GBF Calendar
Call 415/974-9878 for news about GBF and GBF-sponsored events. To skip the
recording and leave a message, press 5.

3 Sept. (Tuesday), Steering Committee
Meeting, 7:30 pm, at the home of
Clint Seiter,

5 Sept., Thursday Sitting, 8 pm, at
the home of Bill Kirkpatrick,

7 Sept., Saturday Sitting (East Bay),
10 am, at the home of Geoff
McEnany,

8 Sept., Sunday Meeting, 10:30 a.m.,
273 Page St., SF. Vipassana Teacher
Howie Cohn will give a dharma talk
on “Freedom: Near or Far?”

12 Sept., Thursday Sitting, potluck
at 6:30 pm, sitting at 8 pm, at the
home of Lee Robbins,

13-15 Sept. (Fri.-Sun.), Fifth Annual
GBF Weekend Retreat, Vajrapani
Institute, Boulder Creek, CA.

19 Sept., Thursday Sitting, 8 pm,
at the home of Mark Marion,

21 Sept., Saturday Sitting (East Bay),
10 am, at the home of Geoff
McEnany,

22 Sept., Sunday Meeting, 10:30 a.m.,
273 Page St., SF. Open discussion.
(continued on page 3)

Come Practice with Other Gay Men at
GBF’s Sept. Retreat

By this time GBF members should
have received registration forms for
the Fifth Annual Weekend Retreat to
be held September 13-15, 1996, at the
Vajrapani Institute in the Santa Cruz
Mountains.

This year’s retreat will combine
traditional practices of sitting and
walking meditation with dharma
discussion and more free time than in
past years. The weekend will be a
great opportunity for us to practice
together in a more focused way, and
to create a space that supports our
intention to follow the path of the
Buddha.

We will need some volunteers to
help with this retreat: timekeepers,
bell ringers, and someone to welcome
participants on Friday evening. If
you’d like to volunteer, please call the
GBF phone line and let us know.

If you haven’t received a registra-
tion form and you want to attend the
retreat, or if you simply want more
information about this event, leave a
message for Daishin David Sunseri on
GBF’s voice mail line, 415/974-9878.

Vipassana Teacher
Howie Cohn to
Speak September 8

Howie Cohn will give a talk on
September 8 titled, “Freedom: Near
or Far?” Howie is a Vipassana
teacher who has conducted retreats
since 1985, and leads ongoing
meditation classes in San Francisco
and Marin. He has studied with
Asian and Western teachers of
several traditions, including
Theravada, Zen, Tibetan, and
Advaita Vedanta. He incorporates
a non-dualistic perspective in his
teaching. Howie is a Ph.D. candidate
in East/West psychology, and has
private practice in counseling.

GBF is always interested in
receiving suggestions for future
Sunday speakers. If there is some-
one you wish to recommend, please contact Tom Moon at

Two Co-Editors are
Sought to Replace
Newsletter Editor

At last month’s Steering Committee
meeting, Bob Hass announced he will
be leaving the position of GBF news-
letter editor at the end of November
after almost two years of service. This
gives the Sangha four months time in
which to find a new editor or co-
editors.

In the past, only one person has
filled the volunteer job of newsletter
curator. However, the Steering
Committee now is recommending
that two individuals serve together
as co-editors, and is actively seeking

(continued on page 3)
Dharma Centers
[Each center offers ongoing programs and activities. If interested, please contact them directly.]

