

## Chapter 1 : About Suicides in Hinduism

*2 Suicide, Devotio, and Ritual Closure 45 I. Dido's Ritual Slaughter 45 II. Turnus' Devotio and Ritual Closure 56 1. The Ritual Intertext of Devotio*

Collective religious rituals, not religious devotion, spur support for suicide attacks February 18, , In a new study in *Psychological Science*, a journal of the Association for Psychological Science, psychologists Jeremy Ginges and Ian Hansen from the New School for Social Research along with psychologist Ara Norenzayan from the University of British Columbia conducted a series of experiments investigating the relationship between religion and support for acts of parochial altruism, including suicide attacks. Suicide attacks are an extreme form of "parochial altruism" - they combine a parochial act the attacker killing members from other groups with altruism the attacker sacrificing themselves for the group. While the relationship between religion and popular support for suicide attacks is a topic of frequent conjecture, scientific study of the relationship is rare. The researchers found that the relationship between religion and support suicide attacks is real but is unrelated to devotion to particular religious beliefs or religious belief in general. Instead, collective religious ritual appears to facilitate parochial altruism in general and support for suicide attacks in particular. The researchers surveyed Palestinian Muslims about their attitudes towards religion, including how often they prayed and went to mosque. The researchers found that devotion to Islam, as measured by prayer frequency, was unrelated to support for suicide attacks. However, frequency of mosque attendance did predict support for suicide attacks. In a separate survey of Palestinian Muslim university students, the researchers found again that those who attended mosque more than once a day, were more likely to believe that Islam requires suicide attacks, compared to students who attended mosque less often. A similar pattern of results was found in research carried out with other religious groups. In another experiment, the researchers conducted phone surveys with Israeli Jews living in the West Bank and Gaza and asked them either how frequently they attended synagogue or how often they prayed to God. All participants were then asked if they supported the perpetrator of a suicide attack against Palestinians. In the last experiment, the psychologists surveyed members of six religious majorities in six nations Mexican Catholics, Indonesian Muslims, Israeli Jews, Russian Orthodox in Russia, British Protestants and Indian Hindus to see if the relationship between attending religious services and support for acts of parochial altruism holds up across a variety of political and cultural contexts. These results also showed that support for parochial altruism was related to attendance at religious services, but unrelated to regular prayer. This study indicates that religious devotion does not cause support for suicide attacks or other forms of parochial altruism. However, the findings suggest that regularly attending religious services may make individuals more prone to supporting acts of parochial altruism. The researchers theorize that collective religious rituals and services create a sense of community among participants and enhance positive attitudes towards parochially altruistic acts such as suicide attacks. Although, the researchers note, the greater sense of community, developed via religious services, may have many positive consequences. They observe, "Only in particular geopolitical contexts is the parochial altruism associated with such commitments translated into something like suicide attacks. Association for Psychological Science.

**Chapter 2 : [TMP] Polls: Roman Armies & Devotio**

*Ritual violence and the failure of sacrifice-- 2. Suicide, devotion, and ritual closure-- 3. The fragility of reconciliation: ritual restoration and the devine-- 4.*

