



“Some of the worst things in my life never happened.”

—MARK TWAIN

About Us

Established in 1976, the Kootenay Shambhala Meditation Centre is part of an international community of some 170 meditation centres and groups founded by Chögyam Trungpa Rinpoche and now led by his son and spiritual heir, Sakyong Mipham Rinpoche. At the heart of the community are the Shambhala Buddhist teachings, a unique expression of the wisdom of the Kagyü and Nyingma lineages of Tibetan Buddhism and the Shambhala tradition of living an uplifted life, fully engaged with the world.

Our core offerings include free mindfulness-awareness meditation instruction and a curriculum of Shambhala, Buddhist and contemplative arts training. The thread that runs through all we do is the aspiration to relieve suffering by awakening the world to its own potential.

We invite everyone to participate in this journey of discovery.

Regular Public Events

These events are open to anyone, free of charge or by donation. For the latest information see our events calendar at www.nelsonbuddha.com or email us at info@nelsonbuddha.com.

Meditation Practice

Sundays, 9am-noon; Mondays, 7-8pm; and Thursdays, 5:15-6:15pm

These sessions emphasize the Shambhala community's central practice—mindfulness-awareness meditation—in both sitting and walking forms. Sessions start and end with chants. Participants are welcome to come and go as they choose.

Open House

Mondays, 7-9:30pm

Our Open House program introduces participants to Shambhala Buddhist practice, teachings and culture.

• **7pm:** Meditation practice (introductory meditation instruction is available at 7pm, further instruction at 7:30pm) • **8pm:** Talk and discussion • **9pm:** Tea

Sadhana of Mahamudra

New and full moon days, 7-8pm

The Sadhana of Mahamudra, a text written by Chögyam Trungpa Rinpoche, embodies a way of cutting through all forms of dogmatism. The practice involves chanting the text and relaxing into the atmosphere that doing so creates.

Meditation Tune-Up

First Sunday of each month, 9am-noon

Meditation instruction (at 9am), practice, a couple of short talks and a light mid-morning community breakfast combine to create a sociable way for meditators to perk up their practice.

Children in Shambhala

First Sunday of each month, 10:15am-noon

Aimed at children ages 5 to 11, this program offers a fun introduction to Shambhala, with yoga, meditation-related activities, storytelling and refreshments.

Tidbits

New Shambhala website goes live

The Shambhala community's redesigned central website went live on February 18th. With expanded content, a host of new features and a bright, clean look, it's a great place to go for a wide range of resources and information. And it was built right here in the Kootenays—right downstairs from the Shambhala Centre, in fact—by the guys at Blue Mandala!

Highlights include:

- Enriched content for newcomers
- Video and audio teachings library

- Search function for finding programs worldwide
- Improved Practice and Study section

Check it out at www.shambhala.org .

Savour the senses

Join us on Friday, March 30th and Saturday, March 31st to celebrate the richness of the sensory world at the Shambhala Arts Festival. We'll have a variety of performances, installations, displays and surprises. For more information contact Lynn Frederick at info@nelsonbuddha.com .

Weekday morning sessions come and go

They came together in November, they lasted for a few months, and now they're history! The meditation practice sessions running on Tuesdays and Fridays from 6:30 to 7:30 AM have been dropped from our regular schedule. Chalk another one up for the notion of impermanence. And enjoy sleeping in.

Upcoming Core Curriculum Programs

Shambhala's core education curriculum offers ways of exploring the Shambhala Buddhist path beyond what is possible at Open House or other introductory programs. The curriculum consists of three elements:

- **Shambhala Training**, a secular meditative path of realizing the world's natural goodness
- **Buddhist studies**, a progressive exploration of Tibetan Buddhist teachings and meditation
- **Training in contemplative arts**, bringing a meditative perspective to various art forms

We invite people to engage the curriculum to the degree they want. Curriculum programs altogether offer students the preparation they require to receive subtler training.

SHAMBHALA TRAINING LEVEL IV: Awakened Heart

With Frank Johns

Friday, April 13, 7-9:30pm; and Saturday & Sunday, April 14 & 15, 8:30am-6pm

Prerequisite: Level III • Suggested donation: \$120

This program encourages opening to increased awareness and inquisitiveness about the world, as it is. To pre-register or for more information contact Sally Albert or Gala Sly at info@nelsonbuddha.com .