- BPF: Buddhist Peace Fellowship, P.O. Box 4650, Berkeley 94704. 510/525-8596.
- BSC: Berkeley Shambhala Center: 2288 Fulton Street, Berkeley. 510/841-6475 or 510/549-1481.
- BZC: Berkeley Zen Center, 1933 Russell Street, Berkeley 94703. 510/845-2403.
- CDS: California Diamond Sangha, P.O. Box 2925, Petaluma, CA 94953.
- CML: Community of Mindful Living, P.O. Box 7355, Albany 94707. 510/527-3751.
- DI: Dudjom International, P.O. Box 40155, Berkeley 94704. 510/849-9928.
- EGZC: Empty Gate Zen Center, 5707 Oak Grove Ave., Oakland 94618. 510/653-5991.
- EHMC: Enlightened Heart Meditation Center. 415/255-0798.
- HSZC: Hartford Street Zen Center: 57 Hartford St., SF. 415/863-2507.
- LMB: Land of Medicine Buddha: 5800 Prescott Road, Soquel. 408/462-8583.
- POL: POL Pema Osel Ling: 2013 Eureka Canyon Road, Corralitos. 408/761-6266.
- SBC: Saraha Buddhist Center, 3145 Geary Blvd. #515, SF. 415/731-5973.
- SCZC: Santa Cruz Zen Center, 113 School Street, Santa Cruz. 408/457-0206.
- SFSC: San Francisco Shambhala Center: 1630 Taraval St., SF. 415/731-4426.
- SFZC: San Francisco Zen Center: 300 Page Street, SF. 415/863-3156.
- SMZC: Sonoma Mountain Zen Center, 6367 Sonoma Mountain Road, Santa Rosa. 707/545-8105.
- TCL: Tse Chen Ling Center: 4 Joost Ave, SF. 415/333-3261.
- VI: Vajrapani Institute, P.O. Box 2130, Boulder Creek 95006. 408/338-6654.

The Local Dharma
September 1996

[Note: Sometimes schedules change, so we recommend you call to confirm events.]

Special Events

4 Sept. (Wed.) “Escaping Into Life” with Shinzen Young. Young describes Vipassana meditation as a way to personal freedom, a way to go beyond our automatic reactions of emotion and suffering, so that life becomes more spontaneous and free. Broadcast on “New Dimensions”, KPFA-FM, 12 noon (94.1 in Berkeley, 88.1 in Fresno).

7 Sept. (Sat.) Book Sale at the San Francisco Zen Center. Books on Buddhism, Eastern wisdom, and related cookbooks, children’s books, travel, and art books will be on sale to benefit the libraries of Green Gulch, Tassajara, and the San Francisco Zen Center. SFZC

13 Sept. (Sun.) “The Body”; 5 Oct. (Sat.) “Emotions & Mental States”; 2 Nov. (Sat.) “All Dharmas” (Each retreat is being led by Gil Fronsdal.) Each of these daylong retreats focuses in depth on a different aspect of the Four Foundations of Mindfulness as taught by the Buddha. (“The Breath” was the first session, on August 24.) On each day, sitting and walking practice, instructions, and dharma talks on each of the four foundations. You are invited to attend one or more of the daylong retreats, which are suitable for both beginning and experienced students. 9 am-5 pm. Cost: $25 (No lunch). Codes: GF2, GF3, GF4. SR

20-22 Sept. (Fri., 6 pm-Sun. 2 pm) “Company Time” with Abbot Zoketsu Norman Fischer, David Levy, and Marc Lesser. This retreat is sponsored by a group of individuals who work in the business world and are concerned with the direction and tenor of business culture in America. What are we doing in our organizations—where are we going? The workshop will explore these questions, using Buddhist precepts as a focal point for discussion. The event will include gentle meditation periods, talks by the leaders, and discussions. Cost: $150, commuters; $525-$250 accommodations. GGF

25 Sept. (Wed.) Gil Fronsdal will be guest speaker after meditation and service at Kannon Do Zen Temple in Mountain View. (See adjacent biographical note). 415/851-0934.

GBF Seeking Second Meeting Site

At present, GBF’s Sunday morning meetings at the Zen Hospice on Page Street draw approximately 40-50 people. There are times, however, when the attendance exceeds the seating capacity at the hospice. It would be helpful, therefore, to know of an alternative meeting space that is available on Sunday mornings, and that could be reserved in advance. This would make it possible, occasionally, for us to schedule speakers who are likely to draw larger numbers of Buddhist practitioners.

