

Chapter 1 : The Brahma Shrine at Caesars Palace - Mark's Las Vegas

The shrine at Caesars Palace is the only one of its kind in the Western world. The shrine is a replica of one of Thailand's most popular Buddhist shrines, long associated with good fortune and prosperity.

Augustus dedicated the prostyle temple it is still unknown whether its order was Ionic , Corinthian or composite to Caesar, his adoptive father, on 18 August 29 BC, after the Battle of Actium. Caesar was the first resident of Rome to be deified and so honored with a temple. The high platform on which the temple was built served as a rostra Rostra ad divi Iuli and, like the rostra at the opposite end of the Forum, was decorated with the beaks of ships taken at the battle of Actium. Here is an excerpt of an account by Pliny, with parts of a public speech delivered by Augustus about the comet, his father Caesar, [4] and his own destiny: The only place in the whole world where a comet is the object of worship is a temple at Rome. The simple star had been used as a general symbol of divinity since 44 BC, as can be seen on the 44 BC coin series; after the appearance of the comet, the simple star was transformed into a comet by adding a tail to one of the rays of the simple star, as is shown on the 37â€”34 BC, 19â€”18 BC and 17 BC coin series. According to Appian [5] the place near the Regia and probably part of the main square of the Roman Forum was a second choice, because the first intention of the Roman people was to bury Caesar on the Capitoline Hill among the other Gods of Rome. However, the Roman priests prevented them from doing so allegedly because the cremation was considered unsafe due to the many wooden structures there and the corpse of Caesar was carried back to the Forum near the Regia, which had been the personal headquarters of Caesar as Pontifex Maximus. It seems that in that very place there was a tribunal praetoris sub divo with gradus known as the tribunal Aurelium, a structure built by C. Aurelius Cotta around 80 BC near the so-called Puteal Libonis, a bidental used for sacred oaths before trials. In the end the corpse was placed on a funeral pile created near the Regia by making use of any wooden objects available in the Forum, such as wooden benches, and a great cremation fire lasted all the night long. It seems that an ordinary funeral had been prepared for Caesar at the Campus Martius. An altar and a column were briefly erected at the cremation site for the cult of the murdered pontifex maximus, a sacred man, against whom it was strictly prohibited to use cutting weapons and objects. The column was of Numidian yellow stone and had the inscription Parenti Patriae, i. But this first monument was almost immediately taken down and removed by the anti-Caesarian party. Some time after the death of Caesar a comet appeared in the sky of Rome and remained clearly visible every day for seven days, starting one hour before sunset. This comet appeared for the first time during the ritual games in front of the Temple of Venus Genetrix, the supposed ancestor of the Julii family in the Forum of Julius Caesar, and many in Rome thought it was the soul of deified Caesar called to join the other gods. After the appearance of this sign, Augustus delivered a public speech giving an explanation of the appearance of the comet. The speech is partially known since a partial transcription by Pliny the Elder has been handed down. After the public speech Augustus caused a few series of coins devoted to the comet star and to the deified Caesar, "Divus Iulius", to be struck and widely distributed, so it is possible to have an idea of the representation of the comet star of the deified Julius Caesar. During his public speech about the appearance of the comet, Augustus specified that he himself, the new ruler of the world, was born politically at the very time his father Julius Caesar appeared as a comet in the sky of Rome. His father was announcing the political birth of his adoptive son; he was the one born under the comet and whom the appearance of the comet was announcing. Other messianic prophecies about Augustus are related by Suetonius , including the story of the massacre of the innocents conceived in order to kill the young Octavius soon after his own birth. Augustus wanted to be considered the real subject of any kind of Messianic prophecies and accounts. Later during his reign, he ordered that all other books of prophecies and Messianic accounts be gathered and destroyed. The temple therefore ended up as representing both Julius Caesar as a deified being and Augustus himself as the newborn under the comet. The comet star itself was an object of public worship. The consecration of the temple lasted many days, during which there were reconstructions of the siege of Troy, gladiatorial games, hunting scenes, and banquets. On this occasion a hippopotamus and a rhinoceros were displayed in Rome for the first time. It seems that the doors of the Temple were left opened so

that it was possible to see the statue of the deified pontifex maximus Julius Caesar from the main square of the Roman Forum. If this is true, the new interpretation about the location of the Rostra Diocletiani and Rostra ad Divi Iuli cannot be correct. Augustus used to dedicate the spoils of war in this temple. Drusus and Tiberius delivered a double speech in the Forum; Drusus read his speech from the Rostra Augusti and Tiberius read his from the Rostra ad Divi Iuli, one in front of the other. The emperor Hadrian delivered what was perhaps a funeral speech from the Rostra ad Divi Iuli in AD, as can be seen on the coin series struck for the occasion.

