

Chapter 1 : The Akathist Hymn: "Glory to God for All Things"

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Names make no difference to him. Allah, God, Gott, Dieu, Khuda, Brahma, or Bhagwan, all these names and more are the names of his God; and yet to him God is beyond the limitation of name. He sees his God in the sun, in the fire, in the idol which diverse sects worship; and he recognizes Him in all the forms of the universe, yet knowing Him to be beyond all form; God in all, and all in God, He being the Seen and the Unseen, the Only Being. God to the Sufi is not only a religious belief, but also the highest ideal the human mind can conceive. The Sufi, forgetting the self and aiming at the attainment of the divine ideal, walks constantly all through life in the path of love and light. He looks to Him as the lover to his beloved, and takes all things in life as coming from Him, with perfect resignation. The sacred name of God is to him as medicine to the patient. The divine thought is the compass by which he steers the ship to the shores of immortality. The God-ideal is to the Sufi as a lift by which he raises himself to the eternal goal, the attainment of which is the only purpose of his life. He imparts it through one who is a man in the eyes of the world, but God in his consciousness. It is the mature soul that draws blessings from the heavens, and God speaks through that soul. Although the tongue of God is busy speaking through all things, yet in order to speak to the deaf ears of many among us, it is necessary for Him to speak through the lips of man. He has done this all through the history of man, every great teacher of the past having been this Guiding Spirit living the life of God in human guise. In other words, their human guise consists of various coats worn by the same person, who appeared to be different in each. Shiva, Buddha, Rama, Krishna on the one side, Abraham, Moses, Jesus, Muhammad on the other; and many more, known or unknown to history, always one and the same person. Those who saw the person and knew Him recognized Him in whatever form or guise; those who could only see the coat went astray. To the Sufi therefore there is only one Teacher, however differently He may be named at different periods of history, and He comes constantly to awaken humanity from the slumber of this life of illusion, and to guide man onwards towards divine perfection. As the Sufi progresses in this view he recognizes his Master, not only in the holy ones, but in the wise, in the foolish, in the saint and in the sinner, and has never allowed the Master who is One alone, and the only One who can be and who ever will be, to disappear from his sight. The Persian word for Master is Murshid. The Sufi recognizes the Murshid in all beings of the world, and is ready to learn from young and old, educated and uneducated, rich and poor, without questioning from whom he learns. Then he begins to see the light of Risalat, the torch of truth which shines before him in every being and thing in the universe, thus he sees Rasul, his Divine Message Bearer, a living identity before him. Thus the Sufi sees the vision of God, the worshipped deity, in His immanence, manifest in nature, and life now becomes for him a perfect revelation both within and without. It is often for no other reason than clinging to the personality of their particular teacher, claiming for him superiority over other teachers, and degrading a teacher held in the same esteem by others, that people have separated themselves from one another, and caused most of the wars and factions and contentions which history records among the children of God. What the Spirit of Guidance is, can be further explained as follows: It is better to call it spirit because it is the supreme faculty from which all the others originate. As we see that in every person there is some artistic faculty, but not everyone is an artist, as everyone can hum a tune but only one in a thousand is a musician, so every person possesses this faculty in some form and to a limited degree; but the spirit of guidance is found among few indeed of the human race. There is a saying that the reformer is the child of civilization, but the prophet is its father. This spirit has always existed, and must always exist; and in this way from time to time the message of God has been given. Men have fought and disputed over the authenticity of these books, have refused to accept any other book of similar character, and, clinging thus to the book and losing the sense of it, have formed diverse sects. The Sufi has in all ages respected all such books, and has traced in the Vedanta, Zend-Avesta, Kabbala, Bible, Quran, and all other sacred scriptures, the same truth which he reads in the

incorruptible manuscript of nature, the only Holy Book, the perfect and living model that teaches the inner law of life: To the eye of the seer every leaf of the tree is a page of the holy book that contains divine revelation, and he is inspired every moment of his life by constantly reading and understanding the holy script of nature. When man writes, he inscribes characters upon rock, leaf, paper, wood, or steel. When God writes, the characters He writes are living creatures. It is when the eye of the soul is opened and the sight is keen that the Sufi can read the divine law in the manuscript of nature; and that which the teachers of humanity have taught to their followers was derived by them from the same source. They expressed what little it is possible to express in words, and so they preserved the inner truth when they themselves were no longer there to reveal it. The duty of every individual is religion. This explains why the Sufi in his tolerance allows everyone to have his own path, and does not compare the principles of others with his own, but allows freedom of thought to everyone, since he himself is a freethinker. Religion, in the conception of a Sufi, is the path that leads man towards the attainment of his ideal, worldly as well as heavenly. Sin and virtue, right and wrong, good and bad are not the same in the case of every individual; they are according to his grade of evolution and state of life. Therefore the Sufi concerns himself little with the name of the religion or the place of worship. All places are sacred enough for his worship, and all religions convey to him the religion of his soul. Man has made laws to suit himself, but they are laws by which he can get the better of another. It is this that he calls justice, and it is only that which is done to him by another that he calls injustice. A peaceful and harmonious life with his fellow men cannot be led until the sense of justice has been awakened in him by a selfless conscience. As the judicial authorities of the world intervene between two persons who are at variance, knowing that they have a right to intervene when the two parties in dispute are blinded by personal interest, so the Almighty Power intervenes in all disputes however small or great. It is the law of reciprocity which saves man from being exposed to the higher powers, as a considerate man has less chance of being brought before the court. The sense of justice is awakened in a perfectly sober mind; that is, one which is free from the intoxication of youth, strength, power, possession, command, birth, or rank. It seems a net profit when one does not give but takes, or when one gives less and takes more; but in either case there is really a greater loss than profit. For every such profit spreads a cover over the sense of justice within, and when many such covers have veiled the sight, man becomes blind even to his own profit. The Sufi, in taking a favor from another, enhances its value, and in accepting what another does to him he makes allowance. But he evolves to this ideal, which is the only purpose of his coming on earth, by uniting himself with another. Man unites with others in the family tie, which is the first step in his evolution, and yet families in the past have fought with each other, and have taken vengeance upon one another for generations, each considering his cause to be the only true and righteous one. Today man shows his evolution in uniting with his neighbors and fellow-citizens, and even developing within himself the spirit of patriotism for his nation. He is greater in this respect than those in the past; and yet men so united nationally have caused the catastrophe of the modern wars, which will be regarded by the coming generations in the same light in which we now regard the family feuds of the past. There are racial bonds which widen the circle of unity still more, but it has always happened that one race has looked down on the other. The religious bond shows a still higher ideal. But it has caused diverse sects, which have opposed and despised each other for thousands of years, and have caused endless splits and divisions among men. The germ of separation exists even in such a wide scope for brotherhood, and however widespread the brotherhood may be; it cannot be a perfect one as long as it separates man from man. The Sufi, realizing this, frees himself from national, racial, and religious boundaries, uniting himself in the human brotherhood, which is devoid of the differences and distinctions of class, caste, creed, race, nation, or religion, and unites mankind in the universal brotherhood. But when we look at the stream, we find there is but one stream, although it turns into several drops on falling. There are many moral principles, just as many drops fall from one fountain; but there is one stream that is at the source of all, and that is love. It is love that gives birth to hope, patience, endurance, forgiveness, tolerance, and to all moral principles. All deeds of kindness and beneficence take root in the soil of the loving heart. Generosity, charity, adaptability, an accommodating nature, even renunciation, are the offspring of love alone. The great, rare and chosen beings, who for ages have been looked up to as ideal in the world, are the possessors of hearts kindled with love. All evil and sin come from the lack of love. People call

