

Demonology 101

Hello.

My name is KyL T. Cobb, Jr.

I am an author, historian, paranormal investigator, and demonologist.

I have traveled to 58 countries and studied 22 religions.

Today, we are going to take a brief look at demons. I am going to condense six hours of lectures into less than one hour, so bear with me.

Lets' begin with an arbitrary definition of a demon by discussing what they are not for purposes of this lecture. Demons:

- Have not previously been a human.
- Do not exhibit normal symptoms of a scientifically definable physical or mental disease.
- Show outward manifestation beyond the explainable abilities of an associated host.
- Are of a limited power, and, therefore, at a lower level than a primary deity.

Science

So now that we have a working definition of a demon, before we progress, I want to review some very simple fundamental science that impacts our discussion.

In science, the concept of a scientific law is introduced. Unlike a theory, which is an idea, a law is the concept that a certain action must always occur. If there is one exception, the law is invalid and must be redefined.

So let us begin with Newton's Laws of Motions. The first law states that an object at rest will remain at rest and an object in motion will remain in motion unless acted on by an external force. So if I rest my pen on the table, it will remain there unless something externally moves it.

Newton's second law says that acceleration is produced when force is applied to a mass. The greater the mass, the greater the force that is needed to move the mass.

The third law Newton created says that for every action there is an equal and opposite reaction. We push against a ball and the ball's resistance pushes back. The greater force wins.

So put Newton's Laws in a paranormal perspective, for a paranormal event to impact the physical world, the cause of the event must have mass as well as energy. This is true whether we are talking about moving an object or making a physical sound.

Therefore, all paranormal entities must have mass and use energy.

Now, another way to look at the impact of Newton's Third Law come in discussing gravity. Gravity pulls us toward the center of the earth. The earth's crust pushes against us keeping us from flying.

So if the earth is pulling us to its center at 9.8 m/sec^2 , any object sitting on the surface of the earth must have the ability to generate enough force to pull away from the surface. But as we have discussed that means that the object has MASS.

Consider the second science problem, the earth is spinning at 1,000 miles per hour. The earth is orbiting at 66,000 miles per hour. The solar system is traveling at 43,000 miles per hour relative to other star systems. The galactic spiral we are on is moving at 483,000 mph. Our galaxy is moving at 1.3 million mph.

When we consider those factors, if an entity does not have mass and is not, therefore, bound to the earth, in an instant, they would be left an incredible distance behind. That, by the way, is one of the problems with time-travel.

The last little science I will throw at you is the law of the conservation of energy. Basically stated, energy is not created or destroyed. It can only be converted between matter and energy. Conceptually, all the matter and energy in the universe today is constant. Therefore, if a paranormal event results in force, there must be a definable equivalent consumption of matter or energy to generate that force.

Complete History of Humanity, abridged

So now that the science lesson is completed, I would like to give you the Complete History of Humanity, abridged.

Evolutionary theory suggests that Homo sapiens evolved between 200,000 and 300,000 years ago in central Africa. Man began speaking around 100,000 years ago. The earliest known writing is from a Harappan settlement in Pakistan and dates to 4,100 BC. The earliest decipherable surviving writing system was developed around 3,600 BC (5,000 years ago) in Mesopotamia as a system of symbols to represent numbers. The earliest art dates back to 43,000 years ago.

Even if these numbers are wildly inaccurate, in theory, the majority of the existence of humanity is completely unknown. Where we have been and what struggles we have faced, have been washed away by the sands of time.

Every day, we learn a little bit more and discover things about our past that amaze us. So today, when we look at the history of demons, it is with the footnote that we only have a tiny amount of the story left for us to understand.

For better or for worse, the concept of demons differs depending on which side of Alexander the Great's conquest line that discusses them.

In the areas conquered by Alexander, Greek concepts spread toward the East and Eastern concepts swept to the west. The Alexandrian pathway eventually would result in the West believing spiritual entities to be intangible, immortal, and eternal. In the East, the concepts of demons retained the idea

that that gods and demons maintained physical bodies. While invisible, the entities can be trapped, hurt, and even killed.

