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

1 May, Thursday Sitting, 7:45 pm, at the home of Bill Kirkpatrick.

4 May, Sunday Sitting (East Bay), 10:30 am, at the home of Geoff McEnany.

8 May, Thursday Sitting, 6:30 pm: potluck dinner, 7:45 pm: meditation, at the home of Lee Robbins.

11 May, Sunday Sitting (SF), 10:30am. NEW LOCATION: SFBC, 37 Bartlett St. Ed Brophy, Sadhana Brothers, will be the speaker.

13 May, (Tuesday) Steering Committee Meeting, 7:15 pm at the home of Larry White.

15 May, Thursday Sitting, 7:45 pm at the home of Mark Marion.

17 May (Saturday), GBF's Feed-Them-Homeless Project at Hamilton Family Center. To participate, contact Clint Seiter.

18 May (Sunday), "All you want to know about Buddhism" Practice Session, 9:00 am to 3:00 pm, SFBC, 37 Bartlett St. (see article, page 2)

New Home For GBF In The Mission

The Gay Buddhist Fellowship is happy to announce we have found a new home!!! As you read in the last issue, we have outgrown our five year use of the space at the Zen Hospice. Our brothers and sisters at the San Francisco Buddhist Center (SFBC) have reaped a rich harvest of good karma by actively encouraging the GBF to use their facility, effective in May, for our Sunday meetings.

The meditation space at SFBC is larger than we now have and it is entered through a large reception area where we can gather for tea and make as much noise as we need to during the social part of our Sunday meetings. This space will also be available for special practice sessions and one day retreats.

The SFBC is housed in the heart of the Mission District, on 37 Bartlett Street. This is between 21st - 22nd streets, and Valencia - Mission Streets. There is ample public parking located just across the street from the SFBC.

The SFBC is part of the Friends of the Western Buddhist Order (FWBO), an international Buddhist network of public centers, communities, ethical businesses and social projects. At the heart of the FWBO is the Western Buddhist Order (WBO), which is a monastic group of men and women of diverse backgrounds, who have dedicated their lives to the intense practice of Buddhism.

The SFBC provides a comprehensive program of classes and courses in meditation and Buddhism. The SFBC is part of a developing Buddhist tradition that owes its allegiance to the Three Jewels of Teachers, Teachings, and Spiritual Community, and not to any one particular Buddhist tradition. GBF is delighted to work closely with a Western based (England) Buddhist tradition which is dedicated to supporting and encouraging the development of spiritual friendship among those who wish to experience the benefits of practicing Buddhism and who believe that Buddhism can make a constructive contribution to the modern world. (continued on page 3)

"Healing Energies"
Topic for May Speaker

Our speaker on May 11 will be Ed Brophy, whose topic will be "Energies of Healing and Transformation." Ed is a body worker, counselor, Reiki Master and student of Siddha yoga. He has a special interest in the role of subtle energies in spiritual transformation, and has been a student of healing energies since 1980. His talk will include a live demonstration of energy work.

Ed is also the coordinator of Sadhana Brothers, an umbrella group for gay and bisexual men involved in spirituality based on Hindu teachings. The Brothers meet regularly for satsang, chanting, and meditation. This is a very appropriate topic to initiate our new relationship with The San Francisco Buddhist Center. Come and experience this new meeting space of GBF.
context, the signs around the Interfaith Chapel took on new meanings. YIELD, NO ENTRY, ONE WAY, and NO HAZARDOUS WASTE DISPOSAL in the dharmic sense become gateways to insight into the ego and a path. Teachers and teaching moments are everywhere. Receptivity is all.

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**Letters: Voices From Indra's Net**

*Indra's Net was the mythological Net suspended over Indra's palace in which at each intersecting point in the Net was a jewel. The facets of each jewel reflected all the other jewels in the Net. The various facets of GBF opinion are reflected here.*

Editors Note: We continue to receive thoughtful letters about the Dalai Lama and gay issues. Two more are printed below. Recently, there has been major articles in the San Francisco Chronicle and the Gay paper, The Bay Area Reporter. Obviously controversy attracts news coverage. The articles noted that the Dalai Lama will meet with a group of seven gay Buddhists while he is in San Francisco. We hope to report on that meeting in the July/August issue.

