

1: Malachi - "Then I will draw - Verse-by-Verse Commentary

In Tales from the Expat Harem, this chapter is a metaphor for the initial journey to and through Turkey, Chapter 8: Salves & Soothsayers. Turkish good luck charms.

John Trapp Complete Commentary Malachi 3: And I will come near to you to judgment] q. You conceit me a great way off, and put far from you the thoughts of my coming, having been so bold as to ask, "Where is the God of judgment? And that ye may not think to escape, know that as I am a Judge at hand, so a present witness, testis festinantissimus, a most swift witness, to evict and punish you, for your most secret sins. So, then, however the Lord spare long, yet he will be at length both a hasty witness and a severe Judge against those that abuse his patience; he will not always stand them for a sinning stock, but pay them home for the new and the old, Jeremiah 6: God owned a revenge to the house of Eli; and yet, at length, by the dilation of Doeg, takes occasion to pay it. It is a vain hope that is raised from the delay of judgment; no time can be any prejudice to the Ancient of days. If his word sleep, it shall not die; but after long intermissions, breaks forth into those effects which men had forgotten to look for, and ceased to fear. The sleeping of vengeance causeth the overflow of sin, Ecclesiastes 8: Subito tollitur qui diu toleratur. He was suddenly destroyed who was tolerated for a long time. Till the fiery serpents, God had ever consulted with Moses, and threatened before he punished. Now he strikes and says nothing. The anger is so much more by how much less notified. Still revenges are ever most dangerous and deadly, when God is not heard before he is felt as in hewing of wood the blow is not heard till the axe be seen to have struck ; or if he be heard to say, as Nehemiah 1: The end is come is come, is come, saith Ezekiel, Ezekiel 7: The Lord is come near to you to judgment, and he will be a speedy witness. Poena venit gravior, quo magis sera venit. See the various sorts forbidden, and to be punished, Deuteronomy It is fitly called the black art, for there is no true light in them that use it, Isaiah 8: Thou hast been partaker with the adulterer, Psalms Surely the wounds of God are better than the salves of Satan; as Ahaziah found it. Satan seeks to them in his temptations, they in their consultations seek to him; and now that they have mutually found each other, if ever they part it is a miracle; he is an unspeakably proud spirit, and yet will stoop to the meanest man or woman to be at their command the witch of Endor is twice in one verse, 1 Samuel Every one that consults with him worships him, though he bow not, as Saul did; neither doth that old manslayer desire any other reverence than to be sought unto. And against the adulterers] Sept. It was to be punished with death, even by the law of nature; because the society and purity of posterity could not otherwise continue among men. The Egyptians used to cut off the nose of the adulteress; the prophet alludes to this Ezekiel The Athenians, Lacedaemonians, and Romans were very severe against this sin, as Plutarch recordeth in his Parallel Lives. The old French and Saxons also, as Tacitus tells us. If men fail to fall upon such it is a heinous crime, saith holy Job, and an iniquity to be punished by the judges, Job To comfort his benumbed joints he was bound and sewn up in a sheet steeped in boiling aqua vitae. The surgeon having made an end of sewing him, and wanting a knife to cut off his thread, took a wax candle that stood lighted by him; but the flame, running down by the thread, caught hold on the sheet, which, according to the nature of the aqua vitae, burned with that vehemence, that the miserable king ended his days in the fire. But say the adulterer be neither stoned nor burned, yet God usually stoneth such with a stony heart, Hosea 4: See 2 Peter 2: And against false swearers] A sin of a high nature, condemned by the height of nature, and punished by the heathens. Periurii poena divina exitium; humana, dedecus; this was one of the laws of the twelve tables in Rome. God punisheth perjury with destruction; men, with disgrace. Tissaphernes soon broke his oath; but Agesilaus religiously kept it, saying, that gods and men would favour him for his fidelity, but curse and execrate the other for his perjury. God showed Zechariah a flying roll, long and large, ten yards long, and five broad, full of curses against the false swearer, with commission to rest upon his house, which he holds his castle, and where he thinks himself most secure, Zechariah 5: So doth Sigismund, the emperor, for his false dealing with John Huss: Ladislaus, King of Hungary, for his perjurious setting upon Amurath, the Great Turk, at the battle of Varna, where he was deservedly defeated. The Romans will promise anything, and swear to it, but perform nothing that makes against their profit. There were at Rome such as could lend an oath at need; and would not stick to swear that

their friend or foe was at Rome and at Interamna both at once. How slippery the Papists are, and how bloody, both in their positions and dispositions, is well known to all. But God is the avenger of all such; because they call him to witness a falsehood; and dare him to his face to execute his vengeance, see Zechariah 8: He gets it, and eats it; and is in his house like a snail in his shell; crush that, and you kill him. This is a crying cruelty, James 5: Laban is taxed for it, Genesis The widow] A calamitous name: A vine whose root is uncovered thrives not; so a widow, the covering of whose eyes is taken away, joys not. God, therefore, pleads for such as his clients, and takes special care for them; the deacons were anciently ordained specially for their sakes, Acts 6: And the fatherless] We are orphans and fatherless, saith the Church, Lamentations 5: That hospital was founded by her brother, King Edward VI, for the relief of fatherless children, after the example of the ancient Church, which had her orphano trophi, orphan breeders. With God the fatherless findeth mercy, Hosea And that turn aside the stranger] The right of strangers is so holy saith Master Fox that there was never nation so barbarous that would violate the same. When Stephen Gardiner had in his power the renowned Peter Martyr, then teaching at Oxford, he would not keep him to punish him; but when he should go his way, gave him wherewith to bear his charges. And fear not me] This is set last, as the source of all the former evils. See the like, Romans 3: And indeed whereas other men have other bits and restraints, great men, if they fear not God, have nothing else to fear; but dare obtrude and justify to the world the most malapert misdemeanours, because it is facinus maioris abollae Juvenal , the fact of a great one, who do many times as easily break through the lattice of the laws as the bigger flies do through a spider web, as Anacharsis was wont to say of his Scythians. Hence Jethro would have his justice of peace to be a man fearing God, Exodus This, this alone is it that can truly beautify and adorn all other personal sufficiencies, and indeed sanctify and bless all public employments and services of state. Whereas, on the contrary, sublata pietate, fides tollitur, take away piety, and fidelity is gone; as we see in the unjust judge, Luke Hence that close connection, "Fear God. Honour the king"; and that again of Solomon, "My son, fear thou the Lord and the king; and meddle not with them that are given to change," Proverbs Copyright Statement These files are public domain. Text Courtesy of BibleSupport.

Table of Contents for Tales from the expat harem: foreign women on modern Turkey / edited by Anastasia M. Ashman and Jennifer Eaton G kmen, available from the Library of Congress.

Never the less, everyone has a philosophy history and a philosophy overall , whether they know it or not. As we have seen in many apologetic and theological articles and talks, our basic worldview presuppositions determine the rest of our philosophy, with faulty presuppositions conflicting with true and leading to disastrous conclusions. The unique nature of the biblical worldview is seen in many ways, but one of the foremost is the revealed doctrine of creation ex nihilo, or out of nothing: There is therefore a beginning, middle and endpoint to the relative state of things presently under the temporary limitations of time, but which are, in the eschaton, destined for transfiguration. For us time is not an evil, nor is it a prison complex from which we must escape in some Platonic release, but rather a probationary period that still retains many of the goods God intended for mankind, yet short of the full communion and theosis with Him that is available both now and in the eschaton: I have finished the work which You have given Me to do. The goodness of the kosmos is grounded in the goodness of the God who spoke it into existence out of nothing. In Romans 4, this point is made about the connection between ex nihilo creation, the existence of a child in the womb and the resurrection. All are possible because nothing is impossible with God Mt. In the Orthodox perspective resurrection was the goal for creation all along. Incarnation and theosis and the movement from grace to grace would have occurred with or without the Fall of Man. This is in stark contrast to the Roman Catholic Thomist formulation which holds the Incarnation of Christ could have come in any form, including none whatsoever, had God willed it. It is not our purpose here to delve into this topic which I have discussed in other articles , but for a philosophy of history its relevance lies in the erroneous conception of Eden in the Latin tradition. Man in the prelapsarian state in the West is the same as in Pelagianism, where nature and person are identified so as to virtually identify the two. When man fell, his entire nature required an efficacious grace that equates to monergism. Maximos argued with Pyrrhus, so all Western theologians retain the same doctrine of anthropological confusion which requires mon-energism in salvation due to erroneous presuppositions concerning echoing Pyrrhus. The root was due to Pyrrhus making will a property of person, not nature. Hence, heresy in Christology inevitably leads to heresy in soteriology and thus also heresy in eschatology as we will see. The argument of Pyrrhus was that will is a property of person because the God-man had only one energy in which to overcome the defect of our nature. Throughout the disputation, as St. Maximos shows, the faulty assumption is that the natural will and energy of man are in dialectical tension with with natural will and energy of God. Since Christ came to conquer that divide, Pyrrhus argued there must have been one will and operation in Christ. The error here is manifold and Calvinists would do well to hearken â€” the solution is simple. The will of man retained its natural energy, but lacked the power and ability of divine life and energy. In Christ the human will is deified and raised, and by partaking of Him, our human will and energy is deified and raised, with no admixture or confusion. Maximos posits the absurdity of saying will is a property of person, as it confuses both theology and anthropology, meaning God thus has three wills and Christ one will. All heterodox errors are based on the confusion of nature and person â€” in both God and man, as St. John of Damascus said. If the heterodox saw this, their theological confusion would disappear, as would their anthropological confusion, and by extension, so would their errors in relation to creation, Genesis and Eden. This stupid doctrine abandons the nous, the divine faculty God endowed man with for knowing Him directly, and attempts to replace it with various intellectual salves and augmentations such as rationalism and nowadays transhumanism. Ironically, this false gospel is the exact inverse of the promise of theosis, with man attempting by natural means to mimic the biblical promise of deification in Christ. Yet man is a finite being, lost upon the infinite waves of an infinite meaningless universe has no telos beyond his own lusts, which are short-lived in this asinine worldview. In the place of the call of man back to God, a false technological Gospel promises to give eternal life through iPods. Not only is this laughable and ridiculous, the reality is much different, as whatever technological advances come, they will certainly not be offered by the elite to the peasantry. We live