If you know of an appropriate space, or of someone who might be able to help us locate one, please leave a message on GBF’s phone line, 415/974-9878. ☺
New Forum to be Offered on Relationships and the Dharma

GBF will sponsor a full-day Saturday forum on “Gay Relationships and the Dharma” on November 9, 1996, at Kairos House in San Francisco. The forum will focus on examining our past relationship patterns, as well as how Buddhist practice can bring some clarity and wisdom to the way we deal with romantic and/or sexual relationships now and in the future. The cost of the forum is $10. Look for more information about this practical and valuable event in the October newsletter.

Annual Picnic at Tilden

(continued from page 1)
others. Last year’s picnic was a big success, and we hope to duplicate it this year, with all of us getting a chance to socialize, wind down, and enjoy all the food we brought to share.

To defray the expense of reserving the site, a $5 fee per person is requested. However, nobody will be turned away for lack of funds. Carpooling is encouraged. Anyone needing a ride can carpool with drivers by meeting at 273 Page Street at 11:00 a.m.

Directions: If coming from San Francisco, Berkeley, or Oakland, take Highway 24 east. Go through the Caldecott Tunnel, and then take the Fish Ranch Road exit. Turn left onto Fish Ranch Road until you reach Grizzly Peak Road. Turn right on Grizzly Peak, and stay on it until you reach South Park Drive. Turn right on South Park Drive and stay on it until it ends at Wildcat Canyon Road. Bear right on Wildcat Canyon Road. The Lake View picnic site is about a quarter of a mile down the road on your left. If you reach Inspiration Point, you’ve gone too far.

Should you have any questions, call Clint Seiter

Will the Hamilton Family Center Project be Able to Continue?

For more than two years, GBF has been putting practice into action by preparing and serving hot meals to homeless families at the Hamilton Family Center in San Francisco's Haight District. We are grateful to all who have contributed financially or otherwise to support this project.

Due to a severe shortage of volunteers, however, the future of this project is uncertain. Volunteers are needed to help with food shopping, preparation and serving of meals, and coordination of the project. We provide a meal at the shelter on the third Saturday of every month, and volunteers are needed on a one-time, occasional, or ongoing basis. It's a great opportunity for GBF members to work together, to provide service to the community, and to enrich our own lives in the process. To find out how you can help, call Clint Seiter

Co-Editors Sought

(continued from page 1)
volunteers for the positions. Bob has offered to work with the new co-editors to ease the transition.

The GBF Newsletter contributes vitality and cohesion to our sangha. It publicizes GBF activities, provides a forum for dharma discussion, and serves as a link with members who live outside the Bay Area. Please call the GBF phone line at 415/974-9878 if you'd like more information about the co-editor positions or if you wish to volunteer for this practice opportunity.

GBF Calendar

(continued from page 1)
26 Sept., Thursday Sitting, 8 pm, at the home of Edward Sams.

1 Oct. (Tuesday), Steering Committee Meeting, 7:30 pm, at the home of Alan Oliver.

3 Oct., Thursday Sitting, 8 pm, at the home of Bill Kirkpatrick.

6 Oct. (Sat), Annual Potluck Picnic, 11:30 a.m., Tilden Park, Berkeley. Bring a dish to share!

Letters

Euthanasia

In a recent discussion with my 82-year-old mother, she alluded to the appropriateness of euthanasia. I suggested to her that from a Buddhist perspective it was best for us to live out our lives with the cards that we are dealt.

But I realize that I have never read any Buddhist literature or heard talks on this subject. Certainly there must be a collection of dialogue around this subject that I have not yet heard in the Buddhist AIDS community.

Perhaps this is a topic that speakers could be invited to address at a GBF general meeting. And perhaps others would care to refer me (and others) to periodical articles about this subject that I could read and perhaps pass on to my mother.

