



MEMORIAL DAY AND CLASS OF 2010 INDUCTION

Live Dharma Sunday Dharma Glimpse by Wendy Shinyo Haylett
May 30, 2010

Rev. Koyo has encouraged us to link Buddhist and Dharma teachings to American holidays, continuing the pioneering spirit of Rev. Gyomay Kubose's American Buddhism. Today, we have two very special holidays to celebrate: One, Memorial Day; and the other, a uniquely Bright Dawn celebration—the induction of six new Lay Ministers.

Remembering has a Dharma connotation. Remembering, not in the sense of passively recollecting the past, but a taking notice—focusing on what is important and not being carried along with monkey mind. In that sense, a memorial, or remembering and honoring those lost, should be present-focused and active. It should be bringing that person's meaning into the now, in our current consciousness, to be acted out in our lives.

Like Rev. Gyomay wrote in "The Greatest Gift to Mother" from *Everyday Suchness*, "fulfillment of mother's expectations are the greatest gifts we can offer her." Our lost loved ones can be very present—with you in this very

moment, guiding you to be your very best. Michael Shinyo Lawrence (Lay Minister 2010) echoed this theme in his Mother's Day Dharma Glimpse. He said you respond to your Mother's call, not in a Self-Power way, but because your Mother called. It is the Other Power call of Amida.

I believe all of the newly-inducted Lay Ministers, and those of us who walked the path of training and discovery before, heard the call of Rev. Gyomay and Rev. Koyo and have responded. In the bios of the current inductees, and from what I remember from the bios of our class one year ago, a theme repeats...

That the Bright-Dawn way of everyday Buddhism provided meaning, changed outlooks, energized the call to serve others, sparked the commitment to a life of Oneness, propelled the practice of peace, established vows to honor the Kubose Legacy, and connected us to our true Dharma home, our Pure Land. In the spirit of Memorial Day, and in honor of Rev. Gyomay Kubose, let us celebrate our new Bright

Dawn Dharma warriors who are now ready to spread the peace of Oneness and Bright Dawn's Pure Land.

So, as we celebrate our new Lay Ministers, it is also time to remember those who defended and are defending our country—and those who lost their lives in service. This includes our newly-inducted Lay Minister, Michael Shinyo (I apologize for not mentioning others in the Bright Dawn family who have served or are currently serving). But is also a day to remember all of those lost to us, like our Dharma Grandfather, Gyomay Sensei, and honor their memory.

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What a wonderful celebration! Six new Bright Dawn emissaries added to our “troops”. Our Oneness Team is growing! I will introduce them now.

Toyo (Eastern Sun) Teru Katamori

was propelled to Buddhism by a deep interest in Japanese history and culture. Toyo’s identification with the culture led him to legally change his also-known-as/ AKA name to Toyo Teru Katamori. Toyo found meaning in Bright Dawn’s everyday approach and launched a local community, the Eastern Sun Sangha, to support practitioners in their goals to become Bodhisattvas.



Sayo (Swift Sun) Gio Sugranes

spent years as an ordained monk and Tibetan Vajrayana practitioner before joining Bright Dawn. He was initially motivated to be “officially” recognized as Dharma Teacher but was transformed, like many of us, by the Bright Dawn core message of Buddhism as everyday life. He wrote that the Bright Dawn program changed his entire outlook on Buddhism and connected him to his Dharma home, his Pure Land.



Morris Sekiyo (Stone Sun) Sullivan

journeyed from a Baptist upbringing through study and practice in Zen and the tradition of Thich Nhat Hanh, and Thai Theravada, to Bright Dawn. He leads a group of Buddhist practitioners and inmates at Tomoka Correctional Institution—and he feels Bright Dawn has provided the tools to better support others on the Buddhist journey.



Michael Shinyo (True Sun) Lawrence

was captivated by religion from a young age. He was baptized in a river by his grandfather, a preacher for the Church of Christ. He studied Buddhism initially through books until he discovered and began practic-



ing Pure Land Buddhism while deployed in Iraq in 2006. He began attending a local Jodo Shinshu temple thanks to Rev. Al Bloom, then found Rev. Gyomay and Rev. Koyo Kubose’s books. He writes that these books changed how he looked at the world—and ultimately led him to his Tisarana confirmation with Rev. Koyo. As a Bright Dawn Lay Minister, he is committed to a life in Oneness.