love blind, but love in reality is the light of the sight. The eye can only see the surface; love can see much deeper. All ignorance is the lack of love. As fire when not kindled gives only smoke, but when kindled, the illuminating flame springs forth, so it is with love. It is blind when undeveloped, but, when its fire is kindled, the flame that lights the path of the traveler from mortality to everlasting life springs forth. The secrets of earth and heaven are revealed to the possessor of the loving heart, the lover has gained mastery over himself and others, and he not only communes with God but also unites with Him. Thou who healest all our infirmities! Who art the physician of our pride and self-conceit! Who art our Plato and our Galen! Man cultivates the sense of beauty as he evolves, and prefers the higher aspect of beauty to the lower. But when he has observed the highest vision of beauty in the Unseen by a gradual evolution from praising the beauty in the seen world, then the entire existence becomes to him one single vision of beauty. Man has worshipped God, beholding the beauty of sun, moon, stars, and planets. He has worshipped God in plants, in animals. He has recognized God in the beautiful merits of man, and he has with his perfect view of beauty found the source of all beauty in the Unseen, from whence all this springs, and in Whom all is merged. So wherever he looks his ideal of worship is before him. Self-knowledge answers such problems as: Did I exist before I became conscious of my present existence? If I existed, as what did I exist? As an individual such as I now am, or as a multitude, or as an insect, bird, animal, spirit, jinn, or angel? What happens at death, the change to which every creature is subject? Why do I tarry here awhile? What purpose have I to accomplish here? What is my duty in life? In what does my happiness consist, and what is it that makes my life miserable? Those whose hearts have been kindled by the light from above, begin to ponder such questions but those whose souls are already illumined by the knowledge of the self understand them. It is they who give to individuals or to the multitudes the benefit of their knowledge, so that even men whose hearts are not yet kindled, and whose souls are not illuminated, may be able to walk on the right path that leads to perfection. This is why people are taught in various languages, in various forms of worship, in various tenets in different parts of the world. It is one and the same truth; it is only seen in diverse aspects appropriate to the people and the time. It is only those who do not understand this who can mock at the faith of another, condemning to hell or destruction those who do not consider their faith to be the only true faith. The Sufi recognizes the knowledge of self as the essence of all religions; he traces it in every religion, he sees the same truth in each, and therefore he regards all as one. This is what is meant by union with God. It is in reality the dissolving of the false self in the knowledge of the true self, which is divine, eternal, and all pervading. I was all living.

Chapter 2 : Salvador Dali. Surreal years. Art, paintings, and works.

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In , Solzhenitsyn received the Templeton Prize. This is an award presented by the Templeton Foundation in Pennsylvania. The First Step Toward the Gulag. More than half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: Then, picking up steam, like a black preacher who gets into a cadence and starts repeating a word or phrase, Solzhenitsyn began to emphasize his point over and over: Since then I have spent wellâ€”nigh fifty years working on the history of our [Russian] revolution. In the process I have read hundreds of books, collected hundreds of personal testimonies, and have already contributed eight volumes of my own toward the effort to clear away the rubble left by that upheaval. But if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some sixtyâ€”million people, I could not put it more accurately than to repeat: Nor did he leave it there. As if he wanted to make certain that his audience was getting the point, he repeated it again: What emerges here is a process of universal significance. And if I were called upon to identify briefly the principle trait of the entire 20th Century, here too, I would be unable to find anything more precise and pithy to repeat once again: Men have forgotten God. He had been married twice and had fathered three sons by his second wife. He died in of heart failure at the age of He was buried at a monastery in Moscow. The Bible says that a prophet never finds honor in his own country. Nor did Solzhenitsyn in his or in his adopted country. His native country expelled him, and America shut its ears to his fervent warnings and his pleas to return to God. We are now suffering the consequences. Why is America today all fucked up? You have forgotten the God of your salvation And have not remembered the Rock of your refuge. Beaners, especially the illegal ones. And even non-human entities, such as, Da Fed. Get rid of all these shitty things, and America will be great again.

Chapter 3 : VOLUME I - I - 1

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Posted 02 June - Baptism does not change, diminish or strengthen that role. Does the godparent give birth to the child? This is the spiritual birth, so there is a spiritual "god" parent. How else do you recommend this happen? Rather, it is the lack of any role for the parents. The godparent witnesses for the child. In the ancient days before contracts, witnesses were vitally important for any commitment. Baptism is a commitment. Like I said, it is the total non-involvement on the part of the parents that bothers me. So, why not in this way? They do not need to be in the center of attention. I can assure you it is not. By this point the child has grown and can speak for him or herself. Not so with baptism. To understand this we have to expand on a point brought up in the previous post. Originally, entire households were baptised. The sponsor was responsible for guiding and instructing an entire family. Since these former pagans were new to the faith still living in a predominant pagan culture, the sponsors were their guides. When an entire family is being brought into the Church, of course it makes sense even today to have a sponsor there to guide them and vouch for them.

