

1: self-immolation | Definition of self-immolation in US English by Oxford Dictionaries

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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.

2: Lexicon | Altruism

Add tags for "Self immolation: or, the sacrifice of love, A play, in three acts: by Augustus von Kotzebue. Faithfully translated from the German by Henry Neuman, Esq.". Faithfully translated from the German by Henry Neuman, Esq."

Immolation of Love Dear Daughters of St. I pray it stirs your heart as it did mine and fills you with a desire for penance and to offer all you have, are and suffer to Christ. Love for God is not mere sentiment or pious devotion but rather a true spirit of Reparation that begins with radical fidelity to the law of God and ends with true immolation - the outpouring of self in sacrificial suffering. It is a willingness to accept all that comes from the hand of God. Penance is found in the daily warp and woof of life and one need not seek it elsewhere. The life that God has planned for us holds sufficient opportunities for self immolation. We, daughters, must not be of that class of poets and romanticists who hymn the praises of Divine Love but do not live up to what they say. If this love of ours is to be sincere, it must not be a mere sentimental feeling but a principle of good works and true immolation. This immolation consists, above all, in the strict and faithful observance of the law; "He who has my commandments and keeps them: Those thousand details of life and insignificant trifles, as we improperly call them, weave for us the roughcasts and most practical hair shirt. If we are not saints in our ordinary daily lives it is not because opportunity for doing penance is wanting, but because the love which gives merit and worth to the inevitable daily sacrifices, doest not animate our souls. If your health does not permit of your using instruments of penance, just live your life as God planned it for you. Such a course of action will be a more painful mortification than any bodily penance, but accept all with great love. The Love of the Eucharist, the Cross and our Neighbor must imbue all that we do and shape the contours of our spiritual life. All of these hold suffering within them and we must allow ourselves to become victims of love. Again, we need not seek this out other than where we are and the realities of our life. There we will be ground into the flour of which hosts are made. There are three loves which really constitute but one, namely: You cannot separate them nor can you have one to the exclusion of the others. And precisely because I preach the love of Reparation to the Heart of Jesus to those who are to be Its apostles, I must necessarily preach sacrifice since the two ideas are as closely linked together as the sun and light. Hence we cannot love without suffering, nor suffer gloriously and beneficently without loving. He sealed, with His Sacred Blood, a pact of eternal love for us; we must seal with blood the pact of friendship and the pledge of apostleship which are our titles to glory. Ignatius of Antioch, "and that I may be made into bread worthy of God, I must needs be ground by the teeth of lions. By just living the life Our Lord has ordained for us, no more or less, we shall be ground into the holy flour of which the "hosts" are made. The most fruitful crosses are those that the Lord gives us without consulting us. It is in the little contradictions of life, the little trials, that we set aside our wills most perfectly. Of this we need have no fear. God is always gentle and wise in the ways He chooses to sanctify us. Typically it is our own fickle and capricious characters that makes the crosses we bear heavy. Sometimes, it is through these very weaknesses that He mortifies us the most. If you hunger for greater sacrifices; if, ever faithful to your daily cross, you feel that, but the grace of God, a true spirit of immolation is growing in your soul, you will experience how ingenious divine love is in raising up a thousand ways of proving your love. Never doubt that the best crosses, the safest, the most divine is always that one which Jesus Himself ordained without consulting us. Increase your faith in this doctrine so dear to saints cast in the mold of Nazareth. Adore, bless and praise God in all contradictions and trials which come directly from his Hand and, conquering the repugnance of your nature, say with all your heart "Thy will be done, " or still better, "Magnificat! Margaret Mary, "but first thou must make thyself a victim of immolation. But how, when and where? In all the wise and merciful rulings of His Providence, leaving Him full liberty to cut off, burn or destroy what He will, as absolute and beloved Sovereign. He is no tyrant. He knows what is lacking and what is plentiful in our home, and all that happens there. He is all-just, all gentle, all-wise, since He is Jesus. A cross which is not our own choosing is undoubtedly the heaviest to bear, not because of the cross itself, for that which Our Lord sends us is always more bearable and sanctifying than one of our own making, but because we are so fickle and capricious, even in our efforts to attain sanctity. Our own character is one of the heaviest crosses, one which

