May's newsletter is going to be a little different: It will primarily focus on the 'beginning' and 'intermediate' Buddhists. It will also serve as an introduction to GBF and may be used to send to new, interested individuals. Its objective, however, is to be informative to all GBF members.

This issue contains the following:

1) The GBF Mission Statement
2) What is 'sitting' at GBF; who does it; and when can one do this.
3) A listing of the committees that GBF has, its committee members, and contact phone numbers.
4) A basic Buddhist article by a beginning Buddhist student, Nick Kolivas, which attempts to describe a few of the basic tenets of Buddhism in an approachable manner.
5) A suggested reading list from GBF for all Buddhist levels.
6) A Draft of the "pathways to enlightenment" guide, by Alan Oliver, for those who want an option of ways to approach their Buddhist paths. And,
7) The May calendar of events, local Dharma, and a list of Dharma centers.

GBF Mission Statement

The 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.

What is 'sitting' at GBF; who can participate; and, where is it?

Sitting is the act of meditating. At GBF, this is done in silence for 30 minutes. All GBF participants, their friends, and others are welcome to attend a GBF sitting. The sittings are followed by a 10 minute break which is followed by a Dharma (Buddhist teachings) talk, or a discussion deemed appropriate by the facilitator (volunteer leader of the sitting, assigned in advance).

There are two sittings each Sunday. The first begins at 9:30 a.m. (generally a small group, which does not have an official Dharma talk); and the second begins at 10:30 a.m. (generally 25 to 35 participants). The Dharma talk and/or discussion/announcements begins around 11:15 a.m. and goes till noon. This is followed by a social time and drinking tea.

Location:
San Francisco Buddhist Center
37 Bartlett Street, Between 21st and 22nd, one block North of Mission street, in the Mission District.
GBF Committees are always looking for interested participants...so please JOIN IN! (To join, call the contact person on the committee, or talk to him (or anyone on that committee) at a GBF sitting or event). We really want, and need you! This is a great practice opportunity.

Steering Committee:
Larry White, Contact (415) 626-8107
Howard King
Clint Seiter
Alan Oliver
Robin Levitt
Doug Hall
Nick Kolivas
Bill Kirkpatrick

Thursday Night Sittings:
Bill Kirkpatrick, (415) 621-8549
Lee Robbins, (415) 552-9800
Mark Marion, (415) 241-9005
Larry White, (415) 626-8107

Newsletter Mailing Party:
Snake Woolington, Contact (415) 552-6378
Harv Whitten
Bill Kirkpatrick

Social Committee:
Clint Seiter, Contact (415) 386-3088
Clarence Wong

Sunday Sitting Facilitators:
Larry White, Contact (415) 626-8107
Don Wiepert
Mark Marion
Ding Hao Ma
Joaquin Pose
Harv Whitten, Sub
David Holmes, Sub
Larry Harsen, Sub
Doug Hall, Sub
Tom Moon, Sub

Hamilton House:
Clint Seiter, Contact (415) 386-3088

Practice Committee:
Ernst Rischmuller, Contact (415) 346-2413
David Holmes
Doug Hall
Alan Oliver
Dave Newman
Nick Kolivas

Sayings of the Buddha:

With sustained effort and sincerity
Discipline and self-control
The wise become like islands
Which no flood can overwhelm.

—From the Dhammapada

Buddhism for Beginners—The One-Minute Buddhist Approach

by Nick Kolivas  March, 1998

Pursuing a Buddhist path was not something I had ever seriously considered. I was brought up with general morals which could be considered either Christian or Buddhist. And, as most of my peers in the West, I grew up in a relatively Judeo/Christian environment. I did, however, study Buddhism briefly in my Asian studies class in the tenth grade where I remember being taught that 1) All life is suffering; 2) Suffering exists due to our desires; 3) Ridding ourselves of those desires leads to Nirvana (enlightenment); and 4) In order to rid ourselves of desires we must follow the Eightfold Path. I do not believe I ever knew what the Eightfold Path was, but it sounded like eight steps, or eight deeds, to get to enlightenment.

