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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. 2 No. 2 Summer 1998

## Beyond the Relative World

by Rev. Gyomay M. Kubose

We are living in the relative world, that is to say, we are related to each other. Indeed, we are interrelated to each other. Indeed, we are interrelated and interdependent. No one is able to live without other people and things. In fact, all are one. The relativeness, however, should not be opposed to each other. Whenever relativeness becomes in opposition or becomes either extreme dependency or aggressiveness, it creates troubles and sufferings.

We have tendencies to oppose others, to blame others, and this is the cause of sufferings in human relations. There was a couple who had three children. The husband loved wine and gambling. The wife, a very intelligent woman, tried very hard to correct him, but he became worse and many evenings he did not come home. The wife's rage was so great that she could not sleep. She lost her appetite and her health began to fail. It was only natural for her to become angry and disgusted with life. Many of her friends comforted and advised her. Two of them told her that, of course, her husband is wrong in his behavior, but for him to become as he is, she has some responsibility. He is bad, true, but she is also bad, so she should look into herself, too. She did not take this advice, because she believed that she did not do anything wrong.

I was asked to talk to her and one evening she came to me. After I heard her whole story, I agreed with everything she told me. She was quite pleased and happy. She

was taken aback, however, when I told her that I would not say that her husband and she were both at fault, but that she was solely responsible for her sufferings. Naturally, she asked forcibly, why this was so. In the relative world, I told her, where things are compared, her husband is wrong and she is right. But for her to condemn him, fight with him, become angry with him, become disgusted with life, pity herself and become ill and neglect her children; in that she is at fault. Her good and right become bad, and she is responsible for her sufferings and miseries. She understood and agreed with me; and then, I told her that there is a world where she does not have to suffer, there is a way to free herself and I knew she could do it. She asked how she could do this and overcome her sufferings. She must go beyond the relative world, I answered; this means to go beyond comparison and oppositions. She must establish her own life, which will not be suppressed or victimized by others. She understood and started to live her own life without being bothered by her husband's wrong life. She beautifully overcame the situation and started a new life.

One of my friends told about his recent experience of being splashed with water from a third floor window as he walked by. He was not the only one as many other passers-by had this experience. He thought that a teenager was doing this and was quite concerned as well as annoyed. He was very watchful for some time. One day he saw who was doing it, and much

to his surprise he saw, not a teenager, but a man! And with him were two children. A father and his children were enjoying themselves by pouring water on people. When he discovered this fact, he could not say a word. His annoyance was gone and he thought, "Oh, this foolish man is wasting his time and his life by doing such a thing." Suddenly, however, he asked himself, "What about me? I am doing the same thing. I was annoyed by someone who did not know any better and I am wasting my time and my life by becoming annoyed." His thoughts changed to compassion; the opposition disappeared and he and the man became one.

We are living in a culture of dichotomy and we objectify others as if they are in opposition to us. As soon as we realize this, we should also realize that what is in opposition is our own shadow. When we see others in us or ourselves in others, we overcome opposition and the relative world and become one. In recognizing others as such in the highest sense, there is respect for others as well as for ourselves. Only when we respect ourselves in the true sense of the word, can we truly respect others.

- I*
- N* ❖ Summer Haiku
- S*
- I* ❖ Highlights of Legacy Dedication Ceremony
- D*
- E* ❖ Our new web site

# President's Message

by Rev. Koyo Sunnan Kubose

Well, good thing it's summer—otherwise I'd catch a cold because of my bald head. Yes, my head was shaved at the Legacy Dedication Ceremony held on April 4, 1998. In my Dharma Talk on that occasion I joked about how I did it to save on my barber bills—apologies to my barber Tony—who by the way, did a great job cutting off all my hair while bantering with the attendees. I was assured that women consider a bald head very sexy. In fact, I later received a T-shirt that said, "I'm too sexy for my hair. That's how come it isn't there." I also received a cute bald-headed meditating egg figurine that a cousin bought at a shop in Galena, Illinois which is where we and all the visiting relatives went vacationing after the Dedication event.

After my head was shaved, I was surprised how many attendees at the Dedication asked if I was going to join the Chicago Bulls. Speaking of basketball, a college friend whom I rarely hear from, called from Florida saying now that I was a spiritual leader, he might reveal how I used to be a poor basketball player (not true!). He said he was proud of me but that I would probably never hear him admit that again. Likewise, even my "yogore" irreligious racquetball

partner said he was proud of me. I didn't let him know I was shocked to hear him say that—and on the court I still unmercifully kicked "oshiri." Spiritual leader or not, there are priorities!

