



Gay Buddhist Fellowship

JUNE / JULY 2014 NEWSLETTER

Right Conduct and Sexuality

BY BARUCH GOLDEN

Baruch Golden, a longtime GBF Member who has been practicing Vipassana meditation since 1998, completed Spirit Rock's Community Dharma Leaders program in 2012. He teaches dharma in the Bay Area. Baruch is also a registered nurse and has been doing hospice work for the past 14 years.

I'm going to talk about the third precept, which is about sexuality. I wanted to put a little bit of a context around it because working with sexuality falls under right conduct. Right conduct is part of the Eightfold Path. I'd never heard a teacher talk about the third precept or working in a non-harming way around our sexuality, except for a heterosexual woman. I remember listening to her at Spirit Rock and being very triggered during that talk and just feeling like that talk didn't really relate to me. Many years ago, I began an exploration of this whole topic of including our sexual feelings in our practice. I had a conversation with Gil Fronsdal, who's a teacher in Redwood City, and with another sangha member, just to talk about this.

When I started doing practice around 1998 or 1997, my interest in Buddhism had a lot to do with how Buddhism holds queer people or gay people. It was right at that time that I was aware of some conversations that were happening within the community. There was a meeting with the Dalai Lama around that time. I think some of you are aware of that. Does that sound familiar? I had been reading about that meeting. I was very interested in it. It was sort of a mixed meeting. There was a sangha member who died quite a while ago, Steve Peskind, who was involved in that meeting, and he talked about the meeting that he had with the Dalai Lama.

My orientation at that time was more, "How does Buddhism hold me?" and "Will I feel safe and secure participating or practicing within a Buddhist context?" That's where I began my odyssey of thinking about sexuality. Over the years, it's really changed a lot. The way that I look at it now is quite different. I'm not very concerned about what the Dalai Lama thinks anymore. I know he has his way of looking at it, and I don't think anyone's checked in with him recently about it.

It always has felt like a dangerous thing to talk about within a Buddhist context. There's the possibility when you start talking about sexuality and when you talk about sexuality within our community that people can get triggered easily around it. I did a version of this talk in Alameda at a sangha that I teach in. There was a lesbian there who became extremely triggered during the talk. I realized that when you start talking about this that you really have to put in a lot of disclaimers about it. I need to encourage you to pay attention to

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.

All of our conduct, our thoughts, our actions, our relationships with people, our encounters, the expression of our sexuality, the moments that we feel lust, the moments that we feel wonder, the moments when we're thinking that we want to touch someone in a particular way—all of that is open to the path of our practice. It can all be included in our practice.

how it is that you're feeling, how this lands for you. It might be fine, but you need to listen to it and just notice what the experience is for you. Take what's useful for you. Leave what's not useful for you. It's a very rich area to practice in.

Sexuality for everybody is very complex. It can be messy. I'm sure we've all had our experiences of creating big messes in sexuality. Our sexual styles and appetites are quite different. Our conditioning around sex is different. We have this trans-generational conditioning about our views and beliefs about sex that oftentimes, or most of the time, we're unaware of. It could be at awkward or uncomfortable moments when they become present to us and when we become aware of those beliefs.

Also, our gender affects our conditioning, our orientation, how we identify, the culture that we live in, the geographical area that we live in. All of these things influence how we hold our sexuality and the expression of our sexual feelings. Just like all aspects of ourselves, we're mostly unaware of most of this unless we spent a lot of time really paying attention to it.

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From a Buddhist perspective, spiritual practice is likened to a tripod. It's supported by three legs that are in balance, that compliment each other, that support each other. The three areas are *sila*, *samadhi* and *prajna*. What I'm talking about specifically here is *sila*, or ethical practice or guidelines. Sometimes people call it right conduct. The *samadhi* is our meditation practices. This is very simplistic. The *prajna* is wisdom: how we hold and understand our practice.

When we start thinking about precepts, from a Buddhist perspective, we're much more interested in asking the question "Does this thought, this action, this behavior lead to increased suffering or increased happiness?" It's not about something being right or wrong, good or bad. There are no absolute rules. There are a lot of gray areas when you start working in the area of ethical behavior.

