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

San Francisco Events

2 Oct., Thursday Sitting, 7:45 pm: meditation, at the home of Bill Kirkpatrick

7 Oct., Steering Committee Meeting 7:15 pm, at the home of Larry White,

9 Oct., Thursday Sitting, 7:45 pm: meditation, at the home of Lee Robbins,

12 Oct., Sunday Sitting/Picnic, 12:00 am at Green Gulch Zen Center, see article on page 1.

16 Oct., Thursday Sitting, 7:45 pm at the home of Mark Marion

18 Oct., GBF's Feed-The-Homeless Project at the Hamilton Family center. To participate, contact Clint Seiter.

23 & 30 Oct., Thursday Sitting, 7:45 pm at the home of Larry White.

Disruptions In Store For Scheduled Sunday Sittings In October

When we moved our Sunday sittings to the San Francisco Buddhist Center in May of this year, we were informed that there would be a major conflict in October because of previously scheduled events during that month. We knew we would have to make other plans for this month so the following alternative schedule is an October challenge to our expectations.

October 12th At Green Gulch

This month a GBF picnic will be held at Muir Beach, just west of Green Gulch Farm Zen Center on Sunday, October 12th. Meet at the beach at 12:00 noon. Many of us will make a day of it, arriving early to join in the Zen Center’s Sunday morning program. Meditation is at 9:25 a.m. followed by a dharma talk at 10:15 a.m. After the meditation and talk we will convene at the 11:15 tea and muffins gathering and walk to the beach about 11:45 a.m. (about a 15 minute walk). Please carpool to avoid the $5.00 parking fee (three or more park for free). Early arrival is advisable.

You may want to arrive early and park at the beach, then walk up to the Zen Center through their productive farm/garden fields. For the picnic, bring your own beverage and some food to share. Call 415-529-1924 indicating your car pool needs or offers. Green Gulch Zen Center is 4.5 miles west of Highway 101 on

Q-Spirit Leads Off With Buddhist Panel in Fall Lecture Series-Oct. 6th

On Monday, October 6th, Q-Spirit presents a panel on Buddhism from a queer perspective as the first of seven presentations on major spiritual practices. The title of the series is "Exploring The World's Spiritual Traditions Through Queer Eyes". Besides Buddhism, it will sponsor sessions on Christianity (10/13), Hinduism/Sufism(10/20), Earth-based Traditions(10/27), Taoism (11/3), New Thought (11/10), and Judaism (11/17).

These two hour sessions will start at 7:30 at the St. Francis Lutheran Church, 152 Church Street in San Francisco. These sessions will be a rare opportunity to examine spiritual practices from a queer perspective in a very concentrated and focused way.

The panel on the 6th is of particular interest to GBF since three of the five participants have been involved with GBF in various capacities. Daishin David Sunseri is one of our trained gay Buddhist teachers, Steve Peskind is a member of GBF and directs the Buddhist AIDS Project and Tom Moon is on our Steering Committee. Also on the panel is the Ven. Robina Courtin and Sandy Boucher who will bring a lesbian perspective on the Dharma.

Thanks go out to Q-Spirit for its recognition of all spiritual practices and its effort to support the integration of queer consciousness into spiritual practices.
Editor's Mind

by Alan Oliver

This newsletter focuses on the remaining excerpt about the history of Gay Buddhism that we are reprinting from the article “The Gay Way of Buddhism”. Japanese Zen Buddhism has richer sources that describe the interaction between Buddhism and Gayness than other Asian Buddhist traditions and therefore is the most provocative.

Over the past six months, we have tried to interweave several articles on relationships with some exploration of the historical background in Buddhism. As the quotes at the end of the article from the letters written by Zen monks say, those monks also were involved in figuring out and experiencing same-sex relationships within the context of their practice and daily lives in the monastery. As we continue to “do” relationship practice where ever we are, we are reminded that a balance between the unity of emptiness and a full awareness of our life at this moment must be maintained and eventually experienced as one.

When you write about these issues as it appears in your life and send it for publication in the newsletter it helps all of us continue to explore these paradoxes. Hint: write an article for the newsletter.

