

1: Halloween - Wikipedia

Pilgrim princess: a life of Princess Zinaida Volkonsky 10 Rome: the Villa Volkonsky -- 11 Rome: Dead Souls and Souls Reborn -- 12 The Beata

Select Page Should Christians celebrate Halloween? Jesus said the Truth shall make you free John 8: Halloween was itself originated in paganism: The souls of the dead were supposed to revisit their homes on this day and the autumnal festival acquired sinister significance, with ghosts, witches, goblins, black cats, fairies and demons of all kinds said to be roaming about. It was the time to placate the supernatural powers controlling the processes of nature. In addition, Halloween was thought to be the most favorable time for divinations concerning marriage, luck, health, and death. It was the only day on which the help of the devil was invoked for such purposes. The origins of Halloween are Celtic in tradition and have to do with observing the end of summer sacrifices to gods in Druidic tradition. In what is now Britain and France, it was the beginning of the Celtic year, and they believed Samhain, the lord of death, sent evil spirits abroad to attack humans, who could escape only by assuming disguises and looking like evil spirits themselves. The waning of the sun and the approach of dark winter made the evil spirits rejoice and play nasty tricks. Believe it or not, most of our Halloween practices can be traced back to these old pagan rites and superstitions. It was not widely observed until the twentieth century. Initially, it was practiced only in small Irish Catholic settlements, until thousands of Irish migrated to America during the great potato famine and brought their customs with them. To some degree, our modern Halloween is an Irish holiday with early origins in the Celtic winter festival. Interestingly, in American culture, the rise in popularity of Halloween also coincides roughly with the national rise in spiritism that began in Halloween is an Irish Holiday: Ireland is the only place in the world where Halloween is actually a national holiday celebrated with fireworks ; children are even released from school for the week. Ireland is also the source of the jack-o-lantern fable: A man named Jack was not able to enter heaven because of his miserliness, and he could not enter hell because he played practical jokes on the devil; so he was condemned to walk the earth with his lantern until judgment day. Trick or Treating and dressing up in costumes is a large part of the pagan practice know as Halloween. The idea of trick-or-treating is further related to the ghosts of the dead in pagan and in Celtic history. At the end of the feast, masked and costumed villagers representing the souls of the dead paraded to the outskirts of town leading the ghosts away. Halloween was thought to be a night when mischievous and evil spirits roamed freely. Masks and costumes were worn to either scare away the ghosts or to keep from being recognized by them: In Ireland especially, people thought that ghosts and spirits roamed after dark on Halloween. They lit candles or lanterns to keep the spirits away, and if they had to go outside, they wore costumes and masks to frighten the spirits or to keep from being recognized by these unearthly beings. Here, costumes could be worn to ward off evil spirits. On the other hand, the costume wearer might use a mask to try to attract and absorb the power of the animal represented by the mask and costume worn. According to this scenario, Halloween costumes may have originated with the Celtic Druid ceremonial participants, who wore animal heads and skins to acquire the strength of a particular animal. People feared terrible things might happen to them if they did not honor the spirits. The Druids also believed that failure to worship their gods would bring dire consequences. If the gods were not treated properly in ritual, they would seek vengeance. This was therefore a day of fear. Further, some people soon realized that a mischievous sense of humor, or even malevolence, could be camouflagedâ€”that they could perform practical jokes on or do harm to others and blame it on the ghosts or witches roaming about. Halloween traditions often involve fruit centerpieces, apples, and nuts. Three of the sacred fruits of the Celts were acorns, apples, and nuts, especially the hazelnut, considered a god, and the acorn, sacred from its association to the oak. Fruits and nuts also seem to be related to the Roman harvest feast of Pomona, apparently the goddess of fruit. For example, in ancient Rome, cider was drawn and the Romans bobbed for apples, which was part of a divination that supposedly helped a person discover their future marriage partner. Halloween is fear-based not faith-based. Which is why it became a natural expression of Halloween to tell ghost stories when dead souls were believed to be everywhere, and good, mischievous, and evil spirits roamed

freely. These stories further originated as a personal expression of these beliefs. People were scared of what they thought evil spirits would do to them if they did not participate in these pagan rituals, so that participated to appease what they believed were evil spirits. Many people in modern times do not know that much of all the activities they take part in on Halloween, were done in fear of evil spirits by the Druids and Celtic people centuries ago and those same fear-based rituals have now been masked under what we refer to as Halloween. These are the same pagan rituals of old and they are still practiced on Oct 31st but under another name, Halloween, to disguise the fear and evil that these practices truly represent. The Celts celebrated their new year on November 1st, which marked the end of the summer harvest and the beginning of the dark winter. This supposedly was the time when their sun god, Muck Olla, was losing his strength, since the leaves were dying and the days were getting shorter. They believed that on the night before their new year, the spirits and demons were at the peak of their power and this was the time when the ghosts of the dead revisited the earth to possess and haunt the people. The Celts believed that the laws of nature were suspended on this night, which allowed the dead and the powers of darkness to freely interact with the rest of the world. In order to avoid being possessed, the Celts would dress up in hideous costumes and parade around town, making all kinds of noise and wreaking havoc in an effort to scare away the evil spirits. Some accounts speak of human sacrifices, the demon possessed being burned at the stake, and all kinds of magic. By the first century A. How did Halloween get its name and come to be? May 13th was the original day that All Saints day was observed but The leadership of the Catholic Church decided to move it to Nov 1st. It was celebrated much like Samhain, with big bonfires, parades, while the people dressed up in costumes as saints, angels, and devils. Since the Catholics believed that their departed loved ones were in a state of limbo known as purgatory, this festival of the dead was significant. The more cakes they received, the more prayers they would offer for the dead relatives of those who gave the cakes. These practices were encouraged by the church, but were based on superstition rather than the truth of the Bible. Not all Catholics participated in these pagan events but just like many in our culture today, many of them in those days also lacked the knowledge of the root origins of these types practices. Who are the Celts and Druids? The Druids were the educated or priestly class of the Celtic religion. The Celts themselves were the first Aryan people who came from Asia to settle in Europe. In fact, we can see certain similarities between Druidism and the religion of India: Celtic religion, presided over by the Druids the priestly order presents beliefs in various nature deities and certain ceremonies and practices that are similar to those in Indian religion. The insular Celts and the people of India also shared certain similarities of language and culture, thus indicating a common heritage. They engaged in occult arts, worshiped nature, and gave nature supernatural, animistic qualities. Certain trees or plants, such as oak trees and mistletoe, were given great spiritual significance. According to Celtic authority Lewis Spence, the original meaning of the term Druid implies a priest of the oak cult. At least some of these phenomena may be considered supernatural. Human sacrifice was offered during both occasions. According to Julius Caesar in his Commentaries and other sources, the Celts believed they were descended from the god Dis, a tradition handed down from the Druids. Dis was the Roman name for the god of the dead. Of the names of Celtic gods known, Belenus is mentioned most often. Samhain as the specific name of the lord of death is uncertain, but it is possible that the lord of death was the chief Druid deity. How did the October 31st Druidic festivals originate? The Celts and their Druid priests began their New Year on November 1, which marked the beginning of winter. They apparently believed that on October 31, the night before their New Year and the last day of the old year, Samhain gathered the souls of the evil dead who had been condemned to enter the bodies of animals. He then decided what animal form they would take for the next year. The souls of the good dead were reincarnated as humans. The Druids also believed that the punishment of the evil dead could be lightened by sacrifices, prayers, and gifts to Samhain. Druid worshipers attempted to satisfy and please this deity because of his power over the souls of the dead, whether these souls were good or evil. For those who had died during the preceding 12 months, Samhain allowed their spirits to return to earth to their former places of habitation for a few hours to associate once again with their families. In order to honor the sun god Belenus and to frighten away evil spirits who allegedly feared fire, large bonfires were lit on hilltops. To expel them from the fields and the precincts of villages, lighted brands from the bonfire were carried around the districtâ€Divinations for the fate of the

