Chapter 1 : Moms Got This by MouthMedia Network on Apple Podcasts

Having established the groundwork of the range of religious ramifications of mom/momjit in the first chapter, in the second chapter, "Tools for Transformation," Park moves into the domain of Zen practice, armed with his operative paradigm.

Terita Norton, The Aerospace Corp. She has led Perspecta to record breaking fundraising activities for the American Heart Association and the IAVA veterans organization by creating internal financial mechanisms to make those contributions happen. In support of area students, Felix served as the key parent-sponsor to oversee the development, fundraising, operationalization and launch of a state-of-the-art program for the Herndon Middle School theatre program. In this role, she works closely with the executive team and the HR professionals to deliver the HR programs and initiatives to enable the business strategies for a 32,person global workforce. They participate in an exclusive dining event while supporting a critical cause. Sponsorship opportunities are available at a variety of levels for our events, providing you with brand recognition, civic engagement and an exclusive client entertainment opportunity within the event. We look forward to working with you to discuss your partnership with the March of Dimes. Please contact Bevan Bello at or bbello marchofdimes. Fund The Mission Nearly half a million babies in the U. Premature birth and its complications are the largest contributors to infant death in the United States and globally. During the program there will be an opportunity to make a Fund The Mission donation. Please join the March of Dimes in the fight for healthy moms and strong babies. I became profoundly appreciative of the mission of the March of Dimes to commit to the research that supports us when we are bringing our babies into the world. At the other end of the spectrum, being named a Heroine was a monumental encouragement to me to continue dedicating all my volunteer time to building systems to help our parents and grandparents age happily in the community. This recognition signifies my lifelong commitment to support my local community and make a positive difference in the lives of others. While we come from various backgrounds and perspectives, we share similar core values to help change lives in a meaningful way. I consider myself very lucky to receive this award and to stand in the company of these amazing women! The heriones award recognition provided me with the ability to share ideas and encourage others to also be driven by purpose both personally and professionally. I remain deeply in awe of those honored and proud to be part of an amazing group of leaders. The process was handled with such thoughtfulness and professionalism. I was made to feel very special for inclusion in this event, initially as a finalist and ultimately as a heroine. The community of women I came to know at the March of Dimes, fellow finalists and honorees as well as volunteers and past winners was an amazing group. I was continuingly inspired by the transformative work each one did and was truly humbled to be a part of it.

Chapter 2 : One Korean's Approach to Buddhism

Focusing on the Korean concepts mom (which refers to the body) and momjit (which refers to its gestures or functions), Park examines their nondual, interdependent nature and their relevance to ordinary human beings who are living in these turbulent times.

Todays Reports Create and populate a database for execution log data To get execution log data, you must run a DTS package that Reporting Services provides, to extract the data from the execution log and put it into a table structure that you can query. The internal table in the report server database does not present the data in a format that is accessible to users. The DTS package resolves this problem by collecting all of the data you need and putting it into a table structure. On the reporting server, create a folder to contain the package and other files. The folder name and path must be exactly as shown: Note If you are using a non-English version of reporting services, or if you want to use a non-default location, you can specify a different folder path. If you specify a different path, you must perform step 2 in the next section, "Extracting Execution Log Data". Copy the following files from the extras folder on the product CD to the ExecutionLog folder: Use the default name, RSExecutionLog. In Query Analyzer, run createtables. Be sure to select the database you created in step 2 before you run the script. On the Package menu, click Properties. In sConfigINI, type the full path and file name of the. This requires a computer that: Has Write access to the reporting computer. After you verify that the database reference is correct, use Visual Studio to deploy the execution log reports to the reporting server. New log entries are appended to the existing entries. The DTS package does not remove old entries or historical data. Examples of historical data might include users who no longer run reports on a report server, computer names that are no longer in service, or reports that no longer exist. If you do not want to retain historical data, you can run cleanup. The DTS package follows these steps to ensure that entries are not duplicated: Determine the end date of the last entry added to the execution log database. Open the execution log tables in the report server database, and then find all entries added after the end date. Get the new entries, and get related data from other report server database tables. Copy all the data to the execution log database.

