

# sangha news

APRIL 2006 VOL 5 NO 2

## The Body of Awakening

by Eugene Cash

“It is in this fathom-long body that you will find the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path that leads to freedom.”

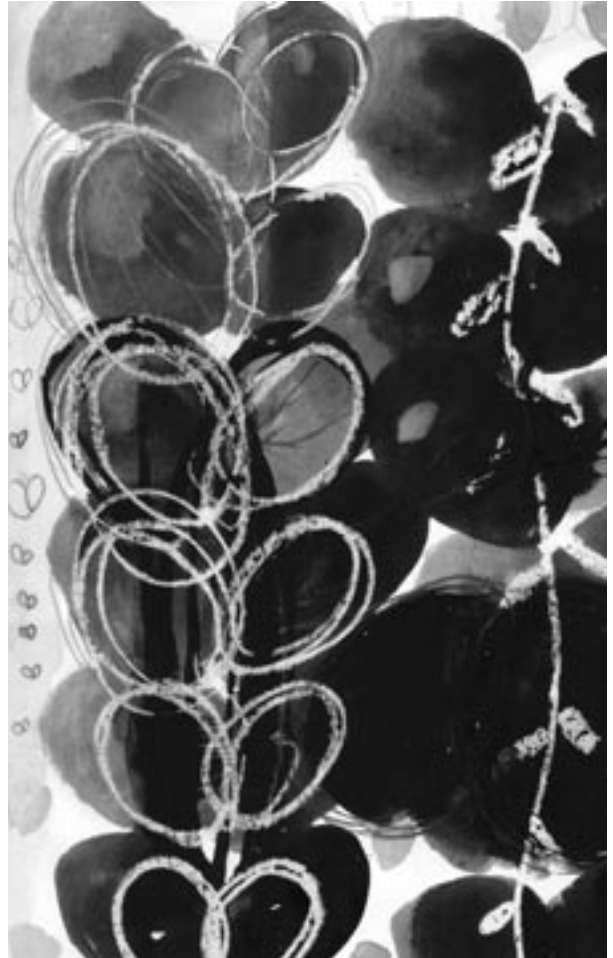
—The Buddha

It is often surprising to people how much insight meditation, or mindfulness, is based on “body-fullness”—the utilization of the somatic aspect of human experience as a basis for awakening. The Four Foundations of Mindfulness, the teachings that form our frame of reference as we meditate, begin with the Buddha guiding us into our direct and immediate experience of the body. The body is the ground of our meditation and begins to

The Buddha said awakening could be realized in one’s own body. We find in the very body that is reading these words the cosmos, or world, of suffering and freedom. The centrality of the human form is underscored over and over again in the stories, teachings, and dialogues found in the Pali Canon, the oldest existent record of the Buddha’s teaching.

It is often surprising to people how much insight meditation, or mindfulness, is based on “body-fullness”—the utilization of the somatic aspect of human experience as a basis for awakening.

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root us in something more concrete, more tangible and visceral, than the mind’s wanderings.

\* \* \*

When practicing mindfulness of the body, we begin by feeling our somatic presence. Take a moment and begin to let your awareness soak into your physical form. Allow the awareness to begin to sink into the inner sense of body, like dye poured in water, merging with the sensations of sitting or standing here. Explore what it’s like to allow the body and consciousness to mingle, merge, and unite as you continue reading. With this “felt-sense” experience we have a foundation for learning to discern the difference between our body, our feelings, and our thinking. Body-fullness helps to free us from our habitual enchantment with our thoughts. As we immerse our attention in the body, we come out of our fantasizing, imagining, planning, wishing, wanting, and remembering. We start to ground in the present moment through the physical reality of the body. The stability that comes brings a simple shift in perspective that has enormous implications for how we relate to our experience, our self, and our life. As we root in our physical form, we find a centeredness within our experience of each moment.

