

## **Demoniality**

*A Look at the Phenomena of Incubi and Succubi*

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### *I. On the Definition and Antiquity of Demoniality*

Demoniality is defined as sexual intercourse with a demon. John Caramuel first coined the term in his work, *Fundamental Theology*, contrasting it with the term bestiality. The sex that occurs in demoniality is normally described as heterosexual and involves the act of penetration. However, there are also descriptions of demonic molestations that do not qualify as full penetration. These, too, are a form of demoniality.

As described in my first of volume on demonology, a demon is defined as a evil supernatural entity. According to medieval literature, all manner of supernatural creatures may technically constitute a "demon" once engaged in the act of demoniality. This is true of angels, elves, goblins, bogles, trolls, satyrs, vampires, dives and daivers, genii, banshees, sylphs, undines, etc. just as it is true of demons. This is because such activity is traditionally considered unnatural and unlawful. Angels and good spirits, according to the traditional conception, do not engage in sex with human beings. The exception to this general rule is the case of genii and other spirits who were said to engage in intermarriage with humans. Sex in such instances is not classically defined as demoniality.

Though black magicians were known to desire such encounters and summoned demons for expressly sexual purposes, the majority of accounts of demoniality were not desired  at least not at the outset  and occurred as a supernatural form of rape. In some instances the humans in question desired the the encounter, though not initially seeking it.

The lore of demoniality goes back to the earliest origins of mankind. All nations in antiquity have such myths, whether it be the Hebrews, Egyptians, Babylonians, Greeks, Indians, Chinese, Hittites, etc. In the Western lands, the Judeo-Christian account is the most famous. The King James Version of the Bible records,

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:1-5)

The accounts of demigods being sired through the sexual intercourse between extra-terrestrial gods and terrestrial women are also well known in the West through Greek lore. Though such couplings are not necessarily depicted in the common incubus/succubus motif, they do describe procreation with supernatural beings and therefore fit the basic template of demoniality. It should be noted, however,

that not all cultures interpret the encounters in the exact same way, and the interpretation in the Christian West has almost been wholly negative. This book is written predominantly using such Christian sources, though I make no personal claim that such interpretations are accurate.

## *II. On the Gender of Demons*

Though some sources state that demons themselves are genderless —with others stridently disagreeing— demons do manifest gender on occasions of demoniality, manifesting both male and female forms. According to Western demonological lore, if the demon is male or assumes a male form, it is called an *incubus*, the plural of which is *incubi*. If the demon is female or assumes a female form, it is called a *succubus* or *succubi* for plural. *Incubi* is from the Latin *incubare* (to lie upon) and *incubo* (nightmare). *Succubi* is from the Latin *succubare* (to lie below). (Prostitutes, incidentally, were at times referred to as *succubi*). The terminology, however, does not define their sexual roles, as an incubus may ask submissively just as a succubus may act dominantly, depending on the desire of the demon or the desire of the black magician.

## *III. On the Forms and Types of Demoniality*

Demoniality itself is said to occur in two forms:

- 1) forced —a supernatural form of rape
- 2) desired, either by way of summoning or seduction

In the latter case, a black magician summons a demon either for the purpose of pleasure or power. This is more rare than the former and most of the available literature concentrates on undesired sexual encounters. Cases of seduction by the demon are also frequently reported, albeit occurring more frequently to men than woman. Forced demoniality or demonic rape is the most common type described in ancient literature and also the most feared.

There are five major types of demoniality, depending on how the actual sex occurs:

- 1) a sexual encounter with a demon-possessed corpse or elemental body in the waking state
- 2) a sexual encounter with a demon in the dream state
- 3) unconscious sex (the victim or conjurer remaining in deep sleep)
- 4) a waking sexual encounter with no visible demon
- 5) waking sexual congress accompanied by hallucinations
- 6) sexual encounters with Satan, directly

Of these, the first five types occur in and around the activity of sleep. The sixth type normally occurs during a witches' Sabbath, or thereafter, as part of a continuing with relationship with Satan.

The first form is physical and occurs with full awareness. According to some accounts, a demon's capacity for sex is through its assumption of a corpse. Otherwise it creates a body from the elements. In this form the demon either possesses corpse for sexual purposes, guiding it to the human's residence, or else inhabits an elemental body. Some claim that demons have naturally elemental bodies, their sexual form requiring modification for purposes of sex, whereas others claim that demons are naturally bodiless and must create their body from one or more elements (earth, fire, water and wind being the most common list).

