



Gay Buddhist Fellowship

APRIL / MAY 2006 NEWSLETTER

Gay Sexuality and the Dharma

BY ERIC KOLVIG

Eric Kolvig, who teaches Vipassana Buddhism throughout the Western United States, has a special interest in sharing the dharma with lesbians and gay men. He gave the following talk to GBF on June 11, 1995. This transcript first appeared in the GBF newsletter in October of 1995.

The Value of the Gay Buddhist Fellowship

Last weekend I co-led a retreat for lesbians and gay men at Cloud Mountain Retreat Center in southern Washington state. I asked what sort of dharma activity there is for lesbians and gay men in Portland, a nice, big metropolitan area. There is very little. So I have been reminded again of how very valuable and precious this Gay Buddhist Fellowship is. I am always conscious that this organization is here, doing a wonderful service for us gay men.

Several gay men over the last few years have asked me to talk on the subject of gay sexuality and the dharma. Until now I've danced around this request, because sex is a controversial subject in our community. Despite the fact that this is a hot-button issue, I'd like to talk about sex and the Dharma this morning because so many people have wanted to know, "How can I bring my sexuality into my spiritual life and spiritual practice?"

Some years ago I decided that I really needed to explore this aspect of my own life, as a way of integrating my sexuality into my dharma practice and dharma life. What I'll be sharing with you here is just what I've learned from this inquiry. My life is an unfinished project, a work in progress. What I've learned in this exploration is not what I will learn, and what you may be learning in your own journey in this respect may be quite different from what I have learned. I don't feel like an authority on the subject; I just want to share with you how my project is coming along. If it is useful, fine. If it is not, ignore it. And we may differ, but I think we can differ with respect.

Sex Beyond Good and Evil

The single most important thing for me on this subject of our sexuality and the dharma comes from the fact that the teaching of Buddhism is not a moral system. The Buddha's teaching is an ethical system, but it lacks the moral categories of right and wrong, good and evil, good and bad. There is no place for the idea of a bad or evil person or action in the Buddhist worldview.

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 San Francisco Bay Area, the United States, and the world. GBF's mission includes cultivating a social environment that is inclusive and caring.

We have all grown up with a very different, Western worldview that contains such moral categories as bad, evil, and shameful, and we have all been inculcated with those ideas from birth onward. The perspective of the dharma differs radically. The Buddha said that he was only concerned about suffering and the end of suffering—about suffering and happiness and making the choice for happiness. He would talk about what is “skillful” and “unskillful,” not about what is “good” and “bad.” Do you see this all-important distinction? This is not just a philosophical question; it can have immense consequences in our lives. If we can shift away from the Western moral categories, a great shadow will lift from our hearts and spirits.

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To the Buddha it is all a simple, clean matter of cause and effect. Certain kinds of actions lead to happiness, and others lead to suffering. If you want to be happy, if you want others to be happy, if you want to avoid suffering for yourself and for others, then do certain things and avoid doing other things. It's that simple. When we do something that causes suffering, we're not doing something bad, and we're not bad people. We're just causing suffering, period.

There are no judgments in the Buddha's ethical system. Imagine a life free from moral judgments! It's really important to get this fact, because our society, as we know, has all kinds of judgments about sexuality. We have all been taught to feel shame about our bodies, their functions, and their sexual expression. In many different ways we get the message that sexuality is dirty or wrong. Even with all this shame, this schizoid culture is also full of graphic depictions of sex. Our culture has the worst of both fascination and shame; it is obsessed with sex, and it hates itself for that obsession.

Wholeness in Gay Sexuality

The dharma offers us a better way. If we want to find a way to bring wholeness to our spiritual and physical lives, we have to recast the way in which we look at our sexuality. This recasting is particularly important to us as homosexual people. Although all people in this society learn shame and guilt about their bodies and their sexuality, such shame and guilt have been laid on us gay folks with much greater intensity. Millions of people believe that homosexuality is evil. The language of the statewide anti-gay referendum in Oregon in 1992 stated that being gay is “immoral, wrong, unnatural, and perverse,” comparable

to bestiality and child molestation. During the debate on gays in the military, the national coordinator of an organization called Back to the Closet said, “We will not stand idly by and watch the fascist perverts from hell sodomize our U.S. military.” Though these are extreme examples, we gays and lesbians get messages from this culture all the time that our sexuality is wrong.

