I'm not a bot



```
Iblis, also known as Eblis or Ibris, is considered by many to be the Islamic equivalent of the Christian Satan and can be found in multiple mentions in the Quran. Both Iblis and Satan... Astaroth spent centuries worshipped as a goddess of the ancient Phoenicians known as Astarte. In fact mention of her can be found in ancient Sumarian and Hebrew
texts that were later translated into Greek... Belial is described by the Dead Sea Scrolls as a demon who existed before Satan, known as the King of Evil, Belian is the one they claim is responsible for bringing evil to men... A demon of myth and legend, Mephistopheles was created in the 1500's as part of the story of Faust, a demon who happened to
be passing by the home of a scholar with ambitions... There are a great number of demon names in the study of demonology, though not all ... Moloch, also known as Molech, Molek, Molock, Molo
Molcom is the name of a demonic prince of hell. He later became worshiped as an ancient god of an ancient god god of an ancient god of an ancient god of an ancient god of an 
been around since the ancient world. The name is a derivative of that of a god of the Philistines and is associated with the Canaanite god Baal. In Christianity Beelzebub... The Lesser Key of Solomon is a book on demonology that was compiled in the mid-17th century. Many of the materials that were gathered for it are centuries older than the book
itself. The... There are many spirits in this world; some benevolent, some are ghosts, others poltergeists. We even deal with spirits from divine realms such as angels and demons. Just as there are guardian... The Goetic demon Haborym from The Infernal Dictionary A demon is a supernatural being, typically associated with evil,
prevalent historically in religion, occultism, literature, fiction, mythology, and folklore; as well as in media such as comics, video games, movies, anime, and television series. In Ancient Near Eastern religions, and folklore; as well as in media such as comics, video games, movies, anime, and television series. In Ancient Near Eastern religions, including ancient and media such as comics, video games, movies, anime, and television series.
may cause demonic possession, calling for an exorcism. Large portions of the Jewish demonology, a key influence on Christianity and Islam, originated from a later form of Zoroastrianism, and were transferred to Judaism during the Persian era. Occult traditions In Western occultism and Renaissance magic, which grew out of an amalgamation of
Greco-Roman magic, Jewish Aggadah and Christian demonology, a demon is believed to be a spiritual entity that may be conjured and controlled. The supposed existence of demons remains an important concept in many modern religions and occultist traditions. Demons are still feared largely due to their alleged power to possess living creatures. In
the contemporary Western occultist tradition (perhaps epitomized by the work of Aleister Crowley), a demon (such as Choronzon, which is Crowley's interpretation of the so-called 'Demon of the So-cal
The original Greek word "daimon" did not carry negative connotations. The Ancient Greek word δαίμων daimon denotes a spirit or divine power. The Greek conception of a daimon notably appears in the works of Plato, where it describes the divine inspiration of Socrates. In Christianity, morally ambivalent daimons and the Egyptian decans were
replaced by demons, forces of evil only striving for corruption. Such demons are not the Greek intermediary spirits, but hostile entities, already known in Iranian beliefs. Goetic demons are not the Solomonic ritual magic tradition, there are 72 demons mentioned in the Lesser Key of Solomon and other magical grimoires. These are collectively referred to
by occultists as the Goetic demons. See also Fallen angel Goetic demon Hierarchy of Hell For the dissertation by King James, see Daemonology (disambiguation). Demonology is the study of demons within religious belief and myth. Depending on context, it can refer to studies within theology, religious doctrine, or
occultism. In many faiths, it concerns the study of a hierarchy of demons. Demons may be nonhuman separable souls, or discarnate spirits which have never inhabited a body. A sharp distinction is often drawn between these two classes, notably by the Melanesians, several African groups, and others. The Islamic jinn, for example, are not reducible to
modified human souls. At the same time these classes are frequently conceived as producing identical results, e.g. diseases.[1][2][3] Nightmare (1800) by Nicolai Abraham Abildgaard According to some religions, all the affairs of the universe are supposed to be under the control of spirits, each ruling a certain "element" or even object, and themselves
in subjection to a greater spirit.[4] For example, the Inuit are said to believe in spirits of the sea, earth and sky, the winds, the clouds, and everything in nature. Every cove of the seashore, every point, every island and prominent rock has its guardian spirit.[1] Some are potentially of the malignant type, to be propitiated by an appeal to knowledge of
the supernatural.[5] Traditional Korean belief posits that countless demons inhabit the natural world; they fill household objects and are present in all locations. By the thousands, they accompany travellers, seeking them out from their places in the elements.[1] Greek philosophers such as Porphyry of Tyre (who claimed influence from Platonism[6]),
as well as the fathers of the Christian Church, held that the world was pervaded with spirits, [1] the latter of whom advanced the belief that demons received the worship directed at pagan gods. [7] Not all spirits across all cultures are considered malevolent. In Central Africa, the Mpongwe believe in local spirits, just as the Inuit do; but they are
regarded as inoffensive in the main. Passers-by must make some nominal offering as they near the spirits' residence. The occasional mischievous act, such as the throwing down of a tree on a passer-by, is believed by the natives to be perpetuated by the native na
are often considered neutral or benevolent; ancient European peasant fears of the corn-spirit would crop up during irritation, as a result of the farmer infringing on the domain of said spirit, and taking his property by cutting the corn; [9] similarly, there is no reason why the less significant pantheon should be regarded as malevolent, and historical
evidence has shown that the Petara of the Dyaks are viewed as invisible guardians of mankind rather than hostile malefactors.[10] See also: Classification of demons Demons are generally classified as spirits which are believed to enter into relations with the human race. As such the term includes: angels in the Christian tradition that fell from grace,
[3] malevolent genii or familiars,[11] such as receive a cult (e.g., ancestor worship),[3] ghosts or other malevolent revenants.[12] Excluded are souls conceived as inhabiting another world. Yet just as gods are not necessarily spiritual, demons may also be regarded as corporeal; vampires for example are sometimes described as human heads with
appended entrails, which issue from the tomb to attack the living during the night watches. The incubi and succubi of the Middle Ages are sometimes regarded as spiritual beings; but they were held to give proof of their bodily existence,[1] such as offspring (though often deformed).[13] Belief in demons goes back many millennia. Main article:
Ancient Mesopotamian underworld Further information: Asag and Pazuzu Ancient Sumerian cylinder seal impression showing the god Dumuzid being tortured in the underworld (Kur) was home to many demons, [14] which are sometimes referred to as "offspring of arali". [14]
These demons could sometimes leave the underworld and terrorize mortals on earth.[14] One class of demons that were believed to reside in the underworld were known as galla;[15] their primary purpose appears to have been to drag unfortunate mortals back to Kur.[15] They are frequently referenced in magical texts,[16] and some texts describe
them as being seven in number.[16] Several extant poems describe the galla dragging the god Dumuzid into the underworld.[17] and, in a hymn from King Gudea of Lagash (c. 2144 - 2124 BC), a minor god named Ig-alima is described as "the great galla of Girsu".[17] Demons had no cult
in Mesopotamian religious practice since demons "know no food, know no f
Babylonian King, to whom it gives a title which refers to what in English is called the Day Star or Morning Star (in Latin, lucifer, meaning "light-bearer", from the words lucem ferre).[20] There is more than one instance in Jewish medieval myth and lore where demons are said to have come to be, as seen by the Grigori angels, of Lilith leaving Adam, of
demons such as vampires, unrest spirits in Jewish folklore such as the dybbuk.[21][22] Main article: Christian demonology Man being attacked by the 7 deadly devils Christian demonology is the study of demons from a Christian demonology Man being attacked by the 7 deadly devils Christian demonology Man being attacked by the 7 deadly devils Christian demonology Man being attacked by the 7 deadly devils Christian demonology Man being attacked by the 7 deadly devils Christian demonology Man being attacked by the 8 deadly devils Christian demonology Man being attacked by the 8 deadly devils Christian demonology Man being attacked by the 8 deadly devils Christian demonology Man being attacked by the 8 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Christian demonology Man being attacked by the 9 deadly devils Chri
writings of early Christian philosophers and hermits, tradition, and legends incorporated from other beliefs. Some scholars[who?] suggest that the origins of early Greek Old Testament demonology can be tradition — the Adamic tradition — the Adamic tradition — ties demons
to the fall of man caused by the serpent who beguiled Adam and Eve in the Garden of Eden. Thus, the Adamic story traces the source of evil to Satan's demotion by his refusal to worship and submit to God.[23] The other tradition —
the early Enochic tradition — ties demons to the fall of angels in the antediluvian period.[23] This tradition bases its understanding of the origin of demons on the story of the fallen Watchers led by Azazel.[23] Scholars[who?] believe these two enigmatic figures—Azazel and Satan—exercised formative influence on early Jewish demonology. While in
the beginning of their conceptual journeys Azazel and Satan are posited as representatives of two distinctive and often rival trends tied to the distinctive etiologies of corruption, in later Jewish and Christian demonological lore both antagonists are able to enter each other's respective stories in new conceptual capacities. In these later traditions
Satanael is often depicted as the leader of the fallen angels while his conceptual rival Azazel is portrayed as a seducer of Adam and Eve.[23] While historical Judaism never recognized any set of doctrines about demons,[19] scholars[who?] believe its post-exilic concepts of eschatology, angelology, and demonology were influenced by Zoroastrianism.
[24][25] Some, however, believe these concepts were received as part of the Kabbalistic tradition.[26] While many people believe today Lucifer and Satan are different names for the same being, not all scholars subscribe to this view.[20] A number of authors throughout Christian history have written about demons for a variety of purposes.
Theologians like Thomas Aquinas wrote concerning the behaviors of which Christians should be aware, [27] while witch hunters like Heinrich Kramer wrote about how to find and what to do with people they believed were involved with demons. [28] Some texts such as the Lesser Key of Solomon [29] or The Grimoire of Pope Honorius (although these,
the earliest manuscripts, were from well after these individuals had died) are written with instructions on how to summon demons in the name of God and often were claimed to have been written by individuals respected within the Church.[30] These latter texts were usually more detailed, giving names, ranks, and descriptions of demons individually
and categorically.[31] Most Christians commonly reject these texts as either diabolical or fictitious.[31] Catholics accused Lutherans of believing in diabolatry or that the devil had unlimited powers.[32][33][34] In modern times, some demonological texts have been written by Christians, usually in a similar vein of Thomas Aquinas, explaining their
effects in the world and how faith may lessen or eliminate damage by them. [35] A few Christian authors, such as Jack Chick and John Todd, write with intentions similar to Kramer, proclaiming that demons and their human agents are active in the world. [36] These claims can stray from mainstream ideology, and may include such beliefs as that
Christian rock is a means through which demons influence people. Not all Christians believe that demons exist in the literal sense. Some believe that the New Testament's exorcism language was originally part of curing ceremonies for what are now recognized as epilepsy, mental illness, etc.[37] Jinns gather to do battle with the hero Faramarz.
Illustration in an illuminated manuscript of the Iranian epic Shahnameh Many demonic or demon-like entities are not purely spiritual, but physical in nature and related to animals. Julius Wellhausen states, that Islamic demonology is always zoology as well.[38] One prominent classification is given by al-Jahiz,[39] who classifies jinn as:[40] Amir, jinn
who live among humans. Angels, benevolent and good jinn. Devils, malicious and evil jinn. Marid, strong jinn who steal information from Heaven. Ifrit, the most powerful jinn. Zakariya al-Qazwini's Aja'ib al-Makhluqat mentions seven types of animals. The jinn are classified as an animal composed of fire and can appear in many forms. Among them, the
angels are created from the light of fire, the jinn from a blaze of fire, and the devils from the smoke of fire. Satan is counted among these animals. They inhabited the Jinn in the ten most common categories mentioned in folklore literature:[42] Jinn or Jann: ordinary
jinn, a class apart from other jinn types, but also used as a collective to refer to invisible beings in general Shaitan or very linn, a class apart from other jinn types, but also used as a collective to refer to invisible beings in general Shaitan or very
Buddhism affirms the existence of hells[43] populated by demons who torment sinners and tempt mortals to sin, or who seek to thwart their enlightenment, with a demon named Mara as chief tempter, "prince of darkness", or "Evil One" in Sanskrit sources.[44][45] The followers of Mara were also called mara, the devils, and are frequently cited as a
cause of disease or representations of mental obstructions. [45] The mara became fully assimilated into the Chinese worldview, and were called mo. The idea of the imminent decline and collapse of the Buddhist religion amid a "great cacophony of demonic influences" was already a significant component of Buddhism when it reached China in the first
century A.D., according to Michel Strickmann.[45] Demonic forces had attained enormous power in the world. For some writers of the time, this state of affairs had been ordained to serve the higher purpose of effecting a "preliminary cleansing" that would purge and purify humanity in preparation for an ultimate, messianic renewal.[45] Medieval
Chinese Buddhist demonology was heavily influenced by Indian Buddhism. Indian demonology is also fully and systematically described in written sources, though during Buddhism's centuries of direct influence in China, "Chinese demonology was whipped into respectable shape," with a number of Indian demons finding permanent niches even in
Taoist ritual texts.[45] In the Kṣitigarbha Sūtra it states that heaven and hell changes and that many new hells with different demons can be created to fit the different ways that the human realm changes. Chinese Buddhism also influenced Taoism with beliefs of hell and the Taoists eventually came up with their own demonology
lore which in turn created folk beliefs about spirits in hell which was a combination of beliefs from the two religions. However, the demons in hell are viewed differently than Abrahamic faiths who instead of being pure evil are more of guards of hell although they are still viewed as malicious beings. They are ruled over by Yama which came from
Buddhism's Hindu influences but certain scriptures and beliefs also state that there are 18 different Yamas in hell which have an army of demons and undead at their side. Also, the Śūraṅgama Sūtra, a major Mahayana Buddhist text, describes fifty demonic states: the so-called fifty skandha maras, which are "negative" mirror-like reflections of or
deviations from correct samadhi (meditative absorption) states. In this context demons are considered by Buddhists to be beings possessing some supernatural powers, who, in the past, might have practiced Dharma, the Buddha's teaching, but due to practiced Dharma, the Buddha's teaching, but due to practice absorption) states.