I guess I'm considered a 'spiritual leader' because during the Dedication a Transmission of Spiritual Authority was done from my father to me. Upon completion of that, shaving my head was a way to highlight the Legacy Dedication Ceremony—as well as emphasize my personal re-dedication to the Dharma teachings. In my Dedication Dharma Talk I told the audience, "I shaved my head for you too. It is my Dharma Talk to you. You did not hear my Dharma Talk; you saw it." A few days later, I got a call from one of the attendees who said, "Sensei, I went to the barber and got my hair cut off—I'm re-dedicating myself to some things I've got to work out in my life." It's amazing the widespread effects that resulted from those few strokes of my barber's clippers.

As another aspect of my personal re-commitment, I decided to switch from my secular given name of Sunnan and from now on, use my Buddhist name, Koyo, in all religious

contexts. My father has always used his Buddhist name of Gyomay which means "bright dawn." Upon my birth, my father gave me the Buddhist name Koyo which means "face the sun." Just as our planet earth would be a cold, dark, lifeless place without the sun; so my spiritual life would be likewise if not for the warmth and light I have received from my parents. They are the source. They never taught me anything but rather I was fortunate enough to absorb the teachings through the pores of my skin by just being around them as they lived the Dharma in their everyday lives. Just as a leaf naturally obeys its phototropic nature and turns toward the sun—in similar fashion I cannot help but follow my Dharmatropic nature and face the bright dawning of the Dharma teachings in my life.

Everyone is inspired by the morning sun. The dawn has an ancient, eternal quality and yet at the same time we feel a freshness filled with new potentiality. It has been said that the only real joy in life is to begin. Thus, may each moment in your life be a bright dawn. May your whole life be one big bright dawning.

In Oneness, may it be so.

✿ Editor of this issue  
✿ Shauna Kubose  
✿ Editor-In-Chief  
✿ Rev. Koyo S. Kubose  
✿ Managing Editor  
✿ Adrienne Kubose

## Oneness Newsletter Summer 1998

Please send:  
Cartoons ❖ Poems ❖ Seasonings ❖ Dear Sensei  
Autumn issue deadline: August 5

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We have made efforts to obtain permission to reprint material. We regret any oversight.

# Views of SUMMER

*Haiku poems and commentary are from "Haiku, Volume 3, Summer-Autumn" by R.H. Blyth; Hokuseido Press, 1952.*

**The cool breeze  
Fills the empty vault of  
heaven  
With the voice of the  
pine-tree.**  
Onitsura

Which is it makes the sound, the pine-tree or the breeze? Is empty space warm or cool? The region of the poem is not different from that of these questions, the answer to them, — not the logical or purely intellectual answer, but the answer that willy-nilly we have to accept. If you are in the state of mind to accept the answer *willingly*, life accomplishes its ultimate and only object, to be lived.

**The shrine  
In the sacred grove:  
A cool wind blows.**  
Chora

There is something pure and holy about the cool wind that blows through the forest. It comes from the unknown. Its coolness calms the spirit; the sound has a meaning beyond words or silence.

**The voice of the bell,  
As it leaves the bell, —  
The coolness!**  
Buson

It is a warm, a sultry evening, — but not to God, to whom hot and cold, night and day, death and life, are one. The evening bell is suddenly heard, one resounding stroke. At that moment of timeless time, Buson is no longer hot, he is not-hot. This state of not-hotness is expressed as "coolness." The great difficulty in life is to catch the moment (of non-hotness) as it flies; for the poet also, his chief work is to express this emotion of eternity recollected in his time of tranquillity.

**I have nothing at all, —  
But this tranquillity!  
This coolness!**  
Issa

The only difficulty here is to point out wherein lies the poetry of this verse. It consists in the fact of the identity of the "nothing at all," and the "tranquillity" and "coolness." In having and desiring nothing, he is tranquil in mind, and the coolness is not one merely of the thermometer, yet it is deeply physical.

**This cool breeze  
Through the summer  
room, —  
But still complaining**  
Issa

Issa is not grumbling at the grumbler. To want, to desire, is human, is thus divine, is part of our nature, is part of our Buddha nature. It is how we desire that decides whether we are a Buddha or an ordinary man. It is not grumbling, but *how* we grumble. What distinguishes man from the lower animals is the very thing that degrades him below them.