What actually brought me to GBF some twenty years later was my perceived need to close the gap between my somewhat manic self (the actor, seen in business, before family and friends, etc.) and my depressed self (whenever alone). My psychologist, who studied Buddhism, Sufi-ism, and Yoga (in addition to formal Western psychotherapy), said things to me which, although not directly referenced to Buddhism, reminded me of what little I did know about it. He confided in me a most profound act that he had engaged in. He told me that when his daughter was born he accepted her death. I could not believe my ears upon hearing this, but it was true. By accepting her death early on, he was less emotionally attached to her and could put up with a parent’s issue of abandonment, rejection, criticism, etc., which might otherwise hurt him severely. I made this connection as a spiritual idea and attributed it to Buddhist teachings, although I was not sure how he learned this technique. These ideas, I would come to learn, spawned from the Buddha’s teaching about ‘attachment’ and ‘impermanence’. My ‘gateway’ into Buddhism began to play out as follows:

As a beginning Buddhist having recently joined the
GBF Sangha (Sangha is a collective of Buddhist worshippers—originally the Order of Buddhist Bikkhus (monks) who served under the Buddha), both events happening simultaneously on January 4, 1998, I was struck by the relative absence of formal training in Buddhist doctrine available at our sangha. Perhaps it is due to the non-denominational premise of GBF that the important teacher-student relationship is under utilized. I was encouraged to read up on Buddhism by several members, and some members offered to answer specific questions I had, and to bounce ideas off of them. In addition, members have recommended that I take a meditation class. However, I still felt a little lost. Subsequently, I have felt very welcomed and encouraged, but, the onus was, and still is, on me to search out literature and take classes.

It is based on this somewhat ‘growing up fast’ to survive technique that I decided to submit this article to our newsletter. This article, entitled Buddhism for Beginners—The One-Minute Buddhist Approach, attempts in a very simplistic way, to explain some of the basic concepts of Buddhism. And, it hopefully will make the gateway crossing less intimidating. It is neither attempting to capture the essence of Buddhism, nor professing to be totally accurate. It is, however, an earnest attempt at making a very complex philosophy somewhat more approachable. This may help the beginning, or casual Buddhist, will probably be ignored by the learned Buddhist, and may serve as a refresher for others. Much of my text comes from What the Buddha Taught, by Walpola Rahula, Grove Press, N.Y., 1974. What The Buddha Taught seems to be as good a place as any to begin one’s path to Buddhist teachings. In addition, some insight comes from my beginning meditation class and beginning Buddhism class, taught by the Friends of the Western Buddhist Order, along with attending ten recent GBF sittings.

In addition to the article, I will create a very basic card for anyone who is interested to keep in his wallet or hand out to a potential Buddhist student on his path toward enlightenment. The card will probably look like this:

Okay, this card neither contains hundreds of volumes of the Buddha’s sayings (translated mostly from Pali), nor professes to cover all aspects of Buddhist doctrine; however, it is a reference (Eightfold Path) to what one might wish to be concerned with every day (and preferably every second) of one’s existence. If one can just pick out enough meaning from what this card only hints at, he is well on the way along the spiritual path that the Buddha taught.

I will elaborate on the Four Noble Truths and the Noble Eightfold Path. But, I would also like to add one more card, if I may, that may encumber the holder’s wallet a bit more, but, is also key to understanding Buddhism.

Developing a regular meditation practice is essential to becoming ‘awake’, facilitates the absorption of, and increases the pragmatism of, the Four Noble Truths. It is also through meditation that Siddhartha Gautama became Buddha, the one who is awake.