Gilgamesh

Before we look at the differing views of demons, let us begin the odyssey with one of the first recorded human stories. The epic of Gilgamesh is a Mesopotamian poem written around 2,100 BC that tells the story of a King and his struggles with who he is and his role according to various Mesopotamian gods.

In the epic, several different classes of paranormal entities are introduced. From Disembodied human spirits to monsters, King Gilgamesh fights to overcome these challenges. There are four key named demons mentioned in the epic.

The Utukku appears in the work as the ghost of Gilgamesh's one-time enemy and now friend, Eabani. He is resurrected from death and becomes a non-living companion to Gilgamesh. The texts refer to him as an Utukku. In later years, Utukku becomes the generic term for a Sumerian and a Babylonian demon that haunts barren places.

The Alu or the Gallu represent a demon sent by the gods to attack Gilgamesh. This creature, in the form of a giant bull, becomes the archetype demon that hunts the night to take wandering souls.

Taking the category for the most often confused Mesopotamian demon by modern television history shows is the Lilu.

The Lilu is a bird-like creature that is the prototype of the incubus/succubus legend. They are believed to feed from human life-force. According to legend, they are responsible for crib death. From a modern perspective, it is suggested that Lilu are the byproduct of sleep paralysis. Their association with the Jewish wife of Adam named Lilith is the result of a similar name and a bad Biblical translation of the name for a screech owl.

The final, very important demon mentioned in Gilgamesh was the Shedim. The Shedim are powerful destructive forces. Modern familiarity with the Shadim is their depiction as the guardians of temples.

Mentioning the Shedim, brings a quick deviation from our discussion. We will quickly look at the transfer of religions from one group to another. Historically, religious ideas spread from neighbor to neighbor contact, trade, or conquest.

If an existing religion is facing the influence of an encroaching religion, there are several steps used to resist or isolate followers from external factors. One method is the conversion of competing religions' gods to lesser gods/demons. The entrenched religion then brands any competing religions' gods as evil. In the case of the Shedim, a cult worshiping the Shedim was strong throughout the middle east including what is today Israel. As a result, the word Shedim became the generic Hebrew term for "evil demons."

Other methods of insulation take the form of prohibiting breeding outside the tribe, as self-imposed tribal isolation, unique diets, maintaining tribal languages, and maintaining secret rites for the initiated.

Demon Names Matter

In addition to the Shedim, it is important to understand that almost every named demon in western demonology can be traced to a deity worshipped by another culture.

For example, take one of the most famous named demons, Beelzebub.

The name Beelzebub is a corruption and deliberate mischaracterization of the Canaanite god *Baal Hahdad*. The Lord of Thunder was the most popular deity in Canaan and his cult presented a serious challenge to the Yahweh cult that formed modern Jewish beliefs. As a result, *Baal Hahdad* became a supremely evil demon in the eyes of Yahweh followers.

Another quick digression, the word *Baal* is a title. There are hundreds of Canaanite gods called Baal. They are all very different, *Baal Sammin* is a generous sky god while *Baal Hammon* demands the sacrifice of children. So the name of the god you are summoning or repelling matters.

Sumer

Sumer is an area occupied by inhabitants of Mesopotamia that were black haired and spoke a non-Semitic language. They referred to their land as Ki-En-Gi, the place of lords. Occupation of the area at least dates to 6500 BC.

From the perspective of studying demons, Sumer is perhaps the most important building block. The Sumerians believed that demons controlled many aspects of their lives. Often the line between gods of nature and the power of a demon was blurred. As a result, a dizzying array of demons were identified. As part of their understanding of gods and demons, the Sumerians began to make lists of the ones they could control.

For the first time in recorded human history, standardized uniformed rituals to deal with demons were developed. As part of the ceremonies, they invoked the names of demons for power. The use of animal or human surrogates was introduced. Healing or purification spells were the most commonly used rituals.

Sumerian spells also formed the basis for modern exorcisms around the world.

