



Ordine Scatere Stellae

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Demonic Possession

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By Jean de Cabalis

The subject of demonic possession and the existence of various non-human entities that can inhabit the human body is a cause of much debate, amongst 20th century occultists. There are those of us who believe and those that disbelieve; those of us who have had experiences of this kind and those who have not. I come in the first category of both groups, and given this, I hold the perhaps superstitious opinion that demonic possession does exist.

Not all possession of humans by inhuman entities is necessarily evil. Some examples of the constructive use of possession within magic can be found in witchcraft, shamanism and purer forms of voodoo for example [See appendix] when the archetypal energy of the goddess or gods is drawn down into the body of the high priestess, shaman or worshippers.

Descent of the Goddess

Within Wicca, these energies certainly contain a psychic element which allows the descent of the goddess into the human form. The merging of human and archetype produces divine communication with the Goddess. To a certain degree, it can be said that the Goddess exists within the priestess.

Another example is in shamanism during work that incorporates an animal spirit merging with the psyche of the shaman. The totem-spirit-animal inhabits the mind of the shaman. Thus, he might think, feel, see and smell as a wolf for example.

Alternatively the shaman may in fact possess the body of the animal, and ride within the wolf, sharing what the wolf sees and feels, thus providing the wolf the added bonus of human intelligence and experience.

These things are possible as the magician's psyche is able to enter or commune with another kind of reality, another consciousness which is not subject to laws of the material world. These powers have consciousness and have the power to form themselves within the material vessel of the human mind.

Multiple personalities

While it is undoubtedly true that many cases of multiple personality have been mistaken by the ignorant for demonic possession, in my opinion, possession is not always the product of multiple personality or some other form of mental illness.

I believe that possession is a real occurrence, which has happened many times throughout our history and which still occurs today.

I agree that it is probable that many complexes grow out from the unconscious and invade the conscious mind, so as to give the impression of possession. However, in many cases the nature of the occurrences, do strongly suggest demonic or inhuman influences.

There is another side of entity possession of which witches and magicians should be aware. That is the demonic side of the occult. The side of evil is capable of entering both the mind and body of the practitioner, when and/or if he or she is not careful or experienced enough. Many New Age modern authors deny this, however a thorough investigation of thousands of years of magical and religious works will confirm possession as a fact. As partakers of magick we voluntarily allow the magical energies to transform us. And thus, over the years we magicians change our humanity - ultimately this is a goal of magick, and one of the Inner Secret of the Second Order. This is a transmutation of being, a growth which begins from the first time we connect with the other side. And which eventually leads us over numerous lifetimes to supernatural immortality.

Inner transformation

This inner transformation into supernatural creatures is our strength and also our danger. On one hand this inner change that takes place allows us to work magick. On the other hand, it opens us up to the danger of invasion from personalities from the demonic regions. We should never forget that evil is a force, an intelligence and a power which desires to serve its own hatred. Evil is very capable of snatching up any who stray too far into its regions.

Soror Moonshee had a saying that 'As soon as magick is vested, the beast is too released.' And true it is that eventually the magician will face his adversary.

As soon as magick is vested, the beast is too released

Who of us can kill evil? Who of us be able to fight evil? Which of us will frighten evil asunder? Or does the Hero capture evil? Is it that he can tame evil? Or even befriend and heal the evil? Obsession, spirit manipulation and possession are real dangers for those who become involved in the more negative realms of the occult.

Realm of evil

The realms of evil are not the mystic Darkness within the Mother, discussed in my Egyptian Godmaking essay published in early issues of Magic Pentacle [Ref: Essaiier 4] nor are they the shadow realms of the human psyche. The realms of evil are a disharmony within the soul of God which we are all caught up in. Philosophically, the Great Work includes transforming the universe to Love and Life, and thus calming God's soul. A common example of this dangerous game is that of playing with the face of evil that is contained within Satan's orb; or aiding and abetting the work of some of his lesser demons and other alien principalities and powers.