Architecture[edit] The temple remained largely intact until the late 15th century, when its marble and stones were reused to construct new churches and palaces. Only parts of the cement core of the platform have been preserved. The plan of this temple is missing in the Imperial Forma Urbis. Vitruvius [10] wrote that the temple was an example of a pycnostyle front porch, with six closely spaced columns on the front. However, the arrangement of the columns is uncertain, as it could be either prostyle [11] or peripteral. Ancient coins with representations of the Temple of Divus Iulius suggest the columns were either Ionic or composite , but fragments of Corinthian pilastre capitals have been found on the site by archaeologists. Some scholars hypothesize that the temple had an Ionic pronaos combined with Corinthian pilasters on the cella walls, i. The distinction between Corinthian and composite columns is a Renaissance one and not an Ancient Roman one. In Ancient Rome Corinthian and composite were part of the same order. It seems that the composite style was common on civil buildings and Triumphal arch exteriors and less common on temple exteriors. Comparisons with coins from the times of Augustus and Hadrian suggest the possibility that the order of the temple was changed during the restoration by Septimius Severus. The entablature and the cornice found on the site have a modillions and roses structure typical of the Corinthian order. It may have been at the front and sides of the podium, [17] or at the rear and sides of the podium. The front position is based on some evidence from 19th century excavations and on an overall impression of the actual site, and on the depictions on ancient coins. Visible are the Rostra ad Divi Iuli, the arrangement of the podium, and the temple. Dio Cassius reports the attachment of a rostra from the battle of Actium to the podium. The so-called Rostra ad Divi Iuli was a podium used by orators for official and civil speeches and especially for Imperial funeral orations. The podium is clearly visible on coins from the Hadrian period and in the Anaglypha Traiani , but the connection between the rostra podium and the temple structure is not evident. Also in this case there are many different hypothetical reconstructions of the general arrangement of the buildings of this part of the Roman Forum. According to one, the Rostra podium was attached to the Temple of Divus Iulius and is actually the podium of the Temple of Divus Iulius with the rostra the prow of a warship attached in a frontal position. This separate and independent podium or platform, known as Rostra ad Divi Iuli, is also called Rostra Diocletiani , due to the final arrangement of the building. Fire tongues their identification is uncertain decorated the pediment, as in Etruscan decorated antefixes, similar to the decoration of the Temple of Jupiter on the Capitoline Hill. The fire tongues perhaps recalled the flames of the comet star on Augustan period coins. With a star as the main decoration of the tympanum, as can be seen on the Augustan coins, the whole temple had the function to represent the comet star that announced the deification of Julius Caesar and the reign of Augustus, as reported by Pliny the Elder. Other Augustan era buildings with that particular type of Etruscan-style decoration appear on coins, as well as on representation of the frontal section of the Curia. Flowers placed on the remains of the altar of Julius Caesar. The niche and the altar[edit] The niche and the altar in front of the temple podium are also a problem of interpretation based on scarce data. For the period after the coinage of that series there is no clear evidence. It is known that at some time the altar was removed and the niche filled in and closed with stones to create a continuous wall at the podium of the temple. According to various hypotheses this was done either in 14 BC, [21] or probably before the 4th century AD, [22] or after Constantine I or Theodosius I , due to religious concerns about the pagan cult of the emperor. Measurements[edit] The temple measured The podium or platform area was at least 5. The columns, if Corinthian , were probably Visible are the altar, a statue of Caesar veiled and with a lituus , and a star in the tympanum. Tuff inner parts of the building Opus caementicium inner parts of the building Travertine walls of the podium and the cella Marble podium revetement, columns, entablature and pediment of the temple; probably marble from Luni , i. The frieze was a repetitive scroll pattern with female heads, gorgons and winged figures. The tympanum , at least during the

first years, probably showed a colossal star, as can be seen on the Augustan coins. The cornice had dentils and beam type modillions one of the first examples ever in Roman temple architecture and undersides decorated with narrow rectangular panels carrying flowers, roses, disks, laurel crowns and pine-cones. Remnants of the decorations, including elements of a Victory representation and floral ornaments, are visible on site or in the Forum Museum Antiquarium Forense. Interior[edit] Augustus used the temple to dedicate offerings of the spoils of war. It contained a colossal statue of Julius Caesar, veiled as Pontifex Maximus , with a star on his head and bearing the lituus augural staff in his right hand. In the cella of the temple there was a famous painting by Apelles of Venus Anadyomene. There is also another painting by Apelles, depicting the Dioscuri with Victoria.