C E G A C Y ❁ N E W S

**NEW Legacy website: [www.brightdawn.org](http://www.brightdawn.org)**

Brings a new level of interactivity to our services and helps propagate the Way of Oneness across the world.

**Legacy Information Brochure now available**

Summarizes what the Legacy is all about in a nutshell. The brochure is printed on a skyblue trifold with white cloud background that conveys the vastness of a constantly changing sky symbolizing the suchness of life.

**Legacy Ambassador Brochure now available**

Everyone is invited to be an "Ambassador" for the Legacy. Copies of this Brochure can be provided for you to give to interested relatives and friends. Let's share the Dharma!

**Heartland Sangha Buddhist Services**

To be held on the first and third Saturdays at Lake Street Church, 607 Lake Street, Evanston, Illinois. 10am Meditation and 11am Family Service (children welcomed); Sponsored by Heartland Sangha. Rev. Koyo Kubose will give the main Dharma Talks. Call Cynthia Brooke for more information (773) 545 - 9972.



The sun was shining on April 4, 1998, as friends, family and members of the community gathered at the Terrace Restaurant in Wilmette, Illinois to welcome the newly founded Kubose Dharma Legacy. The resounding beat of the Kokyo Daruma Taiko Group, led by Adrienne Kubose, launched the celebration. This was followed by a welcome from the Master of Ceremonies, Don Kubose, and introductions by Joyce Kubose Prosis. Then congratulatory messages were given on behalf of: friends, Art Hayashi; Buddhist Council of the Midwest, Asayo Horibe; and the interfaith community, Rev. Stanley L. Davis, Jr. Lunch was served following a simple but elegant invocation by Minnie Kubose.

After lunch, the program continued. On behalf of five grandchildren and three great grandchildren, Shauna Kubose expressed how fortunate they were to inherit the legacy of Rev. Gyomay Kubose's teachings and read a message from her sister Kristine and played an audiotape from her brother Darren. A big hit on the audiotape was Rev. Gyomay and Minnie's great granddaughter Kamryn saying her ABC's.

# DEDICATION

Grandson, Tate Kubose, explained that the Legacy organizational bylaws specify Rev. Gyomay Kubose as the Legacy's Spiritual Head. As such, he is to select a successor Spiritual Head—and in the future, each Spiritual Head will in turn, also select a successor. At this Dedication, everyone was witnessing the first link in this chain of succession.

Grandson, Kanon Kubose, displayed a document titled, "Transmission of Spiritual Authority" which began:

***"The life mission of the Venerable Rev. Gyomay M. Kubose is to promote the Americanization of Buddhism through a non-dualistic, non-sectarian approach to the Buddhist teachings."***

The document continued with a statement that Rev. Kubose has made frequently in the past.

***"I have always dreamed of establishing an American Buddhism— different from Indian, Chinese, or Japanese Buddhism—a uniquely American Buddhism that could be easily understood and practiced by Americans and that would contribute to American life and culture. This Buddhism can be explained in simple, everyday language and practiced in every aspect of our daily life. Yet, it is a unique Buddhist life-way, non-dichotomized and non-dualistic, that will bring about a peaceful, meaningful, creative life, both individually and collectively."***

Then, Revs. Gyomay and Sunnan Kubose, in turn, read the next two paragraphs in the Transmission of Spiritual Authority document:

***"I, Rev Gyomay M. Kubose, hereby extend the transmission of my spiritual authority to Rev. Sunnan Koyo Kubose."***

***I, Rev. Gyomay M. Kubose endorse the founding of the Kubose Dharma Legacy, and authorize Rev. Sunnan Koyo Kubose, under the auspices of this Legacy organization, to fulfill any and all religious functions deemed necessary to help actualize my dream for Buddhism in America. This delegation of authority includes the establishing of religious organizations and the ordaining of Dharma teachers."***

***"I, Rev. Sunnan Koyo Kubose, hereby express my sincere wish to further the Venerable Rev. Gyomay Kubose's vision of Buddhism in America."***

***I, Rev. Sunnan Koyo Kubose, accept the transmission of spiritual authority delegated to me, and when appropriate, will in turn, extend the transmission of spiritual authority to a successor."***

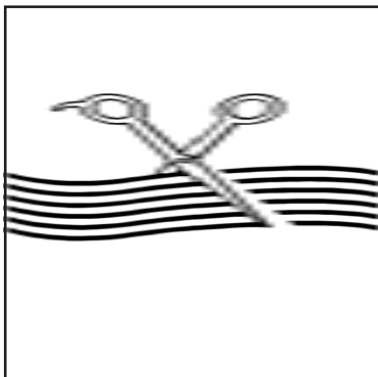
# CELEBRATION

Using a special ceremonial razor, Rev. Gyomay Kubose then performed a symbolic head shaving of Rev. Sunnan Koyo Kubose.

