

Chapter 1 : Preparing to Enter the Holy Temple

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Advertisement Most of the waves of violence over the past seventeen years, starting with the Al-Aksa Intifada of , have centered around the Temple Mount. Now our Arab neighbors, who cheerfully pass through metal detectors whether they are coming to pick up their monthly Social Security checks or go to Mecca for the Haj refuse to do so on the Temple Mount. God is talking to us via current events. Do we know how to listen? Do we even understand what we are missing from our spiritual lives? The Mishnah Taanit 4: In Pirkei Avot we read: Torah, avodah [service], and gemilut chassadim [charitable acts]. There is more Torah study today than ever before. There are more non-profits, gemachs, fundraisers, and donors than ever before. This is what is missing from our lives. The Temple was the place where we experienced a deep, mystic, emotional relationship with God â€” something we can hardly imagine. Subconsciously we have begun more and more to feel this great void in our lives. We may not even be aware of it â€” but even those distant from us feel it. Wave after wave of conflict has been named or blamed on our relationship or lack of relationship with the Temple Mount. Personally, I have never ascended the mount and I am not talking now about the practical questions of whether we should go there or not. This is what fueled the original chassidic movement â€” the initial attempt to bring the heart back into Judaism. This is what is behind the new wave of Chassidut Eretz Yisrael or neo-chassidism which is sweeping the younger generation in Israel. This is what explains the many problems we have with educating our youth â€” they see us go through the motions without the emotions. We need to put our hearts back into our spiritual lives. This is the revolution Makor Chaim is leading in Israel. This was the unforgettable message of those three weeks of Jewish unity three summers ago when the entire Jewish world held its breath together during the search for the three murdered boys. It is hard to try to love the Unknowable and we must try to do so by loving our fellow man, created in His image. Rav Kook wrote Orot HaKodesh 3:

Chapter 2 : The Temple of the Heart – Interrupting the Silence

The Heart of the Temple. Speak with Lord Itharius again inside the Temple of Atal'Hakkar. Description I must confess I have a more personal involvement in this affair.

Even its external appearance seems to hint of its deeply spiritual purposes. Much more is this evident within its walls. In the Church we build buildings of many kinds. In them we worship, we teach, we find recreation, we organize. We can organize stakes and wards and missions and quorums and Relief Societies in these buildings or even in rented halls. But, when we organize families according to the order that the Lord has revealed, we organize them in the temples. Temple marriage, that sealing ordinance, is a crowning blessing that you may claim in the holy temple. In the temples members of the Church who make themselves eligible can participate in the most exalted of the redeeming ordinances that have been revealed to mankind. There, in a sacred ceremony, an individual may be washed and anointed and instructed and endowed and sealed. And when we have received these blessings for ourselves, we may officiate for those who have died without having had the same opportunity. In the temples the sacred ordinances are performed for the living and for the dead alike. Here is the baptismal font, where vicarious baptisms for the dead are performed, with worthy members acting as proxy for those who have gone beyond the veil. Pray fervently, set your lives in order, save whatever you can in hopes that that day may come. Start now that sometimes very difficult and discouraging journey of repentance. The temple transforms the individual and makes abundantly worthwhile any efforts made to get there. For some who live at great distances from a temple, the temples will come to you before you might come to them. Keep your faith and your hope and determine that you will come—that you will be worthy and that you will come to the temple. These Things Are Sacred A careful reading of the scriptures reveals that the Lord did not tell all things to all people. There were some qualifications set that were prerequisite to receiving sacred information. Temple ceremonies fall within this category. We do not discuss the temple ordinances outside the temples. It was never intended that knowledge of these temple ceremonies would be limited to a select few who would be obliged to ensure that others never learn of them. It is quite the opposite, in fact. With great effort we urge every soul to qualify and prepare for the temple experience. Those who have been to the temple have been taught an ideal: Someday every living soul and every soul who has ever lived shall have the opportunity to hear the gospel and to accept or reject what the temple offers. If this opportunity is rejected, the rejection must be on the part of the individual. The ordinances and ceremonies of the temple are simple. They are kept confidential lest they be given to those who are unprepared. Curiosity is not a preparation. Deep interest itself is not a preparation. Preparation for the ordinances includes preliminary steps: We must be prepared before we go to the temple. We must be worthy before we go to the temple. There are restrictions and conditions set. They were established by the Lord and not by man. And, the Lord has every right and authority to direct that matters relating to the temple be kept sacred and confidential. All who are worthy and qualify in every way may enter the temple, there to be introduced to the sacred rites and ordinances. Worthy to Enter Once you have some feeling for the value of temple blessings and for the sacredness of the ordinances performed in the temple, you would be hesitant to question the high standards set by the Lord for entrance into the holy temple. You must possess a current recommend to be admitted to the temple. This recommend must be signed by the bishop of your ward and the president of your stake. In the mission field, of course, the branch president and the mission president have responsibility for issuing temple recommends. Only those who are worthy should go to the temple. The bishop has the responsibility of making inquiries into our personal worthiness. This interview is of great importance to you as a member of the Church, for it is an occasion to explore with an ordained servant of the Lord the pattern of your life. If anything is amiss in your life, the bishop will be able to help you resolve it. Eldon Tanner, who served as First Counselor in the First Presidency, spoke to the general priesthood meeting about interviews. His counsel has meaning both for the Church leaders who conduct the interview and for the members who are to be interviewed. Consider carefully this counsel: You bishops and stake presidents might approach an interview for a temple recommend something like this: I have the responsibility of representing the Lord in interviewing you. At the conclusion