individual throughout the new year were engaged in. The fires were believed to not only banish evil spirits but rejuvenate the sun. Until fairly recent times, the hilltop Halloween fires of the Scots were called Samhnagan, indicating the lingering influence of the ancient Celtic festival. On October 31st evil or frustrated ghosts were also believed to play tricks on humans and cause supernatural manifestations, just like poltergeists today. As part of the celebration, people dressed in grotesque masks and danced around the great bonfires, often pretending they were being pursued by evil spirits. In addition, food was put out to make the ghosts or souls of the good dead Samhain had released feel welcomed and at home. Because Samhain marked the beginning of a new year, an interest in divination the magic art of interpreting the unknown by interpreting random patterns or symbols and fortune-telling became an important part of this holiday. The Druids also believed that the particular shape of various fruits and vegetables could help predict, or divine, the future. Victims of human sacrifice were used for the same purpose. When the Romans conquered Britain, some of their customs were added to the traditions of the Druids, while others, such as human sacrifice, were banned. The Samhain celebration was not unique to the Druids. Many festivals worldwide celebrate a time when the dead return to mingle with the living. The Hindus call it a night of Holi. The Iroquois Native Americans celebrate a feast of the dead every 12 years, when all those who have died during the preceding 12 years are honored with prayers. A national holiday in Mexico, the Day of the Dead, begins on November 2 and lasts several days. In this gruesome festival, death becomes a kind of neighborly figure, appearing on candy, jewelry, toys, bread, cakes, and so on. This is the time when the souls of the dead return and when the living are to honor them.

2: Prayer for the dead - Wikipedia

After death and burial, the soul was freed from the body and began a journey to the world of the dead. A barrier, usually a river, lay between the worlds of the living and the dead. The Greeks believed that the soul was given guidance during its journey.

Afterlife Afterlife Cultures the world over recognize that every life will end in death. However, many claim that some invisible but vital part of the human being—the spirit or soul—continues to exist after death. In some traditions, the individual possesses more than one soul, and each of these may have a separate fate. Religions throughout the ages have included a belief in an afterlife, a state of being that people enter when they die or a place to which they or their souls go. Myths, legends, and religious texts offer varying visions of the afterlife. The World Beyond In some cultures, the afterlife is regarded as a place of pleasure and joy. In others, it is a gloomy shadow of earthly existence, a slow fading away, or a remote and unknowable realm. Expectations about the organization of the afterlife also differ. In some societies, everyone is thought to meet the same fate. In others, people are believed to take different paths, depending on the events of their earthly lives. Visions of Life After Death. Some cultures have associated the afterlife with a geographic location. The notion of an underworld beneath the world of the living is common. The peoples of ancient Mesopotamia! Any pit, cave, or pond could be an entrance to that place. People on the islands of Melanesia in the southeastern Pacific Ocean imagine an underground world that is the mirror image of the upper world. Stories from the island of New Guinea describe an underworld that lies beneath the ocean. Divers have claimed to see the souls of the dead laboring in undersea gardens. In Navajo mythology, the dead descend into a watery underworld. According to the Ibo of Nigeria, the underworld is ruled by the goddess Ala, who receives the dead into her womb. Other cultures have placed the afterlife in the sky or among the stars. The Pueblo Indians of the American Southwest believe that the dead become rain clouds. Some Native Americans of the Southeast say that the souls of the dead dwell either in the heavens or in the west. The west has often been associated with the afterlife of the spirits. Polynesian islanders locate their ancestral island in the west and believe that spirits of the dead can return there. Some descriptions, though, indicate that the land of the dead had a grim and dangerous side. Annwn, the king of the dead, could be fearsome. He also attacked them if they tried to escape. His image was a popular one with medieval artists. Their afterlife was not eternal, however. Not all warriors went to Valhalla. Freya, goddess of love and death, took half of them to her own palace in the afterworld. In contrast to vivid, lively, and joyous visions of the world beyond, the afterlife pictured by the peoples of the ancient Near East was dim and shadowy. The early Jews called their dismal, ghostly underworld Sheol. The spirits who dwelled in the Mesopotamian underworld felt neither pain nor pleasure but lived a pale, washedout version of life on earth, complete with a royal court ruled by Nergal and Ereshkigal, the king and queen of the dead. Peoples of the ancient Near East such as the Mesopotamians and the early Jews believed that the afterlife was the same for everyone. Other cultures, however, have expected the dead to be divided into different afterworlds. The Polynesians believe that the souls of common people, victims of black magic, and sinners are destroyed by fire. The souls of the upper classes, by contrast, journey to a spirit world where they live among their ancestors. Some ancient Chinese people believed that the afterlife was different for good and bad people. The souls of good people rose to the court of Tien, or heaven, while the souls of bad people descended into one of the 18 levels of hell, depending on their crimes in the world. The Maya people of Central America believed that the souls of the dead went to an underworld known as Xibalba. To escape and go to heaven, the souls had to trick the underworld gods. Among the Aztecs of Mexico, slain warriors, merchants killed during a journey, and women who died in childbirth joined the sun in the heavens. The ordinary dead spent four years traveling through the nine layers of an underworld called Mictlan and then vanished on reaching the ninth level. In Norse mythology, warriors went to heavenly palaces, while other individuals ended up in a cold underworld called Niflheim, or Hel. Among the Inuit or Eskimo people of Greenland, a happy land in the sky is the reward for the souls of people who have been generous or have suffered misfortunes in life. Others go to an underworld ruled by the goddess Sedna. The Pima and Papago

peoples of the American Southwest say that the spirits of the departed travel to a place in the east where they will be free from hunger and thirst. Like many Aztec deities, Tlaloc had both a cruel and a kindly side. The Aztecs believed he was responsible for the deaths of people who died by drowning or of certain diseases such as leprosy. Yet Tlaloc then sent these people to a happy afterlife that ordinary Aztecs did not share. The good are rewarded in the afterlife, while the evil are punished. The ancient Egyptians, for example, believed that a soul had to convince the gods that he or she had committed no sins in life. If the two balanced, the soul was declared sinless. A monster devoured those who failed the test. Those who had lived a just life experienced a form of pure light that was the presence of Ahura Mazda, god of goodness, justice, and order. The ancient Greeks imagined the afterlife as a shadowy realm called the House of Hades, and they also spoke of a deeper pit of hell, Tartarus, to which those who had acted wrongly were sent to receive punishment. In Japanese mythology, the dead go to a land of darkness known as Yomi, where they may be punished for their misdeeds. The good entered the presence of God, while the wicked roasted in a hell called Gehenna. This influenced the Christian and Islamic ideas about hell as a state or place of punishment for evil. Heaven is the union of virtuous souls with God. According to the Roman Catholic Church, there is a state of being between heaven and hell called purgatory, in which tarnished souls are purified on the way to heaven. The Etruscans of ancient Italy pictured sea horses and dolphins carrying souls to Elysium, the Islands of the Blessed. The ancient Greeks undertook a darker journey, asking a boatman named Charon to ferry them across the river Styx, which marked the boundary between the world and Hades. Many Pacific islanders viewed the journey as a leap. Every island had a reinga, or leaping place, from which the soul was thought to depart. A sacred tree was often associated with the reinga. The Hawaiians believed that the souls of children lingered near the tree to give directions to the newly dead. Other Pacific peoples thought souls swam to the afterlife and that those weighted with sin would sink. In some cultures, bridges linked the living world and the afterworld, and the crossing was not always easy. The Norse bridge shook if someone not yet dead tried to cross it before his or her time. The Zoroastrians had to cross a bridge the width of a hair. The just survived the crossing; the unjust fell into hell. Both the rainbow and the Milky Way were thought by various peoples to represent the bridge to the land of the gods or spirits. The Fiji islanders of the Pacific spoke of a Spirit Path with many dangers, a journey so difficult that the only ones who could complete it were warriors who had died violently. Related Entries Other entries related to the afterlife are listed at the end of this article. The living sometimes attempted the journey to the afterworld in search of the secrets, wisdom, powers, or treasures associated with The Egyptians believed that when their souls entered the afterlife, they would be weighed against a feather belonging to Maat, the goddess of justice and truth. Welsh heroes entered the realm of Annwn, the king of the dead, to steal his magic cauldron. The Navajo believe that searching for the realm of the dead can bring death to the living. In some cultures, the dead are thought to linger near the living as shades or spirits. Southeastern Native Americans believe that newly dead souls remain near their villages hoping to persuade others to join them. In some African myths, in contrast, the souls of the dead stay close to living relatives in order to help and advise them. To consult with their dead ancestors, Mayan rulers performed a blood-letting ritual known as the Serpent Vision ceremony. The belief that the spirits of the dead can do good or ill in the world of the living lies behind some forms of ancestor worship. Ghosts of the dead, whether malicious, helpful, or merely sad, appear in the myths and folktales of many cultures. The Chinese perform ceremonies to honor the spirits of their ancestors and ensure that they will have benevolent feelings toward their descendants. Some Native Americans honor the ghosts of their dead with annual feasts. However, the Navajo—who avoid dwelling on death—never mention the dead in their rituals. The soul may be reincarnated—reborn in another body. The notion of multiple rebirths through a series of lifetimes is basic to the Hindu and Buddhist religions. Those who act wrongly in life may be reborn as less fortunate people or as animals or insects. Preparation for the Afterlife In many cultures, rituals associated with death were meant to help the deceased in his or her journey to the afterlife. The Greeks, for example, provided the dead with coins to pay the ferryman Charon. Although the Romans were less certain about the afterlife than the Greeks, they often followed the same custom and sometimes added treats for the dead person to offer to Cerberus, the three-headed dog that guarded the entrance to the underworld. The Tibetan Book of the Dead gives instructions for the soul to follow on its