This razor is a symbol of spiritual authority. It is to be used in the ordination ceremonies of future Dharma teachers as well as in other religious ceremonies such as the Three Treasures Confirmation Ceremony for lay persons.

This custom crafted razor is inscribed with the Buddhist names of "Gyomay" and "Koyo" on one side and "Kubose Dharma Legacy" on the other side. The Transmission of Spiritual Authority was completed as Rev. Gyomay Kubose formally presented the razor to Rev. Sunnan Koyo Kubose.

To the audience's surprise, Tony, who is Rev. Sunnan Koyo Kubose's long-time personal barber, walked in and shaved Rev. Koyo's head for real!



The act of shaving the head invokes the act of Siddartha Gautama in ancient India when he resolved to enter the spiritual path of life. In Japan, the ceremony was called 'okamisori-shiki' which means 'honorific-shaving-hair-ceremony.' The name was in reference to the act of symbolically shaving the hair by placing a razor on the head of the supplicant. The ceremony today is called the 'kikyoshiki'— the literal meaning of which is 'return-reverence-ceremony.' Thus, the symbolic and/or actual act of shaving the head is an expression of commitment.

The Dedication program concluded with a Dharma Talk by Rev. Koyo Kubose in which he expressed his gratitude to Rev. Gyomay and Minnie Kubose for being the source of his inspiration as well as for their influence on so many people.

A handcrafted "Oneness" decorative magnet was given as a gift to those who attended. All in all, it was a significant, historical event and a good time was had by everyone. It is hoped this description of the Dedication Celebration will help share the event with those who were unable to attend.

On behalf of the Kubose Dharma Legacy, sincere appreciation is extended to everyone for all their expressions of congratulations.

## Seasonings

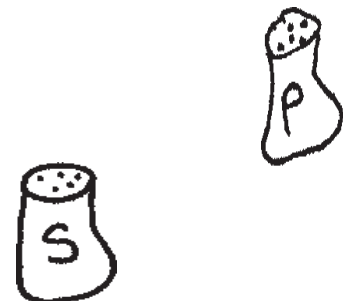
To add a little flavor to life



**The winds and waves are always on the side of the ablest navigators.**

**We cannot direct the wind, but we can adjust our sails.**

**If there is no wind, row!**



Just as the temperature change in the ocean may change our weather, our actions can have far-reaching effects. Minnie Kubose taught tea ceremony to a student; she in turn served me tea. Hardly a word was spoken but peace and tranquility came over me. I am grateful for the experience. Now, you are providing a needed service with your example and newsletter.

DA (IL)

We love your newsletter! AK (CA)

Enjoying your newsletter—especially liked your Dharma Garden. SY (NJ)

## Reader Replies

I could see the thought and effort which went into planning the Dedication Celebration and Transfer of Spiritual Authority. I admire your courage in making the leap of faith to live on the cutting edge of something never before done. What an adventure! And, timely... so many are looking for what you offer... good luck to you as you move forward with the Legacy!

EO (CA)



We loved your Dharma Transmission Ceremony. We go back 26 years!! Rev. and Minnie are the best thing that ever happened to us!!! They are still the most beautiful couple we have ever met! Love and Gassho!!!  
JP & AP (MI)

Congratulations "omedeto" on your Legacy Dedication Ceremony. How did everything go? I am sure everything was fine—"hibi kore kojitsu." May your Legacy continue to grow and share the Dharma with others.  
KN (NY)

### BOOK INFORMATION / ORDER FORM

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I would like to make a contribution ( tax deductible ) \$ \_\_\_\_\_

Send me the free Legacy Information Brochure (No shipping charge)

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#### Books by Rev. Gyomay M. 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 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, the Four Noble Truths, Eightfold Path, problems in terminology and misunderstandings common to Westerners. 29 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.

**THE FUNDAMENTAL SPIRIT OF BUDDHISM** by Haya Akegarasu (Rev. G.M. Kubose's teacher). Translated from Japanese by Rev. Kubose; gives an idea of Rev. Akegarasu's life (1877-1954) and teachings. 87 pages.