Gratefully,

Daniel Goldstein
San Francisco
More Clouds, More Water

by Andrew Hudson

In his “Forum” article in the July/August 1996 issue of the GFB Newsletter, Daishin David Sunseri wrote that Abbot John Daido Loori’s article on monastic and lay practice which appeared in the previous month’s newsletter seemed to “de-emphasize the lives of real practitioners and real monks.” Daishin urged that monks “be of service to the communities in which they live.” Fresh from living there amidst a group of gay people (I was attending a retreat led by Eric Kolvig and Arina Weisman), I would like to make the monastics and activities of Zen Mountain Monastery a little more “real” for him.

Abbot Loori (called “Daidoshi” by his students) founded the Monastery 16 years ago, first running it as a Zen arts center. Over the years he has developed a training system in his “Mountains and Rivers Order” whereby both monastic and lay practitioners can mature through 10 stages of practice to become teachers in their own right.

It is a very thorough training, with Eight “Gates”: Zazen; Liturgy; Art Practice; Body Practice; Buddhist Studies; Work Practice; study of the Buddhist Precepts and putting compassion into action; and one-on-one work with the teacher. The student progresses from counting and following the breath, to either intuitive work with koans, or to shikantaza, the observation of things naturally arising. The teacher’s role is to encourage and prod the student’s growth, until there is no difference between them: student and teacher are teaching each other—they are interchangeable.

To know and appreciate this particular teacher, you have to hear his voice, resonant, clear, coming from his heart, and even more, to be with him, in his presence. Tall, slightly stooped, large in frame & vision, he is a peculiarly American mix of single-minded dedication and unexpected informality. He’s a great stickler for every movement in the liturgy being completed correctly, with the whole body and mind. And then he will turn and say quite spontaneously at the affiliated Fire Lotus Zendo in New York City, “How many people haven’t had Dokusan with me yet?”

In these formal interviews, discussion of one’s practice may be followed by his asking if there is anything else that you want to talk about. He has the reputation of being a very tough teacher, but I suspect that comes into play only when the student is more advanced and can take more of a push.

What drew me to him was his resolve that gay men and lesbians should know they have a seat at the table. I have heard him say, many times over, in his Dharma discourses, “Male or female, gay or straight, black or white, we are all already Buddhas—perfect, complete, and lacking nothing!” Our task is to realize this in our daily lives, and to wake up!

Having been a lay practitioner himself for many years, he is very welcoming and supportive of all lay people, well or disabled or HIV afflicted, as he knows how hard it is to maintain a practice out in the world; and he is determined to promulgate the Dharma in every way he can. He is probably the most technologically advanced Zen teacher in the country right now: no medium is foreign to him—books, tapes, videotapes, the World Wide Web, and CD-ROMs.

The long, slow work of his training program is about to come to notable fruition. After some 14 years of studying and being tested, Bonnie Myotai Treace, Vice Abbess of the Monastery and Daidoshi’s most long-term student, is in the final stages of receiving transmission from him, and will then become his first Dharma heir. This means that she will become a fully-fledged teacher empowered to work with students on koans, on an equal level with him.

When I first met her, Myotai was hanging out with some of us at the gay and lesbian retreat of 1994, as she wanted to tell us that having been a feminist, she knew something of what we had to go through in our lives.

Myotai used to be in charge of Dharma Communications, the Monastery’s very active educational outreach program, and a not-for-profit corporation that produces books, audiotapes, and videotapes on aspects of Zen training. She was also editor of their journal, Mountain Record.

Then, to prepare for transmission, she spent long periods in solitude in the mountain hermitage, after which she was given a new job, as she laughingly confessed to those of us at a workshop in New York. She was now “Cybermonk” to the world, via computer, and each morning had to answer questions about Zen practice from places as far away as Russia and Japan. More recently, she has become resident teacher at Fire Lotus Zendo (now also known as Zen Center of New York City) during the three-month intensive training periods held twice a year. A gay brother who sits there has told me how her presence has shot new life into this New York sangha.