A particular meditation practiced by the Buddha himself, and many Buddhists since, is the mindfulness of breathing. Note: Meditation is preferably done daily for a minimum of 10 minutes or more.
Mindfulness of Breathing
1) Sit alert yet relaxed with back straight, legs crossed, and hands comfortably held and placed in one’s lap.
2) Close, or de-focus your eyes.
3) Begin counting from 1 to 10 at the end of each out-breath (one count per breath)
4) Begin counting from 1 to 10 at the beginning of each in-breath.

5. Repeat until centered, then
6. Be aware of the air coming in and out of your nostrils. Continue this preferably until your mind’s wandering subsides.
7. Just breathe normally being mindful of breath, and all of your senses.
8. At your own time, bring your practice gently to a close.

I will discuss in more detail the Mindfulness of Breathing meditation; however, I will first attempt to expound on the Four Noble Truths.

First Noble Truth

All life is Dukkha (unsatisfactory). Dukkha can also be interpreted as all life is impermanent, imperfect, out of balance, suffering, or separation. This may seem like ‘the glass is half empty’ but one needs to take this in the context of the other three Noble Truths. All of the Noble Truths are linked together, and help to explain each other. Although meditating (sitting/practicing) is the most important aspect of one’s practice, it is beneficial to understand conceptually Dukkha in order that one may work on diminishing it. By following the Noble Eightfold Path, one attempts to eliminate Dukkha and, thereby, become enlightened. This Noble Truth is very important to me because it reminds me that ‘life is not’ a bowl of cherries’. Life is not a fairytale where everyone ends up living happily ever after (or, potentially forever). Life is impermanent; fleeting. Knowing this allows me to become less attached to family, friends, lovers, pets...to be more objective and less desperate. To accept the impermanence of all things means I can appreciate and love them today and not worry as much about what tomorrow holds for them and me.

Second Noble Truth

Dukkha exists due to one’s desires/thirsts, and attachments; one’s failure to recognize that all things in life are impermanent. To diminish these factors of one’s personality can only lead to more happiness, contentment, solace, and resolve. If one does not thirst excessively, he cannot be as flattened when he does not get what he wants: boyfriend, partner, sex, the best job in the world, etc. In addition, if one lessens his attachments to loved ones, possessions, pets, etc., and he realizes that all things are impermanent (including one’s self), then he will inevitably suffer less when he loses something he is attached to. I became ‘awake’ (not like the Buddha...yet) just by fathoming some of this. It is because of my often unrealistic (to put it mildly) expectations (desires) that I am such an easy target for depression (as if it is a predator and not all in my head!). To realize that I can be happier by lessening my desires, by becoming less attached to the things I love, and to realize that these things (like all good things) will come to an end, is amazingly enlightening to me. This realization gives me a benchmark to incorporate into my practice and in my daily activities.

Third Noble Truth

When one learns how to live with Dukkha, he can reach Nirvana (enlightenment). We can definitely see in the Third Noble Truth that the glass is no longer ‘half empty’—but completely full! How wonderful to realize that the cessation of Dukkha can lead one to enlightenment. This is very uplifting! It seems so simple...but, of course, it is not. Ridding oneself of Dukkha (caused by excessive desires/thirsts) really means that one’s mind has become agile, clear, without distraction and attachment, and, of, or more like nature and
the Buddha. To become one with land, air, and water. To be, paradoxically, dispassionately compassionate.

**Fourth Noble Truth**

Following the Noble Eightfold Path diminishes Dukkha and leads one to Nirvana. Once again, one sees the convergence of and cause-and-effect nature of the Four Noble Truths. I consider the Noble Eightfold Path to be a practical guide (or recipe) for attaining enlightenment. And, like all of the Noble Truths, each of the eight paths go hand-in-hand and can be used in conjunction with, or to explain each other. The Noble Eightfold Path:

1. **Right Understanding**—Seeing the world clearly and objectively, as it is, without delusion. To comprehend fully, the essential aspects of Buddhist philosophy, including impermanence.

