



TULE LAKE PILGRIMAGE

By Rev. Koyo Kubose

This past July 4th weekend, my wife Adrienne and I attended the Tule Lake Pilgrimage. Tule Lake was one of ten detention centers (also referred to as relocation or concentration camps) where 100,000 people of Japanese ancestry from the West Coast were interned for several years during WWII. Adrienne and her family were interned at Tule Lake. I was interned in camps at Heart Mountain, Wyoming and at Poston, Arizona. All of the camps were located in isolated, desolate areas. Although the word “camp” was used, there were guard towers and barbed-wire fences.

From our current home in Central California, it was a nine-hour drive to Tule Lake which is near the California-Oregon border. Long-distance driving trips are not as grueling as they used to be since modern cars have A/C, cruise control, and comfortable seating. We listened to an audio book by President Barack Obama in which he described his upbringing.

The 400 Pilgrimage attendees were housed in a residence hall on the campus of the nearby Oregon Institute of Technology. We had our meals in their cafeteria and used their auditorium and meeting rooms for group gatherings. Included in the Pilgrimage program were activities like intergenerational

discussion groups and workshops on a variety of topics; a tour of a camp barrack, prison building, and remains of a former shower facility; and a hike up a nearby mesa, Castle Rock.

Tule Lake had been designated a National Monument last year. We held a Dedication Ceremony one morning near the roadside plaque. Speakers included the Consul General of Japan, Regional Director of the National Park Service, Tule Lake Mayor, and other dignitaries. After the Dedication Ceremony, a Christian minister and I conducted a Memorial Service. I began with a sutra chanting and at that moment, a flock of birds started circling behind the outdoor stage. Someone later said the birds were a species of local pelicans. In any case it was obvious that nature joined the service to pay tribute with us. Experiencing this kind of occurrence is what can happen when one’s surroundings puts one

in a spiritual attitude. This is why retreats, pilgrimages, and religious rituals are important. Such situations set the stage for special experiences to take place. The next night I had my own personal experience while listening to a poem on gratitude. Let me describe the background.

Saturday evening we all went to the Ross Raglan Theater in the nearby town of Klamath Falls, where we were entertained with a cultural program of taiko drumming, koto music, singing, and readings. In the darkened theater, a reading on gratitude was done, with a flute playing. It felt sacred and was a moving, resonant moment that expressed the spiritual heart of the evening. Here is the poem, prefaced by some background information about the Tule Lake camp. (Note: Tule Lake is the camp

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people were sent to who answered “no” to the following two questions in a controversial questionnaire by the War Relocation Authority. At the time there was much uncertainty as to the future, after being forced to leave their normal lives simply because of their ancestry, bringing only what they could carry and live in camps. In addition, some were not fluent in English and had difficulty understanding the questions. There was heated disagreement within some families and fear — which became fact — that if families didn’t answer in the same way they would be separated.

#27: Are you willing to serve in the armed forces of the United States wherever ordered?

#28: Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, to any other government, power, or organization?

Many who ended up at Tule Lake camp suffer psychological scars from the experience. Not only did they experience rejection from their own country but also from other Japanese Americans who answered “yes” to these questions. A gratitude exercise done at one of the Pilgrimage workshops helped the healing process.)

Personal Honor Roll:

From Lawson Inada’s Workshop, Tule Lake
Pilgrimage 2009
(summarized by Lori Saginaw)

*the good news is we can do this
it exists in us all and finding it is not hard
once we do, something akin to magic happens inside
of us*

*Lawson instructed us to write on our index cards
and share what we wrote. We named “a person to
whom we feel grateful”*

§ *a piano teacher who sent her young student
\$10 each month while she was in camp and \$25
each month after she was released for the rest
of her life*

§ *a banker who protected the farm of not just one
Japanese family sent to camp but those of many
of Redwood City’s Japanese flower growing
families*

§ *a postman who made the trip to deliver a bundle
of mail to a family held at the assembly center*