Disruption (continued from page 1)

Highway 1 (Shoreline Highway).
The entrance is partially hidden and requires a very sharp left turn off the highway at the sign.

October 26th - A Lesson In Tea

Cha-no-yu, popularly known as Japanese Tea Ceremony here in the West, has a long and close association with Buddhism, particularly the Zen traditions. Scott Stalnaker, our layout editor who studies cha-no-yu as part of his practice will share with us his experience of this practice. We will meet for meditation at the usual time of 10:30 a.m. at the San Francisco Zen Center, 300 Page Street. We will meet in the upstairs Zen-do. Please enter at the front door on Page Street.

"We draw water, gather firewood, boil the water, and make tea. We then offer it to the Buddha, serve it to others, and drink ourselves. We arrange flowers and burn incense. In all of this, we model ourselves after the acts of the Buddha and the past masters."

-Sen no Rikyu

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.

We continue to receive letters from the many people on our mailing list who are incarcerated in prisons. We are not set up to do a full prison project which would involve direct one-to-one correspondence, Buddhist materials or transitional aid after prison. However, as these two letters indicate, the newsletter is of some help.

Dear G.B.F.,
Thank you for contacting me. People don’t know that being in prison is very hard and very lonely. Also, I don’t have any family so anything you send is welcome. I really enjoy getting the G.B.F. newsletter. It has good and interesting articles and has helped me a lot as far as my practice goes.

Being a gay person in prison is not so easy and sometimes I feel like there’s no one on the outside who knows I am alive. So G.B.F. is a good place to connect with other gay men who are practicing, and trying to live by the Buddha’s teaching. Thank you very much for everything.

Sincerely, name withheld
Texas

Dear Editor,
First off, I would like to thank GBF and Daishen David Sunseri for the support they have been giving me in my spiritual walk while here in prison. Like most individuals

(continued on page 2)
Letters continued from page 2

gave him a chance and Angulimala changed. Why can't we who are sincere with our paths get the same as Angulimala. Again, I want to thank GBF for the newsletter I receive every month.

"The mind when it's not with the body in the present, is world. When it's with the body in the present, it's Dharma. If it's world, it has to be as hot as fire. If it's Dharma it's as cool as water."
Ajaan Lee Dhammadaro

Thank you for your time,
Billy McKnight
Texas

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)

East Bay Events
5 & 19, Sunday Sitting (East Bay), 10:30 am, at the home of Geoff McEnany,

Sonoma Events
6, 13, 20, & 27 Oct., Monday Sitting (Sonoma) 7:30 pm, at the home of Avery

Contributors

Thanks to the following people who helped with this GBF Newsletter: Alan Oliver, Chris Alferitz, Scott Stallknecht, Billy McKnight, Randolph Conner, David Sparks, Maryia Sparks, John R. Killacky, Greg Eichler and Albert Einstein.

GBF Members Sponsor “Psyche And Spirit” Group For Gay Men

A new psychotherapy group for gay men, facilitated by Tom Moon and Robert Samson, will employ techniques specifically designed to access body wisdom and spiritual insight in the context of group process. Fundamental to their approach will be the cultivation of community based in compassion and mindfulness.

Tom Moon, MFCC, (note his article on intimacy in the September newsletter) has been a psychotherapist in private practice in San Francisco and a member of the GBF Steering Committee. Robert Samson, D.Div., recently arrived from Santa Fe, where he specialized in counseling from a spiritual perspective, first at The Light Institute with world famous teacher and author, Chris Griscom, and later in his own private practice. He is the author of the forthcoming book Deathdance, a story of adversity and spiritual rebirth. This group does have a charge per session. For more information call Robert Samson.

Texas prisons are very difficult in which to practice Buddhism or any religion that isn't Christian, Muslim or Catholic. We simply do not have the support to back us. People who are out there in the free world must know and understand that the Buddha took into his discipleship a robber and murderer. The man's name was Angulimala. The Buddha

that are out there in the free world, when they have problems in their path they can go to a temple or a center for advice. But we have to rely on the mail and newsletters like GBF for all of our help. I look forward each month to getting the newsletter because there are always good articles in it for spiritual growth.

