realize the hurt I have caused, ask your forgiveness, and you accept me, I see the Buddha's mercy in you.

When I see you steadfast in your spiritual practice, be it meditation, chanting, or humanitarian service, persevering even when it seems like labor, I see in you the Buddha's dedication, that seriousness which moved him to sit down under the bodhi tree vowing not to rise until he had attained enlightenment.

When I see you confronting a temptation and overcoming it by the power of the Precepts, I see the perfection of the Buddha, who bested the hosts of Mara, coming through in you.

If I question or waver in my commitment to the Dharma, and with insight you answer my doubts and correct my understanding, I see the Buddha's wisdom in you.

As disciples of the Buddha, let us make the “right effort” to develop these qualities. The gesture of respectfully-folded hands can help us to encourage one another in the Buddha's Way. *Namaste – Amitoufu – Gassho – Anjali*: I salute the Buddha in you!



WHY GASSHO?

“Gassho” (*anjali* in Sanskrit) is considered one of the most beautiful of gestures... In ancient India, there were twelve forms of the Gassho. In Jodoshinshu, the first of the twelve forms is used and is formed by simply placing the palms together at chest level and at a 45 degree angle. It is the symbol of the multitude of different things being, at the same time, One. Among Buddhists the world over, this Gassho is used to express hello, goodbye, and thank you... In later centuries, this Gassho was adopted by the Christians as the gesture of prayer supposedly introduced by St. Francis of Assisi when he saw the gesture in the Holy Land being used by people from the east. (From the book, “Cocktails” 1992 by Rev. Masao Kodani)

By doing Gassho you connect yourself to an ancient tradition of spirituality. The beauty of Gassho is that it is a universal way beyond words. It can be the underlying medium for any religious expression. In that sense it is more fundamental than any particular religious belief. It transcends language and culture because it is a direct physical gesture. Although Gassho may serve other functions when done as a public gesture (e.g., as a social greeting or as a means of promoting a kind of religious solidarity), as a spiritual practice, the source of its power is in the sincerity of an individual’s attitude. Gassho practice can be developed in ways that are most effective and meaningful to oneself. For example, Gassho can be done in silence, with thoughts on certain teachings, or with recitations from one’s own particular tradition. Verbalizations do not have to be limited to only traditional kinds of “prayer.”

WHY SHOULD ONE DO GASSHO AS A SPIRITUAL PRACTICE?
WHAT IS THE REASON TO START ANY SPIRITUAL PATH?
WHAT’S IN IT FOR ME?

In order to answer such questions, we need to examine what spirituality is all about. One way to look at it is like this: spirituality deals with coming to terms with questions regarding the meaning and purpose in life beyond our physical, social, and psychological needs. How can one live a satisfying, happy life knowing you and your loved ones are going to get old, become sick, and then die?

Religions offer answers but these answers must be internalized. How can you internalize the teachings so that they become part of you and really affect your life? Simple— day-by-day, little-by-little. In terms of priority, don’t worry about the teachings themselves, just concentrate on becoming a better and better receiver of them. You need to know you are on a spiritual path—and you do this by developing some kind of spiritual practice. You must do something. Your emotions and perceptions will follow your actions. That is, by following a spiritual path, you begin to see the teachings that are all around you, and you quite naturally begin to become and feel like a spiritual person. This is the way that ultimate concerns become settled and clear. This is the way to realizing inner peace and promoting harmony in the world.

This is why, in our Oneness newsletter, we have the YES (Your Everyday Spirituality) feature on the back cover that suggests different Gassho’s that one can do in everyday life. We are all familiar with doing Gassho and saying grace or giving a blessing before meals. Our spirituality would be broadened and deepened if we extended doing Gassho in a wide variety of everyday activities and situations. For example, why not do Gassho to greet the day in the morning and when retiring at night? What about Gasshos related to driving, answering the telephone, or working on the computer? How about Toilet Gassho?