Dear GBF,

I had decided to keep my thoughts to myself in regards to the controversies of late which have appeared in the GBF newsletter. However, I finally feel prompted to add my own thoughts after reading the March '97 issue.

There is a campaign afoot, it seems, to pin down the Dalai Lama as to whether or not being gay is acceptable to the Buddhist religious establishment, such as it is represented in the person of the Tibetan leader himself. Since his wavering, but positive remarks of six months ago have been widely reported in the gay press, certain individuals are now pressing hard for his holiness to come out firmly once and for all in support of gayness as a positive human attribute.

In my opinion, this campaign is pure politics, and very foolish. First of all, the underlying point to be made is to get a well-respected world religious figure to make a positive affirmation on being gay in order to counteract the widely-held

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**Editor's Mind**

by Alan Oliver

After all the worry about leaving the Zen Hospice (over five years of history), it was wonderful and very simple to have a beautiful and suitable dharma space offered to us out of the blue. The larger size, the location in the lively Mission District and the opportunity for GBF to be more exuberant and perhaps more “gay” in the best sense of that word is exciting. The new space will shape our practice and the direction of GBF. We look forward to exploring the possibilities with all of you.

It is not desirable to break dharma talks like David Sunseri’s in two parts, but because of its length along with the dialogue at the end of it we felt we had no choice. If possible go back to the previous issue and read the whole talk plus dialogue at one time. It is an important message; a step forward in understanding our relationships. Share it with friends and talk about it. We invite your insights. I have a new appreciation for the difficulty of translating the spoken word to the printed word.

I find when I attend sessions like the half day retreat and manage to “abandon all hope of fruition”, of anything special happening or concepts of what should happen I notice more. In the Buddhist

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"What we call T is just a swinging door which moves when we inhale and we exhale."

-Shunryu Suzuki

(continued on page 8)
Midwest Men's Festival In July

The 16th Annual Midwest Men's Festival will be held from 07/15/97 through 07/24/97, in Kansas. Although the Midwest Men's Festival is attended primarily by Gay men, many of whom are involved in earth-centered spirituality, men of varied cultural or ethnic backgrounds, sexual orientations, or spiritual beliefs are invited and encouraged to attend. (One of our members has recently notified us about this festival and that it is a place where gay Buddhists come together.) For more information write to MMF, PO Box 32663, Kansas City, MO 64171.

“Hello Dalai—Once again”, Dalai Lama Visit And Conference In June On Peacemaking

On June 9-11, a conference titled “Peacemaking: The Power of Nonviolence” featuring the Dalai Lama and two other Nobel Laureates will be held at Bill Graham Civic Auditorium in San Francisco.

The conference will feature major talks by the principal speakers as well as numerous workshops for social advocates, activists, contemplatives and inner-city youth. It will celebrate the effectiveness of nonviolent action and innovative/traditional methods for bringing about social change.

Registration fee: $250. Call (800) 937-6728.

Contributors

Thanks to the following people who helped with this GBF Newsletter: Alan Oliver, Chris Alferitz, Jon Weaver, Scott Stalnaker, David Holmes and Mark Marion. David Sunseri, Brian Shelly, Tom Moon, Mark Rittenhien, Stephen Scurlitis, Clint Seiter, Larry White, and all those who were part of the dialogue at the Relationship Forum.

New Home (continued from page 1)

One of their teachers will be our speaker for June. For further information about their program contact the SFBC at 37 Bartlett Street, SF, CA 94110, (415) 282-2018, e-mail http://www.bluelotus.com/sfbc/sfbc.html. We look forward to a warm, interactive dharmaic relationship and we are grateful for their support.

GBF Mission Statement

Gay Buddhist Fellowship supports Buddhist practice in the gay men's community. It is a forum that brings together the diverse Buddhist traditions to address the spiritual concerns of gay men in the Bay Area, the United States, and around the world. GBF's mission includes cultivating a social environment that is inclusive and caring.

The Gay Buddhist Fellowship Newsletter is published monthly by the Gay Buddhist Fellowship. All signed articles express the opinions of the author and do not necessarily reflect those of the GBF. © 1997 Gay Buddhist Fellowship. All rights reserved.