I think it's really important just to realize that no one can tell us what to do and how to hold our experience. We have to figure that out ourselves. When we start doing practice, most of the time we start with the sitting practice, and we're not thinking about our behavior or how we function ethically in the world. Then as we sit, and maybe we develop a regular or irregular kind of practice, then as our practice deepens, we realize that we can't really practice without practicing right conduct.

If you've been on a retreat or you've been sitting in dharma talks, you hear people talk about these precepts, and there's a way that we internalize what it is that we hear which inclines the way that we look at how we function and behave in the world. Whether it's a very aware and conscious process, or a very unaware process, some things are going to make sense to us and there can be a change in how it is that we show up.

In the Theravada tradition, which is the tradition that I come out of—Spirit Rock has mostly been my home—they say that the Buddha offered five precepts to lay people. These are often precepts that you take when you begin a retreat. On a retreat, they're really easy to follow because there's a lot of external support. I just want to mention them. The first one is non-harming or to refrain from taking life. Second, refrain from taking that which is not given, stealing. The third one is to refrain from sexual misconduct. The fourth is to refrain from lying and deceiving. The fifth one has to do with our use of intoxicants and how that affects our mindfulness.

The Buddha talked about this on three different levels. The first level was an intellectual understanding. We see these precepts, whether we agree with them or not, as rules of restraint: I should be careful around what I say to people; I probably shouldn't take the sandwich that's in the refrigerator at work that doesn't belong to me. That sort of stuff. It may not be how we really feel. We can try and follow these guidelines on that level.

The second level has more to do with the embodiment of the precepts, so it becomes the expression of our practice. We can have these surprising moments in which we find ourselves behaving differently. Like we'll be talking to someone and instead of going in a particular direction, gossiping or whatever, we may find that we have a little bit of restraint. We may think, well, that might not be the best thing to say. We can surprise ourselves when our behavior just naturally starts changing. What really supports that is the development of these virtue practices, foundational things like kindness and generosity, and things that we hear about that begin to show up in our life a little bit or a lot.

Finally, the Buddha talks about these precepts as qualities of ourselves that at a certain point we've internalized. We've understood these principles, these guidelines, and we're awake enough that they just become a part of our character, and we can't violate these precepts any longer. I'm sure there are a lot of long-time practitioners in here, and I'm sure there are people who have had these experiences in which your relationship with the precepts has really changed. Norman Fischer said that in Zen practice there are two parts: the sitting down and the standing up. The sitting down is when supposedly we clear and calm and illuminate our mind, and the standing up is when we take this clear, calm, illuminated mind and we move into the world. We embody our sitting practice. Our movement through the world becomes the expression of our sitting practice.

Changing how it is that we function in the world takes a lot of courage and a lot of awareness because we have a lot of unexamined motivations. We have a lot of deception that we believe. We have to look at our behavior and our conduct really honestly. We have to see how our conduct and our thoughts affect us and how they affect other people. What are the results of our actions?

In the process of trying these things on, we'll tend to make a lot of mistakes. Within a Buddhist context, we say that we use these mistakes or these awkward moments as ways to learn from our experience and then to reorient how it is that we really want to be in the world.

A lot of people have rewritten the precepts, but the traditional third precept is "I undertake the training rule to abstain from sexual misconduct." There's a woman named Caitriona Reed. I don't know if anyone knows her. She's a trans woman. She was authorized to teach from Thich Nhat Hanh in 1992. She rewrote the precept in a particular way: "Aware of the abuse and lovelessness in the world and of the healing that is made possible when we open to love, I stand in the presence of the ancestors, the earth and future generations and vow to cultivate respect for the beauty and erotic power of our bodies." Thich Nhat Hanh has written the precepts in a particular way, but when I read them, they don't really resonate with me as a way for me to do practice. The way that I really hold this precept is just as a way of non-harming to myself and to other people through my sexuality, through the expression of my sexuality. I take it on a very personal level.

