

Chapter 1 : Harry Potter and the Deathly Hallows “ Part 2 - Wikipedia

In recent years, and in the wake of a recent appeal by Pope John Paul II to end the death penalty, religious organizations around the nation have issued statements opposing the death penalty. Complete texts of many of these statements can be found at calendrierdelascience.com

Over the past 50 years, the top performing sector of the stock market has been consumer staples. Now, however, the era of search cost brands is coming to an end. The moats are being breached. When it comes to voice search you go first position or you go home because beyond the first or second place there is no future. In our post we described the ways in which Amazon and Uber are in the process of supplanting the role of lowering search costs by substituting their own brand as a source of trust for consumer to make confident purchase decisions. Amazon has become such a trusted source of information for consumers that it is not just an online retailer but the vertical search engine of choice for products. If Amazon lists an item 1, most consumers will trust that it is of high quality and a good value. For any consumer who might question if Amazon was just pushing their own product rather than the best option, the 18, ratings with an average score of 4. They have existed in multiple forms in the past. Consumer Reports has steered consumers to high quality, value priced products for many, many years. The trusted reviews at TripAdvisor allows travelers to confidently book travel plans to far flung locations knowing that their experience will be great. Believe me, without TripAdvisor, my family never would have had the confidence to spend the night with a hilltribe in the northern mountains of Thailand. And of course it was the highlight of our trip. But our view that the end is coming for search cost brands does not mean the power has shifted decisively to the Amazons and Ubers of the world. The trust in a concierge brand is only durable if the recommendations made by the brand are good ones. Headlines about Uber drivers assaulting a customer are poisonous to the Uber brand because what they offer is not just logistics but the seal of approval that the random strangers who offers you a lift will deliver you safely to your destination. Make differentiated products that are great and sell them at a fair price. The Death of Brands does not imply the death of great products. It implies the death of top brands that do not in fact represent an outstanding product at a fair price. Concierge brands are valuable because they reduce search costs. This is what search cost brands offered in the past. Now we see the rise of concierge brands inserting themselves into the equation, delivering value to consumers and extracting profits from the legacy brands. But their power is not unlimited. There is a real risk that in the pursuit of profit maximization they will overreach, point consumers to products that serve their interests rather than the consumers, lose trust and lose out on profits. There is only one path forward for product companies: Ship great products and force the concierges brands to point everyone your way. Past performance is no guarantee of future results. If reviewing this blog entry after its original post date, please refer to our current 13F filing or contact us for a current or past copy of such filing. Each quarter we file a 13F report of holdings, which discloses all of our reportable client holdings. Nothing contained within this post including any content we link to or other 3rd party content constitutes a solicitation, recommendation, endorsement, or offer to buy or sell any securities or other financial instrument. Ensemble Capital employees and related persons may hold positions or other interests in the securities mentioned herein. Employees and related persons trade for their own accounts on the basis of their personal investment goals and financial circumstances.

Chapter 2 : Hostel: Part II - Wikipedia

Death (PHIL) Further bad aspects of death are considered, including ubiquity, or the fact that death may occur at any time and strike anyone.

A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. I renew the appeal I made. Louis, Missouri, January 27, Twenty-five years ago, our Conference of bishops first called for an end to the death penalty. We renew this call to seize a new moment and new momentum. This is a time to teach clearly, encourage reflection, and call for common action in the Catholic community to bring about an end to the use of the death penalty in our land. Instead, he sent Cain into exile, not only sparing his life but protecting it by putting a mark on Cain, lest anyone should kill him at sight Gn 4: The use of the death penalty ought to be abandoned not only for what it does to those who are executed, but for what it does to all of society. A principled Catholic response to crime and punishment is rooted in our convictions about good and evil, sin and redemption, justice and mercy. It is also shaped by our commitment to the life and dignity of every human person, and the common good. The opening chapters of the Book of Genesis teach that every life is a precious gift from God see Genesis 2: This gift must be respected and protected. Even when people deny the dignity of others, we must still recognize that their dignity is a gift from God and is not something that is earned or lost through their behavior. Respect for life applies to all, even the perpetrators of terrible acts. Punishment should be consistent with the demands of justice and with respect for human life and dignity. However, this right should not be exercised when other ways are available to punish criminals and to protect society that are more respectful of human life. We have presided at the funerals of police officers killed in the line of duty and have consoled parents who have lost children. We have heard the anger and despair of victims families who feel ignored by the criminal justice system, society as a whole, and, at times, even the Church. Our family of faith must care for sisters and brothers who have been wounded by violence and support them in their loss and search for justice. They deserve our compassion, solidarity, and support spiritual, pastoral, and personal. However, standing with families of victims does not compel us to support the use of the death penalty. No act, even an execution, can bring back a loved one or heal terrible wounds. The pain and loss of one death cannot be wiped away by another death. People of goodwill disagree. In these reflections, we offer neither judgment nor condemnation but instead encourage engagement and dialogue, which we hope may lead to re-examination and conversion. Our goal is not just to proclaim a position, but to persuade Catholics and others to join us in working to end the use of the death penalty. We seek to help build a culture of life in which our nation will no longer try to teach that killing is wrong by killing those who kill. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent. John Paul II, *The Gospel of Life*, [Punishment] ought not go to the extreme of executing the offender except in cases of absolute necessity: They point to examples of the release of offenders who subsequently commit horrible acts of violence. But in the face of a growing culture of death, every effort should be made to promote a culture of life. Therefore, we believe that the primary response to these situations should not be the use of the death penalty but should instead be the promotion of needed reform of the criminal justice system so that society is more effectively protected. This end may come through an act of Congress or a definitive court decision; more likely the death penalty will be abandoned and wither away through the everyday choices of prosecutors and legislators, judges and jurors, and ordinary citizens who make a commitment to respect human life in every situation. We look forward to the day when our society chooses not to answer violence with violence. It involves our faith and the central principle that human life is sacred. Church teaching on the life and dignity of every human person should guide all our decisions about life, including the use of the death penalty. We are called to reflect on what the Lords command, You shall not kill Ex It poses an old and fundamental choice: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live.