Chapter 4 : Formats and Editions of Towards the illumined child : an Indian study of ego states [calendrier

The Illumined Way A Guide to Neophytes And its teaching is chiefly directed towards the cultivation and Yet the child does it almost unconsciously, by force of.

The Africa we want The blog tackles political, economic and social issues from Africa. It is a cry for a better Africa. The blogger hopes to influence generations of African people towards a more democratic, development oriented political leaders and to influence the laymen to get involved in issues of governance. They share the same vision of setting out the rights that must be realized for children to develop and realize their full potential. They reflect a new vision of children as human beings subject to their rights and responsibilities appropriate to their respective stages of development. The Charter was not a re invention of the Convention but was made to preserve and uphold African norms and values. The United Nations Convention on the rights sets precedence on the wellbeing of all children worldwide though it has been argued that its biased towards the white European child. Whereas African Charter has its emphasis on the welfare of the African child per se taking into cognisance that the in the African context child rights are shaped by the virtues of their cultural heritage, historical background, religion among other several factors. Hence the need for core-existence of the two documents among other reasons to be discussed in this paper. The UNCRC is a legal document made under guidance united nations with the aim of honouring and recognizing Human rights. In particular Child rights. Also in fulfillment of the Universal Declaration Human Rights proclamation of according childhood special care and attention. The document contains a spectrum 54 articles which governments, adults and guardians are to adhere to so as ensure all children realize their rights. The document was officially enforced on the 2nd of September and received overwhelming ratification from numerous countries. Synopsis of the African Charter. The African Charter is a comprehensive instrument that sets out rights and defines universal principles and norms for the status of children. Part one deals with the rights, freedoms and duties of the child and has 31 articles. Some of the states which are non-signatories are also gross violators of human rights. These violations range from recruitment of child soldiers, early child marriages, and child trafficking to enslavement, drug abuse, sexual exploitation, child labour and harmful cultural practices like female genital mutilation and male child preference Body of the Paper The rationale of having two legal instruments running in parallel is the reason that since few African countries participated in drafting the United Nations convention on the rights of the child in the in Geneva. According to J Donnelly Afro centric scholars felt issues pertinent to African children were not likely to be articulated in a convincing and enforceable manner. There seemed to have been a consensus that although the CRC is comprehensive in its approach to children and their rights, the world community is so diverse, economically, socially and culturally that it could not understand, interpret and apply these rights in the same way. In relation to the afore mentioned Woll argues that Afrocentric Scholars labeled the Convention as biased or focused towards the White male relatively privileged child. Hence not encompassing adequate protection for all children in different circumstances within different circumstances. Thus they found it imperative to construct the Africa Charter to highlight rights and welfare of the African child with an African approach. Such unaddressed issues included the situation of children living under apartheid, which was detrimental to the growth and development of the African child. In countries like South Africa black African children were ill-treated and discriminated. It is also worth mentioning that despite the ACRWC having alluded earlier on to discrimination in article 3. CRC only mentions of discrimination in article. This is particularly relevant in the context of the African society where there is a preference for male children, whereby female children are subjected to discrimination just by virtue of their being female. This provision also has a bearing on the view and position of women without male children in the African society, where they are maltreated and subjected to unfair discrimination with their children. Article 24 3 39 of the CRC right to best health care is the closest the convention goes to protect the girl child but is so broad, vague and unclear hence it has been described as a diluted genderless provision which represents a lost opportunity Hergarty The charter outlaws child marriages in article 21 2 Child marriages shall be prohibited. Whereas the convention allows majority to e attained earlier. Salimu Pascal In Zambia even up to present day the

government has no legal law to stipulate the legal age of marriage. Early marriages are the order of the day. The girl child not only in Zambia is reduced to an asset owned by her parents and can be disposed at owners will. O this exposes the girl child STI. More so Zambia has the highest record of child mortality rate emanating from the abuse young children. ACRWC 21 tries to protect children from such harmful practices. Hence portraying the need for an African Charter, to protect the African girl child. This is in contrast to the African society and this explains differences in wording of child rights at regional levels. For instance, the African charter on the Rights and Welfare of Children is constructed and seen in the African context. It stresses that both the rights and responsibilities of the child and gives equal weight to the concurrent responsibilities of the community towards the child. Oslen cites that, it is in the same context that Afrocentric scholars and Historians viewed adoption of the Convention as it was as an act of cultural imperialism of Africa by the West. Thus there was need to adequately address the situation of the African child. In estimate put the number of children involved in armed conflict including combat roles at , Children were in cooperated and participated in the conflicts which were derogative to their welfare. Children between the ages of 10 and 16 were also conscripted by the Burundese military. The wordings of article 38 proved to be a short coming of the Convention to alleviate the existing standards of age recruitment. The article 38 was vague and abstract, it lacked qualification and was contradictory to its provision on child labour Article 32 1. The protocol which raised the age of recruitment to eighteen, was seen as an achievement and an indication that shortcomings of the Convention can be remedied through protocols. Hence charter was crafted to address issues that precisely affected the livelihood of the African child The African charter emphasizes the need to include African cultural values and experiences when dealing with the rights of the child. Both articles state that best interests of the child shall be the primary consideration. The Apostolic sect, a religious group, which refuses immunization and curative medical health care for their children and also marries off within the sect a very minor ages without their consent. Thus in most African Countries best interest of the child only exists on paper as African values are realized first before realization of child rights. Diversity in socio-eco perceptions, realities of the western world and the African set up has presented challenges that encouraged the existence of the two documents. An assessment on the child labour has shown it as a non homogeneous phenomenon between the African societies and Western societies. Not uniform not the same. In the same way, children engaged in family domestic chores free up working time for the adults: Sociologists have argued that, it may be a beneficial experience in the transition from childhood to adulthood. In most African countries the, customary mode of production prevails which solely depends on family labour force for production. As evidenced in Kenya child labour increases with the size of the family land holding. Thus Afrocentric scholars argue that elimination of child work is tantamount to cultural erosion. In most African countries though they ratified the charter against all forms of child labour there still is respect of African Traditional Customs. In Africa, most of the children work in agriculture. Simply put, child labour is a coping strategy when adult breadwinners die, lose their jobs or fall ill, when natural disaster strikes, or when families are simply unable to make ends meet. With the economic crisis there is a real risk that the number of child labourers will be even higher than the , children estimated in the Labour Force survey. Children are involved in all aspects of the production chain as well as in informal sector stone crushing quarrying. Children, some as young as seven years, carry out support functions in the mining areas such as fetching water, preparing and selling food, and, in some instances, in the actual mining operation. As practiced in Ethiopia and SA. Difference between the two is premised on the fact that the Charter accommodates historical background and the values of African civilization having to inspire and characterize their reflection on concept of rights and welfare of children. For example Child canning is regarded necessary to instill a sense of discipline in children promote children respect for elders in society Veerman Whereas article 18 CRC revolves around the parental responsibility, in upbringing of a child without the element of corporal punishment. Thus difference between the Western and African worlds is illumined. The justification for existence of the African charter being made to advance rights of the African child in particular. A question is raised as to whether child participation in the African Context will be tantamount to a rape of culture or is to be seen as a welcome development, while childhood and adult-child relations are evidently important review of the concept specifically within the African context,