journey between death and rebirth. The ancient Egyptians believed that the body had to be preserved after death in order for the spirit to survive, and they went to great lengths to prepare for the afterlife. They built tombs to protect their dead. The most elaborate are the great monuments known as the pyramids.

3: Preview: THE NEW MUTANTS: DEAD SOULS #5 | Comicosity

"The Horrific One" who has a special role in the city of Benares: he substitutes for Yama by punishing dead souls before they depart for the World of the Fathers, and by policing (through his eyes) the precincts of the city to keep out sinners, demons, and spirit beings.

It was the witch Circe who gave Odysseus this task, and the instructions as to how to do it. Circe instructed Odysseus to go to a rock which is located in the place where the rivers Pyriphlegethon or Phlegethon and Cocytus flow into Acheron. In that place Odysseus dug a pit around which he poured a libation to all the dead, first with honey and milk, then with wine, and finally with water. Then, having sprinkled white barley over the libation, he invoked the spirits of the dead, and after the invocation he cut the throats of a ram and an ewe. Then the souls of the dead came gathering about the pit. For you \hat{e} Death should have lost its sting. I should choose to serve as the serf of another, rather than to be lord over the dead. Agamemnon described to Odysseus how he had been murdered by Aegisthus and his own wife during a banquet. And the soul of the man who had always taken women through violence dared to add: And yet Odysseus did not allow the soul of his own mother to approach the sacrificial blood before he had talked to Tiresias. But later, when she was allowed to approach, she told him news about his father Laertes, who lived the life of a recluse and yearned for his return home. Likewise she told him that the cause of her own death had been her heartache for him. Odysseus tried to embrace her, but the ghost slipped through his arms, and as he cried to his mother in despair she explained: Son of Nestor and leader of the Pylians against Troy. She is the mother of Nestor. As he had been left behind unburied, he now asked Odysseus to bury him on his return to the island of Aeaea. She hanged herself obsessed by the idea of having married her own son. Odysseus saw this former king of Crete sitting with a gold sceptre in his hand, delivering judgement to the dead see also Underworld. Odysseus saw Orion driving together over the field of asphodel wild beasts which he had slain, holding in his hands a club of bronze that could not be broken. Phaedra, wife of Theseus who fell in love with her stepson. She was killed accidentally by her husband. Odysseus saw Sisyphus being punished by rolling a stone with his hands and head in an effort to heave it over the top of a hill, but as he pushes it to the top it rebounds backward. He also prophesied that Odysseus death would come in his old age, far from the sea, and in a gentle way. Odysseus saw this son of Gaia being punished in the Underworld for having attacked Leto, mother of Apollo and Artemis. There a pair of vultures eat his liver and he is powerless to drive them off. Aeneas "Easy is the descent to Hades: Aeneas descended to the Underworld, guided by the Sibyl, through a cave in Cumae Italy. Next he followed the road to the river Acheron where he saw the souls of the unburied whom Charon refused to take to the other side. Charon accepted to ferry Aeneas when he saw the Golden Bough that Aeneas was carrying. Next he came to the Vale of Mourning where those who were consumed by unhappy love dwell, and in the farthest fields, before the dividing road, he saw those who were famous in war. Then Aeneas came to the place where the road forks, the left hand leading to Tartarus, and the right, beneath the Palace of Hades to Elysium. Vision of Aeneas in the Elysian Fields: Behind them is the Cumaean Sibyl. Once a woman called Caenis, she was turned into an invulnerable man by Poseidon. Future King of Alba. Dido, Queen of Carthage. A Trojan herald during the war. A famous bard, perhaps son of Orpheus. On approaching Italy Palinurus fell asleep and was hurled into the sea, and apparently he swam to the coast where he was killed by the locals. A harbor in Italy was named Palinurus after him. He was killed in that war. Daedalus constructed a hollowed wooden cow on wheels for Pasiphae so that she could couple with a bull see Daedalus and Minotaur. Phaedra, wife of Theseus. A priest of Demeter at Troy. King of Alba and Latium. At his death, his younger son Amulius seized the kingship by violence. Silvius Aeneas, son of Silvius see also Aeneas. First husband of Dido. Some say that this bronze-voiced hound had in fact three heads of dogs, the tail of a dragon, and on his back the heads of all sorts of snakes, but others affirm that this raw flesh eating monster had as many as fifty heads. However, since it was not lawful at the time for a foreigner to be initiated, he became the adoptive son of Pylius, otherwise an unknown man. Yet others have said that he entered the Underworld in a place at the Acherusian Chersonese on the Black Sea. Do not shoot a harsh arrow from your hands in vain against the

souls of those who have perished. You have no need to fear. The latter had come to the realm of shadows, also through the entrance at Taenarum, having in mind the bizarre idea of marrying Persephone. Still others affirm that neither of them ever returned. Map of the Underworld high resolution For literary reference Image Size: Prints cannot be sold or distributed. Electronic duplication other than for personal use is not allowed.

4: neo polytheist: Germanic Beliefs Regarding the Afterlife

Kerberos, the many-headed dog of Hades, whom the dead souls had to distract with a piece of food in order to enter the land of the dead (and who prevented the souls from ever leaving again), and Charon, who ferried souls across the river Styx, which divided the world of the dead from the world of the living, played a similar role insofar as.