BUDDHIST STUDIES

Progressive Stages of Meditation on Emptiness

With Russell Rodgers

Thursdays, April 19 - May 24, 6:30-8pm [*Note: This is one week later than originally scheduled.*]

Open to anyone • Online participation possible • Suggested donation: \$60 (materials not included)

Since September, we've been trying a new way of running Buddhist Studies weeknight courses. We're holding a class every Thursday evening, offering courses virtually back to back. And we're structuring the classes in a way we hope makes them both beneficial and enjoyable.

The classes, though open to anyone, ask more of participants than our Open House program does: teachings are more in-depth, and students are expected to complete each course they start, do the readings and contemplate the homework questions.

We hope this approach will enable interested students to complete the Buddhist Studies curriculum in a timely and agreeable way.

Another thing we've been doing since September is using the Internet to reach people who can't attend classes at the Centre. Course audio files (MP3 format) and handouts (PDF format) are made available to registrants on a limited-access page on the Centre's website. Whether one participates at the Centre, online, or in some combination of these two options, the suggested donation is the same.

Progressive Stages of Meditation on Emptiness is a very challenging course based on the book of the same name by Khenpo Tsultrim Gyamtso Rinpoche. The book follows the development of understanding of egolessness/emptiness through different Buddhist schools, finally arriving at the Shentong school, which is the closely associated with Shambhala Buddhism. These

schools roughly correspond to the developmental stages of a practitioner's understanding.

Copies of the book will be available to course participants at a discount in the "Shambhala Shop" at the Centre. Early pre-registration by participants will help us ensure that we have enough books for all participants. To pre-register or for more information, contact Jim Northcote at info@nelsonbuddha.com.

SHAMBHALA ART • Awakening The Sacred

[*Note: Shambhala Art Parts One and Two have been rescheduled and are now being offered together in a one-weekend program from Friday, April 20th to Sunday, April 22nd.*]

Shambhala Art is a process, a product, and an arts education program. As a process, it brings wakefulness and awareness to the creative and viewing processes through the integration of contemplation and meditation. As a product, it is art that wakes people up. Shambhala Art is also an international non-profit arts education program based on the Dharma Art teachings of the late Chögyam Trungpa Rinpoche, the founder of Shambhala Buddhism.

The purpose of Shambhala Art is to explore the creative process and the product we call art from the viewpoint of meditative discipline. This is a viewpoint that encourages us to see things as they are, rather than just how we think or imagine they are. Shambhala Art does not teach a particular skill or technique such as painting, sculpture, or dance. It is about the source of inspiration, its manifestation, and how it speaks to us. Once a view and a path are established, they can be put into practice within any artistic discipline.

Art has been used for millennia to evoke, or reveal truth, genuineness, and a sense of the sacred. That's what "awakening the sacred" means. Although the Shambhala Art teachings are inspired by Shambhala Buddhism, they are not in any way religious. They are about discovery and play, and the universal nature of the creative and viewing process and what the result communicates.

PART ONE: Coming To Your Senses

With Lynn Frederick and Petra Youngberg

Friday, April 20, 7-9pm; and Saturday, April 21, 9am-6pm

Open to anyone • Suggested donation: \$60 • Materials fee: TBA

Art has more to do with perception than talent. Without

clarity, all we express is our inability to perceive accurately. We have to perceive our world as it is before we can represent it in an art form. Part One is the exploration of the nature of our perceptions and how our thoughts influence what we perceive.

PART TWO: Signs and Symbols

With Lynn Frederick and Petra Youngberg

Sunday, April 22, 9am-6pm

Prerequisite: Part One • Suggested donation: \$60 •

Materials fee: TBA

Part Two deepens our understanding and experience of things as they are as opposed to how we think they are. Many of us have little clarity about this distinction. Perceiving this difference is fundamental to understanding signs and symbols. Signs have more to do with our thoughts and symbols more to do with our experience. It is said that one of the things that makes art, art, is that it communicates through signs and symbols: information and direct experience. If we want to communicate a felt experience as well as information, then we need to clarify what makes a sign a sign and a symbol a symbol.

To pre-register or for more information contact Lynn Frederick at info@nelsonbuddha.com.