Chapter 3 : TaZ's Whateverology: Death, Resurrection & Beyond - Part II - You are a quickened spirit!

Part II is the second part of the Death Note anime and manga series. It revolves around a three-way feud between Near, Mello, and Kira after L's death. During interviews, Tsugumi Ohba and Takeshi Obata refer to this part as the "Near and Mello arc".

Matarazzo performed the scene herself, and was hung upside down in five-minute intervals over a period of two days. Lionsgate devised several one sheet posters for the film in late and early , the first of which consisted merely of a closeup of what appeared to be torn flesh. Part II before select screenings of Bug , which opened on May 25, MP Charles Walker claimed that although he had never seen the film, he was "assured by trusted sources" that "From beginning to end it depicts obscene, misogynistic acts of brutality against women. Writer and attorney Julie Hilden defended the film, both critically and artistically, in her essay "Why are critics so hostile to Hostel: Ironically, these messages, especially in the Hostel films, are typically anti-violence. Part II was released in Australia June 7, Part II was the most-pirated film of all time, having been illegally downloaded on the Internet by millions of users. Part II will surely thrill horror fans. Part II, despite its lousy opening weekend, is an authentic real-world creep showâ€”better, if anything, than its predecessor. Having survived her ordeal in classic Final Girl style, our mega-rich heroine simply buys her way to freedom. Eli Roth punks capitalism all the way to the bank with cheap tricks and bankrupt imagination. Part II is astute and subversive, its wily sexual politics paving the way for a killer climax. Significantly raising his game, Eli Roth has crafted a sequel to die for. Everything, save the bloody third act, is handled in a rudimentary fashion. Part II, citing perceived geopolitical undercurrents and its doubled narrative perspective as primary reasons: By extending its narrative reach to include the Hostel "clients" as well as its prisoners, Part II deepens its moral and political insights. The audience is asked not only to empathize with the victims, but also to recognize its own complicity as spectators. Part II oscillates visually and narratively between different subjective positions to disturb the viewer and to complicate their political assumptions A decade later, Hostel: Part II stands out as one of the most urgent, combative, and complicated American horror movies of its time. Hostel film and Hostel: Part II, was in talks to write and direct a third film in the series.

Chapter 4 : "ERASING DEATH" (Part II) - Horizon Research Horizon Research

Carried by rat fleas living on the black rats that were regular passengers on merchant ships, the Black Death spread over the Mediterranean. Plague was first seen at the trading city of Caffa in.

If God unites in Him in their infinite totality, thought as well as existence, it is quite certain that nothing can exist and nothing can be conceived outside extra of Him. All, then, that we know, whether through reason or through experience, is a development or a particular aspect of the Absolute; a substance, eternal, inert and distinct from God is a chimera, and the creation, as ordinarily conceived, is an impossibility. The last deduction is clearly admitted in the following words: This tent, although of a light less pure than the indivisible point, was still too brilliant to be looked at; it spread, in its turn, outward, and this expansion was its garment. Matter, finally, considered from the most general point of view, is the lowest part of the mysterious lamp just described. With such a viewpoint, the Kabbalists claim to remain true to the popular belief that by the power of the divine word alone the world came forth from nothing. But we know already that the last word "nothing" had quite another meaning for them. This point in their doctrine is very clearly shown by one of the commentators of the Sefer Yetzirah. But what is meant here is the no-thing that can not be conceived either through its cause or through its essence; in short, it is the Cause of Causes. If we now inquire for the essence of wisdom and how it stays in the no-thing or in the Supreme Crown, no one will be able to answer this question, for in the no-thing there is no distinction and no manner of existence. Nor do we understand any better how wisdom is united with life. But, consistent with themselves, p. Would it not have been better to keep silent? For now, there you are, carried away on an immense sea without sail or mast! Do you want to rise? You can not do it. And if you would descend, there is a bottomless abyss to meet you. However, later on the same principle is stated quite frankly: He is one despite the innumerable forms that clothe Him. To convey this idea the Kabbalists made use of a very original expression which several of the modern mystics, Boehm and Saint Martin among them, frequently used in their works. There will come a time when he will recover his name and his angelic nature. Now, in the mystical language of the Zohar it means, as we have already been taught, that the articular expression of the divine thought is the p. But none of the passages already cited, or those we may cite in support of the principle in question, is of greater interest than the following: In this sense the following words of Ecclesiastes are to be taken: All that exists in the higher world appears like an image in this lower world; yet all this is but One. They imagined that everything which strikes our senses has a symbolic meaning; that the phenomena and the most material form can teach us what passes either in the divine thought or in the human intelligence. They speak of the celestial alphabet in the following manner: These figures are formed by the constellations and the stars which are observed and investigated by the wise. He will see something like letters graven on the heavens, and placed one above the other. Those brilliant forms are the letters with which God created the heaven and the earth; they form His mysterious and holy name. We have seen more than once that similar reveries were caused by the same principle and that such reveries were not always the work of the weakest minds. Plato and Pythagoras came close to them; and on the other hand, all the great representatives of mysticism, all those who saw in external nature a living allegory only, adopted the theory of numbers and ideas, each one according to his intellectual capacity. That the Kabbalists admitted also physiognomy, the name of which was already known in the time of Socrates, is also a consequence of their general system of metaphysics, or, if we may p. The external features vary according to the form imprinted on the inner face of the spirit. The spirit alone produces all the physiognomies known to the sages, and it is through the spirit that the physiognomies have a meaning. When souls and spirits come out of Eden as Supreme Wisdom is often called they all have definite forms which are later on reflected in the face. A large number of detailed observations, some of which are still credited generally at the present time, follow these general considerations. Those types are the four figures which occupy the mysterious chariot of Ezekiel, that is to say the figures of man, of the lion, of the ox and of the eagle. Why then should they not just as well have made use of it to veil their ideas on the relations of God to the world, as they made use of the dogma of the creation to teach the contrary, or as they made use of the

