



O n e n e s s

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

Vol. 6 No. 1 Spring 2002

ASHES BURIAL SERVICE OF THE LATE REVEREND GYOMAY M. KUBOSE

The Kubose Family extends an open invitation to the Ashes Burial Service of the late Rev. Gyomay M. Kubose at 11:00 A. M. on Saturday, May 11, 2002 at Montrose Cemetery (Pulaski Rd just north of Foster Ave., Chicago).

Rev. Gyomay M. Kubose passed away on March 29, 2000. As a minister and public figure, Rev. Gyomay M. Kubose served the Chicago community for over fifty years. He contributed to many causes and organizations. His greatest impact was on the countless individual lives that he influenced through books, talks, family services, and visitations.

The Ashes Burial Service is the final step in Rev. Gyomay M. Kubose's journey on this earth. He is thereby returned to nature for eternity. How he touched our lives is born anew in our hearts as we realize he continues to influence us in even deeper ways than before. The Service provides a reflective moment for us to look within ourselves and realize the realities of interdependency and impermanence. Priorities in one's life are re-examined and the values one lives by are re-affirmed.

Through the Ashes Burial Service, one is able to express one's respect and



gratitude to the life of Rev. Gyomay M. Kubose. Yet, at the same time, one can receive important teachings and deepen one's spiritual life. The Kubose Family feels this is a most appropriate way to pay tribute to Rev. Gyomay M. Kubose. Even as he is laid to final rest, he is still giving and enriching our lives. It is with these thoughts that the Kubose Family opens the Ashes Burial Service to the public and invites the community to attend. The Family respectfully requests that no memorial donations be given on this occasion.

Cannot attend the Service? Hear the Service via Telephone!

For those who are unable to attend the Ashes Burial Service in person, the Kubose Family will offer a unique way to experience the service. At 11:00 A.M. (CDT) on Saturday, May 11, 2002, you can telephone a toll-free number, 1-877-241-3594, and then enter the passcode number, 166320, followed by the # sign. This will enable you to hear the service live; that is, the chairperson's comments, the chanting, readings, and Dharma talk.

If you call early, you will hear music until the service starts. Your call is "listen only" and you cannot verbally participate. You can hang up at any time to end your call. (cut and save)

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President's Message

By Rev. Koyo Kubose

There has been a broadening of interfaith activities during the past 10-15 years. Such interfaith activity intensified even more after September 11, 2001. I have been involved in local interfaith activities in various ways. I'd like to share some of my experiences and observations.

First of all, interfaith dialogue is good because people of different religions learn about each other. In the process, they can also clarify their own religiosity. Dialogue means to be willing to learn, change, and grow through listening to others. Dialogue is not just expounding on one's own religion.

Modern communication has made the world a small place. No religion exists in a vacuum; no religion is insulated or isolated within its own society or culture. Especially in a religiously diverse country like America, we need to understand our neighbors. Respecting, even valuing, differences is crucial in living together harmoniously.

When talking to non-Buddhists, I try to explain that Buddhism is the Way of Oneness: the non-dualistic reality of life beyond conceptual labels. I feel that the teaching/reality of non-dualism is the core of Buddhism and is the defining characteristic that distinguishes Buddhism from other religions. Non-dualism is a major contribution that Buddhism can make to the world. Understanding non-dualism can broaden and enrich all religious traditions. When talking to people of other faiths, I emphasize that Buddhism always gives, never takes away. Through Buddhism, one can become a better Christian, Muslim, Jew, or even atheist.

Deepening one's spirituality through interfaith dialogue involves going beyond dualistic labels such as friend-enemy, true-false, sacred-secular. In my talks, I give examples of the dialectic process underlying non-dualism. Dialectics is the insight that results from the resolution of contradictory opposites. The reality of life is that it is a dynamic flow. Reality is a changing process and not something static and unchanging. Reality is a verb, not a noun. We humans often use nouns to label different aspects or expressions of the dynamic flow of constantly changing reality. The act of labeling or naming is a powerful way to deal with reality but naming becomes a problem when a name becomes more "real" than the reality it refers to.

For example, in the reality of life, there is no actual good or bad. Everything just is. It is we humans who according to our own criteria label this as good and that as bad. In nature, life and death are aspects of one flowing process. We are the ones who dualistically divide reality into two, saying life is good and death is bad. Of course it is only natural for we humans to value life and want to avoid death. However, with regard to what we call life and death, the problem is not death per se, but how to live. In Buddhism, we emphasize that with right understanding of truth, reality as it is, we can live and die naturally, peacefully. In other religions, the concept of God is central.