LAKEFRONT SUNRISE WALK

(Wheel chairs available)

Join Rev. Koyo Kubose for a guided tour along the lakefront path described in his new book, Bright Dawn. Wheel chairs can be arranged for those unable to walk the route (call 847-677-8211 to reserve one; also call if you need transportation, which can be provided). Bring a small stone from around your home (some will be provided if you forget). When we reach Inspiration Point, you can throw your “pebble offering” into the lake in memory of a loved one. Before heading back to the starting point, we’ll take a short detour to feed some ducks and large carp. In case of inclement weather, bring an umbrella; walk will take place rain or shine. Dogs are welcome.

DATE: Sunday, September 26, 2004

TIME: Please arrive 5:45 – 5:55 AM. Walk will begin promptly at 6:00 AM.

DIRECTIONS: The starting point is Lee Street and Lake Michigan. (Note: This is a different starting point than used in the past.) Lee St. is one block north of Main St. Best route is to get to Chicago Avenue and go to Lee St and take Lee St east to the lake.

From the north, take Dempster east to Chicago Ave; turn right and go to Lee St., which is the first street after Greenleaf (a traffic light). Turn left and go about six blocks to the lake.

RSVP: Please call 847-677-8211; email: brightdawn@core.com

*Marmalade sunrise
Pours over the horizon
Glowing tidal wave*

by 3rd Street Bowman
(Wheel of Dharma, August 2004)

American Buddhist Services

The Heartland Sangha holds 11 A.M. Saturday services at Lake Street Church, 607 Lake Street, Evanston (use courtyard entrance on Chicago Avenue). For more information, call (773) 545-9972.

Upcoming Dharma Talks by Rev. Koyo Kubose are:

Oct 2 The Middle Path

Illustration of the Buddhist teaching of the complementary nature of apparent opposites.

Oct 16 Gratitude and Oneness

An exploration of ultimate belongingness -- The realization that one belongs in the world, for the world, and of the world.

Nov 6 Existential Gratitude

Why do I exist? Where did I come from? What is the Buddhist view of life/death?

Dec 4 My Karma Ran Over Your Dogma

How to handle a neighbor’s noisy dog.

Dec 18 Holiday Magic

Forget yourself. Celebrate the spirit of giving.

Elizabeth Ando (IL)
 Jeanette Arakawa (CA)
 Barbara Baker (WV)
 Ted & Lillian Boyd (NJ)
 Cynthia Brooke (IL)
 Phyllis Brown (CA)
 Buddhist Churches of America Bookstore
 Andrew Campbell (KY)
 Hisako Chino (IL)
 William Clark (CA)
 Marlene Dollahan (IL)
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 Marie Ochi-Jacobs (CA)
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 Kazumasa Okamoto (HI)
 George Okamoto (HI)
 May Okazaki (HI)
 Herb & Etsu Osaki (OR)
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 Joni Oye-Benintende (PA)
 Onyo Terry Ozanich (OH)
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 Francine Rattenbury (IL)
 Ken Renwick (CA)
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 Tri-State/Denver Buddhist Temple
 Judy Tsujimoto (CA)
 Bill Van Zevern (Thailand)
 Brian Vaughn (CT)
 Venice Buddhist Temple
 Valerie Virgona (FL)
 Larry & Ellen Weisman (FL)
 Joseph Williams Jr. (TX)
 Barbara and Randy Yamadera (CA)
 Ada Yamamoto (CA)
 Alice Yamamoto (IL)
 Joy Yamasaki (IL)
 Lloyd Yoshioka (CA)