\* \* \*

Etymologically, *meditation* means “moving to the center.” As long as we are alive, the body can serve as a basis, a center, for mindfulness—whether we are being mindful of our posture, our breathing, our movement, our intense sensations, or the other aspects that make up the various contemplations of the body.

The body also has the possibility of taking us all the way to enlightenment. The Buddha articulates it this way in the *Anguttara Nikaya*:

“One thing, O monks, if developed and frequently practiced, leads to a deep stirring of the mind; to great benefit; to great security from toil; to mindfulness and clear comprehension; to the at-

tainment of vision and knowledge; to a happy abiding in this very life; to the realization of the fruit of knowledge and deliverance. What is this one thing? It is the mindful contemplation of the body.”

“Knowledge” and “deliverance” are euphemisms for awakening. The body offers the possibility of revealing the deepest truths discovered by the Buddha. It is the vehicle for awakening. When we discover this for ourselves, we understand the phrase “The whole dharma is sitting right here.” Our seeking is no longer targeting some other place to get enlightened, like a mountaintop or a monastery. Our aim is toward the here and now, with this breathing, alive physicality as our guide.

\* \* \*

In Buddhism our incarnation is referred to as a “precious human birth.” Having a human body with the potential to teach us to be present in the living moment, to center us in our meditation and all of our experience, and to take us to awakening—is precious. Unsatisfied with the indulgence of hedonism and the severity of asceticism, the Buddha realized that the human physical life of the Middle Way was to be cared for and nurtured—for it is the central path to awakening.

*For info on Eugene’s 12-Week Mindfulness of Body Course, see page 11.*

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sangha

news



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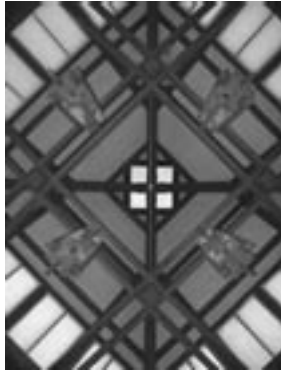
# Emptiness and Engagement

IMCSF Spins Off  
New Dharma Service Group

*The Dharma Service Project will soon offer Bay Area practitioners opportunities to practice mindful service in a variety of settings, from homeless outreach to hospice care. Initiated by IMCSF's Kris Bailey, the project held its first meeting March 30, where a dozen sangha members brainstormed on how they would like to see the community-based initiative develop. The group agreed to a two-pronged approach consisting of organizing a series of mindfulness-based day-longs as well as supporting sangha members interested in longer-term projects. Below, Kris, a senior vipassana practitioner and member of the Community Dharma Leader Program at Spirit Rock, reflects on what it means to bring dharma practice from the cushion to the community. —RM*

One of the most important questions we come to in spiritual practice is how to reconcile service and social action with a meditative life based on acceptance and letting go. How do we hold a deep commitment to peace, happiness, and the welfare of all beings while embracing principles such as nonattachment and the emptiness of all phenomena?

For many of us, the difficulty arises from our perceived separateness, which is, in turn, based on distinctions between self and other, between the personal and the social, and between the inner and the outer. As our practice deepens, we come to understand that such distinctions are only fabrications in the mind. True freedom comes when we see through the illusion of our separateness to fully and finally realize the radical interconnectedness of all beings.



Jennifer Seaff King

“It is my experience that the world itself has a role to play in our liberation. Its very pressures, pains, and risks can wake us up—release us from the bonds of ego and guide us home to our vast true nature.”

—**Joanna Macy**, *World as Lover, World as Self*

Despite this inherent seamlessness, when it comes to practice off the cushion, we are often left to fend for ourselves. Yet practice in relationship is, as they say, where the rubber meets the road. This is why throughout time all the great spiritual traditions, including Buddhism, have also emphasized practice in community.