Chapter 2 : Caesar's shrine: Flickr photo of the day

The Brahma Shrine at Caesars Palace. It is at the North end of the Roman Plaza, near Hell's Kitchen, in front of Caesars Palace. It was made in Thailand and was installed with the supervision of Buddhist monks.

The casting ceremonies for the four-faced, eight-handed statue of the Brahma were held in Bangkok, Thailand on November 25, and many important religious authorities and international dignitaries participated. The original was installed more than 30 years ago at the Erawan Hotel in Bangkok to ward off bad luck after the hotel had suffered various disasters during its construction. Troubles were said to have ended after the installation, and the hotel enjoyed success. Through the years, the Thai shrine has also been associated with good fortune and prosperity. The Caesars shrine, the only one of its kind in the Western world, was fashioned in Thailand. Its ceremonial pouring in Bangkok on November 25, , was attended by nuns, priests and Thai dignitaries. The statue was a gift to Caesars from Thai newspaper tycoon Kamphol Vacharaphol and his wife Praneetslipa and from Mr. Yip Hon, a leading citizen of Hong Kong. It was cast in bronze and plated in gold. Its housing is pre-cast concrete covered with tiny pieces of beveled glass and measures 14 feet high. Both the statue and the casing were assembled at Caesars Palace after air shipment in pieces. Their estimated total weight is more than 8, pounds. Formal dedication ceremonies at Caesars on February 5, , were conducted under the supervision of Buddhist monks, with a troupe of 21 Thai dancers and musicians participating. Since that time, many visitors have expressed gratitude for wishes granted by offering flowers, joss sticks incense , financial contributions which Caesars donates to charities in Thailand or by placing small wooden elephants nearby. Some have released live sparrows or arranged the services of dancers to perform at the statue, in keeping with customary observances. Thai-Buddhist tradition associates Brahma with creation. Brahma is believed to have ridden a three-headed elephant named Erawan, hence the connection with the Bangkok hotel, and the use of small elephants at both the Eastern shrine in Bangkok and the Western shrine in Las Vegas. Loving Kindness, Compassion, Sympathy and Equanimity. At Caesars Palace, the Brahma Shrine stands as a tribute to an ancient culture, and a wish for prosperity and good luck to all who visit the resort. Bronze, plated with gold, beveled glass Associated Religion or Church: Not listed Include an original photo of the Outdoor Altar with your visit log.

Chapter 3 : The Shrine of the Four-Faced Brahma Historical Marker

The Brahma Shrine, Caesar's Palace 1. The plaque by the shrine reads "The Brahma shrine is renowned throughout the Far East, to people of all faiths, as a place of prayer which in turn bestows prosperity and good fortune on those who come to visit and make their hopes and wishes known.