The second form is non-physical and both the human and the demon are aware. In it the demon manipulates both its own dream-body and the dream-body of the sleeper. This form is especially common among black magicians.

In the third form, only the demon is aware and active. The human remains asleep, unaware of the demon's acts.

In the fourth form, both the human and demon are aware, but the demon adopts no body. The sex is felt, with the demon remaining invisible. It may or may not manifest itself in the other senses u sound, smell, taste, thought □ but tactile sensations predominate.

In the fifth form, both are aware, and the demon simply stirs up hallucinations and acts without an observable body.

The sixth form occurs during a witches' Sabbath. If Satan has become familiar to the witch, it may also occur in other contexts. Similar occurrences happen with wizards, I suspect, but the lore does not often speak of it. Though witches' Sabbaths have often been portrayed as occurring only in the waking state, many sorcerers have confirmed that the old accounts were describing dream encounters. As such, a witches' Sabbath ought to be replicatable even in the absence of a coven. It differs from the second form, however, insofar as sexual intercourse during a witches' Sabbath occurs in the precise ritual setting of the Sabbath □ with all its accouterments □ whereas the second form can occur in any dream-context.

It is commonly taught, also, that if demoniality occurs once to a sleeper, it will occur again, and if the demon in question may eventually either possess or kill its victim.

#### *IV. On the Setting of Demoniality*

Demoniality almost always occurs after nightfall, according to most accounts. The midnight hour is the most commonly reported time, with the hours immediately preceding dawn being the next most common. On the rare occasions demoniality occurs during daylight, it is in the midst of rain, storms or when the sky is otherwise overcast. The reason given for this is that demons prefer the presence of the Moon to that of the Sun and solar energy is often believed to be inimical to demonic acts.

Humans are commonly asleep at the beginning of the encounter. Occasionally demoniality will also occur during the intermediate state between waking and sleep, the dream state, or the sleeper will otherwise be awakened by the demon's presence.

The setting is the place of sleep, with the bedrooms being most common. The demoniality normally involves only one person, with no witnesses. Victims asleep alone in a room are therefore more susceptible to attack. If others are in the room, and demoniality ensues, the others are often reported to be paralyzed or remain unconscious, though there are exceptions.

During a witches' Sabbath, the demoniality occurs out in the open, in full view of all participants. Open night fields are the traditional spot for it. (Unless the witches' Sabbath is accessed through the dream state, sleep is not a factor in cases of witches' Sabbaths, however.)

Demoniality which occurs within an actual dream will take place within the dream's setting. Or, rather, a new setting will arise within the dream in order to facilitate the coitus. At times bedrooms are said to

be recreated in the dreamscape, as are dark caverns, open fields, or surreal landscapes of uncertain meaning. Demoniality via dream is more commonly the province of intentional summonings performed by black magicians, however, and I will go into greater detail on how this is performed in another work.

### *V. On Victims*

When the demoniality is forced, demons are believed to particularly seek out young woman for attack, capable of siring or bearing children. Pregnant women, are also desirable victims, as are married women. Added to this list are those involved in religious orders such as monks, priests and nuns.

In some accounts, mothers involved in the practice of witchcraft would give up their daughters for the use of demons □ normally after the daughter's first menstrual cycle. In return, the mother would have a series of her wishes granted. Once the daughter is married off, she would be subject to nightly visits by an incubi, later giving birth to its ghoulish and unholy children.

Those of a more animalistic or bestial disposition are also said to be more prone to attacks from incubi or succubi, also, as they are of a weaker moral constitution □ a weakness which also implies a weaker psychological constitution. A weakened physical or mental state can also make one more prone to demonic attack.

### *VI. On the Appearances of Demons*

If the demon makes a visible appearance for purposes of demoniality, one often first sees it at the bedside or near the bed as a looming, malevolent presence. Visions of its face or silhouette through the window are also common □ the intent of which is to frighten into submission and assert dominance, or else to simply instigate fear for its own sake. Demons may also be seen to travel through walls. In such instances, the sleeper is awakened with their gaze fixed at the wall for a few moments prior to the demon's entrance. The sleeper may also awaken to find the demon floating over the bed or attached to the ceiling, staring down and waiting to strike □ the intention of which, again, is to instigate fear. Despite these many positions, demons seldom enter or exit through doors. Some have even stated that demons are forbidden from entering through such unless invited □ a rule which is more prominent in vampire lore but which is also occasionally attributed to demons.

