

Chapter 1 : God On Film kickoff - The Journey Church

*A Devotee's Journey to the City of God [Swami Bhaktipada] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Despite an acute case of poliomyelitis which he contracted around his 17th birthday, he graduated with honors from high school in . He received a Bachelor of Arts in History from Maryville College in Maryville, Tennessee on May 20, , and graduated magna cum laude , first in his class of . He received a Woodrow Wilson fellowship to study American history at the University of North Carolina at Chapel Hill , where he remained for three years. There he met Howard Morton Wheeler , an undergraduate English major from Mobile, Alabama who became his lover and lifelong friend. Later Kirtanananda acknowledged that, before becoming a Hare Krishna, he had had a homosexual relationship with Wheeler for many years, which was documented in the film *Holy Cow Swami*, a documentary by Jacob Young. He worked as an unemployment claims reviewer. He enrolled at Columbia University in , where he received a Waddell fellowship to study religious history with Whitney Cross , but he quit academic life after several years when he and Wheeler travelled to India in October in search of a guru. Unsuccessful, they returned to New York after six months. After attending Bhagavad-gita classes at the modest storefront temple at 26 Second Avenue in the Lower East Side of Manhattan , Ham accepted Swamiji as his spiritual master, receiving initiation as "Kirtanananda Dasa" "the servant of one who takes pleasure in kirtan " on September 23, . Swamiji sometimes called him "Kitchen-ananda" because of his cooking expertise. Howard Wheeler was initiated two weeks earlier on September 9, and received the name "Hayagriva Dasa". Other disciples of Prabhupada saw this as a takeover attempt. Prabhupada "forgave his renegade disciples in Montreal with a garland of roses and a shower of tears". Kirtanananda eventually established himself as leader and sole authority over the community. Over time the community expanded, devotees from other ISKCON centers moved in, and cows and land were acquired until New Vrindaban properties consisted of nearly 5, acres. Many devotees admired him for his austere lifestyle for a time he lived in an abandoned chicken coop , his preaching skills [10] and devotion to the presiding deities of New Vrindaban: Sri Sri Radha Vrindaban Chandra. Palace of Gold[edit] Late in Kirtanananda and sculptor-architect Bhagavatananda Dasa decided to build a home for Prabhupada. In time, the plans for the house developed into an ornate memorial shrine of marble, gold and carved teakwood, dedicated posthumously during Labor Day weekend, on Sunday, September 2, . The completion of the Palace of Gold catapulted New Vrindaban into mainstream respectability as tens and eventually hundreds of thousands of tourists began visiting the Palace each year. The ground-breaking ceremony of the proposed temple on May 31, , was attended by dozens of dignitaries, including a United States congressman from West Virginia. One publication called it "the most significant and memorable day in the history of New Vrindaban. In March , he accepted the honorific title "Bhaktipada. He attempted to "de-Indianize" Krishna Consciousness to help make it more accessible to westerners, just as he had done previously in . Devotees wore Franciscan -style robes instead of dhotis and saris ; they chanted in English with western instruments such as the pipe organ and accordions [13] instead of chanting in Sanskrit and Bengali with mridanga drums and cymbals ; male devotees grew hair and beards instead of shaving their heads and faces; female devotees were awarded the sannyasini order and encouraged to preach independently; japa was practiced silently; and an interfaith community was attempted. Gradually he recovered most of his faculties, although devotees who knew him well said that his personality had changed. Some close associates began leaving the community. Thirteen members voted for the resolution, two abstained, and one member, Bhakti Tirtha Swami , voted against the resolution. It also charged that he ordered the killings because the victims had threatened to reveal his sexual abuse of minors. Simpson , threw out the convictions, saying that child molestation evidence had unfairly prejudiced the jury against Kirtanananda, who was not charged with those crimes. He must write apology letters to all the victims described in this letter. In these letters he must fully acknowledge his transgressions of child abuse, and he must take full responsibility for those actions. Also, he must express appropriate remorse, and offer to make amends to the victims. These letters should be sent to the APVC, not directly to the victims.

He must undergo a psychological evaluation by a mental health professional pre-approved by the APVC, and he must comply with recommendations for ongoing therapy described in the evaluation report and by the APVC. He must fully comply with all governmental investigations into misconduct on his part. Kirtanananda never satisfied any of these conditions. At the time of his death Kirtanananda still had a significant number of loyal disciples in India and Pakistan, who worshiped him as "guru" and published his last books. He continued preaching a message of interfaith: It creates enmity between people of faith. Look at the Muslims; Mohammed never intended that his followers should spread their religion by the sword. It is more important today than at any other time to preach about the unity of all religions. His brother, Gerald Ham, reported the cause of death to be kidney failure.

Chapter 2 : blog.quintoapp.com: Watch Books that Matter: The City of God | Prime Video

A devotee's journey to the city of God: 2. A devotee's journey to the city of God. by Bhaktipada, Swami.; John Bunyan
Print book: English.