On reflection, it is enough to say that all the lesser demons are in one sense emanations of the same underlying Satanic principle. Each has power to easily plant the seeds of destructiveness into the psyche of the unwary magician. To say that neither Satan nor evil exists a deception, a half truth.

Evil is real, yet its spirit is one of unreality and disharmony

Satan is also real as related in many pre-Christian Sumerian and Babylonian myths. Satan contains a supernatural mystery which goes far beyond the modern Satan vs. Christ conflict, concerning human being's place in the universe. [Ref: Essaiers 48]

It cannot be disagreed that Satan is a light and truth of the old time, far before the beginning of this universe. It is however important for lovers of earth, to realize that Satan's work is not man's work, for his purpose is against the very essences of Life, our existence.

The major problem with working alongside or within the Satanic realms, is that it becomes increasingly difficult to sense where one's own shadow and animal leave us; and the realm of evil begins.

Those who claim to be working constructively with destructive principles, perhaps may like to ask themselves; just how far we able to fathom the shadow within? And what is the nature of the Serpent that lies within?

**How far are you able to fathom the shadow within?
And what is the nature of the Serpent that lies within?**

Appendix: Divine Possession in Voudoun

In Voudoun (Voodoo) the gods who are also known as Lotus, reach the place to which the houn'gan or voodoo priest summons them, by leaving the atmospheric abode assigned to them by that occult spirit known as 'the source higher than ourselves.'

When they descend into the mundane sphere, these gods sometimes possess a ritual object such as a pot or jar. But they can also become incarnate by 'mounting' a Voodoo follower, who is known as a cheval or horse.

The Loas possess only some of those who gather for Voudoun rites. The company so a whole, chants and drums, while the thick smoke from incense burners, cigars and other substances fills the air.

Possession is said to start usually with the sensation of terrific blow to the nape of the neck. The possessed staggers, struggles, perhaps utters a cry. Turning in frenzied circles, the possessed resists the entity of the god, throwing arms and legs out in all directions. Until the possession is complete the possessed will hurl themselves against the bodies of their friends desperately seeking to be freed from the rider who is taking control of its mount. Then, suddenly, all struggle ceases, for possession is complete, and the possessed calmly goes about the business of the Loa.

The Voudoun devotee who has become a mount for a Loa loses all consciousness. Through the mount, the Loa prophesies, dances and performs magick, without the mount knowing anything at all of what the Loa does and says. Even after the Loa has departed, the "horse remains unaware of what he or she has been doing and saying.

While possessed, the person is often changed physically, so a healthy young girl possessed by a very aged Loa, such as Erzulie, will talk and act like an aged woman, tottering and frail. Someone possessed by a youthful, vigorous Ogou-Loa, such as Bacossou will bound leap, brandish his sword and dance like a veritable Nureyev even if he or she is so old that normally they can hardly walk. Voudoun possession is a typical example of shamanic behaviour, although in Voudoun the possessed are drawn as much from the laity as from the priesthood.

There is no hierarchy in Voudoun. Each houn'gan is a law to himself. He stays generally within the traditions, but amends, adds or subtracts from the rites according to his needs. Voudoun, especially in its Haitian form has acquired a very bad, and often, unfortunately a well deserved reputation.

Voodoo Priests have used their esoteric knowledge to take advantage of and, in some cases, complete control of their followers. Like 'low magicians through out the centuries and the world, voodoo priests are often masters of poisoning techniques. In this, they are no different from the witches of the Roman Imperial days or the French magicians of the 11th and 18th centuries, when the Grimoires were 'mitten and circulated. Haiti began as a slave state, and, after liberation from the French, has always, except for short interludes, been ruled by vicious dictatorships. No wonder that the habit of preying on the disadvantaged extends even into the religion of the people. For the Haitians there has always been the

danger of being poisoned into a deathlike torpor by a Voodoo priest and sold into slavery, the origin of the zombie legend.

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