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# O N E N E S S

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

Vol. 9 No. 1 Spring 2005

## **SELFLESSNESS** By Rev. Gyomay M. Kubose

The self is very much emphasized in modern life. Self is very important because it is a unit of our social structure and therefore the base of all things. So we talk of self-education, self-development, self-service, and so on.

However, when we stop and think what self is, we see a different picture of self. There is no self, really, without the other. Self is a relative thing, and real self is in the selflessness state.

What is the self? Walt Whitman once said that modern people think that self is something that lies between one's shoes and one's hat. That is far from the truth. The Buddha said, "The essence of all things is selfless." What we usually think of as self is very temporal and an illusion. Most people think "I" is the most important thing: "I believe this," "I did that," "I have the right," etc. But "I" is the sum total of all other people and things.

My body is given me by my parents; all the foods that I eat to maintain my growth and existence are produced and provided by others; all the clothing that I wear to protect me are products of other people; my shelter and all other belongings are not of my own making. The language I speak, I have learned. The way I think, I have learned. My parents, teachers, and all other people taught me. Thus, all that I am is the sum total of others. There is no "I" as such apart from others.

The Buddha did not consider the I or self to be an independent, categorical entity, as is the *atman* or soul of Hinduism or Christianity. Life is a continuous becoming. It continuously changes. "I" has many states, always changing. I am a

father because of children; I am a husband because of my wife; I am a teacher because of students; I am old because I am compared with young. It is all relative existence.

The essence or nature of life is self-less. Only when one lives in selflessness is there real peace, beauty, and happiness. In selflessness is the true self. When a mother does things for her child, she does everything for the child without reservation. Even when her life is in danger, she does for her child. We say that the mother "sacrifices" for her child, but it is not sacrifice. It is really a fulfillment of her life, because mother and child are one. Woman is frail but mother is strong, because a mother becomes selfless when she has a child.

When a person is in true love, he will give his life, because a true lover becomes so selfless. His happiness is her happiness and his suffering is her suffering. When lovers meet together as one, there is great beauty, happiness, and peace. It is a great joy to give one's life for someone whom one truly loves or respects. And it is possible because selflessness has such power. Parents should not underestimate the power of love; their fragile, gentle daughter has the power to turn the world upside down when she is in love.

Work that one likes is another area where the truth of selflessness can be observed. The person working forgets himself in his work, forgets the time, his meals, and other things. He and his work are one. He puts his whole life into it. It is a joy for him to work. All dedicated people are selfless in their work. A true

religious leader selflessly dedicates his life, because he and people are one. A scientist gives his life for science because he and science are one. Selflessness has such beauty, and is so strong.

In archery or in playing golf, if one is selfish or self-conscious, he cannot do his best. After being well-disciplined or practiced in the sport, if one is selfless in its purpose, his effortless effort can accomplish far greater results than conscious effort and purposive determination.

Flowers bloom selflessly, wind blows selflessly, water flows selflessly, and children are selfless in their words and acts. That is why they are beautiful.

The Buddha taught selflessness as one of his three basic teachings. It is our mistaken ego selfishness that causes all human troubles and sufferings. We do not realize that we are literally able to live and enjoy life only because of other people and things. If one really understands this truth, he cannot help but become humble and appreciate others. Buddhism is the way of selflessness. (Everyday Suchness, p. 38-41)

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# Year of the Rooster By Rev. Koyo Kubose

For my president's message, I'd like to report on the New Year's Day Service that kicked off 2005. It is still early in the year and I think we can benefit from reflecting upon our orientation for our journey through 2005.

Instead of the usual Dharma Talk at the service, I asked the congregation to participate by thinking of personal teachings on the theme of Rooster or Chicken. Last year, for example, which was 2004 Year of the Monkey a typical teaching is that "even monkeys slip and fall from trees" meaning that we should not get over confident in our abilities but should try to be mindful in our everyday activities, and if we do slip up, don't get discouraged.

To start things off, I said that the rooster's crowing at the break of day can be a reminder for us to "wake up" spiritually and rededicate ourselves to our spiritual journey.

"Waking up" is especially appropriate for Buddhists since the literal meaning of the word Buddha is the "Awakened One." Enlightenment is often described as an awakening to life's realities. It is as though we ordinary people spend our lives asleep spiritually until something wakes us up and our eye of wisdom is opened.