GBF Calendar
(continued from page 1)

18 May, Sunday Sitting (East Bay), 10:30 am, at the home of Geoff McEnany.

22 May, Thursday Sitting, 7:45 pm, at the home of Edward Sams.

25 May, Sunday Sitting (SF), 10:30 am. NEW LOCATION: SFBC, 37 Bartlett St. Dharma dialogue and open discussion.

29 May, Thursday Sitting, 7:45 pm, at the home of Edward Sams.

Third Annual Northwest Gay & Lesbian Meditation Retreat in June-State of Wash.

On June 20-25, Arinna Weisman & Eric Kolvig will follow up their Bay Area Retreat for gay men and lesbians(May 7-11 there may still be room.) with a similar retreat at Cloud Mountain Buddhist Retreat Center, Castle Rock, WA. This retreat is about how to cultivate a clearer mind and more open heart and how we can put these to work on all levels, so that we live happier, more empowered lives.

It will also be a chance for gay men and lesbians to celebrate together our identity and community-4 days meditation and the 5th day networking and community building.
 PATTERNS OF ATTRACTION AND AVERSION
A Talk On Relationships and the Dharma

By Daishin David Sunseri

Editor's Note: Daishin David Sunseri, a Zen monk and GBF member, gave a Dharma talk at a GBF sponsored Relationships Forum at Karios House on November 11, 1996. A transcript of part of that talk was published in the April, 1997 issue of the GBE Newsletter. This is the conclusion of the talk and a discussion-question and answer session which followed.

Dharma, Interconnection and Compassion

In our practice, while we are watching the strong and seemingly difficult issues that affect us in our relationships, whatever they may be, it is necessary to go through the feelings as they arise. We need to actually experience these feelings. It is all right for me to be upset sometimes when I think about my childhood sexual abuse.

Recently, I saw on the television a news story about a Roman Catholic priest, who had a history of abusing children in Santa Rosa. Actually, I found myself being very upset when seeing this topic on television. It was very difficult for me to watch this program, but it was important that I did watch it and go through all the feelings. I realize the pain this subject brings up in other people and in me. However, the important lesson is not to be attached to the pain, but rather simply just to experience it. This is an important part of practice. We need to go through the pain of the drama of the story. But, also at the same time, we need to go through the joy of the drama too. I have not talked about this very much during this morning. There is that whole side of things that I have not touched on today, but I am sure we can talk about it during the discussion.

For example, I have a wonderful relationship. It is very beautiful, and sometimes I am quite attached to it and do not want to see it end. I do a lot to keep it together. That is another part of the drama, but it is the same as far as how the Dharma treats it. It still may be an attachment, because the truth is, it is not going to last forever. At some point, I am going to die, and my partner is going to die. Or we may split up. Other relationships I have experienced have come to and end. This one may end the same way. For this reason we do not want to hold on to that relationship too much.

Instead, we need to stay with the moment-to-moment reality of our relationships, and not worry about the outcome.

Connected with that, it is important not to have too many plans about how things are suppose to be in our relationships. That is our tendency. We might meet someone, and may become very attached to him, and want to pursue him. We might become lost in a fantasy of being with that man. Right away, be aware of what is happening, of what is arising around this situation. Just stay with the moment! Please, do not create detailed mental plans about what will happen with this person. Remember, detailed mental plans are not the way of the Dharma. Moment-after-moment arising, this is the way of the Dharma! Rather than judging the situation, hoping that it will get to some better stage, just enjoy it where it is now. Simply be aware of your dramatic response as it occurs. Say to yourself, “There I go again responding in that particular way.” We can do this over and over again, becoming familiar with our responses, instead of being caught and trapped by them.

Lastly, I want to say that the main reason we practice is, ultimately we want to be clear about who we are, and what we are doing. Our fundamental practice is to be fully where we are, here and now. We should not create some very complex future where we can be certain we will suffer, because things are not going to be the way we want them to be!

It is more like wanting what we get, rather than getting what we want. This is not so easy. But, ultimately what happens in the Dharma when we practice for a period of time, is we begin very slowly to understand our deep connections with one another, and the world as it exists. Out of that deep connection compassion arises.