Once, at the end of a retreat, I saw Myotai come through the Monastery kitchen where I was working. I noticed again how she spreads an amazing calmness as she glides, rather than walks, across the floor. When I arrived in New York on my way home, I observed how
people there moved frenetically, compulsively, and thought, "If everyone here walked with the calmness of Myotai, this city would be a very different place!" And now she is living there, in the city, setting an example...

This, of course, is what the dialogue between monastics and lay practitioners is all about—or how it has proved to be, for me. As John Daido Loori says in his article, "For lay practitioners it is difficult to receive constant guidance. They do not live with a teacher or senior students and thus have no ongoing models for daily practice." Every time I visit the Monastery, I come to respect and appreciate the monastics even more, especially the seniors. There is simply so much to learn from them.

Last fall I was in Dokusan with Daido, and I gave him a copy of Eric Kolvig's talk published in the October 1995 GFB Newsletter. As I handed it to him, I said, "Here is a gay Buddhist teacher to invite to give a retreat at the Monastery." He took the pages, touched them to his forehead, and gave a deep bow.

"Oh," I thought to myself, "Have I blown it again. Of course that is how you give a gift to a teacher—you bow and then reverently touch it to your forehead as coming from all of yourself." I had picked up those pages as being mere pieces of paper, when in fact they were a precious gift. Wordless teaching on Daido's part, which I trust I will remember. All pieces of paper are precious gifts.

The same lesson returns for me when our gay and lesbian sangha here in Washington, DC holds an all-day Sunday sitting. During my work practice, I ask myself, "How come I don't work here in the same space with this degree of mindfulness every day?" Doing walking meditation down the hallway on Wednesday evenings, I ask, "How come I don't walk around the apartment like this all the time?"

This is why I loved and appreciated Daishin David Sunseri's article when he spoke of his own practice. "Commitment to the Bodhisattva path," he wrote, "means...to practice mindfulness...I must take care of what is in front of me completely. I must be fully present. I must function in an integrated way so I am not separated from each activity or moment, but experience interconnectedness." I thank him from my heart for this reminder.

By training monastics to take over activities that he has started, or to initiate others, John Daido Loori provides far more service to the community than he could do on his own. At the beginning of our gay and lesbian retreat last month, we were welcomed by Geoffrey Shugen Arnold, the senior monastic who serves as chief of operations and training coordinator at the Monastery. We were not visitors, he told us, but temporary members of the Monastery Sangha, with a responsibility to uphold its spirit and its Way. We were to care for the sangha, as the sangha cared for us. I became aware during my stay how actively the monastics care for the outside community, over and beyond Daido's 500 lay students.

Earlier on Thursday evening, joy Simon Hintz, senior monastic, liturgy master, and chief registrar, told me in a long talk over dinner how she had just started a meditation group for people with HIV and AIDS at Kingston, an hour away. On Friday morning, when our caretaking assignments were allocated, it was announced that Myotai and Shugen had driven off to New York to take care of some Fire Lotus business. On Saturday, it was announced that Shugen, together with three lay students, had gone to organize a one-day Sesshin at the nearest State prison. (The Monastery's prison outreach program is now nationwide.)

Daido says that every lay practitioner is also a force in the world: each of our lives touches a hundred others. I am glad to have met Issan Dorsey, Daishin David Sunseri's teacher, for whom this was most eminently true. I saw him on three separate visits to HFZSC, and we also exchanged greetings in the mail. I remember his pale blue smock, so simple, so elegant. I remember Issan creating a big pot of soup in the kitchen for the communal dinner, and saying, "This is my job, today." I remember how, after talking with me when dinner was over, he turned away as it was now his job to greet the men who had arrived for a discussion group. I look forward to when his talks and spiritual teachings are put together in a book. His emphasis on returning to the "breath-mind" has stayed with me, and helped me a lot.