Home Page Different religions give different views about life after death. Some people believe that if you were a good person, went to church every Sunday then you would go to heaven; otherwise you would go to hell. There is no unanimity between different religions as to what happens after death. Most major religions are more than years old and may be little outdated in their views and have not kept pace with modern religious, philosophical and scientific thinking. These religions were often preached to illiterate peasants and fisherman and therefore the teachings are profound but symbolic in nature and prone to misinterpretation. After reading various religious and non-religious philosophies I came to the conclusion that both hell and heaven does not exist outside the human mind. Both hell and heaven are states of mind, and not places that people go after death, one indicating a state of bliss and other a state of suffering. This still does not explain what happens after death. To find out about states after death we have to study the constitution of the human body. The human body is composed of several different layers made of gross and subtle forms of matter. Each layer is usually referred to as a body and we are composed of five bodies. Gross physical body 2. Etheric physical body invisible physical matter or dark matter 3. Astral body emotional body 4. Mental body mind body 5. Causal body soul body In other words we are multi-dimensional beings and each body helps us to function on a different plane or dimension of human endeavour. Our Astral, mental and causal bodies together can separate from the physical bodies during sleep and can function independently during dream states while still connected to the physical body via a thread. Therefore during dreams we are actually functioning on the astral plane where people go after death. When we dream of our dead relatives and friends we may be actually meeting and talking to them. Astral plane is normally referred to as the Spirit World by most people. The separation of the astral body from the physical body can also happen spontaneously, when fully awake in some people during states of sudden emotional shock, physical illness or in extreme tiredness and is referred to as an out of body experience. Some people can produce this state at will after relaxing themselves and then it is referred to as astral projection. Astral projection is not generally recommended and is considered harmful by some authorities. Some of the near death experiences, experiences under general anaesthesia, and instances when people describe themselves floating in the air and can see their body sleeping or lying in bed are instances of spontaneous astral projection or out of body experiences. Out of body experiences are sometimes experienced by fighter pilots and it can be considered as a disqualification for the job, by some authorities. Others have accurately described events or hidden objects they had apparently observed during out of body experiences in the minutes following clinical death when their heart, breathing and brain activity had completely stopped. In fact there have never been any proof that brain generates thoughts. In other studies people brought to hospital in a lifeless state have described looking down on their bodies while doctors and nurses worked on them. Several have identified the clinicians that saved them in hospital weeks later. Sunday Times, UK, If consciousness was part of the physical brain and thinking, registering memories and recalling them later, seeing and hearing were done by the physical brain or any part of the physical body, then people who were brain dead for a period of time should not be able to think and also remember what they thought, saw or heard during the period they were brain dead. These research show that our consciousness is able to function outside the physical body and that our consciousness survives the physical death. Death is a long process and death of the physical body is the first stage of that process. After the shedding of the physical body including the etheric body there are two further bodies to shed, the astral-emotional body, and the mind body. There can be a gap of few days to hundreds of years from the shedding of the physical body to shedding of the astral body. There is a further gap between the shedding of the astral body and the shedding of the mind body. After the shedding of the mind, the soul can exist for a long period of time in a state of bliss before creating another physical body to reincarnate again on earth. At the time of death the astral body with the

etheric, the mental and the causal bodies separate from the gross physical body. The etheric body disintegrates few days after death and the person is left with the astral body and the other two subtle bodies, the mental and the causal body. The astral body resembles the physical body in appearance and people can feel more alive when dead than when they were still living. Therefore in reality there is no death and it is only a transition from one state of consciousness to another state of consciousness. In practice we are in a state resembling death during sleep. Only difference is that we can return to our physical body after having a dream but we cannot do so after death. After a sudden, an unexpected or a traumatic death some people fail to recognise that they are dead. Sometimes even though the dead person knows that he or she is dead, they continue live in the same surroundings either because of their greed for the material possessions left behind or because of their love for the people left behind. After death the person should ideally start living on one of the seven astral planes. In the usual case of an expected death, the dead friends and relatives living on the astral plane start visiting their friend or relative still living on the physical plane but is about to die and pay their last respects. They will again visit the person after death and take him or her to the astral plane and acclimatise, guide and train the person to living on the astral planes. The astral plane is an illusion created by the material minded human beings by their creative visualisations. Some people refer to these planes as heaven but some of the lower astral planes could be as bad as hell. The astral matter is very pliable and people living on these planes could create anything they wish by creative visualisation. Therefore one could create an illusion of a hell or a heaven for oneself by creative visualisation. Therefore what is important after death is your inner state of mind. If one is full of sadness, guilt, and remorse, one could create an illusion of a hell for oneself or if one is in a state of happiness and bliss one could create an illusion of a heaven. A religious or a non-religious person brought up on a diet of heaven; hell or eternal damnation has a very good opportunity to create an illusion of a hell or heaven for himself or herself depending on their belief systems. As there is no physical body to nourish and to protect, people living on the astral planes do not need to eat, drink, sleep, breathe or protect themselves from the elements. As there is no physical body one cannot experience physical pain but only emotional or mental pain. But a person who does not know this could create an illusion of pain for themselves. There is no need to work or to earn a living and one could travel anywhere simply by the power of thought. But because of our material nature people living on the lower astral planes continue to do what they did on earth in their self-created illusionary world. Some people continue to work, eat, drink and sleep, though there is no need to do any of these things. Some people attempt to contact their dead relatives through the use of mediums and it may be possible to contact them. But there is no way of proving that these communications are genuine and one could become a prey for fraudulent mediums. It is best to leave the dead alone and get on with your own life. Some people try to get teachings from people who are dead via mediums. Just because somebody is dead it does not make him or her spiritually more evolved. People who remain on the astral planes engrossed in their own self created illusions without moving onto higher planes are generally less evolved than people living on earth. Therefore teachings coming from astral planes via mediums and spiritual guides should be ignored or discarded. Most of the spiritual guides are people belonging to the American Red Indian race who sometimes lived thousands of years ago and spiritually un-evolved compared to people belonging to races currently living on earth and their teachings should not be trusted as true. Spiritual evolution only happens on the physical plane and humanity living on the physical plane can make substantial expansion in consciousness compared to people living on the astral plane. Therefore a being whom has spent several hundred years on the astral plane is far less evolved than people living on earth. Basically they are bringing the illusions of the astral plane to the physical plane. Communication with the astral plane may bring solace to people who are grieving for their loved ones to know that they still alive. Also it will remove the fear of death from people still living on earth to know that life does not end in death. We are eternal beings and our soul continues to exist even after death. After spending a period of time in their self created hell or heaven people if they wish or when their time have come, could discard their astral bodies and move into the next plane of existence, the mental plane. On the mental planes one has a mind but there is no body or the usual sensory organs. After spending a period of time in the mental plane if they wish or when their time have come, people could discard their mental bodies and move into the next plane of existence, the soul plane. In the soul plane the soul exists in a

state of bliss until the time has come for one to incarnate on the physical plane. Soul plane is also referred to as pralaya and is the equivalent of the Christian paradise. When the soul reincarnates on the physical plane, the whole cycle of life and death starts all over again. We are souls in incarnation; the soul or the divine spark magically creates the mental, the astral and the physical bodies for it to manifest on the physical plane. We identify our physical body, the mind or the personality as the person whereas the soul is the real person, which has created the other vehicles for its manifestation on the physical plane. It is like identifying a car as the person and not the driver who drives the car. People usually incarnate as a group in which they had previous connections to various individuals in the group, in their former lives. The group could be as large as thousand people, and your husband or wife could be your son, daughter, mother, father, brother, or sister from a former life. By coming together again and again they can pay their mutual karmic debts to each other. The relationships and the sex of the people keep changing with each incarnation. Therefore one could be a man in one life and a woman in another life. These cycles repeat endlessly over and over again and there may be people leaving the group and new blood joining the group. The average person living on earth has had an average of about , previous births. Contrary to popular belief it is not possible for a human being to incarnate as an animal though some people believe that if you do bad things you can come back as an animal. Life began on earth as rocks in the mineral kingdom, which then evolve into plants in the vegetable kingdom and then into animals. The human kingdom evolved from the animal kingdom. But the evolution as far as human kingdom is concerned is only upwards. But we have all started life as rocks, which became plants, then animals and the animal individualised and became a human being. Animal is part of a group soul and human being in an individual and has a separate individual soul. Therefore we all were once animals during our long evolutionary journey. I am here talking about the evolution of consciousness and not the evolution of form that Darwin talked about. A human being who is very materialistic and wants experience the physical life again quickly soon after death can possess an animal body usually that of a pig, sheep or cow.

5: Should Christians celebrate Halloween? | Christian Faith

The dead sometimes return in another way as well: The soul may be reincarnated—reborn in another body. The notion of multiple rebirths through a series of lifetimes is basic to the Hindu and Buddhist religions.