of the interview there is provision for me to sign your recommend; but mine is not the only important signature on your recommend. Before the recommend is valid, you must sign it yourself. There are several standard questions that I will ask. Ofttimes things can be corrected if you ask: Remember, the Lord knows all things and will not be mocked. We are trying to help you. Never lie to try to obtain a call, a recommend, or a blessing from the Lord. The bishop or stake president has the right to the power of discernment. He will know whether or not there is something amiss that ought to be settled before a recommend is issued. The interview for a temple recommend is conducted privately between the bishop and the Church member concerned. Here the member is asked searching questions about his or her personal conduct, worthiness, and loyalty to the Church and its officers. The person must certify that he or she is morally clean and is keeping the Word of Wisdom, paying a full tithing, living in harmony with the teachings of the Church, and not maintaining any affiliation or sympathy with apostate groups. The bishop is instructed that confidentiality in handling these matters with each interviewee is of the utmost importance. If an applicant is not keeping the commandments or there is something unsettled about his or her life that needs putting in order, it will be necessary for that individual to demonstrate true repentance before a temple recommend is issued. After the bishop has conducted such an interview, a member of the stake presidency likewise interviews each of us before we go to the temple. If we are going for the first time, ordinarily the stake president personally conducts the interview. Surely, when you appear to be interviewed for a temple recommend you would accept the judgment of him who is designated as the judge in Israel, who is responsible to represent the Lord in determining whether or not it is proper for you to enter this sacred place. First and Every Time If you are going to the temple for the first time it is quite normal for you to be a little unsettled. We are naturally anxious about the unknown. We often become nervous over new experiences. You are going to the temple. You will have someone to assist you at every turn. You will be carefully guided—be at peace. When we enter the temple we should be reverent. Any conversations that are necessary ought to be conducted in very subdued tones. During the periods of instruction, of course, we are completely reverent and quiet. There are few places now that offer an opportunity to meditate in quiet reverence. Before entering some temples to begin the ordinance work, the companies frequently will assemble in the chapel of the building. Here the members wait until the full company is assembled. Generally in life we would become impatient with waiting. To be first in a room and then be compelled to wait for the last to enter before proceeding would in other circumstances cause irritation. In the temple it is just the opposite. That waiting is regarded as a choice opportunity. What a privilege it is to sit quietly without conversation and direct the mind to reverent and spiritual thoughts! It is a refreshment to the soul. When you come to the temple, remember that you are a guest in the house of the Lord. It is a time of joy, but a time of quiet joy. Sometimes at a temple marriage it is necessary to remind the relatives and friends that their expressions of love and congratulations, and their greetings to family members whom they have not seen for a long period of time, should be given in a very quiet and subdued tone. Loud talking and loud laughter are not fitting in the house of the Lord. Accept the direction of the workers in the temple. Someone will guide you as you proceed. Taught from on High Before going to the temple for the first time, or even after many times, it may help you to realize that the teaching of the temples is done in symbolic fashion. The Lord, the Master Teacher, gave much of His instruction in this way. The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. Widtsoe of the Quorum of the Twelve was a distinguished university president and a world-renowned scholar. He had great reverence for temple work and said on one occasion:

Chapter 3 : The Heart Temple - Art, Photography, Design, Illustration

The Temple of the Heart Today, February 2, is the Feast of the Presentation of our Lord in the Temple. The gospel for this feast tells us about Anna, an 84 year old widow, a prophet, who "never left the temple but worshiped there with fasting and prayer night and day" (Luke).