When talking to Christians, I express the view, which I learned through interfaith dialogue, that sin is alienation from God. Original sin is when naturalness (in the Garden of Eden) was lost because humans started the dualistic naming of this as "me" and that is

"God." This subject-object split is the basis of alienation. The purpose of religion is to restore the awareness of the oneness. In the Christian context it is to see that God is everything, not that God is in everything. Spirituality is to experience the identity, the reality of the one flowing process. To Christians I often say, "God is a verb, not a noun."

Even for one to say, "I love God," shows the subject-object split, the separation. To really love God means that one empties oneself of the idea or concept of God—the objectified God. In this "emptiness," believer and God are one. This is *sunyata* or the Absolute Emptiness that is the essence of Buddhist philosophy. This is where the Buddhist teachings of Impermanence/constant change (dynamic flow) and Interdependency/non-self (no nouns as separate from each other) come from.

The non-dualistic reality of oneness, the naturalness beyond subject-object duality can be seen in such Biblical phrases as "become like children," "consider the lilies of the field..." and "The Kingdom of Heaven is within you." Oneness is also expressed by Christian mystics like Meister Eckhart, who said, "The eye with which I see God and the eye with which God sees me, is the same eye."

Spirituality is a matter of living a life of oneness. The emphasis is not on what one believes in. The question, "Do you believe in God?" reflects a dualistic subject-object split. Buddhism is not a religion that emphasizes a dogmatic belief kind of approach. Buddhism cannot be categorized as to whether there is a belief in God or not; i.e. theistic or atheistic. Buddhism is not agnostic either because the "maybe" or "I don't know" view is still based on the dualism of God-no God. In other words, Buddhism neither affirms nor denies the existence of God. The dualism of existence-no existence itself is negated.

In like manner, belief in life after death, "yes or no?" does not apply in Buddhism. The Buddha rejected both the eternalism (yes) and the nihilism (no) opposites. It is misleading to say simplistically that in Buddhism there is no belief in God or in an after life. There is a different way to look at these two basic questions or topics. Buddhism emphasizes the non-dualistic Way of Oneness. I hope my brief remarks have been helpful in giving an idea of how I present Buddhism in an interfaith context. Of course I tell some jokes too. Laughter is a good expression of oneness that minimizes the Christian-non Christian duality. I try to show that as fellow human beings, we share a common humanity.

In my talks, I also mention that one should not get caught and victimized by the concept of oneness either. In both the teaching of non-dualism and in the reality of life, one should not feel he has arrived at a final answer or goal. Spirituality does not involve a means-end duality. That is, one does not study, meditate, or do various practices (means) in order to attain enlightenment (an end goal). Instead, the teaching is expressed non-dualistically as "means=end." Again, we are talking about identity in one dynamic flow of living and not a conceptual split into two nouns like "means-end" or "attainment-no attainment."

It is through interfaith dialogue that I learn how to express the Dharma as related to other religions. Listeners are stimulated to look deeper into their own spirituality. Through discussion, everyone is enriched. The world needs interfaith dialogue. It has been said that unless the world religions learn to get along, there will never be world peace.

TEA KARMA

by Joyce Kubose Prosisie

One cannot know how karma will be manifested. It is often difficult to see how the present moment is a part of the interdependence and oneness of life. In 1951, Soshitsu Sen made his first visit to the United States. He would later become the Grand Master of the Urasenke Tradition of chanoyu, the Japanese Way of Tea. When he visited Chicago, he gave a presentation of chanoyu at the Buddhist Temple of Chicago. My mother, Minnie Kubose, was one of the guests even though she didn't know much about chanoyu then. I was 5 years old and dressed in a little red kimono for the occasion. Watching how the fukusa, a special square of silk cloth, was folded and used to purify the utensils, I clearly remember wanting to fold it myself. It would be 17 years before I would experience chanoyu again.

In 1966, fifteen years later, Rev. Gyomay and Minnie Kubose, left for Kyoto, Japan for a three-year stay. Rev. Kubose did special studies in Buddhism at Otani University and my mother, wanting to make good use of her time there, studied chanoyu and ikebana. Particularly, for her it must have been a very stimulating time for personal development and the blossoming of her spirit, for until then, she had given herself to the responsibilities of raising three children and helping Rev. Gyomay in developing the Temple.