in an era of some of the most vile, corrupt, psychopathic leaders in human history — only an utter fool would trust their false promises. For us, history has a definite meaning due to this beginning, middle and end, which means our philosophy of history comes pre-interpreted. Certainly no one would argue the biblical texts solve all mysteries for us, but what we proclaim is the uniqueness and unicity of history based precisely around our revelation and the subsequent covenants found in Scripture. Each covenant builds upon the next, widening and expanding the scope of the covenant, and revealing more about the Logos Himself, who is the summation and telos, the Alpha and Omega, of all facts and events, as well as the future-history to come. Thus, the secret of history is bound up with revelation and the mystery of Christ and His kingdom, and just as there is a revealed anthropology and soteriology, so also there is a revealed create-ology my new word and philosophy of history. Indeed, the wisdom of this world is continually made foolishness, especially when it comes to the childish fantasies of ideas like Darwinism or naturalism — which is why these clowns never engage in a serious debate on the topic with someone like myself. For us, history is not one damn thing after another, but a series of events guided providentially by an omnipotent, omnipresent, omniscient Personal God. This fact also sets our worldview over against the many pagan conceptions as much as creation ex nihilo does. For pagan conceptions, the world is a place ruled ultimately by fate — not even the gods can control the destinies of all, and when it comes to the kosmos as a whole, the ultimate force in the universe is an impersonal fatalism or chaos. Thus, for paganism, ultimate reality is fundamentally impersonal as it is for the naturalist — and both are therefore at root atheistic. Ironically, Darwinism is a secular attempt at a grand philosophy of history — despite their likely denial of this fact. For Orthodoxy, death is the enemy — and in no way natural or normalized. Paul characterizes death and the devil, who has the power of death, as the enemies of God and the Church. In the resurrection and in the eternal state, death will be destroyed in finality, and this includes the power of death in both its spiritual and natural sense — both are results of the Fall and both are repaired in the Incarnation, Death, Descent and Ascent of Christ. As a result, the entire kosmos is made to participate in that resurrection Rom. In fact, it is only with an omnipotent, omniscient and omnipresent God that a unified approach to history even makes sense. Since all reality is contained and sustained by the Divine Mind and the logoi of all beings and all events are summed up in one Logos, history has a definite meaning and purpose. The movement of history also becomes salvific, with absolutely no conception of seeking for some Platonic stasis, freed from all movement. For us, death is the last enemy to be destroyed as Eden becomes restored in a new heavens and new earth 1 Cor. Indeed, the regaining of Eden is precisely the reason the final chapter of St. In fact, the Church itself is the New Eden. In searching for an accessible example of the biblical philosophy of history, none better can be found than Daniel. Prophesying at the point of the captivity of the Israelites in Babylon 4 King. In fact, the Book of Daniel itself is a revelation of the biblical philosophy of history, focusing on successive empires, their downfalls, and the coming erection of a divine kingdom of God under the last of these empires Rome , that will never fall. The scope of this essay will not be to comment on the entire Book, nor to posit solutions to some admittedly difficult passages, but rather to draw upon the clearer, more evident predictions of the coming Messiah and His kingdom, the Church. Recruited by King Nebuchadnezzar to receive full education and serve in his house Dan. Troubled by a dream he cannot explain, the prophet Daniel describes the vision and its interpretation as a giant idol of a man with 4 sections, the head being gold, the breast being silver and the legs of iron and the feet of iron and clay mixed. As I have argued in this essay, the pagan soothsayers and sorcerers of the Court failed to give a coherent meaning to the dream, and by extension to history, precisely because they lacked revelation and the Spirit which Daniel possessed: Just as Daniel was given the secret meaning of history and the successive rise and falls of world empires Dan. We read in Daniel 2: This great image, whose splendor was excellent, stood before you; and its form was awesome. And the stone that struck the image became a great mountain and filled the whole earth. The usage of the idol for the image of successive world empires is appropriate as all pagan empires were built upon the dogma of idolatry and ultimately of Satanic inspiration. As we have seen, the nations were under the dominion of the fallen angels, enslaved to the worship of idols and demons Ps. Now we will tell the interpretation of it before the king. What is fascinating about this passage is the essence of the prediction surrounds the erection of a new kind of kingdom that is not like the previous idolatrous, man-centered empires. This dominion, though

temporal, is limited to a certain future date when new empires will arise, culminating in a fourth which will see the erection of a new, non-human kingdom, in that it is hewn without human hands. Pagan empires, like Freemasons today, erect their palaces on the foundation cornerstone, formed in nature and chiseled by the hand of man. This kingdom, however, will not be created by man, because the foundation stone is none other than the God-man Himself, the Lord of History: The dream is certain, and its interpretation is sure. Paul describes Him as the Cornerstone Eph. We also learn this kingdom not only remains in the face of the onslaught of Hades and the demonic, but it will even consume all others, overtaking the world. Likewise, the prophecies of Scripture many times over assure us the Church will eventually overtake the world, with the majority of the planet accepting Orthodox Christianity – even to the farthest isles. Many will laugh at this claim, but many laughed at Isaiah in his day – yet nowadays no one laughs at Isaiah. This will also anger many, but St. Paul describes the Church as the true Israel Gal. Like Isaiah, in Daniel we have the prediction of a coming kingdom that will eventually be global in scope, specifically erected under the time of the last kingdom later the last beast in Dan. Only evangelicals could be so foolish as to deny one of the strongest proofs for the First Advent of the Messiah in order to idiotically transfer these fulfilled prophecies into some future nuclear Antichrist disaster saga starring Kirk Cameron that will never happen, thus spreading confusion and the cancelling out of so many profound fulfilled prophecies! See my premillennial heresy article here. In any case, more than once Daniel predicts during the fourth empire the Messiah and His kingdom arrive – no one dates Daniel in the post-Christian era that I am aware of. So how did Daniel know the Messiah would come and the Church would be erected under the days of the Roman Empire? We believe Daniel existed at the time of the Babylonian captivity, B. In either case, Daniel is making amazing predictions in the vein of Isaiah, yet going even further than Isaiah by predicting the date of the coming of the Messiah as we will see in Dan. Keep in mind no one dates Daniel after the time of Christ – so how did Daniel know what would happen under Rome? It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. His throne was a fiery flame, Its wheels a burning fire; 10 And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings. Then the saints shall be given into his hand For a time and times and half a time. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him. John uses to describe Christ in the Apocalypse Apoc.