It is interesting to note that in our culture a rooster's crowing is described as "cock-a-doodle-do" whereas it's described differently in other cultures; e.g. "koke-kokko" in Japanese. I guess the message here might be that we should be open to hearing the wake-up call in any of its varied forms.

I was impressed by the many teachings that the group came up with and want to share some of them with you:

"The rooster greets each day regardless of the weather, regardless of whether it's sunny, cloudy, or raining." (Indeed, we should try and greet each day as a fresh new day, without being saddled with limiting judgments and expectations.)

"The rooster is often used as a weather vane on the top of a roof. He gives us valuable information about the direction of the wind. I can use this as an example to be mindful in my life journey to head in the right direction with my values and priorities."

"The rooster can be a reminder to be proud and to stand up for what we believe in. The rooster may seem arrogant but he is

keenly aware of the responsibilities he has to take care of."

"There was a seminar being given for personal growth and fulfillment of one's potential. Just across the road was a group of chickens who excitedly noticed this seminar offering. Then one of them said, 'But how do we get there?'" (Someone should have told them to put on their Nike's and just do it!)

"In honor of the children present at today's service, let us consider the delightful innocence of baby chicks, and remember the teaching of 'Beginner's Mind' which can help us to live with spontaneity and creativity."

"We talk about roosters and mother hens as protectors and so forth, but then we eat them!" (It is a sobering thought to think about the thousands of chickens that have given their lives as chicken teriyaki at temple bazaars and fundraisers. Often it seems that instead of the chapel, the kitchen is considered the center of a temple. Perhaps the Buddha statue in the altar should be replaced by a golden teriyaki chicken! At the very least a temple should have an annual memorial service in memory and honor of chickens.)

From a letter received later: "Thank you for the lovely New Year's Day service. It was nice to start the year with the warm feeling of fellowship. Hopefully the rest of the year will be equally as good, in spite of all the rooster droppings which are sure to be encountered." (Remember that BM is fertilizer too!)

And lastly an article submitted by Thomas Yau:

## Year of the Rooster – Year of my Father

By Thomas Yau

During the recent New Year's Day service, Koyo Sensei recommended that we look at the Rooster as a symbol of awakening. I thought immediately about my father, born in 1933, which is also a year of the Rooster. My father is perhaps one of my greatest teachers. Because of him, I was given the chance to experience some of my greatest conflicts and thus, inspired to have some of my greatest insights. One such insight is that my life, like my father's, doesn't fit neatly into terse jingoisms. But I've discovered that simply tagging a label on anything only freezes the process of one's life into a comfortable illusion. To peg my father simply as a S.O.B is one such instance that does a great disservice to everyone, especially him. In truth, his presence has made me look more deeply into my own life. I can better understand myself by understanding my own father's story and how I fit into it.

He was born the second child, but the oldest boy. His father was a gentle, quiet man who died of illness during the turbulent pre-war years of 1930's China. Because of his father's untimely death, my father was ultimately made responsible for the entire family. He was a child robbed of his youth and yet was all at once burdened with the handicap of youth in his dealings with the older men of his village. All those years of perceived wrongs and inequities against him probably made him a chronically angry

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## Oneness Newsletter Spring 2005

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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.

## Reader Replies

Dear Sensei,

When I read Tate Kubose's article, "I Am Not Humble," I couldn't help but think of all the times I've read the word "humbly" used by people asking for any kind of support. This usage was especially prevalent in letters and ads during the many political campaigns last November. The candidates invariably "humbly" ask for continued support, votes, and contributions. Even in temple newsletters, the officers very frequently, if not always, use "humbly" when asking for continued temple support in the coming year. I often commented on this usage to my close friends. They smile and agree with that "there she goes again" look on their faces. I have yet to suggest alternative words to temple officers because I know they are sincere and not arrogant in their requests. (I don't know about the politicians.)

I've always been bothered by such usage prefaced with "I." Somehow, using the word "humble" or "humbly" with the first person pronoun sounds arrogant or conceited. Worse still, it sounds toadyish and servile. Either way, the usage has negative connotations when used in reference to oneself. At least that's how I have come to feel about the word. Of course, it doesn't help that I am a word freak, play online Scrabble into the wee hours, and do crossword puzzles as an attempt to prevent or at least forestall Alzheimer's.