As the Bay Area’s insight meditation sanghas grow, more and more practitioners are seeking ways to practice mindfulness in community-based settings with the support of like-minded practitioners. So I am very excited to bring the Dharma Service Project to our sangha. All practitioners are invited to submit proposals for practice opportunities, to join in the planning of events, and to participate in such events.

For more information, contact Kris Bailey at [dharma.service@yahoo.com](mailto:dharma.service@yahoo.com) or visit the IMCSF website at [www.sfinsight.org](http://www.sfinsight.org).

—**Kris Bailey**

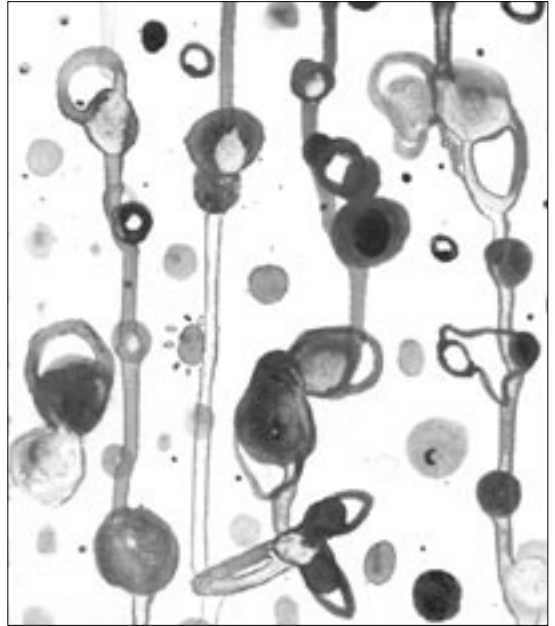
# Overfloetry

*Our in-box continues to spillover with poetry submissions from the sangha. What is it about dharma practice and poetry? A good poem “helps you to wake up,” writes Bay Area poet and practitioner Jane Hirshfield in *Nine Gates*, her 1997 book of essays on poetry. “The musical qualities of verse create their own concentration.” And poetry, like the dharma, is steeped in mystery: “A good poem can never be completely entered, completely known.” Finally, poems, like practice, hold myriad possibilities. Hirshfield compares a poem, “fully written, fully read,” to “one breath taken completely. In such a moment, anything can happen.”—RM*

Glory Be

Glory be to sentient beings, we all are linked together.  
Glory be to trees and seedlings, and beautiful  
Sun-filled weather. Glory be to Buddha,  
Who pointed the way to freedom.  
Glory be to meditation, which helps us  
Learn our minds. Glory be to pain and suffering,  
In which we've learned not to wallow. Glory be to the  
Path that we've been shown to follow. Glory be to our  
Sangha friends, who we wish so well. Glory be to the  
Dharma—may we listen to the bell. Glory  
Be to compassion, which  
Teaches us to be kind. Glory be to calm,  
Which gives us a right mind. Glory be to the flight  
Of the dove of peace—may the dove's flight never cease.

David O'Neal



*Pelican Perfection*

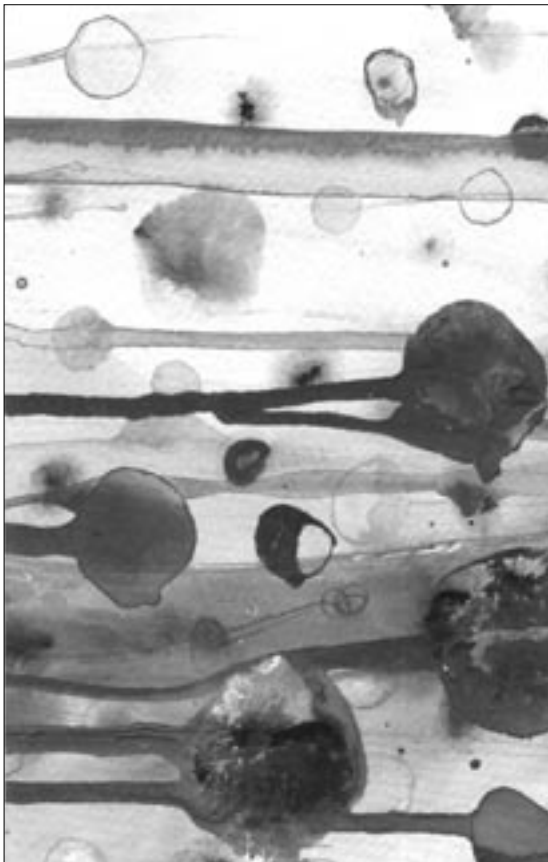
*The plain brown pelican  
Suddenly flies into action  
Skims kelp-filled sea then  
Climbs, dives, crashes  
Leaving the last  
Thoughts of homeliness  
Behind in my comparing mind.  
Not beautiful until  
It does what it was meant to do.  
Then, perfect.*