words of the text of the Scriptures to place themselves above the divine word and religious authority? We have not found any text entirely free from doubt in support of this opinion, but here are some reasons which make this opinion very probable, at least. First of all in the three principal fragments of the Zohar, in the two Idras and in the Book of Mystery, there is never any mention made, in any form, of this celestial or infernal hierarchy which seems to have been only a memento of the Babylonian captivity. Then, when angels are spoken of in the other parts of the Zohar, they are represented as much inferior beings than man, as forces of unchanging blind impulses. We shall offer an example of it in the following words: For that reason the souls of the just rise higher, and for that same reason their rank is higher. His task is to maintain unity, harmony, and the movement of the spheres; this is exactly the task of that blind and infinite force which, at times, has been p. These subaltern angels are to the different divisions of nature, to every sphere and to every element in particular, what their chief is to the entire universe. Thus, one presides over the movements of the earth, another over the movements of the moon, and so on over all other celestial bodies. In short, all the productions, all the forces and all the phenomena of nature are represented in the same manner. The purpose of this allegory becomes quite evident when the infernal spirits are under consideration. We have already called attention to the general name given to all the forces of this order. The demons, according to the Kabbalists, are the grossest and most imperfect forms, the "shells" of existence; in short, everything that denotes absence of life, of intelligence and of order. Like the angels, they form ten Sefiroth, ten degrees where darkness and impurity thicken more and more, as in the circles of the Florentine poet. There we see every passion of the human heart, every vice and every weakness personified in a demon who becomes the tormentor of those who have been led astray by these faults. The seven infernal tabernacles are divided and subdivided ad infinitum; for every kind of perversity there is something like a special kingdom and thus the abyss unfolds itself gradually in all its depth and immensity. If we wish to reduce this demonology and angelology to the simplest and most general form, we find that the Kabbalists recognized in each object of nature, and consequently in all nature, two very distinct elements; one, an inner incorruptible which reveals itself to the intelligence exclusively, and which is the p. The other, a purely external and material element that has been made the symbol of forfeiture, of curse and of death. They may have said, as a modern philosopher, and a descendant of their race said: *Omnia, quamvis diversis gradibus, animata tamen sunt*. All, no matter how different a grade, is still animated. See also *Otiot de-Rabbi Akiba*. The same idea is expressed also in another form. Hell will disappear; there will be neither chastisement nor trials, nor culprits. Life will be an eternal feast, a Sabbath without end. *Cordovero, Pardes Ribonim, fol.* The Hebrew text *Eccl.* Of interest is the free translation of Moses Mendelson; it reads: *History of the Neo-Hebrew religious poetry, pgs.* The first part reads: He translates the word p. *Yalkut to Joel, par. XI, and Hulin, ch. Zohar, part I, fol.*

Chapter 5 : Pope's Statement

Home» Death of a Flycatcher» Death of a Flycatcher, Part II. Death of a Flycatcher, Part II. by Christine Goff. View down the Colorado River from the Glen.

This is Part II in the series on Resurrection. You may read Part I here. Almost all the studies on the subject of resurrection is exclusively based on I Corinthians 15th chapter. People consider that chapter alone details resurrection. In this post we will not dwell much upon that chapter, because there are other passages on the subject of resurrection. Ask a typical Christian where his departed grandfather is, and he will tell you that he is with the Lord, in heaven. Ask him when will the resurrection of the dead be, and he will tell you that it will be at the second coming of Jesus Christ, at the end of the world and so on. If you happen to read this post completely, you will be able to say with confidence that your departed grandpa or grandma is with Our Lord, wherever He is. Very often do we hear the following scripture being read out by preachers, with some emphasizing on the first phrase, whereas some others emphasizing on the second phrase: Other than quoting this scripture, we are seldom told about the difference between being raised up from death and being quickened. To the best of my understanding, they do not see much difference between these two acts. It appears to me that there is a difference between these two acts. Please read the following scripture carefully: Read the scripture a few times. Father raises the dead and then quickens, whereas the Son just quickens. If we analyze the scriptures where this word is used in connection with God raising up anyone from death, we can see that they are almost always about God raising up Jesus Christ from death. So, it appears to be sound reasoning to think that the expression "For as the Father raiseth up the dead" applies to Jesus Christ alone. It also appears that raising someone from dead can happen without quickening. For instance, Lazarus was raised from death, but was not quickened. Similarly, those saints whose bodies were raised after the death of Jesus were not quickened: While Jesus sent out His disciples on their first missionary journey, the instruction was to raise the dead, not to quicken them: I am sure that you, who is reading this post, is a human person who is biologically alive on this side of eternity. Now, I present you a couple of passages that say you are already quickened. Let us remind ourselves of the English Grammar we learned in lower primary school to realize that the above passage is in past tense. This is not something to occur in the future. Though you were not biologically dead, you were deemed dead because of your sins, but, God has already quickened you along with Christ. You are not the wretched, filth of a sinner your religion taught you to be. You are already seated in heavenly places with Christ. What has quickened you? If it was the Spirit of God that quickened Jesus, could there be a difference in your case? Though we have read in Joh 5: Please remember, there is a raging controversy as to whether the last few words of this verse should be "by the Spirit" or "in the Spirit". Every theologian stick to his guns, based on their own theological agenda. There is nothing in the text to prove the accuracy of any one rendition over the others. If you appreciate that you are quickened even before you are biologically dead, it is the same Spirit that quickened you. Yes, I am aware that many use this verse to prove biological resurrection. Think of it, you were dead in sins and you were buried and raised from death through baptism, you are quickened and are enthroned in heavenly places with Christ; does your body really matter to you? The same thought is reiterated by Paul: We are quickened by the words of Christ, which is the Spirit and life. In this section we will attempt to find what happens after your biological death. Let me tell you upfront that immediately upon your biological death you will be united with the Lord, without having to wait for the second coming of Jesus Christ. Most of us know that Jesus spoke His words to His first century audience and Paul wrote his epistles to his fellow believers who lived in the first century. Now, place yourself in the shoes of a first century believer and think of the following scenario. You are raised with Christ, quickened and enthroned in heavenly places with Christ, even while you are in your biological bodies. Obviously, you are a ruling king. How will you feel, if you are told: As a first century follower of Christ, what awaits you is rejection by your own parents, family and friends. You will be persecuted by the leaders of the then dominant Jewish religion. You will have to face persecution even from the Roman government. Martyrdom is almost certain, that too in the most cruel fashion, like, peeling of your skin and dipping you in boiling oil. Throwing