attributes of an enlightened being such as a Buddha or a Bodhisattva. In his autobiography, The Blazing Splendor, Tulku Urgyen Rinpoche, a prominent Tibetan Buddhist master of the 20th century describes encounters with such beings. Therefore, depending on the context, in Buddhism demons may refer to both disturbed mind states and actual
beings. Further information: Hindu demon Vedic scriptures include a range of spirits (Vetalas, Rakshasas, Bhutas, and Pishachas) that might be classified as demons. These spirits are souls of beings that have committed certain specific sins. As a purging punishment, they are condemned to roam without a physical form for a length of time, until a
rebirth. Beings that died with unfulfilled desires or anger are also said to "linger" until those issues are resolved. Hindu text Atharvaveda gives an account of nature and habitats of such spirits to do their bidding. The Hindu text Garuda
Purana details other kinds of punishments and judgments given out in Hell; it also gives an account of how spirits travel to various nether worlds. In the Zoroastrian tradition, Ahura Mazda, as the force of good Spenta Mainyu, will eventually be victorious in a cosmic battle with an evil force known as Angra Mainyu or Ahriman. [46] Classification of
demons Deal with the Devil Demon hunter Demonic possession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Pentagram Nicolas Remy Séance Spirit possession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Pentagram Nicolas Remy Séance Spirit possession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Pentagram Nicolas Remy Séance Spirit possession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Discernment of spirits Evocation Exorcism Hierarchy of angels List of theological demons Obsession Discernment Obsession Discording Discor
domain: Thomas, Northcote W. (1911). "Demonology n". In Chisholm, Hugh (ed.). Encyclopædia Britannica. Vol. 8 (11th ed.). Cambridge University Press. pp. 5-8. ^ "Demon" Archived 2007-10-16 at the Wayback Machine from Funk & Wagnalls New Encyclopedia, © 2006 World Almanac Education Group, retrieved from history.com ^ a b c van der
Toorn, Becking, van der Horst (1999), Dictionary of Deities and Demons in The Bible, Second Extensively Revised Edition, pp. 48-51, © 1989 Prentice-Hall,
Inc., ISBN 0-02-372175-8 ^ Rink, Henry (1875), "Chapter IV: Religion" of Tales and Traditions of the Eskimo, London, 1875, at sacred-texts.com ^ Cumont, Franz (1911), The Oriental Religions in Roman Paganism, Chapter VI: "Persia", p. 267 at Internet Sacred Text Archive. ^ Augustine, The City of God, Book 8, Chapters 24-25, at the Christian
Classics Ethereal Library. Archived 2006-10-04 at the Wayback Machine. ^ Hamill Nassau, Robert (1904). "Chapter V: Spiritual Beings in Africa - Their Classes and Functions". Fetichism in West Africa. Charles Scribner's Sons - via Internet Sacred Text Archive. ^ Frazer, Sir James George (1922). "The Golden Bough: A Study of Magic and Religion'
The Corn-Mother in Many Lands. The University of Adelaide Library. Archived from the original on 2007-03-03. ^ Greem, Eda (c. 1909), Borneo: The Land of River and Palm at the Project Canterbury website ^ Demon, entry in The American
Heritage Dictionary of the English Language, Fourth Edition, Copyright © 2000, Houghton Mifflin Company, hosted at dictionary.com ^ Masello, Robert, Fallen Angels and Spirits of The Dark, pp. 64-68, 2004, The Berkley Publishing Group, 200 Madison Ave. New York, NY 10016, ISBN 0-399-51889-4 ^ a b c Black & Green 1992, p. 180. ^ a b Black
& Green 1992, p. 85. ^ a b Black & Green 1992, pp. 85-86. ^ a b c Black & Green 1992, pp. 86- ^ cf. line 295 in "Inanna's descent into the nether world" ^ a b Mack, Carol K., Mack, Dinah (1998), A Field Guide to Demons, Fairies, Fallen Angels and Other Subversive Spirits, p. XXXIII, New York: Henry Holt and Co., ISBN 0-8050-6270-X ^ a b
Davidson, Gustav (1967), A Dictionary of Angels, Including The Fallen Angels, Free Press, p. 176, Library of Congress Catalog Card Number: 66-19757, ISBN 9780029070505 ^ Demonology at jewishencyclopedia.com ^ Josephus, Flavius, Wars of The Jews, Book VII, Chapter VI. ^ a b c d A. Orlov, Dark Mirrors: Azazel and Satanael in Early Jewish
Demonology (Albany, SUNY, 2011) 6. ^ Zoroastrianism, NET Bible Study Dictionary ^ Jahanian, Daryoush, M.D., "The Zoroastrian-Biblical Connections", at Meta Religious Philosophy of the Hebrews, Part Two, Chapter IV, "Continuation of The Analysis of The
Zohar: The Kabbalists' View of The World", p. 184 at Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted on Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted on Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted on Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted on Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted on Internet Sacred Text Archive. ^ Thomas Aquinas's Summa Theologica, Question 114, hosted on New Advent ^ Malleus Maleficarum, hosted ^ Malleus Maleficarum, hosted ^ Malleus Maleficarum, hosted ^ Malleus Maleficarum, hos
Archive ^ Arthur Edward Waite, Book of Ceremonial Magic, page 64 and page 106 ^ a b "Waite, page 64". Sacred-texts.com. Retrieved 2010-05-13. ^ Davis, J.C. (1983). Utopia and the Ideal Society: A Study of English Utopian Writing 1516-1700. Cambridge University Press. p. 153. ISBN 978-0-521-27551-4. Retrieved 2023-02-17. ^ Butler, E.M.
(1993). The Myth of the Magus. Cambridge paperbacks. Cambridge University Press. p. 136. ISBN 978-0-521-43777-6. Retrieved 2023-02-17. ^ Eire, C.M.N. (2016). Reformations: The Early Modern World, 1450-1650. Yale University Press. p. 650. ISBN 978-0-300-11192-7. Retrieved 2023-02-17. ^ Dessie Penn-Lewis, War on the Saints on Google
Books, introductory chapter ^ "The Broken Cross - by Jack T. Chick.com. Retrieved 2009-10-08. ^ "The Devil, Satan And Demons". Realdevil.info. Retrieved 2010-05-13. ^ Tobias Nünlist Dämonenglaube im Islam Walter de Gruyter GmbH & Co KG, 2015 ISBN 978-3-110-33168-4 page 114 (German) ^ Tobias Nünlist Dämonenglaube im Islam
Walter de Gruyter GmbH & Co KG, 2015 ISBN 978-3-110-33168-4 page 63 (German) ^{\text{Rand}} Fahd, T.; Rippin, A. (2012) [1960-2007 (print ed.)]. "Shayṭān". In Bearman, P.; Bianquis, Th.; Bosworth, C.E.; van Donzel, E.; Heinrichs, W.P. (eds.). Encyclopaedia of Islam (2nd / online ed.). doi:10.1163/1573-3912_islam_COM_1054. ISBN 9789004161214.
Retrieved 6 October 2019. ^ Nasr, Seyyed Hossein (2013). Islamic Life and Thought. Routledge. p. 135. ^ Nünlist, Tobias (2015). Dämonenglaube im Islam [Demonology in Islam] (in German). Walter de Gruyter GmbH & Co KG. p. 67. ISBN 978-3-110-33168-4. ^ Boeree, Dr. C. George (2000), Chapter: "Buddhist Cosmology", An Introduction to
Buddhism, Shippensburg University ^ "Demon" and "Mara" in the Glossary of Buddhist Terms at kadampa.org ^ a b c d e Strickmann, Michel. Chinese Magical Medicine, (2002) Stanford: Stanford University Press. ISBN 0-8047-3449-6 ^ "Who are the Zoroastrians", at tenets.zoroastrianism.com Bamberger, Bernard, Jacob (2006). Fallen Angels
Soldiers of Satan's Realm. Jewish Publication Society of America. ISBN 0-8276-0797-0. {{cite book}}: CS1 maint: multiple names: authors list (link) Black, Jeremy; Green, Anthony (1992), Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary, Austin: University of Texas Press, ISBN 0714117056 Langton, Edward (2014).
Essentials of Demonology (1st 1949 ed.). Wipf & Stock. ISBN 978-1498205061. Rémy, Nicholas (1974). Demonology ". Encyclopædia Britannica. Vol. VII (9th ed.). 1878. pp. 60-64. Demonology by James I: plain text version of King James' important work on
Demonology. Retrieved from "Demons are figures that appear across cultures and religious traditions, often as embodiments of evil, chaos, and temptation. They exist in a complex, multifaceted role that transcends a single cultural or theological framework. From the Christian Satan to the Asuras in Hinduism, demons have held a crucial place in theological framework.
collective human consciousness, serving as both symbols of moral and cosmic conflict and as archetypes of inner human struggle. In many mythologies, demons are depicted as adversaries to divine order, challenging the very fabric of creation. Their actions often serve as catalysts for stories that explore the fundamental questions of good versus evil.
free will, and the consequences of disobedience. These beings are often seen as tempters—drawn to corrupt, manipulate, and lead humans astray. Whether through subtle persuasion or direct opposition to divine beings, demons play a significant role in influencing the moral choices of humanity. Furthermore, demons are frequently agents of chaos,
bringing disorder and suffering wherever they tread. In the ancient mythologies of Mesopotamia, Greece, and beyond, demons are the forces that upend the balance of their actions. Yet, despite their destructive roles, demons also
serve a necessary function in some traditions. They maintain the delicate equilibrium of cosmic forces by challenging divine authority, thus ensuring that the universe remains in motion—never stagnant, always in flux. The symbolic meaning of demons varies greatly depending on the cultural and religious context in which they appear. In many
traditions, they are projections of humanity's greatest fears and desires: the temptation of power, knowledge, or immortality, as seen in the stories of Iblis in Islam and Pandora's Box in Greek mythology. Demons are not merely the antagonists of a divine narrative but are also reflections of human internal conflicts, grappling with temptation,
suffering, and the pursuit of moral truth. This article will explore how demons, as tempters, agents of chaos, and adversaries to divine order, have shaped global mythologies and religious traditions, offering profound insights into human nature and the eternal struggle between light and dark, creation and destruction. Demons in Key Religious
TextsDemons in the Bible (Christianity) In Christianity, demons are depicted as malevolent spiritual beings, often in opposition to God's will. Their primary purpose is to lead humans astray, sow discord, and challenge divine authority. The Bible provides multiple references to demons, which appear in both the Old and New Testaments. In the Old
Testament, demons are often linked to evil spirits and idols that draw people away from worshiping the one true God. One signifying their role in promoting idolatry. This aligns with the general biblical view of demons as
agents of evil that influence human decisions, often encouraging disobedience and sin. Another notable example is in 1 Samuel 16:14, where King Saul is tormented by an "evil spirit" sent by God, demonstrating the idea that demons could be used as instruments of divine punishment. In the New Testament, demons are more explicitly defined as faller
angels under the command of Satan. These demons are portrayed as tormentors of the human soul, often possessing individuals and causing physical and mental suffering. Jesus Christ frequently confronts and expels demons, showcasing his divine power and authority over evil. In Mark 5:1-20, Jesus casts out a legion of demons from a man, sending
them into a herd of pigs, which then drown. This episode highlights the demons' destructive influence and their ability to possess and control human beings. The New Testament also frequently mentions Satan as the leader of demons, serving as the embodiment of evil and the primary adversary of God's plan for salvation. Demons in the Quran
(Islam)In Islam, demons are known as Jinn. The Quran speaks of Jinn as beings created from smokeless fire, and they possess free will, much like humans. Among the Jinn, there is a notable figure: Iblis (often equated with Satan), who is the arch-nemesis of humanity. Iblis' fall from grace is a central story in Islamic theology. According to Surah 38:71
85, Iblis refuses to bow to Adam, the first human, when commanded by God. As a result, Iblis is cast out of paradise, becoming the ultimate antagonist to humanity, where he is a tempter and deceiver. In Surah 7:16-17, Iblis explicitly states his intent to corrupt Adam's
descendants, highlighting the role of demons in Islamic thought as adversaries who seek to mislead and corrupt humans. Iblis and his followers (other Jinn) are considered agents of evil, working to disrupt humans of evil, working to disrupt humans. Iblis and his followers (other Jinn) are considered agents of evil, working to disrupt humans.
to demons. They tempt and deceive, attempting to lead humans away from the righteous path. However, unlike the biblical demons, Jinn in Islam are not always evil; they can be good or neutral, but they are more often associated with malevolence and deceive, attempting to lead humans away from the righteous path. However, unlike the biblical demons, Jinn in Islam are not always evil; they can be good or neutral, but they are more often associated with malevolence and deceive, attempting to lead humans away from the righteous path.