Chapter 3 : Web - Wikipedia

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

The Keys to Workplace Mental Health: Together, we apply the power of peer-to-peer support to increase employee engagement and decrease workplace anxiety. The Nutritional Reversal of Cardiovascular Disease: Caldwell Esselstyn, MD Coronary artery disease is virtually non-existent in cultures which thrive on plant-based nutrition. Similarly, patients with coronary artery disease who transition totally to plant-based foods may halt and selectively reverse their disease. What do we as health promotion professionals need to understand about this groundbreaking approach to the prevention and reversal of disease? Learn how, through years of clinical application, research and strategy utilizing whole food, plant-based nutrition, Dr. However it does not always need to be an intimidating and costly process. The Healthy Workplace Nudge Rex Miller Organizations face a growing health cost crisis that threatens to swallow profits and drain the vitality of their workforce unless we adopt a radically different approach to workplace health and well-being. The Cleveland Clinic predicts costs will double by if a radical shift does not happen soon, creating both economic and social disruption. This quote embodies everything Kim stands for. Her big takeaway is that all great leaders have one thing in common: Bringing New Light Into the Darkness: We will explore the concept of moral injury and break down the process leading to this crisis into three stages: Identify and review the indicators of growing problems with stress management and the keys to shedding stress successfully. Learn about the Four Horseman of Resilience four profound truths about resilience and discuss the secret of sustained resilience. A Habit a Day Andrew Sykes Join me on a stroll through the mysterious landscape of influence science. Reaching Your North Star: Unlocking the Science of Personal Purpose Arthur Woods Imperative has led the largest global research on the science of what generatesâ€"and how to measureâ€"individual purpose. This led to describing humans as capital and designing systems that treat people like assets to be managed and optimized. To reverse this trend requires that we understand what work is for employees, a relationship, and a critically important one. Research has shown us that employees crave the same things from work that they do from other important relationships in their lives: Harnessing the Power of Community to Change Your Life Dee Eastman If you want to predict how happy and healthy someone is, find out about their social networks. Having strong relationships has been shown to be one of the greatest predictors of health and overall wellbeing as it strengthens the immune system, extends life expectancy, improves self-worth, increases a sense of purpose and helps to foster joy. We are wired to interact and be intertwined with others, to give and take and to find a place to belong. Join us as we explore stories of life change that were built through community and take away ideas that will impact your life and those around you. Mental and Emotional Wellbeing is the Way, Now is the Time Cory Smith The pace of work and rising stress in the workplace seems difficult to slow down, much less reverse. To improve employee health, we must learn about their barriers. What gets in the way of living a healthy life? Social determinants of health include things like access to healthy food, clean drinking water, reliable transportation, access to good education, safe housing, employment opportunities, and access to good health care. Wellbeing begins where we live, learn, work and play. It starts with our families, in our schools, our neighborhoods and at our worksites. To address employee wellbeing, our efforts must extend into the community. Doing Well by Doing Good The Surprisingly Strong Link Between Social Responsibility and Wellness Heath Shackleford A growing number of organizations are designing business models that deeply commit to social impact, with a belief that having a higher purpose leads to higher profits. Being socially responsible can also improve recruitment, retention and the overall health of employees. In this session social impact experts will draw direct links between socially responsible business practices including earth friendly facilities and charitable giving and gains in employee wellness. We have begun to start telling a story about choice, thriving in work and in life, tapping into things that really matter to people. We continue to

DOWNLOAD PDF 2. MOM AND MOMJIT AS TOOLS FOR TRANSFORMATION

become better marketers of a life that really delivers what your employees need to succeed. Gain NEW knowledge, confidence and materials necessary to be successful. By cooking without oil and loading your plate with beans, lentils, greens and a rainbow of vegetables you can boost energy, lower your blood pressure and cholesterol and preserve our planet. The concept of voluntariness is at the heart of the forthcoming changes to the ADA and GINA incentive rules that went into effect on January 1st, This presentation shares some of the ways the built environment can positively affect decisions we make about our health. What we see, hear, smell, taste, and feel impacts our actionsâ€"and emerging research in urban planning, occupational health, and behavioral science validates this. Join Parneet and Meghna for a working session on seeding real and lasting change. The Seven Benchmarks training exceeded my expectations. It provided valuable insights and useful information that I can use immediately to increase program effectiveness. They are very informative, timely and provide useful subject matter. The additional resources are great tools to have on hand. Thank you for all you have done.