Stacy Niko-Byoyo (Cat Sun) Burkhardt

had her family select a Japanese name for her when she moved to Hawaii in 2001. That name was Neko, or cat, which Rev. Koyo amended with Byoyo, to become her Dharma name, Cat Sun. Niko-Byoyo writes that she, too, is forever changed by the Bright Dawn program, and vows to honor the Kubose family legacy.



Jeff WaYo (Peaceful Sun) Ward

says that he, too, found his spiritual home with Bright Dawn. He describes himself as a homebody who is devoted to his family and happy to share that he is a nerd. Given the name WaYo, or Peaceful Sun, he strives to practice to be what his name signifies—a true peacemaker from the inside, out.



A Buddhaful day for an Induction

INDUCTION WEEKEND HIGHLIGHTS

Friday morning 10th Year Memorial Service of Rev. Gyomay M. Kubose

Niko Byoyo leading San Bu Jo chanting and scattering of rose petals (from our garden). Sayo Gio leading a reading of his newly composed Bright Dawn Sutra. After the rock offerings, the group recited *The Dharma is My Rock*.

Induction Ceremony

Each inductee did an incense and water offering wearing Rev. Haya Akegarasu's (Rev. Gyomay M. Kubose's teacher) okesa (neck stole) and using Rev. Gyomay M. Kubose's ojuzu (beads). During the ceremony, a hawk circled above and sounded a call while our dog Easy went around trying to steal everyone's printed program.

The Lay Minister Inductees who were unable to attend the Induction weekend in person were able to participate in both the Friday Workshop and the Saturday Induction Ceremony via webcam using ooVoo software. Rev. Koyo was "miked up" with a Bluetooth ear piece that provided audio to supplement the video.

NEXT LAY MINISTRY STUDY PROGRAM STARTING IN AUGUST

Interested persons can request more information by emailing Program Director, Adrienne Kubose at: brightdawn@kubose.com.

LIVE DHARMA SUNDAY

Live 30 minute Dharma broadcast includes Dharma Glimpse by Sangha members and Dharma message by Rev. Koyo. Broadcasts every Sunday at 8:00 a.m. Pacific Time. Call (347) 945-7953. Also available on computer at brightdawnsangha.ning.com. Look for the BlogTalkRadio player on the Home Page. Refresh page at 8:00 a.m. Pacific if older broadcast plays instead.

SPIDERWORT

By Morris Sekiyo Sullivan

Every year around this time, my front yard begins to bloom with spiderwort. Native plant enthusiasts might argue otherwise, but a spiderwort is pretty much a weed. I like them, though, because their blooms range from electric blue to violet and have bright yellow anthers. They also attract butterflies and fat black-and-yellow bumblebees. I have tried to cultivate spiderworts in flowerbeds alongside more domesticated flowers—I've tried transplanting them and even buying potted ones at the annual Native Plant Society sale. However, they seem determined to grow anywhere except where I want them.

I once discussed spiderworts with the pastor of a nearby historic Baptist church. I admitted a little sheepishly that I put off the first spring mowing of my lawn as long as possible so I could enjoy their blooms. He admitted he did the same thing. We agreed that if nothing else it was nice to have an excuse to avoid mowing the lawn.

Like spiderworts, the dharma doesn't always show itself where you want or expect it. You might sit down on your meditation cushion to "listen" for a teaching to arise from your peaceful heart yet hear nothing but noise or travel to a grand dharma center for a retreat with a famous teacher and learn nothing. And then there you are on the treadmill at the gym, in the checkout line at the grocery store or in your front yard, and you come face to face with Universal Truth.

I've been interested in Buddhism much of my life. However, my practice was on-again off-again and I really didn't "self-identify," as the pollsters call it, as "a Buddhist" until about eight years ago. When my wife and I began sitting with a fledgling meditation group, I reawakened a practice that had lain dormant for a while. I enjoyed meditating and reading about the dharma, but I can't say I was getting a lot out of it until one morning, when I walked Faust, who was still a puppy then.

My neighborhood goes from suburban to rural a few blocks west of my house, where the sidewalk ends and cow pastures begin. Along one stretch, Spanish bayonets grow

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Oneness Newsletter Summer 2010

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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.

BRIGHT DAWN SUTRA DHARMA GLIMPSE

By Sayo Sugranes

May 9, 2010

Coming up with a final Dharma Glimpse for our class was very difficult. I spend some time thinking about a topic but nothing came to mind.

This past week, as I was waking up from a deep sleep, it came to me.

I had an amazing dream where the Buddha was in meditation prior to sun rise. A gathering of disciples began to gather.