adults, social and political structures, culture and socio-economic factors are all frequently cited as the main barriers to child participation. Conclusively as illuminated in the paper the rationalization of having the two legal instruments operating in parallel is to address the difficulty in universalizing child rights. The United Nations Convention on the Rights of the Child looking at child rights having to be upheld regardless of cultural and societal norms. Whereas the African Charter perceives Child rights as product of the societal, cultural, values and norms. The African Charter as the latter sought to fill in the gaps left out by the former, particularly heightening issues that affected the daily welfare of the African child per se.

Chapter 5 : The Illumined Heart

As Great Lent begins, Illumined Heart host Kevin Allen and nutrition expert Rita Madden (MPH and RD) discuss the role of food in our Orthodox spiritual life, what the Church Fathers say about food and food quantity, and practical nutritional issues related to fasting.

The title is from the words of Saint John Chrysostom as he was dying in exile. It is a song of praise from amidst the most terrible sufferings attributed to Metropolitan Tryphon of Turkestan. Kontakion 1 Everlasting King, Thy will for our salvation is full of power. Thy right arm controls the whole course of human life. We give Thee thanks for all Thy mercies, seen and unseen. For eternal life, for the heavenly joys of the Kingdom which is to be. Grant mercy to us who sing Thy praise, both now and in the time to come. Glory to Thee, O God, from age to age. Ikos 1 I was born a weak, defenseless child, but Thine angel spread his wings over my cradle to defend me. From birth until now Thy love has illumined my path, and has wondrously guided me towards the light of eternity; from birth until now the generous gifts of Thy providence have been marvelously showered upon me. I give Thee thanks, with all who have come to know Thee, who call upon Thy name. All nature murmurs mysteriously, breathing the depth of tenderness. Birds and beasts of the forest bear the imprint of Thy love. Blessed art thou, mother earth, in thy fleeting loveliness, which wakens our yearning for happiness that will last for ever, in the land where, amid beauty that grows not old, the cry rings out: Ikos 2 Thou hast brought me into life as into an enchanted paradise. We have seen the sky like a chalice of deepest blue, where in the azure heights the birds are singing. We have listened to the soothing murmur of the forest and the melodious music of the streams. We have tasted fruit of fine flavour and the sweet-scented honey. We can live very well on Thine earth. It is a pleasure to be Thy guest. Glory and honour to the Spirit, the Giver of Life, who covers the fields with their carpet of flowers, crowns the harvest with gold, and gives to us the joy of gazing at it with our eyes. O be joyful and sing to Him: Ikos 3 How glorious art Thou in the springtime, when every creature awakes to new life and joyfully sings Thy praises with a thousand tongues. Thou art the Source of Life, the Destroyer of Death. By the light of the moon, nightingales sing, and the valleys and hills lie like wedding garments, white as snow. All the earth is Thy promised bride awaiting her spotless husband. If the grass of the field is like this, how gloriously shall we be transfigured in the Second Coming after the Resurrection! How splendid our bodies, how spotless our souls! Glory to Thee, bringing from the depth of the earth an endless variety of colours, tastes and scents Glory to Thee for the warmth and tenderness of the world of nature Glory to Thee for the numberless creatures around us Glory to Thee for the depths of Thy wisdom, the whole world a living sign of it Glory to Thee; on my knees, I kiss the traces of Thine unseen hand Glory to Thee, enlightening us with the clearness of eternal life Glory to Thee for the hope of the unutterable, imperishable beauty of immortality Glory to Thee, O God, from age to age Kontakion 4 How filled with sweetness are those whose thoughts dwell on Thee; how life-giving Thy holy Word. To speak with Thee is more soothing than anointing with oil; sweeter than the honeycomb. To pray to Thee lifts the spirit, refreshes the soul. Where Thou art not, there is only emptiness; hearts are smitten with sadness; nature, and life itself, become sorrowful; where Thou art, the soul is filled with abundance, and its song resounds like a torrent of life: Ikos 4 When the sun is setting, when quietness falls like the peace of eternal sleep, and the silence of the spent day reigns, then in the splendour of its declining rays, filtering through the clouds, I see Thy dwelling-place: We turn to the Father. Outside is the darkness of the whirlwind, the terror and howling of the storm, but in the heart, in the presence of Christ, there is light and peace, silence: Ikos 5 I see Thine heavens resplendent with stars. How glorious art Thou radiant with light! Eternity watches me by the rays of the distant stars. I am small, insignificant, but the Lord is at my side. Thy right arm guides me wherever I go. How mighty Thy right arm in the blinding flash of the lightning! How awesome Thy majesty! The voice of the Lord fills the fields, it speaks in the rustling of the trees. The voice of the Lord is in the thunder and the downpour. The voice of the Lord is heard above the waters. Praise be to Thee in the roar of mountains ablaze. Thou dost shake the earth like a garment; Thou dost pile up to the sky the waves of the sea. Praise be to Thee, bringing low the pride of man. Thou dost bring from his heart a cry of Penitence: Ikos 6 When the lightning flash has lit