you into the cages of starving lions cannot be ruled out. Jesus having warned you about the worst possible consequences of following Him and having seen the kind of persecutions the apostles and disciples have gone through, have you accepted Christ as your Lord and savior, to be rewarded only after the second coming of Jesus, may be or more years later? Dear friend, somewhere during the long history of the Christian church, we started ignoring some of the sayings of Christ and his disciples, because they do not line up with our belief systems and creeds. While there are heated debates regarding the timing of the resurrection and the rapture, let us see what Jesus has told you the first century believer: The clause "and now is" is there in every standard Bible. The very same phrase used in John 4: I know that you are thinking of terms like the firstfruits of them that slept and firstborn of the dead. Another hard saying, this time from Paul. Needless to say that none in the audience was convinced. Here is the passage: I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. In simpler terms, Paul has two options before him and he was in a divided mind as to which one to be preferred: To be here on earth and to do the needful for the brethren. Depart from brethren and be with Christ. Almost every known commentator agrees that the talk is about departing and being with Christ immediately. If Paul believed in an long interim period between his departure and being with Christ, he would not have said the latter is better to be with Christ; which is far better , instead of spending infinite number of years in grave, awaiting the second coming of Jesus, he could as well labored for his fellow believers, which he terms as needful. But, your neighbor rushes in, saying that his kid is very sick and you need to accompany them to the nearby hospital. Will you say your neighbor: We always do the needful thing first, rewards can always wait. Here we are talking about a reward that has to be obtained in a few hours time. Paul believed in being with Christ, immediately on departing from here. The very same thought is further developed in 2nd Corinthians 5. Please do read 2Cor 5: Let us examine a couple of verses from the passage. There is hardly any reason to think that the groaning and earnest desire are for something to be obtained in an infinite future. Conversely, while we are absent from the body, we should be at home with the Lord! The passage does not sound like envisaging a long or even short gap between being absent from the body and being present with the Lord. There is no scope for spiritualizing as well. Greek manuscripts have no commas and punctuation! It is a well known fact that Hebrew and Greek manuscripts of the Bible have no punctuation. In fact, in Hebrew language they use what is called as "end forms" of letters to indicate end of a word, as the text is written without any space between words. Greek text has spaces between words, but there are no commas or full-stops. But, unfortunately, the teachings of certain Christian groups work only if the non-existent comma is present in the following verse: The above text is translated in the King James bible as: This verse obviously means that the thief would be with Jesus on the very same day of his death. But, some scholars and theologians find this position unacceptable. How can a thief who has not repented and was unbaptized be in paradise with Jesus? So, they want the comma after "thee" to be removed and placed it after "to day". The meaning they want to obtain is: I am telling you today that you will be in paradise some day. Please note that the expression "shalt thou be with me in paradise" sounds like a question, rather than a statement. Most of the Bible translations have been carried out by committees consisting of many scholars; in some cases above 50 or even scholars. And, we have many English translations. Why none of them have rendered the verse with comma after the word today? Here are some of the examples. DRB And Jesus said to him: Amen I say to thee: This day thou shalt be with me in paradise.

Chapter 6 : A Death in the Family/Part II - wikilivres

In August of last year we published a piece titled [The Death of \(Many\) Brands](#) in which we argued that there were two main types of brands in the world and that one of these types was collapsing as a source of competitive advantage.

BOTH SIDES, PART II Posted on by Mas September 22, In the last two entries in this blog, we discussed the controversial case of a female cop off-duty who believed she had come home, found an intruder inside her apartment, and wound up fatally shooting the legitimate resident because she was in the wrong apartment. Next, I wanted to examine it from the perspective of the people on each side of the gun. The last entry looked at it from the perspective of Botha Jean, the man who was tragically killed in this mistaken identity incident. In the last entry, I mentioned an incident where a couple was erroneously given a key to my motel room, and when they made what they reasonably believed was lawful entry to my hotel room and I believed was an unlawful entry, my gun came out. Had I acted unlawfully in taking them at gunpoint, I would have expected to be convicted of felony aggravated assault. Under the circumstances, my actions were justified; I was held harmless; and of course, no charges were filed. But I can see it from the side of the person making entry. One occasion that sticks in my mind occurred in the s, in a capitol city in a Northeastern state. I inserted my key and opened the door, and simultaneously heard a woman cry out and a man blurt something inside, and then saw a large naked man running toward my position at the open door. I had apparently encountered a couple making love. I was a cop, but not a cop there, and was well distant from my own jurisdiction. I reflexively pulled the door back shut and stepped back and lateral as my hand went to the concealed Colt. On the other side of the door, I heard the man lock the deadbolt and the chain lock. About that time I put things together. I seated the Colt securely in its holster, picked up my luggage, and went downstairs to the desk to have a stern discussion with the very apologetic desk clerk who had given me a key to the wrong room, which had not been double-locked or chained from inside. No harm, no foul. In the Dallas case currently under discussion, we who are not yet privy to the fine point details of the situation do not know if the woman who fired was outside the door, inside the apartment, or within the frame of the doorway when she fired that irretrievably fatal shot. The exact distance between the two parties at the instant of the shooting has not yet been revealed to us. Jean reflexively, defensively moved toward her, remember that he was a big strong man and she is a petite female, who a couple of years before had been disarmed of her TASER when it failed to stop her male assailant in another incident, and had to shoot that opponent, a shooting that was correctly, in my opinion ruled justifiable. If she had reflexively drawn her gun and perceived a similar disarming attempt underway in the case now under discussion, I think any reasonable and prudent person would agree that should be taken into consideration. Let me make my own bottom line clear here. Yes, I carried a badge for 43 years. But the bottom line is, We do not yet know all the critical, subtle details that combined to create this tragedy, and none of us therefore have the tools to properly judge the ultimate issue of guilt or innocence. Let us not forget that any of us could have been on either side of this double-edged tragedy.