cannot be changed from day to day or left at home when we are on a journey or in public. Wherever we are, it weighs us down and covers us with confusion. In the same way, the cross of our defects and shortcomings purifies and raises our soul. On earth you will never know how far you have corrected yourself, nor what stage of perfection you have attained by your constant struggle. Paul, but a potency of grace and a marvelous aid in our sanctification. Often even those holy projects we begin have more to do with our own ego than with the will of God. We want to choose our own way to holiness, rather than allowing God Himself to be our way and allowing Him to direct and order our lives and hearts. He disperses our own plans, our golden dreams like a puff of smoke. We often cherish some scheme which we think will serve His Glory while He has quite different projects for our own glory. It is very trying to contemplate the ruins of what we thought to be, and which perhaps indeed was, a holy project! But these ruins are holier, more glorious and richer still in merit, when we conform with generous love to the blessed will of God. Do you say from your heart: If so, let Me direct and order all, for I am Love. Would you be useful and happy? Put the rudder in My hands, entrust it entirely to Me, but complain not if I plan our your life for you. Even in our spiritual life we are wont to mix with the good wine the muddy water of our own desires and we do not allow Our Lord, except under protest, to disarrange our little plans for sanctity! Teresa, one evening, got ready a number of penitential instruments, proposing to commence a novena of austerities on the next day for an important intention; but on the following morning she was laid up with a high temperature. With her habitual trust and familiarity she said to Our Lord: Could You not delay sending me this illness till my penance was accomplished? It is through these that we can be mortified multiples times in a given hour. Accepting our limitations and the humiliations that often come with them can make us great saints. If it is true that corporal penance is absolutely indispensable to salvation - and above all to sanctification - why are man who aspire to a holy life rendered incapable of fasting, watching, taking the discipline, sleeping on bare ground, mixing bitter herbs with their food, etc.? The Divine Master cannot be acting in a contradictory way by asking them to fly and then clipping their wings. There are thousands of other austerities that may be practiced. The severest penance, even in the cloister, is the physical pain and moral anguish which God, in His wisdom and mercy, ordains for our sanctification. This includes illness, sorrow, inclemency of weather, work, contradiction and lack of resources. We can make use of these penitential garments a hundred times a day, even a hundred times an hour! Many fervent people, owing to the delicacy of their health, their obligations or obedience, cannot and must not fast. They are ordered to sleep longer and to take care of themselves. Justice, charity and obedience require that they should submit. Yet such people are not exempt from the duty of penance; they need not renounce the ideal of sanctity. They should accept with submission, faith, peace and love, their poor health, their sufferings and all the weariness and humiliation attached thereto. They will thus become great penitents and great saints. This assurance will give relief to many a troubled heart that has hitherto looked upon corporal penance as essential to sanctification. A chronic invalid may lead as penitent a life as a Carthusian. A mother whose heart, like that of Mary, is pierced with sorrows - yet who blesses God and rejoices in her martyrdom - is a penitent and a martyr of the highest order, a real marvel of grace. This luminous and inspiring doctrine is not my invention - God preserve me from such an audacity - but is essentially the teaching of the Heart of Jesus. Our fellow creatures, too, often cause us the acutest sufferings, and God permits this because we have often been gall and vinegar to the lips of Our Divine Lord. Let us do penance and suffering lovingly! We have all experienced at one time or another a feeling of utter loneliness, the suffering of being misunderstood, the impossibility of opening our hearts to anyone that we can fully trust. Here, again, let us do penance and suffering lovingly! Another torture is temptation, the revolt of passions, the scourge of finding incentive to evil in all around us - not because others but on account of our own evil nature. Calvary is to be met with even in our own homes, where we encounter the cruel sufferings of disappointments, loss of fortune, sorrow, death itself. They are but a trial of our love. Jesus spared not even His own Mother. He willed that she should weep and so increase the beauty and tender mercy of her soul. Why then should we be spared? We must learn, beginning in the home, that suffering is not to be looked upon with horror or avoided by grasped and longed for as something deeply sanctifying. We must be formed in the school of Reparation to be lovers of the Cross and to immerse ourselves in the wounded Side of Christ. Heroic hearts are formed in such a Crucible. A Catholic home should nurture