Anita Kline

## After Breakfast

You followed me to the closet so  
I pulled you in and closed the door.  
Morning, but in the dark:  
We kissed and laughed  
In the freshness of faceless touch.  
It was gone before  
We knew that it had come.  
A receding wonder,  
Marvelous,  
Unrepeatable,  
Heartbreaking.

Danny Bernstein



## Simple Heart

Sun drops behind the hill  
At orange time sky flame.  
Body tenses  
As light leaks  
From my eye's world.

Wind picks up gold flakes  
Off the damp ground  
Throws them  
Into a marine mist  
Gathering into  
A glittering wave.

I look away,  
And back again  
To a blind design.  
Gold is gone,  
Heart is radiant  
And simple.

Sarah Anderson

# BEYOND THE CALL OF DHARMA

## PITCHING IN IS PART OF PRACTICE FOR THESE SUNDAY EVENING ATTENDEES

STORY BY RACHEL MARKOWITZ

PHOTOS BY MELISSA BARNES,  
JENNIFER SCAFF KING,  
RACHEL MARKOWITZ ET AL.

*Of those of us who sit on Sundays, a small group routinely offer their time and their talent to help the meeting proceed as smoothly and enjoyably as possible. While efforts are being made to grow more community within the sangha, these folks are quietly sowing the seeds by doing various tasks for the benefit of the group, whether it's setting up the sound system or counting cash. All of the volunteers interviewed for this story shared the same sentiment: serving on Sundays has been a good thing for them. It's helped them get to know people, it's made them feel more connected to the group, and it's motivated them to keep showing up each week. Greeter Allison Shore likely speaks for all of the volunteers when she says, "I'm giving to the community and getting back on so many different levels."*



**BRANDEE SELCEK**  
SETUP/BREAKDOWN

As part of the setup/breakdown team, Brandee arrives about a half hour early and does what needs to be done to get the room ready—

whether it's setting out zafus, arranging chairs, putting out fliers, or setting up the altar—then sticks around afterward to pack things up. She took on the task in December, only a month after discovering the sit. "I loved the sangha, the energy, and I thought, here's an opportunity to help make this happen."

### **SCOTT SPENCER**

SETUP/BREAKDOWN/  
SOUND



"It's enjoyable but it's definitely work," Scott says of helping with setup and serving as sound guy. "Sometimes it adds a busyness, which for me is a good practice. It brings the practice into my real life."

### **STEFANO MASSEI**

VOLUNTEER COORDINATOR



When Stefano first came on board as a volunteer, he did all of the setup and breakdown by himself; now, to serve a larger sangha, he has a team of enthusiastic helpers. "The commitment

has been really great for me," Stefano says of his nearly three-year stint recruiting and managing Sunday night volunteers. "It's been very rewarding."