I suddenly woke up but continued to see this dream play out in my mind.

I then decided, in honor of Bright Dawn and Gyomay Sensei, to write a Sutra based on what I remember from this dream.

One of my favorite past times is writing. However, it has been a long time since I have been inspired to write something.

So, here it goes....

The Bright Dawn Sutra

Thus have I heard,

At one time in the very early morning, in the very distant past, the Buddha sat in meditation under the Sala tree. His eyes were shut and he was engaged in the bliss of Samadhi.

There was an assembly that began to gather as the darkness began to slowly fade into the new day.

There, before the Glorious Dharma King, was a lone man also in deep contemplation. Many of the gathering assembly noticed something very different in this man. In his stillness, wisdom and compassion seemed to radiate. This noble man was known as the Venerable Reverend Gyomay. This noble man's path was said to be different than others.

As the sun began to break, light brightened his face. His eyes opened. He quickly sat upon his knees and did a simple Gassho to the Buddha. Then, through the inspiration of the Buddha, this most Noble one arose, faced the assembly, and spoke.

He began to expound on his realization of the Way of Oneness.

Thus he spoke: "Oh noble ones gathered here... please

give me your attention. I, who 'am a simple disciple of the Buddha, who has dedicated my life to the way the Glorious One has pointed out, have come to an understanding of the Dharma. A simple, yet unique realization. It is the non-dualistic method to attaining spiritual peace and awareness in a world of uncertainty. I call this method the Way of Oneness. And what is that Way you may ask? It is the way to live life dynamically... not separate but One. Our different natures are special and unique, yet we are all One. Connected by many causes and conditions. No subject, object, but Oneness. This simple method can be practiced by all wishing to truly understand Universal Life. Do not see things as separate from oneself. See life as dynamic and changing. Rest in the Absolute that resides within the changing world. Then one shall truly come to realize the Way of Oneness."

At that moment the Buddha's eyes opened. The great assembly awaited to hear comments from the Tathagata.

And thus the Lord Buddha spoke: "As sure as this bright dawn is appearing before us, so too this teaching shall brighten the life of all who hear of it. Very good. Very good, oh noble one. You have spoken well about the Way of Oneness and the Buddhas rejoice in your sharing of this wisdom. Those who contemplate day and night on the teachings of the Way of Oneness shall truly understand the message of all the Buddhas. The Tathagatas of the Ten Directions will rejoice. Such a noble person, whether man or woman, shall then become embraced by Buddha's boundless wisdom and compassion. All you noble men and women who wish to truly understand the Tathagata's teachings, should put into practice the Way of Oneness and rejoice in the life that leads toward seeing the Dharma in all phenomena. The Way of Oneness is the way of Nirvana, the Pure Land, the settled mind, serenity beyond conceptions."

After having made his remarks, those who were assembled before the Buddha and the Noble Venerable Reverend Gyomay took these words as Truth and accepted them.

Putting together their hands in Gassho, they paid their gratitude respect.

Thus ends this sutra called the Bright Dawn Sutra.



SPIDERWORT continued from page 3

right next to the street, so the dog and I have to walk in the road there. There's usually not much traffic in the morning, so drivers will move over to give us room to walk without having to get scraped and skewered by the dagger-like leaves.

The road was clear, but as Faust and I reached a point where the growth was at its thickest, a pickup came over a hill and toward us. I expected the driver to drift toward his left—there was no other traffic, so he could easily do that. However, he came closer and closer, hugging the shoulder until the last minute when I yanked on the leash and pulled Faust into the Spanish bayonet with me.


I stared dumbfounded at the driver as he passed. I could see him gripping his wheel, scowling as he passed, as if to say we should stay the heck out of his street! I was so angry—I couldn't believe the lack of consideration, the outright meanness of this jackass, this stupid old jerk, this—

...and as I turned to watch him pass, perhaps to shout at him as he drove away, I saw the sun over the crest of the next hill, its bright morning rays shining right into my eyes so that I could see neither the truck nor anything else on the road. This poor guy—whom I had deemed a scowling, inconsiderate jackass—had been blinded by the sun that had just peered over the horizon. He hadn't even seen us as he squinted into the sun, trying to keep his vehicle under control.

I felt deflated. I had come face-to-face with my anger and with the realization how far off the mark had flown my mental fabrications—my assumptions and intentions about the driver of the pickup. It left me feeling slightly nauseous. But at the same time, the true importance of my Buddhist practice dawned on me.