Suicide in a family brings social stigma and bad reputation to the family members and they may have to live with that for long. It also raises many questions about the reputation of the family members and their possible complicity. Hence, many suicides in Hindu families go unreported. Suicide of women causes more social disgrace to the members of the family than suicide of men and often leads to complaints, court cases and criminal investigation. Suicide is an acute problem in many parts of India, caused mostly by economic distress, illness, social pressures family problems, and ill-treatment by other family members. In recent times the country also witnessed the use of suicide or threat of suicide by some, in the form of self-immolation or fast unto death, as a desperate measure to attract the attention of the government or the public to remedy personal or social causes. These recent trends are reflective of the traditional attitude of Hinduism towards suicide. In general, Hinduism condemns suicide, but in specific instances accepts it as a meritorious act of self-sacrifice. What distinguishes both is intention or the purpose. Suicide as a selfish act is evil. Suicide as a selfless act is sacred and liberating. Hindus believe that human life is very precious, which is attained after hundreds and thousands of births and provides an unique opportunity to each individual to make a quantum jump into higher planes of existence or attain immortality. Even gods and other celestial beings do not have this opportunity unless they come down to earth and take birth as human beings. It would therefore be a very serious mistake on the part of those who commits suicide to escape from their responsibilities or cause distress to others. It would not only hamper their spiritual progress and put them back on the path of liberation by a few lives behind, but also expose them to the possibility of greater suffering and their downfall into darkest hells. When suicide is permitted in Hinduism In the ancient times, under some circumstances religiously or spiritually motivated suicide was permitted in certain ascetic traditions of Hinduism. It was considered the final act of self-sacrifice or renunciation. It was practiced in three different ways, which in my opinion, pointed to the three distinct ways in which the elemental body was returned to the elements. The three methods of self-sacrifice practiced in ancient ascetic traditions of India were: Self immolation by entering into fire agnipravesa. This was making an offering of the body to Agni or fire. Death by slow starvation prayopavesa. This was making an offering of the body to Air. Death by entering into a cave or an underground cell and suspending breath in a state of self-absorption samadhi. This was making an offering of the body to the earth. Many spiritual gurus ended their lives in this way in the past and the practice is still in vogue in some teacher traditions. In all the above mentioned cases, it was believed that death in this manner liberated the soul finally from the cycle of births and deaths. It must be noted that such actions were allowed only in the final phases of spiritual practices when it was considered that the body was the last remnant of Nature preventing the Soul from attaining liberation. Death through self-sacrifice was not confined to ascetic traditions only. It was also practiced by householders in the Vedic tradition. In the final phase of human life called the phase of renunciation sanyasasrama people who wanted to achieve liberation were allowed to sacrifice their bodies through slow starvation. Having renounced everything, including the need to keep fire, and restrained their minds and bodies in the heat of austerities, they would reduce their food intake gradually until they stopped eating food altogether. Then they would subsist on water only for sometime before renouncing it also. In the last phase, they would stop eating and drinking and let the body wither and die. Here again the practice was justified only as a means to liberation in the final phase of human life, after a person had met with all his duties and obligations. Technically speaking, such acts cannot be considered acts of suicide but acts of self-sacrifice or the ultimate renunciation. There are indications that in some tantric sects, willful self-sacrifice of the body by a devotee to a personal deity was practiced as a mark of total surrender and highest devotion. It is believed that such acts would lead to liberation. Why suicide is condemned in Hinduism Under normal circumstances suicide was and is considered a mortal sin in Hinduism for various reasons. Manusmriti states that libations of water, which are usually offered to the departed souls, should not