To find a good teacher, she went to Urasenke, where Soshitsu Sen was now the Grand Master. She began studying with Soyo Kuroda sensei. My mother thoroughly enjoyed chanoyu and would go for keiko/practice 2-3 times a week. She would always have her small notebook with her so she could study on the bus or anywhere she had a few minutes. Two years later I visited my parents in Kyoto; it was my first visit to a foreign country and I was fascinated. I was really intrigued that everything was just the right size for me. When I sat on the streetcar seat, my feet were flat on the floor, and if I had to stand, I could easily hold the hand strap. I loved looking in shops and enjoyed how the Japanese perspective was different from what I knew. Yet, when my mother wanted me to study chanoyu, I said no, even though I knew nothing about it. In her wisdom, she did not push me and asked if I

would just go with her to one of her keiko/practices. To placate her, I agreed, and figured that would be the end of it.

That first experience is something that I can't describe even today. It was so peaceful, and the graceful movements were fascinating. They flowed one into the other. The entire atmosphere was mesmerizing. Again, I saw the fukusa being folded and when Kuroda sensei asked me if I would like to learn how to do it, I was very eager. I had been captured by chanoyu, and I know now that my mother and I were there because of the Grand Master's visit to Chicago so many years earlier.

After my parents returned to Chicago, my mother began to teach chanoyu even though that had not been in her mind when she studied. My father encouraged her and helped her convert their living room into an eight-mat tearoom. Over the next 25 years, she thoroughly enjoyed teaching, studying, demonstrating, and her collection of tea utensils grew.

I continued to enjoy chanoyu, studying with my mother. However, on my second visit to Japan, when my mother took a group of students to Kyoto, I was unexpectedly and deeply changed by the experience. The spiritual essence of chanoyu captured me this second time. I wanted to start again from the beginning and study seriously. A few years later, the Grand Master accepted me into the program for non-Japanese, called Midorikai. I went for a year's study and ended up graduating from the three-year program and stayed on for almost another year, studying from Kuroda sensei, the teacher who had introduced me to chanoyu 20 years earlier.

It is now over 30 years since I first began. My mother is retired due to her health and we both wonder what will happen to her tearoom and utensils. Chanoyu is a dynamic, living tradition, and therefore, has been able to continue for over 500 years. It is a spiritual practice based on integrating the principles of harmony, respect, purity, and tranquillity into one's everyday life through the simple act of making and sharing a bowl of tea. Its essence is selflessness, naturalness, oneness. It has been described as meditation in motion. It is doing and living in the present moment. These principles are gradually integrated into oneself over a lifetime.

CHANOYU CENTER of CHICAGO

The Chanoyu Center of Chicago, a nonprofit organization devoted to chanoyu/Japanese Way of Tea, was recently established by Joyce Kubose and her students in the winter of 2001. The center is a place where anyone who is interested can study chanoyu and where future teachers can instruct in an authentic tearoom with all the necessary utensils.

MATCHAandMORE, Inc.

Joyce Kubose recently started www.MATCHAandMORE.com, an online business that offers a selection of matcha/green powdered tea and utensils for chanoyu. This website makes available many items that are difficult to find outside of Japan. Interested in learning how to make a bowl of matcha? Visit www.MATCHAandMORE.com and click on the "Making Matcha Video".

For more information about the Chanoyu Center of Chicago or MATCHAandMORE, Inc, please contact Joyce Kubose, 4901 W. Warwick Ave., Chicago, IL 60641; 773/794-0504; kubose@corecomm.net.

NATURALNESS

By Rev. Gyomay M. Kubose

What can we learn from the life of Shinran? He was a great religious teacher and we can learn many things from his life. One of his teachings is the life of naturalness.

Shinran used the word “jinen honi” to express naturalness. “Jinen” means nature and “honi” means according to the law of life. It is the understanding of things and the naturalness of life. By the life of “jinen honi” one ceases to worry needlessly and lives naturally... Our life has become very artificial and superficial; we must come down to earth and be natural. All the poems of Japan and china express the reality or impressions of human life and they always end in unity with nature.

Only when we become one with nature will we be able to solve our problems. When one attains perfect harmony with nature, he becomes one with it. It is to live like the blooming of the flowers, the shining of the sun. It is to be truly oneself. This is naturalness. Children are cute because they are natural; they do not pretend or show artificiality.