I once heard a weed defined as “a plant for which no one has yet discovered a use.” Of course, we shouldn't cultivate anger—we'd better yank it up by the roots and cultivate more skillful emotional states. But once in a while, perhaps even anger can point us toward important knowledge about our true nature.

A few weeks ago, I noticed the spiderwort is especially prolific this year. For whatever reason, when the grass got high enough to start looking shaggy, the patches of spiderwort had gotten thicker than ever, the plants taller than I remembered them being in the past.

As I stood in my front yard admiring the spiderwort and thinking I really needed to mow the lawn, I remembered the story Koyo-sensei tells about the boy shooting arrows then drawing bulls-eyes around them. I realized flowerbeds should be where the flowers grow, and not the other way around. I got the lawnmower out of the shed and carefully began mowing around my new spiderwort garden. 

LAW OF THE GARBAGE TRUCK

Shared by Karen Fujii

One day I hopped in a taxi and we took off for the airport. We were driving in the right lane when suddenly a black car jumped out of a parking space right in front of us. My taxi driver slammed on his brakes, skidded, and missed the other car by just inches! The driver of the other car whipped his head around and started yelling at us. My taxi driver just smiled and waved at the guy. And I mean, he was really friendly.

So I asked, “Why did you just do that? This guy almost ruined your car and sent us to the hospital! This is when my taxi driver taught me what I now call, “The Law of the Garbage Truck.”

He explained that many people are like garbage trucks. They run around full of garbage, full of frustration, full of anger, and full of disappointment. As their garbage piles up, they need a place to dump it and sometimes they'll dump it on you. Don't take it personally. Just smile, wave, wish them well, and move on. Don't take their garbage and spread it to other people at work, at home, or on the streets.

The bottom line is that successful people do not let garbage trucks take over their day. Life's too short to wake up in the morning with regrets.

Life is ten percent what you make it and ninety percent how you take it!



Spiderwort

Boundless Light Sangha offers weekly American Buddhist services every Sunday from 2:00pm-3:00pm at the Buddhist Cultural Center, Phap Vu Temple in Orlando, Florida. For more info, please visit boundlesslight.webs.com or email boundlesslightsangha@yahoo.com

Eastern Sun Sangha gatherings are held at 1173 West Boylston Street, Worcester, MA 01606. Contact Toyo Teru Katamori by email at: eastern_sun_sangha@yahoo.com or go to: www.easternsunsangha.org.

Heartland Sangha holds gatherings in Evanston, Illinois. For more schedule information, email asayohoribe@sbcglobal.net or go to www.heartlandsangha.org.

New Dawn Sangha meets in Decatur, IL. For more information, contact Sensei John Miyo Wylder at bassho@sbcglobal.net or (217) 429-1883

One day in Germany, I watched some tall pine trees sway in the wind. These trees were very tall and strong. The wind was heavy toward the top of this hill that they stood on. It would seem that these strong trees could stand up to the wind but they didn't need to. They were content to sway with the wind rather than fight it. I thought about how much the wind blows where I live. Could I grow stronger by following the example of the pine trees? These tall pines grew regardless of how windy it was. They swayed with the wind rather than fighting it. This reminded me of something I learned years ago from a martial arts instructor. He asked his students to imagine themselves as a leaf floating on the river. He then asked "What do you do when you come to a split in the river?" I already knew the answer. When I was a kid floating down the river in an inner tube, I came to a split in the river. I wanted to take the narrow path and tried paddling that way. The current was too strong for me to get there. I ended up stuck in some brush, upside down in the water. I made it out and decided that it was best to go with the flow of the river rather than fight the current. If those tall pines could talk, they might say "Go with the flow."

Acknowledgements with Gratitude

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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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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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YES YES Your Everyday Spirituality YES YES	
JUN	Theme: Morning Ritual Purpose: Starting the day off right Method: When brushing teeth each morning, simply remember to face East. Suggested accompanying thoughts: a new day, a new beginning, keep going.
JUL	Theme: Better Health Purpose: Drinking water on an empty stomach upon arising Method: "Wake To Water." Drink a glass (8 oz.) of water before and after brushing teeth in the morning. The only reason for splitting the drinking around brushing teeth is that most people have difficulty drinking two successive glasses of water; it's easier after a pause of a few minutes.
AUG	Theme: Bed-Time Ritual Purpose: Promoting a calm life perspective Method: "Western Paradise." Simply face West while brushing teeth at night. Suggested accompanying thoughts: accept/transcend; Okay-ness; gratitude; contentment.

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