So it is really important to be clear that this judgmental perspective doesn't have any place in the worldview of the dharma. Our gay sexuality is fine, as long as we do not use it in ways that cause suffering to ourselves or to others. We all know this truth intellectually. But on more primitive levels of our consciousness, we all carry the shame and

the guilt that we have learned from this culture, which tries to divide our sexuality from the rest of our lives. By taking on the worldview of the dharma, we can bring our life into wholeness.

Just one more thing about the guilt-tripping worldview. Clearly it seems like a good idea to jettison the moral categories that our Western upbringing forced into our consciousness, and to adopt the simple ethical stance of seeking to reduce suffering and increase happiness. But it's also true that a lot of our humor comes from playing around with those moral categories. For example, Mae West, one of the camp sexual icons of our century, said, “I used to be Snow White, but I drifted.” Whether or not Mae West fits into the Buddhist worldview, I hope that we can keep that funny play of naughtiness she was so wonderful at!

The Buddha's Guidelines on Sex

If you want to follow the ethical way of the Dharma, the Buddha's guidelines about sex are very simple. The Buddha talked about specific situations. For instance, he said that using our sexuality in ways that impose force, such as rape, is unskillful; it leads to suffering. He said that it is unskillful to have sex with people who are too young, or those who are developmentally challenged—anyone who lacks the maturity or clarity of mind to make a clear judgment and give informed consent. The Buddha also advised against having sex in such a way that a third person would be hurt. If you have ever been involved in a sexual triangle, you probably know how much suffering can ensue from that particular human tangle.

Again, these suggestions are guidelines; they are not moral imperatives. There is no judgment involved. All we

are asked to do is to pay attention to how we use our speech and our actions. If we want to be liberated, we need to train ourselves to stop causing suffering in all our saying and doing, sexual and non-sexual.

Repressing Sexuality Does Not Work

A second thing that I have learned from my own exploration is that there seems to be no way to avoid dealing with our sexuality. Repression just doesn't work. Freud spent his whole professional life digging up the fascinating ways in which repressed sexuality becomes distorted and leaks out in weirdness.

One of my teachers, Christopher Titmuss, was ordained as a celibate Buddhist monk in his early twenties in Thailand. He became friends with an old Thai in his mid-nineties who had been a celibate monk for 60 or 70 years. One day Christopher asked him, "You're now very old and close to death. You've been a monk all these decades, and you have done so many years of spiritual practice. What are the issues, the difficulties, that you work with in your life at this point?" The old monk answered, "Sex!" Suppression doesn't work.

Some spiritual traditions—including my own, the Theravada/vipassana tradition—can encourage repressing our sexuality. One of the great Theravada teachers of this century, the Thai forest teacher Ajahn Chah, whom I respect a great deal, said to his monks, "You are better off putting your penis in a viper's mouth than to put it in a woman's vagina." Well, with all respect, I'm not so sure. My point is that choosing celibacy should not mean ignoring our sexuality in the hopes that it may go away. It doesn't. Whether we express it in outward actions or not, we simply have to engage our sexuality, to deal with it.

Though suppression doesn't work, for centuries or millennia we gay men have been obliged to suppress our sexuality because of the heterosexism, sometimes savage, of the cultures we have lived in. Recently someone showed me a home video of her travels in Italy that included a tour through a medieval torture chamber. Among the machines was a device designed specifically to kill gay men by impaling them. The time of repressing our sexuality is past. Now that our sexuality is out of the closet, it is not going back in, and I think we need to be very clear about that fact.

New Age spirituality talks a lot about spirit, "attaining spirit." That's fine, wonderful even. But with that focus, we run the risk of losing contact with our earthly lives. Shouldn't we aspire to attain body, too? Sexuality is one of our primary vehicles for attaining body and spirit together. The American poet Wallace Stevens wrote, "The way through the world is more difficult than the way beyond it." More difficult, yes, but also more complete. Really, the way through the world is our task if we hope to be free and whole.

Celibacy, Monogamy, Multiple Partners

We can choose to deal with our sex in a variety of legitimate ways. And again, I don't think there is any moral judgment to guide our choosing or rejecting any one of them. We may choose celibacy as a way to deal with our sexuality, as long as we are truly dealing with it. I've been guiding the meditation practice of a gay Trappist monk in the Catholic tradition who has been in a monastery for many years. He tells me that he chooses to be actively celibate in his life right now because he wants to devote himself to the meditation practice in the monastery. I have questioned him about this choice, and he has said, "This is really right for me in my life, for right now." So I have responded, "I really support you to do that. I made that same choice for myself back in the 1980s when I was doing a lot of intensive practice." So celibacy seems like a valid choice if it works for people.