Published Thursday, April 7, hrs. In the December of , Bhagawan travelled to Panaji, the capital city of Goa stopping en route in the town of Dharwar in Karnataka. In Panaji, a strange and mysterious turn of events took place, which afforded His devotees another glimpse into His Divine nature. In fact, just prior to this incident, Prof. But, all of a sudden, Bhagawan commanded him to cancel his visit and accompany Him to Goa instead. For what happened next is narrated in the most wonderful manner by Prof. Kasturi in the third volume of Sathyam Sivam Sundaram: At noon the next day, I accompanied Baba on a circuitous journey to Goa. The three cars moved towards Jog Falls. As usual, while leaving Brindavan, devotees lined up on both sides of the road, anxious to get a glimpse of Baba and to see the Hand waving to them. It was a Fiat in which Baba, Mr. The road was stony and rough, so the drive was full of jerks and bumps – this caused Baba to reprimand the driver for not being circumspect enough. We wondered why Baba who withstood worse roads better, was insisting on slow driving that day! When the cars reached Goa, it was night. The stars came forth; they came with us, every yard of the road, keeping pace. When the border of Goa was reached, the Lt. Governor of Goa, Sri Nakul Sen, received Baba and let us into a rest house, where china gleamed in the shelves by the wall and geraniums glistened on the window sills. We had coffee; from then on Baba sat in the State car, with the head of the state. The time was 9. We had motored miles, since morning, over good and bad roads, but Baba as fresh as a lily when He hastened up the red-carpeted flight of steps to the flower-decked apartments, set aside for His stay. Very soon, Baba presided over the dining table to which we were led by the Lt. He watched with amusement the contingent of waiters, and the beautiful chinaware, which the Portuguese had brought from Macao. Sen made bold to remind Him of His duty to Himself, He did not eat anything. He appeared to be anxious to send everyone to bed. I protested that travelling with Him can never exhaust anyone, but He repeated that I was really in immediate need of rest. When we rose Mrs. Sen was informed by Baba that coffee be made ready for Him only at 8 a. She knew that at Prasanthi Nilayam, He had His coffee at around 6 a. Baba was alone in the suite reserved for Him. Nakul Sen pleaded for permission to be within call, but Baba sent Him away to his own room. We from Bangalore were in rooms on the ground floor. About what occurred that night, Baba wrote later to Dr. I could not lie in bed, I could not sit upon it, nor turn, from one side to another. Nor could I speak or call. I did not like to cause anxiety or trouble to anyone. Next morning when the Sens grew aware of the truth it became clear, why He had abstained from dinner, and postponed the coffee hour, wanting only to hurry away to bed! I too began to understand why He had come away from Dharwar, and why He had taken the driver to task. By daybreak on the 8th, Baba appeared to be in great pain and Nakul Sen called in doctors from the Medical College at Goa, and some leading physicians of the City. To begin with, the pain was all over the abdomen, progressive in intensity; towards the night, it localised in the umbilical region, and the right lower quadrant. Had difficulty in extending the right lower limb. Pain is exaggerated by movement. No one could be definite about the illness; there were too many experts and Baba was amused at the clash of their conclusions. The Sens were aghast at the turn of events for, among other reasons, the local Sathya Sai Seva Samithi had announced, that He would deliver a discourse at the large Maidan in the heart of the city, at 5 p. Meanwhile, pain, nausea and fever kept Baba in bed all day. Information came that 20, people crowded the Maidan, awaiting Baba; and half the number had come from far off villages. Baba endeavoured to rise and don fresh clothes to keep the appointment, and not disappoint thousands of people. But Cabo Raj Nivas had no lift; for reaching the Maidan, Baba would have had to get down 28 steps and walk up some distance in order to give Darshan to the people. And then, climb the 28th steps back to His room! Baba directed me to tell the assembly to disperse quietly, and to assure them that He will be addressing them in a few days at the same place. I was to tell them that He had taken over the illness of a devotee, for I had witnessed such instances of healing and saving in the past years. On examination, the right side of the abdomen not moving with respiration; abdomen tender on the right side, and the lower flank, point of

maximum tenderness in lower flankâ€¦, no rebound tenderness.. A diagnosis of acute paracolic appendicitis was made. Pressmen approached the doctors, anxious to report the reason for the postponement of the announced public meeting, alarmed at the news of the illness of the world-renowned personality. The doctors told them that Baba was suffering from an acute attack of appendicitis. This news was flashed all over India and spread through the early morning editions and the papers issued from Bombay, Delhi, Calcutta, Madras, Bangalore and Madurai. Telegrams and telephone calls poured in from all over the country, praying and pleading and denying â€” disbelieving, hoping, weeping and wailing. Devotees having firm faith in His Divinity were convinced that just as the illness had been taken on miraculously, it would be thrown off miraculously, too. June Schuyler, a school teacher who was accompanying the party writes: Baba had not set the car right on Saturday night because it was not imperative for the good of someone other than Baba. Precisely at this very moment I became aware that Mr. Nakul Sen was motioning to Mrs. I could not believe it was true. We crossed the threshold half expectant, fixing our eyes on the bedstead where the Master was suffering for His dear devotee. He was not there! He was standing before us, feeble and frail, with eyes full of love and mercy â€” charming in spite of it all. He drew back the orange robe, and permitted us to touch those precious feet. The lovely feet were warm because of the fever. The beloved face was pale and etched with pain. The cheeks had been hollowed for want of sleep and refreshment. But He stood there for our sake. What can they prescribe? He stepped out of the room into the adjacent drawing room where several others anxiously waited. He stood for a few minutes, looking languidly, lovingly, at them all, reassuring the timid and charging them with courage. Then He returned to the bed. None of us knew that the appendix was very near bursting point, and the doctors had said that He must not rise from his bed at any cost. Many who are devoted to Me were plunged into anxiety and despair when they learnt of it. Illness can never afflict this Body. It cannot even approach it! If it should come sometime â€” believe this â€” it belongs to someone; not Myself. And it goes just as it came, of My free Will. I have no contact with it; I am not affected by it. They talked also of the urgent need that had arisen to puncture the lump and syringe off the pus from the abscess. It must indeed have given a terrible gash of pain for Baba, every time the hiccough pulled the muscle tight and affected the lump round the inflamed appendix! But eventually the doctors left the Raj Nivas with their tubes and bottles, as Baba refused to accept their proposals. On the 10th, a Bhajan meeting had been announced at Government House, and word had gone round indicating that Baba would attend the meeting! The doctors could not believe their ears. They did not foresee any possibility of a public appearance that day. There was doubt, wonder and amazement in the minds of various people, but a few of them were convinced that whatever He says will come to pass. At tea time Mrs. Sen looked rather serious, as time was running out and already people were streaming towards the meeting place. Goa, which had been previously shocked by the news of the agonising illness, was now jolted by the impact of such good news. Baba had to move across His own room, across the drawing room, walk along the veranda, ascend a low step, get across to the doorstep of the hall which He had selected for Bhajan, traverse its length, reach the dais, climb two low steps â€” and finally sit upon the chair placed there. A total distance of feet! A floral carpet stretched all this length. Sri Nakul Sen spoke later during the Bhajan sessions. My sixth sense somehow assured me that Bhagawan was showing one of His Leelas in Goa and that through His Sankalpa Will He would get rid of this trouble as quickly as He had assumed it. Varma, the chief of team of doctors came at about 4 p. He suggested some short cuts through other doors and passages making the journey a distance of only 40 feet. Baba was led into the bathroom, and twenty minutes later He came out of it, clean shaven, wearing a new robe! Fresh as a new blossomed rose.