Chapter 7 : The Church's Anti-Death Penalty Position

This category is for anime episodes from Part II of the Death Note anime series.

PDF This second article about Dr. Toward the end of the book the author presents the initial results from the AWARE Study, a trial involving approximately 15 hospitals, carried out between , which examined the occurrence of awareness and memories of cognitive processes during cardiac arrest while attempting to objectively verify claims of awareness using specific tests. These consisted in images installed in hospital areas where patients are more likely to suffer from cardiac arrest e. These images were only visible from a point above at the ceiling and could not thus be seen by the medical personnel. If patients claimed to have been at the ceiling looking down and could recall these images, then what they say may have been real. In the opposite case, their perceptions could be questioned and be hallucinatory or illusory. The study was confronted with numerous challenges such as, to name only a few: The reasons for this are complex and reflect numerous challenges including the establishment of optimal resuscitation methods. Also, worthy of mention, one patient was reported to recall seeing and hearing during cardiac arrest, albeit in an area with no images installed. This specific patient, despite having had a cardiac arrest due to ventricular fibrillation "a severely abnormal heart rhythm that can be life-threatening was able to clearly explain to professor Parnia hearing the automated defibrillator issue two separate instructions to "Shock the patient". These voice alerts given by the machine were up to 3 minutes apart and his brain could not have been functioning at that time otherwise the machine would not have detected ventricular fibrillation If the patient had been awake and conscious in a normal way when the shocks were delivered, then he would have felt the pain But the patient reported none of that. It is in every sense the study of what happens after we die. Any new study such as Aware II promises to lead to further improvements in cardio-pulmonary resuscitation CPR , as well as further insights into the process of dying and some of its mental concomitants. These opposing views continue till now days since there is no scientific evidence, no scientific explanation that could show how a brain or a brain cell could generate thoughts, consciousness, feelings, emotions, everything that makes us into who we are. Though this question is left open and despite most scientists argue that consciousness is simply a byproduct of chemical and electrical function in the brain, Dr Parnia points out that there is evidence which hints that this may not be correct at least in the immediate period after a cardiac arrest. This has been shown: During a recent Dutch study 3 where at least one patient accurately reported being able to watch and recall events from his own cardiac arrest compatible with conventional out of body experiences , and the validity of his claim were corroborated by hospital staff. In another recent study during cardiac arrest 2 and deep hypothermic circulatory arrest 4 that indicated that conscious awareness may paradoxically occur at a time when brain function ceases. Rigorously written, with no religious content whatsoever, Sam Parnia, brings a lot of authority to this field of investigation since he is one of the few scientists actually doing research and publishing in scientific peer reviewed journals and since he has been working in this field for decades. This is unique since most people only have a very anecdotal knowledge of the literature and simply express personal opinions or philosophical views. Finally, the author, whilst explaining difficult medical concepts in a language accessible to the layman, offers a rigorous and balanced view of the science which is rare. Everyone accepts reality as what is being confined within that framework. The problem is that if we only study what is within that framework we never advance, so you need to have people who are going to go to look for new things. Many of these may never come to fruition but if you never explore and ask the question, then you are never going to move up. But most people feel very uncomfortable and if you look at any scientific discovery people are always laughed at the beginning. A qualitative and quantitative study of the incidence, features and aetiology of near-death experiences in cardiac arrest survivors. Near-death experience in survivors of cardiac arrest: Do reports of consciousness during cardiac arrest hold the key to discovering the nature of consciousness? Volume 69, Issue 4, Pages ,

Chapter 8 : calendrierdelascience.com - Death Compilation - Part II

the view from the doorway: both sides, part ii 40 comments Michael on October 2, at pm said: I don't care who you are, how many years you were a cop, how many articles you've written, how many trials you've testified in or anything else you use to try to justify an unjustifiable situation in order to defend a cop.

Although genuine and widely praised for their advocacy of human rights internationally, even Amnesty, Human Rights Watch, the International Federation for Human Rights and the humanitarian relief body Oxfam International have reputations of extreme bias against Israel. What are any of these people doing actually to help the Palestinians -- such as creating jobs, assuring good governance, establishing schools, hospitals, health care and dental clinics, safeguarding legal standards, stopping the arrests of journalists or others who dare to criticize the current governments and so on? Rather, the issues they address seem more a rationalization to destroy Israel. We have seen in Part One of this article how far Western standards of human rights differ from those guaranteed by Islam. One obvious outcome of this disparity is, of course, that citizens of Muslim countries are accorded fewer rights than their counterparts in liberal democracies. Thus, women, girls, gays, members of religious minorities, "blasphemers", bloggers notably in Bangladesh and Saudi Arabia reformers and others may be subjected to partial or total deprivation of what the rest of the world considers to be unquestionable or God-given rights. Women may be forced to dress in all-encompassing clothing or hijabs. Minorities may be imprisoned or killed. Women even alleged to have committed adultery -- but often just the victims of rape -- may be flogged or else stoned to death. All the while, the UN Human Rights Council does little or nothing to encourage Muslim member states to rethink these views; it even adopts resolutions that contradict the Universal Declaration, such as the resolution to treat "defamation of religion" as a rights violation. This resolution, launched by Pakistan on behalf of a group of Islamic states, while purportedly aiming to protect criticism of all religions, in reality seems aimed at preventing people worldwide from ever criticizing the Islamic religion. Meanwhile, writing in , human rights lawyer Anne Bayefsky describes how the Human Rights Council is actually focused elsewhere: According to the U. Bizarre as that may sound, it is, in the UN, normal procedure. In some ways even more bizarre is the revelation the same year of another Human Rights Council report , which shows violations by 29 countries that attack people working with the UN on human rights issues: Other victims lost their jobs, had their homes or offices raided, were targeted by travel bans and asset freezes, and forced to undergo unwanted psychiatric "treatment. Israel is, for no apparent reason, on that list of Out of that same number, however, more than half were Muslim-majority countries: That should not be surprising, given the Islamic human rights standard already examined in Part One. There seem to be more human rights organizations in the West Bank than possibly anywhere else in the world, together with masses of international bodies that support the Palestinians and condemn Israel -- usually in a distinctly one-sided, ant-Israel way. There are so many organizations that one can never be sure of an accurate tally, but it certainly seems disproportionately large for one small pluralistic democracy to be the target of so much criticism, given the number of genuine abusers of human rights -- including the Palestinian Authority and Hamas -- across the Middle East. Of the 20 organizations, for example, listed as pursuing rights claims against Israel by the Rachel Corrie Foundation for Peace and Justice to commemorate a young American woman described as a "peace activist" but who was in reality an anti-Israel campaigner -- several are international, but the rest are based in the West Bank, Gaza, and Israel. Given that Israel is where Jews have lived for more than 3, years -- and which only in the last century became the sole safe haven for Jews in a world of historically so many antagonists -- this antagonism seems deeply perverse. A wider survey shows that in countries such as the United States, the UK, and Egypt, at least eleven international organizations have a remit to investigate what are claimed to be Israeli human rights violations in the disputed territories, even though the Gaza Strip has been long-unoccupied, and is now ruled by the Islamic group Hamas, a Foreign Terrorist Organization , according to the U. No one, it often seems, has a good word to say about Israel, or a less-than-good word to say, about Palestinian mayhem, terrorism or internal human rights abuses. Amnesty regards Israel as an "apartheid" state , actively supports the international Boycott, Divestments and Sanctions