Monogamy seems like a valid choice, too. That's what I'm choosing in my life right now, and it's working very well for me. Having multiple sexual partners also seems like a valid choice for people, as long as they notice whether or not there is harm happening. Sexual addiction obviously harms us, like all addictions. Strengthening desire and craving in our minds can impede our spiritual path. But I can see how having multiple partners, while being awake to what is happening, can be a skillful choice. It is said that there was a prostitute named Pass-a-Million in the Buddha's time who continued to ply her trade after she became fully enlightened, enveloping each of her johns in vast loving kindness and compassion. From the point of view of the dharma, there is no right or wrong in this matter, only what is skillful or unskillful.

Sexuality as Dharma Practice

I would like to talk a little about the choices I have made about sexuality in my own life. Through most of the eighties, I chose to do intensive meditation practice for years at a time. I was powerfully drawn to that choice, which meant putting the rest of my life on hold, including my sexual life. I was in a celibate situation at a retreat center for years. I look back on that period and realize that this was a valid choice for me at the time.

That all came to an end when I was in a year-and-a-half-long retreat at Insight Meditation Society in Massachusetts. During the warm months, I lived and practiced in a big tent deep in the forest, a beautiful place belonging to that retreat center. I was completely alone there, a hermit. I walked out to the meditation center for food once a day and spent the rest of my time in the remote forest. In many ways it was the happiest time of my life. My mind became very clear, calm, and open.

I had kind of an erotic relationship to that forest world. It wasn't genital, but sometimes on a hot day I would take off all my clothes and walk through the woods with my

body exposed to the sun, the shade, the touch of branches and leaves and the breeze for a mile and a half to an old reservoir. There I'd take a long swim and then walk back to the tent. It was just wonderful. I felt entirely connected to that world a trees, bird song, deer, and wildflowers.

And then I fell in love with a fellow retreatant. He was straight, unfortunately, or rather I guess I should say "fortunately." We were all sworn to celibacy, so there was no sexual contact. When I fell in love with this beautiful man, all of my suppressed sexuality came roaring through. Suddenly that tent in that exquisite forest became a prison, and I was miserable.

I realized then that I was now at the stage in my life when I had to make sexuality and relationship my spiritual practice. I needed to pursue that practice with the same devotion and intensity that I had given to following my breath and doing other formal spiritual practices. A sage lesbian friend summed it up when she told me that I'd done a lot to develop myself spiritually, but now I needed to grow up emotionally. That was in 1989. Although I've done a fair amount of formal meditation practice during these intervening years, most of my energy for following the Great Way has been used for learning to relate skillfully and maturely to sexuality and sexual relationship.

Meditation Improves Your Sex Life, and Rapture Is More Fun

I'd like to share just a few of the things that I've learned along the way. A couple of them are really delightful. One is that doing meditation practice, especially doing a lot of it, really improves your sex life. The reason is simple: practice makes you more present. Vipassana is about being aware of things as they happen. If your mind is not distracted, wandering off, getting lost in thought, and being chaotic—but is here and aware—you can feel, and enjoy, sensations as they happen. You can feel energies passing back and forth with another person. You experience this powerful mind-body event less as an isolated self and more as a single, integrated field that includes both "you" and "other." Your mind is concentrated, and so the experience is much more intense. My sex life has become a lot more fun, thanks to dharma practice, and I thank the Buddha for that gift.

Another thing that I have learned, a delightful surprise, is the distinction between desire and rapture in sexuality. These two mind states, one unwholesome and the other wholesome, seem quite similar in some ways, but their effects on our lives are opposite. Let me give you an example. There are certain kinds of bodies that turn me on. I'm sure that it is the same for you. If I see one of those bodies running down the street, my head turns. Before I did a lot of meditation practice, desire often came up at such a moment. It's a really painful experience when you want somebody and you're not going to have him. The mind

and heart contract painfully with grasping and longing.

