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# O n e n e s s

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Quarterly Newsletter of BRIGHT DAWN Center of Oneness Buddhism

Vol. 15 No. 4 Winter 2011

## BRIGHT DAWN NAME EVOLUTION

by Rev. Koyo Kubose

The new name of our organization is: *Bright Dawn Center of Oneness Buddhism*. It is interesting to outline how our name has evolved over time. When we first started, we chose a name to honor the appropriate person whose approach we wanted to carry on. Thus, the name *Rev. Gyomay M. Kubose Dharma Legacy* is how we legally began in 1996 when we incorporated our organization in the State of Illinois.

Our beginning name was important because after Rev. Gyomay Kubose's death, there was a vacuum in the hearts of so many people whose lives had been touched by Rev. Kubose and his teachings. The Kubose family wanted to let people know that an organization had been established that would carry on the legacy of Rev. Gyomay Kubose's life. Ten years later, in 2006, we felt the need to go beyond the personal aspect and have an organizational name that reflected Rev. Kubose's pioneering work in Americanizing Buddhism. Thus, the name chosen was: *Bright Dawn Institute for American Buddhism*.

The name Bright Dawn has a fresh, expanding quality; in addition,

it is especially fitting since bright dawn is the meaning of "Gyomay" which is Rev. Kubose's Dharma name, given to him by his teacher, Rev. Haya Akegarasu. The words *American Buddhism* puts the focus on Rev. Kubose's vision as expressed in his seminal statement:

*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 uniquely Buddhist life-way—non-dichotomized and non-dualistic—that will bring about a peaceful, meaningful, creative life, both individually and collectively.*

The word *Institute* was used in our name to emphasize that we function more as a religious educational organization than as a local church.

The dictionary entry for "institute" includes (1) organization for some special purpose, usually educational, literary, scientific, or artistic; (2) a short program of instruction for a particular group. This was a good match for the launching of our new Lay Ministry Program. This two-year, non-residential study program was announced in the 2006 Summer issue of our Oneness newsletter. Five years later, this program has produced twenty two Bright Dawn Lay Ministers, scattered across the country (including one from Brazil). Each Lay Ministry (LM) class has numbered about six individuals on average. Currently, LM5 classes are on-going, and a LM6 group is being formed to start next year.

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# NEW BRIGHT DAWN FAMILY MEMBER

By Dharma Dan

There's nothing like a puppy to change the dynamics of a household. Let me back up and tell you how our new addition came about. The topic had not been discussed by Rev. Koyo and Adrienne so when the addition of a new puppy happened, it was rather quick and unexpected. Rev. Koyo came across a Craigslist listing for free Golden Retriever puppies in Coarsegold, just a few miles from their place. He told Adrienne about the listing and asked, "Shall we go take a look?" She said, "Okay, but it won't be for real will it? We're not seriously considering it?" Rev. Koyo said, "Naaa.... Let's just go take a look. They're Golden Retrievers and right in Coarsegold." So, with Easy, their four-year old Yellow Lab in the back of the van, off they went.

There were five puppies left, from a litter of nine, all males. The mother, of medium size about 40-50 pounds, was there. The owner said that the father was from a relative's family and was a larger 60-70 pound version with a squarer head than the mother. The five puppies were about 14 weeks old and each had a different color collar. They were all cute and were running around. One puppy with a black collar seemed the most interested in Adrienne and I guess it could be said that he was giving her the "how about it" eye. Adrienne said that if they were to pick one, he would be the one; Rev. Koyo agreed but then said, "Let's go; I'll tell the owner that we'll think about it and let her know." Adrienne gave Rev. Koyo the sad eye, so he said, "You really want to do it? If you do, that's okay with me!"

On the ride home, Adrienne named the puppy "Raku" which means "easy" in Japanese and is often used to tell a visiting guest to take it easy, relax and make oneself comfortable. Raku got carsick on the way home and threw up in Rev. Koyo's lap. However, after arriving at Bright Dawn, Raku quickly made himself at home. Raku and Easy run around the property and they really rough-house together. If Easy lies down, Raku jumps on top of him, grabs a mouthful of loose skin in the neck area and shakes his head furiously. Raku is a good eater. When he arrived, he was on the slim side, weighing 20 pounds. Now, six weeks later he has filled out some and weighs 35 pounds.



