



# Sangha News

April 2004

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**Dates to remember:**

**April 2004**

- 4/11 21 Tara Ceremony
- 4/18 Lama Tsonдру Sangpo gives teaching
- 4/19 Posadha- Center
- 4/25 Refuge Study Group  
Lama Tsonдру gives teaching in Vermont
- 4/30 Guru Rinpoche Tsok Offering Ceremony

**May 2004**

- 5/4 Posadha-Home
- 5/1 Amjee Bhutti
- 5/2 Lama Tsonдру teaching
- 5/9 Lama Tsonдру teaching
- 5/16 21 Tara Ceremony
- 5/19 Posadha- Center
- 5/23 Refuge Study Group  
Lama Tsonдру gives teaching in Vermont
- 5/29 Guru Rinpoche Tsok Offering Ceremony
- 5/30 Lama Tsonдру teaching

**June 2004**

- 6/3 Posadha-Center
- 6/3 Saga Dawa Duchan
- 6/3 Lama Tsonдру's birthday
- 6/5 Amjee Bhutti  
Meditation Retreat
- 6/6 Lama Tsonдру teaching
- 6/13 21 Tara Ceremony
- 6/17 Posadha-HOME
- 6/20 Refuge Study Group  
Lama Tsonдру gives teaching in Vermont
- 6/27 Lama Tsonдру teaching
- 6/27 Guru Rinpoche Tsok Offering Ceremony



## The Precious Marme

Beginning early in childhood, Tibetans ritually light butter lamps called marme or karme (mar means butter or kar means pure, me means lamp) using melted sheep's butter. Tibet is such a wonderful land and has so many natural resources, particularly the abundance of medicinal herbs that grow across the land and on the mountains. Sheep grazing there have the opportunity to eat all of those herbs, so the best teachers agreed that their butter should be used for the butter lamp because it lacks impurities. These butter lamps are therefore greatly respected in Tibet, so much in fact that Tibetans don't even use their butter lamp - to read by, for example - though they do not have electricity. They use regular oil lamps and, at the end of the day, when it is time to extinguish those lamps, Tibetans recite a prayer asking the flame to go to the Buddhafield and to come again the next day for the benefit of sentient beings. Tibetans respect not only the marme, but also all precious light.

The butter lamp symbolizes light and clarity, specifically clarity of mind because it can clear away our ignorance. It is this ignorance that keeps us trapped in samsara, but the butter lamp can help resolve the negative karmic imprints that pervade our samsaric existence. We do not need samsara because it is full of suffering, so when all sentient beings achieve enlightenment, this samsara will dissolve into emptiness. The butter lamp can help achieve this by burning away the negativities and the many intellectual obscurations from this lifetime and our infinite past lifetimes, essentially clearing away anything that prevents us from gaining realization. Also, lighting butter lamps assures us we would never have to suffer wars, famine, life threatening illnesses or false accusations, etc.

In order for the butter lamp to provide all of these benefits, mind creation is imperative. With the help of visualization, we can turn the singular small silver butter lamp into an infinite number of precious light offerings to all the Buddhas and Bodhisattvas. It is crucial to have pure motivation when we light our butter lamps as we create the visualization.

First, the container, called kungbu in Tibetan, should be imagined as being as large as the entire universe. But we need not visualize an enlarged "silver" butter lamp. Instead, we should visualize our butter lamps as having been forged of the finest quality gold, known as zambu choser, which is used for the kungbu in many Tibetan monasteries.

Also, we should never think that we are using ordinary oil. Without access to Tibetan sheep butter, we could use oils from seeds and nuts, which would be the next best. These oils, however, do not exist in Tibet because of the lack of technology to extract them from the fruit. At this Dharma Center, we use vegetable oil for our butter lamps, but we should imagine oil as vast as the oceans and made from so many different seeds of the universe. Before we fill or refill the container, we must bless the offering substances with the three seed syllables, Om Ah Hung. The vegetable oil needs to be purified and transformed into very precious, pure oil that is suitable for the respected marme. The oil, the container, and the wick must all be consecrated with the help of the three syllables.