Rakshasas, and other malevolent beings that oppose the Devas (gods) and Dharma (cosmic order). The Asuras are perhaps the most prominent of these demonic figures in Vedic and post-Vedic literature. In the Rigveda, the Asuras are initially depicted as powerful deities who possess great strength, but as Hindu mythology evolves, the Asuras come to
be seen as the enemies of the Devas. Indra, the king of the Devas, frequently battle is explored is the Mahabharata, where this battle is explored is the Mahabharata, where the Asuras are portrayed as those who disrupt the cosmic balance, often causing turmoil among gods and humans alike. The Vishnu
Purana also depicts the Asuras as the antithesis of the Devas, frequently involved in battles for control of the universe. Rakshasas are another type of demon found in Hindu mythology. They are often described as malevolent, shape-shifting beings that harass humans and deities alike. The most famous Rakshasa in Hindu lore is Ravana, the ten-headed
demon king from the Ramayana, who abducts the goddess Sita and instigates a great war against the hero Rama. Ravana's actions demonstrate the destructive and chaotic nature of Rakshasas, as they embody traits such as arrogance, violence, and greed. While the Asuras and Rakshasas are primarily destructive, some Hindu texts present them as
necessary to the cosmic order. For instance, their battles with the Devas create the circumstances for divine intervention and the preservation of balance. Demons in Hinduism, therefore, are not always portrayed purely as evil but rather as integral components of the universe's dynamic forces. Demons in Other Major Religious TraditionsIn Judaism.
demons are often seen as spiritual adversaries, but their role is somewhat less emphasized than in Christianity or Islam. The Book of Enoch, an ancient Jewish text, introduces the concept of demons as agents of destruction and moral decay becomes more prominent
in later Jewish traditions, particularly in Kabbalistic mysticism, where Lilith is depicted as a demoness who preys on newborn children and women in childbirth. Additionally, the Talmud and Midrash contain references to various demonic figures, like Shedim, who are mischievous and often associated with causing illness or misfortune. In
Zoroastrianism, demons are called Daevas, and they represent evil spirits in opposition to the Ahuras is a central theme, reflecting the eternal struggle between good and evil. The most notable demon in Zoroastrianism is Angra Mainyu (or Ahriman), the spirit of
chaos, deceit, and destruction, who embodies the opposite of Ahura Mazda, the supreme god and source of all goodness. This dualistic worldview underscores the role of demons in maintaining the balance between order and disorder in the universe. Demons across religious traditions are integral figures who embody evil, chaos, and opposition to
divine authority. Whether in the Bible (as fallen angels or evil spirits), the Quran (as Jinn led by Iblis), or the Vedas (as Asuras and Rakshasas), demons frequently serve as tempters, adversaries, and agents of cosmic imbalance. Their depiction in religious texts reflects humanity's struggle with morality, free will, and divine justice. Even in traditions
like Judaism and Zoroastrianism, where demons take on varied roles, their purpose is clear: to challenge the divine order and influence human destiny. These portrayals offer profound insights into the spiritual and moral dilemmas that define religious thought across cultures. The Relationship Between Demons and Other Celestial Beings Demons and
Their Interactions with Gods, Angels, and Other Celestial BeingsIn many global mythologies and religious traditions, demons are not isolated figures but exist in complex relationships with gods, angels, and other celestial beings. These interactions often reflect the broader moral and cosmic struggles between good and evil, order and chaos. Across
Christianity, Islam, and Hinduism, demons play pivotal roles in opposing divine authority, tempting humans, and creating conflict within the spiritual realms. In Christianity, demons are most notably depicted as being in direct opposition to angels, who act as messengers, protectors, and servants of God. Satan, the chief of demons, is a former angel
who falls from grace after rebelling against God. This celestial rebellion is one of the defining narratives of Christianity. Revelation 12:7-9 describes a great war in heaven where Michael (the archangel) and his demons. Satan and his demons. Satan and his demons are cast out of heaven as a result of their insurrection, symbolizing the
eternal struggle between good and evil. Angels, in contrast, serve as agents of God's will, carrying out divine agents of God. In the Gospels, demons
are cast out of individuals by Jesus or by the apostles, highlighting the contrast between divine power and the malevolent forces of evil. Matthew 12:28-29 presents a scene where Jesus demons. In Islam, the relationship between demons (Jinn) and
angels is similarly marked by a dichotomy between good and evil. The Jinn, like humans, have free will and can choose to obey or rebel against God. Iblis, the angels in Islam are portrayed as obedient to God's will and incapable of
disobedience. Surah 38:71-85 describes Iblis's rebellion, where he refuses to accept God's command, highlighting the distinction between the celestial beings who serve God (angels) and those who rebel (Jinn). Iblis' opposition to God is a clear example of the tension between the forces of good (angels). In Hinduism, then distinction between the celestial beings who serve God (angels) and those who rebel (Jinn). Iblis' opposition to God is a clear example of the tension between the forces of good (angels). In Hinduism, then distinction between the celestial beings who serve God (angels) and those who rebel (Jinn). Iblis' opposition to God is a clear example of the tension between the forces of good (angels). In Hinduism, then distinction between the celestial being the distinction between the celestial being the distinction between the forces of good (angels). In Hinduism, then distinction between the celestial being the celestial be
dynamics between demons and celestial beings are also quite complex. Asuras, once considered divine beings, gradually become the principal adversaries of the Devas, frequently battles the Asuras to protect the cosmic order
(Dharma). The most famous myth of this kind is the Churning of the Ocean (Samudra Manthan), in which the Devas and Asuras work together temporarily to churn the ocean and obtain the nectar for themselves, sparking conflict once again. In this context,
demons like the Asuras and Rakshasas directly oppose the gods, disrupting the balance of the cosmos. The Vishnu Purana and Mahabharata present the Devas as the guardians of cosmic law, while the Asuras represent chaos and destruction. Key Differences Between the Roles of Demons and Angels The roles of demons and angels are often sharply
contrasted in religious and mythological texts, with demons typically representing rebellion, temptation, and moral testing, while angels symbolize divine guidance, protection, and obedience. In Christianity, angels are messengers of God, who serve as protectors, guides, and warriors in the battle against evil. They deliver God's messages (e.g., Gabriel
announcing the birth of Jesus to Mary in Luke 1:26-38) and provide protection, as seen with Michael the Archangel in the Book of Revelation, where he leads the heavenly army to defeat Satan and his demons. Angels represent purity, righteousness, and the direct will of God. Demons, on the other hand, represent disobedience and rebellion against
God. Satan, the leader of the demons, embodies pride and defiance, leading to his fall from heaven. The demons' primary role is to tempt humans into sin, sowing chaos and discord in the world. They are often depicted as agents of disorder, seeking to undermine the divine order established by God. The key difference lies in their opposition: where
angels embody divine order and purity, demons symbolize disorder, temptation, and evil. In Islam, the differences between demons (Jinn) and angels are also striking. Angels in Islam are entirely obedient beings who carry out God's commands without question. Gabriel (Jibril) serves as a messenger to the prophets, and angels record human deeds to
ensure that everyone is judged fairly on the Day of Judgment. Angels in Islam represent divine will and compassion, never faltering in their service. In contrast, Iblis and his followers, the Shayatin, embody rebellion and evil. Iblis refuses to bow to Adam, representing defiance against God's will, and his followers engage in mischief and temptation.
attempting to lead humans astray. The Jinn, while possessing free will like humans, have the potential for both good and evil, unlike angels, who are always good. This contrast highlights the role of demons as adversaries to divine order and their inclination toward deception and rebellion. In Hinduism, the distinction between demons (Asuras and
Rakshasas) and celestial beings (Devas) is also based on moral opposition. The Devas, led by Indra, represent the forces of order, creation, and cosmic balance, while the Asuras and Rakshasas symbolize destruction, ego, and disorder. The Devas often seek to preserve the order of the cosmos and uphold Dharma, while demons like Ravana (a
Rakshasa) challenge these values through actions driven by pride and desire for power. The cosmic struggle between the Devas and Asuras emphasizes the dualistic nature of existence in Hindu thought, where good and evil are in constant conflict, each playing an essential role in the ongoing cycles of creation and destruction. Satan's Role vs. Other
Demonic FiguresSatan, as the archetype of rebellion and evil, holds a central place in Christian mythos. Satan's relationship with divine beings is marked by his rejection of God's authority
and his active opposition to divine creation. This stands in contrast to figures like Iblis in Islam, Iblis's rebellion occurs when he refuses to bow to Adam, citing his superiority as a being made of fire compared to Adam's creation from clay. Iblis's
relationship with God is one of defiance, but unlike Satan in Christianity, his fall is framed not only as an act of rebellion but also as an exercise in pride and disobedience. The Iblis narrative in Islam emphasizes the theme of free will, highlighting the choice to disobey God as the central conflict. In Hinduism, the Asuras represent a collective force of
chaos that challenges the gods and cosmic order. Unlike the more individualized rebellion seen in Satan or Iblis, the Asuras are often depicted as a group striving for power, with each Asura having different motivations. Ravana, for example, is a highly skilled and powerful Asura who represents pride and the abuse of power, yet his role is more
nuanced, with some stories depicting him as a capable ruler and a devout worshiper of Shiva, contrasting his more destructive side. Demons in major mythologies interact with gods, angels, and divine beings generally symbolize order
 protection, and the enforcement of divine will, demons challenge and subvert these forces, either by directly opposing celestial authority or by tempting humans to stray from righteousness. Satan, Iblis, and the Asuras each have distinct relationships with divine beings, but all serve as key figures in the ongoing battle between good and evil, order and
chaos, within their respective mythological frameworks. The tension between demons and celestial beings underscores the moral and cosmic struggles that define human existence and spiritual life. Famous Demons from Various TraditionsSatan (Christianity) In Christianity, Satan is the preeminent figure of evil and rebellion, often identified with the
Devil. Initially a high-ranking angel, Satan's story begins with his rebellion against God. This narrative is not explicitly detailed in the Bible, but it is inferred from passages like Isaiah 14:12-15 and Ezekiel 28:12-19, which describe the fall of a glorious being due to pride and the desire to overthrow God. Satan's role as the chief of demons is solidified
in texts such as Revelation 12:7-9, where he leads a rebellion in heaven, only to be cast down to Earth. In Christian theology, Satan's function is multifaceted. He is portrayed as the tempter, attempting to lead humans away from God's path, as in the story of Adam and Eve in the Garden of Eden (Genesis 3). Satan is also the accuser, as seen in Job 1:6-
12, where he challenges Job's righteousness before God. He works through temptation and lies to instill doubt, sin, and destruction. Satan's most infamous role is as the adversary to Jesus Christ, tempting him in the wilderness (Matthew 4:1-11) and ultimately seeking to corrupt humanity through sin. However, the central message of Christianity is
that through Christ's death and resurrection, Satan is defeated and rendered powerless over believers. Satan, then, represents the ultimate adversary, embodying evil, deception, and rebellion against divine will. Iblis (Islam)In Islam, Iblis is the Islamic equivalent of Satan. According to the Quran, Iblis was a Jinn (a being created from smokeless fire)
who was once a devout worshiper of God. However, his downfall came when he refused to bow to Adam as commanded by God. Iblis's arrogance and pride led him to believe that he was superior to Adam, who was created from clay. Surah 7:12-18 describes this pivotal moment, where Iblis's refusal to submit to God's will results in his expulsion from
paradise. Iblis is a symbol of disobedience and defiance in Islam. His refusal to bow to Adam is seen as the origin of evil in the world. Iblis, like Satan, becomes the tempter of humanity. His primary mission, as he declares in Surah 7:16-17, is to lead Adam and his descendants astray, away from the path of righteousness. Iblis's role is pivotal in Islamic
thought as the antagonist who deceives and misguides humanity, seeking to distract them from worshiping God. Unlike in Christianity, where Satan is an embodiment of evil, Iblis in Islam is a creature with free will, whose rebellion is tied to pride and disobedience. This makes Iblis's role more about the moral choices of beings, both celestial and
human, rather than being an intrinsic force of evil. Asuras (Hinduism, Asuras are often depicted as demons or malevolent beings who oppose the Devas (gods) and the natural order (Dharma). The Rigveda, one of the earliest Hindu scriptures, presents the Asuras as powerful, divine figures. However, over time, especially in later texts like
the Mahabharata and the Puranas, they become more associated with chaos, destruction, and the forces opposing cosmic harmony. The Asuras are often portrayed as beings of great strength and ambition, seeking to overthrow the gods and rule the universe. Some of the most prominent Asuras include Vritra, a serpent-like demon who is defeated by
the god Indra in the Rigveda, and Ravana, the ten-headed demon king of the Ramayana, who abducts Sita, the wife of the hero Rama, and represents unchecked desire and power. The battle between good and evil, order and chaos. However, not all Asuras
are purely evil; some are shown as capable rulers or wise beings. This duality reflects the complex nature of good and evil in Hindu philosophy, where demons are not inherently malevolent but can also be forces that challenge the status quo to bring about change. Rakshasas and Preta (Buddhism) In Buddhism, demons are portrayed as beings who
cause suffering and obstacles on the path to enlightenment. Among the most well-known types of demons are the Rakshasas and the Preta. Rakshasas in Buddhism, like in Hinduism, are often depicted as malevolent, shape-shifting beings who prey on humans and disrupt the balance of the world. They are known for their cruelty, strength, and hunger
for human flesh, and they are frequently depicted as enemies of the Buddha and his teachings. In some Buddhist stories, Rakshasas are transformed through the power of Buddhist teachings, though they often embody the destructive forces that prevent people from attaining enlightenment. Preta (or hungry ghosts) are another type of demon in
Buddhist lore. Preta are beings who suffer from intense hunger or thirst due to their past negative actions in life. They are depicted as having large stomachs and tiny mouths, symbolizing their insatiable desires and inability to fulfill them. The Preta are considered to represent the consequences of greed, desire, and attachment, serving as warnings and inability to fulfill them.
for practitioners of Buddhism to avoid attachment and craving in their own lives. Other Notable DemonsWendigo (Native American Mythology) The Wendigo is a terrifying spirit or demon in the folklore of several Native American Mythology) The Wendigo is a terrifying spirit or demon in the folklore of several Native American Mythology.