offered to those who commit suicide. Suicide in Sanskrit is called *atmahatya*, meaning murdering the soul or Self. The very word conveys amply the attitude of Hinduism towards suicide. Suicide is murdering oneself, pure and simple. Why Hinduism views suicide with such negativity as a despicable and sinful act can be understood from the following reasons. In Hinduism all life is sacred, even the life of insects and animals. Human birth is especially unique and precious, which is attained only at the end of numerous births and deaths. Only humans have the unique opportunity to work for their liberation. As a son, daughter, father, mother, brother, sister, friend, benefactor, teacher etc. Willful act of suicide for selfish reasons interrupts that process and the orderly progression of events, disrupting the family lineage, the birth of progeny, nourishment of gods, and the proper function of society. It is evidently a willful disobedience to God and His laws. Suicide motivated by dark passions, evil intentions, ignorance and delusion is misuse of the autonomy and opportunity given by God to the beings to perform their duties and work for their liberation. Therefore, it is certainly an evil act and a very bad karma. The human birth entails certain duties and obligations towards oneself, others, gods and ancestors. When a person commits suicide such duties remain unattended. This is gross negligence of obligatory duties, which in Hinduism is considered bad karma having consequences not only for the individuals responsible but also for those who may be impacted by such actions. The human body is divine. It houses the individual soul as well as several divinities who depend upon the person for their nourishment. If the body is prematurely killed, the divinities who reside in the body are deprived of their nourishment. They are not certainly pleased when human beings deprive them of their food and dwelling place through acts of suicide. Consequences According to Hindu beliefs if a person commits suicide, he neither goes to the hell nor the heaven, but remains in the earth consciousness as a bad spirit and wanders aimlessly until he completes his expected span of life upon earth, Thereafter he goes to hell and suffers more severely. In the end he returns to the earth again to complete his previous karma and start from there once again. Hindu scriptures therefore aptly described it as murder of self *atmahatya*. It deprives them of their nourishment and astral body strength and hastens their return to the earth. Finally, as stated before, suicide by an individual in a family also impacts negatively, the social status and influence of the family. Sati One of the traditional customs of Hinduism in the past was, *sati*, the self immolation of a woman on the funeral pyres of her husband with the underlying belief that if a woman died along with her husband on the funeral pyre, she would rejoin him in the heaven and live forever in his company as his wife and personal assistant. *Sati* was never practiced in Hinduism universally. Although *sati* was not practiced universally, the custom prevailed in some communities for a very long period until it was abolished by the British through a legislation in colonial India in the early 19th century. If self-immolation by ascetics was an act of self-sacrifice of the highest kind, *sati* was an act of human sacrifice, practiced in many instances by vested family members to get rid of unwanted women or resolve inheritance problems. It was a cruel custom born out of the belief that a woman had no intrinsic value without her husband and that she had no duty and no justification to exist once he passed away. The very fact that it was performed in public with a lot of fanfare speaks volumes about the attitude of certain Indian males towards their women, until a few centuries ago. They were the same people who would prostrate before a goddess and express their devotion and reverence. For many it was a convenient and traditionally approved way to get rid of old and helpless widows and keep the family properties intact. Coping with suicidal thoughts Hinduism does not condone suicide in any form, except those rare cases mentioned before. It is a bad karma, a mortal sin, with terrible consequences for those who commit suicide. Know that life upon earth is a rare opportunity and should not be wasted. Practice yoga and other spiritual methods to cultivate positive thoughts. Find a purpose greater than yourself. Read books on spirituality or find a spiritual guru for guidance and help 5. Cultivate detachment, devotion and inner purity and draw your mind to your inner Self. Practice mental renunciation to bear with pain, suffering, disappointments and negativity. If family or social pressures are causing distress, think of finding new friends, changing your place of residence, or going to a new place. Think of helping others or working for a social or environmental cause. Talk to your family about what is going on

### Chapter 3 : A Divorce Ritual Facilitates Closure and Healing - Natural Awakenings

*The second chapter of section A is called "Suicide, Devotio, and Ritual Closure" (). Panoussi diligently explains how both Dido and Turnus in the end pervert the Roman devotio.*