#### Highly Recommended Books

**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. 270 pages.

# Legacy Services

## Spread the Dharma



Sampling of presentations provided by the Legacy:

- Basic Buddhism
- Short History of Buddhism
- Buddhism in America
- Buddhism and Christianity
- Buddhism & Psychology
- Buddhist Symbols & Rituals
- Introduction to Meditation Workshop
- Daily Dharma Workshop
- Buddhist Standup Comedy Video
- Life of Oneness Video

**For further information, please contact the Legacy.**

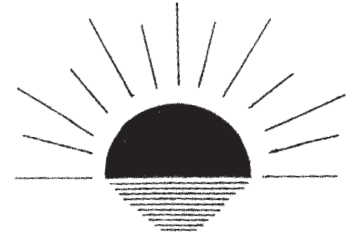
## Dial - the - Dharma

**(847) 677- 8053**

This telephone service began in 1982 with a collection of over 150 recorded talks by Rev. Gyomay Kubose. His wife, Minnie faithfully changed the cassettes in their home until 1995, when due to her health problems, it was moved to Rev. Sunnan's home. Subsequently, over 200 talks by Rev. Sunnan were added to the cassette library and the tapes are currently changed daily as a Legacy service.



**Call Dial-the-Dharma everyday for a recorded 2-3 minute teaching.**



## Daily Dharma

The Daily Dharma is a personalized program to facilitate starting an everyday spiritual practise. It focuses on developing a natural way of expressing Oneness in everyday living.

The program facilitates creating a personal SPOT (Special Place of Tranquility) in your home. Additional enhancement/enrichment activities are provided which build upon the foundation of daily MAGs (Moments of Gratitude). YES (Your Everyday Spirituality) is included in every Oneness newsletter. See next page.

**For further information, please contact the Legacy.**

**The Rev. Gyomay Kubose Dharma Legacy is a non-sectarian American Buddhist organization established to perpetuate and develop Rev. Kubose's non-dualistic approach to Buddhism.**

I feel Rev. Gyomay Kubose has brought more to American Buddhism than any other person...for he embraced both Zen and Jodo Shinshu...satisfied the spiritual appetites of both the traditional and the emerging applications of Buddhism to the Western world ... his words are universal ... embracing and respectful of other faiths...I can't help but compare him to all those spiritual teachers who see beyond the confines of just one faith...the bridge builders ...rainbow connectors...kind and gentle in spirit...powerfully moving to meet in person ... quiet calmness ... grounded ... beautiful simplicity ... we are so fortunate to have such teachers. From a Shinshu e-mail forum

Congratulations and Best wishes for the formal Dedication Ceremony of the Kubose Dharma Legacy. It is a touching tribute to Sensei and Mrs. Kubose for the many, many struggles and happiness they weathered bringing Buddhism to the Midwest with the ideals of Rev. Akegarasu's hopes of a cultural American Buddhism that meets the needs of all human life. Our hearts clap hands that you are continuing the compassionate work that Sensei and Mrs. Kubose have been doing. Mrs. Kubose worked and helped shoulder to shoulder with Sensei and she is as much apart of this legacy. We have been with you for 50 years and listened to the fundamentals of Oneness, awareness, com-

passion, gratefulness— and absorbed the Truth in little doses in Chicago. It has helped us through tragedy, sickness, happiness- all the suchness of life. We thank Sensei and Mrs. Kubose as our teacher and role model. MT & HT (CA)



# Kubose Dharma Legacy

## Oneness Newsletter

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### Your Everyday Spirituality

<b>JUNE</b>	<p><b>Theme:</b> Driving Peacefully <b>Purpose:</b> To drive with patience and courtesy. <b>Method:</b> “Dharma Steering Wheel”: Before driving off, sit quietly and trace the circle of the steering wheel with your hand as a reminder to drive mindfully.</p>
<b>JULY</b>	<p><b>Theme:</b> Live like the lotus, the Buddhist flower. <b>Purpose:</b> Function constructively regardless of one’s physical or psychological environment. <b>Method:</b> “Lotus Gassho”: Put hands together and move middle of palms apart to form a “bud.” Cultivate beauty and virtue in the midst of a “muddy pond.”</p>
<b>AUGUST</b>	<p><b>Theme:</b> Grace (Universal life sustains individual life) <b>Purpose:</b> To realize you are unconditionally accepted just as you are. <b>Method:</b> Make the OK gesture with thumb and index finger. Develop awareness that life is “Okay” (in absolute sense) even when things are not okay (in relative sense).</p>