When we light the butter lamp, we visualize the wick, or dungbu, as huge as Mount Meru, the supreme mountain of the universe. We imagine that the flame, as brilliant as the sun, travels across the ten directions to dispel all the darkness of the universe. As the flame burns we should visualize 100,000 butter lamps, not just the one we are lighting. We imagine each of the limitless

*Continued on the bottom of page 2*

Lama Tsonдру Sangpo since the age of eight has received and practiced the complete Dudjom series of teachings from Guru Padmasambhava's Regent, Kyabje Dudjom Rinpoche, Jigdral Yeshe Dorje. Lama Tsonдру Sangpo has also received many quintessential teachings from his Root Teacher Kyabje Chadral Kungpangpa Sangye Dorje Rinpoche. In addition, Lama Tsonдру Sangpo has received precious teachings from Kyabje Dodrupchen Rinpoche, Kyabje Pema Norbu Rinpoche, Kyabje Taklung Tsetrul Rinpoche, as well as all of the Kama and Terma teachings within the Nyingma System.

The second Do Rinpoche transmitted the Longchen Nyingthig teachings of the Nyingma Lineage to Tulku Pema Drubchen Rinpoche. His Eminence Kangs Ka Rinpoche (root teacher to H.H. the 16th



Lama Tsonдру Sangpo, Tulku Serdo Rinpoche, Lama Padma Karma.

Gyalwa Karmapa) passed on the Mahamudra teachings of the Karma Kagyu and Shangpa Kagyu to Tulku Pema Drubchen Rinpoche. He, in turn, passed the complete system of Nyingma and Kagyu teachings on to Serdok Rinpoche, who now resides and teaches

#### DIRECTORS

Lama Tsonдру Sangpo  
Serdok Rinpoche  
Lama Padma Karma

at Pema Osel Ling in Albuquerque, New Mexico. Serdok Rinpoche was recognized by Sherab Oser Rinpoche, the present Abbot of Nyakla (Drubje) Pema Dudul's Kalsang Monastery, as an incarnation of the previous Serdok Rinpoche, Abbot of Kalsang Monastery in Kham, Tibet.

Due to the kindness of Serdok Rinpoche, Lama Padma Karma holds both Nyingma and Kagyu Lineages.

Lama Padma Karma continues to study with H.H. Chadral Sangye Dorje Rinpoche in Pharping, Nepal, Lama Tsonдру Sangpo in New Haven, CT, and with Serdok Rinpoche in Albuquerque, New Mexico.

Lama Padma Karma founded the Center for Dzogchen Studies in New Haven, Connecticut in 1994.

#### APPRENTICES

Bodhisattva Karma Drolma (Angela Amendola)  
Bodhisattva Tashi Oser (David Hurtado)

Bodhisattva Tashi Gyatso (Brian Shortt)  
Bodhisattva Rinchen Dorje (Paul Amendola)

The Center for Dzogchen Studies welcomes you to visit every Sunday at 10 a.m. Please feel free to call the Center Monday thru Friday between 1 p.m. – 5 p.m. for further information.

### The Precious Marme (continued from page 1)

Buddhas and Bodhisattvas and offer 100,000 butter lamps to each of them. Immediately when we light the butter lamp, we must imagine that the flame will last forever, until the end of samsara, when everything is "finished." So, even if the flame burns out or we extinguish it to clean the kungbu, we must imagine that the light is still burning.

The butter lamp then transforms its surroundings. Wherever we light a butter lamp, we must consider that building as a pure mandala, no longer an ordinary structure. We also have to imagine that our marme is not only in this particular samsara, but also in all the other 3,000 universes that exist according to Buddhism. We visualize the same butter lamps in all of those universes as so many precious offerings. This will help us to understand our own self-awareness.

We receive benefits from our teachers and all our Dharma friends - forging such strong relationships within the Sangha that we are like brothers and sisters. Our Sangha is more precious than our own lives so we have to be very careful with our samayas. The butter lamp will help to keep these samayas intact. These sound relationships will help us to reach the Pure Realm.