Chapter 3 : Vithoba Temple, Pandharpur - Wikipedia

to find the frequency and page number of specific words and phrases. This can be especially useful to help you decide if the book is worth buying, checking out from a library, etc.

We are excited to introduce to you our first batch of candidates for I enjoy trying new things and always ready for a spontaneous adventure! A perfect day would be spending time at the beach with family and friends, where the sun rays are kissing my skin. It would be an honour to represent the lovely West Auckland! My name is Jessa Mae Garinganao 24 years of age. My friends would describe me as easy going, bubbly and talkative which is what I agree with most of the time. When I was reviewing for my licensure exam for pharmacy I had the opportunity to stay in the lovely city of Cebu and Ive been devoted to visit, praise and pray to the Sto. I have witness great miracles by passing my board exam despite having doubts to myself. I owe him a lot and I am thinking that maybe it is now my time to show how much I appreciated the love and and guidance he has given unto me not just to my board exam but also in conquering all the obstacles Ive been through in my life. I was about to join Sinulog Festival Queen but my father was diagnosed with cancer so I have to go home and backed out from the competition. I prayed and prayed for my father to be well but sadly he died a couple months later. This time its real and I know im gonna be joining Sinulog Festival Queen and if youre asking why I joined this pageant well my answer is simple, I want to make 2 of my Fathers in heaven proud. My Dad and the Heavenly father. As I join this competion I hope to represent our culture, the love for our parents and our undying faith. My mother is filipino and my father is of european german descent. Recently moved back to NZ. I am an NZ blood donor and I have previously worked part time for 3 years and volunteered at a rest home. My highest aspirations in life are being the best caregiver and godparent to my niece and becoming a medical doctor. I am grateful and excited for this opportunity to express my faith and to reconnect with my Filipino culture through this Sinulog Festival. Eleven years ago, my mother, my sister and I were in Cebu for our pre-departure orientation seminar. In , my family was meant to tour my two grandmothers around Cebu, however the passenger ship they were on had an engine trouble and was drifting at sea. Our prayers were answered, they were rescued and sent back home safely. Indeed, our faith is an anchor that makes us secure and hopeful in times of trials and storms in life. I am a student in Alfriston College, striving to study at Auckland University to pursue my passion for law and justice. My hobbies include writing poetry, dancing, singing, basically anything that involves creativity! I consider myself as an open minded, resilient, an optimist and empathetic woman; seeking to always be better than the person I was yesterday. The reason being of my participation in this competition is to cultivate awareness and recognition to the Philippine culture and Senyor Sto Nino through creativity, love and compassion. It really is a prestigious opportunity to take part in this event, and an accomplished foundation to influence faith, and display my faith to santo nino as a devoted Catholic. As a candidate for Sinulog Queen Festival , I seek to embody happiness, and to exceed my limitations. The youngest among tres marias daughters of Mr and Mrs. Born and raised in the Philippines particularly from the sunshine city of Laoag and molded in the home of the Great leaders, Batac City, Province of Ilocos Norte. Honored to be raised by a God fearing family. Loves to dance, sing and serve. Service runs in our blood. Having a grand father who was a lawyer, parents who are both in the Government services and siblings who serves other people as human engineers and life savers. Wrapped with these services that our family have is the best thing that we can offer and that is our service to God and to mankind as the instrument of goodness, generosity and love. Our family have been very helpful in serving God, the church, other people back home. I was so blessed and it made me feel releaved from all the toils and travails of life that challenged me. After the replica of Apo Sto. When she passed away peacefully, I went back to Sto. For I firmly believed that this is what my grandma would like me to do. To succeed, live life to the fullest. As promised, after my schooling in the Philippines and I bravely work-study again here in NZ at an early age of I lived a life of my own for almost 5 years here in North shore,NZ. I am currently working as Assistant Manager and acting as Manager at Farro Fresh is one great opportunity for me where I was able to meet different cultures from their different walks of life and meet my extended families, St. John Paul II

Catholic Community Albany family who has been the source of my strength in my faith and considered my second family as well. When I entered the portals of New Zealand, packed with me are the virtues that my family taught me that made me stronger. Stronger by faith and stronger by serving other people. I was renewed, steadfast and strong. With no regrets of coming here in NZ and with the blessing of our Creator and powerful prayers. I am so blessed to be given the chance to join my first international pageant, the Sinulog Queen Festival, for I may not be from the land of Cebu but I know that by faith we are all even in the eyes of the church. This prestigious event will surely bless everybody who enjoys this festivity to uplift the faith and renewed faith in Him. I hope and pray that this event will hand in hand help others that we may not be born in the same place but by faith we are all brothers and sisters in Christ. Let peace and harmony live in our hearts and in hearts of many. Thank you for giving me this chance not just to serve the people but to praise and serve God. A faithful servant of God.

Moved Permanently. The document has moved here.