We have heard all of this before. This is the most basic Buddhist teaching. The realization of interconnectedness is what brings about wisdom. Wisdom is a state of being, not a state of emotion or thought. Being in wisdom, being wise, means that we have compassion for all creatures because we have no
other choice. We realize we are in this together, all of us in this room, and in the GBF. This is the basis for our relationships. We are intimately connected with one another, whether we know it or not.

This is the foundation for all our relationships, whether they are just simple friendships, intense romantic unions, casual sexual encounters, or whatever. That is the background of all of it. When we practice with all our hearts, we find our relationships become stronger, we are more connected, and the chemistry is more intense. Since we are functioning out of a place of integration, we naturally fall into situations that are appropriate and work for us.

Does this make sense to you? You may be very surprised that you may meet someone who will make a difference in your life. Someone who is as open as you are. Practicing allows us to be truly ourselves. I guess in some ways this talk is a plug for practice. Please continue to practice, and do your very best!

REFLECTIONS ON RELATIONSHIPS

-PATTERNS OF ATTRACTION AND AVERTION

Questions and Comments on Relationships and the Dharma

Editors' Note: Following the Dharma talk, which we have completed above, the participants split into small groups to discuss the points made in the talk as they apply to their lives. They then reconvened for a final round of Dharma discussion, an edited version of which follows. "David" indicates comments by David Sunseri who gave the talk. A "♥" indicates a comment by one member of the group.

Fear Of Intimacy & Loss Of Self

♥-In our group, we were talking about the fear of intimacy. I ask myself, "Why I am so afraid of intimacy" and what does it actually mean to be afraid of intimacy?

David-What do you think it means? What happens when we’re intimate?

♥-Fear of commitment seems to mean the same thing. I want to still have my freedom to do what I want and a relationship can reduce the freedom to do what I want.

♥-It's revealing something. You reveal yourself in a relationship.

David-You open yourself? Why is that painful or hurtful?

♥-Intimacy involves your concrete sense of self and fear about losing that. Intimacy threatens the separate sense of self.

David-Does that mean you might separate from yourself?

♥-In a relationship, I present aspects of my personality that might be considered by society as not being attractive or desirable. How can I put my best foot forward while expressing my doubts, insecurities or my unconventional desires? In intimacy that stuff all comes out and triggers my fears of being despised, rejected or judged.

♥-When you are thinking about intimacy you are afraid of letting go or losing control. Where will I end up? Tumbling in space somewhere? You fear you won't have any moorings, especially in relationships with men. You open up to someone and then they can hurt you in some ways. Is this similar to Buddhism — a fear of practice, getting opened up in some way?

♥-You have a fear of intimacy because you have not prepared yourself for a relationship or prepared yourself in the wrong way. You are looking to please the other person so much so that he can love you as the person you want him to love. In the process, you lose a sense of yourself. As a result, subconsciously, you are afraid of him getting to know you more as the person you really are — your weaknesses, vulnerabilities and some not so good sides of you. The motive is to make that person love you and that will make you happy. Without really understanding, you create that fear. You can try very hard to solve the problem on the surface, but if you cannot understand the foundation that the fear is built upon, you will not be able to resolve it.

♥-The term is used in therapy so loosely now — fear of intimacy. People feel they are limiting themselves, giving up and closing themselves off to opportunities. We create this world in our minds — there's going to be no more boys, no more going out. All of these things are cut off from me now, which makes me feel unattractive. It's giving up rather than enrichment.

David-There is fear of losing oneself in a relationship. That is one of the definitions of enlightenment if you think about it. Through practice you get some familiarity with what that feels like. Personality is not static. We like to think of it like that, as this personality

(continued on page 5)
Questions and Comments  (continued from page 5)

going along; this happens and that happens but I am the same. In reality, it is completely fluid. There is no such thing as this "I" that goes through time and space staying constant.

Disney World & The Perfect Relationship

- I perceive myself as having this personality trait that likes communication. I like people to talk to me and I like to talk with people in different ways. The person I am in a relationship with doesn’t have the same communication style. It’s not a priority for him. How do I apply enlightenment or practice to that situation? I don’t expect a solution but I want to gain more insight into how we lose ourselves in a relationship. If we perceive ourselves as being a certain way, how skillful is it to totally go with the relationship in the moment when you can’t totally be yourself.