When not inhabiting a corpse or otherwise appearing in human form, its form is determined either by dazzling the human through magical enchantments □ causing various hallucinations within the human's mind □ or else it manipulates the atmosphere in such a way as to manifest a quasi-physical form. In cases where the demoniality is forced, the demon will assume a malevolent, threatening presence, subduing the victim through fear.

It is believed that the form of the demon's manifestation is decided on by the demon beforehand in order to suit the predisposition of the victim or black magician. If the desire is to inspire fear, the demon will appear in a manner especially frightening, whereas if it is to incur desire, the form it chooses will be appealing. One of the most common forms of the incubi or succubi is that of the shadow □ a vaguely humanoid silhouette of darkness which is nonetheless in motion and interactive. A luminous form is also described, whether in silhouette and humanoid or in the form of a simple glowing sphere. In such cases its features are often the same as that of a shadow, albeit defined by the presence of light rather than its absence. Various colors have been noted, with white, yellow and amber being the most common. The light may be translucent or dense, depending.

During the actual sex, a human form is the most common of the demon's guises, with incubi appearing as human men and succubi appearing as human women. If the demon wishes to entice or arouse, it will appear in a manner that corresponds to traditional notions of beauty. In Europe, light hair, green or blue eyes, smooth skin, youth, etc. were prized, and therefore the demons would assume such forms, incubi being lean, fit and tall and succubi being short and plump.

To manifest an even darker shade of evil, however, the demon might appear in human forms familiar but taboo to the victim, or forms which are especially traumatizing or enticing. A deceased grandfather or grandmother, for example, is quite commonly described, as are women or men the sleeper might especially obsess over such as a former lover or an object of romantic fixation.

According to most accounts, it is also not uncommon for incubi to appear larger than the human in question, regardless of the other features of its form, manifesting as a tall, looming presence or as an all-pervading and noxious atmosphere. This is rarer in cases of succubi. Though oftentimes mistaken for fairies or elves, diminutive manifestations are also not uncommon. In older accounts, smaller demonic forms are described as being almost always humanoid and dressed in the attire of the day especially religious garb such as a monk's or nun's habit. In modern times, accounts of alien abduction have replaced such accounts, portraying the demons as legion and technologically advanced. While dwarven forms of history were strictly humanoid in appearance, with no special exaggerations, modern accounts depict these smaller incubi and succubi as having large, hollow black eyes and small features bordering, at times, on the appearance of an insect. As with other forms, these smaller forms do engage in sex, though in the modern day the sexual act itself seems to be replaced with tropes suggestive of genetic experimentation.

### *VII. On the Faces of Demons*

The demon may possess any one of six expressions on its face, occasionally altering its expression as the sex progresses. These are:

- 1) wrath
- 2) sorrow
- 3) desire
- 4) bewilderment
- 5) curiosity (or joy)
- 6) expressionless

Though it can alter its expression, it is often said that it retains the same expression throughout the duration of the act —if, that is, the sex is forced. In cases where it is willful, the demon in question may mimic the expressions of a human lover, though this is not always the case. These six types of expressions are also believed to have astrological properties, with wrath corresponding to Mars, sorrow to Saturn, desire to Venus, bewilderment to Mercury, curiosity (or joy) to Jupiter and an expressionless face to the Sun and Moon.

The eye-color adopted by the demon can be quite diverse, going from normal human features to pitch black or glowing colors. Eyes are often present whether or not the demon is appearing in a physical form or as light and shadow —though, to be perfectly accurate, eyeless manifestations are also occasionally reported. Red, luminescent eyes are especially common. Unlike the facial expression, the eye-color does not seem to have any special magical significance.

### *VIII. On the Clothing of the Demons*

According to most sources, demons appear in the nude during demoniality. When dressed, robes are the most common form, though a succubus may appear in clothing designed to entice its male (or female) partner. It is theorized that robes are a preferred form of appearance due to their association with mystical societies and Satanism in general □ the evil wizard's robe of black or vermilion being the most common. Still, nudity is the most frequent form a demon adopts if the intention of its appearance is sexual. This is equally true for both incubi and succubi □ especially when appearing to a black magician in the context of summoning.