When someone close to you dies, your world can feel suddenly different and unknown: Some turn to group therapy, while others prefer one-on-one sessions with a counselor. Allow yourself to feel each as it arises and understand that it will take some time to adjust to your new circumstances. We have prepared this section to guide you on your own journey, in the hopes that it will help you determine what works and feels best for you. Many of us have heard of the five stages of grief: Denial, Anger, Bargaining, Depression, and Acceptance. Though influential, today the five stages model is thought to be fairly limiting—most experts agree that the reality of the grief experience is much more fluid and varies greatly from person to person. At first, you may feel as if in a fog of denial, with a sense of unreality permeating everyday tasks. You may find simple rote tasks nearly impossible to do. On another day you may feel depressed and the next angry toward friends, family, or the world. For some, the experience will be intense, with a quick succession of high and low emotions. The experience of an emotional state can last for just a few hours, or it can last for weeks or years. There is no right or wrong way to feel. Your unique experience of grief may be based on factors like your relationship to the person who has died, the circumstances of his or her death, and your own personality. For example, it is not uncommon to experience a long denial phase after the sudden and unexpected death of a loved one. She writes about a state of shock and denial, in which one goes through the motions of dealing with the death but still harbors a belief that life will go back to the way it was before he died. Acceptance is not necessarily a permanent state, nor does it mark a return to happiness or your pre-loss state of mind. The death of your loved one has changed the circumstances of your world, and acceptance marks your understanding of this, as well as your willingness to move forward in life without them. Think of the loss as a tear in the fabric of your life: Throughout your grieving process, you will likely experience a range of mental, physical, and emotional symptoms, from dizziness to loss of appetite to inability to concentrate. Understand that, while sometimes frightening, such symptoms are completely normal. However, we encourage you to consult a physician if you are consistently having difficulty completing everyday tasks. For more information, read our article on the Stages of Grief. Back to Top 2. Ways to Heal There is a range of options for dealing with your grief in a healthy and conscious way. You may find that some will work for you, and some will not. Some of the activities mentioned below may be difficult or impossible, depending on your mental and emotional state, but the range of options available means you can choose and try as you see fit. Keep in mind that none of these suggestions is a surefire solution, as not everything works for everyone. Let go of your expectations, take your time, and find out what works for you. It is quite normal to experience a variety of high and low emotions over a long period of time. Take Care of Yourself The stress of grieving can take its toll on your mind and body, so continuing to meet your emotional and physical needs is of the utmost importance. Make sure you continue to eat right, exercise, and get enough sleep. You may want to try holistic options to treat your grief symptoms. Talk to People While some people prefer to grieve in private, some find talking to people immensely helpful. No one should be expected to grieve alone. Accept assistance when it is offered to you, and let people know if you want to talk. Be specific when expressing your needs to others. Join Grief Support Research support groups that meet in your area such as in hospitals, religious groups, counseling centers, and hospice facilities. By talking to others who are grieving, you can find a healthy outlet for your thoughts and feelings amongst people who may be having similar experiences. You can also seek out therapy with a grief counselor, who is trained to assist you in working through your intense emotions. Visit the Local Resources page, where you can find qualified Grief Counseling and Therapy professionals, or locate drop-in grief support meetings in your area on our End-of-Life Calendar of Events. Holding onto personal objects can help you keep cherished memories alive, and you may gain comfort from the sensory experience of the object. Enjoy the familiar smells, touch, and sounds associated with your memories. It could be wearing their favorite sweater, calling their old phone number once in a while, or carrying a special watch in your pocket. Draw Comfort From