I have been practicing Buddhism now for about two and a half years. Last year was a very difficult year. I was breaking through some very tough barriers; problems were arising every day especially with my temper. I ended up getting into trouble with the prison guards.

After my meditations started getting more intense, I started to see the "EGO", how it had affected my life in the past and how it was affecting me now. That anger is only an extension to "EGO". Now I am learning to just sit and watch my inner thoughts without grasping to "ego".

When meditating in my cell, I've learned we have to make the first moves ourselves. Rather than expecting it to come from the phenomenal world or from others, I've learned we can't stop the traffic of our thoughts just because we want peace and quiet. But we can stop ourselves and we can stop the noise. The noise also contains silence. We must put ourselves into it and expect nothing from outside just as the Buddha did 2500 years ago. We must accept whatever situation that arises, and it will always present itself as a vehicle. We will be able to make use of it as long as we never run from it.

Texas prisons are very difficult in which to practice Buddhism or any religion that isn't Christian, Muslim or Catholic. We simply do not have the support to back us. People who are out there in the free world must know and understand that the Buddha took into his discipleship a robber and murderer. The man's name was Angulimala. The Buddha
Randolph Conner, David Sparks, and Mariya Sparks

The following article is adapted from the forthcoming Encyclopedia of Queer Myth, Symbol and Spirit, Cassell, Spring 1997. This article first appeared in The Harvard Gay and Lesbian Review, Fall 1996. Special thanks to Randy Conner for his kind permission to re-print sections from this article. As stated in the July/August issue of this newsletter we chose this part of the historical review because of its focus on the Japanese gay buddhist experience. It was too long for the July/August newsletter.

Japanese Buddhism: According to Noguchi Takenori and Paul Schalow in the Kodansha Encyclopedia (1983), “the practice of homosexuality in Japan is traditionally said to date from the early part of the Heian period (794-1185 CE) when Buddhist monks introduced it upon their return from Tang (T'ang) China in 806.” While they are quick to point out that same-sex eroticism “surely existed in Japan before then,” they emphasize that the “traditional account of its origins helps explain why homosexuality became a preferred form of expression among the Buddhist priesthood.” By the end of the Heian period, they report, homoeroticism “had become popular among the Kyoto aristocracy, perhaps because of the increased contact with the Buddhist clergy.”

The open expression of affection and desire of Buddhist priests for those they loved appears to have grown more widespread over the following four centuries. It should be noted that some Japanese Buddhists condemned same-sex relationships. The monk Genshin, for example, composed in the late tenth century CE an extremely homophobic treatise describing an inferno for same-sex lovers. It appears, however, that many Buddhists both accepted and participated in homoerotic relationships. While such relationships undoubtedly occurred in a great number of sects, the most prominent were Tendai, Shingon, Zen, Hokke-shu (Nichiren), and Ji-shu (Pure Land).

Saicho (767-882 CE) founded the Tendai sect of Buddhism after its teaching were revealed to him by a bodhisattva who manifested in the form of a beautiful angelic male youth, or chigo, on Mount Hiei in 785 CE. The spirit appearing to Saicho is known by various names, including Master Juzen, the deva of Nissho, the god of Dosei, and the god of Yugyo. The appearance of the beautiful being, and Saicho’s love for him, apparently led the Buddhist master to encourage the love of beautiful young men as embodiments of the Divine. Saicho felt such an affection for his pupil Shinpan.

Kukai (posthumously known as Kobo Daishi, 774-835 CE), a spiritual teacher, writer/calligrapher, traveler, business person, sculptor, was the founder of Shingon Buddhism. In 804 Kukai sailed for China, where he became the pupil of the Buddhist patriarch Hui Ge. Under Hui Ge, he began weaving together elements of Buddhism, Shinto, Confucianism, Taoism, and Tantra, and in 806 he returned to Japan with a new sect, Shingon. Shingon is “essentially mystical and esoteric,” a sect of “sacraments and elaborate ritual” which makes extensive use of mantras, mudras ... mandalas ... [and] magical practices.” Shingon embraces both Buddhist and Shinto deities. While it is clear from historical records that same-sex love (dosei, or nanshoku) existed in Japan long before the birth of Kukai, the legend of his importing homoeroticism to Japan from China became so widespread that dosei was from the ninth century onward associated with Buddhism. It became, indeed, the “preferred form of sexual expression among the Buddhist priesthood.”