Still, I feel somewhat as Tate does. I do not accept praise well, yet I appreciate it when it's given. When my former students see me, they tell me I am the best English teacher. I thank them, but I also add that they haven't had every single one. Now that I'm retired, I've come to the conclusion that I evolved into the kind of teacher that was needed by my students at a particular time in their lives. Nevertheless, I consider myself still a work in progress, even if I have retired 99% from the teaching profession. I sub occasionally just to see my friends who haven't retired yet, and I teach adult education GED classes to help a few more who fell through the cracks. No, I'm not a catcher in the rye.

C.Y.

Dear Sensei,

I read your article in your newsletter Oneness, titled, "A Buddhist Balloon." I am presently the Acting Director of our Office of Buddhist Education and would like to reprint that article in our newsletter. I am currently in a "fractured" state. In January, I fell and fractured my foot and it is in a cast which prevents me from my regular "running around." It has caused me to be almost at a "stand still." In your article you write, "...that sometimes we are too fast for our own good." This really hit me because I was actually running down the stairs and opening my umbrella at the same time when I fell. This is a long explanation of how your article really hit me personally and I'd like to share it with others.

I. N.

Dear I. N.

Please feel free to reprint my article. I hope your visit from the "Fractured-Foot" Buddha is a short one; I imagine that such a visit provided an unwanted, painful teaching. I trust you are healing okay. I'm glad you were not hurt worse. I recall a story about an Eighteenth century villager in Japan named Aburaya

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## Books on Buddhism for Families with Children

"**Karma Kids**" by Greg Holden, Ulysses Press; offers practical ideas for using Buddhist principles in parenting and for teaching children how to act on values and beliefs at home, in school, and with friends.

"**Buddha in Your Backpack: Everyday Buddhism for Teens**" by Franz Metcalf, Ulysses Press; shows how the Buddha's teachings can add a little wisdom and sanity to their high-velocity lives.

"**A Pebble for Your Pocket**" by Thich Nhat Hanh, Parallax Press; for 8-12 year olds, Buddhist teachings in modern language.

"**Under the Rose Apple Tree**" by Thich Nhat Hanh, Parallax Press; for 10-13 year olds, covers deeper issues of anger, family conflict, drug use, sexual responsibility.

"**Wide Awake: A Buddhist Guide for Teens**" by Diana Winston, Parallax Press; uses Buddhist teachings and exercises to reflect on issues like peer pressure, stress, sexuality, intoxicants.

**Year of My Father** (continued from page 2)

man and yet I know that he isn't all anger. I can remember instances of his kindness to me. He also had a sense of humor, albeit a rough one. He was also a hypocrite whose best intentions were sabotaged by his own actions. I can remember that when I was in grade school, he admonished me not to smoke. I only wished that he didn't have a cigarette hanging from his lips when he advised me. I remember him as a hero as well. But even heroes have their faults.

For many years, I watched this hero slowly self-destruct with his heavy smoking, poor eating habits, and his friendships based on gambling and small grudges. As he grew old, the only vice that he gave up was the gambling. Time was a cheap commodity for him as he indulged in his cigarette smoking and high sodium diet. Slowly his blood pressure crept higher and higher until one summer day he collapsed on the floor and was found semi-conscious. My invincible father was now a fallen victim of a heart attack and mild stroke.

In the emergency ward of the hospital, I saw my father in the most unguarded state I had ever seen him. Simply looking at the ceiling, his face was a mix of awe and wonder. In that moment, his face reminded me of a baby picture that was taken of me with those same wide-open eyes, trying to take in the whole world in one look. It took this tragedy to see that we were both our own selves and each other as well.

He doesn't believe he's invincible anymore, but he certainly tempts fate with his occasional illicit cigarette and salty food item when nobody's looking. But he has done the great service of compelling me to live the dharma that has been heard. When I think myself special because I intellectually understand a teaching, he comes along and makes me live it. I guess that it makes him out to be a better father than he's previously been given credit.