After acknowledging to oneself that one exists, and that whether awake, dreaming or in deep sleep one always exists, one then responds to every thought that arises with the question "Who am I? Where did it come from? Who gave it birth? Pose those questions, but never answer them They come to me. Who is this I? How did it arise? From where did it arise? Who is the I? The thoughts come again. You do the same thing again and again and again. Lankavatara Sutra Adams rarely gave a sadhana to his devotees, however, he did often have visions, [11] [note 10] and in one such vision he gave a teaching as the Buddha. He visualised himself sitting under a tree in a beautiful open field with a lake and a forest nearby. He was wearing the orange garb of a Buddhist renunciate. All of a sudden hundreds of bodhisattvas and mahasattvas came out of the forest and sat down in a semi-circle around Adams as the Buddha. Together they proceeded to meditate for several hours. Afterwards, one of the bodhisattvas stood up and asked the Buddha what he taught. You have a feeling, a complete understanding that everything you see, everything in the universe, in the world, emanates from your mind. In other words, you feel this. You do not have to think about it, or try to bring it on. It comes by itself. It becomes a part of you. The realization that everything you see, the universe, people, worms, insects, the mineral kingdom, the vegetable kingdom, your body, your mind, everything that appears, is a manifestation of your mind. You have a strong feeling, a deep realization, that you are unborn. You are not born, you do not experience a life, and you do not disappear, you do not die You exist as I Am. You have always existed and you will always exist. You exist as pure intelligence, as absolute reality. That is your true nature. You exist as sat-chit-ananda. You exist as bliss consciousness But you do not exist as the body. You do not exist as person, place or thing. You are aware and you have a deep understanding of the egolessness of all things; that everything has no ego. Nothing has an ego. There is no ego It means that everything is sacred. Only when the ego comes, does God disappear When there is no ego, you have reverence for everybody and everything There is only divine consciousness, and everything becomes divine consciousness. You have a deep understanding, a deep feeling, of what self-realization of noble wisdom really is You can only know by finding out what it is not. So you say, it is not my body, it is not my mind, it is not my organs, it is not my thoughts, it is not my world, it is not my universe, it is not the animals, or the trees, or the moon, or the sun, or the stars, it is not any of those things.

Chapter 5 : Paul McCartney serves up surprise show in Liverpool pub | Music | The Guardian

Bhaktipada's 7th and 8th books published: A Devotee's Journey to the City of God and Joy of No Sex The book Monkey on a Stick: Murder, Madness and the Hare Krishnas is published (November), incriminating Bhaktipada in Saint-Denis and Bryant murders.

The comment saying the Hare Krishna practice is a profit-seeking pseudo religion is patently offensive. Are we talking about vegetarian hippies or Count Dracula? This type of sensational reporting would be more at home in the National Enquirer. Questioning, doubt, and dissent are discouraged or even punished. ISKCON teaches or implies that its supposedly exalted ends justify means that members would have considered unethical before joining the group for example: The group leaders tell members to withhold truth from outsiders. They use an existing crisis as a means of getting you to participate. Fatigue " Study and service become mandatory. New member becomes too busy to question. Family, friends, jobs and hobbies are squeezed out, further isolating the new member. Critical thinking is discouraged as prideful and sinful, blind acceptance is encouraged. ISKCON insist on total, unquestioning obedience and submission to the group, both actions and thoughts. They discourage forbid contact with ex-members or anything critical of the group. Members encouraged to drop non-members, family and friends, told to relocate, give up hobbies, etc. ISKCON Phobias " The idea is planted that anyone who leaves goes into a life of depravity and sin, loses their sanity, dies, or will have children die, etc. Constant rumors of bad things happening to people who leave. Paul Gibson Great article, Ashley! I live in the City of Alachua where we have a rural community, including our new Krishna eco-farm, just 17 miles from UF. What we do offer is an education in the science of God which is the most important subject of all and the one that can put an end to all human suffering. Some of the comments by other writers here are hardly worth mentioning; but briefly" Hare Krsna is not a cult. In 40 years I have never seen anyone punished for questioning or dissenting. The rest of his list is equally made up. Lets see you have been in it for years? Iskcon is years old. Are you a pedophile? Did you also abuse all the thousands of kids-see below? You must be so proud of your year history. How many rounds do you chant a day to function? You are most definitely are a cult and a continuous criminal organization. Please use the internet once in a while, you have thousands of ex-members that say you are a cult, why would they lie? Why would they say you ruined their lives? Why would they say you made them numb, stuck, crazy and foolish? Ask the parents of your cult and see how their kids are doing. The sexual, physical and emotional abuse of kids continues. The sexual, physical and emotional abuse of minor children was inflicted on children from as young as 3 years of age to 18 years of age, and included both boys and girls. It included a pattern and practice of sexual abuse of both boys and girls, physical abuse, and emotional abuse. In many instances, the abuse could be accurately described as torture of children. Some examples of the types of abuse and neglect to which the children, ranging in age from 3 years to 18 years, were subjected include but are not limited to: Sexual abuse including rape, oral sex, intercourse with children, sexual fondling of children, and masturbation with children. Physical beatings of children with boards, branches, clubs, and poles. Physical beatings by adult teachers and school leaders with fists to the head and stomach. Kicking the children into submission. Children were in some instances made to walk great distances in bitter cold, including snow and rain, without jackets, coats, or shoes. Children were often forced to sleep on cold floors and in unheated rooms. Children were frequently deprived entirely of medical care or provided such inadequate medical care as to suffer long-term and, in some instances, permanent injury. The medical conditions for which children were not treated included malaria, hepatitis, yellow fever, teeth being knocked out, broken facial bones, and broken bones in their hands, often inflicted as they attempted to shield themselves from beatings. Children were sometimes kept in filthy conditions. In at least one instance, a local group utilized what had recently been a cattle or horse barn for a nursery. In almost every school the children were kept in severely overcrowded conditions, often forced to sleep shoulder to shoulder on the floor or in small rooms in three-high bunks with 10 or 12 children to each tiny room. The children were physically abused by being awakened every day in the early morning hours generally at 4: The children were not provided bathroom tissue, but instead were expected to wipe themselves