I've found that gradually, over time, and more and more now, rapture comes instead at such a moment. Rapture is one of the Seven Factors of Enlightenment, so it is powerfully benevolent and necessary for our minds to open. Rapture is that feeling of delighted appreciation, enjoyment, and interest you get when you see a beautiful sunset or the Grand Canyon or the green hills of early spring. Very often now when I see a beautiful body, my head still turns, but the feeling now is more like, "Oh, wow! Hooray! Thank you, God!" It's such a different feeling from desire, so open-hearted and open-handed, a delightful enjoyment of something beautiful, as opposed to that painful, grasping feeling. This does not mean that desire no longer comes up for me. It does still come. But it happens less and less. Instead, there is more and more simple delight at the flowering beauty of manhood.

Seeing the Difference Between Physical Pleasure and Emotional Satisfaction

Another crucially important and liberating distinction I have learned about my sexuality—extremely useful—has come from distinguishing what the body wants from what the heart wants. In vipassana practice, we talk about the important insight that meditators experience when they distinguish *nama* from *rupa*, mind from body, consciousness from material existence. The two are entirely interdependent; mind and body cannot exist independent of each other. Nonetheless, the two are also distinct and can be experienced separately. I realize that all this seems obvious intellectually, but when you experience it on a deep, intuitive level, all kinds of things start to happen from that understanding.

As a result of spiritual practice, I have experienced a kind of sexual refinement of this insight into *nama* and *rupa* that has quite changed my life. I have come to understand that I had been confusing two things in sex. One was sexual pleasure, a physical thing. The other was emotional satisfaction or gratification, a thing in consciousness. Very often I had been going for the one in sex when I was really wanting the other but didn't know it. It is wonderful to be able to see that distinction between what the body wants—our sexual energies are a very primal and powerful force—and what the heart wants. I realized that what I wanted even more than to get my rocks off was to have a deeply close emotional connection to another person. I was really seeking the satisfaction of intimacy. It was so valuable for me to see that my compulsion for sex, for physical gratification, was masking my desire for emotional intimacy.

Studies show that gay men are having unprotected sex partly out of low self esteem, but also partly out of a desire for intimacy. I work for an organization that is trying to stop the sexual abuse of children. Many stud-

ies have shown that people misuse children sexually out of a confused desire for intimacy. This is their muddling attempt to get away from the pain they feel of separateness and aloneness.

Seeing that distinction has inspired me to seek a way in which the genitals and the heart can work together. Physical satisfaction in sex is wonderful. Emotional satisfaction is also wonderful. And how much more wonderful the experience of sex is for me when the two come together. Again, this is my own choice, and I don't suggest to you

investigating it is the function orgasm has for me. In addition to providing a tremendous amount of physical pleasure, orgasm temporarily explodes the sense of a separate self. That escape from separateness is just what we are craving in our spiritual lives. I think that it is what we are craving in our sexual lives as well, whether we are conscious of it or not. To deal with our sexuality, we need to look at the pain of separation we all feel. It is the heart of our spiritual practice. We carry around with us constantly our root pain, the deepest pain of all, the sense of aloneness that comes from

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that it is the right choice for everyone. For me, however, having a very close emotional bond in a sexual encounter intensifies the sexual pleasure.

In my current monogamous relationship, my life partner and I have a nightly ritual of reading out loud together before we go to sleep. We crawl into bed without clothes, and I curl up on my partner's chest while he reads. We have just started the fourth volume of C.S. Lewis's *Chronicles of Narnia*. There is plenty of sex in our relationship, and that is satisfying to me. But curling up with safety on my partner's chest, enveloped in his love, and hearing his heartbeat as he reads to me, is the deepest image I have of this partnership. Everybody has a hungry heart. It seems important to know that as we reach for someone's crotch, we may also be reaching even more urgently for his heart. Knowing that fact can shift our whole relationship to our sexuality.

Getting Beyond the Prison of Self

And finally, just one other point. I feel that in order to look deeply at our sexuality and to deal with it, we need to look at the whole issue of our aloneness, our loneliness, the pain of separation we all feel. There is such valuable investigation to be done in this area; it is the heart of our spiritual practice. One of the things I've discovered in my own life by

the ego delusion that we are separate selves. Consciously or unconsciously we are drawn to getting past that sense of separateness and finding an experience of union and wholeness. Union is our true home, and we all ache, knowingly or unknowingly, to go home to it. That is what happens in our spiritual practice. That is what enlightenment is. It is a blasting away of that sense of a separate self.

I think that a little moment or foretaste of freedom can occur in orgasm, too. For a moment our self-consciousness, our sense of separate existence, can be blown away. And then we come back. Perhaps the sadness that can come after orgasm may be our reaction as we come back into the prison of ourselves, after having that experience—beyond happiness, in a sense—where the sense of self is either attenuated or briefly disappears.