strong and valiant souls capable of grasping, in all its integrity, the doctrine of Reparation to the Sacred Heart of Jesus, the doctrine of suffering and its sanctifying and redeeming power. We should set our faces firmly against the opinion that suffering is to be looked upon with horror and disgust. Indeed, though considering themselves pious and claiming to love Our Lord sincerely, many flee in consternation at the slightest pin-prick and refuse to taste even a drop of His bitter chalice. Their only prayer, according to St. Teresa, is the ejaculation: Mary Magdalen of Pazzi: Whereas the lovers of the Cross were wont to press their lips in passionate love to the wounds of Christ, loving these wounds and seeking them with love, the lovers of the Heart of Jesus go much further. They penetrate, through the wound in His Side, right into the interior suffering of His Heart, learning in that bleeding sanctuary of glory of interior immolation and the joy to be found even in the bitterest anguish of the soul.

3: Healing through self-immolation / Christian Science Sentinel

Self immolation: or, The sacrifice of love. A play in three acts. / Translated from the German of Kotzebue. Publication info: Ann Arbor, MI: Text Creation Partnership.

As an example where the widows vied for the honour to die with their common husband, the 5th-century BCE historian Herodotus mentions the Kretones tribe among the Thracians. Naer Oost Indien In Cambodia , both the lords and the wives of a dead king voluntarily burnt themselves in the 15th and 16th centuries. There was thus less scope for the social reformer. Here, when a female slave had said she would be willing to die, her body was subsequently burned with her master on the pyre. Early 20th-century pioneering anthropologist James G. Frazer , for example, thought that the legendary Greek story of Capaneus , whose wife Evadne threw herself on his funeral pyre, might be a relic of an earlier custom of live widow-burning. Jauhar[edit] Main article: Jauhar The Rajput practice of Jauhar , known from Rajasthan and Madhya Pradesh , was the collective suicide of widows who preferred death rather than being captured alive and dishonored by victorious Muslim soldiers in a war. For example, when the founder of the Sikh Empire Ranjit Singh died in , four of his proper wives and seven of his concubines committed themselves to sati. The low numbers of Jains known to have committed sati suggests that the practice was uncommon within this community. Buchanan Hamilton in his early 19th century Shahabad report wrote that Sati-like practice had spread to Muhammadans because he had heard that a widow had herself buried in the coffin of her dead husband. According to Altekar, there is no mention of actual sati in the period of Brahmana literature c. In fact, what is written about funeral customs, is that the widow is brought back from the funeral pyre, typically by a trusted servant. Altekar thinks it significant that Gautama Buddha , who castigated customs of animal sacrifice, and other customs where pain was inflicted, is entirely silent about burning women alive. Altekar takes these elements as proofs that burning widows alive had long ago died out as a practice. Nor do the authors of the Dharmasutras c. A very early attested case from CE is that of the wife of Goparaja, who immolated herself with her dead husband, according to the Eran inscription of king Bhanugupta , with another similar case attested from CE. According to Altekar, it is the period c. As the centuries wore on, Altekar provides a few statistics on the spread of the custom. In Rajputana , a later stronghold for sati there are two, possibly three reliably attested cases before CE. For the period from to CE, there are at least 20 such cases. For the Carnatic , we have about 11 inscriptions relative to sati from to CE; for CE we have Thus, a main view that Altekar espoused is that the spread of sati increased over time with local variations, for example reductions in territories governed by zealous rulers hostile to the practice , and probably was close to a maximum when the British began to intervene in the first decades of the nineteenth century. The first archeological evidence in the form of Sati stones extolling Sati appear around CE, states John Hawley, including the great sati stones ma sati kal from 8th through 15th-century CE and hero-stones "virgal" from the 12th and 13th century. This theory has been challenged because it does not explain the spread of sati from Kashatriyas to Brahmins, and Brahmins were not considered to be of inferior caste status than Kshatriyas. According to Annemarie Schimmel , the Mughal Emperor Akbar was averse to the practice of Sati; however, he expressed his admiration for "widows who wished to be cremated with their deceased husbands". Reza Pirbhai, a professor of South Asian and World history, it is unclear if a prohibition on sati was issued by Akbar, and other than a claim of ban by Monserrate upon his insistence, no other primary sources mention an actual ban. According to Arvind Sharma, a professor of Comparative Religion specializing on Hinduism, the widow "rejected all this persuasion as well as the counsel of the Brahmans, and would neither speak nor hear of anything but the Fire". During this era, many Muslims and Hindus were ambivalent about the practice, with Muslim attitude leaning towards disapproval. According to Sharma, the evidence nevertheless suggests that sati was universally admired, and both "Hindus and Muslims went in large numbers to witness a sati". Jahangir prohibited such sati and other customary practices in Kashmir. When the husbande dieth his wife is burned with him, if shee be alive, if she will not, her head is shaven, and then is never any account made of her after. At Lahor I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature

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appeared more dead than alive when she approached the dreadful pit: British and other European colonial powers[edit] A Hindu widow burning herself with the corpse of her husband, s by the London-based illustrator Frederic Shoberl from traveller accounts. Non-British colonial powers in India[edit] The Portuguese banned the practice in Goa after the conquest of Goa , however the practice continued in the region.

4: Self-Destruction - Personality & Spirituality

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Amy Winehouse Lindsay Lohan Note that there is an added complication for self-destructive celebrities. The more they self-harm or take unhealthy risks with their lives, the more attention, controversy, and publicity they generate. This merely adds to the vicious circle of self-destruction. Development of Self-Destruction Like all negative personality traits, self-destruction typically develops through the following sequence: Early negative experiences Misconceptions about the nature of self, life or others A constant fear and sense of insecurity A maladaptive strategy to protect the self A persona to hide all of the above in adulthood Early Negative Experiences In the case of self-destruction, the early negative experiences typically consist of a childhood abuse or trauma over which the child had no control. This kicks off the self-destructive behaviour, while lack of secure parental attachment helps maintain it. Perhaps the father was a drunk who came home every night in a violent rage. Perhaps the mother was mentally unstable and would attack her children for no apparent reason. Or perhaps school teachers imposed a severe regime involving random punishments. In addition, one or both parents may have been unable or unwilling to give the love, care and attention that were naturally craved by the child. So the child would have felt fundamentally alone in this terror, as well as feeling helpless to do anything about it. If life is so cruel then it is not worth living. I wish I had never been born. Being hurt so much means that I must be bad. Fear Along on such ideas, the child becomes gripped by a complex fear – the fear of losing control. In other words, the child is terrified of repeating an earlier trauma, expressing whatever part of himself might attract such trauma, and unleashing his own desire to punish or eliminate that part of himself. Those caught in self-destruction are thus embroiled in inner conflict. Strategy There are various strategies for coping with this complex issue, but the key is to maintain control of something. My survival depends upon me taking back control of my life. This is the basis of the condition known as anorexia nervosa. Anxiety compels us to find some sort of self-protection, to feel that there is some way we can control what happens to us. But in many families, especially those with a stifling or oppressive atmosphere, there is simply no room for an anxious child undergoing puberty to exercise control over anything around them. Their very anxiety may be seen as an embarrassment, something to be hidden and never discussed. In effect, the need for control turns inwards. The ideal of being stick-thin, free from the desire to eat, seems to tick several boxes at once: Can I drink even more than the last time? How many drugs can I take and not die? How fast can I drive a motorbike and get away with it? Every time they survive such an experience, it merely bolsters their belief that control in the face of danger is a necessary strategy. But this false sense of control merely begs the question, prompted by the same fear: Is that the limit of my control? Or can I take an even bigger risk? The constant need to push the edge of control, plus the fear of losing control and thereby experiencing both powerlessness and pain inside oneself, creates inner conflict and a rising tension which demands to be relieved. Being successful in life in whatever way will only serve to increase the tension, since there is even more need to keep everything bottled up and under control. The self-destructive person may be therefore caught in a cycle between periods of grim self-control and explosive episodes in which a valve blows and some component of the conflict is set free. The person is also likely to become addicted to these brief moments of relief, however destructive they may be in the long run. For example, relief may be found in episodes of binge drinking. A massive dose of alcohol serves as an anaesthetic, eliminating the state of conflict, tension and terror for a while. It does nothing to resolve the basic underlying conflict or pain, however. In fact, the awful consequences of binge drinking merely serve to reinforce the fear of losing control at another level. And yet the brief relief it provides is irresistible to the point of becoming addictive. All people are capable of this kind of behaviour. When it dominates the personality, however, one is said to have a chief feature of self-destruction. Persona Emerging into adulthood, a self-destructive young person probably does not want go around being overtly fearful, conflicted and self-destructive. I only act this way