- Recently, I entered a relationship and a spiritual guide pointed out to me that we often choose a person for a relationship not because it is all going to work out and be wonderful, but to learn a lesson that may be very painful. I have been thinking about that because I assume it’s going to be like Disney World. But many of my relationships have been incredibly painful. I have learned and grown from them so I have to be grateful if I choose to and I choose to because it is too painful the other way. Now that I have learned from them can I just have a nice relationship?

David-That seems to be the way the world goes. The more you want Disney World, the more you are going to have problems. The more we have complicated, emotional mental constructs, the more pain we find. That is why practice is so important.

- What I hear people talking about is having an ideal, special relationship. That’s what I want. At least that’s the fantasy. And yet what I have not thought of as a possibility is that I have a lot of nice relationships with men. I am not having sex with them, but I have very nice relationships with them. Some of these relationships could move to a new level and at my age what could happen may just be some nice relationships that come in and out of my life. And maybe some not so nice ones also that may teach me lessons.

- Thinking about the ups and downs in my relationship, I think I can safely attest that the passage of time does not preclude foolishness. In case anyone thinks that if you do enough proper practice you will get a good relationship, I don’t have any signs of that.

- One real challenge for me is questioning that a one-on-one monogamous relationship is the ideal and that I won’t obtain happiness unless I am in that type of relationship. I think the psychological makeup of some people is not attuned towards it. That has to be respected. It does not mean that the people who don’t fit into the couple mode don’t have intimacy needs or are cold people. Their intimacy needs and their ways of expressing and receiving love are different from one-on-one monogamous relationships.

I think it is really important for us as gay men to realize that we are all sexual radicals just by the fact that we are profoundly challenging the concepts of sexuality in this culture and just by the fact that we happen to be gay. It is very important to seize this opportunity rather than try to fight against it. We can use it as a way to experiment with different ways to have our intimacy needs met.

I would like to have my intimacy needs met through those friendships or in other ways where I could get that same quality of love, intimacy and happiness outside of one-on-one monogamous relationships. That is my goal. It is hard because the propaganda is out there everywhere you go, whether you turn on the TV, go to a movie or just walk down the street. Everywhere you go, romantic one-on-one relationships are the ideal and if you don’t have it there is something wrong with you. I want to buck that and devote my energies to becoming aware of that sort of propaganda.

Natural Need & Attachment To The Need

- My group talked about the cyclic pattern that goes back to the four noble truths. There is suffering and the reason we have suffering is there is a craving and if we can get rid of the craving, we can stop the suffering. The need-equals attachment-equals suffering. At the same time that we need intimacy, we need to be loved, to be held. For me, I have never been able to figure it out from a Buddhist perspective. It is like being in a fog, chasing our tails.

David-There is a difference between a natural need and an attachment to the need. Holding someone, being close to someone and being intimate with them in that kind of way. I don’t mean just with a full time lover. I mean whatever type of relationship it is, including having stand-up sex in a sex club. Whatever the interaction is, there is a way of doing that in a nonattached way. It is not an impossible thing. That is

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Questions and Comments  (continued from page 6)

what the practice challenges us to do. If you have had
the experience of that, the actual experience—not the idea-
of being completely present but not attached, it is the
most liberating experience you can have. That is the real
taste of Buddhism. It is about having that realization.
That is why Buddhism is so experimental. It is a begin-
ning point for understanding other parts of one’s person-
ality, other needs and attachments. Understand the
attachments. They cause pain, but become friendly and
intimate with them.

❤ -Most of us experience pain and suffering through
relationships. I feel saddened that the Dharma has not
been able to heal and help me in all situations. It is
possible to integrate Buddhist practice into every part of
your life. If you are unhappy, it is perhaps because the
Dharma has not been fully integrated in your life. My
fundamental question is do we need a relationship to feel
completeness?

❤ -I think the seminal act is to bring the Dharma and
the relationship question together. I think once you
bring that together then the Dharma question will give
you perspective for all the things you are feeling. The
worse thing that can happen is to separate your practice
from the relationships you are having-treating them as
something separate. Once you bring these two areas of
your life together, you are on a path that will provide
you with the tools that will help you deal with your
relationships in the perspective of the Dharma.