So perhaps one of the main reasons we can be compulsive or addictive sexually is to experience, over and over again, that moment's sense of no-self that orgasm can bring. If we see that motivation, we can realize that our sexuality and our meditative practice can work together. Because ultimately, it is all about non-separation, about ending the painful apartness we feel and going home.

May we all find a way to make every part of our lives, including our sexuality, serve our highest purpose, our liberation from all suffering. ■

GBF

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Steering Committee Needs New Members Now

In the last few months, three long-term members of the Steering Committee have stepped down, and there may be other retirements this year. Since most of the remaining members have served for over four years, the committee is in need of some fresh perspectives. The Steering Committee meets four times a year after the regular Sunday morning meeting to take care of the business of the Sangha. (Some additional business is done by e-mail.) If you attend somewhat regularly, consider what the Sangha has given to you and how you might give thanks through service. Although we hope that volunteers will serve for at least a year, a term on the Steering Committee is not life-long, nor does it require a huge time commitment. (In fact, service on the Steering Committee usually involves no more than ten hours a year.) If you're interested in serving, please contact one of the current members of the Steering Committee.

The Fall Retreat Dates Set

GBF will have its annual fall retreat during the weekend of October 13-15. We will return to the beautiful Vajrapani Institute in Boulder Creek, California. The retreat will start Friday evening and will conclude after lunch on Sunday. Watch out for registration information in a future issue of the newsletter.

Annual GBF Hike to Chimney Rock

Has another year already gone by? Okay, guys, it's time once again for GBF's famous and spectacular spring wildflower hike/potluck picnic at Chimney Rock in Point Reyes Park on Saturday, April 29. Chimney Rock is famous among Nature lovers for its incredible springtime displays of wildflowers. Drake's Bay on one side and the Pacific Ocean on the other provide dramatic backgrounds. We might also visit the Point Reyes lighthouse. The hike is short (about a mile each way), but the drive up, while beautiful, isn't; be prepared for an all day excursion. This will be a potluck picnic, so please bring a dish to share with others. We will be carpooling from the GBF Center (37 Bartlett St.) at 9:00 a.m. Bring warm clothing (it gets windy up there), a blanket, and sun block. Rain cancels. For more information, call Clint Seiter at (415) 386-3088.

Mount Tam Wildflower Hike Saturday, May 27

Now that we've explored Chimney Rock, let's do a wildflower hike on Mt. Tamalpais as well. Just a half hour north of San Francisco, Mt. Tam offers some of the most spectacular hikes in the Bay Area. This particular hike will be about four miles long, with modest gradient increases and decreases. The first half will be in exposed areas offering sweeping views of the Pacific and San Francisco off in the distance (and the wildflowers should be plentiful this year). We'll loop back through the redwoods, in shade. Pack a lunch, water, sunscreen and a jacket (in case it gets breezy). We will meet in front of the GBF center (37 Bartlett St.) at 10:00 a.m. and car pool out. Rain cancels. For further information, call Clint at (415) 386-3088.

Sign up for the GBF Directory

GBF is compiling data for a printed directory of its members. To be included in this you may send your name, address, phone number, and e-mail address to gbfmailinglist@sbcglobal.net. If you are self-employed and offer a service, you may list that service along with a descriptive word or phrase, e.g., attorney, landlord and tenant law. Deadline for entries is June 30. We hope to publish the directory this summer.

Calendar

Sunday Speakers

April 2 Robina Courtin

Ven. Robina Courtin was ordained as a Tibetan Buddhist nun at Kopan Monastery in 1978. She has worked full time since then for Lama Thubten Yeshe and Lama Zopa Rinpoche's Foundation for the Preservation of the Mahayana Tradition. She is now director of Liberation Prison Project, which supports the Buddhist practice of thousands of prisoners in the USA and Australia.

April 9 Clint Seiter and Jack Busby

Clint Seiter has been a member of GBF for approximately sixteen years. His first introduction to Buddhism was through the Zen community in the Green Gulch Zen Center in Marin (where he has been the head muffin maker for seventeen years). For the past nine years, Clint has also headed the GBF "Feed-The-Homeless" project, which plans and prepares monthly meals for the Hamilton Family Center (a shelter for homeless families). Clint's spiritual path also includes the Diamond Heart program and the teachings of Ken Wilber.