To be one with nature is to not worry needlessly and wish things were different from what they are. It is to face reality and live life truthfully. Of course, we have many worries and we have to make plans, but there is just so much a person can do. In the end, things must harmonize with nature. It is a great mistake to say “Conquer it,” for we can never conquer nature; we can only harmonize with it. Shinran called this “jinen honi,” to follow the law of the Dharma, the teachings, to live with the Dharma itself, the source of inner peace.

The life of naturalness goes beyond petty human worries and doubts. Nature takes care of itself. In the medical world we have made great advances, but there is a limit to what doctors and medicine can do. We can only harmonize with nature, for nature itself must cure. All our efforts are a supplement to nature and its workings.

Shinran did not worry needlessly about life. He lived in the flow of life, the flow of nature which he called “tariki,” the other power, or “hongan,” the essence of life. Life has its

own principle of operation, and there is really just so much we can do within our power. Japanese people say “makasu,” which means to let the principle work itself.

Rev. Kiyozawa said, “Who am I? I am nothing but this moment in the flow of life. This flow of life is not within my control; it is the life of the universe itself. The life of the universe flows in me and I just flow with this life and that is myself.” Indeed, we have to make plans, we have to make an effort, we have to do numerous things according to the way we live; but, in the last analysis, it is not our own doing but Life’s doing. I think modern people have too many worries about things. Women are overly concerned about the number of calories they consume at every meal. If people think more about their blessings than about their calories, life will be much happier and more peaceful;. We worry too much about the petty things of life. We should do whatever must be done and be one with it and not worry about it. Let life take care of itself; let the true life flow out from within and be free. To Shinran, every day was the best life, for at every moment life flowed from within. No pretense, no false front was necessary. He was sincere and earnest in living himself as he was. Many of us, do we not worry because we are hiding something? We lead a double life and thus there is worry. If we are as we are, we live as we are without pretending, without superficiality. No false front, and life will be at ease.

The life of naturalness is a life of freedom, a life where there is no need of useless worry, a life where there is complete oneness with the law of nature—not conquering but harmonizing. It is a life of no artificiality or superficiality. Modern people have too many masks to wear. We must unmask and be ourselves, sincerely, earnestly, and live truly as we are. I think this teaching of naturalness is Shinran’s great contribution to us all. (pgs. 113-116; *Everyday Suchness*)

		
		
		
		
		
		
		
		

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Oneness Newsletter Spring 2002

Please send:
Dharma Glimpses - Poems - Reader Replies
Summer issue deadline: April 15

8334 Harding Avenue
Skokie, Illinois 60076
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Email: brightdawn@core.com
Dial-the-Dharma: (847) 677-8053
Website: www.brightdawn.org

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.

BUDDHIST CONFIRMATION TELEPHONE CEREMONY

The traditional Ti Sarana (Three Treasures) Confirmation Ceremony involves in-person participation. This is the best way to maximize the impact of the ceremony as a religious experience. The original rationale of the Kubose Dharma Legacy was to offer its Ti Sarana to persons particularly interested in our Way of Oneness approach to Buddhism. This would involve persons whom we came to know and who we felt confident understood our vision and direction.

This perspective was broadened to provide the Ti Sarana Ceremony as a general gate to the Buddhist path. The purpose of the ceremony is to function as a personal expression of an individual's wish to confirm and deepen his or her commitment to the Buddhist path. Our confirmation ceremony does not necessarily imply that one becomes a follower of a particular approach or tradition. Although it is still felt that in-person participation should be encouraged, such participation can be difficult for persons who do not have easy access to a local organization. Due to the interest for an "at-home" confirmation ceremony, we have begun offering a ceremony via telephone for out-of-state persons who wish to have the ceremony in their own homes.

We were initially concerned that doing a confirmation ceremony over the telephone would significantly reduce the impact for participants. Yet, our experience has been that providing such a service meets a need for sincere persons who had difficulty fulfilling their wish to have a confirmation ceremony. We were also concerned that providing a telephone confirmation ceremony would "cheapen" and lower the standards for such a ceremony. We would open ourselves to criticisms from other Buddhist organizations. However, Rev. Koyo Kubose said, "That's the problem of other organizations; people's needs come first." Our confirmation is less an institutional standard and more a tool for individual spirituality.

