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## Nimultisimstudent1201activationcode

zökkeniz verileriniz veya mesajınızı veritabanınize koyduktan sonra, nüfusa iletmeden sonra, bu mesajı "acıklı" olarak doldurun ve bu mesajı aktif etmeniz mümkün, bugun bahsettiğiniz "acıklı" seceneklerden biri. mindfulness practice is often described as an integrating process in which all our identities become more real, and our lives more fully present (gilbert 2008, 308). as the buddhist scholar bhikkhu bodhi (2014, 112) notes, in mahayana buddhism, the goal of buddhist practice is to realise our buddha nature (s. tathagata) (bodhi 2014, 161). according to gilbert (2008, 308), this is sometimes considered a monastic goal, and an aim for some lay practitioners, but in other cases, the final goal of buddhist practice is considered as one in which the whole of the universe comes to realisation. as the chinese mbsr teacher daai choe states, non-duality, universality, and endlessness are the basis of our practice. so when youre doing meditation, youre viewing the entire process of meditation as the ultimate reality. you have become the ultimate reality. this is the secret of bodhisattvas—to be the whole of the universe. (choe 2009, 30) as mentioned above, zajonc has noted that the radical reduction of experience and reality, in the dzogchen and zen view of things, is accompanied by an intensification of space and time (j. zajonc 1999, 52, 18). as he puts it, these meditation practices concentrate on the repetition of presence, which is considered to be an experience of unlimited space and time (j. zajonc 1999, 51). in mbsr, a similar phenomenon may be seen in the reduction of everyday reality, where the practice of mindfulness and present-moment awareness (m. sati, p. smrti) sees the ordinary everyday mind-fabric as thin, and one attends in great detail to it as if it were the only mind. in this practice, the mind becomes intimate with itself, and is fused with its wakefulness, which is usually characterised as a kind of eternal awareness. this dimension of mind, or conceptual awareness, is considered to be the same as the primordial state of dzogchen: [t]he radiance of mind-liberation. insight into reality, as you, as the universe are all manifestation of the same ultimate reality that is perfect just like this, just like this, forever and ever. (dunne 2003, 90). this final stage of realisation is captured in the expression form is form, emptiness is emptiness. the reality of things transcends all binary concepts. the three-form of things, is form, is form, and neither, at the same time, is neither, nor identity. 5ec8ef588b

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