While the exact reasons why Kukai became so intimately linked to homoeroticism remain somewhat of a mystery, Tsuneo Watanabe and Jun ‘ichi Wata suggest in The Love of the Samurai: A Thousand Years of Japanese Homosexuality (1989) that a text “highly regarded” by the Shingon master, the Rishu-kyo Sutra, may be partly responsible. In this text we read, “voluptuousness is pure, is a truth of the state of bodhisattva ... physical pleasure is pure, is a truth of the state of bodhisattva,” implying that sexuality may be a bridge to enlightenment and, by extension, that devotees of Shingon may have practiced some form of Tantra. A text allegedly channeled by the spirit of Kukai, described by Paul Gordon Schalow in Kukai and the Tradition of Male Love in Japanese Buddhism (1992), lends support to this notion. The Kobo Daishi ikkan no sho, roughly, Kobo Daishi’s Book, recorded near 1598 CE by a Shingon monk, includes Tantric techniques for seducing potential male lovers as well as specific Tantric positions for anal intercourse, including “sky-lark rising” (buttocks lifted) and “turned up soles” (legs lifted). In the 20th century, Shingon is
considered to be the “third most powerful force in Japanese Buddhism”.

Zen, the form of Buddhism with which, alongside Tibetan Buddhism, the West is most familiar, emerged in Japan in the ninth century CE. Zen stresses “meditation, the use of koan [paradoxes], tea-drinking, and sudden enlightenment.” In the Zen monasteries, in part because some practitioners looked upon beautiful young males as Bodhisattvas or as reflections of the Buddha, passionate friendships between priests and novices appear to have been commonplace. Homoerotic relationships sometimes involved monks and kashiki or shami, (first and second stage novices). In Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan (1981), Martin Collcutt emphasizes the dress of the kashiki. With their hair “shoulder length and modishly” styled and with their faces “decorated with white powder,” they were “dressed in finely wrought silk robes and vividly colored variegated underrobes.” According to Collcutt, these “gorgously arrayed youths became the center of admiration in lavish monastic ceremonies.” Their beauty was even celebrated in the Noh theater in the form of a “special mask known as the kashiki.”

A body of homoerotic poetry emerged from the Zen monasteries. The literature of the five Zen colleges (Gozan Bungaku) contained numerous love poems for young men who had been educated there. Unfortunately, the majority of these poems remain untranslated, due in part to the hostile attitudes of otherwise competent translators and scholars. Marion Ury has, nevertheless, translated several poems which reveal the deep love felt by monks for novices and for other monks as well. In “The Visitors at Night”, for example, the poet-monk Gakuto Etsujo (1349-1429 CE) writes, “With happy face I hasten to greet you at the shuttered window; Since last we parted it’s been colder at my heart than steel.” In “To a Friend,” Ichi Tsubojo (1349-1429 CE) longs for an intimate friend who is far away, “So soon after parting,” he laments, “you’re a thousand miles away—/So far a distance, that no letter comes.” In “Yearning for My Friend on an Autumn Night” Sesshu Yubai (fourteenth century CE) echoes this theme, “I constantly long for a guest from the southeast .../I hum to myself, but you, dear friend, do not come, /And the bright moon shines vain in an empty sky.”

The Hokke-shu (Nichiren), or “Lotus or Black” Sect, was founded in 1253 CE. Members of this sect revere Shaka, or Shakyamuni, the “first recognized Buddha.” Practitioners refer to the sect’s founder, Nichiren, as “an incarnation of the bodhisattva Jogyo, an early disciple of Buddha.” Their sacred mantra is “Namu-myoho- rengekyo” (“Homage to the Lotus of the Good Law”). Georg Schurhammer explains that although the Hokke-shu or Nichiren monks officially disapproved of all forms of sexual intercourse, at least into the mid-sixteenth century, they openly engaged in homoerotic relationships.