Our diligence and pure motivation in lighting the butter lamp will relieve us of "bad indications" (like severe suffering) at the time of death. And once we do die, the marmes we have lit will guide us on the right path and will prevent us from being reborn in the lower realms. With the help of the butter lamp, we will never stray to the hell realm. The light can even guide us to be reborn in Guru Rinpoche's Pure Realm. There all the Buddhas and Bodhisattvas will receive us, the pure goddesses will offer special invitations, and all the female Bodhisattvas will look after us. We will be able to go to the Pure Buddhafield of Vajrapani and just seeing Vajrapani's face will change us into pure Buddhas and we will attain the realization of a Vidyadhara. We will become like the Buddhas and Bodhisattvas in body - speech - mind.

In the past, we have broken our samayas; we have broken our vows. We have made so many mistakes; we have knowingly and unknowingly-physically and mentally-committed so many negative actions. Lighting butter lamps will help purify all of these negativities. And in the end, we will receive all empowerments and we will all achieve Nirmanakaya, Sambhogakaya, and Dharmakaya with the help of the precious marme, the butter lamp.

-Lama Tsonдру Sangpo



## How can Tara help me?

I would like to thank my teachers Lama Tsondu Sangpo and Lama Padma Karma Rinpoche for the example they set and encouragement they give. Thank you to my dharma brothers and sisters for creating an atmosphere of unwavering acceptance and persistent patience. Thank you to everyone who participated in the 21 Tara ceremony on January 18. My story begins there but does not end there. On that day the 21 Tara ceremony was in part for my father who is in ill health; he has emphysema and has recently lost over 30 pounds of his 130-pound frame and signs of dying are upon him.

But, how could Tara help my father who does not know Tara and is not familiar with Buddhist practices ?

Well on Saturday, a day before the ceremony, a peculiar thing happened, my father asked me for a drink. "I need a shot of whiskey and a beer, can you get it for me ?" He hadn't had a drink in over 40 years ! " I looked into his eyes and gaunt face with the oxygen hissing and thought - (poor guy, what he must be going through, I would like to make him happy, that would make ME feel better .... But I can't) I said, "I'll see what I can do." Thinking to myself, (he is on just too many drugs - painkillers, heart medication, diuretics, breathing with oxygen, etc.) I let some time pass and told him later in the day "there is no way I can give you alcohol with the medication you're on." At this time my mother, his caretaker, was looking on with folded arms and tapping-foot (figuratively of course) - not pleased. My father bellowed out uncharacteristically "the one thing I asked for and you couldn't do it ! You let me down ! You told your mother ! You betrayed me ! I can handle my alcohol - I've done it before !" On and on and on.

Yes he has done it before, with bad results. Those bad results led him to a man named Reverend Ellis. Reverend Ellis had a church in Milford, Connecticut, a man with unquestionable character. The Reverend became a father figure in those early days. Together they fought those demons; my father always said he was lucky to have such a man to set him straight during that period of time. But 11 years ago, as they say, "the good Reverend had passed. "

Back to my father ... I, sitting on his propped up bed, he, in his rocking chair railing at me with all the fury he could muster. I knew I could not help him. The only thing I thought to say was "you know tomorrow there will be a group of people getting together for two hours to pray for you." "At 12:30 to 2:30 I want you to think about what you really need." "There is a lot of effort and concentration that goes on during that time."

I told him, I had to go and kissed him on the forehead and left. My mother said she would remind him when it becomes 12:00 the next day.

On Sunday the 21 Tara ceremony was held. I thought (how could Tara help my father?) I did not know what more I could do, my mother could do, I did not even think my father knew what he really needed.

On Monday, the day after the ceremony, my mother asked him "would you like to see a Chaplain" (taking a stab in the dark) Dad said "yes" not very enthusiastically but to the delight and surprise of my mother he said "yes".

On Tuesday, the Hospice Chaplain visited their home in Branford, Connecticut. She, yes I did say "she", introduced herself to my father and talked about her background. Wouldn't you know it ... she knew this very same Reverend Ellis, she attended his church for many years and received numerous blessings from his efforts. They exchanged their many experiences with their friend. They prayed with tears in their eyes, running down their faces as joy filled their hearts. Like the sun coming out of the clouds his attitude changed.

This is what he needed. A reminder was sent, a perspective was changed.

This was such an incredible coincidence. This coincidence had meaning.