**Spirituality and Religion** If you are religious, you may find comfort in the mourning traditions of your religion. Ritual has a profound effect on the human spirit and can greatly aid the healing process. If you are spiritual, praying or meditating can be soothing exercises and can help you find peace under new circumstances. Take the opportunity to talk to clergy and other spiritual leaders in your community. Understand that it is not uncommon to question your spirituality after the shock of a loss. Approach your beliefs at your own pace, until you find a comfortable relationship with them. **Express Yourself Creatively** If you enjoy or thrive on creative expression, you may want to make it part of your grieving process. Focusing on creative projects under the duress of grief may be difficult, but this feeling generally passes as your grief evolves. Take the time to write in a journal, keep a blog, create a memory book, or sew a quilt out of old clothing. Find an outlet in drawing and painting, poetry, or music. Finding a productive way to work through your grief and create something beautiful from the experience can be immensely therapeutic, and your work may even inspire others who are also grieving. Go see a movie, visit your library, take hikes, work in the garden, or participate in a book club. Keep up with your favorite projects or perhaps find something new that interests you. **Engage in Physical Activity** Get outside in the fresh air, appreciate your surroundings, and simply meditate on new life perspectives. Join a gym or yoga class, or try new walking routes and locations. Your area may include a walking labyrinth, which can be a peaceful place to get some calming, meditative exercise. **Seek Out Healing Art and Literature** Watch films, seek out exhibits, or read books and stories that deal with loss. Find narratives that you relate to and gain comfort in. Take a look at our Multimedia section for film and book suggestions, or visit the Opening Our Hearts column of our blog for a collection of personal stories from others who have experienced loss. **Talk to a Doctor** You may feel that speaking to a trained professional will help you to cope with the emotional and physical stress of grief. If so, or if you are having great difficulty in performing everyday tasks, consult with your physician about your options. Many find that properly-prescribed drugs can lighten the burden of grief and aid in the healing process. **Join a Healing Retreat** A day spa or retreat can be a vital physical and mental experience to help you mend, rejuvenate, and begin your new life. A day of relaxation and massage at a local spa, or a weekend or weeklong retreat, either group or solo, with healing activities and possibly spiritual guidance can lift your spirits. **Back to Top 3. Grieving as a Family** A loss in your immediate family can be devastating for individual members as well as for the family as a whole. Each person may go through their own grieving process at their own pace. Family roles, both practical and emotional, may shift and be reassigned after a loss. As you work towards your own personal healing, it is important to remember what other family members are going through and to remain sensitive to their feelings. Here are a few practical suggestions to help you work toward healing together: **Communicate** Invite dialogue about the person you lost. It can be as simple as mentioning his or her name, recalling a fond memory, or saying when you miss him or her the most. **Go on Family Outings** Connect with your family by going on trips together to places that hold special significance, either to your lost loved one or to the family as a whole. Visit a childhood home, picnic in a favorite park, or go to a place you all associate with happy memories. Something as simple as having a family meal together can be comforting. **Keep Old Traditions and Make New Ones** You may find comfort in family traditions, such as favorite holiday meals or ritual gift exchanges. Keep practicing the ones you love, but also try starting new traditions. This can allow your family to discover a healthy balance between honoring the past and moving toward the future while recognizing the changes in your lives following the loss of a family member. Spend time going through old photo albums and reminisce together about the happy times you had with your loved one. Reminiscing can make you feel better through difficult times, and your family can collectively keep memories alive in your hearts. **Create a Memorial or Memory Object** A family may find a shared sense of closure through a personal memorial. Planting a tree or a garden, making a memory book, sharing photographs, creating an art piece, or recording favorite stories about your loved one can aid in healing while bringing your grieving family closer together. Read about how one family made a poignant home memorial to a lost wife and mother. **Back to Top 4. Talking to Children About Death** Grieving can feel overwhelming and be difficult to work through for you, but remember to take some time to help the children affected by a death as well. Children are affected just as adults are by the loss of someone close, however they are not equipped with the same experiences and