Thus, they spoke of the dead as present and angry when ill luck and a guilty conscience suggested that the deceased might be wreaking vengeance; they spoke of them as potential benefactors when paying them cult; and on yet other occasions they spoke of them as if they were completely absent from the world of the living. Both because the attitudes varied and because our information for this, as well as most other aspects of Greek and Roman antiquity, is lacunose, any survey, including the one that follows, tends to impose an artificial order on what were actually complex matters. Greece Although the Greeks and Romans shared many beliefs and practices concerning death, there were also significant differences between the two cultures and they must be treated separately. Greece will be considered first. Funerary rituals Children and other surviving kin were expected to ensure that the dead received proper funerary rites; if they did not, the deceased could not be considered truly dead and its soul might wander restlessly between the upper world and the underworld. What constituted "proper rites" varied from place to place and time to time, but honorable disposal of the corpse by burial or cremation was the very least that was required, lest the corpse otherwise become prey for scavengers. Even symbolic burial, such as Antigone performed for her brother by sprinkling dust over his body, would suffice Sophocles, Antigone "If a body were irretrievable, rites might be performed for the deceased anyway, in hopes that the soul would find rest e. People who turned up alive after having had such rites performed were called "double-fated" deuteropotmoi and had to undergo a symbolic rebirth Plutarch, Roman Questions "b; cf. The next day would be given over to mourning—the informal mourning of family members being supplemented with that of hired mourners when the family could afford it and the sumptuary laws of the city allowed it. Gifts would be given to the deceased, including small objects such as he or she would have used in life. On the third day, counting inclusively, the body was buried or cremated. Libations were poured into the grave where the body or ashes had been buried and were repeated periodically, usually for at least a year. Survivors might also cut their hair and lay it upon the grave; an absent survivor could dedicate hair at a later date. A marker was set up and could be decorated with ribbons and myrtle branches. Other rituals might also be performed, depending on the desires of the deceased and his or her family. People who had no family could join funerary associations that ensured all of these rites would be carried out. On burial rites, see Kurtz and Boardman, Ghosts Although any soul could become a ghost—that is, return to wander among the living—the souls that lacked proper funerary rites and the souls of those who had died too early or violently were particularly likely to return in order to cause problems for people whom they blamed for their misfortunes or people whom they envied. Whole groups of people might suffer because a soul was unhappy: There were means of averting ghosts as well; wreaths of a thorny plant called rhamnos were hung on doors and windows in the belief that this would prevent ghosts from entering a house Photius, Lexicon under "rhamnos ". In some parts of Greece, annual festivals such as the Anthesteria invited ghosts back into the world of the living and treated them well for a few days; the underlying logic seems to have been that if the ghosts were satisfied by this extra attention they would remain peaceful for the rest of the year. Even then, however, special precautions were taken to ensure that the returning ghosts did not take too many liberties while among the living, or outstay their welcome. Other festivals, such as the Genesia a word formed on the gen - root, meaning "birth" in the sense of those related to one by birth , honored dead relatives, but it is unclear whether the dead were expected to actually return at these times or simply enjoyed the festival from within the underworld. Sometimes ghosts were useful. Specialists knew how to create small lead "curse" tablets engraved with words that compelled ghosts to return to the land of the living and do their bidding. Typically, the specialist commanded the ghost to attack someone on behalf of a paying client. The ghost might be charged with imposing insomnia on a woman whom the client loved, for example, in hopes that she would acquiesce to his demands. For this reason, practitioners frequently focused on the ghosts of those who had died too early or unhappily, or whose bodies were unburied, because, as mentioned above, the souls of such

unfortunates could not really enter the underworld, and thus they were more readily accessible they were also, in their anger, probably more ready to injure the living. The specialists might also promise the ghost that, if it cooperated once, the specialist would protect it from ever being bothered again. The ghosts of dead heroes were considered stronger than ordinary ghosts and were expected to help the living with all sorts of problems: Heroic ghosts, however, could also be much more dangerous than other ghosts when angry. On ghosts, see Johnston, *The land of the dead* Souls might return to earth as ghosts, but most souls, most of the time, stayed in the underground kingdom called Hades, which was ruled over by a god who was also named Hades and by his queen, Persephone. In earliest times, the Greeks seem to have believed that everyone there was treated in the same way. The souls existed in a state that was neither pleasant nor unpleasant; literary portrayals, such as that in Book 11 of the *Odyssey*, suggest that the underworld was dank and dark, and that there was little to do to pass eternal time. In the *Odyssey* and elsewhere, souls usually are portrayed as looking like their former bodies thus women who were famous beauties while alive remained attractive, and mighty warriors still wore their armor. Souls also retained the desires and grudges they held while alive: And yet, in spite of the other ways in which life after death replicated what went on before, the souls lacked one of the most important abilities they had while alive: In the *Odyssey*, it is only after Odysseus pours out the blood of a ritually slaughtered ram for them to drink that the souls can chat with him this probably is a reflection, although exaggerated, of normal funerary ritual, which includes pouring libations into the grave. Physical contact is impossible, too, because souls have no substance: A few people do suffer punishment in a special part of the underworld according to the *Odyssey* and other Greek literary texts, although it is not clear whether the Greeks considered them to be truly dead or to have been transported to the underworld while still alive. Among the most famous are Tantalos, who endures eternal thirst and hunger, and Sisyphos, who is doomed to push a boulder uphill repeatedly. But these are unusual cases of people who had done unusually wicked things; there is no indication that the average person expected to be punished after death. There are also examples, in myth, of people who get extraordinary rewards at the end of their lives, due to their special relationships with the gods. Myth also tells of judges in the underworld. Most commonly mentioned in this role are Minos, the former king of Crete, who was renowned for his fair judgments; his brother Rhadamanthys, who had been a lawgiver in Crete; and Aeacus, who had ruled Aegina. These judges are presented as settling disputes among the dead, rather than deciding the fate of a newly arrived soul; in other words, they also continue with "life" in much the same way as they had before death. It is only in certain mystery cults or philosophical contexts that we hear of judgments or tests that determine the fate of the soul upon its arrival see below. Aeacus sometimes serves as the gatekeeper for Hades instead of one of its judges. Kerberos, the many-headed dog of Hades, whom the dead souls had to distract with a piece of food in order to enter the land of the dead and who prevented the souls from ever leaving again, and Charon, who ferried souls across the river Styx, which divided the world of the dead from the world of the living, played a similar role insofar as they also helped to mark the boundary between life and death. In doing this, they made death seem more permanent and irreversible, but they also made the transition seem more familiar, more like the transitions one encountered in life. Most of these figures are mythic only; however, it is unlikely that the Greeks really "believed" in them. Charon is the possible exception: The god Hermes, in his role as Psychopompos guide of souls, was also a figure of real cult. In contrast to the earliest Greek beliefs, the late archaic period saw the development of a system in which the common person might expect to receive either rewards or punishments after death; this concept was fairly widespread by the classical period. On the underworld and punishments after death, see Johnston, , and Sourvinou-Inwood, *Preparing for the afterlife* Given this idea, preparation for death should have required nothing more than good behavior. But few people led lives of perfect virtue, and most were therefore left anxious about what awaited them. Perhaps because of this, we also find, beginning in the late archaic period, the idea that one can escape from the postmortem effects of bad behavior and even guarantee bliss after death by being initiated into one or more so-called mystery cults while still alive the most famous being that at Eleusis, near Athens. Initiates could expect to spend the afterlife in a meadow or other pleasant place, eating, drinking, and dancing. Non-initiates, however exemplary their conduct had been during life, would wallow in mire forever. The flaw in this system, as its