§ *a landlady who churned butter and baked cookies
with the children of her Japanese tenant*
§ *a high school dean who gave college final exams
to a student who had to leave campus short of
finishing to insure being evacuated with her family*
§ *a Mexican neighbor with a car who kindly
offered to transport a Japanese family and its suit-
cases to the train station*
§ *and many, many mothers
because on this pilgrimage we choose to focus on the
experiences of the past
that are so painful, so unjust, and so indecent
because in so doing we come to new and hard under-
standings
of what human beings become as a result of
isolation
shame
anger
resentment
bitterness
and despair
these are the places of the mind and heart where healing
is needed
GRATITUDE is the key
that opens the door
it gets us on board the bus to healing
because with this powerful gift we can cross
the threshold
to forgiveness
to compassion
and to empathy
when we stand in that place
we cannot be there and still hold onto judgment
or revenge
or the need to be right
or the need to prove wrong
when we stand in that place,
we can let go of the need to point our finger at others
we can find self-compassion and an inside peace
that then can be directed outside
into our world
into our future*
I have saved describing the most important moment (to me)
of the Pilgrimage for last. Lori Saginaw, the young lady who
did the reading, introduced the topic of gratitude by recalling
a childhood memory. Whenever she or one of her siblings

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complained about this or that, her grandmother said in Japanese, “Kansha tarinai.” “Kansha” is gratitude; “tarinai” means “not enough.” So, “kansha tarinai” means “You don’t have enough gratitude.” Or “Gratitude is lacking.”

The word “tarinai” has remained in my mind like a mental burr. Upon self reflection, I realized that not only do I lack gratitude but I lack patience, kindness, understanding, and other Paramita virtues. I am not fluent in Japanese and had never heard of the word “tarinai” before. It was a new word and that somehow gave it more raw impact than a more familiar English word might have had on me.

The meaning of “tarinai” as “not enough” or “lacking” can be used in different kinds of contexts. For example, in trying to understand the WWII internment camps, it could be said that war hysteria, fear, and discrimination was stronger than doing the right thing. The United States government lacked the courage to uphold its own Constitution. There was not enough wisdom and compassion. However, such aspects are not the main focus of what I want to say in this article. Moving from a social or political context to an individual one, what does “tarinai” mean to me as a spiritual teaching?

Every day now, in my daily activities and interactions with people, especially in the home, I find myself saying “tarinai” to myself. When something irritates me, the word “tarinai” echoes in my head... telling me that more understanding is needed to remind me that the world doesn’t revolve around only me; a wider perspective is lacking. When I don’t take the effort to be considerate to friends and family... “tarinai”... kindness is lacking. When I am stressed and snap at my wife... “tarinai”... patience is lacking. It is strange but I don’t feel like I am judging myself; I am simply stating the truth. I don’t necessarily feel guilty or like I am whipping myself. Yet, the self awareness by itself, helps bring about change in me.

Of course, there have been times when I catch myself starting to use “tarinai” in judging others; that is, “It’s not me who is impatient; it’s my wife who doesn’t have enough understanding!” Such defensive blaming of others only entrenches oneself deeper in the mud of ignorance. Seeing the reality of oneself is liberating. However, to honestly see oneself is difficult because one’s ego is so strong. It has been

said that the ego is so egotistical that it wants to preside over its own funeral! One needs constantly to “Keep Going” deeper and deeper in one’s introspection.

I am reminded of a statement one of my father’s students wrote during a meditation retreat, “Gassho forever; not enough.” As Dogen, a famous 13th Century Japanese Zen Master said, “If you want to travel the spiritual path successfully, do so with the attitude that you are carrying a great unpayable debt.” Indeed, at the 2009 Tule Lake Pilgrimage I received a great teaching, “Tarinai.”



Reader Reply

Koyo Sensei

Thank you for keeping in touch with me in far away Kona via “Oneness.”

Is there, or I should ask, will there be a follow-up on your “Bright Dawn?” I enjoy the book very much and am hoping to buy a follow-up.

Sensei Kubose’s “The Center Within” and “Everyday Suchness” are placed on my night stand. Those two books have been a constant reminder for me to look within myself, and remind me to live my life more fully – a thankful reminder in the books especially at the end of a day when things upset me – then a grateful Namu Amida Butsu Gassho.

There is a poem which you have written and was published in ’06 “A Meditation Upon the Loss of a Loved One.” I have requested that my daughter read the poem at my funeral. Permission granted?? Words are so comforting, I have placed the poem in our Obutsudan (home altar). I would appreciate if more books were written like Sensei Gyomay’s so easy to understand (not always easy to practice) but you told me once some time ago that as I “keep going,” practice, practice, practice, enjoy the journey, cultivate effortless effort, use Self Power practice with “Other Power attitude.”