I think with the maturing of our spiritual practice, there's naturally more of an expression of love. There can be an opening of the heart that can be quite beautiful, this kind of heart that can be shut down or crusted. We can have these impulses; we can feel things. Once we start feeling things, one thing that we might start feeling is sexual feelings. I know we love. We can feel this full range of the expression of sexual feelings from really the most profound human experiences, a sense of deep intimacy, inner connection, communion with another person, spiritual

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insights. Love, you know, amazing love. Then it could swing to the other side. A lot of us carry deep wounds around sexual experiences that we live with daily. We can feel regret and shame and despair and all of those feelings too. It includes everything.

There's a poet whom I really love, James Broughton. He was gay. I know some of you knew him. He died in 1999. Last year there was a really nice documentary about him called *Big Joy*. Anybody see that? A couple of people. Really nice, really lovely. He was a Sister of Perpetual Indulgence, Sister Sermonetta, a radical faerie. He had a beautiful, complicated life. He wrote incredible poetry. I used to go and hear him read his poetry.

I wanted to read a couple verses from this poem, "The Bliss of With." I like it because it points to the potential and the impact of our sexual feelings and how they can affect us. He says,

*When you tickle my cravings
And sniff my privacies
When you douse my terror
And launch my dismemberment
I salute you in the name of
all that intimidates me
and pray for a mild winter.*

*But you take me apart
And put me back differently
You mend my tatters
And refasten my seams
You patch my pieces
And tie my ends up
Then you totally unravel me.*

*You have deranged my accounts
Unbalanced my books
Crossed my livewires
And torn up my agendas
I salute you in gratitude for
this devastation.*

You are my undoing and my altogether

There's something about poetry that's so powerful. I love poetry. I've come here and I've heard a lot of poets, Doug von Klaus and Larry Robinson. I've heard them talk about the importance of memorizing poetry. I recently started memorizing some poems. Poetry is not ordinary language. It's like a deep prayer. The poet is moved to express some inner force to inspire us or to allow us to grieve, to point toward some truth. That's my experience with James Broughton.

This second one that I'll read has to do with the sublime aspect of how sexual feelings can feel so good and so pleasant and great.

*You arouse my horizon
Hurl me high into glory bed.
Never was there swifter magnificent.
Every time is always the first.
Every time I am virgin amazed,
Dazed by penetrant fireflight.
Surrendering to surrender
I fall into fathomless acceptance,
Sunk into being sunk into.*

*You explode my waterworks,
Submerge me in flying bliss,
Wash me up on the shore of paradise.
My womb alas isn't copious enough.
How shall I give birth to your armies,
Armies of ravishing redeemers?*

In this one he's just really pointing towards that really profound experience that we can have with sexuality.

When I first started doing practice, for some reason I didn't include sexual feelings in my practice. I don't know why I didn't. It just seemed off limits to me. I didn't really think about it. I think that reflects the attitude that I had in general towards the population—kind of a defiance that you're not going to tell me what I can do sexually. You just can't comment on it. I was very defiant about it. I felt very defensive. I think I was kind of fighting some of the oppression that I felt at the time that I was coming out. I took that with me into my practice.

Then, at a certain point, I realized that my sexual feelings at different times occupy a huge space inside of my emotional and psychic person, and that I can turn the focus of my practice towards my sexual feelings. The problem often is that the conditioning is so strong, or my conditioning is so strong, that I have sexual habits, sexual patterns. There are certain ways that I behave that I'm very unaware of a lot of times. A good example of this: a few years ago, I was at the gym. I was staring at some guy, but very unawarely. All of a sudden I heard this voice go, "What are you looking at?" It just sort of woke me up. I'm like, "What am I looking at?" I started really paying attention to what it is that I look at. I notice that when I do go to the gym that there are certain people that are very interesting to me. I may be interested in following them around with my eyes: oh, they're on that, they're there, they're there. There's something very special about that person to me and I'm very interested in that person. That was one moment.

Recently, I went to a salon, a gay men's salon, and we were talking about HIV. I hadn't been in that community for a while. I was amazed at the potential for harming within this, the interface in our community between people that are HIV-negative and HIV-positive and how different people hold that, hold their HIV status in terms of how they disclose. It's very complicated and it occupies a huge psychic space for a lot of people. There is a great potential for harm, depending on how we hold that experience, the type of risk that we put ourselves in, or participate in. There is a potential to experience harm on some level.