## *Old Age Ramblings or Ramblings On Old Age* By Don Kubose

Well, here I am at age 68. Is this old? Well, I guess it depends on who the question is directed to. If it was to any of my grandchildren, the oldest who is 8, 68 is definitely old! But if it was to my Uncle Kay who is going to turn 90, I would be young! As Einstein said, "It's all relative."

Seriously, this to me is a "non" question to ask of anyone. The main response must be is that you are as old as you feel, both mentally and physically. If you are unfortunate to be seriously ill at a "young" age, you will feel older than you are and if you are "old" but in really good health and mentally vigorous, you are "young."

The real issue here is how you yourself will answer this "non" question (it really is not a non-question because it is asked all the time of everyone!). Deepak Choprah, the mind/body, alternative medicine person, wrote a book, "Ageless Body, Timeless Mind." When I received this book from my sister as a birthday gift, I was really struck by the title. I started to read it but stopped after about a third of the way into it because it became too "religious" for me. But the title has stuck with me. It reminded me of another "gem" which is attributed to Albert Einstein, "the best way to be is to have a healthy body and a forgetful mind." This, I think, is the best of all worlds. With a healthy body you have no physical pain with your everyday activities and with a forgetful mind you have no worries or mental stress. Wow, what a state of utopia!

When I was in my 20's and 30's I didn't even think about "oldness." I was in good health, my friends and siblings were

about the same age or younger and also in good health; we lived in a neighborhood consisting of young families and the people I worked most closely with were in my age group. I really was not exposed to oldness as such. The thought that I could eventually become old, as I viewed it, was way in the back of my mind. Quite frankly, I didn't give it much thought at all. Even now, it is difficult to pin down when I actually started to think about the reality of being or becoming old. I think one has to make a distinction between being old and being "mortal."

When you are, say, in your teens, you feel that you are immortal, that you will live forever – there is no thought that you will someday be dead. I think this is why youths do the things that they do. The "No Fear" decals come to mind here. To adults (read parents!) it seems down right foolhardy and dumb to even consider doing the things they do. Then, when you are, perhaps in your 30's, those foolhardy and dumb things begin to become foolhardy and dumb! Perhaps this is when one begins to have a glimmer of the sense of mortality (jeez, I might get really, permanently get hurt here!). This feeling will slowly but surely lead to thoughts of "I can't do that anymore" and finally "if I do that I will get hurt and cause a lot of trouble and worry to everyone." And then you reach the stage where you need assistance in doing the everyday tasks that "younger" people take for granted.

So, how will you answer the question? Since life is ever-changing and nothing is really constant, you might at times feel you are still a teenager and at times feel as "old as the hills." I try to maximize the former and minimize the latter!

## *I'm Glad To Get Old* By Rev. Tozen Akiyama

We are happy to get older only while we are young. A Japanese writer said, "Men say, 'I'm not young anymore' when they become thirty years old, but they say 'I'm still young' when they reach forty." Also, we sometimes say, "I don't want to get old," but when I was watching a videotape of religious programs that a friend of mine sent me from Japan recently, I was pleased to hear Uchiyama Roshi say, "After all, I'm glad to be old." How many of us can say, "I'm glad to be old," when we reach our seventies or eighties?

When my daughter was happy on her twentieth birthday and said, "I am an adult now," I told her, "Whether you are an adult or not has nothing to do with your age. As long as you give one trouble after another to your parents, you are a child. Only when you think not only of yourself but of others, including your parents, are you qualified to be called an adult. Are you an adult now or not?" She looked embarrassed and kept silent. I am sorry I did not tell her that I was much worse than she when I was her age or even many years older.

Children are concerned only with themselves. They are "the center of the world," and the world must move around them. In other words, they are interested only in satisfying their desires, and the whole world must go as they wish. However, the movement of the world is one thing and their desires are another. The world may go as they wish once in a while, but mostly it

does not, and they complain, blame, or get upset. Small children even cry if they cannot get the toy they want. Adults who see them may shrug their shoulders and say, "Kids are embarrassing, aren't they?" But are children the only embarrassing people? Aren't those "adults" who shrug their shoulders and say, "Kids are embarrassing, aren't they?" doing the same things as the embarrassing kids?