### **DAVID ASSMANN**

FLOWERS



The lush garden behind David's Russian Hill residence provides those fresh blooms you see every week on the altar. It all started about a year ago, when David noticed some flowers, perhaps left over from a church function,

continued on next page

to do,” he recalls. Now he makes sure there’s always something ready to snip for Sunday night. Spring has brought daffodils, tulips, freesias. Summer, lilies, sweet pea, scabiosa. Mums and fragrant ginger have appeared in the fall, primroses in winter. “It’s nice to have a little bit of color on the stage,” David says.

**ALISON HEATHER**  
GREETER

It was working on the silent auction committee of our Woza Moya fundraiser back in April 2004 that sold Alison on sangha service. She became a greeter shortly after that. The task entails arriving about 20 minutes early and standing at the door as people arrive, making attendees, especially newcomers, feel welcome. “I get to say hello to everybody,” she says.



**ALLISON SHORE**  
GREETER

“People will ask you questions—where are the bathrooms, water fountains, all kinds of questions. You actually have to know

stuff,” says Allison of the challenges of greeting. The job has impacted her sits. “The first part of the meditation I spend reflecting on how the opening went,” she says. Though the task can be a balancing act between socializing and, say, rescuing people who are locked out

of the church, Allison enjoys being a face people recognize, particularly as the group gets larger. “For some people, I was there when they came their first day, and I’m one of the only people they know.”

**JENNIFER SCAFF KING**  
MONEY COUNTER

Gathering greenbacks was the last thing Jennifer imagined herself doing. “I’ve seen so much suffering around money,” she says. Plus, in school she liked English, not arithmetic. But five years into the task, she’s actually come to enjoy dipping into the donation basket each Sunday and divvying the dollars between the teacher, the church, and IMCSF. However, the habits of mind still linger. “I’ve noticed that I’m happy when there’s lots of money in the basket and I’m disappointed when there’s not enough,” Jennifer says. “There’s no escaping that feeling of ‘more is better.’”



**GRANT BAILLIE**  
DHARMA TALK TAPING/  
EMAIL ANNOUNCEMENTS

Grant wears several hats, including that of our webmaster. Since last fall, he’s made lots of improvements to our website. He also chips in on Sundays, taping dharma talks that he then uploads to the site, and writing up the announcements, which he posts to our Yahoo group site for email distribution. “It’s a concentration practice,” says Grant of his need to pay particular attention during the announcement portion of the evening. “I enjoy that part of it.”



*continued on next page*

**KIM HSIEH**  
INFORMATION  
GATHERER



**Q:** *What is IMCSF's largest Sunday night attendance on record?* “If we want to understand how to support the growth and development of the sangha, there are bits of data that are useful to know,” says Kim, who has a background in nonprofit organizational development. She began taking a head count in January in an effort to study the rhythms of attendance, and hopes to put such information toward helping the sangha get to know itself better. **A:** 144, one night in January.



**JESSICA MUSSALLEM**  
TEA

Taking on the job of tea stocker was a no-brainer for Jessica. “I’m a big tea drinker and there was always a lot of black tea but not herbal tea,” she says. Once on board, she arranged a discount from local

company David Rio, whose herbals are now a staple of the tea table. As the break-time tea line lengthens in proportion to the growing sangha, Jessica continues to seek ways to make tea-taking more efficient and keep the tea selection interesting. “It’s something that I enjoy anyway. I’m thoughtful about it,” she says of her task.

**KITTY COSTELLO**  
CHI GUNG



“There’s something really lovely about doing this kind of meditative movement with people who are already geared toward being mindful,” says Kitty of the half-hour chi gung session she leads before the sit most Sundays. “Something very deep happens. You can feel the room fill with this calming, settling energy from everybody moving together. It feels like we fill the meditation space with some very welcoming energy before everyone comes to sit down.”



Jennifer Scuff King

## SANGHA NEWSWORTHY

**Rebecca Katz** has come on board as our kalyana mitta coordinator. If you're interested in deepening your practice by meeting with a smaller group of fellow meditators on a regular basis, Rebecca will link you with a suitable group. See back cover for her contact info.