Jack Busby, a member of GBF for more than a dozen years, was born and bred in the Middle West, where he was a sincere but not rabid Christian fundamentalist. Living in San Francisco since 1981, he has practiced Vipassana meditation, architecture, and tap dance, though not at the same time. He will be happy if anyone benefits from hearing about his life experience since he is still puzzling it out.

April 16 Larry Barnett

Larry Barnett has been a member of the Sonoma City Council for the past twelve years, and has twice been Mayor of Sonoma. His exposure to Buddhism began in 1974 with his attendance at Fort Mason of the Black Hat ceremony of the Sixteenth Karmapa, and he recently became a co-director of the Sonoma Shambhala Meditation Center, one of the 150 world-wide Shambhala centers inspired by lineage of the Vidyadhara Chogyam Trungpa Rinpoche and the current spiritual director of Shambhala, Sakyong Mipham Rinpoche. His topic will be "Politics as a Spiritual Practice...You've got one hell of a Nirvana!"

April 23 Roger Corless

Roger Corless is Professor of Religion, Emeritus, at Duke University. Having retired to the Bay area, he contributes to the GBF Newsletter under the nom de plume Dharma Daddy. Roger will kick off our spring "unit" on addition/attachment/liberation with a talk on "Samsara as Addiction."

May 7 Padmadharini

Padmadharini has practiced in the tradition of the Friends of the Western Buddhist Order (FWBO) since 1989 and was ordained into the Western Buddhist Order (WBO) in 2004. She is actively involved in the spiritual direction of the San Francisco Buddhist Center, where she teaches meditation and leads Dharma courses.

May 14 Peter Washburn

Peter Washburn received his undergraduate and medical degrees from the University of Pennsylvania. He completed his residency training in Internal Medicine in the Navy, where he first got involved—some thirty years ago—in what is now called Addiction Medicine. He completed a two-year fellowship in Substance Abuse at the SF VA Medical Center and currently works for Kaiser SF in its Chemical Dependency Recovery Program. His talk is not strictly a dharma talk but rather a user-friendly review of current thinking regarding the Medical-Scientific model of addiction. He has been a member of the GBF for the last ten years.

May 21 Paul Shepard

Paul Shepard has been in recovery and concurrently practicing vipassana meditation for sixteen years. An active member of GBF for over ten years, he initiated focus groups on Sexuality and Spirituality in 1998 and 1999 and has written major articles for the GBF Newsletter (10/99 and 6/05). Paul is a graduate of the Buddhist Alliance for Social Engagement (BASE) training, a program of the Buddhist Peace Fellowship. He has a sex addiction counseling practice in Oakland, where he shares a living space with his dog Bodhi(sattva). He will talk on "Sex Addiction: Recovery as a Practice."

Warning: This is the Sunday of the Bay to Breakers Race, so if you are coming from Marin or the north side of town, the only way across town is Park Presidio through the Golden Gate Park.

May 28 All Sangha Discussion

Discussion of Experiences of Attachment and Liberation

Warning: This is Carnival Sunday, so parking will be less welcoming than usual. Plan in advance to come early so that you can share your story of liberation.

Sunday Sittings

10:30 am to 12 noon

Every Sunday followed by a talk or discussion, at the San Francisco Buddhist Center, 37 Bartlett Street (near 21st St between Mission and Valencia).

MUNI: 14 Mission or 49 Van Ness-Mission, alight at 21st St, walk 1/2 block.

BART: 24th and Mission, walk 3 1/2 blocks.

PARKING: on street (meters free on Sundays) or in adjacent New Mission Bartlett Garage. The Center is handicapped accessible.

Miss a Dharma Talk?

You can listen to it on the Internet. Audio files of Dharma talks are available on the GBF website.

How to Reach Us

World Wide Web Site

www.gaybuddhist.org

For general questions about GBF write to:

inquiry@gaybuddhist.org

To reach our Program Committee with suggestions for speakers and comments, go to:

www.gaybuddhist.org/programs

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GBF Yahoo Discussion Group

There is now a GBF discussion group for the general membership (and others) on Yahoo.

Join the discussion at:

www.groups.yahoo.com/group/gaybuddhistfellowship

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By the power and truth of this practice, may all beings have happiness and the causes of happiness, may all be free from sorrow and the causes of sorrow, may all never be separated from the sacred happiness which is without sorrow, and may all live in equanimity, without too much attachment or too much aversion, and live believing in the equality of all that lives.

—GBF dedication of merit