I started thinking about what would be a good tool to help in this area. I want to offer something to you, something I know has been talked about here because I've been sitting in this room before and I've heard it. It's a way of practicing with the full range of our experience. It's that acronym RAIN, R-A-I-N. It stands for recognize, allow or accept, investigate, and non-identification. I don't know if I'll have much time to talk about it, but I did bring a link to a really beautiful article that Tara Brach wrote. (The article, "Working with Difficulties: The Blessings of RAIN," can be found online at <http://www.tarabrach.com/articles/RAIN-WorkingWithDifficulties.html>.) I think a lot of us are already doing this and maybe

have even read this article. Tara Brach is a very accessible teacher. She lives in Washington, D.C.

One way of doing this practice is to start paying attention, bringing more awareness to the expression of our sexual feelings, to the moments of wonder, wondering about someone, to the moments where someone seems special to us, when we start really noticing particular features of a person—someone's eyes or their lips or their arms seem very interesting to us—the moments when we have this impulse to touch or we are changing the physical space that we have with another person. We want to be closer to that person or we want to be farther away from that person.

Any time we feel some type of desire, that's an expression of our sensuality. Since we know the world through our senses, any time we feel this pull, this desire for something, whatever sense it goes through, that is a central moment. When you walk in this room, this is a great place to practice. There are—I don't know—forty men sitting here. What is it like to walk into this room? What do we notice? What do you notice? Who are you drawn to? Who do you want to touch? What person seems interesting to you?

I have a little story from my hospice work. There's a woman whom I've worked with for a long time. After she was diagnosed, one day I was talking with her—I'm very close to her—and she was telling me that after she had her diagnosis, all of a sudden she started feeling a lot of sexual feelings. There was this opening for her that she hadn't experienced before. She had been in this monogamous relationship with her husband who had died about a year-and-a-half before. It was very confusing to her. The expression of her sexual feelings wasn't limited to just people, but she would feel them looking at an object.

There's a line in a Billy Collins poem that I had read to her, and she immediately could relate to it. It's a poem called "Aimless Love." He says, "My heart is always propped up / in a field on its tripod, / ready for the next arrow." Sometimes that's how it feels. It feels like our heart is open and that the next arrow, the next moment, the next impulse, there's this opening. I think when we walk in here, if we have this conscious intention that we could keep our hearts open to people, then we could pay attention to what it feels like. I was talking with her, and then she started talking to me about her sexual feelings that she had for me, this hospice patient. I noticed that was another off-limit. I've been doing hospice work for a long time, but I

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had never had, unbelievably, a hospice patient want to talk about sexuality, especially an 84-year-old woman.

I started noticing that whenever I would come over that she would be really dressed up. Then I started noticing that when I knew that I was going to visit her that I would get a little dressed up too. There was this thing going on between us. It's an interesting exploration for me, just this sense of touching. She always liked to be in close contact with me. She liked to have her hand on my arm. I think we could bring awareness like that to how it is that we relate to each other.

One area that's really fascinating to me is this area of lust. We could be feeling very quiet and peaceful and tranquil, and then we'll see someone and just like that, there is this moment of lust, this physical pull towards the other person. You know what I'm talking about, right? We could really lose our footing. It could almost be disorienting at times. It can be that powerful. That's a really beautiful moment to ask the questions that Tara talks about in this article. What's happening in my body right now? That's a great question. What is it that I'm feeling right now? Just to begin that investigation of what the lust feels like.

She asks some pretty cool questions. She says, "What is happening inside me? What most wants attention? How am I experiencing this in my body? What am I believing? What does this feeling want from me?" This is a series of questions to investigate what it is that you're actually feeling.

I'll just stop and see if there are any comments or questions. I have to tell you, I'm not an expert in this area. I'm just doing my own investigation, so we'll see what happens. Okay, yes?

GBF: You mentioned at the beginning one of the precepts is to refrain from intoxicants. It occurs to me that sexual desire can kind of be an intoxicant. In fact, if you look at the brain chemistry, it floods us with all these chemicals that cloud our judgment just like an intoxicant. I find it sort of shifts me more towards gratification, sexual gratification, and wanting, as opposed to the desire to connect, the person, love, whatever you want to call it. Knowing that that's going to happen, that that's a physiological response, how can we use our practice to maybe guide us, after we get off the cushion and stand up like you said before?