❤ -The best I can do is to try to do the best I can. It is
an illusion for me to believe that if I study the Dharma
enough everything will be well. That is just as much of
an illusion as the rest of it. The Dharma helps me to
persevere and hold out when everything else has fallen
apart. I also know that insight is ongoing. It’s not
“We’ve learned the rules and we’ve followed them so
everything will go the way you want it to go.” Well
good luck! That has not happened to me and I don’t
think it is going to happen to me. So I think I am going
to have to do the best I can in the moment and people
will make observations I can use. That is why I appreci-
ate events like these. ✦

Lightning Flashing,
Spark shooting;
A moment's blinking,
Missed forever.

-Mumonkan

"The beginner enters
from the shallow into
the deep, and once
having attained
the depths,
emerges
again into the
shallow: this is the rule
of all ways..."
-Shinkei (Japanese
Renga poet)

Sangha Classifieds

Housing Available
Seeking someone to share a house in the Rockridge
section of Oakland. One or two bedrooms with private
bath for $750. 5 blocks from Bart and available on June
1. Want to create a practice oriented environment.

Housing Search
Blossoming lotus looking for quieter lake in San Fran-
cisco. Desired conditions: quiet location, non-smoker,
spiritual person, private bedroom and bath, light/sunny
space, preferably vegetarian roommate, near trees/park
and public transportation. I am a very kind, beyond
expectations, type of roommate.

Dharma Houses Forming?
We have heard from four or five of our members lately
who want to move or are actively looking for new
housing in a dharma type of environment. An informal
list is being kept in case people would like to make
contact with others thinking of dharma oriented house-
holds. If you are interested or have a place to offer
please contact the newsletter.

Notice of GBF Retreat in September
Our annual weekend retreat will be held September 5-7.
Space has been reserved at Vajrapani Institute in Boul-
der Creek. Reserve those dates now and watch for
information in the next issues of the newsletter.
negative views of the Christian churches, particularly as represented by the Roman Catholic leader, Pope John Paul II whom we all know to be virulently homophobic, reactionary and doctrinaire. "Our Eastern Pope cancels out the Western Pope so nyah, nyah," so one might well imagine the ultimate rebuttal to be in this game.

Well, since there is little foundation for any specific viewpoint on homosexuality in Buddhist scripture or history, those advocates pressing a representative leader of such a tradition have little argument to stand on one way or the other. Live by the political sword, die by the political sword. The Dalai Lama’s advisors will surely point out the ramifications of any further statements he might make on the matter. So instead of opposing on the fly, as he did six months ago, the gay community is likely to get a non-commitment or even retraction from His Holiness. I say leave well enough alone!

From my point of view, the Gay Buddhist Fellowship is an organization for gay men who happen to be Buddhist. It is not a Buddhist organization for men who happen to be gay. All identity quandaries set aside, if the members of this group did not call themselves gay, and feel gay inside, there would be no GBF and no need for GBF. GBF came from the gay community, not from any Buddhist organization. The fact that GBF is attracting gay Buddhist men from all over the U.S. and Canada, as well as from their terrifying and homophobic situations in restrictive Asian societies testifies to this point of view.

And hooray for that! The whole point of gay culture and identity is to create a safe psychic and physical space for people like ourselves. I feel that this is a unique event in human (and homosexual) history. We should be aware, grateful and proud to be part of this amazing accomplishment. Based upon our various experiences fighting for our gay selves in the secular world, it should come as no surprise that we also have to fight for our rightful, self-respected and other respected place in the Buddhist world.

In summary, I argue that the proper role of GBF is to create a gay Buddhism, probably for the first time in 2,500 years of this religion. There is a responsibility that comes with such freedom and that is to also be assertive! We will never get anything from anyone by asking nicely for it, by whining, wheedling or making obscure political maneuvers to re-configure stale doctrines. We must assume the responsibility of creating our own Gay Buddhist space and the Buddhist community can then come to our mountain! Those who think that any religious or political organization will cede their power or authority without a struggle have always been mistaken!