Thank you for the meaningful reminder

Gassho, C (HI)

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The purpose of the Bright Dawn Institute is to offer a non-sectarian, non-dualistic approach, the Way of Oneness, to deepen individual spirituality in everyday life for people of all backgrounds.



BEWARE OF BITING DRAGONFLIES

By Niko Byoyo

There is a wonderful metaphor in the book, *Dharma Breeze*, by Nobuo Haneda. The author references an old saying about seeking enlightenment. It is much like trying to catch a dragonfly, if you run after one and try to trap it, you will get very tired and probably not be successful. However, if you stand still with your hand outstretched, it is very likely one will choose to land on you! This is a much more efficient way of catching a dragonfly and therefore demonstrates how futile it is to chase after enlightenment.

After reading this, I noticed that the pasture around my house here in Hot Springs, Arkansas, was filled with hundreds of dragonflies! It must have been their hatching season. What a perfect opportunity to try out this dragonfly catching technique. I headed for the pasture and found myself surrounded by what seemed to be a hundred or more dragonflies zipping, turning and whirling around in the air. I stretched out my hand and low and behold, after a few minutes, a beautiful blue tailed dragonfly landed on my finger. What a delicate body with such intricate wings, I thought; such a gentle little creature. Then without warning, OUCH!, I was bitten by this gentle creature and I yanked my hand back in shock. I had no idea dragonflies could bite! Well the fact of the matter is it was more like a pinch and did not break the skin or leave a mark.

After researching on the internet, I found that there are dragonflies who “bite” using mouths which is how they catch their pray. Their mouths are so small that they cannot break human skin and they do not sting. The moral of the story is this, if you think that attaining enlightenment is a peaceful process, be warned. Many times our path to awakening

can contain some experiences that shock us out of illusion and can be quite challenging. If you pursue the spiritual path, be prepared to be bitten from time to time. I know I have more than once, but the pain is temporary and the lessons learned have served me more than I could have imagined. In my humble opinion, it’s a risk worth taking.



HEAD IN THE CLOUDS

(Cloud Meditation)

Adapted from Daily OM

When people use the phrase “head in the clouds,” they usually refer to a mental state that appears to be drifting rather than concentrating. For this reason, putting our heads in the clouds can be a wonderful meditation tool. Whether puffy and white or tinted with the colors of dawn and dusk or shades of gray, those vaporous sky dwellers can remind us of so many things about life and about ourselves.

For this meditation, we can find a physical place to relax and look upward, or we can look to the skies from within our imaginations. Directing our thoughts to the endless expanse of sky that clouds inhabit, we feel ourselves expand to reach beyond any seeming limitations. Following the clouds, we are free to unleash our imaginations. We may choose to merely drift along with them for a time, enjoying their distanced perspective on the world. Or we can look for messages in their fantastical shapes, or feel the joy of bounding between their immense billowy puffiness. However we interact with them, we do so from a peaceful place. Clouds drift above the hustle of the world below, knowing they belong to another realm that cannot be affected by its frenzy, reminding us that peace is always available to us. By directing our vision beyond the ordinary, clouds also remind us of the illusion of appearances. While appearing to be solid, their vapor and mist appear like cotton balls! From below, giving little indication of the heights they reach. Sometimes they may cast shadows, leaving us in shade, but like life’s difficulties clouds change shape and move onward, revealing the shining sun, twinkling stars, and blue sky that are behind them.

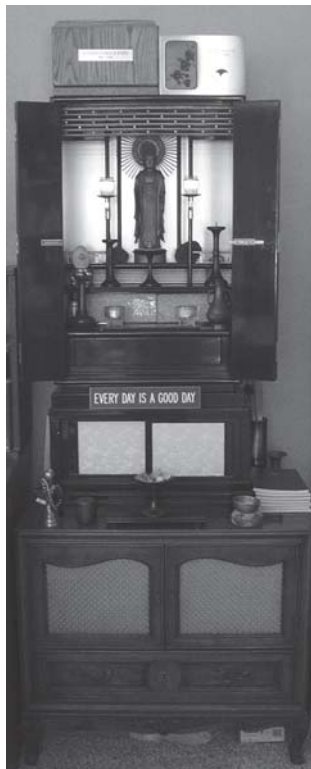
When a ray of light breaks through the clouds, their dramatic filtering only makes the light more beautiful by contrast, just as we can shine more brightly in the midst of life’s challenges. When we allow clouds to offer us a welcome respite, they help us visit the realm of impermanence and dynamic change to see the truth beyond.