One example has the host lays (or is tied) to a bed. White yarn is used to form a path on the right side which faces the rising sun. Black yarn is used on the left side to face the darkness. The Sumerian Chief god Marduk is invoked to force away the particular demon causing the ailment. As part of the cleansing ceremony, the victim is ceremonially washed with "holy" water to wash away the evil.

In addition to forming the basis of modern exorcisms, the people of Sumer also helped transition the concept of demons being only physical like in Gilgamesh, to the idea that demons could slip inside a host and cause harm.

This fundamental shift in the understanding of the concept of spiritually then sets the stage for the Yahweh cult as well as the development of Christianity.

Jewish Understanding of demons

In ancient times, the Jewish religion was not a single belief system. The various tribes that formed the modern concept of the Jewish people worshiped a variety of gods and held many competing beliefs. Two of the leading factions were the Elohim and the Yahweh cults. Over time, the Yahweh monotheistic cult prevailed and the Elohim traditions were partially absorbed in to the religion. Hints of the old separation can be found in places like the two differing creations of Adam's wife in the Torah's Genesis.

From an early Jewish perspective, many demonic events were demons serving as the active agent of their god, Yahweh. In Samuel, the spirit of god is replaced by a spirit of sadness or evil. Demons were also characterized as being physical creatures.

One of the most important impacts of the early Jewish traditions was the creation of the Quabbalah as an understanding of the nature of the universe. The Quabbalahic belief that the universe was ordered and that there were levels of understanding that eventually directed believers to god, later would form the basis of medieval magic and demonology.

The concepts of different levels of knowledge that formed the tree of life, eventually formed the basis for there being a hierarchy of angels and demons between humans and divinity.

The rise of Christianity and demons

Because the rise of Christianity finds its origins in the Jewish religion, many of the Jewish concepts of spirits and demons have also been inherited. The New Testament uses three terms to describe demons:

- Demon
- Unclean spirit
- Evil spirit

Generally speaking, demons are simply treated as another form of illness. Matthew 4:24 says that:

they brought to him all those who had become ill with various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics and paralytics, and he healed them.

This version is contrasted with the speaking creature in Mark 1:23-27 when the demon says:

What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God." And Yeshua rebuked him and said, "Shut your mouth and come out of him.

Modern Christianity finds the basis of casting out demons from Mark 6:7 in which the apostles of Jesus are given the power to cast out spirits.

In contrast to Catholic Church dogma, Mark 9:38-41 asserts that anyone that believes in Jesus may cast out demons.

Time for another quick digression and history lesson.

One of the problems in understanding the real nature of demons in the West comes from a problem in translating the Bible from the “original” Greek. While many monks had some knowledge of basic Greek, what they often lacked was a knowledge of context. Unfortunately, over time the context became even more divergent from the original meaning.

The ancient Greeks believed that there were three levels of divinity that impacted the world around them. The Theos, θεός (theoi plural), was the highest level of divinity. From the ancient Greek religious perspective, this was any of their gods not in the mortal realm. So this classification included gods like Zeus, Apollo, Hera, Athena, the Titans, et cetera, while they were on Olympus or in Tartarus. In Christian terms, this would be any figure in heaven including God, angels, and resurrected people in New Jerusalem.

The second level of the Greek religion occupants were called Daimon, δαίμων. The Daimon were the earthly physical aspects or forms for divinity. So, when Zeus came to earth and took any form, he was a daimon. The earth bound demi-gods like Heracles and Achilles were daimons. Even divine creatures like Medusa, the Nymphs, the satyrs and the Pegasus were daimons. It should be noted, that of all the demons listed, only the *kakadaimon* distinction was evil. In Christian terms, not only would this include angles sent to earth as messengers but it would also include fallen angels. Even Jesus, would be in this category.

The third level of divinity was the Daimonion, δαιμόνιον. This type of spirit is completely intangible and serves as inspiration spirits. They are said to whisper ideas or warning into people’s minds. Plato cites an example of being warned by a Daimonion not to follow his usual route home one day. It is later revealed that assassins were waiting on him. The Christian modern equivalent would be a guardian angel.