ancient critics already saw, was that once initiated, people could behave however they liked for the rest of their lives. Although a few mystery cults may have required initiates to follow certain rules of ritualized purity for the rest of their lives e. Dionysos had been dismembered and eaten by violent gods called Titans; Zeus incinerated the Titans with a thunderbolt, and humanity arose from their smoldering remains. Persephone thereafter held each human responsible for the loss of her son. All that could save one from postmortem misery was to be initiated into mysteries sponsored by Dionysos who had been reborn following his consumption by the Titans. The Dionysiac mysteries are particularly interesting because they gave the initiates special knowledge of underworld geography: Reminders of what the initiates learned while alive were engraved on tiny gold tablets that were buried with them. Reincarnation shows up in a few texts connected with Dionysiac mysteries and in some philosophical systems influenced by Pythagoras and Plato. Although the soul still won rewards or suffered punishments in the afterlife in these systems, it eventually was sent into a new bodily life. Souls that managed to conduct themselves properly for several cycles could win release from incarnation altogether. The eschatological aspects of mystery cults represent a novel way of thinking about the afterlife that subsequently influenced many other religious and philosophical systems in later antiquity, including Christianity. But it must be stressed that, for whatever reason, most ancient Greeks were not initiated into them. The standard expectation for the afterlife was probably, at best, a rather boring existence and, at worst, retribution for earthly deeds. Rome Scholars face two problems in dealing with Rome: It does add some interesting variations: Vergil adds a Limbo-like realm for the souls of infants and of those who died after falsely being accused of crimes, as well as a special area for suicides; he also seems to draw on Pythagorean ideas of reincarnation in some parts of Book 6. We also know that the Romans were influenced by the Etruscans in their religious beliefs, and that they were highly interested in death and the afterlifeâ€”but because we can say little about the Etruscans themselves with certainty, this does not help much. Moreover, some "Greek" ideas that the Romans may have borrowed are also found in Etruscan sources, making it hard to say whether the Romans got them from the Greeks or the Etruscansâ€”or perhaps even whether the Greeks themselves borrowed them from the Etruscans early on. Charon, who seems to be related to a figure called Charu in Etruscan sources, is a case in point. The survey that follows points out a few salient ways in which the Romans differed from the Greeks, but most of what was said above about the Greeks is generally true for the Romans as well e. The funeral and care of the dead When a person was about to die, his nearest relative bent over to kiss him, so as to catch his last breath Seneca, To Marcia 3. The same person closed the eyes of the deceased Vergil, Aeneid 9. Timing of the burial differed from the Greeks as well; Romans kept the body of the deceased within the house for up to seven days and expected family members to continue lamenting and eating only meager amounts of food during the entire period. Before cremation, a little bit of dirt was thrown on the corpse to symbolize burial, or else a small part of the body, such as a finger, was cut off to be buried. The rest of the body was burned. After the funeral pyre had consumed the corpse, survivors poured milk and wine over the ashes and bones, to feed the deceased. Later, the bones were interred in a tomb. For nine days following cremation, family members continued to set themselves apart from the rest of the community. During this period, a sow and a gelded ram were sacrificed and the grave was formally consecrated. On burial rites, see Toynbee, As in Greece, care was taken to keep these spirits happy and beneficent through funeral banquets and other graveside offeringsâ€”especially red flowers, which were offered at a festival called the "day of roses," or at another called the "day of violets. During another festival, the Lemuria, which was held for three days in May, the head of each household had to perform rituals at night to rid the family of malevolent ghosts lemures or larvae. In particular, he had to toss black beans onto the floor with his eyes averted, while he asserted that the beans were meant to redeem himself and his family. The ghosts were expected to gather up the beans and leave contented. The Romans asserted from an early time that certain founding fathers had become gods after their deathsâ€”Romulus and Aeneas, for example. Starting with Julius Caesar , the Roman Senate went further, regularly deifying exceptional individuals after death, particularly emperors and members of the imperial family. The Greeks had occasionally done this as well for important rulers, starting in the Hellenistic period, but had never fully embraced the idea.

6: Map of the Underworld - Greek Mythology Link

In folklore, a ghost (sometimes known as an apparition, haunt, phantom, poltergeist, shade, specter or spectre, spirit, spook, and wraith) is the soul or spirit of a dead person or animal that can appear to the living.

That said, these are not films for those looking for innovative filming techniques, Oscar caliber acting, and unexpected twists and turns script-wise. The three films focusing on the hillbilly serial killer by the name of Porkchop is crude, indie filmmaking at its most fun, rolling around in grossout effects like a pig in slop and trying its damndest to make Porkchop the next contender to be the king of cinematic serial killers. Does the series do that? It is a hell of a lot of fun though to waste an afternoon soaking in the big kills, big boobs, and of course one big pig head. After boob-shot number one occurs, Porkchop makes an appearance and kills them. On to the next group of crazy kids made up of a nerd, a ladies man, a tramp, a cheerleader, a good girl, and of course a British guy and a robot, as they pile into a van and go camping. Soon Porkchop shows up and kills them. The British guy gets drunk on moonshine and more people die. That said, the gore is phenomenal and definitely an indication of where the filmmakers interest lies. That and there are a lot of nice boob shots. Did I mention a girl has sex with a robot? The script is a lot tighter and the people speaking it seem more talented as well. Sure there are a few wooden performances, but the leads handle the heavy lifting well; especially the lead nerdy kid and his outcast girlfriend who has an obsession with the serial killer. It involves gore and boobs and gory boobs. There are some really nice moments of gore as Porkchop gets inventive with a tiki torch see the pic on the left and some other grossout scenes that make for a fun time. There are also a few very nice boobs and a post credit sequence with the cheapest special effects involving one victim choking on a toilet paper roll and another being killed with a shoelace string. Though the plot is basically wash, rinse, repeat, everything that was in the first film is done bigger and better in the second. The film also takes a few unexpected twists throughout as one cast member I assumed would last until the end dies early on and another turns out to be something unexpected as well. Taking a trip into the third dimension is always fun, especially when done so cheaply. The tried and true knife thrown into the camera and other cheap tricks we have seen in a million and one low fi 3D films is ever present here. The acting is about the same here with a lot of the same actors showing up in different roles this time around. The film comes to a fitting close with this one and should this be the last one, it goes out on a fun and solid note. As with most slasher films, there is a sequence leaving room for another, so fear not, we may see another Porkchop film in the future. New on Video on Demand this week! Basically the entire movie takes place on this platform. The biologist, of course, wants to save the kids, while Pere just wants to get a paycheck. It surprises me at how straight forward Yuzna plays this film as a typical monster movie which follows the serial killer format as the cast is whittled down to the few that has the most lines. That said, there are two things that make this film worth checking out, one being the monster itself. Though heavily CG, it still is an ugly and mean critter, nicely designed and well integrated into the scenes. On top of that, this film has an absolutely killer ending. If Yuzna would have gone as batshit on the rest of the film as he does in the final moments, my review for the film would have been the opposite of the meh the above paragraphs are filled with. New this week on DVD! Aside from Arquette the acting is capable but not stellar. What saves this film is that Arquette is weird and does weird well with his soft spoken yet guilty looking demeanor.

7: Ghost - Wikipedia

ALL SOULS Day. A solemn commemoration of, and prayer for, all the souls in Purgatory, which the Church makes on the second of November. A solemn commemoration of, and prayer for, all the souls in Purgatory, which the Church makes on the second of November.

Further etymology of the Germanic word is uncertain. It could refer to a ghost or spirit of the dead in Homer , and to a more philosophical notion of an immortal and immaterial essence left over at death since Pindar. Vulgate Creavitque Deus cete grandia, et omnem animam viventem atque motabilem. KJV "And God created great whales, and every living creature that moveth. Semantics Although the terms soul and spirit are sometimes used interchangeably, soul may denote a more worldly and less transcendent aspect of a person. Cornford quotes Pindar in saying that the soul sleeps while the limbs are active, but when one is sleeping, the soul is active and reveals in many a dream "an award of joy or sorrow drawing near". Determinism and free will Socrates and Plato Plato , drawing on the words of his teacher Socrates , considered the soul the essence of a person, being that which decides how we behave. He considered this essence to be an incorporeal, eternal occupant of our being. As bodies die, the soul is continually reborn in subsequent bodies. The Platonic soul comprises three parts: The various faculties of the soul or psyche, such as nutrition, sensation, movement, and so forth, when exercised, constitute the "second" actuality, or fulfillment, of the capacity to be alive. A good example is someone who falls asleep, as opposed to someone who falls dead; the former actuality can wake up and go about their life, while the second actuality can no longer do so. Aristotle identified three hierarchical levels of living things: Aristotle treats of the soul in his work, *De Anima* On the Soul. Aristotle concludes, in the fifth chapter of the third book of this work, that the human active intellect is immortal. They both made a distinction between the soul and the spirit, and in particular, the Avicennian doctrine on the nature of the soul was influential among the Scholastics. In his theory of "The Ten Intellects", he viewed the human soul as the tenth and final intellect. While he was imprisoned, Avicenna wrote his famous "Floating Man" thought experiment to demonstrate human self-awareness and the substantiality of the soul. He told his readers to imagine themselves suspended in the air, isolated from all sensations, which includes no sensory contact with even their own bodies. He argues that, in this scenario, one would still have self-consciousness. He thus concludes that the idea of the self is not logically dependent on any physical thing , and that the soul should not be seen in relative terms , but as a primary given, a substance. Thomas Aquinas understood the soul to be the first actuality of the living body. Consequent to this, he distinguished three orders of life: Concerning the human soul, his epistemological theory required that, since the knower becomes what he knows [16] the soul was definitely not corporeal: Therefore, the soul had an operation which did not rely on a bodily organ and therefore the soul could subsist without the body. Furthermore, since the rational soul of human beings was a subsistent form and not something made up of matter and form, it could not be destroyed in any natural process. Immanuel Kant In his discussions of rational psychology Immanuel Kant identified the soul as the "I" in the strictest sense and that the existence of inner experience can neither be proved nor disproved.