3: Bay Laurel - Witchipedia

Ointment definition is - a salve or unguent for application to the skin. How to use ointment in a sentence. soothsayers elders;

Ancient Greece was one of the first civilizations to widely use writing as a form of literary and personal expression. For the Mesopotamians and Egyptians it was used mainly to make records and write down incantations for the dead. The Greeks, by contrast wrote dramas, histories and philosophical and scientific pieces. Even so most people were illiterate and writing was seen mainly as something that helped the memory and aided the spoken word. From what can be ascertained people read aloud rather than silently to themselves. Greece reached its zenith during the Golden Age of Athens B. Hellenistic arts imitated life realistically, especially in sculpture and literature. The Muses were the goddesses of arts and sciences and the keepers of the Arts. The Greeks believed the Goddess of Memory Mnemosyne gave birth to all nine Muses and was the mother of the arts. The nine daughters of King Pierus once challenged the muses to a singing contest and lost. For their boldness the nine daughters were punished by being turned into magpies, birds capable of screeching out only one monotonous note. The nine Muses are: The first to be established in the first half of the fourth century B. In the second half of the fourth century B. Around the same time, Epikouros B. The schools, as some of their names imply, were less buildings than collections of people sharing a similar philosophy of life. They were devoted to gaining and imparting knowledge. The Cynics were another philosophical group that had no meeting place. Rather, they roamed the streets and public places of Athens. Epikouros, on the other hand, placed great emphasis on the individual and the attainment of happiness. The Athenian schools of philosophy were truly cosmopolitan institutions. Teachers and students from all over Greece and Rome came to study. In addition to philosophy, students engaged in rhetoric the art of public speaking, mathematics, physics, botany, zoology, religion, music, politics, economics, and psychology. In many ways, this kind of patronage developed first at Alexandria, Egypt, where Ptolemaic kings created a renowned intellectual center during the early Hellenistic period. Prominent philosophers, writers, and other scholars studied at the Alexandrian Library and Mouseion, an institute of learning that is the root of the modern word museum. They wrote commentaries, compilations, and even encyclopedias. In the latter part of the third century B. One writer, Kallimachos of Cyrene, is credited with more than books! Although relatively little Hellenistic literature survives, much can be gleaned from Roman literature, which was significantly influenced by the Greek writers. Generally speaking, drama was less popular in the Hellenistic period than in Classical times, although Menander B. His plays embodied new ways of presenting and discussing the life of the individual and the family. Early on, Euclid ca. The mathematician Apollonios of Perge ca. And Archimedes of Syracuse ca. Another Hellenistic inventor, Ktesibios of Alexandria ca. This is a reference to the fact that the art was not only beautiful and of high quality but that it came from a Golden Age in the past and was passed down to us today. Greek art influenced Roman art and both of them were an inspiration for the Renaissance. The Greeks have been described as idealistic, imaginative and spiritual while the Romans were slighted for being too closely bound to the world they saw in front of them. The Greeks produced the Olympics and great works of art while the Romans devised gladiator contests and copied Greek art. The Greeks shape bronze statues so real they they seem to breathe. And craft cold marble until it almost comes to life. The Greeks compose great orations. But you, Romans, remember your great arts; To govern the peoples with authority. To establish peace under the rule of law. To conquer the mighty, and show them mercy once they are conquered. They would certainly recognize some of our heroic figures trapped miners, soldiers, quick-thinking pilots, but not our shock at the personal conduct of others sports stars, politicians. Later sections widen the focus to include athletes, soldiers and other local heroes who are now obscure. Recalling the episode in further detail, a krater attributed to the Sappho Painter shows a grimacing Odysseus making his way to safety while strapped to the underbelly of a sheep. The painting on a tall lekythos, or oil jug, from the National Archaeological Museum in Athens shows two men transforming into pigs under the spell of the sorceress Circe. Achilles, meanwhile, was admired for his martial intelligence that, if unchecked, could result in vengeance of the ugliest

variety. But the objects here show his softer side: Behind him Hermes gives a nudge to a servant bearing gifts a reminder that the gods had the power to make or break heroes. Heroism as destiny is the subtext of several images of the young Achilles and his parents, the mortal Peleus and the sea nymph Thetis. Many Greek heroes had one divine parent and were, in essence, groomed for greatness from birth. Or so it seems to modern-day viewers, seeing her passed from Menelaus to Paris and back again. Yet the ancient Greeks worshiped her, particularly the young women of Sparta, who made ritual offerings to Helen in the hope that she would bless them with fertile marriages. Many of these heroes and their deeds, unlike those in the myths and epics, are unknown to us. Some were soldiers who died in battle, depicted in memoriam as idealized, beardless youths. Oakley has a fascinating and unsettling essay on child-heroes in Greek art. Athletic competitions were also a form of hero worship, linked to Hercules and other strongmen. That idea can be misleading; the Panhellenic Games, for instance, were as much a religious and musical festival as a sporting event. Why did the Greeks pay so much attention to heroes, especially minor ones, when they already had an entire pantheon of gods? One reason is that heroes, in death, were believed to have godlike powers over the living powers they could use for good or evil. The grave of a hero would become a religious shrine in Greek, heroes would receive sacrifices and offerings from those who came, literally, to worship. Like many ancient religious categories it was capacious and its boundaries conveniently vague as a general rule, Greco-Roman polytheism tended to incorporate rather than exclude. There are some tremendous ancient images of this kind of hero in a stunning new exhibition, *Heroes: But Jones is more concerned with heroes who were created from the classical period of Greece on*. Book *New Heroes in Antiquity: From Achilles to Antinoos* by Christopher P. Jones Harvard University Press, *Ancient Greek Literature Aristotle tutoring Alexander* As a rule Greek literature and drama was meant to be read and heard aloud not to be read quietly from a book. Most classic works were recited by traveling bards or written for drama competitions. Myth and the Homeric epics infused everyday life. By examining literature and drama, historians have been able to draw great insights into everyday Greek life. Translating Greek literature and poetry presents great difficulty because Greek phrases tend to express things that the English language needs at least twice as many words to express. Literal translations of Greek are awkward and repetitive. The best translations are often the ones that have taken the most liberties. Romans commonly used small wooden tablets covered with a thin coat of wax, on which words could be inscribed with a sharp object and then the wax could be smeared again and new words could be written. The first books were perhaps sheets of wood coated and bound together the first books in fact were called "codexes," meaning "tree trunk board". To cover a long story took several scrolls. The *Iliad* and *Odyssey*, for example, required 36 scrolls. Compared to books they had many disadvantages. Suppose you wanted to look up something in the middle of a scroll you had to unwind it to the place you wanted and then wind back for the next person the same way you should rewind a video cassette after watching a movie. Furthermore scrolls were relatively fragile. Every time one was unrolled and rolled that was wear and tear on the scroll. It was considered the height of bad manners to leave the text on the right hand rod when you had finished reading, so that the next reader had to rewind back to the beginning to find the title page, bad manners but a common fault, no doubt, Some scribes helpfully repeated the title of the books at the very end, with just this problem in mind. Not to mention the fact that at some periods of Roman history, it was fashionable to copy a the text with no breaks between words, but as a river of letters. The author was seldom identified, but the scribe often was. He after all was the one who did all the work to make the book. Parchment, unlike papyrus, could be written on both sides. To make a codex, the ends of sheets were folded and sewn together. Popular novels and treatises were "published" in Roman times by teams of slave scribes who copied the work by hand onto papyrus scrolls with ink made of soot, resin, wine dregs and cuttlefish. In ancient Greece books were so common that jokes were made in Greek comedies about book worms. Early libraries were located in temples, public baths and palaces. The scrolls for books like the *Iliad* and *Odyssey* were kept in buckets and stored on shelves. There was no Dewey decimal system. Books were organized haphazardly and often not labeled. If you were looking for a particular book it was probably hard to find. Before the establishment of the Alexandria Library, most book collections belong to private owners. Aristotle and Alexander the Great supposedly had large libraries. Libraries were not a new idea.

4: Salve, Obama, Rex Misericordiae | www.enganchecubano.com

Andres Laguna, a physician to Pope Julius III, in wrote about the hallucinogenic salves that were made: " a jar half-filled with a certain green unguent with which they were anointing themselves was composed of herbs which are hemlock, nightshade, henbane, and mandrake" (Mann).