But because the contexts of these ideas was lost to time, in creating Biblical translations, anything outside of the heavenly realm, was relegated to being an evil force much like what was done in the case of Baal Haad.

In looking at the New Testament, the term Daimon, only appears once, in Matthew 8:31. The term

Daimonion is found at least 60 times. Unclean spirit πνεῦμα ἀκάθαρτον is used about 20 times in Luke, in Acts, and in Revelations

The idea of Evil Spirits πνευμάτων πονηρῶν is used 6 times in Luke and Acts.

Only once are the two terms combined in Luke 4:33 with use the term “spirit of an unclean demon.” πνεῦμα δαιμονίου ἀκαθάρτου.

The implication here is that all demons are not unclean or evil.

Grimoires

Our western understanding of demons can be mostly attributed to the proliferation of magical grimoires during the Medieval period. These books are a combination of transferred knowledge and speculation.

They range from straight up history books to magical spell books. They are often written in vulgar languages as well as Latin. Many are written using secret codes and symbols.

The most important of these early works was the *Testament of Solomon*. The precise age of the document is uncertain. While there are claims of the work dating to first century, presently the earliest known copies date to long after the fall of Rome.

The *Testament of Solomon* is the original source of most grimoires. In fact, more than likely, any demon book you find in the bargain bin at your local bookstore has stolen its content from this work. As part of the narrative, wise and devout King Solomon has a demon plaguing him and keeping him from building the great temple to God in Jerusalem. As a result of these troubles, he prays to God for help and an angel appears presenting Solomon with a magic ring. The ring bears a five pointed pentagram star and Solomon is told that with the ring, he may bind and control any demon. This is the first known magical use of the pentagram.

The remainder of the *Testament of Solomon* is a parade of various demons that come before Solomon and are commanded to reveal their secrets. They tell Solomon their names, what harm they cause on earth, who they answer to, and what materials can be used to banish them.

Following the creation of the *Testament of Solomon*, many Grimoires followed the basic text but expanded on the named demons as well as “clarified” the process to summon and bind the demons. These books also began to design amulets to protect wearers from demonic attack.

Borrowing from the Quabalah, the Grimoires ranked the demons in to a variety of levels. Taking an idea from the Sumerians, the spells in the Grimoires would use the name of the demon and then bind them under the name of God.

There was a problem however. The ten commandments prohibit using the name of God in vain. This is why God is referred to using the generic term or the term Father or Lord by modern Christians.

As mentioned early, one of the sacred names of the Jewish god was Yehweh. It is said that once this word is written it may never be erased and the utterance of it was prohibited.

To get around this problem, grimoires would use a form of the word Yehweh called the Tetragrammaton as a kind of shorthand for the name of God. While the use of the Tetragrammaton took many forms, in every case it is important to note that it was virtually universally accepted as referring to the Christian God.

Because, the printing press did not show up until around 1440, as grimoires were reproduced transcribers began to use short hand symbols as abbreviations in the texts called sigils. Sometimes these sigils would represent a simple word. Sometimes they were very complex or took the place of an entire spell or prayer.

It should also be mentioned that because there was no way to standardize the reproduction of grimoires or even sigils, no two grimoires are identical and many have different elements for the same spells depending on the distance in time between transcriptions.

Eastern Demonic Concepts.

Now that we have a clear understanding of the Western concept of a demon, it is time to move back around to the eastern side of the world. So if we return to the Alexandrian line, the first stop eastward would be India.

India is a region that has been influenced by a number of religions from Hindi to Buddhism to Islam. The oldest of these religions is considered to be the Hindu religion. The Hindi religions encompasses hundreds of gods that often change form as well as name. Unlike many other religions, the flexibility of the Hindi religions allows for the inclusion of other entire religions and the incorporation of other religious ideas into their belief system.

To further complicate understanding of religions in India, Buddhism has also been integrated in to the Indian fabric.

What I am now going to do is mention a few of the more important Indian demons.