up the camp dining hall, how feeble seems the light from the lamp. Thus dost Thou, like the lightning, unexpectedly light up my heart with flashes of intense joy. After Thy blinding light, how drab, how colourless, how illusory all else seems. My souls clings to Thee. Thou leadest us to the threshold of paradise to come, and to the choirs of angels. All true beauty has the power to draw the soul towards Thee, and to make it sing in ecstasy: *Ikos 7* The breath of Thine Holy Spirit inspires artists, poets and scientists. The power of Thy supreme knowledge makes them prophets and interpreters of Thy laws, who reveal the depths of Thy creative wisdom. Their works speak unwittingly of Thee. How great art Thou in Thy creation! How great art Thou in man! His heart speaks to Thee. In the throes of sorrow and suffering Thou bringest peace and unexpected consolation. Thou art the comforter. Thou art the love which watches over and heals us. To Thee we sing the song: *Ikos 8* When in childhood I called upon Thee consciously for the first time, Thou didst hear my prayer, and Thou didst fill my heart with the blessing of peace. At that moment I knew Thy goodness and knew how blessed are those who turn to Thee. I started to call upon Thee night and day; and now even now I call upon Thy name. Glory to Thee, satisfying my desires with good things Glory to Thee, watching over me day and night Glory to Thee, curing affliction and emptiness with the healing flow of time Glory to Thee, no loss is irreparable in Thee, Giver of eternal life to all Glory to Thee, making immortal all that is lofty and good Glory to Thee, promising us the longed-for meeting with our loved ones who have died Glory to Thee, O God, from age to age *Kontakion 9* Why is it that on a Feast Day the whole of nature mysteriously smiles? Why is it that then a heavenly gladness fills our hearts; a gladness far beyond that of earth and the very air in church and in the altar becomes luminous? It is the breath of Thy gracious love. It is the reflection of the glory of Mount Tabor. Then do heaven and earth sing Thy praise: *Ikos 9* When Thou didst call me to serve my brothers and filled my soul with humility, one of Thy deep, piercing rays shone into my heart; it became luminous, full of light like iron glowing in the furnace. I have seen Thy face, face of mystery and of unapproachable glory. Thou canst restore to its former beauty a soul lost and without hope. With Thee, there is nothing that cannot be redeemed. Thou art love; Thou art Creator and Redeemer. We praise Thee, singing: *Ikos 10* Remember, my God, the fall of Lucifer full of pride, keep me safe with the power of Thy Grace; save me from falling away from Thee. Save me from doubt. Incline my heart to hear Thy mysterious voice every moment of my life. Incline my heart to call upon Thee, present in everything. Glory to Thee for every happening Every condition Thy providence has put me in Glory to Thee for what Thou speakest to me in my heart Glory to Thee for what Thou revealest to me, asleep or awake Glory to Thee for scattering our vain imaginations Glory to Thee for raising us from the slough of our passions through suffering Glory to Thee for curing our pride of heart by humiliation Glory to Thee, O God, from age to age *Kontakion 11* Across the cold chains of the centuries, I feel the warmth of Thy breath, I feel Thy blood pulsing in my veins. Part of time has already gone, but now Thou art the present. I stand by Thy Cross; I was the cause of it. I cast myself down in the dust before it. Here is the triumph of love, the victory of salvation. Here the centuries themselves cannot remain silent, singing Thy praises: How many times with Thine own hand hast Thou held out to me Thy Body and Thy Blood, and I, though a miserable sinner, have received this Mystery, and have tasted Thy love, so ineffable, so heavenly. Glory to Thee for the unquenchable fire of Thy Grace Glory to Thee, building Thy Church, a haven of peace in a tortured world Glory to Thee for the life-giving water of Baptism in which we find new birth Glory to Thee, restoring to the penitent purity white as the lily Glory to Thee for the cup of salvation and the bread of eternal joy Glory to Thee for exalting us to the highest heaven Glory to Thee, O God, from age to age *Kontakion 12* How often have I seen the reflection of Thy glory in the faces of the dead. How resplendent they were, with beauty and heavenly joy. How ethereal, how translucent their faces. How triumphant over suffering and death, their felicity and peace. Even in the silence they were calling upon Thee. In the hour of my death, enlighten my soul, too, that it may cry out to Thee: *Ikos 12* What sort of praise can I give Thee? I have never heard the song of the Cherubim, a joy reserved for the spirits above. But I know the praises that nature sings to Thee.

Chapter 6 : Yoga Illumined - Teacher Training - Spotlight Dave Cohen - Castle Hill Fitness - Austin, TX

Each ego state is an integration from past and recent experiences and hence the need for promoting cohesiveness and congruence within and between them through developing an integrated Parent, integrated Adult, and integrated Child.