I told Lama Padma Karma Rinpoche my story. Rinpoche pointed out, "Tara works through female aspects" - first my mother for suggesting the Chaplain to visit and finally and most incredibly the Chaplain herself the one and only person to have this powerful effect on my father after over 40 years.

For me, two more burning questions answered... "How does Tara help other people?" and "Does this ceremony truly help others?"

Now I know how... and yes it does.

*-Kunzag Lonyang*

## Jangchub Dronme Ling officially opens in Vermont

It's official; Jangchub Dronme Ling is now the Vermont subsidiary of The Center for Dzogchen Studies. On Sunday, April 04, 2004 Jangchub Dronme Ling opened its doors to those interested in a book discussion, a place to practice, and ultimately a place to receive teachings.

Last year, when Jeff and I decided to relocate to Vermont, we were hoping to find an affordable home with lots of land so that we could offer it to the Center for a retreat center, little did we know how soon this would happen. We made the offer to Lama Padma Karma Rinpoche when we purchased our house and he and Lama Tsonдру Sangpo quickly responded with an offer to bless our new house and land. It was a wonderful experience to have them here, and the blessing such a precious gift to receive. At that point, we didn't know when it would be possible for the Center to hold retreats here or what the needs would be, we just looked forward to that "someday".

Well, about two months ago, someday became today. While trying to coordinate a Thangka painting exhibition in Vermont for Lama Tsonдру Sangpo, Lama Padma Karma mentioned that he would be going into a three-month retreat soon and that Lama Tsonдру would be giving teachings while he was away. Though that is a story for another time, it came to be that Lama Padma Karma would have his retreat here in Vermont. During the retreat Lama Tsonдру would visit once during each of the three months to give Lama Padma Karma additional teachings and while visiting would hold introductory classes here in Vermont. In addition, I was to start book discussion meetings that Lama Padma Karma had been instructing me on throughout the winter. At that point in the conversation, Lama Padma Karma told me that we needed to have a name for our center up here. Of course my jaw dropped, my heart raced and my mind went blank. Center? We're a center? Oh my goodness, this is really happening. Lama Padma Karma said that he would consult with Lama Tsonдру Sangpo regarding a name and get back to me.

Shortly thereafter, Lama Padma called back. The name that Lama Tsonдру has blessed this center with is Jangchub Dronme Ling, which is "ultimate realization light center". At that moment, I was completely humbled with the idea that Lama Padma Karma and Lama Tsonдру had decided that our home, our land, and our minds were now ready to be an operating extension of the Center Dzogchen Studies. There are no words that can describe how deeply precious this opportunity is and how thankful we are to be blessed with Lama Padma Karma and Lama Tsonдру as our precious teachers.

As is the Center for Dzogchen Studies, Jangchub Dronme Ling is for all of us and Sangha members are always welcome.

*-Padma Lhamo-*

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## Thank you's

Thank you to all of the Sangha members who contributed to the repair of Lama Tsonдру Sangpo's family car.

Thank you to all who helped the Bhutia family with the Losar ceremony.

Many thanks to our "prayer flag pole engineer", Paul Amendola, for organizing the raising of the new Prayer Flags, for repairing the poles that were in need of help and especially for your hours of work building the new throne.

Thanks to Damian Keany for painting the new throne, it looks wonderful.

To all who helped with the library project and with the painting of the shrine room, it really came out beautiful and we are very, very appreciative.

Thank you to the Thangka class painters for exercising your brushes on the bookcases in the library. It certainly freshens up the Center.

Thank you to Donna and Jeff Lord for the generous offering of their home to Lama Padma Karma Rinpoche for his three month retreat and to all who made offerings to Lama Padma Karma for his retreat.

Damien Keany and Paul Amendola were gracious enough to accompany Lama Tsonдру Sangpo and Lama Padma Karma Rinpoche to Vermont in order to help with the Thangka exhibition, assist Lama Padma Karma with retreat items and drive Lama Tsonдру back to Connecticut. Their help and their time were greatly appreciated.

Thank you to Debra Sims for working with Lama Tsonдру to produce the very precious article on butterlamps for this edition of our Sangha News, we look forward to your future endeavors!