As you can imagine, a puppy's natural innocence and enthusiasm are a great example of how to live. And he knows how to sleep; he lies on his back, with all four limbs stretched out. As George Bernard Shaw so aptly put it, "Being youthful is so wonderful; too bad it's wasted on the young." However, on second thought, why can't we keep a youthful spirit? Absolutely no reason not to! It has been said that getting older is not for sissies. This is true because our bodies will age and health problems will come. Yet, with the positive attitude that comes from a Dharma perspective, we can smile, laugh, and never lose the ability to have a sparkle in our eyes. Life loves it when you do this; life says, "Let's go kid, I'm with you!" This is Dharma Dan giving you a shout out. So is my new buddy, Raku.



## BODHI DAY HAIKU

While I was standing in formation at my new job at a prison, my mind focused on a small tree. I imagined it was a Bodhi tree. I saw three geese fly over and I thought about Buddha, Dharma, and Sangha.

A wonderful tree  
Three geese or Three Jewels  
Bodhi Day is NOW!

In Oneness, Michal Shinyo Lawrence

## Reader Reply

(From an email)

I know with all certainty “we are one.” After having an altercation with someone here in prison, an inmate promised to take everything I had if I ever left the dorm (chow, yard, etc.). Well, I was deeply disturbed as I have very little as it is. But I did cherish what I did have, especially as I looked at my scarce personal belongings—gifts from my family and friends. So I did nothing about it! Yep, that’s right. I meditated! While entranced, a simple mind-blowing thought came to me... are you ready for it? “*It’s all dirt.*” It came from dirt; it will return to dirt. Why get excited about losing dirt? This flicker of enlightenment almost blinded me with truth. I became so carefree. I happily went to yard, chow, anywhere. The guy later stopped me and said, “Aren’t you afraid of losing your sh\*t?” “No,” I replied, but you’re close. It’s not sh\*t; it’s dirt.” Then I explained my “truth.” He was overwhelmed and we became all right and every time he’s seen me, he would yell at the top of his lungs, “IT’S ALL DIRT!!!” I hope you give this some thought and share with me your ideas of it.

BJC, Blountstown, FL

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Meditate.

Live purely. Be quiet.

Do your work with mastery.

Like the moon, come out  
from behind the clouds!

Shine.

--Buddha

(from <http://www.inspirationpeak.com>)

NAME continued from page 1

Graduating lay ministers are organized into a networking resource group which provides mentoring to maintain our LM program as well as support individual lay ministers in their particular locales. One purpose of our LM program is to bring together individuals interested in learning and spreading our Way of Oneness approach. The past five years have highlighted “oneness in action” with both our LM program and our Bright Dawn approach in general. There is inclusiveness beyond nationality, ethnicity, or sectarianism.

Seventy years ago when Rev. Gyomay Kubose started his ministry, it was pioneering to talk of an American Buddhism. Son, Rev. Koyo Kubose, considers his father’s vision of Buddhism in America as a step toward a global or universal expression of Buddhism that can be seen in Rev. Gyomay Kubose’s teachings. America is a democratic melting pot ideally suited to freedom of religious expression. Rev. Koyo Kubose views Bright Dawn’s Way of Oneness approach as a continuing unfolding of the all-inclusive Mahayana tradition of Buddhism for the people, by the people, and of the people. In short, Oneness Buddhism is more apt than American Buddhism to describe our Bright Dawn organization. In addition, our organization can be viewed as the center from which our lay ministers radiate outward, carrying the message of the Way of Oneness. So, “center” is more apt than “institute” in describing our organization, putting the emphasis more on the what of our structure or source rather than on the how of our training or educational aspect.

The above background of our evolving organizational identity helps explain our name change to: *Bright Dawn Center of Oneness Buddhism*. Using this name, our organization was incorporated as a non-profit religious organization in the State of California on September, 14, 2011. All of our prior administrative matters have been formally merged into this new organizational entity preserving and carrying forward our past history. 

### ***Oneness Newsletter Winter 2011***

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The purpose of the Bright Dawn Center 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.

# DHARMA GLIMPSE: STARLING

by Marilyn Chiyo Robinson

I will confess to you that I have a history of difficulty holding my hands together in gassho. To gassho, by putting the palms of both hands together in front of one's heart, is the highest form of respect symbolizing Oneness. For me, the gesture never felt authentic, like I was an imposter, awkward in the movement, a stand-out convert who was not raised in the tradition. Among other things, this is a story about gassho.