The most significant demon is Mahishasura. According to legend, while Mahisha was a demon he was also a devout worshipper of the supreme god Brahma. Because of his dedication, the god Brahma offered to grant a boon to Mahisha. Pondering for a moment, Mahisha asked that no male be able to kill him. Brahma granted the request. After some time passed, the other gods became jealous of Mahisha's growing power. War eventually erupts between Mahisha and the other gods that were collectively called the Devas.

The war was brief. Soon, Mahisha defeated all the Devas and the gods begged Brahma for help. As a result, Brahma created the goddess Durga with parts from the other gods. Armed with all the Devas's weapons, the female Durga kills Mahisha many times. But the death is only final when Durga eventually cuts off the head of Mahisha in his true form.

The lesson here is a demon can only be killed in their true form.

A second frequently encountered demon throughout Asia is the Rakshasa. This class of demon is what could be considered the stereotypical Asian demon. Known as blood-drinking cannibals, the Rakshasa can fly and vanish as well as change their shape and size. These black or blue skinned creatures were described as having two fangs protruding from their mouths and sharp claws. One story claims that they were forged from the breath of Brahma while he slept. The famous story of Rama in the Indian epic the Ramayana focuses on Rama's battle with the king of the Rakshasa. A second Indian epic called the Mahabharata, tells the story of Bhima and a female Rakshasa falling in love with the hero.

The Pishachas class of demon is another common demon found throughout Asia. Considered flesh eating with dark skin and glowing red eyes, Pishachas can shift form at will, turn invisible and even possess victims. It is believed that they feed off of life energy that results in illness and even insanity in their victims.

Again here we see a lesson about the nature of demons. Demons feed off of life-energy.

Like Indian concepts, the religions of Tibet are a combination of many ancient religions. One way of describing the Tibetan concept of religion is that they are a shamanistic, nature religion with Buddhism applied on top.

As a result of the Shamanistic tradition, there are a large number of named demons that plague Tibet.

The most common of these demons is the Ser na, or “yellow nose.” In essence, if the spirit of the deceased does not go to nirvana or reincarnate within a certain time, they become demons. Driven by a never ending hunger, they possess the living to feed and derive physical stimulation from mortal bodies.

The Klu-serpents are demons that whisper into the minds of their victims. Their goal is chaos and they plant false accusation into minds of their victims to destroy the harmony of the world.

The btsan warrior demons attack their former enemies to seek revenge for their heroic deaths.

The bdud demons are demons that focus on the personal ruin of their victims and facilitate historic social decay.

One of the most fascinating of the demons is the Grul-dzul. This demon is said to attach itself to backs of travelers that then carry it from village to village. While in a village, the demon feeds from the weakest members of that society then exits with another traveler when it is done.

The Sri demon is the most common form of Tibetan demon. These demons make up the soldier core of the demons classes and are considered escapees from the underworld.

Death demons are demons attracted by the death of a loved one that then plague the family if they are not dealt with by rituals.

While there are many other fascinating demons, the Tibetan priests believe that not only can they banish demons but that they have tools in their arsenals to hurt or kill the demons.

In Tibet and neighboring Nepal, the most frequent tool in battling demons is the use of a phurba. This weapon is composed of seven sacred metals and is believed to stab the demons on the spiritual plane as well as the physical world. In essence, the phurba is a lightning rod designed to capture all of the energy of the demon.

Another way to deal with an unwanted demon is to trap it inside of a colorful device called a spirit trap. Once inside, the demon can be relocated.

Even more confusing to westerners, Gouduojie festival ritual invites the demon inside a voluntary host to feed and then depart.

And like in the West a direct exorcism to banish the demon is also an option.

The Japanese form of demons treats the entity as just a magically powerful form of shape-shifting humanoid. Based on the Japanese understanding of Onmyodo- the way of yin and yang, the demons are the opposite of good and represent all of the evil spirits dedicated to harming humans.

From a cultural stand point, the Japanese Oni represent cannibalism, societal transformation, and alienation. These demons have the power of lightning. If the Oni favor you, they can bring prosperity.