I was touched some years ago by an article in the GFB Newsletter on spiritual dating, where two gay men met to discuss their spiritual paths. I was touched when I learned that John Daido Loori performs same-sex marriage ceremonies and that gay and lesbian couples are treated the same as everyone else. He does not require his monastics to be celibate—they can belong to a stable, monogamous relationship as long as there are no children, in which case they must leave the Monastery and become parents.

I was moved when I read in an issue of Mountain Record a few years back of a spiritual union ceremony he performed for two of the monastics. The couple spoke of wrestling with the question of how to be in a relationship and yet uphold their vows to treat all beings as equally important. But it was their vow of spiritual union that moved me the most: "I vow to support your life and practice and to share my life and practice with you, in difficult and good times, for as long as I live."

This vow is something that we gay Buddhists could aim towards—the support of one another's practice and the sharing of our own. Let us create a Sangha of gay Buddhists, not just across the United States, but around the world. ♡

Andrew Hudson is co-founder of Mintwood Zendo in Washington, DC.
Oh Practice—Wherever I Go, There You Are!

by Bob Hass

As a lay Buddhist practitioner, I have come to understand that sitting does indeed clear the mind, which is helpful in order to see things clearly. And being able to see things clearly is required before it is possible to practice right speech or to take right action.

Mindful practice affords us an opportunity to do both at the same time—to see into the true nature of others and of situations, and to respond appropriately and with compassion. My understanding of this phenomenon has increased greatly over the past two years through my involvement with GBF’s monthly newsletter.

When I agreed to take on the job of editing the GBF Newsletter back in 1995, I did so in order to help our gay Buddhist Sangha. I perceived it as an important job that needed to be done. No one else seemed to want to do it, and being an editor by profession anyway, I was a natural for it. I also saw it as a way for me to begin establishing closer bonds with others in GBF. This was something I knew I wanted to do. I also knew it wouldn’t happen, however, if I limited my contacts with GBF members to the brief social hours that followed the biweekly Sunday sittings.

At the beginning of working with the newsletter, I busied myself with organizational details, handling whatever crises were at hand, and making certain there was enough copy for each issue. I held a one-day retreat at my home with other GBFers to discuss the newsletter’s purpose and to brainstorm ways that it might better serve the Sangha. I searched for new sources of feature articles, and sought out GBF members to write articles themselves. With the help of Rob del Ré, we contacted all the local dharma centers by letter and also by phone, to make certain GBF was on their mailing list and to let them know we would be sending them our newsletter as well.

I also began a concerted effort to find individuals willing to take responsibility for portions of the newsletter operation and related activities. These included reviewing possible feature articles, preparing the local dharma calendar, doing the layout and design, proofreading the final layout, coordinating the mailing parties, maintaining the GBF database, and setting up and maintaining a Web site.

At the beginning of all this activity, I was approaching my “job” in GBF simply as that—a job. But somewhere along the way, this job metamorphosed from a larvae into a butterfly. It had become practice, my GBF newsletter practice. Like the lyric poet, Rainer Maria Rilke, I had learned (again) that the answers to life’s most significant questions come through our living them without yet knowing what the answers are. This koan, first introduced to me by an activist nun with whom I had worked while in my early twenties, and which despite its poetic appeal made no sense to me at the time, now did.

Gradually I became finely attuned to the process of working with others on the newsletter, both within and outside of GBF. Most of the time I remained keenly aware of my speech and actions. Was I choosing my words carefully so they did not harm anyone? Was I conveying my views clearly and at the same time practicing nonattachment? Were my editorial decisions based on truth rather than ego? Was I able to practice these things despite the crunch of GBF newsletter deadlines and the need to pay attention to other responsibilities in my life? The answer, of course, is no, not all the time. But the awareness that what I was doing with the newsletter was practice, and not just a job, helped a great deal.

I am grateful for having had this practice opportunity. Now it is time to offer it to others within GBF. To all my gay brothers in this wonderful Sangha, please accept my heartfelt thanks for supporting my practice.