In the study of the origin of man and his prehistoric state we are constantly stumbling against unexplained mysteries and especially when we read from the materialistic viewpoint in the Old Testament, which is the most wonderful history of man. We are then forced to scale the most formidable rocks of doubt. When we read between the lines, however, or view the past with an open mind then this book of Genesis is a mine filled with gems of the rarest kind. Although it may not be visible to the physical senses yet we know and have positive proof that there is something within and about us of a subtle nature, finer than our physical yet interpenetrating it, which we cannot see even though we feel it. Electricity is a force which man can feel but cannot see. He knows that the atmosphere exists yet he cannot see it. And so we may sense and know that this subtle rarified life exists. We view the storm and we feel its force. We can see the raindrops as they descend to earth, and we are told by the scientists that this rain is drawn up by evaporation, causing the moisture in the clouds. We know that the wind blows; we feel its refreshing influence. Science has a reason for all these changes and explains these atmospheric phenomena from materialistic investigations. The occultist explains these phenomena from the higher or spiritual viewpoint by telling the scientists that the great invisible regions from which the winds come are peopled with higher intelligences and that great spirits control the elements; that they have beings who carry out their orders; for instance, the spirit of water has its workers, the undines; the spirit controlling the winds works through the sylphs. What shall we call them? Not matter, for we can only recognize as matter what man can see with his physical sight. But there are six higher states of consciousness; let us call them by the names which were given to Max Heindel by the great beings who saw fit to entrust him with this knowledge: Now, these are only names and they do not explain the conditions of these different states. Let us take for illustration a teakettle filled with water. But let us place this same teakettle of ice on a hot stove and in a short time the ice melts and we have steam which disappears into the atmosphere and is lost to the visible sight. Where has it gone? Some place where the incredulous eyes of the materialist cannot follow, but the occultist can trace it. Man as we find him today with his wonderfully developed and complex mind and body was not made, as many misread the first chapter of Genesis, out of clay and in one day, but his present stage is the outcome of ages and ages of growth. We follow him as he enters the arena of life as a virgin spirit, a thought, a spark from the divine Father, hurled into space with a force such as God alone can send. This thought-form has its birth in a world of virgin spirits where the divine flame commences its long pilgrimage through matter, gathering the material from each world, denser and denser, working its way through the mineral, the vegetable, the animal, and then into the human stage. Within this divine spark are enfolded all the potentialities of the divine Father. The vivisectors have jeopardized their very souls in their effort to solve these mysteries. Animals have been put through the most excruciating suffering by science in its endeavor to wrest these secrets from God. But material science can go just so far when it finds itself against a wall which its instruments and its scientific minds cannot penetrate and it is helpless. The trained seer alone has access to the higher regions which, unfortunately, the materialist, because he cannot be given material proof, will not recognize. We must, however, give him credit for having accomplished wonders in his struggle to master and understand human ills. Materia medica has accomplished wonderful things. There are two forces in nature which man recognizes and which he acknowledges as existing in every atom--the positive force male , and the negative force female. We find them in the metals which man is utilizing to generate his electricity, the copper, zinc, etc. In the plant we also find the same elements. They are playing through his body, without the blending of which he could not hold the particles together. Although man, with a male body, may express the positive physical, yet his negative vital body helps to hold the positive physical particles together. Likewise, the woman expressing in the negative female body is balanced by a positive vital body. In the Polarian Epoch his body was globular similar to the ovum, and also of a gelatinous substance. There was at

the beginning but one organ which protruded from the top of his bag-like form. This organ was eyes, ears, in fact it was the nucleus through which the rest of the body was built, also the medium through which man received his life from the Father. This organ is today called the pineal gland--epiphysis. He was in direct touch with the higher realms and not yet conscious of his physical environment. In the meantime, eyes, ears, and various organs were taking shape within this ovoid body, while the pineal gland, which is at present such a mystery to medical science, was its only means of communication with the outer world. This organ was much larger than it is today, and from its cone-shaped top there protruded a long, transparent, flexible tentacle which aided in locomotion and in feeling, and this appendage may yet be seen on the small end of the pineal gland. It has the appearance of a small piece of skin, the function of which will be taken up in another chapter. We have described his bodily development during the Polarian Epoch, and we will now make a study of it during the next period, the Hyperborean Epoch. In the former man was mineral- like, in the latter he developed a vital body and was plant-like. In the third period, the Lemurian Epoch, he developed a desire body and became animal-like. The earth had already become encrusted and hardened in some places, and the atmosphere was dense and fog-like. Man then lived in the densest vegetation to protect himself from the intense heat, while his body had grown to a giant- like size--long arms and hands, massive jaws, but no forehead, the top of the head being very close to where the eyebrows are today. The skeleton had partially formed but was yet of a soft cartilaginous nature; man was not yet able to walk upright. The blood, which had heretofore been cold, now received iron and developed red corpuscles, which in turn hardened the bodily structure, making it possible for man to walk upright. Heretofore man was hermaphrodite; but now we have arrived at the time mentioned in the story in the Bible of Adam and Eve when they were turned out of the Garden of Eden for their sins. The change in sex was not accomplished in a day as some may read from the Book of Genesis, but was accomplished slowly and by degrees. To accomplish this it was necessary that a brain and larynx be added, and for this purpose man was required to sacrifice one-half of his creative force. He then became an individualized, thinking entity, a creator, and he was then able to begin his work with the minerals. Man was at that time unconscious of the change in sex and was also unconscious of his outer surroundings, for his eyes had not yet been opened. Similar to the deep-water fish or the mole, he had no need of these organs, for the atmosphere was too dense and foggy. As the sexes separated and man outwardly expressed one of the sexes only, the pineal gland, which in the Polarian, Hyperborean, and the early part of the Lemurian Epochs, protruded from the top of the head, now drew within the skull. There is another tiny organ within the brain of man, the pituitary body, which has had much to do with his development, both mentally and physically, and which is as important as the epiphysis, the pineal gland. These are positive and negative. We follow the embryo through its development as it assumes the bag-like shape which is its first attempt at form as described in the preceding chapter, the globular, gelatinous form of the Polarian Epoch. This small embryonic sac has within it all the potentialities of the present perfected body with the two polarities, the positive and negative, the male and female, the pineal gland and the pituitary body. We follow this human embryo through its growth and changes, which, as in the case of prehistoric man, passes through the mineral- like stage, the plant stage, then the reptile stage with its well marked tail which at the ninth week disappears. Following this is the animal stage with its doglike face, with only a spot which later will become the eyes, ears, et cetera. At one stage of its development the pineal gland protrudes through the bag-like sac, and then the little form passes through the stage of the hermaphrodite as in the Hyperborean Epoch when no distinction of sex is shown outwardly. These organs were both present in the bag-shaped body during the Polarian Epoch. Similar to the bud which contains both the stamen and pistil within its ovoid shape, the pineal gland and the pituitary body are the nuclei of the positive and negative forces by means of which our physical growth has developed. These tiny organs were larger in primitive man than at present, and through them the creative hierarchies termed in the Rosicrucian Philosophy the Lords of Form, have been able to assist the Ego to build its body and bring it up to its present state of perfection. This idea, however, has been discarded, and although medical science affirms that the real functions of the pituitary body are speculative, still in the past few years it has gained much knowledge which is no longer speculative. This gland is situated in a saddle shaped depression of the sphenoid bone, between the eyes and directly back of the root of the nose, and at the junction of the two optic nerves. It is impossible

to give its size, as it changes with age, temperament, and the morals of the person. Gray describes it as a meeting place in the life of the primitive embryo of the hypoblast, which is the innermost layer; the epiblast, the outermost layer, which later develops into the nervous system and the skin; and the mesoblast, which is the middle layer. Within these three layers are contained all the germinal organs of the body which are in formation. But the pineal gland is the real power behind it all, the formation of which we will take up later. The pituitary is a small oval body, consisting of two lobes, the anterior or glandular portion, and the posterior or nerve portion, each having its separate function, also varying in color. The anterior lobe is of a yellowish gray substance intermingled with pink, while the posterior lobe is darker. Medical science has in the past few years made some noteworthy investigations; it claims that the pituitary body is smaller in man than in woman and that its size increases rapidly between birth and puberty; that the anterior lobe has control over the bony structure of the skeleton, while the posterior lobe has rule over the circulation and the fluids of the body. The latter regulates the assimilation of carbohydrates and other foods; renal secretions, body temperature, et cetera. One of our students who is a doctor stated in a letter to the writer that that he would not think of leaving his office to attend an obstetrical case without having pituitary extract in his case, which when used at the proper time reduces labor pain from one to four hours. This extract, however, in improper hands is a two-edged sword. The pituitary gland is connected directly with and has rule over the outer sheath of the brain and spinal column, the dura mater. This sheath embodies the great protective mother principle. It covers the brain and spinal cord, protecting them from outer impacts and also feeding the blood vessels and nerves. It is named after the pine cone, which it resembles in appearance. It is larger in a child than in an adult and larger in females than in males. Its functions are almost unknown to science. Some claim that it has direct rule over the generative organs and the brain. Extracts of it when injected into the circulation produce a slight dilation of the blood vessels. It is large at birth and is fully developed at puberty. Its structural evolution begins at the age of seven years. Dana and Berkeley in their investigations found this organ small and lacking in substance in children who were backward mentally. Science has also been able to connect this gland with the functions of the interstitial gland and of the brain, but these conclusions are only speculative. The pineal gland is held in place by the pia mater, a thin membrane or sheath surrounding the brain and spinal column, from which the entire central nervous system is fed, and from which many little nerve roots branch off between the spinal vertebrae. The dura mater is the outermost sheath while the pia mater is the innermost. The pineal gland has the appearance of a small male organ and rests upon what is termed by science the quadrigeminae, four rounded eminences placed in two pairs. The two lower ones are called the buttocks, the two upper the testes, and the tiny pineal gland rests in the center of them. The pituitary body is connected with the dura mater, the mother principle, on the anterior side of the third ventricle. The pineal gland, the male or positive organ, is connected with the pia mater and is located at the posterior end of the third ventricle; consequently this tiny cavity or ventricle is of great importance to man as we shall see later. When the spinal column is observed by one with the spiritual sight developed, the spinal gas appears like a thin stream of light, the color of which differs according to the temperament and morals of the man.