Thank you to Jerry Keane for his offering to Jangchub Dronme Ling and for his best wishes on this new journey our Sangha has taken.

Thank you to Jeff and Donna Lord and Art Menker for the donation of the very precious booklets by H.H. Thrangu Rinpoche. This booklets provide us with so many precious teachings they are truly invaluable!

## Special Offerings

Offerings have been made to the Center in the names of Grace Furfaro, Rodney Brown, John Knies and Carmella Gerardi, all of whom have died within the last few months. Please remember them in your prayers.

<b>April 2004</b>	<b>Date</b>	<b>Time</b>	<b>Description</b>
Thursday	1	6 p.m. - 9 p.m	Dudjom Tersar Practice and Study Group
Friday	2	6 p.m. - 9 p.m	Tibetan Language Class
Saturday	3	8 a.m. - 12 p.m. 9:30a.m.	<b>Awareness I Retreat \$25.00</b> <b>Amjee Bhutti sees patients</b>
Sunday	4	9 a.m. - 10 a.m. 10 a.m. - 12 p.m.	Meditation Session <b>Lama Tsonдру Sangpo gives teachings</b>
Monday	5	6 p.m. - 9:30 p.m.	<b>Posadha (Sojong) Bodhisattva Ceremony (Home)</b> Thangka Painting Class
Tuesday	6	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	7	6 p.m. - 7 p.m. 7 p.m. - 8 p.m. 8 p.m. - 9 p.m.	Dharma Teaching Meditation Session Karma Yoga
Thursday	8	6 p.m. - 9 p.m	Dudjom Tersar Practice and Study Group
Friday	9	6 p.m. - 9 p.m	Tibetan Language Class
Sunday	11	8 a.m. - 11 a.m. 9 a.m. - 11 a.m. 10 a.m. - 11 a.m. 11:30 a.m. - 1:30 p.m	Torma Making Meditation Session Newcomers Welcome <b>21 Tara Ceremony</b>
Monday	12	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	13	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	14	6 p.m. - 7 p.m. 7 p.m. - 8 p.m.	Dharma Teaching Meditation Session
Thursday	15	6 p.m. - 9 p.m	Dudjom Tersar Practice and Study Group
Friday	16	6 p.m. - 9 p.m	Tibetan Language Class
Sunday	18	9 a.m. - 10 a.m. 10 a.m. - 12 p.m.	Meditation Session <b>Lama Tsonдру Sangpo gives teachings</b>
Monday	19	7 p.m. - 8 p.m. 8 p.m. - 9 p.m. 6 p.m. - 9:30 p.m.	<b>Posadha (Sojong) Bodhisattva Ceremony (Center)</b> <b>Bodhisattva Study Group</b> Thangka Painting Class
Tuesday	20	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	21	6 p.m. - 7 p.m. 7 p.m. - 8 p.m.	Dharma Teaching Meditation Session
Thursday	22	6 p.m. - 9 p.m	Dudjom Tersar Practice and Study Group
Friday	23	6 p.m. - 9 p.m	Tibetan Language Class
Sunday	25	9 a.m. - 11 a.m. 10 a.m. - 11 a.m. 11:30 a.m.-12:30 p.m. 10 a.m.	Meditation Session Newcomers Welcome <b>Refuge Study Group</b> <b>VERMONT: Lama Tsonдру Sangpo gives teachings</b>
Monday	26	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	27	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	28	6 p.m. - 7 p.m. 7 p.m. - 8 p.m.	Dharma Teaching Meditation Session
Thursday	29	6 p.m. - 9 p.m	Dudjom Tersar Practice and Study Group
Friday	30	7:00 p.m. - 9:00 p.m.	<b>Guru Rinpoche Day (Tshechu)</b> <b>Tsok Offering Ceremony</b>