Chapter 4 : Microsoft Software Asset Management

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Web content voting The popularity of the term Web 2. For example, in the Talis white paper "Library 2. A reader of a blog or a wiki is provided with tools to add a comment or even, in the case of the wiki, to edit the content. Talis believes that Library 2. Many of the other proponents of new 2. The meaning of Web 2. For example, some use Web 2. A growing number of marketers are using Web 2. Companies can use Web 2. Another marketing Web 2. The brand of tourist destinations can be built through the marketing campaigns on social media by engaging with customers. The campaign used social media platforms, for examples, Facebook and Twitter, to promote this competition, and requested the participates to share experiences, pictures and videos on social medias. Korean Airline Tour created and maintained a relationship with customers by using Facebook for individual communication purposes. For example, TripAdvisor is an online travel community which enables user to rate and share autonomously their reviews and feedbacks on hotels and tourist destinations. Non pre-associate users can interact socially and discuss through discussion forums on Tripadvior. The user-generated contents become a vital tool for helping a number of travellers manage their international travels for the first time visiting. Although the user-generated content and rating system on social media are out of business controls, the businesses can monitor those conversations and participate in communities to enhance a customer loyalty and maintain customer relationships. For example, blogs give students a public space to interact with one another and the content of the class. A study by researchers at the University of Wisconsin-Madison notes that " This increase could then lead to better communication between researchers and the public, more substantive discussion, and more informed policy decision. They mimic the user experience of desktop operating-systems, offering features and applications similar to a PC environment, and are able to run within any modern browser. Numerous web-based application services appeared during the dot-com bubble of â€" and then vanished, having failed to gain a critical mass of customers. Observers have started to refer to these technologies as Web feeds. Specialized protocols such as FOAF and XFN both for social networking extend the functionality of sites and permit end-users to interact without centralized Web sites. Web API Web 2. Servers often expose proprietary Application programming interfaces API , but standard APIs for example, for posting to a blog or notifying a blog update have also come into use. Criticism[edit] Critics of the term claim that "Web 2. Second, many of the ideas of Web 2. Amazon also opened its API to outside developers in Tim Berners-Lee , who developed the initial technologies of the Web, has been an outspoken critic of the term, while supporting many of the elements associated with it. Sharing a file or publishing a web page was as simple as moving the file into a shared folder. For many people who work in software, version numbers like 2. The web does not have a version number. But that was what the Web was supposed to be all along That was what it was designed to be For example, The Economist has dubbed the mid- to lates focus on Web companies as "Bubble 2. To be honest, most people who have something to say get published now. There is also a growing body of critique of Web 2.

Chapter 5 : The Busy Mom by Heidi St. John on Apple Podcasts

Mom/momjit, on the other hand, Park explains by using the metaphor of a tree. Mom (body) refers to the hidden part, the roots, and momjit (bodily functions) refers to the trunk, branches, leaves, and fruit.

Preliminary Comments When I was first invited by Prof. For this reason I was afraid that I would not be able to bring the requisite critical distance to the task. After having had the opportunity to read the book, however, I changed my mind, for two main reasons: So I hope readers of this review will accept it with these factors in mind. There is one question that we may want to ask before dealing with a book like this: Is there a place in our Buddhist Studies academia for the discussion of personal religious experience, or for the investigation of the phenomenon of religiosity? I know of more than a few who would answer such a question with an outright "no. Certainly, the academic field as a whole is not going to be interested in hearing simple professions of faith, or some kind of sectarian or exclusivist religious discourse. But the author is not talking about making simple professions of religious experience. Rather, he is attempting to show that the very basis of our existence itself is the religious, and remains so regardless of whether we choose to acknowledge it. And if we do choose to acknowledge, or to even embrace, or enhance this religious aspect, such a course of action ultimately has nothing to do with rejection or devaluation of our daily mundane experiences, because the religious is wholly interpenetrated with these. Before we can begin to ask these questions about integration of religious experience with daily living, or scholarship, we must first have a clear idea about what Park means by the term "religiosity. The religiosity that he would espouse is an unpretentious, honest, and most of all non-utilitarian form of religiosity. It is not a religiosity of guarantees of happiness and promises of gain, but of self-reflection and self-awareness that cannot but make us uncomfortable with where we are here and now, and which asks us not to expect where we will be â€" religiously, that is. So is there a way we can discuss the phenomenon of personal religious experience in the context of academic discourse? If so, then how? Park takes a paradigmatic structure that he sees represented best in Buddhism, but clearly identifiable in the discourses of other religions â€" and indeed, in secular activities as well, and presents this as a marvelous gateway into the religious, but a religious experience that never closes itself off from the mundane, and which has in fact never been separate from the mundane. The meaning of Mom and Momjit Mom the "o" is pronounced as in the English home is the Korean vernacular term for "body" and momjit means "gesture" â€" thus, the various bodily motions and expressions. Here these terms are utilized in a philosophical sense that is familiar to Koreans, where mom indicates the deeper, underlying aspects of something and momjit the external, relatively superficial aspects. This would be mom. Together with this we are immersed in the world of conventional experience, wrapped in the package of language, wherein fire is not water, water is not fire, and "what you see is what you get. While in itself neither good nor bad, the mundane consciousness can function in such a way as to lead us astray from the awareness of what we really are. Yet at the same time it can be used to redirect us back to what we really are. The absolute truth, usually characterized as being difficult to access, is always right here with us. It is not just good: It is not something distant, only accessible to the buddhas â€" it is our very being. But deep and sustained access to the absolute through the fickle decisions and determinations of the intellect is virtually impossible. It only appears to those who desire â€" or rather need â€" it more than anything else. The answer is "yes," and given that fact, one may â€" as I was â€" be motivated to ask the question as to why he did not use the better-known Chinese term, or even perhaps one of the standard English renderings of the term in the title of the book. During the years of my direct study with Prof. But I believe that he makes a good move by putting ti-yong on the shelf at this point, for both reasons alluded to above. English renderings such as "essence-function," "substance-function" and the like, as he points out, necessarily invite all kinds of unwanted baggage from German and Aristotelian philosophy. One more issue that Park does not mention, which is probably even more problematic, is that of the postmodern essentialization of the concept of essentialism, the great enemy of Derrida and all those who were awakened