SHAMBHALA TRAINING: Outrageous/ Inscrutable

Director to be announced

Friday, May 4, 7-9:30pm; and Saturday & Sunday, May 5 & 6, 8:30am-6pm

Prerequisite: Perky • Suggested donation: t.b.a.

SHAMBHALA TRAINING LEVEL V: Open Sky

Director to be announced

Friday, May 25, 7-9:30pm; and Saturday & Sunday, May 26 & 27, 8:30am-6pm (to be confirmed)

Prerequisite: Level IV • Suggested donation: \$120

Sharpening one's awareness, one finds the open clear sky of mind—a delightful source of wisdom and uplifted energy. Trusting our nature enough to let go into the present moment.

To pre-register or for more information contact Sally Albert or Gala Sly at info@nelsonbuddha.com.

WEEKTHÜN

With Acharya Dale Asrael

Nelway, BC • Saturday, July 7 - Sunday, July 15

Open to anyone • Suggested donation: \$450

Acharya (senior teacher) and former Kootenay resident Dale Asrael is leading this summer's Kootenay Shambhala Centre weekthün (week-long group meditation retreat), on our forest retreat land at Nelway, from Saturday, July 7th to Sunday, July 15th. Save the dates and stay tuned for more info.

Other Upcoming Programs & Events

Milarepa Day

Saturday, March 3, 1-4pm

Open to anyone, free of charge or by donation

This event celebrates the enlightenment and life example of Milarepa, one of Tibet's most ardent practitioners/revered saints/premier poets. We will begin with a telling of Milarepa's life story followed by a group reading of selections from his thousands of dohas (songs of enlightenment). Then we'll sing some of his songs, set to music by students of Khenpo Tsultrim Gyamtso. People who have attended our summer meditation retreat may be familiar with some of these joyous and spiritually instructive songs, each of them a distillation of the essence of the wisdom of our lineage. The tunes are easy to learn and a delightful addition to the subterranean AM radio of one's mind. In keeping with Mila's tradition, we'll serve nettle tea. For more information contact Margaret McKeown at info@nelsonbuddha.com.

OPEN HOUSE SERIES: Ruling Your World

A four-part series of teachings from Sakyong Mipham's book *Ruling Your World: Ancient Strategies for Modern Life*

With Cameron Wenaus and (to be confirmed) Candace Batycki

Mondays, March 12 - April 2, 8 PM

Open to anyone, free of charge or by donation

"We are all appointed with heaven—great openness and brilliance. Bringing this heaven down to earth, into our daily life, is how we rule our world."

—from *Ruling Your World*

For more information contact Cameron Wenaus at info@nelsonbuddha.com.

Elsewhere in Shambhala

Sutrayana Seminary Vignettes

By Robin Higgins

Robin Higgins is a Kootenay Shambhala Centre member who just completed the first two weeks of Sutrayana Seminary, a month-long immersion in the practices and disciplines of the foundation stages of the Shambhala Buddhist path.

I recently returned to Nelson after spending two weeks attending the hinayana portion of Sutrayana Seminary at Karmê Chöling in Vermont. This was my first taste of the Shambhala mandala outside our small Centre. As always, it is impossible to put into words experiences of space and wonder and groundlessness, but here is a collage of some of my impressions:

- Walking through crisp snow up to the upper meadow. Sunlight through trees. Walking into a clearing with a small stupa that houses some of Chögyam Trungpa's bones and ashes. Ghosts of the funeral procession. Tears and wonder hover in the air. I join the lineage that circles the stupa and gives thanks for his wise, wild, generous gifts.
- Walking through crisp snow up to the upper meadow at night. Trees casting spidery shadows. Barrelling down the road on cheap plastic sleds. Racing a wild young Tibetan boy who will be returning to Nepal this summer for the first time since he was a baby and studying language with my brother in Katmandu! Laughter and yelps in the cold night air. I sense Chögyam Trungpa smiling.
- The shrine room is referred to as "the jewel at the heart of the Mandala." I live in that jewel. Blues and oranges and golds. Drums and gongs and chanting reverberate through my bones. So many hours of practice saturate those walls. Gusts of snow sparkle outside in sunshine. I sleep in the shrine room, and one night I awake with my chest filled with golden light . . .
- And the teachers: Acharya Rockwell has an uncanny ability to take the dense material from transcripts and bring it alive with clear, human, tender stories and analogies. My shamatha experience shifts radically when he encourages us to relax into space. He says that meditation isn't a verb. We don't need to do anything. We don't need to slavishly follow each breath and machine-gun down thoughts. Meditation is a noun. It is a gentle spacious connection to all experience and the vastness that holds all experience. His talks on the Four Noble Truths always contain experiential exercises where we come into our bodies and hearts. We talk in small groups. We contemplate.