vocabulary to deal with it. You can help guide a child through their grief by talking with them as honestly as possible about death, so that they understand that the person has passed on and will not return. Without honest discussion, a child may not grasp the permanence of death, or they may feel a sense of responsibility for the loss of a loved one. These practical suggestions can guide you in helping children grieve in a healthy way. Make sure the child knows he or she is in no way responsible for the death. Children can often think in terms of blame, since they are used to evoking strong reactions when they misbehave. Explain to the child that the person who died did not go away because of something he or she did, and that there was nothing that could have been done differently. Talk Openly Have conversations with the child about the loss and listen to what he or she says. Talk openly about feelings and tell the child that having different or confusing emotions is normal. Encourage the child to ask questions and answer any questions as well, or work together to find the answers.

**Chapter 4 : Closure Ceremonies | Rivera Funeral Home**

*For the late medieval religious movement, see Devotio [www.nxgvision.com](http://www.nxgvision.com) also Devotion (disambiguation).. In ancient Roman religion, the devotio was an extreme form of votum in which a Roman general vowed to sacrifice his own life in battle along with the enemy to chthonic gods in exchange for a victory.*

Bryn Mawr Classical Review Ritual, Empire, and Intertext. Cambridge University Press, The greatest achievement of this book undoubtedly is that it will be a starting point for many more future discussions on this topic. Following the acknowledgments ix-xi and the list of abbreviations xiii, Panoussi gives us an overview of her book in the introduction. Panoussi argues that Vergil used allusions to Homer and to the Greek tragedians alongside each other to achieve two goals. The use of tragedy in turn offers Vergil the opportunity to raise serious doubts about this regime. The tension between the two literary genres emerges as a means to mirror the process of negotiating the tension between affirming and resisting the new political circumstances. In my view, however, this approach does not pay enough attention to several issues. First, the history of the genre of epic poetry in Rome is far more complicated than Panoussi portrays it. This approach enabled him, inter alia, to point out the differences, but also the similarities between the two genres. I need to admit that Panoussi says in her n. If, however, we cannot establish what the state of the tragic genre was in Rome, we indeed enter dangerous territory if we suppose too readily that anything like "generic integrity" 57 was a concept that Vergil could use in his Aeneid in order to score interpretive points in regard to his own times. What would this integrity have looked like? Finally, in my opinion a brief definition of what terms like "ritual" or "ritualistic" mean for Panoussi and a brief introductory evaluation of the relationship between ritualistic acts and typical epic elements would have been helpful at the beginning of the book. Where did ritual end? What did it mean for Roman ears if certain activities that were not part of a religious act were couched in ritual vocabulary? Do we really have to assume that such an action, that is by necessity not part of a religious ritual and as such, of course, defective and incomplete, represents ritual corruption or some other kind of sacrilege? The first part contains three sections of which section A "Sacrifice", is divided into the first two chapters of the book. The first chapter of this section is entitled "Ritual Violence and the Failure of Sacrifice" Panoussi carefully explores the consequences that violations of ritual purity have in various passages of the Aeneid. Panoussi draws on many parallels from Greek tragedy. At some points, however, an increased focus on the differences in the parallels would have been helpful to ascertain the different degrees of influence these parallels exert over the Aeneid. In my opinion, the parallels with Orestes show that Vergil wants to problematize the relationship between guilt, vengeance, responsibility, and giving in to irrational anger. Ritual impurity and violation, whose intricacies Panoussi very ably explains, make the reader aware that there is indeed a lot at stake in these Vergilian passages.

Chapter 5 : Devotio - Wikipedia

*Ritual violence and the failure of sacrifice --Suicide, devotio, and ritual closure --The fragility of reconciliation: ritual restoration and the divine --Maenad brides and the destruction of the city --Mourning glory: ritual lament and Roman civic identity --Heroic identity: Vergil's Ajax --Contesting ideologies: ritual and empire.*

Etymology[ edit ] The English word immolation originally meant "killing a sacrificial victim; sacrifice" and came to figuratively mean "destruction, especially by fire. Certain warrior cultures, such as those of the Charans and Rajputs , also practiced self-immolation. In the "Hungry Tigress" Jataka, Prince Sattva looked down from a cliff and saw a starving tigress that was going to eat her newborn cubs, and compassionately sacrificed his body in order to feed the tigers and spare their lives. His body flamed for 1, years, he was reincarnated, burned off his forearms for 72, years, which enabled many to achieve enlightenment, and his arms were miraculously restored. The relevant terms are: Benn explains the semantic range of Chinese Buddhist self-immolation. But "abandoning the body" also covers a broad range of more extreme acts not all of which necessarily result in death: Yao tried to dissuade Fayu, but he publicly swallowed incense chips, wrapped his body in oiled cloth, and chanted while setting fire to himself. The religious and lay witnesses were described as being "full of grief and admiration. Based upon analysis of Chinese historical records from the 4th to the 20th centuries, Benn discovered, "Although some monks did offer their bodies in periods of relative prosperity and peace, we have seen a marked coincidence between acts of self-immolation and times of crisis, especially when secular powers were hostile towards Buddhism. An "unburned tongue" cf. After organizing meals for one million monks, Wuran burned off a finger in sacrifice, and eventually after ten million meals, had burned off all his fingers. Benn concludes that, "for many monks and laypeople in Chinese history, self-immolation was a form of Buddhist practice that modeled and expressed a particular bodily or somatic path that led towards Buddhahood. He examines many primary sources from the 16th and 17th century and demonstrates that bodily practices of self-harm, including self-immolation, was ritually performed not only by Buddhists but also by Daoists and literati officials who either exposed their naked body to the sun in a prolonged period of time as a form of self-sacrifice or burned themselves as a method of procuring rain. During the Great Schism of the Russian Church , entire villages of Old Believers burned themselves to death in an act known as "fire baptism" self-burners: An important source of inspiration for the monks and nuns who self-immolated is the twenty-third chapter of the Lotus Sutra which recounts the life story of Bodhisattva Medicine King. Thich Nhat Hanh adds: Self-immolations are often public and political events that catch the attention of the news media through their dramatic means. They are seen as a type of altruistic suicide for a collective cause, and are not intended to inflict physical harm on others or cause material damage. While the burning of vital tissue can be very painful during self-immolation, one criminologist surmises that shock or asphyxiation quickly make the event painless, [25] as do the onset of third-degree burns which destroy the nerve endings. However, fire immolation does not guarantee death for the burned. The example set by self-immolators in the mid 20th century did spark numerous similar acts between and , most of which occurred in Asia and the United States in conjunction with protests opposing the Vietnam War. As a protest against Soviet rule in Lithuania, year-old Romas Kalanta set himself on fire in Kaunas. In Ukrainian dissident and former political prisoner Oleksa Hirnyk burnt himself near the tomb of the Ukrainian poet Taras Shevchenko protesting against the russification of Ukraine under Soviet rule. The practice continues, notably in India: The Dalai Lama has said he does not encourage the protests, but he has spoken with respect and compassion for those who engage in self-immolation. The Chinese government, however, claims that he and the exiled Tibetan government are inciting these acts. He has also expressed that the Tibetans are acting of their own free will and stated that he is powerless to influence them to stop carrying out immolation as a form of protest.