The Gladiators will be called upon if things start to go wrong. A Senator named Popilius Laenas whispers to Brutus and Cassius " My wishes are with you, that you may accomplish what you design and I advise you to make no delay, for the thing is now no secret". They are now probably past the point of no return, it is either kill JC or themselves. They await JC near the entrance and on the steps of the Curia. I wonder if he was trying to be on the winning side? Wishing the conspirators luck if they won and acting if everything was normal with JC if he won? JC starts up the steps and sees the Soothsayer fortune-teller Spurinna who had told him earlier within 15 days "Beware of a danger that will come no latter than the Ides of March" Beware the Ides of March. JC mockingly says to him in passing "The Ides of March have come". Spurinna calmly replies "Yes, but not yet passed". JC enters the Curia alone, his friend and ally Marc Antony is kept outside engaged in a contrived conversation with either Decimus Brutus or Gaius Trebonius. It would be the best place for him. While JC was walking across the Curia floor, he would see the back of Temple "B" thru the window if not curtained to the left of the podium. Walk across the street to that place I mentioned before, that tree the closest one to you is actually in the middle of the rear remains of the Curia Photo Look over to Temple C on your right, alongside that ditch. But if you move over to the left so that you are directly behind that 1st left column of Temple B and look over the railing directly straight down photo stand right there. For a diagram of this walk over to the stairs to the right of you. Ok back to the tree , what actually remains below you is the concrete core and rooms? Look at the ground level around Temple B and remember the Curia was entered by walking up the front steps Photo10a. So look at the back wall and imagine say 0. I also noticed extra support stone blocks along the back wall where these windows would be Photo14, His chair was probably somewhere directly below you looking straight down along with the area he was surrounded and stabbed. He really loved her but she died young. Not really friends but JC respected him. Some to pay their phoney respects and others with petitions. Tillius Cimber is in the forefront with a petition on behalf of his exiled brother. They are starting to annoy and crowd JC, he scolds them for their disrespect towards him and his office. This is the prearranged signal to attack. Publius Casca who is behind JC stabs him slightly between the shoulder and the neck. And shouts "Vile Casca, What does this mean? Now they all attack, for they all have promised one other that they all will inflict 1 wound. A pact in blood that will tie them all together, for better or worst. In the bloody frenzy that ensues they have also mistakenly cut one another Brutus receives a bad cut on his hand. It happened so quickly that the Senators in their seats were in shock and then a panic ensued as they all tried to exit at once. Brutus attempts to give a speech on the reason for their act but no one is waiting around to listen. Antony and Lepidus flee the area and go into hiding, not knowing Brutus has forbidden their deaths. His 1st major mistake, he should have listened to Cassius and the others. The Ides of March will also be now called the "Day of Parricide", the Senate will never again meet on that fateful day.

Chapter 4 : The Shrine | Las Vegas Blog

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Like many great leaders before him, Caesar was given a public funeral in the Roman Forum. The temple of the deified Julius Caesar, authorised by the triumvirs in 42 B. The body of Caesar was burnt at the east end of the forum, in front of the Regia Liv. Column and altar were soon removed by Dolabella Cic. From the evidence of coins, the temple was restored by Hadrian Cohen, Hadrien , , but the existing architectural fragments belong entirely to the original structure Toeb. It had the right of asylum Cass. A Source Guide to the Ancient City, vol. The conspirators among them repaired to the security of the Capitoline Hill with an armed body of gladiators. On the following days, meetings of the Senate were held. In the meantime, Brutus and Cassius had made various overtures to the people, including a visit to the Forum, where Brutus spoke without much effect. The funeral took place on March 20, with Mark Antony delivering the funeral oration. Although the cremation of Caesar had been scheduled to be carried out on a pyre in the Campus Martius, the crowd rioted and ended up cremating the corpse on the Forum-side of the Regia the headquarters of the Pontifex Maximus, a post held by Caesar at the time of his death. Cicero, politically opposed to Caesar, harps in his passage on the wild, anarchic quality of his cremation, which apparently did not finish the job. Nevertheless, it was sufficient to sanctify the ground and subsequently, after the Caesarians won the day and Caesar was officially deified, to occasion a temple here. That a historical figure could be deified and worshipped with a temple and cult in the heart of the city was a momentous occasion in Roman history, even if the ancients worked with categories and gradations of divinity that have since atrophied under monotheisms Caesar himself, after all, had just built a temple to Venus as his ancestor, and for over a century Roman generals active in the East were increasingly attracted to and experimenting with middle-eastern and Hellenistic practices of ruler-worship. Augustus was careful, at least in Rome, to avoid living equation with a god. When he received a temple after his death, it was apparently located in the busy but relatively inconspicuous area behind the Basilica Julia, but its remains, if such exist, have not yet been identified. He also bequeathed his private garden to the people, and gave 75 drachmas to every Roman citizen living in the city. This began to stir some anger in the crowd against the conspirators. A crowd swarmed around the body, giving it an armed escort to the Rostra with loud cries and a lavish procession. With each honor, Antony turned and gestured to the corpse. Once again, the emotion of lamentation aroused anger in them. At the sight of this the crowd could no longer endure their grief. Forbidden to do this by the priest, they returned to the Forum with the body and placed it next to the Regia, the old palace of the kings. Then gathering benches and other pieces of wood that the Forum is filled with, along with anything else they could lay their hands on, they heaped it around him in a pile â€ and set it on fire. A great crowd stayed and watched it burn through the night. The site of the pyre was first marked with an altar, but then the present temple was erected when Caesar was deemed worthy of divine honors. Ever since this first divination, the Romans, who formerly could not tolerate that any living man should bear the title of king, continue to accord divine honors to each of the emperors upon his death, unless he has ruled in a cruel or tyrannical fashion. Appian, Civil Wars 2. Mark Antony, you were the one who shamelessly presided over the funeral rites of Caesarâ€if you can call chaos a ritual. You delivered the eloquent funeral oration, the moving lament, you provided the incitement to riot: When that limitless evil of affection for the late Caesar was snaking through the city and spreading daily, and the same people who had carried out that half-baked travesty of a cremation were now responsible for setting up a funeral altar in the Forum â€ the punishment inflicted against them by the consul Dolabella and his overturning of that vile column were so decisive that the change struck me as miraculousâ€. Among the honors the triumvirs gave the late Caesar, they laid the foundations [in 42 BC] for a shrine to him on the spot where he was cremated. I built the Temple of the Divine Julius â€ and from the spoils of war I consecrated precious gifts to the temple. Augustus, Achievements 19, 21 The only place in the world where a comet is worshipped is at a temple in Rome. The Divine Augustus judged the comet to be propitious to himself, since it appeared at the beginning of his rule during the games that he was