So, we conceive our telephone confirmation ceremony as a broad gate for anyone who wishes to confirm his or her religious identity. It should be mentioned that a confirmation ceremony is not necessary for a person to be considered a Buddhist. Institutional validation is not mandatory. Being confirmed is not a requirement for Buddhist services such as weddings or funerals. Most "ethnic" Buddhists are Buddhist because they were born into a Buddhist family and they rarely feel a need to confirm their identity as Buddhists through a formal ceremony. Yet, because of the concept of baptism, persons coming to Buddhism from other backgrounds often feel the need for a confirmation ceremony. Our telephone confirmation ceremony is a "work in progress" to meet this need. For more information, send form on the right to:
KDL, 8334 Harding Ave., Skokie, IL 60076.



Keibai ichida kanbashi
A branch of plum blossoms - how fragrant!

by Fujii Kozan Rōshi, Former Chief Abbot of Butsu-ji

In the earliest days of spring, deep in a mountain valley still gripped by the cold, a lone plum branch sends forth beautiful white blossoms. From the fragrance of this single branch, spring spreads throughout the land. This fragrance is utterly unrestricted, at times focused a single petal, at times filling all heaven and earth. In the same way our minds must be open and free, functioning equally in situations both great and small.

This calligraphy and translation by Thomas L. Kirchner is from The ChaZen Calendar which is produced with the cooperation of the Institute for Zen Studies, Kyoto, Japan.

American Buddhist Services

The Heartland Sangha holds 11 A.M. Saturday services at the Lake Street Church, 607 Lake Street, Evanston (use courtyard entrance on Chicago Ave.). For more information, please call Heartland Sangha at 773-545-9972. Rev. Koyo Kubose's upcoming Dharma Talk titles are:

- Mar 16 O-Higan: This Shore of Enlightenment
- Apr 20 Samsara: The World of Illusion
- May 4 Stop Self-sabotaging Spirituality
- June 1 Dharma Gas: Breakin' Wind



Confirmation Information Request Form

Please send me information on your Buddhist Confirmation Telephone Ceremony.

Name:
Address:

Reader Replies

Many, many years ago I met Rev. Gyomay Kubose when I escorted a Sunday school class to his temple, and was impressed with him as a spiritual person. Much after that, I attended a course he gave on the principles of Buddhism, which served to bolster my earlier impression. And over the years, I have resorted to his collection, *Everyday Suchness* for spiritual refreshment.

Your *Oneness* publication is outstanding, as is *Dial-the-Dharma*, your taped recorded Dharma Talks.

While not a Buddhist, I am aware of the immense contribution to the life and thought of civilization Buddhism has made and continues to make.

D.T. (Chicago)

I am writing to you because I just felt as though I exhaled after a long period of confusion and feeling that I've over stayed my time on this earth. The last straw was the reality of my hearing loss from a recent test.

Waking up early I said, "Well, here's another day. Let's see how it's going to be." First of all, there's this pile of papers to go through and neaten up the coffee table. And guess what cleared the air? Your article in the *Oneness* newsletter on the Alaskan cruise and the pebble sharing. The way you viewed the trip was so beautiful. It can be a reminder for me to get out of my temporary gloomy outlook and observe the wonders around me. Best of all was the methods of Gassho chart. Thank you and your family for ONENESS.

Gassho, T.A. (New York)



Seasonings



sayings to add a little flavor to life

COMPUTER HAIKU

Yesterday it worked
Today it is not working
Windows, like life, is like that

Serious error
All shortcuts have disappeared
Screen. Mind. Both are blank.

Chaos reigns within
Reflect, repent, and reboot
Order shall return

Acknowledgements with Gratitude

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Lillian Rybak
In Memory of Hank Nakagawa, Sherri Yoshikane, Toma Yoshikane, Kuni Yoshikane

Nancy Schaffner
In Memory of Jamison Brooke

Mr. & Mrs. Steven Tamanaha
In Memory of Dick Fukuyama

Mr. & Mrs. Kiyoshi Tamanaha & David
In Memory of Dick Fukuyama

Yoshi Tanaka
In Memory of Kaichi Hashimoto

Marjean Tanaka
In Memory of Rev. Gyomay M. Kubose

Yoshi Tanaka
In Memory of Miyano Hashimoto

Linda Yasukawa
In Memory of Dale Yasukawa

Kikuye Yasukawa
In Memory of Dale Yasukawa

Legacy Catalog

Books by Rev. Gyomay Kubose

EVERYDAY SUCHNESS. A classic collection of short articles first published in 1967, hailed as one of the most significant books in Buddhism because of its simple explanations and reference to everyday life. 142 pages.