Our youngest daughter spent every spring on what my husband and I called "starling patrols" around our neighborhood. This ritual consisted of walking up and down the sidewalks trying to find and rescue a baby bird before the local cats found it. More than one creature in its death throes has made its way to our home cradled in her t-shirt. None has survived.

Starlings are known locally as trash birds for their fondness of grain in our agricultural area and impressive reproductive abilities. But to our daughter, they are wondrous creatures that she watches intently as herds of them mow our lawn for food each morning. I might add that our daughter is a special child. She is a continual reminder in my life of the beauty of simple kindness.

So it was not surprising then, now a year and a half ago, upon arriving home from my book club that my daughter announced she had rescued yet another starling. It was tucked in a box on a towel and put in the shop for the night. And so began her pleading "please mommy, can I keep her? I've never had a pet of my own, please, please?"

Brief aside here in our defense – we have two dogs, a parrot, hermit crabs, fish and a toad. It is true that none of the pets is exclusively this daughter's, but they all benefit from her loving attention. So, sure, we felt a little guilty, but not enough to acquire another responsibility. You know when the last one is the last one, right?

Early the next morning, our eldest daughter and I went to the shop to check out the bird. Sure enough, it was a starling, maybe two weeks old, lying on its side with its neck flopping over. Its heart was still beating. "Swell" I thought. At least it would not die alone.

I gently lifted the tiny bird from the towel, cupping it in the length of one hand. As I stood up, I placed my

other hand over it for support while carefully taking it into the house. That's when it struck me – my hands were in the gassho position with a beating heart inside. In that moment, I felt compassion well up inside me. I really saw the starling for the first time. This creature had given me a gift.

We are now 1 ½ years down the road from that bright dawn morning. I will spare you the details. But I would like to announce the addition to our family of our youngest child's new pet whom she named Olivia, but who has since become Oliver. Oliver is imprinted on me, which is to be expected after nursing him to health hourly for most of his early residence with us. He lives in a large cage given to us by the amused veterinarian who de-wormed him

Oliver has learned to talk, loves to splash in his bath tub and eats like a, well, starling. But our daughter loves him and visibly glows with pride as she watches his antics.

I know now that one doesn't really know when the last one is the last one. I suppose it helps to approach life as full of surprises. When we are open to all possibilities, we unconsciously invite the Dharma to enter our lives.

Best of all, for me, gassho will always hold a beating heart.

I gassho to each of you. May your new year be full of Bright Dawn moments.



## TRIBUTE TO STEVE JOBS

Exerpts from an article sent to us that appeared in USA Today, Wednesday, October 19, 2011, titled “*Steve Jobs put life and death in their place*” by Russell Razaque. Reprint permission granted.)

Jobs would remind himself virtually every morning that this could be his last day on earth—and this was not since or because he was diagnosed with cancer. He had actually been doing this since his 20s. People talk poetically about such notions often, but Jobs genuinely walked the walk. After dropping out of college, Jobs traveled to India, shaved his head, wore local clothing and became a Buddhist. The lessons of that philosophy stayed with him for the rest of his life.

Desire and yearning are considered the essential source of life’s suffering in Buddhism and the antidote is to live life in the moment. Much of Jobs’ life was a manifestation of this... There was nothing more important to him than to work from his heart and do what he enjoyed the most. This was frequently his message to young people. “The only way to do great work is to love what you do. If you haven’t found it yet, keep looking. Don’t settle.” he told students at Stanford in a Commencement speech in 2005.

“There’s a phrase in Buddhism—‘beginner’s mind’—it’s wonderful to have a beginner’s mind,” he would tell people. This means approaching things without any preconceived notions, judgments or expectations, just like a child. It was the core of his innovation and what fundamentally made him such an original thinker. He was not remotely afraid to experiment and more important, not afraid to lose either... He never equated failing with being a failure. Every experience in life was ultimately seen as an opportunity.

This chimes with another key tenet of Buddhism: acceptance. Mindful acceptance involves maintaining an awareness of everything life has to offer, including pain, hardship, sadness, failure or loss, which, of course, Jobs had his fair share of, too.

The ultimate in acceptance, of course, is an acceptance of death. This is something that every human being grapples with for the whole of their lives. It was no different for Jobs. Only for him, he took this challenge head-on.