COARSEGOLD CHRONICLES

Our prior attached two-car garage was converted into a good sized family room. We are using it as the administrative headquarters for the Bright Dawn Institute for American Buddhism. In this room are things like two computer stations, three four-drawer filing cabinets, mail order book inventory, Sangha Store items, video tape storage and audio cassette library for the Dial-the-Dharma telephone answering system (call 559-642-4290; daily tapes alternate between Rev. Gyomay and Koyo Kubose), and an eight foot work station table.

Rev. Gyomay and Minnie Kubose's former home altar is in this space. Their urns are kept on top of the altar. Whenever we learn of friends who have died, we put their names or pictures in front of this altar. Whenever friends with connections to Rev. Gyomay Kubose visit us, we have an informal service before this altar. Past visitors include Rev. Laverne Sasaki (August 2008); Dharmavidya and Prasada Brazier (January 2009); Rev. Ken and Kimie Tanaka (August 2009) and Rev. Ron Kobata (August, 2009). TiSarana Buddhist Confirmation Ceremonies have also been conducted before this altar; such as for Beverly Manley (March 2009), Paul Mack and Wendy Haylett (May 2009). Say, do you have a home altar or a SPOT (Special Place Of Tranquility) in your house?



Best wishes to Beverly Manley and Jeff Loftus who traveled from New Mexico to Bright Dawn Institute here in Coarsegold, California. Their wedding ceremony was officiated by Rev. Koyo Kubose in front of the "Altar Boulder" in March 2009 and was the first wedding ceremony conducted here at the Bright Dawn Institute.

Winter is rainy season here. We call a number and most days are "burn days" when it's okay to burn brush and tree branches. Our property is very wooded. There is a regulation to clear 100 feet around one's property for fire protection. We have quite a few fallen trees, some half dead on the ground but still growing horizontally. Last winter we put an internet ad on Craig's List, "Free firewood. You buck and haul." We learned that "buck" means to cut into sections. Well, about half a dozen people called. When they came, we had them sign a liability waiver. The air was filled with the sound of chain saws. Pause for a mindful moment. We should have a memorial service for all the fallen trees that are being removed for our convenience.

ADDITION TO BOOK LIST

Engaged Pure Land Buddhism: Essays in Honor of Professor Alfred Bloom (The challenges facing Jodo Shinshu in the contemporary world) has generously been donated to Bright Dawn Institute by Wisdom Ocean Publication. We are making copies available at the special price of \$9.00 See Book List Order Form to place order.

There was was a man from Nantucket
Who carried his Zen in a bucket
Said the Buddha with glee
You really know me
Now take your knowledge and chuck it

by David Nichiyo Abatangelo

American Buddhist Services

Heartland Sangha holds 11 A.M. Saturday services on the first and third Saturdays of every month at Lake Street Church, 607 Lake Street, Evanston, Illinois (use courtyard entrance on Chicago Avenue).

Each service is uniquely planned by a chairperson volunteer from the local Sangha. Music and readings from a variety of sources are used. Gratitude offerings of rice, flowers, or other innovative offerings often replace traditional incense burning and sutra chanting. The Heartland Sangha is to be commended for their "cutting edge" efforts in creating these progressive American Buddhist services.

For more information, go to www.heartlandsangha.org or call

Asayo Horibe, Heartland Sangha President, at (847) 869-5806.

New Dawn Sangha meets the 2nd Tuesday of every month at 7:00pm in Decatur, IL. For more information or directions, contact Sensei John Miyo Wylder at bassho@sbcglobal.net or (217) 429-1883

Eastern Sun Sangha has services scheduled at 1173 West Boylston Street, Worcester, MA 01606 for Sunday September 20, 2009 from 9:00 A.M. to 11:00 A.M. October 4, 11, 18, 25. November 1, 8, 15, 22, 29. Both October and November services are from 9:00 A.M. to 11:00 A.M. Contact Toyo Katamori at eastern_sun_sangha@yahoo.com or go to www.easternsunsangha.org.