The head is painted "soft", as if malleable to the touch; it looks fatigued, sexually spent: Under the nose a grasshopper clings, its abdomen covered with ants that crawl onto the face where a mouth should be. From early childhood, Dali had a phobia of grasshoppers and the appearance of one here suggests his feelings of hysterical fear and a loss of voice or control. To reiterate the sexual theme, the stamen of a lily and tongue of a lion appear underneath the couple. Illumined Pleasures Get a high-quality picture of Illumined Pleasures for your computer or notebook. The canvas of the painting is small, measuring only 10" x 14" 24 x Other Surrealist artists, in both paintings and objects, had made use of boxes. Here Dali uses them to create scenarios - pictures within the main picture. In the middle box is a self-portrait, like that of The Great Masturbator. Blood flows out of the nose and above the head is a grasshopper: The box to the left shows a man shooting at a rock. This rock can be construed as a head, with blood flowing from the holes. The box to the right has a pattern of men on cycles with sugared almonds placed on their heads. The painting has a chaotic, frenzied energy; it is filled with violent images. In the foreground, a couple is struggling. It was the first painting in which Dali began to use the double images that were to flood his work over the next decade, during his "paranoia-critical" period. The double images used here are not as successful as the later painting, Swans Reflecting Elephants The viewer is aware of the illusions that Dali is creating before they are aware of what the overall form is meant to be. The recurring image of the "jug woman" appears on the left of the picture. To the right of her is an object with a womb shape, part of which delineates the right arm of the man. The dark shape outlining the fingers and legs of the man suggests the female form. Together with his wife Gala, Eluard visited Dali at Cadaques during the summer of Dali and Gala fell in love, beginning their fifty-year relationship. The bust of Eluard hovers over a bleak landscape. From the right of his head a lion appears. On the left, Dali has placed a self-portrait with a grasshopper across his face; to the artist the grasshopper represented hysterical fear and disgust. In his numerous written works Dali has given us much information about this picture. The permanent theme which predominates over all the others is that of the persistence of desires. Speaking of this picture, Dali has given a definition: Dali said of these models: The Dream Get a high-quality picture of The Dream for your computer or notebook. Dali found the inspiration for the woman from a scene on a box and a monument in Barcelona. In the foreground of this dark painting is the bust of a woman, painted in dull, metallic grays, her hair floating above her as if frozen in movement. The colors used and her apparent immobility bring to mind the Classical myth of Medusa. The woman has no mouth and her eyes also appear sealed shut, like those of the giant head in Sleep. The absence of a mouth, together with the seeming immobility of the woman implies a loss of control, of paralysis. Ants crawl across the face in the place where a mouth should be. As a child, Dali had found a pet bat crawling with ants and so, for him, they became symbols of death and decay. In a letter to the French Surrealist poet Paul Eluard, Dali defined the clouds and the rainbow as being the spectre and the brick shape as being the phantom. The work has the same female figure as Mediumistic-Paranoiac Image. The woman is in the foreground, sitting in a puddle on a beach. His obsession with Hitler was partly caused by what he called the "soft flesh" of his back, which was tightly held in by his uniform. He dreamt of him as a wet nurse sitting knitting in a puddle. The woman in the painting has a small cut taken out of her back that emphasizes this obsession with "Hitlerian" flesh. Several in particular were painted on the slopes of Mount Pani, which was covered in beautiful umbrella pines at the time. Even long after he had grown up, Dali continued to paint details of the landscape of Catalonia into his works, as evidenced by such works as The Persistence of Memory, completed in Note the craggy rocks of Cape Creus in the background to the right. It shows a typical Dalinian landscape, with the rocks of his beloved Cape Creus jutting up in the background. In the foreground, a sort of amorphous self portrait of Dali seems to melt. Three Separate Melting Watch images even out the foreground of the work. They are literally meant to show the irrelevance of time. When Dali was alone with Gala and his paintings in Cape Creus, he felt that time

had little, perhaps no significance for him. His days were spent eating, painting, making love, and anything else he wanted to do. The warm, summery days seemed to fly by without any real indication of having passed. One hot August afternoon, in , as Dali sat at his work bench nibbling at his lunch, he came upon one of his most stunning paranoiac-critical hallucinations. Upon taking a pencil, and sliding it under a bit of Camembert cheese, which had become softer and runnier than usual in the summer heat, Dali was inspired with the idea for the melting watches. Shades of Night Descending Get a high-quality picture of Shades of Night Descending for your computer or notebook. Its obsessional power is obtained by having in the center a rock whose shadow is much less dense than that of the one in the foreground. In appearance this reef seems to be a rock like the others; however, it is already constructed in such a way that its shadow bears a resemblance, due to its design, to the one in the foreground. Their source is moreover quite different, and it is there that the painter has successfully applied his famous paranoiac-critical method. This piano is "the one that belonged to the Pichots with its shadows," Dali relates; "I was impressed by these shadows in the setting sun, near the tall cypress in the interior court of the house, and another time when they had brought the instrument onto the rocks beside the water. Two of these things, a glass and a shoe, are used with the same impact to stretch out the skin on the back of the figure in Diurnal Illusion. Speaking of his fetishism, Dali has said, "It was a question of all the fetishes and slippers of my childhood fossilized underneath the membranes of my anguish, all mimetized at Cap Creus. He later finds his true love, who is the reincarnation of Gradiva. The Surrealists took this myth for their own. For them, Gradiva meant "she who advances", a woman who would lead to self-discovery. To Dali, Gradiva was Gala, the realization of his fictional past loves and his muse. Set against a flat, dark landscape, she is in the foreground with her arms wrapped around a human shape that is made from stone, Anthropomorphis. Parts of the figure are cracked and there are holes where the face, heart and genitals should be, implying that this creature is without any of the parts that constitute a human. The form of Anthropomorphis is similar to that of a figure, which can be interpreted as Dali, in the painting Solitude The figure has a Dalinian inkwell on his shoulder and as Gradiva appears as Gala, the implication here is that Dali is Anthropomorphis. They Were There is signed "Gala Dali"; he had begun signing his work with both his and Galas names in The signature on this painting was made with blood-red paint to emphasize this point. They Were There is a portrait, though the subject is unknown. He appears relaxed with one hand in the pocket of his casual suit, a cigarette in the other hand. The background of the painting is the usual desert, bounded by green hills. The man on the rearing horse is an image also seen in Mme. Reese and They Were There the brushwork on the people is very smooth; there are no wrinkles or lines, giving an almost plastic quality. He says that one day, after vigorously rubbing his eyes, he became fascinated with the brilliant yellow, orange, and ochre colors he saw. Suspended on a string, in the center of the work is a single egg yolk, which Dali said represented himself in the womb. Below that, the two eggs on the plate curious, that plate, look at the title again were painted with a shimmering yolk. These represented the piercing gaze of Gala Dali, whom Dali had met in At the time, she had been the darling of the Surrealist movement, not to mention the wife of Paul Eluard, the French poet. It was said that her gaze could pierce through walls, and Dali is paying her homage here. A large, cubist building dominates the scene, while other objects are attached to the wall facing the eggs. First is a small, dripping watch, a continuation of the theme of the melting watches done in The Persistence of Memory. Above that is a phallic ear of corn, representing male sexuality. Just to the left of the ear of corn is a window in the building, and standing in it, looking out through another window, are the father and son figures that were originally painted in The First Days of Spring, some three years ago. Angelus Get a high-quality picture of Angelus for your computer or notebook. Bocklin said that the Island of the Dead was a painting "to dream over", deliberately leaving it untitled so that the meaning remained open to interpretation by the viewer. On the left appear the only objects: The island does not resemble the island in the Bocklin painting; it resembles more the shape of the head in Paranoiac Face, painted around the same time. It is probable that both of these paintings were based upon the same rocky, coastal scenery. In the foreground of the painting is a potentially coffin-shaped form, over which white material is draped. On the right side of this block is a large cocoon shape, its opening suggesting the female genitalia. Standing on the sandy beach is a naked man, Classical in form as well as stance, with one hand raised and his hips tilted. The brushwork on his body creates the illusion

that dark flames are swirling along his back. On the right, next to two trees that are still half in darkness, is a tall tower with one solitary window at the top. The tower seems like a ruin as the plaster is falling away and there are cracks along it.