with their fingers, after which they would dip their fingers into a bowl of water. As punishment for not cleaning themselves thoroughly, children were scrubbed with steel wool until their skin was raw and sometimes bleeding. Children were abused when they were forced to sleep on their wet blankets or in tubs as punishment if they wet their bedding. Some children were forced to wear their soiled underclothes on their heads for long periods of time because they had wet themselves. Children were often forced to go without food entirely, either because there was none, or as punishment. The inadequate food that was provided was often prepared in unsanitary conditions, was of very poor quality and so unpleasant that even hungry children frequently could not eat it. In at least one school, the children learned as a matter of routine to remove insects from their food before eating it. Each child was expected to eat what they were provided. If they did not do so, their served portion was kept on their plates until the next meal when it was served again. This process often continued until the cold food “ even moldy and insect-infested ” was swallowed. In some schools, children were forced to lick up their vomit from any foul food they may have thrown up. They were caught and punished by being gagged, having bags placed over their heads, and being put in a small room for several days with only a bucket for their waste and no food or water. One of the same boys was later slammed by a teacher into a marble wall, resulting in a loss of some teeth and fractured facial bones. Children were controlled by various threats to hurt or kill them and by punishments. Children often saw rats in their rooms and schools. Very young children were in fact placed in those dark and locked closets and left afraid and crying for hours at a time. They were locked overnight in dark cellars with dirt floors. One young child was made to sleep alone in the loft of a cold barn for many nights. Children were almost universally told that if they disclosed their condition or complained to their parents or others, they would be severely punished. When complaints were made, the children were publicly and often severely beaten or subjected to other forms of punishment. Children were often forced to lie awake in their beds or sleeping bags and listen as their little friends were sexually molested by teachers and other leaders. The children were emotionally abused by subjecting them to near-total parental and societal isolation. In an effort to totally control their minds, the children were, in most cases, separated and isolated from their parents and were not allowed to have regular contact with their parents. Personal visits, correspondence, and telephone calls were either forbidden or discouraged. Gifts, particularly of food, were intercepted. For example, one young boy felt abandoned by his parents, and had no contact with his family for more than a year. He later learned the one small package of cookies sent by his mother was intercepted and kept from him. Children were frequently moved to different schools in different states without the consent or, sometimes, knowledge of parents. Some children were hidden from parents. Because of near-total isolation from the outside world and lack of education, the children who remained within the ISKCON schools for extended periods of time were totally unequipped to enter outside society. They have experienced extreme difficulty in earning a living, entering and maintaining relationships, including marriage, and in adapting to the laws and regulations of society.

Chapter 6 : City of God () - IMDb

This article addresses an abstruse topic: the Journey to the City of God. It is a mystic quest common to Christianity and the Baha'i Faith alike, and to other religions as well. In the previous article, the figure of St. Peter, the Apostle, analogized the spiritual path of the seeker after truth to that of a traveler on a highway leading to a.

He was depicted as either an older, bearded god or an effeminate, long-haired youth. His attributes included the thyrsos a pine-cone tipped staff , a drinking cup and a crown of ivy. He was usually accompanied by a troop of Satyrs and Mainades wild female devotees. Bound by oath, the god was forced to comply and she was consumed by the heat of his lightning-bolts. Zeus recovered their unborn child from her body, sewed him up in his own thigh, and carried him to term. As punishment, the god inflicted him with madness causing him to murder his wife and son and mutilate himself with an axe. However, some shepherds, upon drinking the wine, thought they had been poisoned and killed him. The sorrowful god then set him amongst the stars as the constellation Bootes. The god infested their ship with phantoms of creeping vines and wild beasts, and in terror the men leapt overboard and were transformed into dolphins. His other attributes included a drinking-cup kantharos , fruiting grapevines and a panther. The god was usually clothed in a long robe chiton and cloak himation and crowned with a wreath of ivy-leaves. Below are some examples of his attributes as depicted in ancient Greek art: Pine-cone staff thyrsos ; 2. The god rode on the back of a panther or drove a chariot drawn by a pair of the beasts. His sacred plants were the grapevine, ivy, bindweed prickly ivy and pine tree. Devotees of the god wore wreaths of ivy and carried pine-cone tipped staffs. COM This site contains a total of 14 pages describing the god, including general descriptions, mythology, and cult. The content is outlined in the Index of Dionysus Pages left column or below. Cicero De Natura Deorum 3. The god was known as the "twice-born" for his mother was slain by the lightning-bolts of Zeus during the course of her pregnancy, but rescued by his father who carried him to term sown up inside his thigh. He married Ariadne, daughter of King Minos of Krete Crete , and their sons became kings and princes of the best wine-producing regions in ancient Greece. He is also called both by Greeks and Romans Bacchus Bakchos , that is, the noisy or riotous god, which was originally a mere epithet or surname of Dionysus, but does not occur till after the time of Herodotus. Ammon there entrusted the child to Nysa, the daughter of Aristaeus, and Athena likewise undertook to protect the boy. Others again represent him as a son of Zeus by Persephone or Iris, or describe him simply as a son of Lethe, or of Indus. The same diversity of opinions prevails in regard to the native place of the god, which in the common tradition is Thebes, while in others we find India, Libya, Crete, Draconum in Samos, Naxos, Elis, Eleutherae, or Teos, mentioned as his birthplace. It is owing to this diversity in the traditions that ancient writers were driven to the supposition that there were originally several divinities which were afterwards identified under the one name of Dionysus. The common story, which makes Dionysus a son of Semele by Zeus, runs as follows: Hera, jealous of Semele, visited her in the disguise of a friend, or an old woman, and persuaded her to request Zeus to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. When all entreaties to desist from this request were fruitless, Zeus at length complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the fire, she gave premature birth to a child. Zeus, or according to others, Hermes Apollon. Mastaura , who took the child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness, and Zeus, in order to save his child, changed him into a ram, and carried him to the nymphs of mount Nysa, who brought him up in a cave, and were afterwards rewarded for it by Zeus, by being placed as Hyades among the stars. The inhabitants of Brasiae, in Laconia, according to Pausanias iii. The chest was carried by the wind and waves to the coast of Brasiae. Semele was found dead, and was solemnly buried, but Dionysus was brought up by Ino, who happened at the time to be at Brasiae. The plain of Brasiae was, for this reason, afterwards called the garden of Dionysus. The traditions about the education of Dionysus, as well as about the personages who undertook it, differ as much as those about his parentage and birthplace. Mystis, moreover, is said to have instructed him in the mysteries Nonn. On mount Nysa, Bromie and Bacche too are called his nurses. Mount