2. **Right Thought**—To develop a sense of metta (loving kindness/compassion) for all living things. To not think ill of anyone, and to not engender evil thoughts. To not thirst too much or have too much attachment to any one thing. To understand the Dharma (the Buddha’s teachings/doctrine).

3. **Right Speech**—Like the old saying, “if you don’t have anything nice to say then don’t say anything at all”. To not intentionally say hurtful things to anyone. To refrain from lying, malicious gossiping, cursing, and abusive language. To speak compassionately, wisely, thoughtfully, without too much attachment.

4. **Right Action**—To be mindful of one’s deeds, doings, and actions. To ‘do the right thing’. To behave compassionately to all living things, without too much attachment. To help those in need. To refrain from hurting any living creature.

5. **Right Livelihood**—To not engage in a job that harms others either directly or indirectly (manufacturing weapons, tobacco, drugs, etc.). If at all possible, to have a socially conscious

6. **Right Effort**—To expend the energy necessary in meditation (to neither be too active in thought, nor too relaxed (as to fall asleep)). To work on having good thoughts and to sustain those thoughts of metta (loving kindness) not only in meditation, but also in your daily life.

7. **Right Mindfulness**—To become more aware of sights, sounds, smells, tastes and feels, and clearer in one’s thoughts (not only in meditation, but also in all facets of one’s life). To heighten one’s sensory and cognitive abilities and to be purposeful and aware in all one’s actions.

8. **Right Concentration**—To expend the right effort in meditation. To diminish unwholesome or lustful thoughts from your mind. To focus on right action, right thought, right speech, and right mindfulness in meditation and in one’s daily life. Through concentration, one may achieve successive and increasing degrees of fuller awareness.

If you can truly accomplish all eight of these (paths) you are prepared for enlightenment and can become ‘awake’.

**Meditation: The Mindfulness of Breathing** (Second card above)

Why do we ‘sit’ (meditate), and what should we be thinking when we sit? The Buddha himself reached Nirvana while meditating under the Bhodi tree (so it goes). It is from this (these) deep session(s) of mindfulness, concentration, and expending the right effort that all important things in life became clear to the Buddha (including the Four Noble Truths). So it is perceived that the practice of meditation combined with the realization of the Four Noble Truths (and practice of the Eightfold Path), can lead one to enlightenment.
While sitting, practicing the mindfulness of breathing, what should one be thinking about? In the beginning, before one begins counting his and her breaths, he should become relaxed and peaceful. Then, he should do a ‘check-in’ of his emotional and mental state. “Am I feeling anxious, sad, happy, etc. Is my mind racing, or is it calm?” By bringing to the forefront of one’s mind these questions, one is clarifying and acknowledging his current state. It is also important not to attempt to repress the thoughts that come into one’s mind while meditating, but simply to acknowledge them, and return back to one’s breath. One should also not chastise himself for not always being able to concentrate on one’s breath. It takes practice (preferably daily practice).

My sittings have been the most clarifying and comforting to me when I sat for at least 25 minutes. Doing this in the morning has been best for me because I am much more alert than in the evenings (after work). If I am sitting in the evening, I keep one eyelid ever so slightly open. I do not attempt to focus on anything or to look around. It is just a little open so I do not dose off.

There is an acronym for facilitating one’s preparation for meditation known as PIPER. (I truly hope that I do not butcher this one up too badly). ‘P’ is for Preparation: prepare oneself for meditation (mentally, although stretching one’s body out to limber up is also helpful in this stage). ‘I’ is for Introspection: the inward looking of one’s emotional and cognitive state. ‘P’ is for Purpose: one’s purpose in meditating is to cleanse his mind so that his mind may be better prepared for higher levels of concentration, relaxation, and comprehension. ‘E’ is for Environment: to ensure one will be in a suitable place to meditate (preferably with a minimum of interruptions). ‘R’ is for Resolve: one has set aside this time to meditate, and one should be fully resolved to do just that—and be prepared to put the proper energy into it.