- We write poetry. He takes us on a journey through suffering, the anatomy of kleshas and a path of cessation that is about learning to love. He tells us that he can guarantee we won't remember anything from the talks—it will be our connections to each other and to our emotional worlds that will stay vivid. I think he is only partly right.
- Acharya Hayashi models feisty, gentle feminine leadership. Her words are clear and provocative. She challenges us to look at the ways we are cowards. She is interested in the states of mind and practices that cause us to run from feeling “the juicy, shaky reality of ourselves” and invites us to look at how we each take part in creating “the dark age of materialism”—a world filled with fear and greed. We journal responses. We share in groups. We move into family groups that explore authentic leadership, embodied presence and deep communication. She encourages us to take our hearts and Shambhala vision out into our greater communities. Appreciating diversity involves listening deeply to people with very different life experiences and visions. She talks about the feminine principle being “wide open spaciousness, mixed with a whole lot of chaos and not much respect for anything.” Her sensual laughter and twinkling eyes bring dakini wisdom swirling through the shrine room—something deep, wild and playful that shimmers beneath the serious structures of learning.
- I walk every day by the river crunching through frozen snow. An old plum tree holds tattered prayer flags. Footprints circumambulate and I follow their winter prayer. Chunks of ice float down the green water. I am awake. I see them.

Enlightened World: The Three Yanas of Shambhala Buddhadharma With Sakyong Mipham Rinpoche

Enlightened World provides an introduction and exploration of buddhadharma taught by Sakyong Mipham Rinpoche. The teachings will take the student through an overview of the three yanas—hinayana, mahayana and vajrayana—giving an idea of the breadth of the buddhist teachings as well as the unique path of Shambhala. This retreat includes meditation instruction, study, and contemplation in a natural retreat setting, and will provide an opportunity to meet the Sakyong and practice under his guidance. Those who have been practicing meditation for at least six months are invited to attend this program.

SHAMBHALA MOUNTAIN CENTER, Colorado
August 1–5, 2007
www.shambhalamountain.org

DORJE DENMA LING, Nova Scotia
September 28–30, 2007
www.dorjedenmaling.com

For information about other programs and events taking place in the wider Shambhala world—or about any other aspect of the community—visit the new website at www.shambhala.org.

Outside Programs at the Shambhala Centre

The Kootenay Shambhala Centre is pleased to rent space to Sunwater (unaffiliated with Shambhala) for these two series of classes on compassionate communication:

Foundations of Compassionate Communication

**A 10-week series facilitated by Eric Bowers
Wednesdays, 7-9pm, starting March 7**

Living the Dance

**A 10-week series facilitated by Melody Greger and Eric Bowers
Fridays, 3-5pm, starting March 9**

For more information about either series contact Sunwater at (250) 354-4224 or source@sunwater.ca.

Looking Closer

Concluding Request to the Protectors

By Russell Rodgers

This column is part of a series of commentaries meant to help interested practitioners deepen their understanding of the purpose and meaning of Shambhala Buddhist “protector chants.”

RUSSELL RODGERS is a senior member of the Kootenay Shambhala Centre. He has been practicing and studying Shambhala Buddhism for about 30 years.

Doesn't the *Concluding Request to the Protectors* contradict other Buddhist teachings? This is the comment I hear most often about this chant. The line requesting “glory, fame, good fortune, and all great and vast enjoyments” sounds suspicious. It seems to refer to things we are supposed to renounce. Perhaps it even contradicts the

previous protector chants by suggesting that the dharma could be used for personal worldly gain. Didn't we just ask the Four-Armed Mahakala and Vetali to stand on guard against this sort of perversion of dharma?

In order to understand the *Concluding Request*, it is helpful to have some understanding of how the different schools of Buddhism have dealt with the problem of attachment to worldly things. For the hinayana, or foundation teachings, the part of this chant that asks for glory, fame and so on would indeed be problematic. It seems to be asking for things that could carry immense dangers of ego enhancement and attachment. Sometimes the hinayana, because it names situations to be avoided, can seem moralistic. However, its intent is very simple: avoid things that are traps.