5: Star writers: the British media's top five astrologers | Media | The Guardian

Salve definition is - an unctuous adhesive substance for application to wounds or sores. How to use salve in a sentence. an unctuous adhesive substance for application to wounds or sores; a remedial or soothing influence or agency.

The alkaloids in the plant can overstimulate the central nervous system, leading to convulsions, manic episodes, heart arrhythmia, apnea, and coma Alizadeh et al. The seizure-like death is ghastly and painful. One account reports that Cleopatra was considering using henbane as a method of suicide, but was aghast at how it killed her servants they were unfortunately her test subjects Mann These overdoses are relatively easy to achieve: The fascinating aspect of henbane is that, despite all of the above, the plant has been long prized for its medicinal properties and is seen today by the medical community as a very important source of new drugs. This is the odd nature of henbane: The ancient Greeks and Romans prized henbane for its soporific, sedative, and analgesic qualities, and doctors of the time prescribed the plant commonly Ramoutsaki et al. Audacious doctors of the time discovered that the anaesthetic properties of henbane were greatly increased by mixing the plant with opium Ramoutsaki et al. One Byzantine writer specified ingesting the skin of the fish narki that had been smeared with the ground paste of opium and henbane to relieve ear inflammation Ramoutsaki et al. As one can imagine, the dose of henbane administered in the above manner is hard to control. Accidental intoxications were common at the time Alizadeh et al. Dried seeds and flowers of H. Photo by Roger Culos Own work , via Wikimedia Commons Very precise and pure doses of henbane extracts are used in modern medicine. Extracts from the seeds can be used to dilate the bronchi of individuals with respiratory disorders or to relax overactive urinary bladders Gilani et al. The commercial drug Transderm Scop uses the alkaloid hyoscine derived from henbane to treat motion sickness Alizadeh et al. Black henbane and its toxicity â€” a descriptive review. Avicenna Journal of Phytomedicine [Internet]. Murder, magic, and medicine. Highlights through the history of plant medicine. Norwegian Academy of Science and Letters [Internet]. Pain relief and sedation in Roman Byzantine texts: Mandragoras officinarum, Hyoscyamos niger, and Atropa belladonna. In International Congress Series [Internet].

6: F-J Proficiencies | Ruins of Adventure | Obsidian Portal

It can also be added to salves for bruises, itching and other mild skin irritations. A poultice of the leaves and berries, simmered till soft, can be placed on the chest to relieve head and chest colds.

See Also General Information Bay is an evergreen shrub often referred to as a small tree native to Asia Minor and areas around the Mediterranean. It has shiny oval leaves, pointed with dark green on top with a lighter underside. Flowers, which appear in clusters in the spring are yellow and are followed in female plants by small black or purple berries. In the wild it can grow up to 60 feet tall, but cultivated outside its native habitat it only reaches feet in height. This plant can be found in your grocery store as "bay leaves" and in your garden center as "laurel" or "bay laurel". For example, Mountain Laurel *Kalmia latifolia* is poisonous while Bayberry *Myrica pensylvanica* has been used as a substitute for Bay laurel in cooking and has its own magical uses as well. The tree is sacred to Apollo and it is said that the Oracle at Delphi chewed the leaves and inhaled the smoke when seeking visions. It is also associated with honor and glory and kings, heroes, triumphant athletes, poets and other great men and women were crowned with it to signify their greatness in both ancient Greece and Rome. Garlands of bay laurel were traditionally bestowed upon the winners of the Pythian games in Greece and later the Olympic games prior to the change, olive leaves were used. Today, grand prix winners are given wreaths of laurel. Laurel wreaths were worn for their protective properties. They were believed to protect against the anger of sky Gods and the Emperor Tiberius always wore laurel during thunderstorms to prevent his being struck by lightning. Doctors also wore laurel as it was considered helpful in curing nearly everything. Propagation Bay laurel requires mild climates and will only grow well outside year round in zones

Folklore says that growing bay laurel as a houseplant will protect your home from lightening strikes and disease. It must have 4 hours of direct sunlight a day and be kept relatively cool. The soil should be rich and well-drained and allowed to dry out between watering, but should receive a little extra water in the springtime. It makes an excellent hedge and responds well to pruning. The plant can be propagated easily from cuttings. They may be pressed to dry as you would press flowers. Properly dried leaves are bright olive green. Store them in darkness in an airtight container. Throw them out after two years, or when they turn brown, whichever comes first. Magical Attributes Laurel is sacred to Apollo and is an appropriate decoration for any altar to him. Its spicy fragrance, and association with the sun makes it appropriate for any festival of the sun. It is considered masculine, and is ruled by Leo, the sun and the element of fire. Bay leaves can be used to asperse a space, object or person in preparation or as part of any ritual, a branch of many leaves may be used in a group situation. Bay leaves may be added to any spell or potion designed to enhance psychic ability and is a great addition to a psychic dream pillow. Laurel wreaths may be worn by healers during healing ceremonies and while treating the sick in order to increase the positive healing energy and protect against negative energy that may be hanging around the sick room. Bay leaf can also be burned in the sick room after the illness has passed to purify it and drive out any residual sickness vibes. Bay leaf is exceptionally useful as a fumigant during banishing and exorcism rites, especially those involving poltergeists. Mixed with sandalwood, it is useful for breaking curses. Bay laurel may be carried to protect against any number of misfortunes and to bring luck in athletic competitions. To ensure that you will see your lover again, and neither of you will be tempted to infidelity, go together to a bay laurel tree and pluck a leaf, break it in half and each keep one half. It is said that if you write a wish on a dried bay leaf and then burn it and your wish will come true. Household Use Bay leaf is very aromatic and holds its shape and fragrance well when dried making it a nice addition to many potpourris, wreaths and other herbal crafts. It blends well in aromatherapy combination with bergamot, cedar, lemon, rosemary, and patchouli. It can also be added to sachets to keep moths out of your closets. A bay leaf dropped in a bag of flour may also help keep bugs out of that. It is also a useful addition to shampoos and is recommended for hair loss, dandruff and greasy hair. Healing Attributes Bay laurel has verified bactericidal and fungicidal properties. The essential oil can be added to massage oils for arthritis and muscle aches and pains. It can also be added to salves for bruises, itching and other mild skin irritations. A poultice of the leaves and berries, simmered till soft, can be placed on the chest to relieve head and chest colds. It is

particularly helpful to women who are having trouble urinating after childbirth. Pregnant women, however, should not use bay laurel beyond the little bit we might use in cooking. Tea can also be used to calm nerves. Adding bay laurel to your bath tea aids with vaginal infections, perineal healing after childbirth and urinary tract infections. Never never ever use the essential oil internally except under the watchful eye of an experienced practitioner. Culinary Use Bay leaf is a popular culinary herb. It is slightly bitter and strongly aromatic. Instead, add it to soups, stews, roasts, sauces and other dishes that simmer for awhile and remove it just before serving or add to a bouquet garni. This allows the flavor to infuse into to the dish. For a stronger flavor, the leaf can be crushed and added to dishes. It also makes a good pickling spice. Laurel berries have a robust flavor all their own and can be used to flavor meats and sauces. While most herbs should be added at the end of cooking for the best effect, bay imparts the best flavor when simmered for a long time. The leaf should be removed before serving. Additional Notes There are many plants that are called laurel or bay that are not. The California bay tree *Umbellularia californica* is not the same plant, but has a similar flavor and can be used just like common bay laurel in many cases. It is also called California laurel, Oregon myrtle or pepperwood. Indian bay leaf *Cinnamomum tejpata* looks quite similar, but tastes more like cinnamon. West Indian Bay leaf is allspice. Some similarly named plants are poisonous and should not be used under any circumstances. Mountain laurel, *Kalmia latifolia*, is one of these.