putting on for Venus Genetrixâ€. Augustus declared his pleasure publicly: The people believed the comet signified that the spirit of Caesar had been received among the immortal gods; because of this, we added an emblem of this comet to the bust of Caesar that we consecrated in the Forum a short time later. His painting of Venus emerging from the ocean called Venus Anadyomene was dedicated by the Divine Augustus to the temple of his father Caesar. This painting however decayed with age, and Nero replaced it with a painting by a different artist. Pliny the Elder, Encyclopedia

Chapter 5 : Brahma Shrine in Las Vegas | Education at the Rubin

wonder hussy, wonderhussy, vegas secrets, vegas secrets, vegas brahma shrine, caesars altar, caesars shrine, caesars brahma, caesars buddha shrine, caesars brahma shrine, gordon ramsay vegas.

I believe the geography and archaeology of the area gives us a clue. Jesus and His disciples walked the Roman road from Bethsaida toward Caesarea Philippi when they came across a beautiful temple built to honor Caesar Augustus, a mere mortal man who was deified by the Roman Senate upon his death, but a man who was venerated as a deity in life in the Eastern Roman Empire. Of the April Inter Of Peleg and Pangaea The Genesis 1: Tags Support Like this artice? Our Ministry relies on the generosity of people like you. Every small donation helps us develop and publish great articles. Herod the Great was practicing a contemporary Arab proverb: Map of the region of Caesarea Philippi. In the mountains here there is a beautiful cave, and below it the earth slopes steeply to a precipitous and inaccessible depth, which is filled with still water, while above it is a very high mountain. Below the cave rise the sources of the river Jordan. At this spot a mountain rears its summit to an immense height aloft; at the base of the cliff is an opening into an overgrown cavern; within this, plunging down to an immeasurable depth, is a yawning chasm, enclosing a volume of still water, the bottom of which no sounding-line has been found long enough to reach. The first of his two capitals was Caesarea Philippi, founded in 3 BC. The second capital was Bethsaida Julias on the shore of the Sea of Galilee. In the fifth year of his reign AD , Herod Philip began to mint coins for his realm. Another coin had the portrait of Herod Philip on the obverse side and the Augusteum of Paneion on the reverse. The temple is depicted as a tetrastyle four columns on a high platform with stairs leading up to the temple Hendin For the rest of his reign, until AD 34, his coins depicted the Augusteum of Paneion on the reverse with the portrait of either Augustus or Tiberius on the obverse side Hendin Where was this Augusteum located? Scholars have suggested and debated three different locations for the temple! The Temple of Pan Complex In front of the Cave of Pan is an architectural structure that measures 20 by 12 meters is size. There are several problems identifying this structure with the Augusteum. First, there is no evidence for the four pillars in front of the temple that are depicted on the coins of Caesarea Philippi. Second, there is no archaeological evidence for a back wall to the structure. Ehud Netzer suggests that the two parallel walls were part of a gatehouse leading to the cave He suggested that this poorly preserved structure might be the Augusteum because of its prominent location near the Cave and that it could be seen from a distance. It also had a large hall with opus reticulatum dating to the time of Herod. The Augusteum is the only structure built by Herod the Great in Baniyas that is recorded by Josephus But if it is the temple, it has more than four columns in front of the temple as depicted on the coins of Baniyas minted by Herod Philip. This exposed the ruins of Omrit located 4 kilometers south-west of Baniyas. The site, however, had been surveyed in by G. Netzer and limited soundings were made Neztter In , John Overman and his team from Macalester College began to excavate the site. A Roman road passed just north of the temple complex. One could turn off from the road and cross a bridge and travel a colonnaded north-south road to the temple. The excavators discerned two phases of the building and occupation of this temple. The first phase, designation Temple 1, is a prostyle-tetrastyle temple measuring The total height was about 22 meters. This temple is dated to the end of the 1st century BC, the reign of Herod the Great and is observed on the coins minted by Herod Philip. The second phase, designated Temple 2, was probably enlarged by Emperor Trajan at the end of the 1st century AD, or beginning of the 2nd century AD. It was enlarged to a peripteral plan with 26 columns surrounding the temple. One of the excavators at Baniyas, John Wilson, tentatively supports the identification of the Omrit temple as being the Augusteum Netzer and Berlin reject the identification of Omrit as the Augusteum because it is not near the Cave of Pan Netzer It was in the shadows of this temple, dedicated to a mere mortal man who was deified upon death that Peter responded: For further discussion, see: For further discussions, see:

Chapter 6 : Temple of Caesar

Every time I am in Vegas I make a point to stop by the Shrine located behind Serendipity and in front of Caesars Palace. I am not Buddhist but it has a very calming effect on me and it feels so peaceful in the middle of all the Vegas chaos.

Roman scholar and official, best-known as the author of the Lives of the Twelve Caesars. A few days later, he was cremated on the Roman forum. Within was a bier of ivory with coverlets of purple and gold, and at its head a pillar hung with the robe in which he was slain. Since it was clear that the day would not be long enough for those who offered gifts, they were directed to bring them to the Campus by whatsoever streets of the city they wished, regardless of any order of precedence. At the funeral games, to rouse pity and indignation at his death, these words from the Contest for the arms of Pacuvius were sung: Saved I these men that they might murder me? He was also known as painter. Atilius was a contemporary of Pacuvius. While some were urging that it be burned in the temple of Jupiter of the Capitol, and others in the Hall of Pompey,note[The Senate house had burnt down in 52 and Pompey had offered the Senate a new meeting place, situated on the Field of Mars. If so, this story came into being in an early attempt to make some sort of god of the dead dictator. This early attempt was ignored when a more powerful symbol was seen: Then the musicians and actors tore off their robes, which they had taken from the equipment of his triumphs and put on for the occasion, rent them to bits and threw them into the flames, and the veterans of the legions the arms with which they had adorned themselves for the funeral. Many of the women, too, offered up the jewels which they wore and the amulets and robes of their children. At the height of the public grief a throng of foreigners went about lamenting each after the fashion of his country, above all the Jews, who even flocked to the place for several successive nights. After all, he had defeated Pompey, the destroyer of Jerusalem ; moreover, Caesar had done much for the Jews. Now that a comet was visible, all prophecies seemed to be fulfilled: Afterwards they set up in the Forum a solid column of Numidian marblenote[Numidian marble was yellow like gold. Numidia had been conquered by Caesar. At the foot of this they continued for a long time to sacrifice, make vows, and settle some of their disputes by an oath in the name of Caesar. Some think that it was because he had full trust in that last decree of the Senators and their oath that he dismissed even the armed bodyguard of Spanish soldiers that formerly attended him. Others, on the contrary, believe that he elected to expose himself once for all to the plots that threatened him on every hand, rather than to be always anxious and on his guard. Some, too, say that he was wont to declare that it was not so much to his own interest as to that of his country that he remain alive. He had long since had his fill of power and glory. But if aught befell him, the commonwealth would have no peace, and, involved in another civil war, would be in a worse state than before. This page was created in ; last modified on 5 December

Chapter 7 : Ten Things About: The Brahma Shrine, Caesar's™s Palace, Las Vegas | Amos

The Brahma Shrine is renowned throughout the Far East, to people of all faiths, as a place of prayer which in turn bestows prosperity and good fortune on those who come to visit and make their hopes and wishes known.

Chapter 8 : Suetonius, Caesar's Funeral - Livius

Does anyone know who to contact about leaving an offering at the shrine? I know it has a security field that must be turned off.

Chapter 9 : Caesars Palace Expert Review | Fodor's™s Travel

The Temple of Caesar or Temple of Divus Iulius (Latin: Templum Divi Iuli; Italian: Tempio del Divo Giulio), also known as Temple of the Deified Julius Caesar, delubrum, heroon or Temple of the Comet Star, is an ancient structure in the Roman Forum of Rome, Italy, located near the Regia and the Temple of Vesta.