BDS movement that seeks to strangle Israel economically and academically, accuses Israel of "war crimes" , defends terrorists, and more. Human Rights Watch does much the same. Even its founder, Robert L. Bernstein, has condemned it for its unjustified attacks on Israel and its failure commensurately to criticize groups such as Hamas and Hezbollah. Most of these international organizations show genuine concern about human rights violations elsewhere, including North Africa and the wider Middle East. But when it comes to Israel, they portray far greater sympathy for Palestinian "victims" than for the countless Israelis who have been killed or injured by some of these "victims". Their bias often seems to originate in exposure to highly propagandistic, frequently counter-factual claims by the many Palestinian, Israeli, and left-wing Jewish organizations with whom the international bodies consult and with whom they periodically act in tandem. For more, the psychologist Johanna Vollhardt has examined the role of victim beliefs in the Israeli-Palestinian conflict. Some of the smaller international organizations focus only on Israel and the Palestinians. As in the United States, however, moderate physical pressure is not. Israel is a country under constant terrorist attacks and threats of attacks. By ignoring these important distinctions and pretending not to know the truth about actual Israeli law and Israeli practice, such "rights organizations" only serve -- possibly deliberately -- to confuse the international public. Even the Palestinian Authority claims that Hamas are reckless gamblers who sacrifice the lives of Gazan women and children. There was no "massacre" over Passover or any other period. Israel does not commit massacres. This simple fact, however, seems to make no impact on activists, the media, so-called human rights groups or the international community. As some Americans recently wrote: Many authors have used this argument, a claim unsupported by actual evidence and rejected by several, such as the Rev. Kenneth Meshoe , who have had direct experience of South African apartheid. Of the human rights organizations working in Gaza and the West Bank, three stand out as spokesmen for anti-Israel propaganda and lawfare. These are Al-Dameer , Al-Haq , and Al-Mezan , all of which are well funded by a succession of international so-called human rights and humanitarian bodies. Regarding Al-Mezan itself, a central actor in Palestinian human rights enterprises incorporating Gaza and the West Bank, there is not room here for an exhaustive account. But NGO Monitor has provided a valuable summary , from which useful information can be extracted. Al-Mezan has, in addition, played an active role in the BDS movement to try to crush Israel economically. It submits blatantly anti-Israel material to international bodies such as the European Parliament and the UN. These violations included businesses operating in Israeli settlements which they considered "illegal", in line with a recent UN resolution to that effect. Earlier that year, al-Mezan co-signed a joint statement on supposed infractions of international law: For decades, Israel has failed to uphold its duties as Occupying Power and has instead deepened its occupation and regime of colonialism and apartheid. Human rights violations rising to the level of international crimes, including unlawful killings, torture, forced transfer, and other forms of collective punishment have become the norm. The rest of the statement advocated smothering Israel economically on the totally false grounds that no governments or international bodies had the political will to hold Israel accountable for its "crimes". This supposed exemplar of human rights activism could not be more opposed to the state of Israel, about which it perpetuates a large battery of falsehoods and distortions. It claims, for instance, that Israel is an "apartheid" state ;; accuses it, wrongly, of "ethnic cleansing" ; reports purported Israeli "war crimes" ; repeats the historically false narrative of the Palestinian nakba [catastrophe - that of losing a war it started] which it characterizes as "a catastrophe born of discrimination and impunity". In reality, five Arab states had sent in armies to destroy Israel on the day of its birth, but lost. A flight of Arab refugees took place because Arab authorities ordered civilians to leave to allow those Arab armies a freer hand wresting the area from Jews. These try, for example, to use courts and international legal bodies to issue arrest warrants against Israeli officials, and to lobby against Israel in the International Criminal Court. Al-Mezan has gone so far as to allege that "Israel killed more children than fighters" during the Gaza conflict. In fact, a later analysis has shown that civilian figures were grossly inflated and militant casualties hidden: Needless to say, Hamas has used civilians as human shields as openly admitted in by Hamas leader Fathi Hammad and has launched missiles from inside civilian sites, such as school, hospitals, and mosques -- all, according to Canadian law professor Irwin Cotler , war crimes. A high-level military group, however, made up of senior military personnel from many countries declared in that the Israeli