**Kristen Burns** is our new treasurer, replacing Kitty Costello and joining Jennifer Scaff King in managing IMCSF's finances. Kristen will maintain the checkbook, be the contact person for donations to and from the sangha, and draft monthly reports, among other tasks.

A small sitting group for **IMCSF beginners** seeks a couple more members. For info, contact Mike Lee at [yanche@gmail.com](mailto:yanche@gmail.com) or (617) 501-8687.

As part of Internet Archive's book digitization project, sangha member **Mark Johnson** has scanned about 40 Buddhist books and uploaded them to the Presidio-based nonprofit's website for free distribution. Visit [www.archive.org/details/buddha](http://www.archive.org/details/buddha) and click on "See Recent Additions."

**Bodhi**, a former sangha member who has been living and practicing in Asia for three years, primarily in India, will be managing a forest meditation retreat in California's Trinity Mountains in early July. For more info, visit [www.opendharma.org/upcoming.htm](http://www.opendharma.org/upcoming.htm).

**Pamela Edelstein** and her quartet will be serving up jazz standards—with Pam on vocals—at Emerald Garden Vietnamese Restaurant in Alameda on Saturday, April 29, and Friday, May 26. Join them from 6:30 to 9:30 p.m. The address is 1518 Park Street, just a few blocks south of the Park Street Bridge.

*Jürgen Möllers interviews  
Bruno Kochis*



Melissa Barnes

**J:** Did you grow up in any spiritual tradition?

**B:** I was raised Catholic and stayed involved with the church for many years—to the point that I considered entering a monastery. In hindsight, however, it feels like much of that was out of a sense of obligation, driven by feelings of guilt. There wasn't much joy, and being gay, I never felt that I could be part of the Catholic community.

**J:** So how did you come to the dharma?

**B:** For a number of years I went to a Chinese Buddhist group in the Pure Land tradition. That was where I learned that religious practice can actually be joyful and fun. Later I joined a gay meditation group and one of the people there told me about this sangha. I checked it out and felt immediately comfortable in the group. I knew I could trust the teachings, and it was in particular the sangha that made me feel supported.

**J:** In what way?

**B:** Well, it gives me a great sense of belonging, of community. With it, my practice has grown stronger, more joyful, and my life as a whole has become calmer and more centered. The other night, I was thinking, "Nirvana is just one breath away." Practicing in this group has really brought a lot of happiness into my life.

## *Daylong Retreat*

Saturday, May 27

9:30 a.m. to 4:30 p.m.

Teacher: Kris Bailey (see page 3)

Suitable for beginning and experienced practitioners, this daylong includes meditation instructions; sitting and walking meditation; lovingkindness practice; and a dharma talk.

Teaching by dana. To register, send a \$10 check payable to IMCSF to IMCSF, P.O. Box 475536, San Francisco, CA 94147-5536.

## *5-Week Beginning Mindfulness Meditation Class*

May 4, 11, 18, 25; June 1

Five Thursday evenings, 7:00 to 9:00 p.m.

Teachers: Kris Bailey, Manny Mansbach (Spirit Rock's Community Dharma Leader Program)

This class will offer basic Buddhist meditation instructions as well as Buddhist teachings and practical ways to apply these teachings to our daily lives. Includes May 27 daylong retreat.

Teaching by dana. To register, send a \$35 check payable to UU Church to First Unitarian Universalist Church, Attn: Adult Education, 1187 Franklin Street, SF, CA 94109.

## *8-Week Eightfold Path Class*

June 15, 22, 29; July 6; August 3, 10, 17, 24

Eight Thursday evenings, 7:00 to 9:00 p.m.

Teachers: Eugene Cash, Pamela Weiss, Kris Bailey, Bill Weber (Community Dharma Leader Program)

This is the first in-depth meditation class to be offered by IMCSF. Each week will be devoted to

a different factor of the Noble Eightfold Path. Each class will include meditation, lecture, and discussion.