Bob Hass is editor of the GBF Newsletter. He will be leaving the job after almost two years of service at the end of November 1996.

Meditation Support for People With AIDS and HIV

The Living Peace Meditation Community began as a response to a vision of nourishing peace and loving-kindness in a safe, non-judgmental, and loving space. Now almost three years old, the community has become a place of refuge and healing for those with AIDS, HIV, and all people seeking connection to their true being.

Each evening participants take part in a variety of meditations that begin with a guided breath meditation, and flow naturally into a deep relaxation guided meditation, a walking meditation, a tea and fruit meditation, and finally a closing meditation.

The group is facilitated by Karen Van Dine, a student of Thich Nhat Hanh, Jack Kornfield, and Stephen Levine. It meets weekly on Friday nights at 7:45 p.m. at 66-12 Sanchez (near Duboce) in San Francisco. The suggested donation is $5-$10, but no one is ever turned away for lack of funds. For further information, please call Karen.
Images-Symbols, and Metaphors in Buddhism

Pointing At The Moon

Pointing at the moon is a very well-known image in Buddhism. It illustrates the difference between directly experiencing something—in this case the moon—and indirectly conceptualizing and talking about the moon. It is not that the experience is good and the concept is bad, but it is important to be aware of the difference. Too many people settle for the conceptual experience as opposed to the experience itself.

The Buddha and many other Buddhist teachers have said they cannot put their experience into words, but they would try anyway. In effect, by doing this they “pointed” to the experience as best they could. Only the individual who brings his or her full awareness to the Dharma will “experience” the moon. How much of each of our lives is spent with the full experience, and how much is spent in pointing to the experience?

—Alan Oliver

Come Visit the GBF Web Page

Thanks to the efforts of David Van Virden, GBF now has its own Web site. Currently there are five categories to choose from. Each leads the browser to additional information. The categories include GBF’s mission, its calendar, a listing of Bay Area dharma centers, articles from the GBF Newsletter, and information on how to reach GBF.

Eventually the Web site will contain a greater number of news articles on current GBF activities, a large variety of feature articles chosen from past newsletters, discussion groups, and links to other Buddhist resources. The existence of this Web site opens up many exciting possibilities for communication among gay Buddhists across the U.S. and throughout the world.

The URL (location) for GBF’s Web Page is quite long, so once you get there, be sure to create a “bookmark” so that in the future you won’t have to retype it into your computer. The URL is: http://www.vidaviz.com/adpages/rgb/gbf.html.

Thanks...

Thanks to Dan Cane, who graciously let GBF use his home in Marin County this past June for the Foundations of Buddhism presentation. He made the environment most welcoming to all who were there.

Contributors

Thanks to the following people who helped with this issue of the GBF Newsletter: Alan Oliver, Andrew Hudson, Bob Hass, Brian Shelley, Clint Seiter, Daishin David Sunseri, Daniel Goldstein, David Holmes, Karen Van Dine, , Mark Marion, Robin Levitt, Rolf Andersen, and all the wonderful mailing volunteers. Also, a special welcome and thanks to our new design/layout coordinator, Jon Weaver, and to our new World Wide Webmaster, David Van Virden.

The Gay Buddhist Fellowship exists to support Buddhist practice in the gay community, to contribute to the well-being of the larger community, and to support the growing network of gay practitioners in the U.S. and around the world. As an expression of our practice it is our intention to create a spiritual home for our community that is accepting, open, inclusive, and caring.

The Gay Buddhist Fellowship Newsletter is published monthly by the Gay Buddhist Fellowship. It provides news of interest to GBF members. It also serves as a forum where gay Buddhist practitioners can address spiritual concerns regardless of their form of practice or tradition. All signed articles express the opinions of the author and do not necessarily reflect those of the GBF. © 1996 Gay Buddhist Fellowship. All rights reserved.