Yuji & Eimi Okano
Upon Occasion of Daughter's Wedding
 Omar & Melanie Frances
Upon Occasion of Their Wedding
 David & Cary Mays
Upon Occasion of Their Wedding
 Andrew Berowski
In Memory of Rae Arakaki
 Paul & Tonko Doi
In Memory of Gerald Sunahara
 Ben Enta
In Memory of Lindy Enta
 Tomiko & Wayne Fujiwara
*In Memory of Eric Fujiwara, Kimi Sakuma,
 Ken Sakuma, M. Sakuma*
 Susan M. Genovaldi
In Memory of Ray Morishita Sr.
 Susie Kimura
In Memory of Tad Kimura
 Robert Koga
In Memory of Sally Koga
 Nancy Kondo
*In Memory of Parents: Raymond Isami &
 Eunice Yoneko Kondo*
 Robert & Wanda Leopold
In Memory of Rae Arakaki
 Lisa Nakamoto
In Memory of Tokuhide Nakamoto
 Tsuruko Nakamoto
In Memory of Tokuhide Nakamoto
 Masayo Nishimura
In Memory of Sadayoshi & Tomiko Nishimura
 Janis Okamoto Hashimoto
In Memory of Grace Okamoto
 Chico & Haruko Oshiro
In Memory of Bob Sedohara
 Miyoko Oye
In Memory of Grace Okamoto, Amy Taniguchi
 Hirao Smoky Sakurada
In Memory of Rev. Gyomay M. Kubose
 Warner, Sadako, & Warner Jr. Saunders
In Memory of Sadayoshi & Tomiko Nishimura
 Kiyoko Sera
In Memory of Sunako Nitanda

William Suther
In Memory of Mother
 Rev. Arthur Takemoto
In Memory of Rev. Gyomay M. Kubose
 Yoshi & Lee S. Tanaka
In Memory of Lee I. Tanaka
 Roy & Susan Taniguchi
In Memory of Jim Susumo Taniguchi
 Larry & Ellen Weisman
In Memory of Melvin Weisman
 Barbara & Randy Yamadera
In Memory of Yozzo George Kurokawa

In Memory of Amy Taniguchi

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 Mike & Mary Takusagawa
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 Anna Yamamoto
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 Clyde Yoshikawa
 Craig & Amy Yoshikawa
 Joe & Ann Yoshimura

In Memory of George & Amy Taniguchi

Eddie & Dora Ando
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 Tom & Patti Tyner Family
 Bruce & Amy Wilbur

MEMORIAL DONATIONS

Not only is making a memorial donation a way to remember and honor a loved one, but it is a karmic action that fosters awareness of the two main teachings of interdependency and impermanence. Acknowledging one's "roots" also nurtures a feeling of gratitude, which is the foundation of a spiritual life. A memorial donation does all this and at the same time helps support the mission of a worthy organization of one's choice.



Kubose Dharma Legacy

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Skokie, Illinois 60076

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YES YES Your Everyday Spirituality YES YES	
SEPT	<p>Theme: Not taking television for granted Purpose: Full enjoyment of watching TV Method: "TV-Remote Gassho:" Every now and then (Tao & Zen), when picking up the TV remote, pause and think of how convenient it is and be thankful for the miracle of television. Say "Ahhhhh...mida!" Then enjoy the show.</p>
OCT	<p>Theme: Gratitude & Ecology Awareness Purpose: Not taking facial tissue for granted Method: "Facial Tissue Gassho:" After using a facial tissue, pause when throwing it away; be thankful of its existence and for its use.</p>
NOV	<p>Theme: Food Consumption Awareness Purpose: Reduce "mindless" eating; watch one's weight Method: "Refrigerator-Door Gassho:" Every now and then (Tao & Zen), when reaching your hand forward (a half Gassho gesture) toward the refrigerator door, think of the mantra: "A minute on the lips, a lifetime on the hips." Say "Namoooo!" Then turn away and get a drink of water.</p>

Mailing List Update

Our mailing list has welcomed new additions from many sources and referrals. We are happy to continue sending our newsletter to all interested persons. One reason for staying on the mailing list is to find out when new books come out. Also, you never know when you might want to order a book for a relative or friend in a future time of need. If you know someone who would like to be added or removed from our mailing list, please indicate below and send to: Oneness Newsletter, Kubose Dharma Legacy, 8334 Harding, Skokie, IL 60076.

___ Please add to your mailing list Name: _____

___ Please remove from your mailing list Address: _____