Baruch: Has anybody used their practice at those moments? I think the way that I do it is, and it's in this article, so I'll just point towards this article. I think this article is very helpful. It's just really paying attention to our inner experience at that moment. It's sort of like asking, "What thoughts, emotions, feelings, sensations are happening?"—if it's possible. I mean, it may not be possible at that moment when we're being flooded with all these different chemicals.

I think it is really possible to bring awareness in at that moment to recognize what it is that's happening to us. That's definitely the place to begin: not to go into this completely unawarely. It does involve changing our conditioning. This is not our usual experience. It can be a radical shift in how it is that we hold our experience. Not that we need to do anything different, but we just need to shift, or incline, our awareness, set the intention that when this happens I'm going to bring some awareness.

GBF: Is it a good thing or a bad thing if too much practice dulls our spontaneity and exuberance sexually?

Baruch: There was an article recently in the New York Times. It was in January. That question came up. They were sort of saying

We can have these surprising moments in which we find ourselves behaving differently. Like we'll be talking to someone and instead of going in a particular direction, gossiping or whatever, we may find that we have a little bit of restraint. We may think, well, that might not be the best thing to say. We can surprise ourselves when our behavior just naturally starts changing. What really supports that is the development of these virtue practices, foundational things like kindness and generosity, and things that we hear about that begin to show up in our life a little bit or a lot.

that too much awareness can be detrimental to creativity. I just thought it was a really interesting thing to consider. My experience is, is it even possible to have too much awareness? Usually I'm pretty lost in what's going on. I think at a certain point, with enough practice, we could hit a tipping point where we're more aware more of the time, but that's something I really wouldn't worry about. If you could get to the point where you have that much awareness, then the question that you're asking might be different.

In this article, they were talking about how there might be times for mindfulness and times for spacing out. Actually the title of this article was "Breathing In vs. Spacing Out." They were just saying that as far as the creative process, their understanding of the creative process, that maybe there are times when there's a value to just spacing out, just staring out the window. We're not all monastics. We don't have to do this all the time. We could decide when we want to do it, maybe. My experience with practice over the years has been that it's just like sitting. We'll sit and sit and then it's like the mind has wandered, come back to the breath or whatever it is. Practice and activity is like the mind has wandered, it's been a few days. Come back to being mindful and aware.

I think we can hold this however it is that we want. No one is telling us how we have to do practice. There are some people who are very committed to doing continuity of awareness practice 100% of the time, and I really bow to them. I'm inspired by their practice, but it's not for all of us.

Thank you for your attention and your questions. ■

GBF

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Your Thrift Store Donations Earn Money for GBF

GBF members can donate their quality cast-offs to the Community Thrift Store (CTS) and GBF will receive a quarterly check based on the volume of items sold. This is a great way to support our Sangha, and the community. So far this year we have received over \$800 through members' generosity. Bring your extra clothing and other items to CTS at 623 Valencia St between 10am and 5pm, any day of the week. The donation door is around the corner on Sycamore Alley (parallel to and between 17th and 18th) between Valencia and Mission. Tell the worker you are donating to GBF.

Our ID number is 40. Information: (415) 861-4910.

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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

Calendar

Sunday Sittings

10:30 am to 12 noon

Every Sunday at 10:30am we meditate together for 30 minutes, followed by a talk or discussion till 12 noon. Everyone is then welcome to stay and socialize over refreshments till approximately 12:30, after which those who are interested usually go somewhere local for lunch. Our sittings are held at the San Francisco Buddhist Center, 37 Bartlett Street (Look for the red door near 21st St between Mission and Valencia Streets)

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.

Sunday Speakers

June 1 Frank Ostaseski

Frank Ostaseski is a Buddhist teacher, international lecturer, and a leading voice in contemplative end-of-life care. In 1987, he co-founded the Zen Hospice Project, the first Buddhist hospice in America. In 2004, he created the Metta Institute to provide innovative educational programs and professional trainings that foster compassionate, mindfulness-based care. His groundbreaking work has been widely featured in the media, including the Bill Moyers television series *On Our Own Terms*, the PBS series *With Eyes Open*, *The Oprah Winfrey Show*, and in numerous print publications.