Some people struggle with problems and bring them to me. When I talk with them, they are just struggling in vain to make the world go the way they want it to. It is easy for me to see what they are doing because I used to do exactly the same thing. They never doubt that the problem is the world, not themselves, and they think that life is so hard. They do not differ from children who are concerned only with themselves and interested only in satisfying their desires, or crying for a toy. The older we get, the better we should know ourselves and the world.

When we have a problem or think that life is hard, we should forget ourselves and let go of our own desires, so we will see the whole world and realize that we have to cooperate with the world, rather than trying to make it go as we wish. Only at that time may we be called an "adult," and only then can we say from the bottom of our hearts, "I'm glad to be old," regardless of our ages.

(excerpted from the Milwaukee Zen Center Newsletter, January 1992)

## *Dharma In Toddlers* By Ruth Hudson

This weekend we made a gingerbread house. The kind of gingerbread I use for this isn't really an "eating" gingerbread, it's more of a "smells nice" and "lasts for a month" gingerbread. It won't kill you to eat it, but it tastes funny and is really hard. I made some real gingerbread cookie bears alongside, knowing that Keith would want cookies since I was baking.

We're rolling and baking, and Keith is all excited by the process. He sees the big cookies on the cooling rack and wants one. I hand him a bear. He takes the bear but he KNOWS that THIS cookie isn't THAT cookie, the one he wanted. He eats the bear, but all the while he's sobbing that I didn't give him the cookie he wanted. I give him a tree made of the super-hard, but not very tasty gingerbread, and he SUFFERED through that cookie for about ten minutes before abandoning it in his bedroom.

### *Be careful what you wish for!*

The house pieces cool down enough to assemble, and I put it all together. Keith wanders in and points to the bag of icing. I squeeze off a little and put it in his mouth. That was nice, but there's a whole bag of the stuff there that I'm not letting him have. He starts sobbing, pointing to the bag and drooling out the icing that I just gave him.

### *Enjoy what you have!*

I take the finished house, two more bags of icing, and several bowls of loose candies to decorate it out to the dining room. Keith sits in the chair next to me while I stick on candies. He grabs a candy out of the bowl, and I put the bowl out of reach, figuring that he already has one. Keith starts crying and demanding more candy, even though he has a piece in his mouth and another one hidden in his fist. He takes the candy out of his mouth, sets it on the table, and points to the bowl. The candy is sticky, and collects glitter from the Christmas cards. I have to take it away!

*A candy in the mouth is worth a bowl of them on the table!  
But the best lesson I learned was to bake after bedtime.*

## *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, please call Heartland Sangha at 773-545-9972. Rev. Koyo Kubose's upcoming Dharma Talk titles are:

Mar 19	Finding Your Center
April 2	Why I Shaved My Head: A Confession
April 16	As a Buddhist, What is Your Anchor?
May 7	Is Life Boring?
May 21	Sex and Spirituality
June 4	Dharma of Sports
June 18	Pet Memorial

From November thru April, there is sitting meditation led by R. Zenyo Brandon from 9:30 to 10:30 before the 11 A.M. service. May thru October is the season for individual and group retreats at the Bright Dawn Home Spread in Plymouth, Wisconsin. Founder and caretaker is R. Zenyo Brandon, disciple of the Venerable Gyomay M. Kubose. For brochure and more information: 773-583-5794; [www.awakenedone.org](http://www.awakenedone.org).

## *Suppose you were born old?*

Most elderly temple members are thoughtful, kind and patient – much more so than younger members. The elder members have more years of listening to the Dharma teachings backed by many life experiences. Although their physical health may be failing, eyesight growing dim and hearing failing, it seems Nature compensates by deepening spirituality.

For those who resent the passing years, there's an interesting article in which the writer says, "Just suppose the process were reversed. You would start living at an old age and every day become a little younger. Now that would be terrible. Everyday you would know a little less than you did the day before. You would start off with your grandchildren but in a few years they would all be gone. Your family, instead of growing, would constantly be diminishing. You would eventually get to the age where you start to college. You would start off a senior and end up in the 1<sup>st</sup> grade.

"Tottering old age has its drawbacks but being a tiny baby is a lot worse. If you were getting younger, you would have to look forward to losing everything and end up by being a helpless baby with a bottle. When it is put like that, even I can see the advantage of growing older than rather than shrinking younger. Religiously, who would want his spirituality to grow weaker day by day? Who would want to have their wisdom and compassion taken away?"