She heard Simeon bless God and declare that he had seen salvation. All this happened in the temple. At one level this is an historical description of Anna and her life. At that level this text becomes our invitation to enter the temple of our heart. The most authentic temple is the human heart. Our hearts are the dwelling place of God, the temple where we meet with the Lord. Too often we live, speak, think, and even pray to God outside our hearts. The spiritual journey is the journey into the heart. The spiritual heart is in the chest and coincides generally with the physical heart but when we are graced with theosis our whole being becomes a heart. Our modern culture tends to associate the heart with emotions, feelings, and sentimentality. This is not, however, the teaching of holy scripture or the church fathers. Christian anthropology places the emotions and feelings in the gut, not in the heart. The heart is the place of spiritual intellect and knowing, what the fathers referred to as the nous. The heart is deep Psalm Listen to what Macarius says about the heart: In it is the the workshop of righteousness; in it is the workshop of wickedness. In it is death, and in it is life. All things lie within that little space. It is the spiritual center of the whole person "the place where we encounter the power of evil and sin within us and the place where we encounter God. The heart is the battlefield for our salvation.

Chapter 4 : Splash | Temple of the Heart Temple of the Heart

The Temple pamphlet has colorful illustrations of the Temple drawn to scale based on Bible measurements. Each of the Temple furnishings are explained in detail, as well as their functions, purposes, and the meanings they have for believers today.

This interests nearly every intelligent inquirer and investigator, especially when he or she realizes the truth, that love—the divinest attribute of the human soul—will be just as eternal as the spirit itself. So whenever any person dies, the virtue of love will persist, and if any inquirer believes in the immortality of the soul or in the persistence of personality after death, he must admit that love will also persist. Logically, there follows another question: Whom shall we love in the next world? But if earthly things are typical of heavenly things, in the spirit world we shall recognize our loved ones there and know them as we loved them here. I love my wife more than I can love other people. I love my children. I can have sympathy; I can have a desire to help all mankind, but I love her by whose side I have sat and watched a loved one in illness, or, perhaps, pass away. Those experiences bind heart to heart, and it is a glorious thought to cherish that death cannot separate hearts that are thus bound together; for each of you husbands will recognize your wife in the other world, and you will love her there as you love her here and will come forth to a newness of everlasting life in the resurrection. Why should death separate you, when love will continue after death? It should not, and it need not, for when Jesus was upon the earth he told his apostles: And with the restoration to earth of the Holy Priesthood, the Church asserts that this power was again given to chosen men, and that in the house of the Lord where the marriage ceremony is performed by those who are properly authorized to represent our Lord and Savior Jesus Christ, the union between husband and wife and between parents and children is effected for time and all eternity, and that for those thus married the family will continue into the eternities. That is one purpose of temples. There is another purpose—not so easily understood by inquirers until they get a glimpse of the justice of God or until we ask them: Now that is the plain fact. And that is true. The words of the Savior to Nicodemus are accepted in their literal sense by faithful members of the Church. The scriptures make no distinction between the living and the dead. This law is of universal application, exemption being granted only to children who die in infancy, having no sin to expiate. To provide a means of salvation for all, facilities are made available in the temples whereby the living may be baptized in behalf of the deceased. Evidence that such vicarious work was performed in the early Christian church is found in the words of Paul to the Corinthians: To repeat, if baptism is essential for one man, it is essential for all. What about the millions who died without having heard his name? Is it the act of a loving Father to condemn them forever outside of the kingdom of God because they have had no opportunity to hear the name of Jesus Christ? No, it is not. The apostle Peter tells us that he went to preach to the spirits who were in prison, who were once disobedient in the days of Noah when the ark was being prepared. This, then, is another purpose of the temple. You may have the opportunity of gathering the names of your ancestors, who, being baptized by proxy, may become members of the kingdom of God in the other world as we are members here. Since the restoration of this principle and practice, Church members have zealously searched the records of the world for the history of their ancestors that their forefathers might receive vicariously the blessings of the gospel of Christ. In connection with this work the Church maintains an extensive genealogical organization. These two great purposes—eternal marriage, binding the family for time and eternity, and opening the door of the kingdom for those who have died without an adequate opportunity to accept the gospel of Jesus Christ and its essential ordinances—when preached properly, earnestly, and sincerely to the honest in heart, will appeal to the justice of those who love the truth. That is why temples are built. God help us to appreciate the restored gospel of Jesus Christ in its all-embracing justice and mercy and glorious eternal plan. The whole purpose and meaning of life is contained in it, with its great saving and ennobling ordinances that will take the individual to his highest possibilities here and hereafter with an everlasting association with his loved ones in the presence of God.