by his writings to the problems of reification. This has been compounded in the interaction of postmodern lit-crit discourse with that of Buddhist studies, since the central cognitive problems of Buddhism are those of reification of persons and phenomena into essences. Thus, although the Chinese notion of ti as used in the ti-yong construction does not originally have these Western essentializing connotations, once one renders it into English that way, there is little hope of escape. With it being, to some extent, a collection of essays, one sees the attendant occasional repetition. The underlying theme that motivates the work is very close to that of his first book â€" that of the matter of the meaning of unconditional faith in a Buddhist context. For it is only through faith that true religious transformation can occur, and the meaning and purpose of Buddhism as understood in this book is not simply as an object of academic curiosity. The first part of the book is devoted to explaining the view into the religious life â€" especially a Buddhist religious life â€" facilitated by this paradigm. This part of the book is not at all limited in its target to scholars. It is for anyone who seeks deeper religious understanding through Buddhist principles, with the author personally opting for a Zen approach 3 , but not in an exclusive manner. As in BFSE, the centrality of faith plays a seminal role here, even if it is not always overtly mentioned. This again is a free-wheeling discussion that is not arranged in any special systematic structure. Also included in this part are discussions of a few of his pet peeves concerning issues of textual interpretation. Some of these are older issues, and some are recent. Park had originally been an assistant professor of Buddhist studies at Dongguk University, and was a faculty advisor to a group of active Buddhist students who were attempting to carry out a full-scale attempt at emulating monastic training while fulfilling their standard academic program. After reaching the level of near-breakdown from the difficulties of their double burden, they sought advice from some of the leading Seon masters of Korea, the last of whom was Ven. After meeting his strict "fee" for an interview consisting of 3, prostrations before the Buddha-image , Seongcheol met them, and told them that their problems were based on their attachment to momjit â€" i. They were attempting to follow an artificial construct, which did not match to the reality of their true personal capacities mom. He reports that since that fateful meeting with Ven. Seongcheol in , he has continually been questioning himself in all his activities: Are you merely imitating the external appearance, the momjit? Further reflection and study led him to see that: All the great sages of Korea, both Confucian and Buddhist, have been deeply aware of the distinction between mom and momjit. Each in his own way has striven to impart the primary value of mom to his disciples and students. After I had experienced a mom-oriented way of life for myself, I truly appreciated for the first time the crucial point these sages were trying to convey. I believe that the crux of their message is this: This is a self-defeating task. Rather, what is needed is for mom to operate on its own, in its own way, in its own time. Only then, when the conditions are right, will the desired result spring forth. Once this is accomplished, one may live a life wherein attention to each happens appropriately to the situation. A key metaphor in understanding mom and momjit is that of a tree in its totality, its roots, mom, which lie invisible, underground, the support of the life of the tree, with the trees branches and leaves â€" its external, visible aspect as momjit. The focus here is the analysis of the condition of human suffering through this paradigm. We all have very active internal lives, yet often our experience of our own inner world causes us enormous suffering. What does it mean that an increasing number of people are seeking the aid of psychologists and psychiatrists in order to manage their lives? This fact, I believe, points to our inability to reconcile our own inner mom world with the momjit world, which exists outside of us. We insist on creating a separation between the two where none exists. We split momjit off from mom and then proceed to spend most of our time and energy catering to the distorted momjit we have created. This manifestation of momjit represents a distortion of mom and prevents its natural expression, causing us deep, often unconscious, inner distress. In what sense, then, is something considered to be religious? A Buddhist might say that the religious aspect of something allows for the simultaneous existence of two fundamentally different or opposing conditions. It is in this way that we may begin to comprehend the religious dimension of mom. In this context mom is both individual, that is, partial and impermanent, as well as universal or eternal. Thus, its religious, or universal, aspect includes the ordinary or temporal. It should be clear here that mom embraces and includes