7: Astrology and the Ductless Glands, by Augusta Foss Heindel

Following the death of the Daily Mail's Jonathan Cainer, we list the UK's best-known soothsayers, from Russell Grant to Mystic Meg.

People who pretend to be sleeping seldom do it right. Characters with this proficiency are trained to feign sleep accurately and to determine when others are feigning sleep. This skill is of special use to characters on guard duty and those infiltrating a secure site. A ninja will use this skill when listening to seemingly sleeping guards and guests. If he detects one who is breathing wrong, he can take steps to capture or silence the faker. Likewise, a character can use this skill to convince an intruder that he is truly asleep, so that he can creep up on the intruder from behind when his back is turned. Acting proficiency can convey the ability to feign sleep, but the Acting check is made at a -4 penalty. This is the knowledge of the fey folk and their ways. A character can use this proficiency to discern what sort of faerie would lurk in a specific area or terrain, whether or not an item was made by the fey folk, or simply to gather some clue in dealing with such creatures in a diplomatic manner. A character with fire-building proficiency does not normally need a tinderbox to start a fire. Given some dry wood and small pieces of tinder, he can start a fire in 2d20 minutes. Flint and steel are not required. Wet wood, high winds, or other adverse conditions increase the time to 3d20, and a successful proficiency check must be rolled to start a fire. The character is skilled in the art of fishing, be it with hook and line, net, or spear. Each hour the character spends fishing, roll a proficiency check. If the roll is failed, no fish are caught that hour. A net will catch three times this amount. Of course, no fish can be caught where no fish are found. On the other hand, some areas teem with fish, such as a river or pool during spawning season. The DM may modify the results according to the situation. Characters with this proficiency are well versed in the fables, myths, rumors, and legends of one geographic area Sword Coast, Moonsea, Dalelands, Cormyr, etc. Folklore can be true, or not. Folklore can be used also to deduce very vague information about the inhabitants both civilized and monstrous of the chosen area in terms of history what tales are told, what is remembered, religion what the folklore explains or which god is responsible, and culture how the tale is told, who are the foes in folk tales. By using this proficiency, a character can search a wilderness area to locate a small amount of a desired material, such as a branch suitable for carving into a bow, enough kindling to start a fire, a medicinal herb, or a component required for a spell. As a rule of thumb, the character locates no more than a handful of the desired material, though the DM may make exceptions if searching for a few leaves of a particular herb, the character may instead find an entire field. The character may search a different area, requiring another hours and a new proficiency check. This proficiency enables the character to create duplicates of documents and handwriting and to detect such forgeries created by others. To forge a document military orders, local decrees, etc. To forge a name, an autograph of that person is needed, and a proficiency check with a -2 penalty must be successfully rolled. To forge a longer document written in the hand of some particular person, a large sample of his handwriting is needed, with a -3 penalty to the check. If the check succeeds, the work will pass examination by all except those intimately familiar with that handwriting or by those with the forgery proficiency who examine the document carefully. If the check is failed, the forgery is detectable to anyone familiar with the type of document or handwriting, if he examines the document closely. If the die roll is a 20, the forgery is immediately detectable to anyone who normally handles such documents without close examination. The forger will not realize this until too late. Furthermore, those with forgery proficiency may examine a document to learn if it is a forgery. On a successful proficiency roll, the authenticity of any document can be ascertained. If the die roll is failed but a 20 is not rolled, the answer is unknown. If a 20 is rolled, the character reaches the incorrect conclusion. With this proficiency, characters know a variety of methods for divining the future "and they are all fake. Humanoids with this skill employ odd-looking devices, sonorous oratory, or other methods to convince others that they are authentic soothsayers. Common methods include cards, palm reading, counting bumps, casting runes, examining animal entrails, and more. Humanoid fortune tellers put on a good show, then proclaim whatever prediction they want. This is done to gain money from the gullible, to impress other humanoids, or even to substitute for a true

diviner when none are available. Humanoids are extremely superstitious, after all, and many tribes are happy to have the services of a fake when no true shaman is available. Without the fortune teller, many tribes might be paralyzed by their fear of the unknown. A successful proficiency check indicates that the target believes the fortune. If it fails, the sham is discovered or the fortune is simply not believed. Failure for a character trying to convince his tribe of his powers could prove deadly for the fake! The fast-talking modifiers can be used if the DM desires. Note that PCs are never forced to believe a prediction regardless of the roll. If the character calls the number on his d20 roll before rolling his check, then the prediction made by the fortune teller actually comes true. A character with this proficiency is able to tell edible fungi from the poisonous or unwholesome varieties. They may cause an upset stomach or be so poisonous they cause death. It is impossible to harvest edible fungi without the fungi identification proficiency. If the character has plenty of light and an opportunity to study the fungus in question closely for 10 minutes, no proficiency check is required. If he is unable to see the fungus properly, often the case when using infravision, or has to make a hasty decision about edibility, a proficiency check must be made. The character knows most common games of chance and skill, including cards, dice, bones, draughts, and chess. When playing a game, the character may either play out the actual game which may take too much time for some or make a proficiency check, with success indicating victory. If two proficient characters play each other, the one with the highest successful die roll wins. If the proficiency check for the game is 17 to 20, however, the character has been caught cheating even if he won the game. Unlike agriculture, which is concerned with planting crops and running a farm, gardening is a specialized proficiency. Gardening is used to plant and care for a single small grove or garden in a particular area. Rather than food or cash crops, gardening concerns itself with tending rare flowers, herbs, and endangered trees. Knowledge of gardening may be used to identify problems that affect plants: Gardeners know how to rectify problems they can identify. Any garden under the care of a gardener produces to its maximum capacity so long as the means to alleviate any problems are available. Defilers use the gardening skill to assure themselves of ready power. A character with this proficiency can finish the rough gems that are discovered through mining at a rate of 1d10 stones per day. A gem cutter derives no benefit from the assistance of nonproficient characters. A gem cutter must work with a good light source and must have an assortment of chisels, small hammers, and specially hardened blades. Uncut gems, while still of value, are not nearly as valuable as the finished product. If the cutting is successful as determined by a proficiency check, the gem cutter increases the value of a given stone to the range appropriate for its type. If a 1 is rolled, the work is exceptionally brilliant and the value of the gem falls into the range for the next most valuable gem the DM has the relevant tables. Any character who fails a gem cutting roll cuts the gem, but does so poorly and reduces its value to the next lower category. A character who rolls a 20 when cutting a gem splits it in half and ends up with two uncut gems with a combined value one class lower than that of the original gem. A dwarf with this proficiency may cut 2d8 gems per day instead of 1d. He also has a greater chance of increasing the value of a gem. If a dwarf rolls a 1 or a 2 during cutting, he increases the value of the gem to that of the next most valuable class. Characters with this proficiency are versed in the nature and background of all geniekind, from the smallest elemental gen to the grandest noble pasha or caliph. They know the proper manner for greeting and conversing with a genie, in other words, the manner least likely to offend the creature. Characters who have genie lore also know the hierarchy and organization of geniekind. At a glance, they can tell whether a creature is a marid, djinni, dao, or efreeti. If a genie is masquerading as a common human, a successful proficiency check reveals the ruse. If this check fails, perception is completely reversed from the truth. In other words, the genie seems definitely to be a common person, and a common person seems definitely to be a genie. If an individual with genie lore has no reason to be suspicious, the check is made with half the usual proficiency score, rounded down. The chance of success is limited. The character makes the proficiency check using half the usual score, rounded down. If successful, the individual may discern, for example, whether a wall has been constructed by genie-magic, whether a meal was summoned into being by a djinni, or whether a princess is enamored magically by the effects of a dao granted limited wish. Genie lore does not enable a character to detect genies moving invisibly through the immediate area. Nor does it help the character see through an extraordinary disguise unless the genie is working some wonder of magic at the time.