Defence Force is " the most ethical army in the world ". These experts, presumably vastly more knowledgeable about military affairs than Al-Mezan and other Palestinian rights groups, also stated in that the IDF had acted in combat entirely within the rules of international military law. Needless to say, Hamas has used civilians as human shields and launched missiles from inside civilian sites such as schools , hospitals and mosques. Instead, it Al-Mezan involves itself with overtly political activities that support efforts to destroy Israel economically. A wall is a passive form of defence that has proven effective over many years and saved countless lives. Palestinian human rights organizations such as Al-Mezan, along with their many supporters abroad and even within a substantial part of the Jewish diaspora , have turned the very concept of human rights upside down. All around the world, a majority of people and countries slam Israel as a country that violates human rights, when by any rational measure it does the precise opposite. Israel is the only country in the Middle East and far beyond to provide full rights, true pluralism, and equal justice under the law to all its citizens. The security measures Israel has been forced to take since can hardly be called -- with few possible exceptions -- human rights abuses. The rest are mainly not free at all, with one or two partly free. The West Bank is recorded as not free. This is partly because the Arabs agreed in the Oslo II accord, also known as the Oslo Interim Agreement of , that Israel would have "overall responsibility for external security and for the security of Israelis and settlements throughout the West Bank and the Gaza Strip". Since then, however, as Freedom House adds: There are many abuses in Gaza and the West Bank. Honor killings of girls and women in the West Bank are a serious concern. The Palestinian Authority remains obstinate in its refusal to intervene in the matter. Protests are made, but the abuses continue. In the West Bank and Gaza, homosexuality is a capital offence. In Gaza, a recent report on gay men shows them forced to live double lives out of fear of Hamas agents. Israel is the only country in the region where religious minorities have full freedom to worship and live without hindrance. The "human rights" bodies in the West Bank, such as Al-Mezan, Al Dameer, and Al-Haq, never involve themselves in complaints about any of the human rights abuses listed above. These organizations and their supporters have been trying, in fact, to repurpose the very concept of human rights, and in so doing, have turned them upside-down. These activists appear to have adopted a broad range of attitudes -- many with their roots in an Orwellian ideology that turns white to black and good intentions to evil conspiracies. Similarly, some Western feminists have been claiming that the Islamic veil supposedly empowers Muslim women. To some, it is seen as a " feminist accessory ", or as a protection against harassment. This sort of thinking, however, seems based on the assumption that traditional conservative Islamic culture must take precedence over Western values, and ignores the male domination and repression that can often accompany it -- such as forced obedience to men. In the UK, we have witnessed a traditionally progressive, anti-racist political party, Labour, become deeply mired in the racism of anti-Semitism. Almost all of this is due to a well-intended but under-informed obsession with the suffering of the Palestinians and a deeply corrupt understanding of Israel. What are any of these people doing actually to help the Palestinians -- such as creating jobs, assuring good governance, ending the corruption of the Palestinian leadership, protecting human rights in Palestinian courts, establishing schools, hospitals, health care and dental clinics, adequate electricity and how to care for drinking water drinking water; upgrading agriculture, safeguarding legal standards of proof in courts, stopping the arrests of journalists or others who dare to criticize the current governments, preventing torture in prison, and so on? That attitude also seems linked to a sad ignorance of, wholesale indifference to, and even hatred of modern definitions of anti-Semitism. The International Holocaust Alliance Definition includes several clauses relating to false, bigoted, and extremist views of Israel, including the following: Denying the Jewish people their right to self-determination, e. Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation. Using the symbols and images associated with classic antisemitism e. Drawing comparisons of contemporary Israeli policy to that of the Nazis. Those are only a few examples of a fatal slip in the Western democracies, where extreme ideologies on both the left and the right have come to invert the real values of classic Western liberalism.

Chapter 9 : 5 facts about Americans' views on life-and-death issues | Pew Research Center

(Zohar, part II, fol. 73b.) A large number of detailed observations, some of which are still credited generally at the present time, follow these general considerations.

Part 2 is the second instalment of a two-part film based on Harry Potter and the Deathly Hallows by J. Rowling , and the final film in the Harry Potter series. David Yates , who directed the preceding two films, directed both parts, while Steve Kloves returned to script. According to Warner Bros. Horn it will allow "an extra hour and a half to celebrate what this franchise has been and do justice to all the words and ideas in the amazing story. Yates and Heyman have noted that some of the events of this film had an effect on the way the sixth film was written. In the wake of the success of the 3-D film Avatar in late , Warner Bros. The second film is nonetheless being widely released in traditional 2-D as well for ticket-buyers who prefer that viewing option. Part 2 opened to critical acclaim along with instant commercial success: It then cuts to Hogwarts which is no longer a safe place to stay, but a shadowy concentration camp surrounded by Dementors with the students being marched through the Entrance Courtyard. Severus Snape , now Headmaster , stands in the top of the Quad Battlements and watches the students with a blank expression. Harry, Ron and Hermione strike a deal with Griphook: Harry then questions Garrick Ollivander , who examines and identifies the stolen wands of Bellatrix Lestrange and Draco Malfoy. Harry then asks him if he knows about the Deathly Hallows and Ollivander claims he does not think they exist, although Harry knows he has told Voldemort about the Elder Wand through his connection. Griphook takes the sword from them after they get the cup, saying that he never said he would help them get out, but only in. He flees the vault and calls security; the trio are almost crushed by the gold and captured, but Hermione gets them to jump on the back of a dragon kept as a security measure. The dragon crashes through the roof and flies off with the trio on its back. After jumping off the dragon into a lake, Harry has a vision of Voldemort furiously killing Griphook and many other Gringotts employees and personnel at Malfoy Manor for allowing his Horcrux to get stolen. Choosing to keep Nagini by his side, he summons his followers and orders them to invade Hogwarts to ensure the Horcrux he has hidden there is still safe. Hogsmeade Having sensed Voldemort thinking of his Horcrux and Hogwarts through their connection, Harry tells Ron and Hermione that they have to go there and destroy it before Voldemort can get to it, adding that Voldemort seems to be getting more fragile and afraid with each Horcrux destroyed. They Apparate to Hogsmeade , but immediately trigger Caterwauling alarms set up by Death Eaters, who were waiting for Harry. The trio are almost captured, but Aberforth Dumbledore gets them safely into his home and berates them for coming to the village. Harry discovers that it was Aberforth who has been watching them through the mirror shard and the one who sent Dobby to rescue them after seeing the two-way mirror hung up on the wall. Aberforth provides them with food and advises them to give up on their mission, go into hiding and save themselves. Bruised and beaten by the Death Eaters of the staff, Neville and most of the students have been hiding in the Room of Requirement all year. Harry then reveals himself after hiding within the crowd as a student and rebukes Snape for standing where Dumbledore once stood as Headmaster, ordering him to tell the students the truth of how he betrayed and killed Dumbledore as Order of the Phoenix members enter the Great Hall. Snape draws his wand in anger, but Minerva McGonagall steps in to defend Harry. Snape and McGonagall face each other off for a moment, with McGonagall relentlessly firing curses that Snape noticeably deflects at the Carrow siblings, effectively knocking them out. Snape is then forced to Apparate, leaving McGonagall behind declaring him to be a coward. Voldemort then amplifies his voice so everyone inside the castle can hear him and tells them to give Harry up in exchange for their lives. The shield covering up all Hogwarts Castle McGonagall orders Argus Filch to take Parkinson and the other Slytherin students to the dungeons, to which all the other students applaud. While the others stand and fight, McGonagall brings the knight statues of Hogwarts to life to aid them in battle while Filius Flitwick , Horace Slughorn , and Molly Weasley cast a shield around the castle. With no idea where to begin looking for the diadem, Harry decides to start in the Ravenclaw common room, but Luna calls him to wait and listen to her. She says that no person alive had seen it, making Harry realise his best hope of finding it is to ask Helena Ravenclaw where the