The mahayana Rangtong school takes a deeper, more subtle approach to the problem of attachment and ego enhancement. It's not so much a question of having a simplistic list of things to be renounced, but of seeing those things, and oneself, to be empty of concept and projection. One cannot be attached to something if oneself and the object aren't really there.

The Rangtong logic runs something like this: we aren't really in touch with the true nature because we have created a conceptual web that substitutes for reality. For instance, the concept of "good" fortune depends on the concept of "bad." "Bad" in turn depends on the idea of a self that something is bad for. The concept of a self doesn't actually result from a direct perception of reality in any given moment. The idea of self results from giving a conceptual name, John or Mary, to a collection of thoughts about body, memories, feelings, labels and so forth. Each of these thoughts in turn depends on other circumstances in the conceptual web. All of this together is called *samsara*, and it leads to suffering because the thoughts, concepts and names substitute imperfectly for reality, which is empty of names and concepts.

From the Rangtong point of view, glory, fame, good fortune and all great and vast enjoyments are just as empty as their opposites—being inconspicuous, unknown, and having bad luck and suffering. Rangtong people wouldn't be as threatened by this chant as hinayana people, because the former understand the problem of attachment at a deeper level.

In a previous column we used what was essentially a Rangtong perspective to examine the question of whether the protectors exist in objective reality. When we looked at the protectors from that point of view, we found that, on the level of ultimate, "absolute" reality, it is impossible to find a truly existent entity such as the protectors, or even our selves. Likewise, any qualities we might describe, such as glory or fame, would be

relegated to the realm of artificial concept: thoughts that interpret reality dependent on a framework of other thoughts. The thought of fame, for instance, is meaningless without the thought of being inconspicuous and unknown.

The Rangtong point of view teaches us a lot about concepts and their limitations. Glory, fame, good fortune and all great and vast enjoyments are not a problem, but they aren't a promise either. The result of the Rangtong analysis is egolessness and groundlessness. However, it doesn't explain the positive qualities of enlightened mind. It doesn't explain the qualities of compassion that we see in the Buddha, or in great teachers. For that we have to turn to experience beyond concept. At this level, the Shentong school of Mahayana is helpful. If we understand the Shentong perspective, then the *Concluding Request* will start to make some sense.

Once again, Shentong does not abandon the hinayana requirement of nonattachment, or the Rangtong way of working with nonattachment through emptiness. Each of these stages is still appropriate for practitioners at different levels of understanding and practice. If one moves through the hinayana or Rangtong too quickly, the Shentong view will become mere pretense and an obstacle to one's path. If one has thoroughly mastered the previous schools, then the Shentong offers an opportunity to go even deeper.

In Shentong, essentially, what we are appreciating is the capacity of our minds to be empty, yet luminous in terms of the endless thoughts, energies and appearances that manifest in it. One of the aspects of this radiance is compassion. Sometimes compassion may seem like something we have to manufacture conceptually. However, if we think about it, the less obstructed we are by our own concepts and projections, the more naturally connected, empathetic and warm we become. We can empathize with people's struggles with their fixations, and that naturally manifests on a relative level as being accurate and able to say or do the things that will actually help.

When we think of great teachers like the Dalai Lama, the Karmapa, Trungpa Rinpoche or the Sakyong, we realize that their compassion is unobstructed. They are without arrogance or self-cherishing. Their minds may be empty, but they shine forth with immense intelligence, humor and curiosity. Although there may be thoughts peripherally connected with these qualities, they can be non-conceptual in their inherent nature, just part of how non-conceptual awareness naturally manifests. So the "absolute" truth, or enlightenment, is not devoid of empty, yet radiant qualities.

The vajrayana builds on the Shentong perspective through a variety of skillful means, such as visualization, offerings, and chants. Although we aren't ready to practice or live our lives at the level of Shentong understanding, we are allowed brief glimpses of it in vajrayana chants like the *Concluding Request*. We can have a sense that, at least potentially, worldly fame and good fortune might no longer be a problem. Because of compassion, in the Shentong/vajrayana perspective, glory, fame and good fortune are not personal in the usual sense. They are expressions of benefit to others and provide the circumstances that are conducive to the practice of the dharma and the release of many people from suffering.