Teaching by dana. To register, send a \$35 check payable to UU Church to First Unitarian Universalist Church, Attn: Adult Education, 1187 Franklin Street, SF, CA 94109.

## *Every Sunday Evening*

6:30–7:00 Social time

7:00–7:45 Silent meditation

7:45–7:55 Break

7:55–8:55 Announcements, dharma talk, and discussion

Teacher: Eugene Cash

Eugene's Absences and Visiting Teachers

July 9: Pamela Weiss, Zen teacher and teacher-in-training with Jack Kornfield

## *Beginning Orientation*

Second Sunday of the month, 6:00 p.m.

A brief introduction to vipassana meditation and our sangha, led by a senior student.

## *Vegetarian Potluck*

First Sunday of the month, 5:30 p.m.

A time to socialize informally with your dharma friends.

## *Chi Gung*

All Sundays except first, 6:15 to 6:45 p.m.

Pre-sit gentle movement practice to stimulate energy flow.

## *Eugene Cash to Teach 12-Week Course on Mindfulness of Body*

Our body is the vehicle for awakening. The Buddha emphasized the body as the basis of mindfulness and the medium through which we discover freedom. Eugene's 12-week class on mindfulness of body will examine in-depth the Buddhist teachings on the body. The course, to be held at the Unitarian Church, will explore and support embodiment in all aspects of our life and practice.

Each class will combine didactic material, experiential meditation, contemplative inquiry, and group discussion. There will be reading and homework assignments between classes. In addition, two daylong retreats are recommended, but not required, with the class.

For full details on the content of the course, visit [www.sfinsight.org](http://www.sfinsight.org).

Tuesday Evening Sessions  
May 2, 9, 23, 30  
July 11, 18, 25; August 1  
September 5, 12, 19, 26  
7:00 to 9:00 p.m.

Saturday Daylongs  
May 27 & August 12  
9:30 a.m. to 4:30 p.m.

The fee is \$300 for the 12-week series. Any 4-week segment can be attended for \$125. There is an additional \$10 registration fee, plus teacher dana, per daylong. Please make checks payable to Eugene Cash. To register, send a check to Bill Weber, 130 Danvers Street, San Francisco, CA 94114. For more info, email Bill at [weber2000@earthlink.net](mailto:weber2000@earthlink.net).

### **Questions about IMCSF?**

Visit us on the web at [www.sfinsight.org](http://www.sfinsight.org) or leave us a voice mail at 994-5951.

### **Have a dharma story to tell?**

Poetry? Artwork? Announcement?  
Contribute to *Sangha News*.  
Email [rachel@rmlink.com](mailto:rachel@rmlink.com).



## *Retreat Schedule for Eugene Cash*

All of the following retreats will take place at Spirit Rock Meditation Center. For details, visit [www.spiritrock.org](http://www.spiritrock.org).

May 10–17

*Strengthen Your Concentration: The Joy of Samadhi*  
Eugene Cash, Phillip Moffitt, Sally Clough

June 10 Daylong

*Compassion: The Natural Response to Suffering*  
Eugene Cash

June 20–25

*The Freedom to Be*  
Eugene Cash, Phillip Moffitt, Pamela Weiss

July 15 Daylong

*Mudita: Awakening to Joy*  
Eugene Cash



### **ARTIST'S STATEMENT**

"The first time I heard a dharma talk on impermanence I felt a kind of giddy joy. The speaker was talking mainly about the sorrow and even horror of impermanence and yet I felt like I was being released from prison. I think this is where Buddhism has really affected my work. In my studio I use a variety

of techniques that include creating and destroying, adding and subtracting. This usually goes on for weeks or even months. I stop when a piece looks more like an event than an image, more like a verb than a noun. My intention with color is to express the full range of emotions that one experiences as we look at the reality of our lives. As in my vipassana practice, showing up over and over again in my studio builds a kind of faith that I hope the paintings point to."