### *IX. On Other Apparitions*

A demon may appear to a sleeper in such a way that suggests demoniality at the outset □ appearing, that is, in the stereotypical way that a demon manifests prior to coitus □ but then soon change its form to something more fearful or strange in order to horrify or bewilder the human witness. Typical forms are as stated: skeletons, angels, dogs, pigs, donkeys, birds and a host of others. Though often appearing in a physical way, such forms are almost always hallucinatory. However, there have been reports of demons invading and animating the corpses of animals for the same purposes. Chimeras are quite common, also, with a special emphasis on the satyr form: the upper parts being that of a goat-horned but human woman or man and the lower parts that of a goat.

### *X. On the Demon's Voice*

Demons are said to speak in a human voice, though occasionally altered. Even without a definite physical body, the mouth of the demon may be seen to move, though this is not always the case. Words may also be whispered. Unintelligible speech is a common motif, and it has been suggested by some that the "barbarous words" in certain grimoires may have been derived by such encounters □ the words, that is, which cannot be easily identified as bastardized Latin, Greek or Hebrew.

### *XI. On the Preliminary Symptoms of Demoniality*

At the outset of the encounter the demon may either first appear visibly after the sleeper awakens, or else the sleeper may be awakened by the sensation of its touch or the sound of its voice. Often the demon's advent will be accompanied by a noticeable change in the air, with a heavy, foggy thickness or bristling electricity being the most common reported phenomena. Its touch is normally sexual or aggressive and its voice can take on any number of characteristics, as will be explained later. However, unless the sleeper remains asleep, he or she will know the demon as being present, with the element of sexuality being firmly and forcefully conveyed. The awakening can occur quickly or slowly but it is rare for one to remain asleep during coitus with a demon. The awakening is accompanied by fear and horror in the case of rape □ in most cases k and may be accompanied by any number of emotional responses in the case of consensual sex. Black magicians, for example, who have purposefully summoned a demon may experience a sense of sublime rapture as the session of demoniality begins, or they may encounter emotional states far worse than mere fear such as insanity, suicidal depression, etc. In the case of consensual demoniality, the derangement of the emotional state □ whether positively or negatively □ is part of the magical process and is generally desired.

The human involved will feel a heightened state of awareness or alertness upon noticing the presence of the demon. Some theorize that this is due to the advent of a magical or altered form of

consciousness, with others claiming that the strangeness of the experience is enough to induce such a state. Conversely, the human may also experience the opposite state: grogginess or a lack of consciousness, as though half-asleep or drugged. In some instances the human sense that the vision of the demon is "more real than reality" □ a sense, that is, of super-reality or surreality. This can lead to uncertainty whether the encounter was a dream or not, as a sensation of super-reality causes a deep schism and fragmentation between normal reality and the demonic vision, leading those who wish to deny the demonic encounter occurred to dismiss it as a mere nightmare.

### *XII. On Emotional and Hallucinatory Reactions to the Demon*

An attack by demon of any sort is often accompanied by paroxysms of fear and demoniality is no exception. Stress-related chills are also occasionally reported R a physical parallel to the natural fear response. Tears are another quite commonly reported phenomena □ whether those that fall quietly or loud, hysterical sobs. These are normally fear-induced but, in the case of consensual sex, may result from the ecstasy of the encounter. Numbness and tingling in the limbs is also quite common □ another manifestation of stress. Even though the sex takes place with no alterations to the actual physical environment, feeling of confinement and claustrophobia are also frequently reported.

In cases where the demon chiefly manifests itself through hallucinatory visions, the human may experience phantasmagoria of all his or her senses k including those which are purely environmental such as the sound of others in the house, shuffling, opening doors, the sound of footsteps, etc. There are many other such hallucinations: strange lights, shadows, fragrances and odors, rapidly or slowly passing images, sounds beautiful, frightening and mundane R the list goes on. Odd flavors have also been described.

A common hallucination experienced during these encounters is a sensation of falling □ especially during the sex act itself. This occurs despite the fact that actual falling is impossible, with the victims or participants being pinned to the bed. Another common hallucination is the sound of rain, whether inside or outside the room. The sound is often described as "strange" and "unnatural" and not a perfect mimic of the common sound of rain. Some have likened the sound to TV static. Such sounds may occur as part of the room's general ambiance or it may also occur within one's head. The human may also hear and feel the heat of nearby flames, despite that no such source of flames exist.

### *XIII. On Physical Symptoms*

As a means of domination, the demon will press upon various parts of the human's body □ chest, abdomen, limbs and forehead. This pressure manifests in a feeling of weight or numbness. Though the human will struggle against it, the attempts are often futile and serve only to increase the human's suffering.