The Dalai Lama is a great example of this kind of understanding. His title is "His Holiness," so he has glory. He is the most famous and respected of religious leaders. He has set the highest example of enlightened statesmanship. However, personally, he is completely humble, and that is the reason we love him.

Turning to the chant itself, we ask the existent/nonexistent protectors, who are the symbolic agents of change, to create the worldly conditions for dharma to flourish.

*Assemblies of oceans of samaya-bound,
Accept this offering gift of tormā.*

This chant is a generic request that can be used in different contexts. In some liturgies, it may refer to ghosts, local deities and other non-enlightened beings who have promised (*samaya*) to protect sacredness, but who need to be reminded or bribed with offerings. When done in the context of the Four-Armed Mahakala and Vetali, this chant refers to the wisdom protectors who carry out enlightened action. We mentally offer them tormā, which is a sculptured offering made of butter and barley flour. For convenience, we substitute tea, which is offered to the shrine at this point in the chant, and then taken out and poured onto a clean place where no one walks.

*May we yogins with our disciples
Obtain lordship, freedom from disease, long life,
Glory, fame, good fortune,
And all great and vast enjoyments.*

Because we are dealing with the empty radiance of the mind, whatever appears is beyond concepts of good or bad. It just *is*. It is pure, not stained by concepts. It is primordial. It is basic goodness. In fact, with this understanding, we could celebrate whatever appears as a feast of experience of great and vast enjoyments.

Grant us the siddhis

*Of the pacifying and enriching actions and so on.
Samaya holders, guard us.
Support us with all the siddhis.*

"Siddhis" are yogic accomplishments. "Supreme" siddhis have to do with enlightened compassion and realization of the nature of appearance and mind. "Ordinary" siddhis involve mastery over the phenomenal world, such as reading people's minds and making money. The "pacifying and enriching actions and so on" refer to the four karmas, or enlightened actions. These were explained in previous columns.

*May there be no untimely death, illness,
Döns, or obstructing spirits for us.
May we have no nightmares,
Ill omens, or bad dealings.*

Döns are a type of malevolent spirit, usually of the so-called "hungry ghost" realm. They tend to cause physical or psychological disease and are provoked by lack of mindfulness on the part of the practitioner. As with all such beings, the Buddhist view is that ultimately they are not separate from one's own mind.

*May the world enjoy peace, have good harvests,
Abundant grain, expansion of dharma,*

In order for the dharma to flourish, we need suitable conditions so that we have the time and resources to practice. It may be possible for advanced yogis to live on practically nothing, but most of us need good luck and a lot of help from the phenomenal world.

*And glorious auspiciousness.
Accomplish whatever mind desires.*

"Glorious auspiciousness" refers to synchronicity or good fortune. "Whatever mind desires" means to fulfill the aspirations of the practitioner. It could also refer to the mind's fulfillment of itself in the course of its own play.

In keeping with other vajrayana practices, what is presented in this chant is outrageous sanity.

Now Showing

There's a lot of fine art in the Kootenays, and there's some superb wall space for it at the Shambhala Centre. We've recently started bringing the two together. Now on display in the Centre's community room is a collection of six beautifully rendered replicas of famous Japanese Buddhist paintings. Come enjoy the show. (And watch for future ones.)

Community

The Shambhala Centre is home to a community of people who share a connection to mindfulness-awareness practice and the aspiration to realize a more wakeful, saner society. There are many ways to get involved—attending programs and celebrations, working with a meditation instructor, joining in recreational activities and helping out at the Centre, to name a few. Everyone's participation is invited and appreciated.

Volunteering at the Centre

We currently have openings for volunteers in our social action, library, flower arranging, graphic design, website maintenance, and housekeeping groups. We're also open to exploring other ways people can contribute according to their interests. Let us know what interests you!

You can stay in the loop about what's on at the Centre by visiting our events calendar at www.nelsonbuddha.com and/or by subscribing to one or both of our email lists. If you subscribe to the *Newsletter* list, we'll send you our monthly newsletter and little else. If you subscribe to our *Active Friends* list, you'll get the newsletter plus reminders about upcoming programs and events and a small assortment of community-related messages. To join either list—or for more information about any aspect of Shambhala—email us at info@nelsonbuddha.com.