to be the spirit of a human who has turned to cannibalism, either out of necessity or a deep-seated hunger for power. The Wendigo is often associated with the cold, desolate wilderness and represents the dangers of greed, gluttony, and selfishness. The Wendigo is not just a creature of physical terror; it is also a symbol of moral decay and the
consequences of breaking taboos, particularly the taboo against cannibalism. In many stories, the Wendigo is portrayed as an insatiable force, forever hungry and never satisfied, embodying the destructive power of unchecked desire. Demon Kings of Chinese Mythology. The concept of demonic kings or figures often emerges in
stories where gods or legendary heroes battle against dark forces. The most notable of these is King Yanluo, the ruler of the underworld. In some interpretations, Yanluo is considered a demon king who governs over the dead and judges souls based on their actions in life. He is both feared and revered, embodying death and the moral judgment that
follows. Another significant figure is Sun Wukong, the Monkey King from the classic novel Journey to the West. While not a demon himself, Sun Wukong is involved in battles with demons and supernatural beings. His rebellion against the heavens mirrors the defiance of demons in other mythologies, and his transformation into a powerful, almost
demonic figure emphasizes the ambiguous nature of these beings—often neither entirely good nor evil, but forces of change and transformation, and opposition to divine or cosmic order. Satan and Iblis represent the central figures of evil and temptation in
Christianity and Islam, respectively, while the Asuras in Hinduism embody the chaotic forces that challenge divine harmony. In Buddhism, demons like the Rakshasas and Preta represent the obstacles and suffering that hinder the path to enlightenment. Other notable demons, such as the Wendigo in Native American mythology and the Demon Kings
in Chinese mythology, expand the understanding of demonic figures, showing how they embody various aspects of greed, pride, and spiritual conflict. Each tradition uses demons to reflect humanity's struggles with moral choices, desires, and the consequences of transgression. Demons as Tempters, Mischief-Makers, and Agents of Chaos Common
Traits: Deception, Temptation, and ChaosDemons across various mythologies are often characterized by their roles as tempters, mischief-makers, and agents of chaos. These figures serve to disrupt the natural order, not merely through direct confrontation, but through subtle manipulation, deception, and the corruption of moral values. They exploit
weaknesses in human nature, often leading individuals into sin, suffering, or moral failure. Whether through temptation or outright trickery, demons embody the forces of disorder and corruption that threaten both cosmic and human stability. At the heart of this role lies deception. Demons typically present themselves in forms that appeal to the
desires, fears, or vulnerabilities of their victims. In many mythologies, they promise power, knowledge, or forbidden pleasures, only to deliver destruction and moral ruin. Temptation is another key element of their influence. Demons lure individuals into making choices that defy divine will, resulting in personal suffering or broader cosmic
consequences. Lastly, chaos is the inevitable outcome of demonic interference. Whether through the introduction of moral confusion, rebellion, or conflict, demons with the concept of moral testing, where their actions force humans to confront
difficult choices, often reflecting the consequences of their desires or flaws. They are not merely villains in their respective stories; they are the embodiments of temptation and moral complexity, presenting challenges that shape the human experience. Their Impact on Human Morality The actions of demons have profound implications for human
morality. They often represent the dark side of human nature—the desires and impulses that, if unchecked, lead to destruction. Their impact on morality is twofold: first, demons test human virtue by tempting individuals to act against divine law or moral code, and second, they often act as a mirror to humanity's flaws, exposing greed, lust, envy, and
pride.In many stories, demons represent the consequences of indulgence and the breakdown of ethical principles. For example, in Christianity, Satan's role as a tempter highlights the fragility of human virtue. His temptation of Eve in the Garden of Eden (Genesis 3) leads to the fall of mankind, introducing sin, suffering, and mortality into the world.
This moral failure demonstrates how demons exploit human weaknesses—Eve's desire for forbidden knowledge—and the resulting consequences ripple through all of humanity. The fall is not just about the moral cost of disobedience and the eternal struggle between temptation and righteousness. Similarly, in Islam, Iblis
embodies the dangers of pride and disobedience. His refusal to bow to Adam is an act of rebellion against God's will. Iblis's role as a tempter is central to Islamic theology, as he works tirelessly to lead humanity astray. In this sense, demons like Iblis function as agents of divine moral testing, challenging humans to choose between submission to God
or the path of disobedience. The ultimate consequences of Iblis's defiance are eternal damnation, a fate that awaits all those who follow his lead in rebellion. For example, Ravana, the demon king from the Ramayana, exemplifies
the consequences of unchecked ambition, pride, and desire. His abduction of Sita is not merely an act of violence, but a symbolic representation of the dangers of ego-driven actions and the disregard for cosmic order. Ravana's eventual defeat by Rama serves as a moral lesson in humility, virtue, and adherence to Dharma (righteousness). The battle
between the Devas and Asuras is a recurring motif that emphasizes the need for balance in the universe and the dangers of moral transgression. In Buddhism, demons like the Rakshasas and Preta reflect the consequences of greed, attachment, and the inability to overcome desire. Preta, or the hungry ghosts, represent souls condemned to eternal
suffering due to their insatiable cravings. This portrayal of demons as beings trapped by their own desires serves as a cautionary tale about the dangers of attachment and the importance of overcoming greed and attachment in the quest for enlightenment. Specific Myths and Stories: Pandora's Box (Greek Mythology) One of the most iconic stories of
demons as mischief-makers and tempters comes from Greek mythology. In the myth of Pandora, the first woman created by the gods, she is given a box (or jar) and told not to open it. However, her curiosity gets the better of her, and she opens the box, releasing all the evils and demons of the world—sickness, death, strife, and all forms of human
suffering. The myth shows how a single act of disobedience, driven by temptation and curiosity, unleashes chaos and suffering upon humanity. While Pandora is not explicitly a demonic figure, the release of these evils, akin to demons, reflects the broader theme of how the unrestrained human impulses—temptation, curiosity, and pride—lead to moral
decay and irreversible consequences. The myth also introduces the concept of hope, which remains trapped in the box. This final element suggests that while demons (or evil) can be unleashed by hope. Yet, the emphasis on the destructive release of demons illustrates
how temptation leads to suffering and moral consequence. The Fall of Man (Christianity) The Fall of Man is another central myth that exemplifies demons as tempters and agents of chaos. In the Book of Genesis, Satan, in the guise of a serpent, tempts Eve to eat from the Tree of Knowledge, despite God's command not to do so. This act of disobedience
leads to original sin, casting Adam and Eve out of the Garden of Eden and introducing suffering, death, and sin into the world. The serpent, a symbol of Satan, lures Eve with the promise of forbidden knowledge and power, appealing to her desires and ultimately leading to humanity's moral downfall. Satan's role as the tempter in this myth reflects the
destructive power of temptation and the consequences of yielding to it. In this story, demons are not just evil beings; they are the embodiments of human temptation and the breakdown of divine order. The myth illustrates how demons work through deceit, using the allure of power, knowledge, or pleasure to entice individuals into actions that result
in moral and spiritual ruin. The Story of Faust (German Folklore) The Faustian bargain is a well-known story of temptation and moral testing, popularized in German folklore and immortalized by Johann Wolfgang von Goethe. The myth centers on Dr. Faust, a scholar who, disillusioned with his life and quest for knowledge, makes a pact with
Mephistopheles (a demon) to exchange his soul for unlimited knowledge, power, and pleasure. Faust's temptation by Mephistopheles reflects the age-old theme of the human desire for more—whether it be knowledge, wealth, or power—without regard for the consequences. The story of Faust serves as a moral tale, warning against the dangers of
excessive ambition and the desire for shortcuts to fulfillment. The demon Mephistopheles is both a tempter and an agent of chaos, leading Faust deeper into moral decay. The eventual downfall of Faust, who realizes too late the cost of his bargain, reflects the consequences of making deals with temptation and how demons serve to expose the moral
flaws of their victims. Demons as Moral Agents in MythsDemons often serve as moral agents in mythological stories, challenging human characters to confront their weaknesses, desires, and moral shortcomings. They embody the temptation to sin, but also the consequences that follow. Through their interactions with humans, demons become
instruments of moral lessons, teaching individuals about the perils of unchecked desire, pride, and rebellion. In many stories, demonstrating the ethical ramifications of yielding to
temptation. Whether as tricksters, tempters, or bringers of chaos, demons highlight the complex relationship between desire, morality, and suffering, and their presence in mythology underscores the importance of resisting temptation in order to maintain spiritual and moral balance. Demons, as tempters, mischief-makers, and agents of chaos, are
central figures in mythology and religious traditions. Through deception, temptation, and the creation of chaos, they lead individuals and societies into moral downfall, serving as powerful forces in stories about the consequences of human desires and actions. Myths such as Pandora's Box, The Fall of Man, and Faust exemplify how demons manipulate
human weaknesses to cause suffering and moral failure. However, these figures also act as moral agents, forcing humanity to confront its desires and the consequences of disobedience, while also offering important lessons about the need for moral integrity, restraint, and redemption. The Symbolic Meanings of DemonsPsychological and Cultural
```

SymbolismDemons hold deep symbolic meaning across cultures and mythologies, representing various aspects of the human psyche and societal fears. They often embody the darker, representations of the negative

```
impulses and psychological struggles that lurk within the human subconscious. Rather than being mere villains, demons serve as symbols of the shadow as the unconscious aspect of the personality that contains repressed
 weaknesses, desires, and instincts. Demons, in this framework, symbolize the parts of the self that one might fear confronting or acknowledging. For example, the Wendigo in Native American folklore represents an individual's greed and insatiable hunger, while Satan in Christianity reflects humanity's susceptibility to temptation and sin. These
demons personify the destructive consequences of embracing the shadow self—when fears and desires are allowed to take control. Culturally, demons represent the other—those who lie outside the boundaries of societal norms, acting as symbols of what is feared and alien to the community. In some mythologies, demons are beings who once existed
as gods or celestial beings, but their fall from grace reflects a cultural warning against hubris, pride, or the disruption of divine order. Their presence in myth and religion often serves as a vehicle for exploring themes of morality, chaos, and cosmic balance. In Christianity, for instance, Satan's rebellion against God can be seen as a cautionary tale
about the dangers of ambition and pride, while in Hinduism, the Asuras represent the dangers of unchecked power and ego. How Demons Represent Human Fears, Desires, and Inner Conflicts At their core, demons are symbolic of the human struggle with inner conflicts. They embody our fears of failure, suffering, and punishment, as well as the darker
aspects of our desires—the longing for power, immortality, forbidden knowledge, and indulgence. These desires, if unchecked, can lead to corruption and moral decay, and demons often serve as a warning against yielding to them. For example, the Asuras in Hinduism are driven by an overwhelming desire for power and dominance. While they possess
great strength and intelligence, their refusal to respect cosmic law (Dharma) results in their downfall. Similarly, Satan in Christianity represents the ultimate desire for autonomy and the rejection of divine order. His temptation of Eve in the Garden of Eden speaks to humanity's innate desire for knowledge and freedom, but it also reflects the
destructive consequences of defying divine will. In the Faustian tradition, the demon Mephistopheles represents the lure of knowledge and power at any cost. Faust's pact with Mephistopheles reflects the desire for unbounded ambition, at the expense of the soul. This myth underscores the psychological battle between self-fulfillment and the loss of
moral integrity—demons, in this case, symbolize the part of the human psyche that seeks instant gratification without regard for long-term consequences. Demons also symbolize our fears—fear of the human psyche that seeks instant gratification without regard for long-term consequences of
attachment. These hungry ghosts, unable to satisfy their cravings, highlight the suffering that comes from greed and the inability to let go of desires. Demons thus act as cautionary figures, forcing humanity to confront the darker elements of its collective psyche. Common Themes: Moral Testing, Suffering, and the Struggle Between Good and
EvilDemons are inextricably linked to the larger themes of moral testing, suffering, and the eternal struggle between good and evil. They are the agents that challenge human morality, pushing individuals to make difficult choices between right and wrong. In many religious and mythological stories, demons serve as instruments of divine or cosmic
judgment, acting as tools to test the virtue and integrity of humans. One of the most pervasive themes associated with demons is moral testing. In Christianity, Satan tempts Jesus in the wilderness, testing his resolve and faithfulness to God. Similarly, Iblis in Islam seeks to lead humanity astray, presenting the challenge of moral choice. These stories
 highlight the struggle between spiritual integrity and the temptation to succumb to material or selfish desires. In these myths, demons often represent the forces that challenge righteousness, presenting temptations that force characters to examine their own values and principles. Suffering is another central theme linked to demons. In many
mythologies, demons are responsible for bringing pain, hardship, and misfortune. The Rakshasas in Hindu mythology, for instance, embody suffering caused by pride, lust, and the desire for power. The Wendigo, with its insatiable hunger, serves as a representation of moral and physical decay—both caused by the consequences of unchecked desires
In Buddhism, demons like the Preta symbolize the suffering of souls trapped by their own desires and attachments. These figures highlight the moral cost of indulgence and the importance of spiritual discipline in overcoming suffering. Finally, demons are often at the heart of the struggle between good and evil. This is perhaps most clearly seen in the
battle between Satan and the forces of God in Christianity and Iblis's opposition to Adam and his descendants in Islam. In Hinduism, the battle between the Devas and Asuras represents the cosmic fight between order and chaos, good and evil. Demons, in these cases, are the embodiments of chaos, darkness, and moral corruption, while the divine
beings represent purity, justice, and cosmic harmony. The constant tension between these forces drives much of the struggle between good and evil. Demons, as symbolic figures, represent humanity's deepest fears, desires, and inner conflicts. They embody the
psychological and cultural struggles that arise from temptation, moral failure, and the pursuit of forbidden desires. Across mythologies and religious traditions, demons are central to the themes of moral testing, suffering, and the pursuit of forbidden desires. Across mythologies and religious traditions, demons force
 humans to confront their weaknesses and the consequences of their choices. In this way, demons are not merely villains, but powerful symbols that reflect the eternal conflict between light and darkness, order and chaos, virtue and vice. Demons in Art, Literature, and Pop CultureArtistic Depictions in Ancient and Modern TimesThe depiction of
demons in art has evolved significantly from ancient times to the present day, reflecting changing cultural perceptions, religious beliefs, and societal fears. In ancient cultures, demons were often portrayed in vivid, monstrous forms, embodying both the visible and invisible dangers threatening the human psyche and the natural world. In ancient art
demons were typically shown as grotesque, fearsome creatures, often with exaggerated features like horns, claws, and wings. These depictions aimed to evoke fear and respect, highlighting the supernatural power of demons and their role as agents of chaos and destruction. For example, in Mesopotamian art, demons such as Lamashtu were depicted
as terrifying beings, half-woman, half-monster, who threatened childbirth and infants. Similarly, Greek pottery often depicted figures like Pan and Satyrs, which, though not strictly demonic in the Christian sense, represented the chaotic, untamed aspects of nature, often with a mischievous or threatening aura. As art evolved, medieval Christian
depictions of demons in illuminated manuscripts and religious paintings became more stylized, focusing on their role as tempters, deceivers, and moral challenges. Works like Dante's Inferno from the Divine Comedy (14th century) offered a detailed, allegorical view of hell and the demons that inhabit it. Hieronymus Bosch, in his painting The Garden
of Earthly Delights (c. 1490), famously illustrated demonic figures as grotesque creatures tormenting humans, reinforcing the idea of demons as agents of eternal punishment. In modern times, demons have been reimagined through the lens of psychology, existential philosophy, and even humor. While early representations focused heavily on the idea
of demons as the embodiment of evil or punishment, contemporary art often portrays them with greater complexity, sometimes as tragic figures or even antiheroes. Film and TV have played a significant role in reshaping these figures, where demons are often depicted in ways that make them more sympathetic, complex, or morally
ambiguous. Evolution of the Demon Figure in Literature and Pop CultureThe evolution of the demon figure in literature and pop culture reflects both shifts in religious attitudes and the broader cultural exploration of good, evil, and moral ambiguity. In classical literature, demons were almost exclusively representations of evil. Dante Alighieri's Inferno
(1320), part of The Divine Comedy, presents a detailed, layered view of Hell, populated by demons who represent various vices and sins. This work introduced the idea of demons as grotesque and terrifying became a lasting image in
Western art and culture. John Milton's Paradise Lost (1667) brought a new depth to the concept of demons, particularly in the figure of Satan, who, while still an adversary to God, is portrayed as a tragic hero of sorts. Milton's Satan is a rebellious figure, full of pride and ambition, and his fall from Heaven becomes the central event of the epic. Milton's
Satan set the stage for future literary and cultural depictions of demons as characters who possess human-like qualities—especially pride and ambition—leading to their tragic downfall. In modern literature, demons are reimagined as ancient, cosmic entities that
are indifferent to humanity's existence. These entities embody the terror of the unknown, showing a shift from the traditional portrayal of demons as malevolent but finite beings to a more existential fear of incomprehensible and overwhelming cosmic forces. In pop culture, demons have become central figures in genres ranging from horror to fantasy
In films like The Exorcist (1973), demons are depicted as powerful, malevolent entities that possess and corrupt humans, creating fear and psychological horror. This portrayal of demons are depicted as powerful, malevolent entities that possess and corrupt humans, creating fear and psychological horror. This portrayal of demons are depicted as powerful, malevolent entities that possess and corrupt humans, creating fear and psychological horror. This portrayal of demons are depicted as powerful, malevolent entities that possess and corrupt humans, creating fear and psychological horror.