*VISTA, Calif. - Chilling excerpts were read in court Friday from what detectives said is a confession letter to how a Fallbrook Marine wife was murdered in alleged sex ritual.*

Professor of Psychology, Southeastern Louisiana University The Surprising Effect of Religious Devotion on Suicide Attacks We all have our personal "theories" about what motivates religious terrorists, but one recent study draws the provocative conclusion that ritual participation more than religious belief may be behind suicide attacks. To go from personal theories to real ones, we need to study the issue scientifically. One recent study draws the provocative conclusion that ritual participation more than religious belief may be behind suicide attacks. Religious belief, some have argued, is the prime motivator for such an attack. The attacker believes that his or her sacrifice will lead to a glorious reward in the afterlife. This explanation can be called the "belief hypothesis," and it would predict that those who demonstrate increased devotion to religious beliefs or deities would be more supportive of suicide attacks. In the context of a recent study Ginges et al. Thus, those who prayed more were assumed to be more devoted, and some preliminary analyses confirmed that this was indeed the case. A second possible explanation is that suicide attacks are motivated by an especially powerful emotional commitment of an individual to his or her social group called the "coalitional commitment hypothesis". Past research has established that communal rituals can engender strong group commitments think of how fraternity initiation rites produce strong bonds among "brothers". Thus, those who participate more regularly in communal rituals should be more strongly bonded to their groups and therefore more likely to support violent attacks against out-groups. Simply stated, then, the research question becomes: In every sample surveyed it was attendance at worship services that predicted support for suicide attacks and not prayer frequency. Indeed, in at least one subsample Indonesian Muslims prayer frequency was negatively correlated with support for parochial altruism; that is, more devoted Muslims were more likely to oppose suicide attacks. To further validate their findings, the authors conducted an experimental manipulation with Jewish "settlers" living in either the West Bank or Gaza. For example, previous priming studies have found that if people are reminded of some religious God, spirit or legal court, police concepts, they act more generously in subsequent economic games. In this priming study, half of the settlers were randomly assigned to a synagogue prime where they were subtly reminded of synagogue worship while the other half were exposed to a prayer prime, where they were reminded of praying to God. Furthermore, note that even among the synagogue prime condition, the vast majority of subjects did not affirm the statement. There are a number of important lessons to draw from this research. First, as just one study of a complicated issue, it by no means definitively explains suicide attacks. However, it does provide support for the notion that forming group identities and emotionally binding people to those identities are important driving forces behind this behavior. While religious ritual is a highly effective group-bonding mechanism, it is not unique in this respect. Furthermore, as the authors of this study point out, ritual and group bonding are also fundamental to human community and all the positives associated with that. This research simply highlights the dark, dangerous side of our highly social nature. Second, this study should give pause to those who trumpet simplistic slogans regarding the religion-violence issue. This issue is not simple. Ritual bonds people to groups, and powerful emotional bonds can heighten support for aggression against out-groups. Religious ritual, it appears, can be particularly potent in this regard. By the same token, however, there is evidence that heightened devotion to religious beliefs may actually curb out-group hostilities. Specifically what beliefs might have this effect and how to further cultivate them are important questions for further studies. Finally, this research demonstrates that questions about religion and inter-group violence can be addressed scientifically. Strong opinions about religion and its role in promoting or defusing violence are rampant. Opinions or judgments informed by actual research are far rarer and infinitely more valuable.