Nysa, from which the god was believed to have derived his name, was not only in Thrace and Libya, but mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. Hermes, however, is mixed up with most of the stories about the infancy of Dionysus, and he was often represented in works of art, in connexion with the infant god. When Dionysus had grown up, Hera threw him also into a state of madness, in which he wandered about through many countries of the earth. A tradition in Hyginus Poet. One of two asses he met there carried him across the water, and the grateful god placed both animals among the stars, and asses henceforth remained sacred to Dionysus. According to the common tradition, Dionysus first wandered through Egypt, where he was hospitably received by king Proteus. He now traversed all Asia. When he arrived at the Euphrates, he built a bridge to cross the river, but a tiger sent to him by Zeus carried him across the river Tigris. The most famous part of his wanderings in Asia is his expedition to India, which is said to have lasted three, or, according to some, even 52 years. He did not in those distant regions meet with a kindly reception everywhere, for Myrrhanus and Deriades, with his three chiefs Blemys, Orontes, and Oruandes, fought against him. But Dionysus and the host of Pans, Satyrs, and Bacchic women, by whom he was accompanied, conquered his enemies, taught the Indians the cultivation of the vine and of various fruits, and the worship of the gods; he also founded towns among them, gave them laws, and left behind him pillars and monuments in the happy land which he had thus conquered and civilized, and the inhabitants worshipped him as a god. Dionysus also visited Phrygia and the goddess Cybele or Rhea, who purified him and taught him the mysteries, which according to Apollodorus iii. With the assistance of his companions, he drove the Amazons from Ephesus to Samos, and there killed a great number of them on a spot which was, from that occurrence, called Panaema. According to another legend, he united with the Amazons to fight against Cronus and the Titans, who had expelled Ammon from his dominions. He is even said to have gone to Iberia, which, on leaving, he entrusted to the government of Pan. On his passage through Thrace he was ill received by Lycurgus, king of the Edones, and leaped into the sea to seek refuge with Thetis, whom he afterwards rewarded for her kind reception with a golden urn, a present of Hephaestus. All the host of Bacchantic women and Satyrs, who had accompanied him, were taken prisoners by Lycurgus, but the women were soon set free again. The country of the Edones thereupon ceased to bear fruit, and Lycurgus became mad and killed his own son, whom he mistook for a vine, or, according to others Serv. When this was done, his madness ceased, but the country still remained barren, and Dionysus declared that it would remain so till Lycurgus died. The Edones, in despair, took their king and put him in chains, and Dionysus had him torn to pieces by horses. After then proceeding through Thrace without meeting with any further resistance, he returned to Thebes, where he compelled the women to quit their houses, and to celebrate Bacchic festivals on mount Cithaeron, or Parnassus. Pentheus, who then ruled at Thebes, endeavoured to check the riotous proceedings, and went out to the mountains to seek the Bacchic women; but his own mother, Agave, in her Bacchic fury, mistook him for an animal, and tore him to pieces. After Dionysus had thus proved to the Thebans that he was a god, he went to Argos. As the people there also refused to acknowledge him, he made the women mad to such a degree, that they killed their own babes and devoured their flesh. According to another statement, Dionysus with a host of women came from the islands of the Aegean to Argos, but was conquered by Perseus, who slew many of the women. Afterwards, however, Dionysus and Perseus became reconciled, and the Argives adopted the worship of the god, and built temples to him. One of these was called the temple of Dionysus Cresius, because the god was believed to have buried on that spot Ariadne, his beloved, who was a Cretan. The last feat of Dionysus was performed on a voyage from Icaria to Naxos. He hired a ship which belonged to Tyrrhenian pirates; but the men, instead of landing at Naxos, passed by and steered towards Asia to sell him there. The god, however, on perceiving this, changed the mast and oars into serpents, and himself into a lion; he filled the vessel with ivy and the sound of flutes, so that the sailors, who were seized with madness, leaped into the sea, where they were metamorphosed into dolphins. In all his wanderings and travels the god had rewarded those who had received him kindly and adopted his worship: After he had thus gradually established his divine nature throughout the world, he led his mother out of Hades, called her Thyone, and rose with her into Olympus. The place, where he had come forth with Semele from Hades, was shown by the Troezenians in the temple of