and Buffy the Vampire Slayer (1997-2003) have further evolved the depiction of demons. In Supernatural, demons are depicted not only as evil forces but as complex characters with their own motivations, struggles, and backstories. This series humanizes the demonic, exploring themes of redemption, free will, and moral ambiguity. Similarly, The
Lord of the Rings (2001-2003) by J.R.R. Tolkien introduces demonic figures like Sauron, who is portrayed as a dark lord seeking to dominate Middle-earth. While Sauron is undoubtedly a villain, his role in the story is less about the embodiment of evil and more about the corrupting influence of power. In the realm of horror literature, Stephen Kings
frequently explores the theme of demonic possession and the sinister side of human nature. In works like The Stand (1978) and It (1986), demons are not merely external forces, but reflections of human fears and societal anxieties, the
perception of demons has evolved from straightforward symbols of evil and punishment to more nuanced and complex figures. In early religious and mythological contexts, demons were largely viewed as external threats that sought to destroy or disrupt divine order. They were the embodiments of sin, vice, and corruption, and their depictions were
designed to instill fear and promote moral behavior. As Western literature and theology evolved, particularly with the Enlightenment and Romanticism, demons began to take on more human-like qualities. The tragic or rebellious demon, such as Milton's Satan, became a powerful literary figure, reflecting broader human struggles with pride, free will
and the nature of evil. This shift reflects a more psychological view of demons, no longer seen simply as external forces of destruction, but as representations of internal struggles and desires. In modern pop culture, demons are frequently portrayed as more than just villains. The moral ambiguity of characters like Lucifer Morningstar (as seen in Neil
Gaiman's The Sandman comics and the Lucifer TV series) or the fallen angels in shows like Supernatural invites the audience to engage with demons not just as embodiments of evil, but as complex figures capable of both good and bad actions. This evolution reflects a shift towards seeing demons as moral agents—characters who represent the
complex interplay between good and evil, much like the humans they seek to influence. The rise of horror genres has also introduced a new way of looking at demons. In horror films like The Exorcist and more recently, in movies such as Hereditary (2018) or The Conjuring (2013), demons are often used to explore psychological horror—manifesting as
externalizations of personal trauma, guilt, or fear. This reflects a shift in societal anxieties, where demons are less about religious punishment and more about internal, existential terror. Demons have evolved from fearsome, external symbols of chaos and evil to complex figures reflecting the human experience of internal conflict, desire, and moral
ambiguity. From ancient depictions in art to modern portrayals in literature, film, and television, demons have served as both direct threats to divine order and profound symbols of human fears and desires. As societal values and psychological understandings have shifted, so too have perceptions of demons, with modern portrayals often exploring
their moral complexity and their role in human psychological struggles. Today, demons are no longer just embodiments of evil, but multifaceted characters that reflect humanity's deepest fears, flaws, and the eternal tension between good and evil. Demons in a Dual Role: Destructive and Necessary for Cosmic BalanceDemons as Forces of Balance in
Some TraditionsWhile demons are often depicted as embodiments of chaos, evil, and destruction, in some traditions, they also play a crucial role in maintaining cosmic balance. These figures are not purely destruction, in some traditions, they also play a crucial role in maintaining cosmic balance suggests that destruction, in
certain contexts, is essential for the renewal of life, the preservation of order, and the eventual triumph of good. In Hinduism, the concept of Shiva provides a prime example of a deity who embodies both destruction and regeneration. Shiva, one of the principal gods in the Trimurti (alongside Brahma the creator and Vishnu the preserver), is often
associated with destruction, but this destruction is not inherently evil. Instead, Shiva's role is that of a cosmic force that clears away the old, making room for renewal and transformation. In this sense, Shiva is a destroyer who enables the universe to renew itself. Shiva's destructive aspects are highlighted in various stories, such as his Tandava dance
which is said to destroy the universe in preparation for its subsequent recreation. However, this destruction is necessary for the universe's cyclical nature, emphasizing that destruction of the demon Tripura by Shiva is another
example of how a demon's destruction leads to the restoration of order and peace, underlining the idea that some demons, through their very destruction, play an integral role in cosmic harmony. Similarly, Vishnu, another god within the Hindu pantheon, frequently engages in battles with Asuras (demonic beings). However, these demons, such as
Ravana (from the Ramayana) or Mahishasura, are not portrayed as purely evil figures. Their defeat by Vishnu or his avatars (like Rama or Durga) represents the triumph of divine order over chaos, yet the demons themselves are often powerful and capable rulers who disrupt the cosmic balance. Their defeat by Vishnu or his avatars (like Rama or Durga) represents the triumph of divine order over chaos, yet the demons themselves are often powerful and capable rulers who disrupt the cosmic balance. Their defeat by Vishnu or his avatars (like Rama or Durga) represents the triumph of divine order over chaos, yet the demons themselves are often powerful and capable rulers who disrupt the cosmic balance.
equilibrium, but their existence also prompts the divine action that maintains the balance between creation and destruction are understood not just as forces of evil, but as integral components of the ongoing process of cosmic order
Destruction allows for the removal of stagnation, the shedding of old forms, and the creation of space for new life or ideas. In this context, demons—often associated with chaos and destruction—are paradoxically necessary for the continuation of the cosmic cycle. In Greek mythology, Chaos is the primordial void that existed before creation. From this
chaotic void emerged the first gods and beings, and in many respects, chaos serves as the foundation for the ordered universe. Similarly, the Titans, often depicted as destructive forces, represent chaos and raw power, but their eventual defeat and the rise of the Olympian gods signal the establishment of order in the cosmos. In this myth, even
though the Titans are defeated (like demons in other traditions), their existence played a pivotal role in the transition from primal chaos to divine order. In Norse mythology, the idea of Ragnarok—the end of the world and the eventual rebirth of a new world—is rooted in a cosmic struggle between the forces of chaos (led by Loki and the giants) and the
gods. The destruction brought about during Ragnarok leads to the death of many gods, but it also clears the way for the rebirth of the world, which is seen as a necessary renewal of cosmic balance. The giants and Loki, often viewed as antagonists and embodiments of chaos, play a critical role in bringing about the necessary destruction that precedes
the rebirth of the world. This cyclical view of destruction as a precursor to creation underscores the idea that even in mythologies where demons or chaotic beings represent disorder, their actions are essential for maintaining the flow of cosmic events. Without destruction, there can be no rebirth, and without chaos, there can be no order. Stories
Where Demons Are Not Entirely EvilWhile demons are often seen as embodiments of evil or chaos, there are stories where demons are not entirely destructive. These demons often have roles that are more complex, embodying both negative and positive aspects. In Chinese mythology, the Demon King Yanluo, who rules the underworld, is often
portrayed as a necessary figure in the cycle of life and death. Although he is a ruler of the dead, his role is not inherently evil. Instead, Yanluo is a guardian of souls, ensuring that the dead are judged according to their deeds in life. Without his presence, the underworld would lack order and structure, and the souls of the dead are judged according to their deeds in life.
to go. Thus, while Yanluo is a demon king, his purpose is to maintain the balance between life and death, illustrating how some demonic figures are necessary for the proper functioning of the universe. In Japanese folklore, the Oni, often depicted as malevolent ogre-like demons, also serve dual roles. While they are feared for their strength and
aggressive behavior, Oni are sometimes seen as protectors, serving as guardians against evil spirits or defending sacred places. The Oni are a powerful reminder that even beings associated with chaos and destruction can have a protective or redemptive function in certain contexts. This duality is emphasized in many Japanese festivals, where the Oni
are invited to perform acts of mischief and disruption as a form of purification, symbolizing how chaos can serve as a necessary catalyst for renewal. In Hindu mythology, Ravana, the demon king of the Ramayana, is a fascinating example of a demon who is not entirely evil. While his actions—particularly his abduction of Sita—are driven by ego, pride,
and desire, Ravana is also depicted as a wise scholar and a devoted worshiper of Shiva. His character is multifaceted, showing that even demons can possess qualities that are virtuous or admirable. Ravana's eventual defeat serves as a reminder that destructive forces, when left unchecked, lead to downfall, but his strength, knowledge, and devotion
demonstrate the nuanced roles that demons can play in cosmic narratives. Demons are not always purely agents of destruction; in many traditions, they serve a dual role as forces that maintain cosmic balance. In Hinduism, figures like Shiva embody the necessity of destruction for the regeneration of the universe, while in other mythologies, demons
like the Titans in Greek mythology or Loki in Norse mythology, Ravana in Hinduism, and the Oni in Japanese folklore show that some demonic figures, while often associated with destruction, also serve protective or necessary roles
within the universe. Through these stories, we see that the forces of chaos, destruction, and disorder are not inherently evil, but rather complex aspects of a larger, cyclical cosmic order. ConclusionSummarizing Key Insights on Demons in Mythology and ReligionThroughout mythology and religious traditions, demons have been pivotal figures,
representing forces of chaos, evil, and temptation, yet also embodying aspects of necessary destruction and cosmic balance. These figures are not merely antagonists in stories; they serve as powerful symbols of the human struggle with moral dilemmas, inner conflicts, and the balance between order and disorder. From the Satan of Christianity to Iblisation, yet also embodying aspects of necessary destruction and cosmic balance.
in Islam and the Asuras in Hinduism, demons often take on complex roles, challenging divine order and human morality. They embody the darker aspects of human nature—pride, desire, and rebellion—while also serving as moral agents who force individuals to confront their weaknesses and make difficult ethical decisions. In many cases, demons are
agents of cosmic balance, not purely evil but necessary forces that drive the eternal cycle of creation, destruction was to incite fear and reflect the uncontrollable forces of nature and the cosmos. As religious and philosophical thought evolved,
however, demons became more nuanced figures, reflecting internal psychological battles and moral complexities. Dante's Inferno, John Milton's Paradise Lost, and later works like The Exorcist and Supernatural in modern culture have all redefined demons, presenting them not merely as embodiments of evil, but as multifaceted beings capable of
both destruction and redemption. Their Continuing Influence on Modern Spirituality and Culture end constantly shifting to reflect the changing fears, desires, and ethical concerns of each era. While traditional religious views of demons remain influential,
contemporary portrayals in literature, film, and television have contributed to a more complex understanding of these figures. In modern spirituality, demons are sometimes seen less as supernatural forces of evil and more as symbols of personal struggle, psychological conflict, or societal tension. In popular culture, demons are depicted in a variety of
ways—from terrifying antagonists in horror films like The Exorcist and Hereditary to morally ambiguous characters in TV series such as Supernatural and Lucifer. These portrayals often focus on the psychological and existential dimensions of demonic influence, asking questions about the nature of good and evil, free will, and redemption. As such,
demons in modern media are not just feared; they are often understood as complex characters whose motivations are deeply tied to human experiences of temptation, desire, and existential struggle. This shift reflects broader cultural trends, where supernatural beings are often explored through the lens of human emotion and psychology. The demonstration are deeply tied to human experiences of temptation, desire, and existential struggle. This shift reflects broader cultural trends, where supernatural beings are often explored through the lens of human emotion and psychology. The demonstration are deeply tied to human experiences of temptation, desire, and existential struggle.