Chapter 5 : Salt Lake Temple History

Temple of the Heart was birthed during these profound times to provide a safe haven a healing refuge a guiding Light and a sacred, loving space for deep.

For many years after its construction, the temple physically dominated the Salt Lake Valley. While other buildings now tower over it, the gray granite structure is still recognized as the religious symbol of The Church of Jesus Christ of Latter-day Saints worldwide. Millions of visitors annually have seen the building. Photographs of the temple have gone to scores of countries where people who have never personally seen the structure identify its striking presence with the Church and the city. Several days after the LDS pioneers entered the Salt Lake Valley in July , Brigham Young planted his walking stick at a certain point while traversing the ground with some associates and exclaimed, "Here we will build the temple of our God" Gates, p. Construction on the temple began on February 14, , with Brigham Young turning the first shovelful of dirt in ground-breaking ceremonies. That April 6, the cornerstones were laid, following the pattern established for temples by Joseph Smith cf. By this date, Truman O. Angell and William Ward, architect and assistant, had completed plans for the foundation and part of the basement, and Brigham Young had approved them. Sandstone from nearby Red Butte Canyon provided the basic material for the foundation and footings. The great walls of the building were to be granite from a vast mountain deposit in Little Cottonwood canyon about twenty miles away. Workers cut slabs of granite in Little Cottonwood Canyon c. In the early years, the granite was moved to the temple site by ox team, a four-day journey, and after twenty years, by railroad. The foundation was completed in , and some granite blocks were assembled on the site. Then, in , under threat of an approaching U. They buried the foundation of the temple, leaving the appearance of a plowed field. Work on the temple was not resumed for several years. Some deterioration of the foundation was discovered when it was reexcavated, and replacements were made with stone of the best quality. The exterior walls from the ground up, eight feet thick at ground level and six feet thick at the top, were painstakingly prepared and fitted from solid granite. Transporting the granite from the mountain quarry proved to be a severe challenge. The builders tried using a wooden railroad spur, a canal, special roads, and even a uniquely constructed wagon. Although it was less than forty miles, a round trip required four days. The arrival of the transcontinental railroad in and the later laying of a spur into the canyon for mining purposes resolved the transportation problem. As many as men worked on the temple at any given time. During the forty years from the beginning to the end of the project, they also completed the construction of the great domed Tabernacle, the Assembly Hall, the Temple Annex, and a foot-high wall that, a century and a half later, still sequesters Temple Square from the city that surrounds it. The Salt Lake Temple, begun in and dedicated in The granite structure, topped by a gilded copper statue of the angel Moroni on the east-central spire, in the heart of Temple Square. In the foreground is the Seagull Monument. Courtesy Utah State Historical Society. The capstone was laid April 6, , one year before the dedication, amidst a tremendous spiritual outpouring of appreciation and anticipation. After the large spherical capstone was put in place, the people unanimously adopted a resolution to complete and dedicate the building one year from that date. That afternoon, the foot-high gold-leafed copper statue representing the angel Moroni was placed on the central eastern spire, anchored through the capstone with huge weights suspended into the tower below. More than 2, people crowded the large Assembly Room on the fourth floor of the temple for the first of twenty-three dedicatory sessions that continued over almost three weeks. Many reported having spiritual experiences at the dedications. President Wilford Woodruff offered the dedicatory prayer, and the hosanna shout and original inspirational music were rendered see Dedications. The sacred celebration was concluded with the singing of a special hymn saluting the sentiments of the people: Entrance to the temple for patrons is through an annex outside the main building. Each room is decorated with murals depicting that stage of the journey. First is the Creation Room, where the creative periods of the earth are considered. Next, the events of Eden are the subject in the Garden Room. The World or Telestial Room depicts conditions following the expulsion of Adam and Eve from the Garden of Eden, providing a background for the Atonement of Christ , the great apostasy, and the restoration of the gospel. In the