Geology: A character with this

proficiency, is able to identify different types of rocks and minerals, including precious metals and gems. Though he cannot accurately appraise the value of such items, he can differentiate between ornamental, semiprecious, and precious stones, and can make an educated guess at the purity of any vein of precious metal. He is also familiar with underground formations and functions of the natural world related to this science, such as earthquakes, volcanic activity, and the processes involved in the creation of the various rocks and minerals. There are few dwarves who are not familiar with the basics of geology, and it is also a favorite with gnomes, especially deep gnomes. This proficiency is of use only to characters who intend to fly the unusual items called hifo washi human eagle and yami doh man-sized kite. It is an expensive skill and difficult to master, so there are very few practitioners. Without this proficiency, a character trying to use a giant kite is certain to crash and do himself great harm, if not kill himself. Even with this proficiency, the character is very likely to do so.

8: Ointment | Definition of Ointment by Merriam-Webster

"7 Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise men, the astrologers, the magicians, and the soothsayers cannot declare to the king. 28 But there is a God in heaven who reveals secrets " (Dan.

Hall unfolds the true, esoteric meaning behind astrology and how it is used by those in power. Astrology was one of the seven sacred sciences cultivated by the initiates of the ancient world. It was studied and practiced by all the great nations of antiquity. The origins of astrological speculation are entirely obscured by the night of time which preceded the dawn of history. There are traditions to the effect that the astrological science was perfected by magician- philosophers of the Atlantean Period. One thing is evident, Astrology descends to this late day adorned with the discoveries and embellishments of a thousand cultures. The history of Astrology is indeed a history of human thought and aspiration. The readings for the planets as given in the cuneiform tablets of Sargon are still used by the astrologers of this generation. Only such modifications and changes have been made as the shifting foundations of cultural standards necessitated. Two distinctive schools of Astrology have been recognized from the beginning of the historical period. With the decline of the late Atlantean and early Aryan priesthoods and the profaning of their mysteries, what are now called the sciences were separated from the parent body of religious tradition. Astrology and medicine were the first to establish independent institutions. The priests of the state religions no longer exercised a monopoly over the prophetic and medicinal arts. Beginning with Hippocrates new orders of soothsayers and healers arose who were entirely ignorant of the fundamental unity, yes, identity of the spiritual and physical sciences. The division of essential learning into competitive, or at least non- cooperative, fragments destroyed the synthesis of knowledge. Frustrated by division and discord, the whole structure of education broke into innumerable discordant parts. Divorced from its divine purpose it drifted along, performing a halfhearted and pointless work which consisted for the most part of the bleating forth of dire predictions and the compounding of planetary salves against the itch. A small group of enlightened and educated men preserved the esoteric secrets of medicine and astrology through those superstition ridden centuries we now call the Middle Ages. Knowledge was interpreted mystically and the profane sciences were reflected as merely the outward forms of inward mysteries. The secrets of mystical interpretation were concealed from the vulgar and given only to those who yearned after things which are of the spirit. The modern world which sacrificed so much for the right to think has grown wise in its own conceit. Educators have ignored those spiritual values which constitute the priceless ingredients in the chemical compound we call civilization. Material science has become a proud institution an assemblage of pedagogues and demagogues. There is no place for mysticism in the canons of the over-schooled. Hypnotized by the strange fascination which matter exercised over the materialist, modern savants ignored the soul, that invisible reality upon which the illusions of the whole world hang. A disillusioned world saddened over the failure of material things is crying out again for those mystical truths which alone explain and satisfy. The return of mysticism brings with it a new interest in astrology and healing. Mysticism brings with it a new standard of interpretation. To live up to the exacting demands of a mystical interpretation all branches of learning must be purified and restated. To the mystic, astrology is not merely prediction or even giving of advice, it is a key to spiritual truths to be approached philosophically, to be studied for its own sake. Although science has classified, tabulated, and named all the parts and functions of the body, it cannot describe or explain what man is, where he came from, why he is here, or where he is going. In the presence of ignorance concerning these vital subjects, it is difficult to appreciate an elaborate learning in secondary matters. The initiates of antiquity were concerned primarily with man in his universal or cosmic aspect. Before a person can live well he must orient himself, he must know in part at least the plan of living. Scientists looking for the cause of those energies which motivate and sustain the world have decided by a process of elimination that these causes must lie in a subjective structure of the universe, the invisible sphere of vibrations. So the modern fancy is to ascribe to vibration all that cannot be explained in any other way. The moment we acknowledge the universe to be sustained by an invisible energy which manifests through the law of vibration , physics becomes

super-physics, physiology becomes psychology, and astronomy becomes astrology. Astrology is nothing more nor less than the study of the heavenly bodies in the terms of the energies which radiate from them rather than merely an examination of their appearance and construction. The original Rosicrucians held to a theory generally discarded by men of science and now known as the microcosmic theory. Paracelsus was the most prominent exponent of this concept of universal order and relationship. Yet the whole of the pageantry of worlds is evidently dominated by all-sufficient laws. Man himself is more compact though possibly in other ways hardly less difficult to analyze. The cells in the body of man are as countless as the stars of heaven. The dignity of the microcosm gives the scientist some sense of the sublimity of the macrocosm. By the use of astrology it is possible to discover the interplay of celestial forces between the macrocosm and the microcosm. The centers in the physical body through which the sidereal energies enter were discovered and classified by the ancient Greeks, Egyptians, Hindus, and Chinese. There is great opportunity for work in examining not only the physical body itself but the auras which extend from the body forming a splendid garment of cosmic light. The last few years have witnessed exceptional progress in that branch of medical science which is called endocrinology or the study of the structure and function of the ductless glands with research into therapeutic methods of treating derangements thereof. These glands are now accepted as the regulators of the physical function, the governors and directors of bodily structure, profoundly significant not only in their physical reactions, but also their effect upon mentality, emotion, sensory reflexes, and the so-called spiritual or metaphysical functions. Nearly all endocrinologists admit that the pineal gland is the most difficult to understand and the most difficult to treat. It can now generally be reached only by treating the other glands over which it acts in the capacity of generalissimo. The physical functions of the glands are now fairly well classified but there will unquestionably be much revision of the present opinions. Physicians are willing to admit that the function of the glands does not end merely with their effect upon the body but scientists are not prepared to make any pronouncements beyond the field of material reaction. It is especially significant therefore that through a combination of clairvoyance and astrology it is possible to examine the ductless glands and discover the metaphysical elements in their functioning. The modern clairvoyant uses the same method for his work as was used by the initiate priests of the ancient world, and like those older adepts he makes contributions to the sum of knowledge which are only discoverable to the materialist after centuries of ponderous experimentation. The work which follows is a spiritual record of the function of the pituitary body and pineal gland. I feel that the researches carried on by Mrs. Max Heindel are a definite contribution to the subject of endocrinology that should be preserved for the use of all students of medicine and the occult sciences. Become a contributor by e-mailing us at Newearth In5d. Subscribe to In5d to get the latest news in your e-mail inbox.

9: Salvor | Definition of Salvor by Merriam-Webster

The trash up to Quagmirran is easy to handle but the Soothsayers have to be taken down really fast. Fight the mobs in front of the cage and you will find Naturalist Bite for your quest earlier. That's all there is in Slave Pens, half a quest.