has evolved from an external, purely evil force to a more complex representation of the shadow aspects of the human psyche. This evolution reflects modern concerns with identity, morality, and the consequences of unchecked desires, which continue to resonate in an era that grapples with issues of power, corruption, and personal
integrity. Reflection on Their Role in Human Morality and Societal Development. As agents of temptation and chaos, demons force individuals and societal development. As agents of temptation and chaos, demons force individuals and societal development.
of their actions. The presence of demons in religious texts and mythologies serves as a moral compass, guiding humanity through the complexities of choice, suffering, and redemption. In Islam, Iblis embodies pride and disobedience, challenging
humanity to follow the righteous path of submission to God. Similarly, in Hinduism, Ravana and the Asuras represent the dangers of excessive desire and ambition, serving as a reminder of the need for balance, humility, and devotion. These figures are not just external threats; they are manifestations of human fears, desires, and flaws, pushing
individuals to seek moral clarity and spiritual growth. On a societal level, demons have played an essential role in the development of cultural and religious practices aimed at protecting the community from malevolent forces. Rituals, prayers, and moral codes have been shaped by the belief that demons influence human behavior and social order
Throughout history, societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and to justify the need for divine protection against evil forces. As societies have used the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the demon to enforce moral conduct and the figure of the figure o
for personal challenges, addictions, fears, and societal issues. They reflect the ongoing struggle between good and evil, order and chaos, and light and darkness, both within the individual and within the broader society. Demons, with their dual role as agents of destruction and forces necessary for cosmic balance, continue to be powerful symbols in
mythology, religion, and modern culture. From their early depictions as monstrous antagonists to their current portrayals as complex, multifaceted characters, demons reflect the ongoing human struggle with morality, identity, and the consequences of our actions. As we navigate the complexities of the modern world, the figure of the demon remainsquiring the complexities of the modern world, the figure of the demon remainsquiring the complexities of the modern world, the figure of the demon remainsquiring the complexities of the modern world, the figure of the modern world wore world wor
a reminder of the eternal battle between good and evil, and the role of internal and external forces in shaping human destiny. Their presence, both in ancient texts and modern media, continues to challenge us to confront our deepest fears, desires, and moral responsibilities. Further Reading on Demons in Mythology and Religion Encyclopedia of
Demons in World Religions and Cultures by Theresa BaneThis extensive reference work catalogs nearly 3,000 demons from various cultures and religions, detailed information on specific demonic figures across different traditions. Gods and
explores the evolution of the concept of Satan in early Christianity, examining how the figure of Satan developed and how the process of demonization has influenced religious and social dynamics. History of the Devil across various cultures and religions, analyzing
how perceptions of the Devil have evolved over time and influenced societal beliefs and practices. The Golden Bough by James George FrazerFrazer's seminal work delves into comparative mythology and religion, examining the common themes of magic, religion, and myth across different cultures. While dated, it offers foundational insights into the
study of mythological figures, including demons. Pandemonium: A Visual History of Demonology by Ed SimonThis richly illustrated book traces the depiction of demons in art and literature, exploring how these representations have evolved and what they reveal about cultural attitudes toward evil and the supernatural. Dictionnaire Infernal by Jacques
Collin de PlancyFirst published in 1818, this classic work provides detailed descriptions of demons, including their hierarchies and appearances, accompanied by illustrations. It's a key historical resource for understanding Western demonology. Philosophy & Religion Scriptures angel and demon, respectively, any benevolent or malevolent spiritual
being that mediates between the transcendent and temporal realms. Throughout the history of religions, varying kinds and degrees of beliefs have existed in various spiritual beings, powers, and principles that mediate between the realm of the sacred or holy—i.e., the transcendent realm—and the profane realm of time, space, and cause and effect.
Such spiritual beings, when regarded as benevolent, are usually called angels in Judaism, Christianity, and Islam, and those viewed as malevolent in some circumstances and malevolent in others. The term angel, which is derived from the
Greek word angelos, is the equivalent of the Hebrew word mal'akh, meaning "messenger." The literal meaning of the word angel thus points more toward the function or status of such beings in a cosmic hierarchy rather than toward connotations of essence or nature, which have been prominent in popular piety, especially in Western religions. Thus,
angels have their significance primarily in what they do rather than in what they are. Whatever essence or inherent nature they possess is in terms of their relationship to their source (God, or the ultimate being). Because of the Western iconography (the system of image symbols) of angels, however, they have been granted essential identities that
often surpass their functional relationships to the sacred or holy and their performative relationships to the profane world. In other words, popular piety, feeding on graphic and symbolic representations of angels, has to some extent posited semidivine or even divine status to angelic figures. Though such occurrences are not usually sanctioned
doctrinally or theologically, some angelic figures, such as Mithra (a Persian god who in Zoroastrianism became an angelic mediator between heaven and earth and judge and preserver of the created world), have achieved semidivine or divine status with their own cults. In Zoroastrianism there was a belief in the amesha spentas, the holy or bounteous
immortals, who were functional aspects or entities of Ahura Mazdā, the Wise Lord. One of the amesha spentas, Vohu Manah (Good Mind), revealed to the Iranian prophet Zarathustra (Zoroaster; died c. 551 bce) the true God, his nature, and a kind of ethical covenant, which humans may accept and obey or reject and disobey. In a similar manner,
about 1,200 years later, the archangel Gabriel revealed to the Prophet Muhammad (5th-6th century ce) the Qur'an (the holy book of Islam) and the true God (Allah), his oneness, and the ethical and cultic requirements of Islam. The epithets used to describe Gabriel, the messenger of God—"the spirit of holiness" and "the faithful spirit"—are similar to
those applied to the amesha spentas of Zoroastrianism and to the Holy Spirit, the third person of the Trinity (Father, Son, and Holy Spirit), in Christianity. In these monotheistic religions (though Zoroastrianism later became dualistic) as also in Judaism, the functional characteristics of angels are more clearly enunciated than their ontological (or
nature of being) characteristics—except in the many instances in which popular piety and legend have glossed over the functional aspects. Various religions, including those of nonliterate cultures, have beliefs in intermediary beings between the sacred and profane realms, but the belief is most fully elaborated in religions of the West. The demon king
RavanaRavana, the many-headed demon king, detail from a painting of the Ramayana, c. 1720; in the Cleveland Museum of Art. The term demon is derived from the Greek word daimon, which means a "supernatural being" or "spirit." Though it has commonly been associated with an evil or malevolent spirit, the term originally meant a spiritual being
that influenced a person's character. An agathos daimon ("good spirit"), for example, spoke of his daimon as a spirit that inspired him to seek and speak the truth. The term gradually was applied to the lesser spirits of the supernatural realm who exerted
pressures on humans to perform actions that were not conducive to their well-being. The dominant interpretation has been weighted in favour of malevolent according to the circumstances
facing the individual or community. Thus, the usual classification that places demons among malevolent beings is not totally applicable in reference to these religions. The positions of spiritual beings or entities viewed as benevolent may in the course of time be reversed. Such has been the case in the ancient Indo-Iranian religion, from
which evolved early Zoroastrianism and the early Hinduism reflected in the Vedas (ancient Aryan hymns). In Zoroastrianism were viewed as gods. The ahuras of Zoroastrianism were good "lords," but in Hinduism their counterparts, the asuras, were
transformed into evil lords. In a similar manner, Satan, the prosecutor of humans in the court of God's justice in the Book of Job, became the chief antagonist of Christ in Christianity and of humanity in Islam. Many similar transformations indicate that the sharp distinctions made between angels as benevolent and demons as malevolent may be too
simplistic, however helpful such designations may be as indicators of the general functions of such spirit, or devil, in the ordinary English usage of the term. This definition is, however, only approximate. In polytheistic religions the line between gods and demons is a shifting one: there are both good demons and
gods who do evil. In monotheistic systems, evil spirits may be accepted as servants of the one God, so that demonology is bound up with angelology and theology proper, or they may be elevated to the rank of opponents of God, in which case their status as diabolic powers differs from that of the demons in polytheism. Moreover, in none of the
languages of the ancient Near East, including Hebrew, is there any one general term equivalent to English "demon." In general, the notion of a demon in the ancient Near East, including Hebrew, is there any one general term equivalent to English "demon." In general, the notion of a demon in the ancient Near East was of a being less powerful than a god and less endowed with individuality. Whereas the great gods are accorded regular public worship, demons are not; they are dealt with
in magic rites in individual cases of human suffering, which is their particular sphere. Demonology in the Ancient Near EastDefense against evil spirits was a concern in Mesopotamia from earliest times, beginning with the Sumerians, to whom much of the terminology and praxis connected with demons may be traced. There is no qualitative difference
between great gods and demons; one name for demon is "an evil god." Demons, however, though occasionally myths depict them as rebelling against the great gods, with some success. Incantations often list four, or even seven, classes of demons. Demons are messengers of the lord of the underworld, and march before him. They live
in deserts and near graves, and many of them are ghosts, spirits of the dead, especially of those who died by violence or were not properly buried. Sickness may be thought of as caused by demonic possession, and some demons have the name of the specific disease they bring, thus "Headache," or "Fever." Lamashtu is the hag who kills children in the
womb and newborn babies. Like many other demons, she is depicted as a composite monster. Lilitu, the Mesopotamian succubus, is mentioned once in the Bible as *Lilith (Isa. 34:14; see below), and in later Jewish demonology. Good demons are mentioned much less frequently. In general features Canaanite demonology probably resembled that of
Mesopotamia, to judge from the rather meager evidence preserved. In a mythological text from Ugarit, the father of the gods, El, is frightened almost to death by a demon "having two horns and a tail," like the devil in later representations. A Phoenician amulet of the seventh century b.c.e., from Arslan Tash, begins: "Incantations: O Flying One, O
goddess, O Sasam... O god, O Strangler of Lambs! The house i enter; the court i tread you must not tread." Intended to protect women in childbirth, it goes on to invoke the protection of the gods, and contains depictions of the demons mentioned: a winged sphinx, labeled "Flying One, Lil[ith]," and a wolf devouring a child. Details of
the text and iconography have close parallels in Mesopotamian, Arabic, classical, and later Jewish folklore, and illustrate the wellnigh universal character of many superstitions about demons (Gaster, in: Orientalia, 11 (1942), 41-79). Demonology in the BibleIsrael's official religion contrasts sharply with contemporary polytheisms in the role assigned
to demons, which in the Bible is practically nil. Magic was prohibited among the Israelites from very early times, for already the oldest collection of laws, the Book of the Covenant, contains the command: "You shall not tolerate a sorceress" (Ex. 22:18]; cf. Deut. 18:10-12), and Saul put the practitioners of necromancy out of the land (i
Sam. 28:3). Since much of pagan magic was protective - intended to keep demons away or to expel them - obviously Israel's religion aimed at a very radical extirpation of traffic with demons. Calamities and illnesses were not from the Lord. "Shall there be evil in a city, and the Lord has not done it?" (Amos 3:6). Although God does
not always accomplish His will immediately, but uses angels and spirits are under His control. The evil spirit from the Lord" (i Sam. 16:14). Therefore, one must not overestimate the importance of the numerous small traces of belief in demons which survive in
the Bible, or underestimate the difficulties involved in interpreting them. Most of the passages in question are poetic, and it is often impossible to be certain whether the demon named is part of living religious belief, or only part of traditional literary language. Just as some Mesopotamian demons have names which are also common nouns, so in
biblical cases like dever and mavet (mawet; see below) it is hard to be sure when these are proper names and when not. The Israelite conception of demons, as it existed in the popular mind or the literary imagination, resembled in some ways that held elsewhere. Demons live in deserts or ruins (Lev. 16:10; Isa. 13:21; 34:14). They inflict sickness on
men (Ps. 91:5-6). They trouble men's minds (Saul; i Sam. 16:15, 23) and deceive them (i Kings 22:22-23) - but nevertheless these evil spirits are sent by the Lord. The mysterious being who attacks Jacob in Genesis 32:25ff. exhibits a trait which a very widespread belief associated with certain demons, who are spirits of the night and must perish at
dawn. Even in Israelite popular religion, however, there seems to have been relatively little fear of the spirits of the dead, but "the congregation of the shades" (Prov. 21:16) carries on a shadowy existence below, and does not seem to trouble the living. Some features of the Israelite cult bear a formal
resemblance to apotropaic measures employed in other religions. Thus, the bells on the robe of the high priest (Ex. 28:33-35) recall the use of bells in other cultures in the belief that their tinkling keeps off demons. So, also, horns (Ex. 19:16; Lev. 25:9; et al.), incense (Lev. 16:12-13), smearing of doorposts (Ex. 12:7), the color blue (Num. 15:38),
written scripture-texts (phylacteries; Deut. 6:8; 11:18) - all have parallels elsewhere as devices to ward off evil spirits. In a given case, however, it is often extremely difficult to say to what extent any of these devices were consciously used for protection against demons at a particular period. Specific DemonsForeign gods are called shedim (Deut.