Members of the Ji-shu (Pure Land) sect revered several deities, chief among them Amida, known as the “Buddha of the Pure Land” or the “Buddha of the Western Paradise.” They believed that Amida, the son of a king, had meditated for thousands of years in order to save humanity. He had promised an afterlife in the Western Paradise to those who would follow him and practice nembutsu, in part by chanting his mantra, “Namu-amida-butsu.” (“I take refuge in the Buddha of Compassion.”) Many of the members of this sect were warriors. Women were given great respect in Ji-shu. In the sixteenth century, Catholic Father Francis Xavier described the Ji-shu monks as “inclined to sins abhorrent to Nature.” He explained that since same sex relationships were “so very common” among the Ji-shu, they did “not regard it [i.e., same-sex eroticism] as strange or an abomination.” He continued, “these bunzo have many boys in their monasteries, the sons of shidois [i.e., samurai], whom they teach how to read and write, and they commit corruptions with them.”

In the mid-16th century, when Father Xavier arrived in Japan with the hope of converting its people to Christianity, he was shocked to encounter so many Buddhist monks involved in homoerotic relationships. Indeed, he rapidly began referring to homoeroticism as the “Japanese vice.” Xavier wrote, “We frequently tell the bunzo [i.e. Buddhist monks] that they should not commit such shameful sins. Everything that we tell them amuses them since they laugh about it and have no shame when they are reproached about so vile a sin.” It is reported that on one occasion, as he and a group of missionaries were walking through the streets of Yamaguchi, a gang of youths began yelling at them, “So you’re the ones who forbid sodomy!” The youths then began throwing their shoes at them. On another occasion, Father Xavier and his companions paid a visit to (continued on page 6)
the Sofuku-ji Zen-shu monastery in
the city of Fukuoka. The Buddhist
monks there greeted them warmly at
first, but when Xavier began to
expound upon the evils of sodomy,
several monks began laughing while
still others, infuriated, demanded that
Xavier leave the monastery at once. On a third occasion,
Xavier and his entourage were invited to the court of
the Duke of Yamaguchi, Ouchi Yoshitaka. The Duke, like the
Buddhist monks, greeted the Catholics with hospitality,
but when Xavier began reading in a very loud, hostile
voice the story of Sodom and Gomorrah, Ouchi banished
the priest and his companions from the court.

One of the first anthologies of homoerotic poetry
appeared in Japan in 1676. This was Kitamura Kigin’s
Iwatsutsuji (Cliff Azaleas or Rock Azaleas). Many of its
poems speak of the love of Buddhist monks for young
men. In his preface to the anthology, Kigin notes, “for a
young man to take pleasure in the beauty of another man
goes against nature. Nevertheless, as relations between
the sexes were forbidden by the Buddha, priests of the
law - being made of neither stone nor wood - had no
recourse but to practice [same-sex love] as an outlet for
their feelings.” Kigin then proceeds, “just as the waters
that plummet and flow below the pass at Tsukubane form
the deep pools of the Mino River, so this form of love
proved to be deeper than the love between men and
women.” Not only this, but same-sex love knows no class
boundaries, “It affects the heart of the aristocrat and the
warrior alike. Even the mountain dwellers who cut
brushwood have learned of its pleasures.”

One of the most beautiful tales linking homoeroticism to
Buddhism, these are commonly referred to as chigo
monogatori, is found in Saikaku Ibaraa’s, The Great Mirror of
Manly Love (also translated as Comrade Loves of the Samurai),
also composed in the late seventeenth century. In this
tale, “Letter from a Buddhist Priest,” a priest describes his
affection for a young man of 16 who is studying to become
a priest. “I am a priest,” he explains, “but alas! I have also
the passions of a man, and I confess that I love you with all
my being.” His description of his own passion is reflected
in his description of the young man’s beauty, in which
sensuality and spirituality are blended, “you are the most
precious jewel in the universe ... I am ready to sacrifice my
life for one evening’s love with you.” The priest is later
delighted when he receives a “kind answer” from the
young man. “He is coming to spend a whole evening
with me ... His name is Aineme Okayama. When he comes
to see me, we shall drink wine together and have a
pleasure conversation by ourselves. I should like the night
to last forever, and that the dawn should never come to
put an end to our meeting.”