Even though impossible, isn't this a thought-provoking notion? I guess Nature knows best after all.

## **Reader Replies** (continued from page 3)

Yoichibe, who lived in Bizen, in what is now Okayama Prefecture. He had a habit of saying "Thank goodness" quite often. When he woke in the morning and saw his mother's face, he would say, "Thank goodness," and when he saw his wife he would say the same thing. Other villagers nicknamed him Grateful Yoichibe. Once he stumbled on a stone and injured his knee, and although blood poured from the wound, he said as always, "Thank goodness!" A villager who was with him asked him why he was so grateful even though he had been injured. He replied, "I'm thankful I was not injured more seriously."

Dear Sensei,

Thank you for the permission. And thank you for that wonderful story...I will use it one of these days as I hobble around... and the coincidence of it is that my grandfather came from Okayama. I appreciate your words of wisdom! I now can say that I had a visit from the "Fractured-Foot" Buddha... how wonderful!

## *Acknowledgements with Gratitude*

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Raymond & Taeko Okamura  
Julie & Scott Smelser  
Glenn & Royce Taniguchi  
Bill & Sachi Yamada

Nobuko Takaki sends prayers for M/M Harry Kuwahara  
and blessings for Joe Ota

## Book List

### **New Book by Rev. Koyo Kubose**

**BRIGHT DAWN: Discovering Your Everyday Spirituality.** The author's early morning run and sunrise viewing over Lake Michigan are related to simple teachings like "wide view" and "keep going" which deepen one's daily spirituality no matter where one lives. Includes map of actual lakeshore path and over a dozen photographs. 152 pages.

### **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.** Continues the approach of "Everyday Suchness" and speaks directly to the ordinary layperson. Collection of 58 essays reflects Rev. Kubose's down-to-earth presentation of the Dharma teachings which offers 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. (Temporarily out of print)

**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.

### **Other Recommended Books**

**BUDDHIST SYMBOLS.** Handy brochure explaining common Buddhist symbols. quad-fold.

**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.

**RIVER OF FIRE, RIVER OF WATER** by Taitetsu Unno. Introduces the Pure Land tradition of Shin Buddhism using personal anecdotes, stories, and poetry. With spiritual insight and unparalleled scholarship, this book is an important step forward for Buddhism in America. 244 pages.

**COFFINMAN** by Shinmon Aoki. This diary of a mortician invites the reader into the fascinating world of Buddhist spirituality which sees the extraordinary in things ordinary, mundane, and even repugnant. 142 pages.

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**SHIN BUDDHISM: Bits of Rubble Turn into Gold.** by Taitetsu Unno. Brings to mainstream audiences the first comprehensive overview of one of the world's most popular forms of Buddhism. 270 pages.

**THE FEELING BUDDHA.** by David Brazier. A lucid account of how the Buddha's path of wisdom and loving kindness grew out of the challenges he encountered in life. 207 pages.



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<b>YES YES Your Everyday Spirituality YES YES</b>	
<b>MAR</b>	<p><b>Theme:</b> Consumer Mindfulness  <b>Purpose:</b> Simplify your material life  <b>Method:</b> Reflect on the influence of the media you consume. Don't use shopping as therapy. Avoid consumer gluttony. Instead of thinking "buy, buy" say "bye, bye" and turn away. Pause before buying; see if breathing is enough. If it is, put hands together in Gassho. If not, smile and say, "Next time."</p>
<b>APR</b>	<p><b>Theme:</b> Right Speech/Silence  <b>Purpose:</b> Try to be a courteous person with some "class"  <b>Method:</b> In any conversation, try not to react impulsively when provoked. Pause. Breathe. Think to yourself, "What's at stake here? Anything really important?" Speak softly and slowly (even if it's only to yourself).</p>
<b>MAY</b>	<p><b>Theme:</b> Patience  <b>Purpose:</b> To forebear the wrongs of others  <b>Method:</b> Try to understand others and their circumstances, even when they "did you wrong." Avoid dogmatic judgmental over-generalizing. Be a strong container with your own inner "center." Don't play being the righteous victim. Why give others the power to push your buttons? To ruin your whole day? To even get into bed with you at night? Put your hands together in Gassho, and say, "Let it go."</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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