8: Afterlife - Myth Encyclopedia - mythology, Greek, god, names, ancient, tree, famous, Norse, Hindu

The original Germanic version was an underwater kingdom of dead souls. And in fact, there is some interesting etymology here as well. The name of the goddess Hel ('H-E-L') - and her underwater kingdom called Hel - actually can be traced back to the original Indo-European language.

For the Celts, the day ended and began at sunset; thus the festival began on the evening before 7 November by modern reckoning the half point between equinox and solstice. The names have been used by historians to refer to Celtic Halloween customs up until the 19th century, [43] and are still the Gaelic and Welsh names for Halloween. Snap-Apple Night, painted by Daniel Maclise in , shows people feasting and playing divination games on Halloween in Ireland. After this the eating, drinking, and games would begin". They included apple bobbing , nut roasting, scrying or mirror-gazing, pouring molten lead or egg whites into water, dream interpretation , and others. Their flames, smoke and ashes were deemed to have protective and cleansing powers, and were also used for divination. Impersonating these beings, or wearing a disguise, was also believed to protect oneself from them. Marian McNeill suggests the ancient festival included people in costume representing the spirits, and that faces were marked or blackened with ashes taken from the sacred bonfire. However, in the Celtic-speaking regions they were "particularly appropriate to a night upon which supernatural beings were said to be abroad and could be imitated or warded off by human wanderers". Wearing costumes and playing pranks at Halloween spread to England in the 20th century. Commemorations of all saints and martyrs were held by several churches on various dates, mostly in springtime. This was the same date as Lemuria , an ancient Roman festival of the dead, and the same date as the commemoration of all saints in Edessa in the time of Ephrem. By the end of the 12th century they had become holy days of obligation across Europe and involved such traditions as ringing church bells for the souls in purgatory. In addition, "it was customary for criers dressed in black to parade the streets, ringing a bell of mournful sound and calling on all good Christians to remember the poor souls. In order to avoid being recognized by any soul that might be seeking such vengeance, people would don masks or costumes to disguise their identities". These were known as "soul lights". But, all the while, the danse macabre urged them not to forget the end of all earthly things. Instead, the so-called ghosts are thought to be in actuality evil spirits. As such they are threatening. One held a bunch of burning straw on a pitchfork while the rest knelt around him in a circle, praying for the souls of relatives and friends until the flames went out. Huesos de Santo and put them on the graves of the churchyard , a practice that continues to this day. Candles that had been blessed were placed on graves, and families sometimes spent the entire night at the graveside". Development of artifacts and symbols associated with Halloween formed over time. A quick-thinking Jack etches the sign of the cross into the bark, thus trapping the Devil. Jack strikes a bargain that Satan can never claim his soul. After a life of sin , drink , and mendacity, Jack is refused entry to heaven when he dies. Keeping his promise, the Devil refuses to let Jack into hell and throws a live coal straight from the fires of hell at him. It was a cold night, so Jack places the coal in a hollowed out turnip to stop it from going out, since which time Jack and his lantern have been roaming looking for a place to rest. Homes are often decorated with these types of symbols around Halloween. Halloween imagery includes themes of death, evil , and mythical monsters. Trick-or-treating and guising Trick-or-treaters in Sweden Trick-or-treating is a customary celebration for children on Halloween. Children go in costume from house to house, asking for treats such as candy or sometimes money, with the question, "Trick or treat? All Halloween customs in the United States are borrowed directly or adapted from those of other countries". John Lutheran Church and Early Learning Center in Darien, Illinois The thousands of Halloween postcards produced between the turn of the 20th century and the s commonly show children but not trick-or-treating. Over time, in the United States, the costume selection extended to include popular characters from fiction, celebrities, and generic archetypes such as ninjas and princesses. The first mass-produced Halloween costumes appeared in stores in the s when trick-or-treating was becoming popular in the United States. Images of skeletons and the dead are traditional decorations used as memento mori. Started as a local event in a Northeast Philadelphia neighborhood in and expanded nationally in , the program involves the

distribution of small boxes by schools or in modern times, corporate sponsors like Hallmark , at their licensed stores to trick-or-treaters, in which they can solicit small-change donations from the houses they visit. In Canada, in , UNICEF decided to discontinue their Halloween collection boxes, citing safety and administrative concerns; after consultation with schools, they instead redesigned the program. The most popular costumes for pets are the pumpkin, followed by the hot dog , and the bumble bee in third place. There are several games traditionally associated with Halloween. During the Middle Ages , these rituals were done by a "rare few" in rural communities as they were considered to be "deadly serious" practices. In Celtic mythology , apples were strongly associated with the Otherworld and immortality , while hazelnuts were associated with divine wisdom. Some have become more widespread and continue to be popular today. One common game is apple bobbing or dunking which may be called "dooking" in Scotland [] in which apples float in a tub or a large basin of water and the participants must use only their teeth to remove an apple from the basin. A variant of dunking involves kneeling on a chair, holding a fork between the teeth and trying to drive the fork into an apple. Another common game involves hanging up treacle or syrup-coated scones by strings; these must be eaten without using hands while they remain attached to the string, an activity that inevitably leads to a sticky face. Another once-popular game involves hanging a small wooden rod from the ceiling at head height, with a lit candle on one end and an apple hanging from the other. The rod is spun round and everyone takes turns to try to catch the apple with their teeth. An apple would be peeled in one long strip, then the peel tossed over the shoulder. If the nuts jump away from the heat, it is a bad sign, but if the nuts roast quietly it foretells a good match. This is said to result in a dream in which their future spouse offers them a drink to quench their thirst. The custom was widespread enough to be commemorated on greeting cards [] from the late 19th century and early 20th century. When the fire died down, a ring of stones would be laid in the ashes, one for each person. In the morning, if any stone was mislaid it was said that the person it represented would not live out the year. Episodes of television series and Halloween-themed specials with the specials usually aimed at children are commonly aired on or before Halloween, while new horror films are often released before Halloween to take advantage of the holiday. Haunted attractions Main article: Haunted attraction simulated Haunted attractions are entertainment venues designed to thrill and scare patrons. Most attractions are seasonal Halloween businesses that may include haunted houses , corn mazes , and hayrides , [] and the level of sophistication of the effects has risen as the industry has grown. The first recorded purpose-built haunted attraction was the Orton and Spooner Ghost House, which opened in in Liphook , England. This attraction actually most closely resembles a carnival fun house, powered by steam. It was during the s, about the same time as trick-or-treating , that Halloween-themed haunted houses first began to appear in America. It was in the late s that haunted houses as a major attraction began to appear, focusing first on California. Home haunts began appearing across the country during and

9: souls : definition of souls and synonyms of souls (English)

It was supposedly a day when dead souls would revisit their old homes. Personally, I don't want anything to do with contacting the souls of the dead. #8 According to the History Channel, Samhain was also the day when the Druids "gathered to burn crops and animals as sacrifices to the Celtic deities".