One of the most famous of the Japanese Oni is Shuten Doji. In many ways, this demon was the Japanese Robin Hood figure. Believed to constantly battle the Samurai warriors class as well as the warlords, farmers would set up shrines to Shuten Doji.

As his popularity grew, it became necessary for the ruling powers to force an ending to the tale of the loved demon. Therefore, a story telling of the death of Shuten Doji at the hands of another popular Japanese hero Minamoto No Raiko was scripted.

Two other motifs of Japanese demons frequent the legends of Japan. The Yamauba are demons that haunt the mountains and barren places looking for travelers to feed upon. Changing shape like a succubus, the demon seduces her would be victim and lures him to his death.

Another revered Japanese Oni is the Namahage. These demons are said to live in the remote mountains and periodically attack the villagers below. In recent centuries, the villages along the coasts beneath the mountains have turned this demon into an annual festival complete with villagers dressing as the Oni and attacking the village.

When we compare the Western and Eastern concepts of demons, we find many similarities as well as differences. If we assume that the Mesopotamian understandings are the baseline, we can see the impact of external religions in reinterpreting and forming our modern understandings.

At the core of this knowledge, the West has developed a belief that they can not harm demons. In the East, the priests often actively engage in a type of combat with demonic entities.

Exorcisms

Now we are prepared to take a brief look at the various forms of spiritual warfare and several exorcism forms.

We begin the study of exorcism with a few definitions. The Latin word *Daimonizo* is the origin of the English term "Possession." The word has been corrupted in English to mean "to be possessed by a demon." The real meaning of the verb is "to be influenced by a demon." The slight difference here means that the host has a choice on the actions taken.

The term exorcism has become permanently linked with the idea of demons. Unfortunately, the goal of an intervention for the removal a demon is actually referred to correctly as *ekballo*, ἐκβάλλει, "to push out" the demon. The idea of *exorkizo* ἐξορκιστῶν (or exorcism) means to "adjure or command." This term is used by the Catholic Church because their belief is they can fundamentally only ask the demon to leave. *Exorkizo* is only used once in the New Testament, in Acts 19:13. In this case it is used to describe non-Christians attempting to expel demons.

In the Christian world, the idea of demonic entities is most frequently associated with the idea of possession. The belief is directly linked to interventions by Jesus and his apostles in expelling demons.

In modern times, there are five general characteristics used to determine if a host is undergoing a possession. These are:

- Will
- Emotion
- Intellect
- Self-Awareness

- Speech

Will is defined as the victim expressing desires that are contrary to the interest of the hosts. The emotion test is a reaction by the alleged demon to stimuli that would not harm the host. An example of this is threat of holy water. The Intellect test simply means that the possessed has knowledge beyond the possibility of the host to know. This includes distant or future events. The self-awareness test is that the entity actually claims to be distinct from the host. The final major test is language, which requires the possessed to have an understanding of languages that the host does not know.

Physical activity is also a factor but to qualify it must significantly exceed the physical abilities of the host.

Sumer

As we discussed earlier, the Sumerian exorcism is the basis of the template for the Catholic Exorcism Rite. Both rituals involve a standardized set of prayers designed to force the demon out. Both rituals invoke the power of a god to threaten the demon with divine intervention.

Christian Exorcism

Fundamentally, the Christian Church believes it bears a responsibility to oppose demons. This was established in Mark 6:7 when Jesus charges his apostles with cleansing people from demons.

As mentioned earlier, contrary to the Catholic Church this power was granted to anyone that believes in Jesus and does the exorcism in his name.

The idea of a standardized series of prayers by the Christian Church to confront demons developed gradually. The earliest exorcism was a simple prayer included in the Baptism Rite around 200 AD.

After the fall of Rome, regional churches began establishing the Sacramentaries, which were local prayer books. By the Middle Ages, Missal prayer books expanded upon the Sacramentaries to include portions of the ceremonies.

In the late sixteenth century various attempts to create a standardized Christian Church ritual book were established by the Catholic Church.