Even more alarming is the experience of paralysis: the demon will totally immobilize the human, disallowing them any movement whatsoever. The human still retains the ability to move the neck and eyes, though not the mouth (making them unable to cry out for help). This paralysis can last as long as the duration of the encounter and many hours afterwards, leaving the human to suffer in silence, not knowing if and when the demon will return. The pressure and paralysis may also lead to a sense of difficulty in breathing and a fear of suffocation, causing the human to fear impending death. Despite this, the demon has no intention of killing the victim.

### *XIV. On Sensations and Obsessions*

Pain often accompanies forced demoniality, though in cases of seduction it may be experienced as pleasurable. Black magicians report both pleasure and pain, with an emphasis on pleasure. The demon has the capacity to cause both, determining whether it will cause one or the other based upon either its own motivations or the motivations of its human partner/victim. The demon's flesh is felt as either warm or cold, though never room-temperature: cold when inhabiting a corpse, warm when simulating a living body. The places on the body it touches may tingle or become numb, losing all feeling. Some, however, notice no sensations at all. If the demon neither manifests a form nor possesses a corpse, the victim may neither see it nor feel its touch. In cases where the demon manifests a shadowy, hallucinatory or luminescent form, touch is also optionally felt □ though, as stated earlier, always accompanied by pain in the case of rape. Aerial demons are the chief culprit in such cases, as aqueous, igneous and terrestrial demons always cause physical sensations.

Though sex, when forced, serves only to terrorize the human victim, black magicians who engage in willful demoniality experience a variety of pleasurable sensations □ chiefly those having to do with sexual passion. Such sensations are described far more intense and ecstatic than what can be culled from normal human coitus, with practitioners of the black arts often remarking that they lose all taste for human sexuality after having been introduced to demoniality, regarding it as both a pleasurable pastime and as a gateway to further and darker powers. Human victims, however, are plagued by evil thoughts during the encounter □ fear, horror, sadism, masochism, violent urges, black depressions, baleful obsessions etc. Such thoughts are especially disconcerting to unwilling victims and may lead to long-term loss of sanity, eventuating in ruin and death.

As most all forms of intercursive sexuality, demoniality normally occurs through invasion □ the incursion and infiltration of the demon's presence either into or around the human's body. Mental invasion is also possible, with the demon's power causing an influx of itself into the human psyche and altering it to its whim. The body, however, is left unaltered, though wounds are possible. In the case of the mind, the demon reshapes it on demoniacal and Satanic lines, either harrowing it with terrible fears, pains, obsessions and monstrous fantasies, or bringing it to the level of a cold and criminal malevolence and obedience. Then the demon can direct the human to certain dark "tasks", with the human acting as a Satanic proxy. Black magicians even desire such a state and perform a great portion of their rites for this purpose.

#### *XV. On Sexual Aftermath*

Unless the demon is otherwise neutralized or thwarted, it will not cease until climax □ intends to climax. Upon its climax, the demon often vanishes. Or, if no climax occurs, the demon vanishes once it has accomplished its goal. In the case of black magicians, the demon is banished via the License to Depart □ a formula spoken to it which bids it adieu and banishes the demon to its origin. After the demon departs, there is commonly reported a sensation of lethargy, drowsiness, a heaviness in the limbs and lassitude. Such lethargy or lassitude in this case occurs to both the body and the mind, with both feeling a similar degree of exhaustion This is true whether or not the sex was forced.

Physical symptoms may be present, also □ a feeling of nausea, headache, an ache or pain in the genitalia, vertigo, etc. The following day, if the sex was forced, the victim may experience irrational horror at otherwise common objects T dogs, cats and small children in particular b as well as feelings of fear and depression.

Victims or participants occasionally experiencing transient spots of violet or vermilion on the limbs,

particularly the thighs. These are often said to remain until dawn but may persist even longer. This is by far the most common symptom. Scratch marks have also been noticed, though mostly only in cases where the coitus was unwillful and the victim was unconscious. Muscle and genital ache is also quite common, occurring to both sexes with equal frequency.

Not all occasions of demoniality are remembered. The only evidences of the encounter may be a feeling of not having slept properly, or a vague sense of unease □ a sense that something dreadful happened, but no inkling as to what. It is theorized by some that the vast majority of cases of demoniality are not remembered, in fact, and the conspiracy of demons against human sexuality may be so widespread as to occur periodically (and repeatedly) to every human being at some point in their lives.