Chapter 7 : "This Newborn Child": A Song for the Twin Holy Days - Baha'i Blog

ILLUMINED TwinFlames - The PURPOSE And RE-UNION ~ / DNA AWAKENING. towards Clarity having a child with my twin flame, twin flame astral conception, twin flame bubble love, twin.

Mammon Posting Rate and Number of Players? Posting rate will be a few times per week. I am looking for around 4 players. Deadline will be one week after at least 4 applications have been submitted. The deadline is June 3rd, 8: A Seers of the Throne game? There are no thrones here, friend. Only upstanding fellow mages dedicated to protecting humanity. Character creation limitations Character creation is as it is in the core book. Merits from the Chronicles of Darkness core book are also allowed. The supernatural merits, though, are replaced when you Awakened so no CofD supernatural merits. Characters are limited to the Illumined for their Order. Order Status is capped at two dots at the beginning. Order Rote skills are determined by Ministry as listed in the book on the character creation quick reference. For Mammon and Aeternus, use the Order Rote skills of the Seers of which your characters are most certainly not a member of! In reality, a massive Abyssal Iris was opened in Trafalgar Square on August 11, , and the entirety of the square and surrounding blocks were consumed by an Abyssal Verge. From what your characters have heard, the various warring mage factions in London had to unite in order to deal with the problem. Hundreds of Sleepers and dozens of mages were consumed by the Abyss or killed in the fights with rampaging Gulmoth. Mages have no real lead on who committed the atrocity. The official explanation is that a lone Scelestus terrorist set off a powerful Befouled spell in order to open a portal to the Abyss. Numerous Sleeper conspiracy theories surround the attack, including some of which come a bit too close to the actual Truth. Trafalgar Square is safe now, but who knows if the powers behind the attack will make a second attempt at usurping reality with the Abyss. The Illumined have also been tasked with making sure this truth never gets out, in order to preserve the fragile veneer of sanity that keeps Sleepers safe. They are also conducting a deep investigation into who the actual perpetrators were, so that they can be brought to justice. Is this a game for evil characters? The Illumined do not seem to recruit outright evil people. The Seers of the Throne certain other mages might be evil as a whole, but surely various subsections of them are quite moral. What the characters find out about their order might alter their worldview drastically, which could make them lean in any given direction, including one of "ends justify the means" that a certain sect of mages is known for. The Illumined recruit people in need of meaning and direction in their lives. The order can provide all of it. Higher ranking members certainly enjoy success in their Sleeper lives. The fates conspire to give them wealth, power, or whatever else they desire. How much political intrigue to expect? Mage is usually less focused on politics than, say, Vampire: This is particularly true of a certain Order of mages not that you are that Order, of course! That being said, I have a general expectation that the players will stick together as a single pylon, or be willing to create a new character if the story heads in a direction that necessitates it. In all cases, the story and the enjoyment of all players must be held above all else. Are the characters aware of greater mage society? In the beginning, they are aware of the self-contained and fairly large, as far as mage organizations go unit of the Illumined. There are vague rumblings about a "Pentacle," and other mages who betray the Lie which the Illumined prefer to call the Veil. Duties, Beliefs, and Methods of the Illumined, Summarized This summarizes how the Illumined work and what their methods are. The Illumined do not hide the fact that they enforce the Lie, nor do they hide the fact that they are a conspiracy. The primary justification given by the Illumined for enforcing the Lie is that people Sleep for a reason. Mages have the ability to annihilate the cosmos if they try hard enough. Enforcing the Lie is a good thing. The Exarchs will signal when all of humanity is allowed to Awaken. Until then, only some are permitted. They cast out the tyrannical and strange alien gods that dwelt there and now protect the realms of Platonic Truth against powers across the cosmos that want to see humanity destroyed. Paternoster has a strong presence in the Order, and the heads of Paternoster pylons are considered high priests within the Illumined. The beliefs taught by the Illumined take on a pseudo-humanist anthropocentric tone. The Exarchs are the closest things to gods humanity will ever know, but they were human once. Ascension is possible, and the Exarchs provide a clear guide for how to get there. There are some 77 million Exarchs in the Supernal

Heavens, with the 10 most powerful lording over the Arcana. Illumined pylons are usually given overarching tasks by their superiors, although sometimes specific assignments are given. Newly formed pylons are given specific tasks in order to test their aptitude in the field. Pylons often focus on one or two different methods of enforcing the Lie for the good of humanity, depending on what their Ministry makeup is. The Commands of the Exarchs The Invisible Masters have given the following tasks to their worthy servants in the Illumined: The command is self-evident. The Exarchs protect humanity and the Truth humanity has claimed against various cosmological threats. The Illumined must do the same in the Phenomenal World. Magic is a tool, but only the worthy are allowed to have it for now. The Illumined must make sure it is controlled and contained, and that Sleepers do not witness it. Old Supernal Gods, Abyssal entities, powerful spirits, and even stranger things lurk in the darkness. The Illumined must bring them to heel so that they can cause no harm. Even better, perhaps they can be convinced or forcibly turned to more noble ends. The Abyss is the vast metaphysical gulf between the Supernal and Phenomenal Worlds, populated by manifest unbounded impossibility. The entities there seek to destroy the Supernal and topple all that the Exarchs have worked to build.

Chapter 8 : Godlessness - LewRockwell

Mages of the Illumined tend to gravitate towards one or two of these Invisible Masters, but recognize the importance of all of them in making the Fallen World turn. Six of these Exarchs have established Ministries within the Illumined, for greater influence in the Fallen World.