Terrestrial Room, the requirements of the pure life and of complete commitment to the work of the Lord are taught. The path then leads through the veil of the temple to the Celestial Room, representing the "heaven of heavens," the glorious kingdom of God. On this level also are small rooms with altars for marriage and sealing ordinances. The building also includes in the lower area a baptistry, and on other levels, a large assembly room, rooms where the leaders of the Church meet, lecture rooms, administrative offices, and dressing rooms. The six major towers and finial spires signify the restoration of priesthood authority. Earth stones, sun stones, moon stones, star stones, cloud stones penetrated with rays of light, the all-seeing eye, the clasped hands, Ursa Major pointing to the North Star, and the inscriptions "The House of the Lord" and "I Am Alpha and Omega" all appear on its exterior. Notwithstanding the increasing availability of temples nearer to them offering the same religious experience, many members of the Church still travel long distances to receive their individual Endowment in the Salt Lake Temple or to be married or sealed as families in the same building in which parents or perhaps grandparents or other family members were married long ago. This temple is also unique among LDS temples in that the highest quorums of the priesthood meet there. The First Presidency, the Quorum of the Twelve Apostles, and the Presidents of the Seventy gather separately as quorums weekly, and the First Presidency and Quorum of the Twelve also meet conjointly. All General Authorities meet there monthly. It is also, as already noted, architecturally and artistically unique and is the most widely known and recognized building in the Church. The Life Story of Brigham Young. The Great Temple pamphlet. Salt Lake City,

Chapter 6 : The Purpose of Temples - ensign

The Temple at night. The Temple of the Heart is the most ancient structure on calendrieldelascience.com shelters the spirits of the Creators, the first people of the calendrieldelascience.com enormous courtyard in front of the building is called the Arena of the Heart.

Etymology[edit] Angkor Thom Khmer: The word Nokor Khmer: One inscription found in the city refers to Jayavarman as the groom and the city as his bride. Yasodharapura , dating from three centuries earlier, was centred slightly further northwest, and Angkor Thom overlapped parts of it. The most notable earlier temples within the city are the former state temple of Baphuon , and Phimeanakas , which was incorporated into the Royal Palace. The Khmers did not draw any clear distinctions between Angkor Thom and Yashodharapura: The last temple known to have been constructed in Angkor Thom was Mangalartha , which was dedicated in Thereafter the existing structures continued to be modified from time to time, but any new creations were in perishable materials and have not survived. Style[edit] Angkor Thom is in the Bayon style. This manifests itself in the large scale of the construction, in the widespread use of laterite , in the face-towers at each of the entrances to the city and in the naga -carrying giant figures which accompany each of the towers. The site[edit] South gate of Angkor Thom along with a bridge of statues of gods and demons. Two rows of figures each carry the body of seven-headed naga. The south gate of Angkor Thom is 7. The walls are of laterite buttressed by earth, with a parapet on the top. There are gates at each of the cardinal points , from which roads lead to the Bayon at the centre of the city. A causeway spans the moat in front of each tower: This appears to be a reference to the myth, popular in Angkor, of the Churning of the Sea of Milk. The temple-mountain of the Bayon, or perhaps the gate itself, [6]: The nagas may also represent the transition from the world of men to the world of the gods the Bayon , or be guardian figures. At each corner of the city is a Prasat Chrungâ€”corner shrineâ€”built of sandstone and dedicated to Avalokiteshvara. These are cruciform with a central tower, and orientated towards the east. Within the city was a system of canals , through which water flowed from the northeast to the southwest. The bulk of the land enclosed by the walls would have been occupied by the secular buildings of the city, of which nothing remains. This area is now covered by forest. Most of the great Angkor ruins have vast displays of bas-relief depicting the various gods, goddesses, and other-worldly beings from the mythological stories and epic poems of ancient Hinduism modified by centuries of Buddhism. Mingled with these images are actual known animals, like elephants, snakes, fish, and monkeys, in addition to dragon-like creatures that look like the stylized, elongated serpents with feet and claws found in Chinese art. But among the ruins of Ta Prohm , near a huge stone entrance, one can see that the " roundels on pilasters on the south side of the west entrance are unusual in design. There are no mythological figures among the roundels, so one can reasonably conclude that these figures depict the animals that were commonly seen by the ancient Khmer people in the twelfth century.

Chapter 7 : How to pray the Chaplet of the Seven Sorrows of Mary

of the believer would be the temple of the living God and the human heart would be the home of Jesus Christ. It is difficult for me to think of a higher privilege than to make Christ a home in my.

Chapter 8 : Angkor Thom - Wikipedia

Baptismal font in the temple, resting on figures of twelve cast-iron oxen. (Â© LDS) Council Room in the Salt Lake Temple, where the First Presidency and Council of the Twelve meet every Thursday morning.

Chapter 9 : Temple of the Heart | ÅEban Star-Racers Wiki | FANDOM powered by Wikia

temple of the living God, is made unclean by harmful food and The sins of our human nature are unmista filthy habits

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such as the smoking or chewing of tobacco, the use of opium and harmful drugs and tablets, etc.