momjit as well. This religious aspect may be equated with the Buddhist term emptiness. This emptiness does not mean the same thing as nothingness, however, but is rather an all-embracing completeness, which is empty only in the sense that it possesses no inherent identity of its own. We might expect here to be advised to follow some standard Buddhist approach, such as engagement in meditation, or perhaps meditation combined with scriptural study and chanting, or devotion to a moral life, engaging in charitable works, etc. While Park will return to discuss these dimensions later in the book, the most important factor is something discussed at length in BFSE â€" the undergoing of the experience of "brokenness. One does not need to be a sage or practice meditation for many years in order to experience mom. When a Christian claims to have "met God," and we subsequently see in that person a profound and lasting change toward selfless and compassionate behavior, it is reasonable to assume that a similar sort of basic experience may have been undergone. And with this as a basic approach, Park regularly punctuates his elaborations with lines from the Gospels that exemplify the point, such as "Love your neighbor as yourself. The next subsection in the chapter "Initial Considerations" is a critical one in which a scheme will be established that will operate throughout the rest of the book. Here Park distinguishes the path to full religious awareness into three stages in terms of the way the person at each stage experiences the relationship between mom and momjit. In the first stage, one has entered a religious or spiritual path that starts with the cultivation of a firm foundation of understanding of the nature and existence of mom itself. The fact that there does indeed exist an invisible yet universal aspect of reality, whether it be called God, emptiness, thusness, or mom is strongly emphasized. This stage is closely entwined with, and even motivated by the need to reduce suffering. One might seek access to mom via meditation, chanting, study, or some other momjit-based discipline, but the aim is to eventually be free from being based in, and wholly immersed in momjit. In the second stage which Park will later shift to referring as the "second revolution" , the religious seeker has attained a certain level of detachment from momjit, which enables the discovery of the previously hidden mom. For Buddhists, elimination of attachment represents an embarkation onto the path of enlightenment and indeed may lead directly to an experience of awakening. The third stage is that of the abandonment of all attachment to mom. Since one is now able to reject both momjit and mom, one is able to see these two aspects in their correct relationship to each other, a relationship of non-duality, in which each exists within the other. The character of Jesus as described in the Four Gospels is given as an example of one who lived in this state, exemplified in his proclamation "I am in the Father, and the Father is in me. And thus, words and acts which are ostensibly religious, or connected with religion, yet which have utilitarian aims, are nothing but a distorted form of momjit. The crux here is the core theme of BFSE, but a much streamlined version that also presents issues and realizations that have come to him in the decades that have passed since the publication of that work. The primary tool for transformation presented here is the hwadu, still regarded as the core practice in Korean Jogye Buddhism. He reiterates the central ingredient for empowerment of hwadu practice elaborated at length in BFSE, the heightening tension between faith and doubt, a doubt that continues to grow in accordance with the growth of faith, for which, eventually, a resolution will come in the form of an experience of "brokenness" also described throughout the book as a "shipwreck" experience. To offset his doubts, He must have total respect for him.

Chapter 6 : Hotel Transylvania 2 - Wikipedia

March of Dimes fights for the health of all moms and babies. We're advocating for policies to protect them. We're working to radically improve the health care they receive.

Chapter 7 : Project MUSE - Index to Volume 61

Index to Volume 61 Philosophy East and West, Volume 61, Number 4, October , pp. (Article) Published by University of Hawai'i Press DOI.

Chapter 8 : MOM Reporting (MOM Reporting Server and the Reporting Database) | Microsoft Docs

37 Likes, 0 Comments - A Thrifty Mom (@athriftymom) on Instagram: "Thank you beautiful girl for letting me try the new Lange LeGloss straightener on your beautiful.

Chapter 9 : Review Essay: One Korean's Approach to Buddhism: The Mom-Momjit Paradigm

The 5P's tool asks about parents, partners past and present, and alcohol and drug use past and present in a non-threatening manner. TWEAK (PDF) - This screening tool uses five simple questions to see if a pregnant woman is at risk for alcohol use.