Artemis Soteira Paus. There is also a mystical story, that the body of Dionysus was cut up and thrown into a cauldron by the Titans, and that he was restored and cured by Rhea or Demeter. Various mythological beings are described as the offspring of Dionysus; but among the women, both mortal and immortal, who won his love, none is more famous in ancient history than Ariadne. The extraordinary mixture of traditions which we have here had occasion to notice, and which might still be considerably increased, seems evidently to be made up out of the traditions of different times and countries, referring to analogous divinities, and transferred to the Greek Dionysus. We may, however, remark at once, that all traditions which have reference to a mystic worship of Dionysus, are of a comparatively late origin, that is, they belong to the period subsequent to that in which the Homeric poems were composed; for in those poems Dionysus does not appear as one of the great divinities, and the story of his birth by Zeus and the Bacchic orgies are not alluded to in any way: Dionysus is there simply described as the god who teaches man the preparation of wine, whence he is called the "drunken god" *mainomenos*, and the sober king Lycurgus will not, for this reason, tolerate him in his kingdom. As the cultivation of the vine spread in Greece, the worship of Dionysus likewise spread further; the mystic worship was developed by the Orphici, though it probably originated in the transfer of Phrygian and Lydian modes of worship to that of Dionysus. As far as the nature and origin of the god Dionysus is concerned, he appears in all traditions as the representative of some power of nature, whereas Apollo is mainly an ethical deity. Dionysus is the productive, overflowing and intoxicating power of nature, which carries man away from his usual quiet and sober mode of living. Wine is the most natural and appropriate symbol of that power, and it is therefore called "the fruit of Dionysus. Dionysus is, therefore, the god of wine, the inventor and teacher of its cultivation, the giver of joy, and the disperser of grief and sorrow. As the god of wine, he is also both an inspired and an inspiring god, that is, a god who has the power of revealing the future to man by oracles. Thus, it is said, that he had as great a share in the Delphic oracle as Apollo Eurip. The notion of his being the cultivator and protector of the vine was easily extended to that of his being the protector of trees in general, which is alluded to in various epithets and surnames given him by the poets of antiquity Paus. This character is still further developed in the notion of his being the promoter of civilization, a law-giver, and a lover of peace. As the Greek drama had grown out of the dithyrambic choruses at the festivals of Dionysus, he was also regarded as the god of tragic art, and as the protector of theatres. In later times, he was worshipped also as a *theos chthonios*, which may have arisen from his resemblance to Demeter, or have been the result of an amalgamation of Phrygian and Lydian forms of worship with those of the ancient Greeks. The orgiastic worship of Dionysus seems to have been first established in Thrace, and to have thence spread southward to mounts Helicon and Parnassus, to Thebes, Naxos, and throughout Greece, Sicily, and Italy, though some writers derived it from Egypt. Respecting his festivals and the mode of their celebration, and especially the introduction and suppression of his worship at Rome, see Dict. In the earliest times the Graces, or Charites, were the companions of Dionysus Pind. This circumstance is of great interest, and points out the great change which took place in the course of time in the mode of his worship, for afterwards we find him accompanied in his expeditions and travels by Bacchantic women. Sileni, Pans, satyrs, centaurs, and other beings of a like kind, are also the constant companions of the god. The temples and statues of Dionysus were very numerous in the ancient world. Among the sacrifices which were offered to him in the earliest times, human sacrifices are also mentioned. Subsequently, however, this barbarous custom was softened down into a symbolic scourging, or animals were substituted for men, as at Potniae. The animal most commonly sacrificed to Dionysus was a ram. Among the things sacred to him, we may notice the vine, ivy, laurel, and asphodel; the dolphin, serpent, tiger, lynx, panther, and ass; but he hated the sight of an owl.

Chapter 7 : Devotees Turn To Krishna Lifestyle For Solace – WUFT News

The City of God, according to Augustine, consists of all human and celestial beings united in their love for God and their seeking to glorify Him. The City of Earth is comprised of those beings who love only themselves and seek their own glory and good.

Saint Paul, a devotee of the angels Dear Brothers in the Priesthood! Sacred Scripture refers on different occasions to St. In the last letter we looked at his doctrine on the nature and mission of the holy angels. Now we want to consider the following question: Paul have to say about our response, that is our devotion to the holy angels? The merits of the holy angels St. Paul describes the holy angels as Saints who are totally centered in God and Christ: This is the basic supposition behind every angelic mission. A second fundamental truth for the Pauline angelology is the universal character of their mission: First, he let them know that He has sent an angel into their life. And based on this knowledge, God demands from them a fitting response, that is, docile obedience and devotion towards these heavenly helpers. Paul shows such an attitude towards the holy Angels. Although the danger of death is imminent, Paul can exhort them: Paul - teacher on devotion to the holy angels We appreciate and honor those who make us happier and enrich our lives. Graces coming through the angels not only endeared St. Paul to the holy angels, but made him a strong teacher of the devotion to the holy angels. He speaks in his sermons and writes in his letters about the presence and help of the holy angels and makes men aware of their duty towards them. Paul experiences the presence of the angels in ordinary and extraordinary moments of his life, in dangers of life as well as in moments of ecstatic prayer. Therefore he recommends reverence and devotion to the holy angels constantly and everywhere. In prayer or in the liturgy we are, according St. Paul, in the presence of the angels, and their presence leads us to holy fear and respect before God. To be in their presence is also reason for joy and greater zeal for God. Surely, we may understand his joyful exhortation to the newly baptized to have an autobiographical dimension: Paul indirectly reveals his own experience with the holy angels when he exhorted Timothy: In a similar but opposite direction, he alerts the Ephesians on the danger of turning to and communicating with the fallen angels: Paul, when exhorting us to love of neighbor, offers as one of the reasons for this the truth, that we might be dealing with angels. He appeals to the life of Abraham, who had offered hospitality to guests who were angels cf. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Paul gives us to understand that the angels merit attention and benevolence, even our dedication of time and the offer of the goods we have. They merit such in view of their supernatural holiness and nearness to God. And notwithstanding, they are so near to us as to be our guests. They are humble and do not despise our lowliness; more so, they accept what we offer them, and we can do something for those who serve us. Paul also anchors our reverence and devotion to the angels in the divinely revealed truth that all creatures in grace are united under Christ as the Head, both those in heaven and those on earth. To the Ephesians he wrote: And to the Colossians: Thomas, In Col 1: Dean, A Primer on the Absolute. Paul himself seems to contradict this position. He says to St. Truly, he wants to underline that Jesus alone is one with the Father and therefore, becoming man and standing on both sides, He alone was able to mediate from one pole to the other. This was truly possible to Him alone. However, it is clear too that St. Paul does not intend to exclude any secondary mediator or instruments which God can use in the execution of His plans. For he accepted their service e. Paul knows that God sends guides to his people. Paul himself wants to be an example whom the faithful should imitate: For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me. Dear Brothers in the Priesthood! What a grace it is to know that we are not alone, to be aware of the presence of these powerful angels precisely as our co-servants and helpers. The Church clearly affirms, what we read in St. Therefore, we should foster the devotion to the holy angels, giving them their due and proper place in our spiritual life so that by their aid, we might ever more become like Christ, whom they adore together with us. Titus Kieninger, ORC All texts of the Circular Letters are copyrighted and may not be reproduced without written permission except for personal use.