### Chapter 7 : Devotio - Livius

*devotio and ritual closure, 6, 45 civil war/kin killing, problem of Dido's suicide as devotio, 50, 54 closure and, 55 gladiatorial games, 70 Marcellus, death of.*

Pinrest by Laura Normile Marriage is a ritual that celebrates the love and devotion of two people that wish to share their lives, intentions, and dreams. When the marriage fails to represent the life that one or both spouses intended to experience, couples may decide to divorce. However, society does not offer a divorce ritual. The notion might sound strange, but its healing power is worth exploring. A divorce ritual not only symbolizes the ending of a marriage, it also supports the process of inner transformation and the healing of wounds that may have accumulated. Its main purpose is to cleanse the participant from pain and negative emotions towards their former spouse. Moving through divorce with awareness, self-love, gentleness and an intention to heal can bring forth empowerment, inner growth and self-discovery. When a marriage comes to an end, it is essential to identify and release any heavy, painful emotions that we have harbored in our hearts and bodies toward our spouse. Any emotions of anger, resentment and hatred, as well as issues with trust and intimacy, require time to be processed and healed. If we ignore these emotions and enter into a new relationship, it may inherit all the baggage of unresolved emotional issues from the past. Unhealed wounds tend to generate situations that reignite the essence of the wound, but after healing, they will either not show up in the next relationship or have a less damaging impact. Divorce signifies the end of a marriage bond, and it can be hard to let go of the idea that what we dreamt of did not come true or did not last. In the divorce ritual, we release and heal painful experiences and also intentionally let go of the pleasant and loving memories. Otherwise, our attachment to re-experiencing them will keep us tied to the past. It is beneficial to spend some time remembering the joyful and heartwarming moments with the former spouse, allowing ourselves to feel the sadness that arises. But it is essential to let the heart grieve the loss, and then purposely and with gratitude let go of the memories. Once the heart has expressed intense emotions and feels more peaceful, we are ready to reflect back upon the marriage with an awareness that does not judge which was wrong or right, but is eager to extract wisdom, expand self-knowledge and grow from the experience. Intimate relationships are also the perfect space to get in touch with our fears, insecurities, limiting beliefs and childhood wounds, because they often reveal themselves in our interactions with loved ones. When we explore the diverse experiences of our marriage with an unbiased awareness to identify what beliefs and fears stood behind our perceptions, reactions and behavior, we are able to uncover their true source. This process is not about blaming on ourselves for anything painful or dysfunctional that was present in the marriage, it is about connecting with and healing the parts of ourselves that allowed and participated in these situations. Through the healing process, we experience transformation. It becomes easier to voice our inner truth with compassion and understanding. Certain things that were acceptable and tolerable in the past become unacceptable. This transformation inspires us to create a new way of being in the world and in relationships with others. The divorce ritual is a powerful process that allows us to bring closure to a marriage while cleansing and healing anything that might hinder our happiness and future fulfillment of our desires. Laura Normile, MA, has been practicing a healing technique called Psychosomatic Journey for 10 years. Psychosomatic Journey represents the process of creating and performing personalized rituals directed at healing past wounds and reconnecting with our power that was lost as a result of the traumatic experience. Normile offers guidance and emotional support regarding divorce, the death of a loved one, challenging relationships with parents or other painful experiences. To schedule a free consultation, call or visit LauraNormile.

### Chapter 8 : Bryn Mawr Classical Review

*Roman Ritual The Capestrano Warrior. The most famous devotio in Roman history is probably that of the consul Publius Decius Mus, who was fighting a battle against a formidable coalition of Samnites and Gauls at Sentinum in BCE.*

Chapter 9 : The Surprising Effect of Religious Devotion on Suicide Attacks | HuffPost

*The researchers found that the relationship between religion and support suicide attacks is real but is unrelated to devotion to particular religious beliefs or religious belief in general.*