Under Pope Paul V, the *Rituale Romanum* of 1614 was established as the official and standardized set of ceremonies for the Catholic Church. In addition to ceremonies such as Baptism and funerals, the new Rites established ceremonies for individual exorcisms, exorcisms specifically against Satan, and blessing for homes. The *Rituale Romanum* of 1614 became the standard for the next 400 years.

Rite of Exorcism in the *Rituale Romanum* of 1614 is composed of 11 prayers and 17 biblical text. A typical exorcism lasts approximately 20-25 minutes. The ceremony is repeated over and over and in total can last between two and twelve hours in a single day. The ritual is often repeated on the host multiple times, in some cases for months or years.

The priest is charged not only with being religiously pious, but they are also charged with the assumption that the case is medical and not the cause of an evil spirit. Only after that burden is met, is an exorcism to be performed.

The 1614 Rite establishes four test of Possession:

- ability to speak with some facility in a strange tongue or to understand it when spoken by another
- the faculty of divulging future and hidden events
- display of powers that are beyond the subject's age and natural condition
- various other indications which, when taken together as a whole, build up the evidence.

Most importantly, the evidence must prove beyond all reason and beyond all earthly explanation that the person is possessed by a demonic spirit.

If the bishop determines that an exorcism is warranted, the Rite defines certain rituals to prepare the priest.

Once the actual ceremony begins, the priest invokes the power of Jesus to command the demon to leave the host. With strong verbiage like "I cast you out, unclean spirit, along with every satanic power of the enemy..." the priest confronts the possessed host.

These challenges and prayers repeat and continue until the host shows no signs of demonic possession. In extreme cases, such as the exorcism of Anneliese Michel, the end of the process can be the death of the alleged host.

In 1999, the Rite of Exorcism was revised and issued as the liturgical book *Of Exorcisms and Certain Supplications* (Latin: *De Exorcismis et Supplicationibus Quibusdam*). However, most exorcists have ignored the new form because they consider it to be watered down.

Deliverance

Quickly, I will mention a second form of Christian exorcisms performed by Protestant Churches. Often if you see a story in the news concerning the death of a host in an exorcism, it was in fact a Deliverance ceremony.

At their core, a Deliverance ceremony is a free formed set of prayers and challenges to an alleged host to rid them from demons. Unlike the Catholic Church, there are no uniformed tests of possession and no defined rituals. Some Christian factions literally believe that demons can be beaten out of the host. So next time, you see a media report on an exorcism gone wrong, read further to determine the source of the exorcism.

Tibetan Exorcism

Like the Catholic Church, many of the Tibetan rituals to confront demons have become standardized.

As discussed earlier, the most frequent tool in battling demons is the use of a phurba. Composed of seven sacred metals, the dagger is used to stab the demons on the spiritual plane as well as the physical

world. The phurba is a lightning rod designed to capture all of the energy of the demon. Fundamentally, all phurba follow a similar design with the exception of a special phurba for Death demons.

Another way to deal with an unwanted demon is to trap it inside of a colorful device called a spirit trap. Once inside, the demon can be relocated. The colors are designed to enthrall the demon and trap in within the construct. Usually, the ceremonies featuring a trap are in three parts.

For example, in the rnam-rtog ceremony, there are:

- The enticement... "Come swim in the lake..."
- The destructive part... "May you be carried away in the landslide..."
- Obey and prosper. Defy and be destroyed.

In essence, in these rituals, the demon is told that if it obeys the paju, it will prosper. If it refuses, it will be punished.

Many of the rituals use blood or red wine as a substitute for blood. The blood is applied to an effigy or surrogate for the host. The blood then fools the demon into thinking the effigy is a living host and enters the effigy. Once inside the effigy, the demon is trapped. Usually, the trap is burned or buried at the center of a cross road.

The Gcod severance rite invites the demon inside a voluntary host to feed and then once satiated, the demon departs.

Man Chinni Exorcism

A Man Chinni exorcism is typically used in Nepal when it is determined that a bad spirit has possessed a victim, causing anti-social behavior or unusual physical complaints.