WORDS THAT ENVELOPE THE HEART

At a nursing home in the southern island of Kyushu, Japan, a ninety nine year old woman said to a young nurse, "In each moment we have a choice of kindness and joy or harshness and bitterness; this is our task as humans." The nurse was startled by these words, not realizing how dark her face looked. The old woman was concerned about her. The old woman, who was in the last stages of lung cancer, continued, "Each person has to face his or her own characteristic pain. Each time suffering comes, you can cast aside that suffering each time too, you know? It is our job as human beings to endure whatever life brings us by finding the strength at the bottom of one's heart."

Words like those above, tenderly enfold the heart, gently wrapping it like the thread a silkworm spins to make a cocoon. The years pile up and as we human beings get older, we can utter just such words, and give just such a gift to others. (Adapted from an article in Japan's Asahi Newspaper)

Acknowledgements with Gratitude

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Lucy (Swanson's pet dog)
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Minnie Kubose

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Yuji Okano's 77th Birthday
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Yuji Okano's 77th Birthday

Book List

Book by Rev. Koyo Kubose

BRIGHT DAWN: Discovering Your Everyday Spirituality. Describes the author's daily morning ritual and how ordinary things and activities can deepen one's spirituality. 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." Collection of 58 essays of down-to-earth teachings for a richer, more meaningful life. 134 pages.

THE CENTER WITHIN audio cassette; 3 hours.

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

ZEN KOANS. Commentary on over 200 classical and modern koans. Insights and life teachings applicable to all Buddhists. 274 pages.

Translations by Rev. Gyomay Kubose

THE FUNDAMENTAL SPIRIT OF BUDDHISM by Haya Akegarasu (Rev. Gyomay Kubose's teacher). Translated by Rev. Kubose. 99 pages.

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

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.

ENGAGED PURE LAND BUDDHISM: Essays in Honor of Professor Alfred Bloom. Challenges Facing Jodo Shinshu in the Contemporary World. Edited by Kenneth K. Tanaka and Eisho Nasu. 360 pages.

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

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Heart of the Great Wisdom Sutra	\$6.00		
Buddhist Symbols Brochure	\$0.25		
Buddhism: Path of Enlightenment	\$5.00		
Coffinman	\$14.95		
Engaged Pure Land Buddhism	\$9.00		
Ocean	\$14.95		
River of Fire, River of Water	\$19.00		
The Feeling Buddha	\$15.95		

Shipping - \$3.95 first book
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For questions regarding quantity discounts and shipping, contact
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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.

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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Change Service Requested



YES YES Your Everyday Spirituality YES YES	
SEP	<p>Theme: Awareness Purpose: Seeing the ordinary with new eyes Method: “Hand/Finger Gassho:” Hold your hands out in front of you. Look at all your fingers. Think how useful each finger is and how useless each would be without a hand. Think of each finger as being a different teaching. Gassho. (Courtesy of Shinyo Lawrence, Burlington, CO)</p>
OCT	<p>Theme: Attentive Openness Purpose: To promote a focused clarity of being in the moment Method: In any situation or activity (reading, shopping, or assessing a stressful task), point your index finger to your eye as a gesture to remind you to see what key thing catches your eye. Make a horizontal movement with your index finger as though “highlighting” what is of central focus. (Courtesy of Toyo Erickson, Worcester, MA)</p>
NOV	<p>Theme: Wake Up! Purpose: Start the day off right Method: “Water-in-the-Face Gassho:” Every morning as you splash cold water on your face, think to yourself, “As much as I can, may I live a spiritually awakened life today.” Or if you wish, just say to yourself, “Wake up, stupid!” After either, put your hands together in Gassho, then dry your hands. A smile is optional.</p>

Mailing List Update

If you are already on our mailing list and wish to remain on the list, no action is necessary. We are happy to continue sending our newsletter to all interested persons. If you know someone who would like to be added or removed from our mailing list, please indicate below and send to: Bright Dawn Institute, 28372 Margaret Road, Coarsegold, CA 93614.

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