THE CENTER WITHIN. This continues the approach of "Everyday Suchness" and speaks directly to the ordinary layperson. The collection of 58 essays reflects Rev. Kubose's unique, down-to-earth presentation of the Dharma teachings which offer to all people a richer, more meaningful life. 134 pages.

THE CENTER WITHIN audio cassette; 3 hours.

AMERICAN BUDDHISM. Covers a brief history of Buddhism in America, Four Noble Truths, Eightfold Path, problems in terminology and misunderstandings common to Westerners. 29 pages.

Translations by Rev. Gyomay Kubose

THE FUNDAMENTAL SPIRIT OF BUDDHISM by Haya Akegarasu (Rev. Gyomay Kubose's teacher). Translated by Rev. Kubose, this book gives an idea of Rev. Akegarasu's life (1877-1954) and teachings. 87 pages.

TAN BUTSU GE. (Translation and commentary). This sutra tells the story of Dharmakara who became Amitabha, the Buddha of Infinite Light. 56 pages.

HEART OF THE GREAT WISDOM SUTRA. (Translation and commentary). This sutra deals with the teachings of non-self and nothingness. 35 pages.

Highly Recommended Books

BUDDHISM: PATH OF ENLIGHTENMENT. Simple, concise introduction to basic Buddhism. Teachings are superimposed on beautiful full-color photographs of nature scenes such as water ponds, rock gardens, bamboo grove, etc. 20 pages.

INVISIBLE EYELASHES by Rev. Nikkyo Niwano. Combines time-honored Buddhist teachings and stories with examples from modern life to show how attitude affects happiness and how flexibility of mind helps us grow spiritually, making us more productive at work and better able to relate to others. 175 pages.

OCEAN: AN INTRODUCTION TO JODO-SHINSHU BUDDHISM IN AMERICA by Rev. Kenneth K. Tanaka. Uses a question and answer format to present Jodo-Shinshu Buddhism and to answer questions frequently asked by non-Buddhists. This book can help Jodo-Shinshu Buddhists understand their own religious tradition and also help in communicating it to others. 270 pages.

RIVER OF FIRE, RIVER OF WATER by Taitetsu Unno. Introduces the Pure Land tradition of Shin Buddhism using personal anecdotes, stories, and poetry. The Pure Land practice is harmonious with daily life, making it easily adaptable for seekers today. With spiritual insight and unparalleled scholarship, this book is an important step forward for Buddhism in America. 244 pages.

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Address: _____

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General Donation: \$ _____

Memorial Donation: \$ _____

In Memory of: _____

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Title	Qty	Price	Total
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The Center Within		\$12.00	
The Center Within AudioTapes		\$18.00	
American Buddhism		\$5.00	
The Fundamental Spirit of Buddhism		\$8.00	
Tan Butsu Ge		\$7.00	
Heart of the Wisdom Sutra		\$6.00	
Buddhism : Path of Enlightenment		\$5.00	
Invisible Eyelashes		\$12.00	
Ocean		\$15.00	
River of Fire, River of Water		\$12.00	
The Monk Who Dared		\$15.95	
Zen Therapy		\$17.95	

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YES YES Your Everyday Spirituality YES YES	
MAR	<p>Theme: Patience</p> <p>Purpose: To reduce negative conditioned reactions to irritations.</p> <p>Method: "Stay-Centered" Gassho: Do a one or two-handed gassho; move hand(s) up and down in the middle line of your body. Especially effective if done beforehand in anticipation of a potential irritation.</p>
APR	<p>Theme: Gardening</p> <p>Purpose: Doing things mindfully.</p> <p>Method: "Bulb-Planting" Gassho (courtesy of Janet Lipner): Dig the trench or hole mindfully and add bonemeal. Give each bulb a kiss. When all are planted and the dirt put back, gassho. Can be done kneeling or standing.</p>
MAY	<p>Theme: Anger</p> <p>Purpose: Practice ways to defuse the onset of anger.</p> <p>Method: "Wait-a-minute" Gassho: Do a one-handed Gassho with index finger up and other fingers down. Move hand slightly in a "wait-a-minute" gesture. Especially effective if done at the onset of anger.</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:

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