32:17; Ps. 106:37; cf. i Cor. 10:20), rendered "demons" or "devils" in most translations. The word is related to Akkadian šêdu ("demon"; good or evil).se'irim ("hairy demons, satyrs") is also applied contemptuously to foreign deities (Lev. 17:7; ii Chron. 11:15). These creatures haunt ruins, along with Lilith (Isa. 13:21; 34:14).lilith (Isa. 34:14; ultimately
from Sumerian lil, "air," not Heb. layl(ah), "night") was originally a succubus, believed to cohabit with mortals, but in the Arslan Tash incantation quoted above she is identified with the child-stealing demon, a character she retains in later folklore. The tradition that the name means "screech-owl" (in so many translations) reflects a very ancient
association of birds, especially owls, with the demonic.mavet (Mawet), the ordinary Hebrew word for death, is also the proper name of a Canaanite underworld god (Mot), the enemy of Baal in a Ugaritic epic. The proper name of a Canaanite underworld god (Mot), the enemy of Baal in a Ugaritic epic. The proper name of a Canaanite underworld god (Mot), the enemy of Baal in a Ugaritic epic. The proper name, not the common noun, should probably be understood in Isaiah 28:15, 18: "We have made a covenant with Death," and
Jeremiah 9:20 [Eng. 9:21]: "For Death is come up into our windows" (cf. Hos. 13:14; Job 18:13, "the firstborn of Death"; 28:22).resheph is another major god of the Canaanite religion who becomes a demonic figure in biblical literature. Resheph is known as the god of plague over much of the ancient Near East, in texts and artistic representations
spanning more than a millennium from 1850 b.c.e. to 350 b.c.e. to 350 b.c.e. to 350 b.c.e. In Habakkuk 3:5, yhwh on the warpath is said to be preceded and followed by respectively Dever and Resheph. (This is similar to the picture of two divine attendants who escort major gods in ancient myths.) Just as some other names of deities are used as common nouns in biblical
Hebrew (Dagon (dagon, "grain"); Ashtaroth (ashtarot, "increase [of the flock]"), etc.) so Reshef (reshef) has come to mean simply "plague" (Deut. 33:29; Ps. 78:48), and the fiery darts of the bow (Ps. 76:4]; Song 8:6), apparently from the common association of plagueand arrows.dever ("Pestilence") is the other demonic herald who marches
with yhwh to battle (Hab. 3:5). Dever is also mentioned in Psalms 91:5-6: "Thou shalt not be afraid for the Pestilence (Dever) that walketh in the darkness; Nor for the Destruction (Ketev) that wasteth at noonday." Not only Dever but also the other words italicized above
have been plausibly identified as names of demons. The "Arrow" is a familiar symbol in folklore, for disease or sudden pain, and Ketev (Qetev; cf. Deut. 32:24; Isa. 28:2; Hos. 13:14) is in this instance the personification of overpowering noonday heat, known also to Greek and Roman demonology.*azazel ('Az'azel) occurs in the ritual for the *Day of
Atonement (Lev. 16:8, 10, 26). Aaron casts lots over two goats, and the one "for 'Az'azel" is presented alive before the Lord, and then released into the wilderness. The ancient Greek and Latin versions understood 'Az'azel as "goat that departs," hence "the scapegoat" of some English versions. Most of the rabbinic commentators and some moderns
take Azazel as the name of the place to which the goat is driven. The great majority of moderns regard Azazel as the personal name of a demon thought to live in the wilderness. The vampire may be mentioned in Proverbs 30:15: "The alukah ('aluqah) hath two daughters, crying, 'Give, Give, 
occurs in Arabic literature as a name of a vampire, this fabulous creature and her two daughters may be referred to in this rather difficult passage. Demons in Intertestamental Literature, Including the Dead Sea ScrollsA great change had taken place in *angelology and demonology, at least in certain circles within Judaism, by the last centuries b.c.e.
In this period the religion, while safeguarding its monotheistic character in various ways, nevertheless took on many traits of a dualistic system in which God and the forces of good and truth were opposed in heaven and on earth by powerful forces of evil and deceit. This seems to have been under the influence of Persian religion, with its opposition of
Ormuzd the good god and Ahriman (Angra Mainyu) the evil god, but at the same time Jewish *dualism drew on older, native resources in constructing a more elaborate demonology. Ancient mythological themes, and figures from the Bible only potentially demonic, like Satan, were drawn in to fill out the enlarged conception of the role of evil spirits in
the cosmos. It is characteristic of this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits of good and evil also struggled within the human soul, for in this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits of good and evil also struggled within the human soul, for in this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits of good and evil also struggled within the human soul, for in this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits of good and evil also struggled within the human soul, for in this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits of good and evil also struggled within the human soul, for in this period that the evil spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, often called *Belial but also Mastemah, *Satan, or other names. The spirits are led by a prince, of the spirits are led by a prince, of the spirits are led by a prince of 
result, in many passages it is difficult to say whether "spirit" refers to a demon external to man or to a trait within the human soul. Belial (or Beliar, a corruption of the original form) is the most common name for the leader of the demons in the Dead Sea Scrolls, and occurs in other intertestamental literature and in ii Corinthians 6:15. Belial (Heb
Beliyya'al) is a Hebrew compound word which etymologically means "no benefit" or "no thriving" and in liberal usage is often equivalent to "scoundrel." But already in the Bible "streams of Beliyya'al" means "streams of destruction" (ii Sam. 22:5; Ps. 18:5). In the intertestamental literature Belial is "the spirit of perversion, the angel of darkness, the
angel of destruction" and other spirits are subject to him. Mastemah, which as a common noun means approximately "enmity, opposition" in Hosea 9:7, 8 and in some passages in the Damascus Document (16:5). Watchers (Aram. 'irin) are a type of
angel mentioned in Daniel 4:10, 14, 20. To this class the intertestamental literature assigns the angels who, according to Genesis 6:2, 4, cohabited with women before the flood and fathered the race of giants (Test. Patr., Reu. 5:6-7; Test. Patr., Napht. 3:5; cf. Genesis Apocryphon, ii 2:1, 16). *Asmodeus (Tobit 3:8, 17) is a demon who had slain the first
seven husbands of Sarah, who becomes the wife of Tobias son of Tobit. Demons in the New Testament New Testament demonology in part reflects contemporary popular belief, which turns up also in rabbinic literature, and in part the dualism attested in the sectarian literature from Qumran. Demons are called "unclean spirits" or "evil spirits," as in
rabbinic literature. They are believed to inhabit waste places. Possession by demons causes, or is associated with, various sicknesses, especially those in which there is a perversion of the human personality, so that the demon, not the man himself, directs his acts and speech (Mark 1:23, 26; 9:17-29). The story of how Jesus cured a demoniac by
sending a legion of unclean spirits into a herd of swine (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39) illustrates vividly the persistence of very ancient popular belief, as does the parable of Matthew 12:43-45, in which the unclean spirit after wandering through the wilderness takes seven devils with him. On the other hand, in the New Testament lesses
demons have little independent personality or power, but are subject to a prince, Beelzebul or Satan, and the demonic is often presented, not as something occasional and relatively harmless, but as a cosmic reality of great importance, the enemy of God and man (Eph. 6:12). Beelzebul (Beelzebub) is a name applied to the chief demon by both Jesus
and his opponents (Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15-19). The correct explanation of the name is much disputed, and new evidence from Ugarit has not completely cleared up the etymology. The spelling Beelzebub reflects identification of Beelzebub reflects identification of the name is much disputed, and new evidence from Ugarit has not completely cleared up the etymology. The spelling Beelzebub reflects identification of the name is much disputed, and new evidence from Ugarit has not completely cleared up the etymology.
forms, Beelzebul meaning "Baal is prince" or "Lord of the shrine," and Beelzebub "Lord of flies" (cf. Ugaritic il dbb [in Gordon, Textbook, 'nt 3:43]).[Delbert Roy Hillers]In the TalmudReferences are made to a belief in demonology during the tannaitic period. The mazzikim ("harmful spirits") are said to have been created on the eve of the Sabbath of
creation (Avot 5:6) but this late reference is the only one made to demons in the entire Mishnah. Among the accomplishments of both Hillel (Sof. 16:9) and his disciple R. Johanan b. Zakkai was their knowledge of "the speech of the shedim" ("devils," Suk. 28a). The latter also gave the analogy of a ru'ah tezazit ("the demon of madness") entering a mar
and being exorcised, in order to explain to a heathen the anomaly of the laws of the *red heifer, although he agreed with his wondering disciples that it was but "putting him off with a straw" and that he himself did not accept it (PR 40a; Num. R. 19:4). Although these statements refer to Erez Israel, the Jerusalem Talmud is markedly free from
demonology, and in fact mentions only three general names for them - mazzikim, shedim, and ruhot. A passage in the Babylonian Talmud specifically states that various beliefs connected with demons which were current in Babylon were ignored in Erez Israel. Whereas in Erez Israel they translated shiddah and shiddot (Eccles. 2:8) as "carriages," in
Babylon they rendered them "male and female demons" (Git. 68a). The Palestinian R. Johanan stated that the mazzikim which used to hold sway in the world disappeared with the erection of the sanctuary in the wilderness (Num. R. 12:30). Demonology, however, is more prominent in the Palestinian Midrashim than in the Jerusalem Talmud. On the
other hand the Babylonian Talmud is replete with demonology, obviously under the influence of the belief in demons was widespread in *Sura, since it was near to (old) Babylonia and to the
house of Nebuchadnezzar, whereas in the more distant *Pumbedita they were far from such ideas. The Babylonian Jews lived in a world which was filled with demons and spirits, malevolent and sometimes benevolent, who inhabited the air, the trees, water, roofs of houses, and privies. They are invisible; "If the eye could see them no one could endure
them. They surround one on all sides. They are more numerous than humans, each person has a thousand on his right" and they are responsible for various inconveniences. Yet, by taking certain steps, in the morning one can see their footprints in the shape of those of a cock (Ber. 6a). Whereas in the Kabbalah there is an
attempt to systematize demonology (see below) there is no sign of such an attempt in the talmudic literature. The material is vast and inchoate, scattered in profusion and without system throughout the whole Talmud (Pes. 110a-
112b), may be taken as indicative. Asmodeus is the king of the demons. The queen is *Agrath bat Mahalath, who has 10,000 demon attendants, each of whom can do harm. She haunts the air. Originally she held sway at all times, but Hanina b. Dosa, threatening to ban her from populated areas, relented in answer to her pleas and permitted her to be
active on Wednesday nights and Sabbath eves. The Babylonian amora Abbaye later banished her from populated areas but she still lurks in the narrow alleys. Doing things in pairs, especially drinking an even number of cups, invites the malevolent activities of demons; an exception is the four cups enjoined in the seder on *Passover for which reason
that occasion is called "a night of guarding" (Ex. 12:42), i.e., of protection from demons. Demons are especially harmful in and around palm trees, and their malevolent attention is invited by easing oneself between a palm tree. The demon Palga will affect a man
easing himself on the stump of a palm tree; the demon Zereda him who leans his head on one. In general one should avoid many-branched or prickly trees, but there are special trees which are the favorite haunts of the spirits. In the caperbush there resides the eyeless Ruhe. Every sorb tree harbors demons in its shade and is especially dangerous
when it is in the vicinity of a town. At least 60 demons haunt it, and they can be exorcised only by a "60 demon amulet." Demons called Rishpe live in the mornings. It was seen by Abbaye when he was in the company of Papa and Huna b. Joshua. In the afternoon, its place is taken by
Ketev Yashud Zohorayim (Ps. 91:6) which looks like a goat's horns, and has wings. Both these demons are particularly active from the 1st to the Ninth of Av, between the fourth and ninth hours of the day. As late
as the 13th century Zedekiah *Anav reports that in Rome pupils were not punished during these days and hours because of Ketev Meriri which held sway then (Shibbolei ha-Leket, 1:203). It is covered with scales and hairs; it has one eye in its heart and rolls like a ball between the sunlight and the shade. Whoever sees it, collapses and falls to the
ground (Mid. Ps. 91:3; from the context however it appears that the reference should be to the Ketev Yashud Zohorayim). R. Joseph and R. Papa had friendly conversation with a demon called Joseph. Demons are prone to infest food and drink left under the bed, and one should refrain from drinking water on Wednesday and Sabbath eve or from pools
and rivers at night. The demon Shabriri ("blindness" - cf. Targum Onkelos, Gen. 19:11) wreaks harm on those so doing, but an incantation, consisting of an abracadabra whereby the word is repeated, successively deducting one letter from the word (Shabriri, briri, riri, etc.), is an effective antidote. Solomon made use of male and female demons to
build the Temple (Git. 68b) and to bring him water from India with which he was able to grow all kinds of exotic plants not otherwise growing in Erez Israel (Eccles. R. to 2:5). Scholars were immune to the evil machinations of demons while they were engaged in study, but Rashi explains a passage of the Talmud to mean that, on the contrary, they are
in need of special protection since the demons are envious of them (Ber. 62a). Psalm 91 is called "the Psalm of [protection against harmful] visitations." Moses is stated to have recited it when he ascended Mount Sinai "because the whole world is full of evil spirits."
and mazzikim" (Tanh., Mishpatim, end) and the midrashic interpretations of this Psalm are a veritable treasure store of demonology lore (e.g., Mid. Ps. 91; Tanh., Mishpatim, end; Num. R. 12:3-4). The power of demonology lore (e.g., Mid. Ps. 91; Tanh., Mishpatim, end; Num. R. 12:3-4).