Before a shaman will agree to perform the Man Chinni, they must first confirm that the problem is caused by a malevolent spirit and not by a simple medical issue. One of the key marks of a possessed person is uncontrollable shaking. If the shaman determines that the problem has arisen on its own (*aph se aph*), they will advise the patient to seek a medical doctor.

If the problem is determined to be caused by a spiritual attack, a minor healing ritual called a puja is performed. These minor ceremonies take between five to ten minutes.

The Man Chinni ceremony is always held at night and involves the use of ritualistic drumming. There are four primary ritual acts included: identifying the source of the problem; severing the hold of the spirit; transferring the spirit into a surrogate; and, returning the spirit to its proper place.

The ceremony begins with the shaman facing east as the shaman starts singing and drumming to the deities and the spirits. The song is usually improvised and changes with each ritual. The shaman uses a small altar called an *asan* that includes an incense bowl, a candle, a water vessel, some alcoholic beverage in a vase, a metal tray of rice, a phurba, a *kun lung* (thighbone trumpet), and a mala (rosary).

The priest speaks kindly at first saying "Come here now. Don't be shy. Who are you? Why are you bothering this person?"

The Shaman will then try to force the demon into the shaman's body. This is done through ritual gestures. She touches the handle of the drum to the host's head or heart area. The shaman then does the same to themselves.

An effigy of the host is created. To bind the statue to the possessed, the victim's finger nail cuttings from each finger and toe are added to the mixture. Additionally, a lock of hair and string from the victim's clothes are added to the statue.

The demon will frequently curse the shaman and boast that it is not afraid. They will also claim that they cannot be hurt and possess more mantra-tantra than the shaman. During some exorcisms, the spirit may be stronger than the binding spells and throw things to ruin the ritual by destroying the shaman's altar (*asan*).

The shaman places colored strings, four to eight feet long, between the patient and the statue. This rainbow bridge forms a magical connection between the possessed and the putla. White strings are connected to the patient giving it bones. Red strings give it blood. Yellow brings flesh. Green serves as hair. Blue is the breath of the patient.

The shaman sits halfway between the possessed and the Lui. Songs, incense and hand gestures are used to entice the demon to the surrogate. Nine incense braids, nine incense sticks and nine oil lamps are lit as the shaman invokes help from various deities including Kali.

Once the demon has been satisfactorily tempted, a live chicken is selected to volunteer.

The volunteer chicken must "shake to agree." Once the chicken consents, it is held by the feet and swung from above the possessed's head and the effigy repeatedly.

With these motions, the demon is transferred to statue.

The shaman then says "From body to body, from blood to blood, from bone to bone, stomach to stomach, lungs to lungs."

The chicken is then used to pick the strings off of the possessed. Once this miracle is completed, the chicken is sacrificed by the shaman's assistant. The blood is then poured on the effigy which is sitting in a sacred Sal leaf basket.

The basket will later be left in a crossroad to bind the demon permanently. In case the demon is freed, the shaman may also make 7 lines of white rice between the crossroads and the patient's home. As an additional precaution, bamboo stakes may be hammered into the ground in front of the patient's doorway.

From a shaman's perspective the sacrifice of the chicken is the most important part of the ritual. The heart of the chicken is what brings the demon to the effigy. The blood of the chicken and the sacrifice are the binding element.

Conclusion

So today, I have given you an extremely abridged survey of demonology. While this is a fascinating and stimulating field, it also is one that I urge caution in exploring. Regardless of your religious beliefs or belief in paranormal, this is not a television show. When the camera stops filming, the knowledge you gain from studying demonology does not go away. Demonic entities should only be handled by professionals in the field.

I will leave you with the warning found in Acts 19:13. According to the text, seven rabbis made a living as exorcists. One day, they entered a home to confront a possessed man. They shouted at the host, "We exorcise you in the name of Yeshua whom Paulus preaches."

The demon responded, "I know Yeshua, and I know Paulus, but who are you?"

The demon then proceeded to beat the men bloody and naked.

The men crawled out of the house. They abandoned the field of exorcism and burned their 50,000-shekel collection of demonic texts.

Thank you.