Establishing a regular meditation practice, sitting within your sangha, and studying Buddhism can definitely improve your state of well being. If you believe in Karma (the cause and effect of your positive and negative actions in a time-continuum which does not necessarily begin at birth and end with death (the idea of re-becoming in Buddhism)), then meditating alone or in your sangha, studying Buddhism, and performing acts of loving-kindness and compassion all have positive effects on your fate. I have personally been able to increase my level of happiness and decrease my level of unhappiness (the key improvement) since January. This is not due merely to my elevated state of mind caused by my interest and enthusiasm in Buddhism; but also the great feelings I get while sitting, studying the Dharma, and relating to members of my sangha. And, due to the empowering effect on me of knowing that I can be well.

It is very comforting to hear the recitation of the Dedication of Merit at the end of our sangha sittings, and to feel that you can take “refuge in the Buddha, refuge in the Dharma, and refuge in the sangha”.

Sayings of the Buddha:

“How joyful to look upon the Awakened and to keep company with the wise.

Follow then the shining ones, the wise, the awakened, the loving, for they know how to work and forbear.

But if you cannot find friend or master to go with you, travel on alone—like a king who has given away his kingdom, like an elephant in the forest.”

—From the Dhammapada
### Buddhist Book List
Compiled by the Gay Buddhist Fellowship

This is an introductory list to Buddhist books. We have limited ourselves to ten books per area to provide a sampling for people to explore Buddhism. Many of these authors have written several books that are considered excellent sources of insight into Buddhism. This list does not include many older classics written in Asia. Despite these limitations, this list is a good place to begin.

### Books of General Interest:

- **How the Swans Came to the Lake**  
  by: Rick Fields
- **The Awakening of the West**  
  by: Stephen Batchelor
- **A Buddhist Bible**  
  by: Dwight Goddard
- **The Buddhist Handbook**  
  by: Jon Snelling
- **What the Buddha Taught**  
  by: Walpola Rahula
- **Entering the Stream**  
  by: Sam Bercholz
- **The Shambhala Dictionary of Buddhism**  
  by: Shambhala Publications
- **How to Meditate**  
  by: Kathleen McDonald
- **World as Self, World as Lover**  
  by: Joanna Macy
- **Wherever You Go, There You Are**  
  by: Jon Kabat-Zinn

### Mahayana - Zen Buddhism:

- **Pure Land and Ch’an Dharma Talks**  
  by: Master Hua
- **The Heart Sutra and Diamond Sutra**  
  by: Edward Conze
- **Zen Mind, Beginners Mind**  
  by: Shunryu Suzuki
- **Taking the Path of Zen**  
  by: Robert Aitken
- **The Three Pillars of Zen**  
  by: Philip Kapleau
- **Dropping Ashes on the Buddha**  
  by: Seung Sahn
- **Zen Flesh, Zen Bones**  
  by: Paul Reps
- **The Miracle of Mindfulness**  
  by: Thich Nhat Hanh
- **The Eight Gates of Zen**  
  by: Daido Loori
- **Returning to Silence**  
  by: Dainin Katagiri

### Theravadin - Vipassana Buddhism:

- **Practical Insight Meditation**  
  by: Mahasi Sayadaw
- **Mindfulness in Plain English**  
  by: Henepola Gunaratuna
- **The Heart of Buddhist Meditation**  
  by: Nyanaponika Thera
- **Living Buddhist Masters**  
  by: Jack Kornfield
- **A Path with a Heart**  
  by: Jack Kornfield
- **Seeking the Heart of Wisdom**  
  by: Joseph Goldstein and Jack Kornfield
- **Insight Meditation**  
  by: Joseph Goldstein
- **The Experience of Insight**  
  by: Joseph Goldstein
- **Loving Kindness**  
  by: Sharon Saltzberg
- **In the Lap of the Buddha**  
  by: Gavin Harrison (gay author)