Buddhism talks about challenging ourselves to compassionately face our fears, and Buddhist practice often focuses on gaining a familiarity with death...

Given that death is an inevitable part of life, the teaching is that saying “yes” to life, also means saying “yes” to death. This is a concept Jobs embraced wholeheartedly.

(Awareness of) Death is very likely the single best invention of life,” he once said. “Almost everything, all external expectations, all pride, all fear of embarrassment or failure. These things just fall away in the face of death.” His ability to cope with his multiple brushes with cancer was undoubtedly strengthened by his lifelong attitude toward death including in his last days.

Steve Jobs brought many new and exciting things into our world, but if we are able to learn from some of the way he led his life, we will have received something far more powerful than technology: an awareness of who we really are, and a trust in our true nature.



### 2012: YEAR OF THE DRAGON



Dragons live in the clouds. As mythical creatures they are like our highest ideals – unattainable, yet giving direction and inspiration. This year let’s clarify our values and life’s priorities. Dragons are associated with water and rain. Our wet planet soaks up such precious life-giving moisture. This year may we be like Dharma rain that nourishes all others around us.

# DHARMA GLIMPSE

by Andy Goyo Bondy

I wear a Tibetan bracelet that has *Om Mani Padme Hum* inscribed on it with a sun, moon, a few stars, etc. I wear it as a visual reminder of things of import for me. It appears silver though I'm sure it is not made of pure silver. Whatever the metal, when I bought it, it appeared shiny and silvery. With use (and especially sweat!) the color changes to something more coppery- more tarnished looking. So, of course, I bought a buffing rag and polish and set to work on it- beautiful result! And, of course again, the color gradually changed – and so I polished some more.

At first, my reaction was “Ugh, I have to polish it again! What a bother. How can I do this more simply? Can I buy a better polish? A liquid to dip in to save me time!”

But then it hit me -- my bracelet was the perfect reminder of the key lesson- impermanence!

Why am I striving to keep it looking ‘shiny and silver-like.’ That is the dukkha- not the metal.

So now, when I look at it or polish it -- and at times I will -- I smile and thank the bracelet for this ongoing and critical lesson. This moment is not to be held onto -- that is the source of dukkha.

Time is the source of dukkha, not the world, not the things in the world, not the places in the world. Everything is in motion. Though we can speak of cooling things down to absolute zero -- it cannot be achieved. Time is the movement of things.

This led me to the recognition of Buddha's lesson -- don't focus on changing the world -- we can't, but what can be changed is how we interact with the world (animate and inanimate).



## *Acknowledgements with Gratitude*

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### In Honor of

Hisa Chino's 104th Birthday  
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Not only is making a memorial donation a way to remember and honor a loved one, it is a karmic action that fosters awareness of the two main Buddhist teachings of Impermanence and Interdependency. Acknowledging one's "roots" nurtures a feeling of gratitude, which is the foundation of a spiritual life. A memorial donation does all this and at the same time helps support the mission and activities of a worthy organization.

When submitting donations, please list your name exactly as you wish it to appear in the Oneness newsletter. Acknowledgments are current as of **December 4, 2011**. Donations received after this date will be listed in the next issue. If we have missed an acknowledgment, please let us know.

## 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**

<b>DEC</b>	<p><b>Theme:</b> Balancing Priorities  <b>Purpose:</b> Letting go of what needs to be discarded; and keeping what needs to be kept.  <b>Method:</b> "Discard-Gather Gassho:" With right hand in front of chest, make a vertical downward cut, then a quick horizontal (throw away) hand movement to the right; with cupped left hand make a gathering motion from the left side into center of chest; then bring right hand in and do Gassho.</p>
<b>JAN</b>	<p><b>Theme:</b> A New Gassho  <b>Purpose:</b> Thinking outside the box.  <b>Method:</b> "Feet Gassho:" When sitting or lying down with shoes off, put and keep soles of feet together. Feel the calmness rising up your legs, to your whole body. Smile.</p>
<b>FEB</b>	<p><b>Theme:</b> Friendliness  <b>Purpose:</b> Improving social relationships  <b>Method:</b> "Mirror Gassho:" Whenever in front of a mirror, make eye contact with yourself and do a one-handed Gassho to yourself as a reminder to be courteous and kind to others during daily activities; be aware of how you present yourself to others... noisy ugly or quiet beauty?</p>

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