Chapter 8 : Internet History Sourcebooks Project

Kirtanananda Swami, also known as Swami Bhaktipada (September 6, - October 24,) was the highly controversial charismatic Hare Krishna guru and co-founder of the New Vrindaban Hare Krishna community in Marshall County, West Virginia, where he served as spiritual leader for 26 years (from until).

Lord Narasimha is considered the fourth incarnation of the divinity of Lord Vishnu. The journey to these shrines is not an The city of Varanasi believed to be found by Lord Shiva himself is closely associate with many stories of Hinduism, Buddhism and Jainism. The city with its spiritually essence entwined with divine mysticism is dotted with many temples, ashrams and other places of religious significance. Its many ghats, the embankments that drop down to the Ganga, are used for ritualistic bathing, pujas and cremation. The Divyadesams, the abodes of the Lord, are the temples which were praised by the twelve supreme devotees of Vishnu, the Alwar saints. Nava Tirupathi is a set of 9 temples of Lord Vishnu located between Tirunelveli and Tiruchendur in the southern Indian state of Tamilnadu. Along with Vishnu, these temples are also abodes of the nine celestial planets whose configuration influence the lives of the people and the universe Undiluted faith and zealous fervour has made the congregation of devotees on the banks of the holy rivers to the largest religious gathering in the world. Men and women, old and young, devotees and ascetics flock to soak in the divine essence that marks the core of the Kumbh mela. The four holy places that bear witness to this two months of marvel are Haridwar, Allahabad, Nashik and Ujjain. As the dawn breaks, the various groups of These twelve saints known as Azhvars Alwars , through their collection of hymns known as Divya Prabadha, sought to spread the divinity of Lord Vishnu far and wide. Divyadesams, the abodes of Lord Vishnu praised by the saints are considered the most revered places of worship. Of the abodes, there are eleven of them surrounding the vicinity of Kumbakonam. The journey to these temples seeking The twin heritage cities of Haridwar and Rishikesh, revel in the holiness and reverberates with the spiritual essence that grace them. The many temples with its legends rooted in religion, the Ghats reverberating with the chants and brightened with lamps We worship the divine presence in our idols and the reverberating essence of holiness in our temples. The unflinching faith of the devotees have turned many of our religious places into sanctums of all powerful energy. Pilgrimaide is first of its kind platform in the world to provide its users with comprehensive, consistent and consolidated access to information on various pilgrim destinations. This is our humble attempt, as we compile data to help the devotees travel to and connect with the shrines across the country. We hope our services will help guide the devotees in their spiritual quest. For any queries or suggestions, please contact us at pilgrimaide outlook. Join along with fellow subscribers and get exciting temple info and some special discounts Newsletter.

Chapter 9 : DIONYSUS (Dionysos) - Greek God of Wine & Festivity (Roman Bacchus)

The story is of the many young (pre and early-teen) criminals inhabiting an area just outside the big city of Rio de Janeiro in Brazil. It has the feel of a documentary with real-life street kids but is upgraded considerably by fantastic camera-work, some very innovative cinematography.

By ordering or viewing, you agree to our Terms. Your Passport to The City of God The City of God is a monumental work - not just for its scale and structure, but for what it asks of us as readers. In this first lecture, dive into the many layers of this powerful book, surveying why Augustine wrote it, for whom, and what impact it still has on our world today. Who Was Augustine of Hippo? Examine the paradoxical life of Augustine: Why is he such an important historical figure? The Sack of Rome, A. While Roman elites viewed the sack of Rome as a turning point that changed the world forever, the event itself lasted only three days and served more as a catalyst for change than a cataclysm in its own right. See how Augustine co-opted Roman notions of "city" and "glory" and applied them to his divine purpose. The Problem of Suffering Book 1 Book 1 opens by addressing civic-minded Roman citizens looking for happiness in this life--a mistake, Augustine believes. Here, examine his view that there is no distinction between gangsters and statesmen, and that the difference between conquering and theft is merely one of perspective. Reflect on this "political realism" and what it means for the Roman state. The answer takes you through a dazzling discussion of fate versus free will, the nature of divine providence, the errors of glory-seeking, and the tragic nature of the world. Who or What Is God? Books Of all the Roman philosophers, Augustine felt the most kinship with the Platonists, who had developed a transcendent view of God. Where they fell short, he believed, was in imagining God as a distant being, uninterested in material reality. For Augustine, God is immediate and accessible, as he argues in Books 8 and 9. What are humans meant to do in return? In book 10, Augustine takes aim at the transactional nature of Roman religion--offering sacrifice in return for special favors. Instead, Augustine lays out a blueprint for what religion should be like. Here at the halfway point, recap Books 1 through 10 and analyze the first half of the text as a whole. At this point, Augustine has laid the groundwork for a transition from a largely apologetic argument to something more transformative in the second half. Fall of the Rebel Angels Book 12 Revisit the problem of evil as a reaction against the good of creation. Why would the rebel angels deny the good and allow themselves to fall?