majeure is "as though a devil [shed] had compelled him" (e.g., rh 28a). The talmudic commentators and codifiers accepted the belief in demons; Maimonides alone opposed it. [Louis Isaac Rabinowitz] In KabbalahThe kabbalists made use of all the motifs current in the Talmud and Midrash with regard to demons. New elements were developed or added,
mainly in two directions: (1) the kabbalists attempted to systematize demonology in terms derived from their understanding of reality; (2) new and varied elements were added from external sources, mainly from medieval Arabic demonology, from Christian
demonology, and from the popular beliefs of the Germans and Slavs. At times these elements were linked, more or less logically, to Jewish demonology and were thus "Judaized" to some extent. However, frequently the link was only external; material was incorporated into Jewish demonology with almost no explicit Jewish adaptation. This is
particularly true with regard to the sources of practical Kabbalah. There, real kabbalistic beliefs mingled with folk beli
in innumerable sources, many still in manuscript. Extensive research in this field and its development is one of the important desiderata of Jewish studies. The works of the kabbalists also contain contradictory conceptions of the intellectual outlook
of each individual kabbalist contributed toward the diversification of their beliefs. The ideas of the early Spanish kabbalists on this subject were formulated clearly in *Nahmanides' opinion the demons (shedim) are to be found in waste (shedudim),
ruined, and cold places such as in the North. They were not created out of the four elements but only out of fire and air. Because they are composed of different elements, they come under the laws of creation and decay and they
die like human beings. Their sustenance is derived from water and fire, from odors and saps; hence necromancers burned incense to demons. Despite the element of subtle fire which they contain, they are surrounded by a coldness that frightens off the exorcisers (this detail is singled out only in later sources). By means of their flight through air they
are able to approach the "princes" of the zodiac who dwell in the atmosphere and thus hear predictions of the near but not the distant future. Naḥmanides also hints (Comm. to Lev. 16:8) that the demons belong to the patrimony of Samael, who is "the soul of the planet Mars and Esau is his subject among the nations" (the angel of Edom or
Christianity). The Castilian kabbalists, *Isaac b. Jacob ha-Kohen, Moses of *Burgos, and Moses de Leon (in his Hebrew works and in the *Zohar), linked the existence of demons with the last grade of the powers of the "left-side" emanation (the sitra ahra, "other side," of the Zohar) which corresponds in its ten Sefirot of evil to the ten holy Sefirot. Their
writings contain detailed descriptions of the way in which these powers emanated and explain the names of the supervisors of their hosts. Their ideas are mainly based on internal development in kabbalistic circles. In the various sources entirely different names are given to the upper grades of these demonic or Satanic powers. However, they all
agree in linking the hosts of demons in the subhuman world, i.e., on earth, under the dominion of Samael and *Lilith who appear for the first time in these sources as a couple. Numerous details about these grades are found in Sefer Ammud ha-Semali by Moses of Burgos (Tarbiz, 4 (1933), 208-25). In contrast, the Zohar, following a talmudic legend
stresses the origin of the demons in sexual intercourse between humans and demonic powers. Some demons, such as Lilith, were created during the six days of Creation, and in particular on the Sabbath eve at twilight, as disembodied spirits. They sought to take on the form of a body through association with humans, at first with Adam when he
separated from Eve and then with all his descendants. However, the demons who were created out of such unions also long for this kind of intercourse. The sexual element in the relationship of man and demons holds a prominent place in the demonslogy of the Zohar, as well as that of several later kabbalistic works. Every pollution of semen gives
birth to demons. The details of these relationships are remarkably similar to the beliefs current in Christian medieval demonology about succubi and incubi. They are based on the assumption (contrary to the talmudic opinion) that these demons have no procreating ability of their own and need the human semen in order to multiply. In the later
Kabbalah it is pointed out that the demons born to man out of such unions are considered his illegitimate sons; they were called banim shovavim ("mischievous sons"). At death and burial they come to accompany the dead man, to lament him, and to claim their share of the inheritance; they may also injure the legitimate sons. Hence the custom of
circling the dead at the cemetery to repulse the demons and also the custom (dating from the 17th century) in a number of communities of not allowing the sons to accompany their father's corpse to the cemetery to prevent their being harmed by their illegitimate step-brothers. The terms shedim and mazzikim were often used as synonyms, but in
some sources there is a certain differentiation between them. In the Zohar it is thought that the spirits of evil men become mazzikim after their death. However, there are also good-natured devils who are prepared to help and do favors to men. This is supposed to be particularly true of those demons who are ruled by Ashmedai (*Asmodeus) who
accept the Torah and are considered "Jewish demons." Their existence is mentioned by the *Hasidei Ashkenaz as well as in the Zohar. According to legend, Cain and Abel, who contain some of the impurity of the serpent which had sexual relations with Eve, possess a certain demonic element and various demons came from them. But, in practice, the
mating of female devils with human males and of male devils with human beings and gueens live longer than human beings and queens live longer than human beings and queens live longer than human beings and gueens live longer than human being gueens liv
of the kings of the demons, in particular of Ashmedai, "as the word Ashmedai (Tarbiz, 19 (1948), 160-3). One popular view is that Ashmedai is merely the title of the demons, just as Pharaoh is the title of the demons, just as Pharaoh is the title of the office of the king of Egypt, and "every king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the title of the office of the king of the demons, just as Pharaoh is the office of the office of the king of the office of the king of the office of the offic
Pharaoh. Long genealogies of the demons and their families are found in Judeo-Arabic demonology. Apparently, the author of the Zohar distinguishes between spirits that have emanated from the "palaces of impurity" and devils in the exact sense who hover in the air. According to later sources, the
latter fill with their hosts the space of the sky between the earth and sphere of the moon. Their activity takes place mainly at night, before midnight. Devils born out of nightly pollutions are called "the stripes of the moon. Their activity takes place mainly at night, before midnight. Devils born out of nightly pollutions are called "the stripes of the children of men" (ii Sam. 7:14). Sometimes the demons poke fun at men. They tell them lies about the future and mingle truth and lies in
dreams. The feet of the demons are crooked (Zohar 3:229b). In numerous sources four mothers of demons are mentioned: Lilith, Naamah, Agrath, and Mahalath (who is sometimes replaced by Rahab). The demons under their rule go out in their hosts at appointed times and constitute a danger to the world. At times, they gather on a particular
mountain "near the mountains of darkness where they have sexual intercourse with Samael." This is reminiscent of the Witches' Sabbath in Christian demonology. Male and female witches also gather at this place, devote themselves to similar deeds, and learn the arch-devils, who are here identical with the rebellious angels
who have fallen from heaven (Zohar 3:194b, 212a). The author of the Ra'aya Meheimna in the Zohar (3:253a) distinguishes between three types of demons: (1) those similar to angels; (2) those who have no fear of God and are like animals. The
distinction of demons according to the three main religions is found also in Arabic demonology as well as in sources of practical Kabbalah; it is mentioned in the full, uncensored text of a section of Midrash Rut ha-Ne'lam in the Zohar. Another division distinguishes between demons according to the various strata of the air in which they rule - an
opinion common to the Zohar and to Isaac ha-Kohen who mentions details about this. On the other hand, the Zohar mentions nukba di-tehoma rabba, "the maw of the great abyss," as the place to which the devils also found refuge in Noah's ark,
otherwise they would not have been saved from the Flood. The kings of the devils were given names, but not the members of their hosts, who are known by the kings' names: "Samael and his host," etc. Ashmedai and his host," etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host," etc. Ashmedai and his host, "etc. Ashmedai and his host
and Agrath, the queen of the demons. Numerous names of demons have come from Arabic tradition. Among them should be mentioned Bilar (also Bilad or Bilid), the third king who succeeded Ashmedai. Bilar is merely a misspelling of *Satan's name "Beliar" in several Apocalypses and in early Christian literature, which thus returned to Jewish
tradition via foreign sources. He plays an important role in "practical kabbalistic" literature and from it, disguised as Bileth, he came into German magic literature associated with the story of Doctor Faust. The seal of this king is described in detail in the book Berit Menuhah (Amsterdam, 1648, 39b). The other demons too have seals, and those who
know them can make them appear against their will. Their drawings are preserved in manuscripts of practical Kabbalah. The names of the seven kings of the demons in charge of the seven days of the week, very popular in later Jewish demonology, were derived from Arabic tradition. Prominent among them are Maimon the Black and Shemhurish,
judge of the demons. Other systems originating in the Spanish Kabbalah put the three kings Halama, Samael, and Kafkafuni at the head of the demons (Sefer ha-Heshek, Ms. in Brit. Mus.; cf. A. Freimann Jubilee). Other systems originating in the Spanish Kabbalah put the three kings Halama, Samael, and Kafkafuni at the head of the demons (Sefer ha-Heshek, Ms. in Brit. Mus.; cf. A. Freimann Jubilee).
week, or with the demonological interpretation of diseases such as epilepsy. Such sources are Seder Goral ha-Holeh and Sefer ha-Ne'elavim (G. Scholem, Kitvei Yad be-Kabbalah (1930), 182-5). These systems are not necessarily connected with kabbalistic ideas and some obviously preceded them. A complete system of kabbalistic demonology was
presented, after the period of the Zohar, in Sibbat Ma'aseh ha-Egel ve-Inyan ha-Shedim (Ms. Sassoon 56), which develops internal Jewish motifs. A combination of the Zohar and Arab sources characterizes the book Zefunei Ziyyoni by Menahem Zion of Cologne (Ms. Oxford, late 14th century); it enumerates a long list of important demons and their
functions while preserving their Arabic names. This book was one of the channels through which Arab elements reached the practical kabbalists among the Jews of Germany and Poland, and they recur often, albeit with errors, in collections of demonology in Hebrew and Yiddish. One of the most important among these is Schocken manuscript 102,
dating from the end of the 18th century. Among North African and Near Eastern Jews, elements of kabbalistic and Arabic demonology were combined even without literary intermediaries; of particular interest is Sassoon manuscript 290. The collections of remedies and amulets composed by Sephardi scholars abound in this kind of material. An
outstanding example of a complete mixture of Jewish, Arab, and Christian elements is found in the incantations of the book Mafte'ah Shelomo or Clavicula Salononis, a collection from the 17th century published in facsimile by H. Gollancz in 1914. King Zauba'a and Queen Zumzumit also belong to the Arab heritage. A rich German heritage in the field
of demonology is preserved in the writings of *Judah he-Hasid and his disciples and in Menahem Zion's commentary on the Torah. According to the testimony of Naḥmanides, it was the custom of the Ashkenazi Jews to "dabble in matters" (Teshuvot ha-
Rashba ha-Meyuhasot la-Ramban, no. 283). The Ma'aseh Bukh (in Yiddish; English translation by M. Gaster, 1934) lists numerous details about this Jewish-Ashkenazi demonology of the later Middle Ages. In addition to current popular beliefs, elements originating in scholarly magic literature as well as the names of demons whose origins were in
Christian *magic were introduced from Christian demonology. These spread, not later than the 15th century, among the Jews of Germany. Demons such as Astarot, Beelzebub (in many forms), and their like became fixtures in incantations and lists of demonology is found at the time of the expulsion from Spain
in the book Ha-Malakh ha-Meshiv. These revelations were attributed to the kabbalist Joseph *Taitazak of Salonika. In this system, the hierarchy of the demons is headed by Samael the patron of Egypt, who also represents Islam. Ammon of No (Alexandria), patron of Egypt, who also represents Islam.
about devils who are composed from only one of the Furopean demonology of the Renaissance. Isaac *Luria's Kabbalah often mentions various kelippot ("shells") which have to be subdued via observance of the Torah and mitzvot, but it
does not generally give them proper names or make them into devils as such. This process reached its peak in Sefer Karnayim (Zolkiew, 1709) by *Samson of Ostropol, who gives to many kelippot names which were not found in any ancient source. This book is the last original text in kabbalistic demonology. Some details: according to *Isaac of Acre
the devils have only four fingers and lack the thumb. The book Emek ha-Melekh (Amsterdam, 1648) mentions demons called kesilim ("fooling" spirits) who misguide man on his way and poke fun at him. Hence presumably the appellation lezim ("jesters") occurring in later literature and in popular usage for the lower type of demons, those who throw
about household goods and the like (poltergeists). From the beginning of the 17th century the demon called Sh. D. (ש"ד) is mentioned, i.e., Shomer Dappim ("guard of the pages"); he injures a man who leaves a holy book open. According to a popular belief of German Jews, the four queens of the demons rule over the four seasons of the year. Once
every three months at the turn of the season, their menstrual blood falls into the waters and poisons them, and it is therefore forbidden to drink water at the change of the seasons. A special place in demonology is allotted to the Queen of Sheba, who was considered one of the queens of the demons and is sometimes identified with Lilith - for the first
time in the Targum (Job, ch. 1), and later in the Zohar and the subsequent literature (Tarbiz, 19 (1948), 165-72). The motif of the battle between the princess, is widespread in various forms in the demonology of the Zohar. Dragon is the name of the
king of the demons who is also mentioned in Sefer Hasidim. According to Hayyim Vital, four queens of the demons rule over Rome (Lilith), over Egypt (Rahab), and over Damascus (Naamah). According to Abraham Galante, until the confusion of the languages there existed only two: the holy language (i.e., Hebrew) and the
language of the demons. Belief in demons remained a folk superstition among some Jews in certain countries. [Gershom Scholem] bibliography: in the bible: idb, 1 (1962), 325-6, 332, 374, 3-24 (incl. bibl.); E. Ebeling and B. Meissner (eds.), Reallexikon der Assyriologie, 2 (1938), 107-13; I.J. Gelb et al., The (Chicago) Assyrian Dictionary, 1, pt. 1 (1964),
```

- https://soalteewestend.com/assets/userfiles/files/zenajusimixup.pdf
 how many pages are in the torah

- sawayo
 sipihefudi
 http://doina.md/fckeditorfiles/file/jisajimu_romok.pdf
 http://hun777.hu/_user/file/gudagol-kerimesubavewa.pdf