because I want to. I think that self-destructiveness can also mean self-reflection, can mean poetic sensibility, it can mean empathy, it can mean a hedonism and a libertarianism and a lack of judgement. Early intervention is therefore crucial. The real danger is when the person with self-destruction starts to believe their own lie. At that point, the chief feature has won and the most likely outcome is an early death. Sacrifice brings the habit of self-destruction under conscious control. It is a willingness to deliberately give up or lose something for a good reason, or for a good cause, rather than out of pure fear. For example, virtually every primitive society in history has included animal sacrifice as part of its religion. A sacrificial offering can be as cheap and as simple as a flower or a stick of incense. The more valuable the offering, the greater the sacrifice and the more highly it is regarded. Today we use sacrifice more generically to describe giving something up, doing without, accepting a minor loss as a way to avoid a greater loss, or in anticipation of later gain. For example, when playing chess we might sacrifice a pawn as a way to avoid losing the game. A person with a chief feature of self-destruction can at least feel good every now and then about giving something up for the best. For example, instead of automatically sabotaging a new relationship, as is their habit, they can be open about it and offer to drop the relationship from the start, and thereby spare the other person later misery. An honest offering to another is more powerful than insidious self-sabotage. Immolation also means sacrifice, especially ritual sacrifice by fire, but in this context we are talking about self-sacrifice or suicide. In the early s, many Vietnamese Buddhist monks set fire to themselves in protest at the then ruling regime. In these cases, however, the manner of death is closer to martyrdom suicide as a protest than self-destruction suicide as a relief. In terms of the chief feature of self-destruction, immolation implies physical loss of life, either slowly or quickly, as a way to eliminate the conflict. For example, one person might drink himself to death over the course of a decade, while another might simply slash his wrists. According to World Health Organization WHO estimates, in the year , approximately one million people died from suicide, and 10 to 20 times more people attempted suicide worldwide. This represents one death every 40 seconds and one attempt every 3 seconds, on average. Suicide is now one of the three leading causes of death among young people. More people around the world are now dying from suicide than from armed conflict. The majority of suicides occur in a context of psychological upheaval or crisis. Studies of children and adolescents who commit suicide have found not only show a strong prevalence of stressful life events combined with mental disorder depression, bipolar but also a level of antisocial behaviour unwillingness to comply with normal rules and often an excessive consumption of alcohol or other drugs. In other words, suicide is more likely when a self-destructive tendency is reinforced or enabled through intoxication. Handling Self-Destruction As with every negative character feature, the key to handling self-destruction is becoming conscious of how it operates in oneself. Begin with the mask or persona: Do I try to get others to perceive me as carefree, wild, crazy? Do I tend to take risks and act recklessly more than others? Underneath that outer facade, am I really trying to keep everything under control? Why do I do this? What am I afraid of? Is there some part of me that is unbeatable or unacceptable? Do I just wish others could see, understand and accept the pain I am in? Approaching the deepest level you may need outside help in the form of a counsellor, therapist or at least a close friend, perhaps even a psychiatrist, especially if you are tackling memories of abuse: Where does this fear come from? How was I hurt? Just as you can become more aware of self-destructiveness through personal observation and self-enquiry, so too you can gain more control over it through that awareness and by exercising choice in the moment. Whenever I am tempted to harm myself, I can ask myself what message I am trying to send to others. Then I can look for ways to convey that message more explicitly and skilfully. When caught in the grip of immolation or suicide, the negative pole of self-destruction, balance can be found in the positive pole of greed, namely egoism, desire or appetite. In other words, you give attention to what you actually need or want, and communicate that to others. Another great book about the seven character flaws, recently translated from the original German: For something more specifically about self-destruction, try: A useful online information resource on self-destructive and self-harming behaviour is the Suicide and Mental Health Association International. It also includes a list of international hotlines. There are also various online support groups for those affected by self-harm, self-injury, suicide or suicidal thoughts. An excellent starting point would be selfharm. For a TV item on the pop psychology of self-destructive celebrities, see:

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5: 43 Examples of Self-Sacrifice on Film Should Give You a Good Cry - MTV

Title: Self-Immolation; or, the Sacrifice of Love. A play in three acts [and in prose]. Faithfully translated from the German by H. www.enganchecubano.comher: British Library, Historical Print EditionsThe British Library is the national library of the United Kingdom.

6: Self-immolated | Definition of Self-immolated by Merriam-Webster

is that sacrifice is the offering of anything to a god; consecratory rite while immolation is the act of immolating, or the state of being immolated, or sacrificed. As a verb sacrifice is to offer (something) as a gift to a deity.

7: Martyrdom, Self-Sacrifice, and Self-Immolation - Hardcover - Margo Kitts - Oxford University Press

Great love is always capable of expressing itself in sacrifice and self-immolation. View in context One of the frenzied aspirations of the populace was, for imitations of the questionable public virtues of antiquity, and for sacrifices and self-immolations on the people's altar.

8: Martyrdom, Self-Sacrifice, and Self-Immolation | Reading Religion

Love for God is not mere sentiment or pious devotion but rather a true spirit of Reparation that begins with radical fidelity to the law of God and ends with true immolation - the outpouring of self in sacrificial suffering.

9: Family distress; or, Self immolation. A play, in three acts, - CORE

Self-sacrifice in film has forever been the trait of a character's stoicism, selflessness, and passion for the greater good. From "" to "The Dark Knight Rises," watching a character give his.

Vico and moral perception Teen suicide is a significant problem Annals Of The West V2 Executing strategy How Things Go Wrong Wrestling Legacy Data to the Web Beyond Emily Dickinson and the modern consciousness Meanings are ours reader response and audience studies Champions of mathematics Cannot edit in acrobat xi How humans construct their environment Learning aws second edition Making Designer Furniture for Children, the Home and Garden Conversion of word ument to for Human Nutrition in Tropical Africa (Fao Food and Nutrition Series) Liturgy of the Holy Apostles Adai and Mari The Arms Control, Disarmament, and Military Security Dictionary Instructor Edition: Introduction to Politics The cross of christ john stott Turnpike Properties in the Calculus of Variations and Optimal Control (Nonconvex Optimization and Its App Milestones on Vancouver Island Immigration begins from imperial China Creeks occupational therapy and mental health Intellectual enterprise Problem solving and program design in c 7th edition Geopolitics, Strategy and the Transformation of Civilisations The history of white people in America Computerized dynamic posturography Lewis M. Nashner 2014 rav4 service manual Applications of high performance liquid chromatography Instructors Manual to Accompany Physiology of Behavior. 2nd Ed. Proposed United States-Israel free trade agreement Death Looking Glass The role of academic research in solving ecological problems of the Aral Sea Region U. M. Sultangazin New York Road Runners Running Fitness Log 2007 Capitalization and punctuation worksheets with answers Old Stationary Engines Project management skillsets The morning meeting book by roxann kriete Recorder book for beginners