diadem is. Luna subsequently brings him down to where the ghost resides. Helena is reluctant at first to tell Harry where the diadem is, believing that he will use it to sharpen his own wits as well as declaring that Voldemort has already defiled it with Dark magic. After Harry is able to convince her that he will only seek it to destroy it, Helena tells Harry that Voldemort has hidden it in the room "where everything is hidden".. Meanwhile, Ron and Hermione venture down into the Chamber of Secrets to acquire a Basilisk fang so as to get rid of the cup. However, the waves dissipate and the two finally share a passionate kiss and laugh as their years of mutual attraction have finally born fruit. The Death Eaters and Snatchers at this time have arrived and attempt to break down the shield, but are unable to do so, resulting in three Snatchers disintegrating from running directly into it. Voldemort finally decides to cast a powerful spell to cause the shield to collapse and dissolve, thus beginning the Battle of Hogwarts. Realising the shield has been dissolved, Scabior and the Snatchers all pursue Neville over the Wooden Bridge to get into Hogwarts; however, Neville causes the bridge to collapse, effectively killing Scabior and most of the Snatchers but managing to save himself after a close shave by grabbing the edge of the bridge. The Death Eaters, Dementors , Giants and Acromantulas all attack Hogwarts with the students, staff, and the Order of the Phoenix valiantly fighting back. Harry runs into Ginny and Neville who is searching for Luna since he has feelings for her and this battle may be fatal for either of them. Harry heads to the Room of Requirement, but stops to kiss Ginny. He wants to say that he loves her but she holds his face and whispers that she knew before allowing him to continue with his mission. In the Room of Requirement, Harry finds the diadem in a wooden case that he is able to sense through his connection to Voldemort, but is then confronted by Draco Malfoy , Gregory Goyle , and Blaise Zabini. Goyle casts Fiendfyre on the Room, and it quickly goes out of control, forcing Ron to run back to Harry and Hermione, warning them about the impending danger. However Goyle, due to his inexperience, is unable to stop his wand from conjuring even more flames hence he resorts to tossing his wand away and climbs up a large pile of furniture with Malfoy and Blaise. During the climb, Goyle loses his footing by accidentally grabbing a loose chair and falls into the flames, which instantly engulf and kill him. Meanwhile, the trio desperately try to run from the spreading flames, which take the form of a various creatures including a Dragon, Chimaera and Serpent, but wind up trapped between the piles of lost items with the Fiendfyre emerging from all sides. Ron is able to spot a small stack of broomsticks, which they use to travel above the flames and back to the door. However, as they are escaping; Harry, seeing Malfoy and Blaise desperately trying to avoid falling into the flames and almost slipping to their deaths, decides to fly back to them and save them. Ron begrudgingly accepts to do the same, before threatening to kill Harry if they die trying to save them. The trio are able to save their rivals just in time and quickly fly out of the entrance to the Room of Requirement with the diadem, which Harry immediately destroys with a basilisk fang that Hermione had in her bag. Ron then kicks the destroyed diadem back into the burning Room of Requirement just as its doors close and the Fiendfyre forms into three visages of Voldemort charging at the entrance. Pius Thicknesse asks him what is wrong, prompting Voldemort to mercilessly kill him in frustration. After destroying the diadem, Harry has a vision of Nagini and Voldemort in the Boathouse , with Voldemort ordering Lucius to bring him Snape. The trio run through the devastated castle, avoiding the Dark monsters and attacking the Death Eaters as they make their way. The trio go down to the Boathouse, where they hide behind the building and listen to Snape and Voldemort discussing the Elder Wand. He believes that since Snape has killed Dumbledore, the Elder Wand serves him, and not himself. Nagini strikes Snape several times as the trio hear and watch in horror, leaving Snape terribly wounded but not yet dead. Voldemort then departs the Boathouse with Nagini and amplifies his voice again, ordering his forces to temporarily retreat to the Forbidden Forest. Harry quietly walks into the Boathouse and bends down beside Snape to check his wounds as Ron and Hermione stand nearby watching. Snape instructs him to take it to the Pensieve, then whispers for Harry to look at him once more and remarks that he has the same eyes as his mother, Lily Evans , before succumbing to his wounds. Voldemort calls for all combatants to dispose of their dead with dignity and then taunts Harry of how his friends had died trying to protect him. He then warns Harry that if he will not give up his life, he will destroy the castle as well as anyone who stands in his way to find him.