June 8 Shams Kairys

Shams is a long-time Sufi practitioner and student of Pir Vilayat Inayat Khan, currently focused on deepening awareness of the profound challenge of global climate change. Shams is a group facilitator, independent editor, and writer who has worked with innovative organizations and projects dedicated to helping heal the world, including Berkeley Area Interfaith Council, Meeting of the Ways, Creating Our Future, Seva Foundation, Reaching Out Project, EarthSave International, and Seven Pillars House of Wisdom. Shams lives in the San Francisco Bay Area.

June 15 Eugene Cash

Eugene Cash is a Spirit Rock teacher and the founding teacher (since 1992) of San Francisco Insight. Eugene cofounded the Dedicated Practitioners' Program for senior students at Spirit Rock. Currently he co-leads the Community Dharma Leaders program, training people from around the world to teach mindfulness in their respective communities. In addition, Eugene teaches the Diamond Approach®. He is passionate about teaching awareness, inquiry and waking up in daily life.

June 22 Open Discussion

June 29 Alistair Shanks

Alistair Shanks has studied Tai Chi, Qigong, Taoist Meditation, Taoist Breathing and Ba Gua with his teacher Lineage Master Bruce Frantzis since 1994. He currently teaches Tai Chi at the American

College of Traditional Chinese Medicine on Potrero Hill and teaches classes, workshops and private lessons around the Bay Area. He has been a volunteer with Zen Hospice Project (ZHP) since 2004 and for the last four years has assisted in training new volunteers as a facilitator. In 2007, he completed a year-long Buddhist Chaplaincy training at the Sati Center in Redwood City with Gil Fronsdal and Paul Haller and did his training at SF General Hospital, where he also completed a four-month training with Sojourn Chaplaincy. Since 2005, he has been involved with the Prison Meditation Network. He has been practicing Vipassana meditation since 2003 and has sat long retreats at Spirit Rock, Insight Meditation Society and the Forest Refuge.

July 6 Open Discussion

July 13 Jonathan Reynolds

Jonathan Reynolds has trained extensively in the fields of Buddhist meditation, classical yoga, and both Eastern and Western philosophies. Jonathan earned his Masters Degree in Holistic Counseling Psychology from John F. Kennedy University, and his ongoing interests are focused upon integrating the practices of meditation, therapy, embodiment, and conscious relationship. Jonathan is co-founding editor of *The Journal of Holistic Psychology*. For further information on his work, please visit: www.ayogisway.com

July 20 Susan Moon

Susan Moon is a writer, editor, and teacher. Her newest book is *Hidden Lamp: Stories from 25 Centuries of Awakened Women*. She is also the author of *The Life and Letters of Tofu Roshi*, a humor book about an imaginary Zen master, and editor of *Not Turning Away: the Practice of Engaged Buddhism*. Her short stories and personal essays have been published widely. Sue has been a Zen student since 1976, practicing in the lineage of Suzuki Roshi at Berkeley Zen Center, Tassajara Zen Mountain Monastery, Green Gulch Farm, and now with Zoketsu Norman Fischer's Everyday Zen sangha. She has received "lay entrustment," a lay version of dharma transmission, from Norman. For more information about her work, you can visit <http://susanmoon.wordpress.com/>

July 27 Emilio Gonzalez

Come for a body-centric, experiential Qigong session, via a repeat engagement with Emilio Gonzalez. Emilio has been practicing Qigong and Tai Chi Chuan since 1973. A senior student of Grand Master Kai Ying Tung, he taught Tai Chi at 50 Oak Street in San Francisco for over twenty years. In the 1990s, he established a special Qigong for Health class for people with HIV and other chronic illnesses. He also taught at San Francisco State University, at Mills College, and at various national conferences on Traditional Chinese Medicine. In 1996, he produced a best-selling Qigong video that was broadcast on PBS.

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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, believing in the equality of all that lives.

—GBF Dedication of Merit