### Tantra - Vajrayana (Tibetan) Buddhism:

- **Cutting Through Spiritual Materialism**  
  by: Chogyam Trungpa
- **The Myth of Freedom**  
  by: Chogyam Trungpa
- **The World of Tibetan Buddhism**  
  by: Dalai Lama
- **The Meaning of Life**  
  by: Dalai Lama
- **The Tibetan Book of Living and Dying**  
  by: Terton Sogyal
- **Introduction to Tantra**  
  by: Lama Yeshe
- **The Hundred Thousand Songs of Milarepa**  
  by: Milarepa
- **Skillful Means**  
  by: Lama Tarthang
- **The Essence of the Dharma**  
  by: Lama Kalu
- **A Guide to the Bodhisattva’s Way of Life**  
  by: Shanti Deva

---

**NOTE:** *Queer Dharma, Voices of Gay Buddhists,* Edited by Winston Leyland, was the first book dedicated to the exploration of gay Buddhist practice.
Draft of Pathways to Enlightenment
Entering the Five Levels/Gates of Engagement With Buddha
By Alan Oliver

**Tasks**

**First Level: Exploration**
- Read books/magazines
- Attend lectures
- Take religious/spiritual classes/courses
- Visit practice centers - All traditions
- Ask questions
- Attend Buddhist workshops/sittings
- Talk with friends/others
- Engage in Dharma dialogue with Buddhists

**Internal Decision of Interest**

**Second Level: Taking Refuge**
- Consistently attend events/sitting at a center
- Choose a main focus for your practice
- Attend other traditions' events
- Do serious reading and study
- Practice meditation as a major focus of your path
- Learn the basics underlying Buddhism

**Take Refuge**

**Third Level: Vows and Commitment**
- Expand sitting practice or other major practices
- Attend day, weekend, week or three month retreats
- Read beyond the basics; understand major principles
- Meet with a teacher/teachers in formal sessions
- Engage in consistent Dharma dialogue and exchange
- Visit all other traditions to increase understanding
- Identify your community where you apply practice

**Take the Precepts**

**Fourth Level: Leader/Teacher Preparation**
- Arrange for sessions/workshops
- Lead sessions/workshops
- In depth study of specific areas/concepts
- In depth exploration of your ego state
- Prepare for leader/teacher orders

**Receive Transmission**

**Fifth Level: Manifesting Enlightenment**
- Demonstrate the spirit of enlightenment through communication and actions
- Be a guide on the path for others
- Show compassion in all situations
- Exist in a full undivided life

**Full Lotus Being**
GBF Calendar
San Francisco Events

**Special Event:**
Saturday, May 2nd and 9th: GBF Foundations of Buddhism: 8:30 a.m. - 12:00 p.m., MCC Church @ 150 Eureka St., 2nd Fl. ($10 per session).

Steering Committee Meeting (all GBF participants are ‘always’ welcome) May 5th, Tuesday, at the home of Larry White.

**Movie Night:** Friday, May 8th, 7:00 p.m. showing of “L.A. Confidential” at the Balboa Theatre. Please meet at 6:15 p.m. at the Zephyr Café.

**GBF Potluck Dinner, Sunday, May 30th, 7:00 p.m.,** for GBF participants and their friends, at the home of Clarence Wong.

**Sunday Morning Sittings:**
All Sunday sittings are held at the San Francisco Buddhist Center and begin at 9:30 a.m. and 10:30 a.m. respectively:

- First Sunday, May 3rd.
- Third Sunday, May 17th: Guest Speaker: Michael Hyman.
- Fourth Sunday, May 24th.
- Fifth Sunday, May 31st.