Rumtek Way
transforming the spirit
healing the sick
stopping the rain
salt buttered tea
with rancid meats
in wet muddied rooms
speaking to birds
tending the paddies
cementing the roof
double rainbows emanating
among toothless grins
and black-spotted lungs
chanting for hours
incense flavored droning
with indecipherable teaching
sweeping the path
clearing the self
finding the way

-John R. Killacky
The Local Dharma
September 1997
[Note: Sometimes schedules change, so we recommend you call to confirm events.]

Special Events

2-5 October, 3-day Residential Retreat led by Howard Cohn and Eugene Cash. SR

4 October, The 108 Blessings Benefit celebrating Poets, Saints and Sages with Sylvia Boorstein and Peter Coyote. SR

4-5 October, Poetry workshop by Ananda. SFBC

5 October, Peter Rowan Concert to benefit the nuns of Chumig Gyatsa Abbey in Nepal, hosted by Ven. Tsok Nyi Rimpochhe. SR

8 October, Introductory Meditation and Introductory Buddhism. Both of these courses are five weeks long. SFBC

11 October, The Four Foundations of Mindfulness: Emotions and Mental States. SR

11-12 October, Sound and Vision Workshop, Art in Buddhist ritual. SFBC

12 October, Working with Pain using mindfulness and investigation. SR

15 October, Zen Hospice Project Volunteer Training. Encouraging the cultivation of Wisdom and Compassion through Service. ZHP

18-19 October, Buddhism and Art a public lecture by Paramabodhi in conjunction with Open Studios. SFBC

19 October, Awakening Body and Mind: a day of meditation and Yoga. SR

25-26 October, Art Workshop, drawing and painting from life. SR

25-26 October, Facing Death Together - Being a Compassionate Companion. ZHP

Ongoing (Tuesdays) Mindfulness Meditation for people living with chronic illness. ZHP

Dharma Centers
[Each center offers ongoing programs and activities. If interested, please contact them directly.]

- BSC: Berkeley Shambhala Center: 2288 Fulton Street, Berkeley. 510/841-6475.
- BZC: Berkeley Zen Center, 1933 Russell Street, Berkeley. 510/945-2403.
- CDS: California Diamond Sangha, P.O. Box 2915, Petaluma, CA.
- CML: Community of Mindful Living, P.O. Box 7355, Albany. 510/527-3751.
- DE: Dudjom International, P.O. Box 40155, Berkeley. 510/849-9928.
- EGZC: Empty Gate Zen Center, 5707 Oakgrove Ave., Oakland. 510/653-5991.
- EHMC: Enlightened Heart Meditation Center. 415/255-0798.
- HSZC: Hartford Street Zen Center: 57 Hartford St., SF. 415/863-2507.
- NLI: Nyinjma Institute: 1815 Highland Place, Berkeley. 510/843-6812.
- ODD: Orgeyen Dorje Den: 410 Townsend #406, SF. 415/826-7181.
- 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: SF Shambhala Center: 1630 Taraval St., SF. 415/731-4426.
- SFZC: San Francisco Zen Center: 300 Page Street, SF. 415/863-3156.
- TCL: Tse Chen Ling Center: 4 Joost Ave, SF. 415/333-3261.
- VI: Vajrapani Institute, P.O. Box 2130, Boulder Creek. 408/338-6654.

White Crane
a quarterly journal of gay men's spirituality edited by Toby Johnson

Subscriptions are $14 for 1 yr (US/ Canadian;
$20 (all other countries). Single issues $4 ($7)

White Crane Journal
P.O. Box 1018 — Conifer CO 80433-1018
http://www.whitecranejournal.com

Gay Buddhist Fellowship Newsletter
October 1997
Dharma Gateways

Thanks to Greg Eichler for this "Gateway" suggestion:

"Buddhism has the characteristics of what would be expected in cosmic religion for the future: it transcends a personal God, avoids dogmas and theology; it covers both the natural and spiritual, and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity."

-Albert Einstein

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.