New Testament[edit] A passage in the New Testament which may refer to a prayer for the dead is found in 2 Timothy 1: It is not stated that Onesiphorus, for whom Saint Paul prayed, was dead, though some scholars infer this, based on the way Paul only refers to him in the past tense, and prays for present blessings on his household, but for him only "on that day". And towards the end of the same letter, in 2 Timothy 4: Tradition[edit] Prayer for the dead is well documented within early Christianity , both among prominent Church Fathers and the Christian community in general. In Eastern Orthodoxy Christians pray for "such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance". The tomb of the Christian Abercius of Hieropolis in Phrygia latter part of the 2nd century bears the inscription: Abercius, who throughout speaks in the first person. Mayst thou live among the saints 3rd century ; [1] May God refresh the soul of. This passage occurs in one of his later writings, dating from the beginning of the 3rd century. Subsequent writers similarly make mention of the practice as prevalent, not as unlawful or even disputed until Arius challenged it towards the end of the 4th century. The language used in the prayers for the departed is asking for rest and freedom from pain and sorrow. Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembered and those whom we have not remembered, men of the true faith, from righteous Abel unto to-day; do thou thyself give them rest there in the land of the living, in thy kingdom, in the delight of Paradise , in the bosom of Abraham , Isaac and Jacob , our holy fathers , from whence pain and sorrow and sighing have fled away, where the light of thy countenance visiteth them and always shineth upon them. But Saint Perpetua , who was martyred in , believed herself to have been encouraged in a vision to pray for her brother, who had died in his eighth year, almost certainly unbaptized; and a later vision assured her that her prayer was answered and he had been translated from punishment. Augustine thought it needful to point out that the narrative was not canonical Scripture, and contended that the child had perhaps been baptized. Prayer for the dead is encouraged in the belief that it is helpful for them, though how the prayers of the faithful help the departed is not elucidated. Eastern Orthodox simply believe that tradition teaches that prayers should be made for the dead. But we who are living will bless thee, and will pray, and offer unto thee propitiatory prayers and sacrifices for their souls. For this reason, memorial services have an air of penitence about them. Then the body is washed, clothed and laid in the coffin, after which the priest begins the First Panikhida prayer service for the departed. After the First Panikhida, the family and friends begin reading the Psalter aloud beside the casket. This reading continues and concludes until the next morning, in which usually the funeral is held, up until the time of the orthros. Orthodox Christians offer particularly fervent prayers for the departed on the first 40 days after death. Traditionally, in addition to the service on the day of death, the memorial service is performed at the request of the relatives of an individual departed person on the following occasions: Third day after death [21] Ninth day First anniversary of death Third anniversary some will request a memorial every year on the anniversary of death In addition to Panikhidas for individuals, there are also several days during the year that are set aside as special general commemorations of the dead, when all departed Orthodox Christians will be prayed for together this is especially to benefit those who have no one on earth to pray for them. The majority of these general commemorations fall on the various " Soul Saturdays " throughout the year mostly during Great Lent. On these days, in addition to the normal Panikhida, there are special additions to Vespers and Matins , and there will be propers for the departed added to the Divine Liturgy. These days of general memorial are: Meatfare Saturday two Saturdays before Great Lent begins "in some traditions families and friends will offer Panikhidas for their loved ones during the week, culminating in the general commemoration on Saturday The second Saturday of Great Lent The third Saturday of Great Lent The fourth Saturday of Great Lent Radonitsa the second Tuesday after Easter The Saturday before Pentecost "in some traditions families and friends will offer Panikhidas for their loved ones during the week,

culminating in the general commemoration on Saturday Demetrius Saturday the Saturday before the feast of Saint Demetrius , October The most important form of prayer for the dead occurs in the Divine Liturgy. Particles are cut from the prosphoron during the Proskomedie at the beginning of the Liturgy. These particles are placed beneath the Lamb Host on the diskos , where they remain throughout the Liturgy. After the Communion of the faithful, the deacon brushes these particles into the chalice , saying, "Wash away, O Lord, the sins of all those here commemorated, by Thy Precious Blood, through the prayers of all thy saints. Of this they are always in need The body feels nothing then: But the soul senses the prayers offered for it and is grateful to those who make them and is spiritually close to them. Then, on the eve of their Glorification will be served an especially solemn Requiem , known as the "Last Panikhida. Theoretically, too, prayer for those in hell understood as the abode of the eternally lost would be useless, but since there is no certainty that any particular person is in hell understood in that sense, prayers were and are offered for all the dead, except for those believed to be in heaven. These are prayed to, not for. Thus, prayers were and are offered for all those in Hades , the abode of the dead who are not known to be in heaven, sometimes rendered as "hell". Limits were placed on public offering of Mass for the unbaptised, non-Catholics, and notorious sinners, but prayers and even Mass in private could be said for them. The present Code of Canon Law of the Catholic Church states that, unless the person concerned gave some signs of repentance before death, no form of funeral Mass may be offered for notorious apostates, heretics and schismatics ; those who for anti-Christian motives chose that their bodies be cremated; and other manifest sinners to whom a Church funeral could not be granted without public scandal to the faithful. The two extra Masses were in no way to benefit the priest himself: In Communio Sanctorum, the Lutheran and Roman Catholic Churches in Germany agreed that prayer for the dead "corresponds to the communion in which we are bound together in Christ Prayerful commendation of the dead to God is salutary within a funeral liturgy. The prayers during the Sunday Eucharistic Liturgy include intercessions for the repose of the faithful departed. Furthermore, most of the prayers in the burial rite are for the deceased, including the opening collect: O God, whose mercies cannot be numbered: Accept our prayers on behalf of thy servant N. For example, following the intercessions, there are two options for a concluding prayer: Father of all, we pray to you for N. Grant to them eternal rest. Let light perpetual shine upon them. May his soul and the souls of all the departed, through the mercy of God, rest in peace. Then do not be dismayed about your child or yourself. Know that your prayer is pleasing to God and that God will do everything much better than you can comprehend or desire. Believers and Christians have devoted their longing and yearning and praying for them. But they recognized that the early Church had practiced prayer for the dead, and accepted it in principle. Thus in the Book of Concord, the Lutheran Church taught: And at the last For whom should we pray? We should pray for ourselves and for all other people, even for our enemies, but not for the souls of the dead. Lutherans do not pray for the souls of the departed. When a person dies his soul goes to either heaven or hell. There is no second chance after death. The Bible tells us, "Man is destined to die once and after that to face judgment" Hebrew 9: It would do no good to pray for someone who has died. The chief among these are baptism for the dead and the sealing of the dead to families. Family members will pray around the body as soon as possible after death. People try to avoid touching the corpse as it is considered polluting. Islamic funeral In Islam , Muslims of their community gather to their collective prayers for the forgiveness of the dead, a prayer is recited and this prayer is known as the Salat al-Janazah Janazah prayer. The Janazah prayer is as follows: Supplication for the deceased and mankind is recited. In extraordinary circumstances, the prayer can be postponed and prayed at a later time as was done in the Battle of Uhud. Dogma states it is obligatory for every Muslim adult male to perform the funeral prayer upon the death of any Muslim, but the dogma embraces the practical in that it qualifies, when Janazah is performed by the few it alleviates that obligation for all. In addition, "Peace be upon him" sometimes abbreviated in writing as PBUH is a constantly repeated prayer for dead people such as Mohammed. Yizkor Prayers for the dead form part of the Jewish services. The prayers offered on behalf of the deceased consist of: Recitation of Psalms ; Reciting a thrice daily communal prayer in Aramaic which is known as Kaddish. Kaddish actually means "Sanctification" or "Prayer of Making Holy" which is a prayer "In Praise of God"; or other special remembrances known as Yizkor ; and also a Hazkara which is said either on the annual commemoration

known as the Yahrzeit as well on Jewish holidays. The form in use in England contains the following passage: Shelter his soul in the shadow of Thy wings. Make known to him the path of life. There are various translations for the original Hebrew which vary significantly. May You who are the source of mercy shelter them beneath Your wings eternally, and bind their souls among the living, that they may rest in peace. And let us say: But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had been slain. They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas warned the soldiers to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin. The account of the action of Judas Maccabaeus was written midway through the second half of the same century, in about B.

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