**Thursday Evening Sittings:**
Sittings are held at participant’s homes, begin at 7:45 p.m., and are open to all GBF participants (please speak to, or phone the following for directions to their homes):

- May 7th: Bill Kirkpatrick’s home,
- May 14th: Lee Robbins’ home,
- May 21st: Mark Marion’s home,
- May 28th: Larry White’s home,

Local Dharma

Sunday, May 17th, from 10:00 a.m. till 6:00 p.m., there will be a day of music and grace, meditation and sharing in the Spirit Rock meadow with Stephen and Ondrea Levine and Jai Uttal. All proceeds go to the support of Ram Dass’ recovery. Infoline: 415-488-0164, x332.

Writers published in the anthology, *Queer Dharma*, will be reading from their work at CODY’s Bookstore in Berkeley on Tuesday, May 5th at 7:30 p.m. The following GBFers will be reading: Lee Robbins, Daishin David Sunseri, John R. Killacky, Michael Hyman, and Mark Marion.


Buddhism in America: Second Annual Conference on Buddhist Practice (extraordinary teachers in diverse traditions: i.e. Lama Surya Das, Robert Thurman, Sogyal Rinpoche, Bernie Glassman Roshi, and many more): May 22 - 25, 1998, San Diego, CA. Phone 801-519-0860, or e-mail: buddhaCom@aol.com Cost: $260

**Special Request:**
Please send in your newsletter comments, questions, articles, Dharma lessons, and poems by the 10th of the prior month,

via snail mail, to:
Editor, GBF Newsletter, 2261 Market Street, #422, S.F., CA 94114. We do reserve the right to edit for clarity or brevity.

Dharma Centers

Berkeley Shambhala Center: 2288 Fulton St., Berkeley. 510-841-6475.
Berkeley Zen Center, 1933 Russell St., Berkeley. 510-845-2403.
California Diamond Sangha, P.O. Box 2915, Petaluma, CA.
Community of Mindful Living, P.O. Box 7355, Albany. 510-524-3751.
Dudjom International, P.O. Box 40155, Berkeley. 510-849-9928.
Empty Gate Zen Center, 2200 Parker St., Berkeley. 510-845-8565.
Enlightened Heart Meditation Center. 415-255-0798.
Green Gulch Farm: 1601 Shoreline Highway, Sausalito. 415-383-3134.
Hartford St. Zen Center: 57 Hartford St. 415-863-2507.
Living Peace Medit. Community, 1650 Clay St., @3. 415-346-3923.
Nyingma Institute: 1815 Highland Place, Berkeley. 510-843-6812.
Ogyen Dorje Den: 410 Townsend, #406. 415-826-7181.
Pema Osel Ling: 2013 Eureka Canyon Road, Corralitos. 408-761-6266.
Saraha Buddhist Center, 3145 Geary Blvd., #515. 415-731-5973.
Santa Cruz Zen Center, 113 School St., Santa Cruz. 408-457-0206.
San Francisco Buddhist Center (Friends of the Western Buddhist Order), 37 Bartlett St., 415-282-2018.
Shambhala Center: 1630 Taraval St. 415-731-4426.
San Francisco Zen Center: 300 Page St. 415-863-3136.
Tse Chen Ling Center: 4 Joost Ave. 415-333-3261.
Vajrapani Institute, P.O. Box 2130, Boulder Creek. 408-338-6654.
Zen Hospice Project. 415-863-2910.

Don’t forget to send your ‘letters to the editor’ to address on the last page,
“Starting with ourselves first also means that we see where we are at this moment; we pay attention to our lives in the most direct, uncomplicated way. We simplify things. We watch our own minds and bodies, our breath, our thoughts and feelings. So this Bodhisattva practice begins with no detailed mental plans of trying to accomplish a lot of things.”

Taken from Daishin David Sunseri’s article on Gratitude in the April, 1998, GBF Newsletter.

How to Reach Us:

GBF Sangha: Send correspondence and address changes to GBF, 2261 Market St., #422, San Francisco, CA 94114.

GBF Newsletter: Send submissions to Editor, GBF Newsletter, 2261 Market St., #422, San Francisco, CA 94114, or via E-