<b>May 2004</b>	<b>Date</b>	<b>Time</b>	<b>Description</b>
Saturday	1	9:30 a.m. 9:00 a.m. - 12 p.m.	Amjee Bhutti sees patients Meditation Retreat
Sunday	2	9 a.m. - 10 a.m. 10 a.m. - 12 p.m.	Meditation Session <b>Lama Tsonдру Sangpo gives teachings</b>
Monday	3	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	4	6 p.m. - 9:30 p.m.	<b>Posadha (Sojong) Bodhisattva Ceremony (Home)</b> Thangka Painting Class
Wednesday	5	6 p.m. - 7 p.m. 7 p.m. - 8 p.m. 8 p.m. - 9 p.m.	Dharma Teaching Meditation Session Karma Yoga
Thursday	6	6 p.m. - 9 p.m.	Dudjom Tersar Practice and Study Group
Friday	7	6 p.m. - 9 p.m.	Tibetan Language Class
Sunday	9	8 a.m. - 9 a.m. 10 a.m. - 11 a.m. 10 a.m. - 11 a.m. 11:30 a.m.-1:30 p.m.	Ngondro Practice Newcomers Welcome Meditation Session <b>Clarification of Practices</b>
Monday	10	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	11	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	12	6 p.m. - 7 p.m. 7 p.m. - 8 p.m.	Dharma Teaching Meditation Session
Thursday	13	6 p.m. - 9 p.m.	Dudjom Tersar Practice and Study Group
Friday	14	6 p.m. - 9 p.m.	Tibetan Language Class
Sunday	16	8 a.m. - 11 a.m. 9 a.m. - 11 a.m. 10 a.m. - 11 a.m. 11:30 a.m.- 1 p.m.	Create Torma Meditation Session Newcomers Welcome <b>21 Tara Ceremony</b>
Monday	17	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	18	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	19	7 p.m. - 8 p.m. 8 p.m. - 9 p.m.	<b>No Discussion or Meditation Session</b> <b>Posadha (Sojong) Bodhisattva Ceremony (Center)</b> <b>Bodhisattva Study Group</b>
Thursday	20	6 p.m. - 9 p.m.	Dudjom Tersar Practice and Study Group
Friday	21	6 p.m. - 9 p.m.	Tibetan Language Class
Sunday	23	9 a.m. - 11 a.m. 10 a.m. - 11 a.m. 10 a.m. - 11 a.m. 10 a.m.	Ngondro Practice Newcomers Welcome Meditation Session <b>VERMONT: Lama Tsonдру Sangpo gives teachings</b>
Monday	24	6 p.m. - 9:30 p.m.	Thangka Painting Class
Tuesday	25	6 p.m. - 9:30 p.m.	Thangka Painting Class
Wednesday	26	6 p.m. - 7 p.m. 7 p.m. - 8 p.m.	Dharma Teaching Meditation Session
Thursday	27	6 p.m. - 9 p.m.	Dudjom Tersar Practice and Study Group
Friday	28	6 p.m. - 9 p.m.	Tibetan Language Class
Saturday	29	7 p.m. - 9 p.m.	<b>Guru Rinpoche Day (Tshechu)</b> <b>Tsok Offering Ceremony</b>
Sunday	30	8 a.m. - 9 a.m. 9 a.m. - 10 a.m. 10 a.m. - 12 p.m.	Ngondro Practice Meditation Session <b>Lama Tsonдру Sangpo gives teachings</b>
Monday	31	6 p.m. - 9:30 p.m.	Thangka Painting Class



Center for Dzogchen Studies  
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## Center for Dzogchen Studies

### Dharma Store

Bag-Silk	\$ 10.00 each	Silver Dorje	\$ 5.00 each
Bag-Cotton	\$ 10.00 each	Silver Gau (large locket)	\$ 35.00 each
Books	Priced as marked	Silver Gau (small locket)	\$ 18.00 each
Bumpa	\$ 75.00 each	Silver Phurba	\$ 3.00 each
Gonjang Monastery Cards	\$ 5.00 each	Silver Ring (small)	\$ 32.00 each
Deity Cards	\$ 5.00 each	Silver Ring (large)	\$ 40.00 each
Incense -Yellow	\$ 10.00 pkg.	Table Top Mani Wheel	\$ 25.00 each
Incense -Red	\$ 8.00 pkg.	Shokanlan (text holder)	\$ 25.00 each
Kata Large (blue ribbon)	\$ 7.00 each	Zen	\$ 65.00 each
Kata Small (pink ribbon)	\$ 5.00 each		