Sincerely, Mark Rittenheim
Okemos, MI

Dear GBF,

I would like to briefly respond to J.A.’s letter that appeared in the April issue regarding my article “The Intimate and The Archetypal: Can The Buddhist Dharma Be Applied To Casual Sex?” Whether or not J.A. approves of it, the type of sexual behavior I identified as ‘archetypal sex’ is a fundamental, wide-spread human phenomenon. It is especially prevalent in the gay community. I don’t think it is particularly productive to label as ‘bullshit’ any serious attempt to grapple with this issue. If J.A. were to reread my article, he might notice that it is presented as a series of questions, not statements, concerning whether or not ‘archetypal sex’ can be integrated with Buddhist dharma. J.A. is certainly entitled to make his own decisions about how he wishes to express his sexuality in the light of his Buddhist practice. However, I don’t believe any worthwhile spiritual endeavor includes shutting the door on dialogues concerning basic human issues, including frank discussions about sexuality.

Sincerely, Clint Seiter
San Francisco ◆
Special Events

3 May (Sat.) Vipassana Daylong Retreat with John Travis. John will teach body anchoring and body sweeping techniques during this daylong. Sitting, walking, instruction, dharma talk and discussion. $30 includes lunch. (Teacher donation additional) 9:30 am-5 pm SR

4 May (Sun.) The Noble Path and the Red Road with John Travis and Fred Wahpepah. The way in which Native American sacred ceremonies, such as the sweat lodge, are used to purify and empower consciousness will be discussed from the perspective of Buddhist practices of purification. Intensive sitting and guided meditations help develop concentration for the traditional sweat lodge ceremony in the afternoon. 9 am-7 pm. (approximately) SR

8 May (Sun.) Vipassana Daylong Retreat with Jack Kornfield. Insight (vipassana) meditation is a practice of cultivating peacefulness in the mind and openness in the heart. Jack Kornfield trained as a Buddhist monk in the monasteries of Thailand, India, and Burma. 9 am-5 pm. SR

24 May (Sat.) Day of Metta Practice with Guy Armstrong. Metta is the Pali word for "loving kindness." This ancient practice cultivates and strengthens love and acceptance for oneself and universal kindness for all beings. Traditional meditation instructions, sitting, walking, dharma talk and discussion. $30 includes lunch. (Teacher donation additional) 9:30 am-5 pm SR

31 May (Sat.) Koans/Stories of Awakening with Tenshin Reb Anderson. A day of group discussion and silent meditation on traditional Zen stories. These stories, which teach us how to live in peace and harmony with all beings, have been passed down from generation to generation by the Zen Ancestors. The teaching and discussion will be interactive and will be integrated with periods of sitting and walking meditation. $30, includes lunch. 9 am-6 pm GGF

1 June (Sun.) Dharma Talk by Ajahn Amaro. Santa Cruz Zen Center is hosting a dharma talk by Theravada monk, Ajahn Amaro. The dharma session begins at 6:10 pm and the talk will begin at 7:00 pm. No charge. Donations accepted. SCZC

15 June-27 July (Summer Dharma Intensive at Vajrapani Institute. During this very special six weeks, participants will explore the ways in which our Buddhist practice helps us bring compassion, wisdom and clarity to our everyday activities. Includes daily meditation instruction and practice, introductory courses in Buddhist philosophy, and work practice. $600 (meals and accommodation included) Some scholarships available. VI.
**Dharma Gateways**

“If you have something to do tomorrow, do it today. If you have something to do today, do it now. If you have something to do now—do it.”

- Swami Muktananda

(Swami Muktananda was an Indian spiritual teacher who had many followers in the United States over the past several decades among them Allen Ginsberg.)

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**How to Reach Us:**

**GBF Sangha:** Send correspondence and address changes to GBF, 2261 Market Street #422, San Francisco, CA 94114. For 24-hour information on GBF activities or to leave a message, call 415/974-9878.

**GBF Newsletter:** Send submissions to: Alan Oliver, Editor, GBF Newsletter, 2261 Market Street #438, San Francisco, CA 94114. If possible, include a DOS or Windows disk in Word or as a text file, along with your hardcopy. ♦

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Note: If you have a short “Dharma” quote that you would like to share in this section please send it to the editors, see “How to Reach Us”.

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