A person may enter an altered state of consciousness through such things as sensory deprivation or overload, neurochemical imbalance, fever, or trauma. One may also achieve an altered state by chanting, meditating, entering a trance state, or ingesting psychedelic drugs. The testimonies of mystics and meditators who claim that their ability to enter altered states of consciousness has brought them enlightenment or transcendence are generally regarded with great skepticism among the majority of scientists in Western society. Other researchers, especially those in the field of parapsychology, maintain that Western science must recognize the value of studying altered states of consciousness and face up to the fact that what scientists consider baseline or normal consciousness is not unitary. In the opinion of many parapsychologists, science must abandon the notion that waking, rational consciousness is the only form of any value and that all other kinds are pathological. Researchers who study aspects of human consciousness have suggested that within the course of a single day an individual may flicker in and out of several states of consciousness. Some theorize that there are six states of "nonreflective consciousness," characterized by the absence of self-consciousness. Bodily feelings, which are induced by normal bodily functioning and are characterized by nonreflective awareness in the organs and tissues of the digestive, glandular, respiratory, and other bodily systems. This awareness does not become self-conscious unless such stimuli as pain or hunger intensify a bodily feeling. Stored memories, which do not become self-conscious until the individual reactivates them. Coma, which is induced by illness, epileptic seizures, or physical injuries to the brain, and is characterized by prolonged nonreflective consciousness of the entire organism. Stupor, which is induced by psychosis, narcotics, or over-indulgence in alcohol, and is characterized by greatly reduced ability to perceive incoming sensations. Non-rapid-eye-movement sleep, which is caused by a normal part of the sleep cycle at night or during daytime naps, and is characterized by a minimal amount of mental activity, which may sometimes be recalled upon awakening. Rapid-eye-movement sleep, which is a normal part of the nighttime sleep cycle, and is characterized by the mental activity known as dreams. The reflective, or self-conscious, states of consciousness are: Pragmatic consciousness, the everyday, waking conscious state, characterized by alertness, logic, and rationality, cause-and-effect thinking, goal-directedness. In this level of consciousness, one has the feeling that he or she is in control and has the ability to move at will from perceptual activity to conceptual thinking to idea formation to motor activity. Lethargic consciousness, characterized by sluggish mental activity that has been induced by fatigue, sleep deprivation, feelings of depression, or certain drugs. Hyperalert consciousness, brought about by a period of heightened vigilance, such as sentry duty, watching over a sick child, or by certain drugs, such as amphetamines. Levels or types of consciousness with varying degrees of what could be considered an altered state might include: Rapturous consciousness, characterized by intense feelings and overpowering emotions and induced by sexual stimulation, the fervor of religious conversion, or the ingestion of certain drugs. Hysterical consciousness, induced by rage, jealousy, fear, neurotic anxiety, violent mob activity, or certain drugs. As opposed to rapturous consciousness, which is generally evaluated as pleasant and positive in nature, hysterical consciousness is considered negative and destructive. Fragmented consciousness, defined as a lack of integration among important segments of the total personality, often results in psychosis, severe neurosis, amnesia, multiple personality, or dissociation. Such a state of consciousness is induced by severe psychological stress over a period of time. It may also be brought about temporarily by accidents or psychedelic drugs. Relaxed consciousness, characterized by a state of minimal mental activity, passivity, and an absence of motor activity. This state of consciousness may be brought about by lack of external stimulation, such as sunbathing, floating in water, or certain drugs. Daydreaming, induced by boredom, social isolation, or sensory deprivation. The trance state is characterized by hypersuggestibility and concentrated attention on one stimulus to the exclusion of all others. Expanded consciousness, comprising four levels: Each of these four levels might be induced by psychedelic drugs, hypnosis, meditation, prayer, or free

association during psychoanalysis. There are many reasons why the great majority of scientific researchers remain doubtful about the validity of altered states of consciousness, such as the misuse of hypnosis by amateur practitioners, the lack of understanding by professionals and public alike of the creative processes, and the disastrous results of the recreational use of LSD and other psychedelic drugs. Descriptions of mystical revelations become almost florid as self-proclaimed seers and mystics attempt to translate their psychedelic drug or trance state experiences into the language of a technically oriented society. Quite frequently, creative geniuses of Western culture have compared their moods of inspiration to insanity. The composer Peter Ilyich Tchaikovsky "once compared his behavior during creative periods to that of a madman. Such comparisons are regrettable, and it is unfortunate that modern culture has few models other than madness to describe the throes of creativity. William James", the great pioneer of the study of consciousness, wrote in the *Varieties of Religious Experience* that what is called "normal waking consciousness" is but one special type of consciousness, while all about it, separated by the slightest of barriers, "there lie potential forms of consciousness entirely different. Delving Deeper Freud, Sigmund. *The Interpretation of Dreams*. Man and His Symbols. Aldus Books, ; New York: *Decoding the Language of the Night*. *Varieties of Anomalous Experience: Examining the Scientific Evidence*. American Psychological Association, Ostrander, Sheila, and Lynn Schroeder. *Psychic Discoveries Behind the Iron Curtain*. *The Biology of Transformation: A Blueprint of the Human Spirit*. Inner Traditions International, *The Reach of the Mind*. William Sloane Associates, *Hidden Channels of the Mind*. Targ, Russell, and Harold E. *Scientists Look at Psychic Ability*. *Exploring the Parapsychology of Spirituality*. *Altered States of Consciousness*. Hallucinations The term hallucination comes from the Latin *alucinari*, meaning "to wander in the mind. Although the hallucinatory state is commonly confused with that of an illusion, the latter is caused by real sense perceptions that have been misinterpreted, whether by natural phenomena or in the case of a stage illusion, by someone deliberately misdirecting and tricking an audience. Common causes of hallucinations are a high fever, an adverse reaction or side effect of a drug, the deliberate ingestion of a psychedelic or hallucinogenic substance LSD, peyote, opium, an adverse reaction to alcohol, or a post-traumatic stress disorder. The grief of suffering the recent death of a loved one sometimes prompts hallucinations of hearing or seeing the relative or close friend. Those individuals experiencing psychosis or delirium are also susceptible to the manifestations of hallucinations. Many individuals who suffer from migraine attacks report certain kinds of hallucinations, especially those of colored, shimmering geometric shapes, quite likely induced by changes in the retina or the visual pathway. Some researchers suggest that some of the visions experienced by certain mystics and saints were set in motion by migrainous hallucinations. Some people have hypnopompic episodes, a kind of hallucinatory experience, while either falling asleep or waking up. They may believe that some kind of supernatural being has entered the room and settled on their chest. They may even hear the entity speaking to them in a peculiar language. Some researchers suggest that such hypnopompic hallucinations might explain the incubus and succubus phenomena of nighttime demonic attacks that have been reported since medieval times. Hallucinations caused by sleep or sensory deprivation require no medical treatment unless the individual continues to abuse the normal bodily demands for rest. Those caused by substance and alcohol abuse may likely need medical help to allow the individual to establish normality. University of California Press, *Fire in the Brain: Clinical Tales of Hallucination*. Many clinical psychologists believe that hypnotherapy permits them to help their clients uncover hidden or repressed memories of fears or abuse that will facilitate their cure. In certain cases, police authorities have encouraged the witnesses of crimes to undergo hypnosis to assist them in recovering details that may result in a speedier resolution of a criminal act. Increasing numbers of clinical or lay hypnotists employ hypnosis to explore cases suggestive of past lives or accounts of alien abductions aboard UFOs. There are also show business hypnotists who induce the trance state in their subjects for the general amusement of their audiences. Skeptical scientists doubt that hypnosis is a true altered state of consciousness and contend that the people who are classified as good subjects by professional or lay hypnotists are really men and women who are highly suggestible, fantasy-prone individuals. While it may be true that some psychologists and hypnotherapists make rather extravagant claims regarding the powers inherent in the hypnotic state, what actually occurs during hypnosis with certain subjects remains difficult

either to define or to debunk. Throughout the ages, tribal shamans, witch doctors, and religious leaders have used hypnosis to heal the sick and to foretell the future. Egyptian papyri more than 3,000 years old describe the use of hypnotic procedures by Egyptian soothsayers and medical practitioners. Paracelsus used magnets to treat disease, believing that magnets, as well as the magnetic influence of heavenly bodies, had therapeutic effects. Magnetic treatment theories went through several stages of evolution and many successive scientists. It was during the latter part of the eighteenth century that Franz Anton Mesmer, acting upon the hypotheses of these predecessors, developed his own theory of "animal magnetism" and hypnosis. According to Mesmer, hypnosis entailed the specific action of one organism upon another. This action is produced by a magnetic force that radiates from bodily organs and has therapeutic uses. When Mesmer reintroduced hypnotism to the modern world, paranormal activities and occult beliefs were associated with his works. In the latter part of the nineteenth century, the British Society for Psychical Research appointed a commission for the study of pain transference from hypnotist to hypnotized subject. At the same time, psychologist Edmund Gurney and his assistant Frank Podmore experimented with the same area of research. In the Gurney-Podmore experiments the hypnotist stood behind the blindfolded subject. The hypnotist was then pinched, and the subject told that he would be able to feel the pain in the corresponding area of his own body. Gurney and Podmore reported substantial success, although none of their experiments were carried out with the hypnotist and researcher at any great distance from the subject. Those earlier psychical researchers were intrigued by the fact that the hypnotic state so closely resembles the state of consciousness in which manifestations of ESP occur. Although a description of the hypnotic state is difficult to achieve, it appears to be much like that somnambulistic state between sleep and waking. Somewhere within this nebulous region, conscious mental activity ceases and deprives the mind of its usual sensory impressions, thereby directing all attention to that one area from which psychic impressions presumably come. To the psychical researcher, there seems scant difference between the trance of a psychic and an individual in the hypnotic state. The only immediately discernible difference is that the one is self-induced, while the other is induced by, and subject to, the control of the hypnotist. The argument therefore presented itself that if ESP can manifest under trance, then why cannot a hypnotist so manipulate the hypnotic state as to achieve the proper state of consciousness and, thereby, literally, induce ESP?

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