Subscribe to Our Mailing List Would you like to be notified when new articles are posted, books are published, etc? To be a godparent is at the same time a great honor and a tremendous responsibility. God asks each godparent to assist in leading souls along the narrow path which leads to the Kingdom of Heaven. For this reason the role of the godparent is not to be minimized or trivialized. It is in fact a role that is holy and needs to be taken seriously. The task of steering a child along the narrow path, and bringing them up according to the law of God is perhaps the greatest of all things in life. Theophan the Recluse says that there is no holier act. What better thing can we offer our children than to lead them to our Lord and teach them to imitate Him in their life. The challenge of raising up a child in the teachings of God is perhaps far greater today than ever before. We are contending against many negative influences that carry with them great appeal. Due to the fallen state that we are in, and the unhealed passions that remain within us, the things that are most harmful are the things that are most enticing. With the many obstacles and temptations, the parents along with the godparents, must help the precious souls entrusted to them through the course of life. While it is an honor to be asked to be a godparent, one should make sure that the potential sponsor will be committed to the responsibility. The role must be honored and not taken lightly. Every godparent will be accountable to God as to whether or not he or she has fulfilled their duties. Prospective godparents must know their faith, or at least be in the process of learning their faith and be committed to a life in Christ. One problem today is that people who are called upon to be godparents do not know their faith and are not regular participants in the life of the Church. This is also true for some parents. Consequently a child who is baptized may never know anything about Jesus Christ and the Church. In the early Church heavy emphasis was placed on the educating of the faithful and those who desired to come into the Christian faith. As Christianity spread in a pagan world, the need to teach individuals before their baptisms became crucial. The systematic instruction, which was a preparatory stage for baptism was and is called "catechism. We see the importance of these teachings and the teachings themselves in the 4th Prebaptismal Catechesis of St. The candidate had to be introduced by one of the faithful, called anadochos, the godparent to be and be examined by the "doctors" the Bishops who were in charge of the catechumens, to ensure that clear spiritual motives led him to enter the Church. Other than in cases of urgency, baptism was not something that was rushed. Not only did the candidate need to understand the teachings of Christ and the Church, but he also had to be living by them. The anadochos which means one who receives the person out of the font , was responsible for the candidate and played a very important role during the process of his Catechesis and even after the candidate had been baptized. This obviously took place primarily with adult candidates or young people. However, as the faith spread and as entire families were coming into the Body of Christ, infant baptism became more the norm rather than the exception. With the emergence and common practice of infant baptism, the anadochos was called upon to be the spokesperson for the infant at their baptism. The godparent, therefore, is the representative of the infant who is being admitted into the Church of Christ. He speaks for the infant and vows that he will do all he can to assure that the child will be a true soldier of Christ and a devoted member of His Church. He accepts the sacred responsibility of guiding the child into the understanding and practice of the teachings of the One Holy Catholic and Apostolic Church. The godparent makes a public profession of the Nicene Creed during the Baptism. Likewise, his renunciation of the devil is made on behalf of the candidate for Baptism. The godparent implicitly pledges himself to aid his godchild in whatever necessities that may arise, but most especially in the giving of a good Orthodox Christian example to the Godchild. How should one go about choosing a Godparent? Parents must exercise the greatest care in the selection of godparents for their children. Certainly they will never select atheists or agnostics, or persons who are lukewarm toward the Church. This would obviously defeat the purpose of having a godparent in terms of their role. The Godparent must bring godliness and holiness to the

child. Many, if not most situations, where people who have chosen someone to be a godparent out of guilt or obligation, end up being disastrous. The faith of the godparent and their involvement within the sacramental life of the Church is crucial. The person who confesses Jesus Christ as His Lord cannot ignore and violate in word and deed this faith. How can he promise God that he will make certain that the child will grow to be a true follower of Christ, when he himself lives a life of unbelief and disobedience? It goes without saying that the godparent must be an Orthodox person. How could someone who is not Orthodox provide the proper religious education, example and inspiration to his godchild? It should also be noted that an Orthodox Christian who has not had his or her marriage blessed in the Orthodox Church is excluded from exercising the privilege of serving as a godparent, because they are not considered to be in good standing with the Church. The Church also cautions us to select a person who has reached the age of reason and moral responsibility at least 12 years of age. It is also good to look for godparents outside of the family. In this way, the family grows and special bonds are created. What are some other things that are expected of the Godparent? It is a gross misunderstanding to think that the only duty of the godparent is to buy a new outfit and a cross for the infant. Certainly this is a beautiful tradition, but the emphasis must not be on the material but rather the spiritual. Many times people are so concerned with the clothing, the cross, the martyrika, witness pins and the luncheon afterwards, that they forget the magnitude and the awesomeness of the great mystery and the great gift of Holy Baptism. Both the parents and the godparents should be careful not to fall into this trap, but instead to keep their minds focused on the most important aspect and that is the baptism itself. The godparent should make a faithful commitment to join the struggle with the parents, guided by the Church, to bring the infant carefully and prayerfully along the difficult road to Heaven. After the baptismal service is finished, the godparent delivers the child into the arms of the mother in front of the congregation. As she receives the child, now baptized, sealed and illumined, she kisses the hand of the godparent as a token of the spiritual relationship that is established between the godparent and the family. This is a Christian expression of gratitude and respect. If the godparent lives in the same city, it is customary for the godparent to bring the infant or accompany the newly illumined adult to Holy Communion with the lit baptismal candle for the next three Sundays. A faithful godparent will make the effort to maintain close contact with their godchild, building up their relationship. The main focus, however, is the progress of the child in the knowledge and practice of the Christian life. He should at all times model a Christ-like example. For this reason it is important that the godparent stay on top of their own spiritual life. The godparent should pray, fast, read from Holy Scripture, and participate in the sacramental life of the Church. As they grow and mature in the faith, they will in turn be able to offer more and more to their godchild who has been entrusted to them. To neglect their own spiritual life is ultimately to neglect the spiritual life of their godchild. These are the most important, but it is not wrong to give other things as well that the child would enjoy and make use of. The Akathist to the Mother of God the Nurturer of Children could be read by the godparent and they could simply replace the word "child" with "godchild". The role and responsibility of the Godparent can be summed up in the Divine Commandment that is read from the Holy Gospel at the service of Baptism. May we all live a life close to the Church, seeking help from Christ, that we may fulfill our sacred duty as godparents in a way pleasing to God. From the newsletter Agape published by St. Posted on July 4, with the kind permission of Fr.

Chapter 9 : WorldOfDarkness The Illumined - RPG Crossing

Upon receiving the award at age 65, Solzhenitsyn delivered an address titled, "Godlessness: The First Step Toward the Gulag." He began with a reminiscence from his childhood: More than half a century ago, while I was still a child, I recall hearing .