—Lance Anthony Scott

Lance's acrylic-on-paper paintings are featured on the cover, pages 4 and 5, and above.

## IMCSF AT A GLANCE

The Insight Meditation Community of San Francisco is dedicated to offering the teachings of the Buddha as they develop in the West. Our specific orientation is toward intensive householder (lay) practice. We offer a weekly group meditation and dharma talk (lecture), plus classes, meditation retreats, and other events as a community of spirit devoted to the embodiment of awakening in our lives.

### OUR SUNDAY MEETINGS

Our sangha meets every Sunday from 7:00 to 9:00 p.m. at the First Unitarian Universalist Church, 1187 Franklin (at Geary). We begin with a silent meditation, which is followed by a dharma talk and discussion. To allow us to pay the rent to the UU Church, compensate the teacher, and cover other expenses such as this newsletter, we ask Sunday night attendees for a suggested donation of \$10. If you can't give \$10, give what you can. If writing a check, make it out to IMCSF.

### MEDITATION

We practice a style of meditation known as *vipassana*, or insight meditation. Often translated as “mindfulness,” *vipassana* implies seeing deeply or clearly, penetrating and illuminating reality. The practice of vipassana or mindfulness offers a way to radically transform our vision, understanding, and engagement of and with our human life.

### DANA PRACTICE

*Dana* means “generosity.” The Buddha’s teachings are considered priceless but traditionally are given freely in a spirit of generosity. Offering *dana* (a donation) gives students an opportunity to express their gratitude for the teachings and to cultivate the joy of giving. All IMCSF retreats and classes are taught by *dana*.

### KALYANA MITTA GROUPS

*Kalyana mitta* means “spiritual friends.” These small groups (typically 6 to 12 people) meet regularly to study and share experiences in support of each other’s practice. Meetings usually include a short meditation and discussion. For more info, contact Rebecca Katz at [rebeccakatz1@gmail.com](mailto:rebeccakatz1@gmail.com).

## OTHER WAYS TO GET INVOLVED

Sangha members often engage in outside activities and service projects. Past activities have included fundraising projects for an AIDS-related community outreach program founded by Buddhist friends in South Africa; the compilation and sale of a sangha cookbook to fund retreat scholarships; a picnic in Golden Gate Park; and group bike rides. To stay abreast of current activities, visit our website or our Yahoo group site.



Flora Davis

### ABOUT OUR TEACHER

Eugene Cash is the founding teacher of IMCSF. He teaches at Spirit Rock Meditation Center and leads intensive meditation retreats internationally. His teaching is influenced by both Burmese and Thai streams of the Theravada tradition as well as Zen and Tibetan Buddhist practice. He is also a teacher of the Diamond Approach, a school of spiritual investigation and self-realization developed by A. H. Almaas.

### DEFINING BUDDHA, DHARMA, AND SANGHA

Considered precious, these are the Three Jewels, or Three Refuges, of Buddhism. *Buddha* refers both to the historical Buddha and to the wise and compassionate buddha nature within each of us. *Dharma* refers both to the teachings of the Buddha and to the universal truths of human life. *Sangha* means “community” and can refer to any group of Buddhist practitioners: monks, nuns, or householders (laypeople). The Buddha placed great importance on the company of like-minded companions.

### CONTACT US

[www.sfinsight.org](http://www.sfinsight.org)  
(website)

[groups.yahoo.com/group/IMCSF](http://groups.yahoo.com/group/IMCSF)  
(online sangha)

(415) 994-5951  
(voice mail)

P.O. Box 475536  
San Francisco, CA 94147-5536  
(U.S. mail)

“JUST AS ALL THE OCEANS HAVE BUT ONE TASTE, THE TASTE OF SALT, SO THE TEACHINGS OF THE DHARMA HAVE BUT ONE TASTE, THE TASTE OF FREEDOM.” —THE BUDDHA