Death, it is said, also occasions some encounters with incubi and succubi, though the victim does not perish immediately (or, if he/she does, we wouldn't know). It is not certain why this should occur, though some have suggested that if a demon kills a human, the demon then has rightful possession of that human's soul and can enslave it for whatever purposes it might wish. Such a practice has been copied by black magicians, with the black wizard or witch killing in order to gain possession of the soul upon death.

#### *XVI. On the Motivation of Demons*

Demons, it is said, take the entirety of their inspiration from Satan, of whom it is written, "the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) As with many facets of demon-lore, such can only be taken seriously if the dualistic cosmology of Christianity is accepted. If it is rejected, other causes must be sought.

According to some, demonic intent is inspired by the desire to produce "false children" □ hybrids of human and demonic extraction. These, it is believed, become proxies of the demons and may grow into maturity this way, wreaking havoc upon the world of men. Both rape and consensual intercourse can bring about such children.

The desire for control is another demonic motivation. Demons, being evil, are naturally disposed to controlling and dominating humans through suffering and fear. Even if the human in question is not brought under full control, the instigation of such emotions brings benefit to the demon □ a theory which is termed psychic vampirism. Like a vampire nourishes itself upon living and fresh blood, demons are believed to nourish themselves upon human emotions, with fear, pain, hatred and a will-to-sin being the most savory and delicious.

Demons also desire to be worshiped as Gods and receive sacrifice. Some opine this is why demons oblige the requests of black magicians, as a black magician will become a demon worshiper if he or she finds his requests fulfilled. The black magicians then become willing or unwilling proxies to the demon's aims.

Another potential intention for the demon is to feel the living human's flesh from the inside, or to possess and haunt human consciousness so as to wear it like a mask, peering out the human's eyes and feeling the human's emotions subjectively. The netherworld □ called Sheol in the Hebrew tradition or Tartarus in the Greek □ is often spoken of as a place of ennui and woe, and it is not surprising that a demon might want to assume the perspective of a human's flesh and mind, feeling all the agony, ecstasy, pleasure, pain and desire that commonly besets us.

It is also proposed by some and demons proliferate in the North , or, if not that, at least in a state of inherent cold □ and they enjoy the warmth of human bodies as a remedy to constant cold.

### *XVII. On Demon Procreation*

If the demon is an incubus, it impregnates the female through sperm. Different theories exist as to the nature of demonic sperm, however. Some state that a male demon has the biological ability to produce semen, creating it out of the nourishment they received from their environment. Others state that the still-viable semen must be stolen from a corpse or from a man who has had a wet dream, keeping it in a warm vessel until it is ready to be used. Once the demon has hold of the semen, however, it is generally agreed that the semen takes upon the appearance of tangled worms. These worms constitute sperm and though fewer in number are much more potent than human sperm. They impregnate the ovum after the fashion of human beings. The sperm is also generally believed to be thicker, warmer, richer and less watery than normal semen, for it is magically strengthened.

The children born of demoniality are either defined as a mixture of the human and the demonic, or as a mutation of the human form. It is rare for the child to ever be mistaken for a normal human being. It was said in antiquity that demoniality led to the birth of giants, though in later times other deformities and aberrations have been noted. Children born from demoniality are taller, stronger and braver than normal human beings, and are far more wicked in their general temperament. Children that were born excessively small were often also attributed to cases of demoniality. Giant children, once fully grown, were regarded as the demigods and heroes of antiquity and are spoken often of in the Bible. It is also generally sought that the children of demons are violent, more intelligent, cunning and magically potent than those of normal humans. They mature much quicker and, on occasion, have even been said to kill their mothers.

Demons are able to give birth to both female and male children, as well as unisex and sexless children. According to some, the offspring of demons are fertile though others say they are infertile, much like a mule.

Some have also stated that actual sexual intercourse is not required for a demon to sire child, as mere demonic exposure in the womb can accomplish such a task. In this case, the demon possesses the pregnant woman then enters her fetus, leaving her conscious mind intact. When the child is born, the demon then has full control of it. In this latter case, the demon possessed child is indistinguishable from a normal human being. This, for obvious reasons, would be the preferred demonic method of siring children in the modern day.

### *XVIII. On Desired Demoniality*

When the sex is desired, the demon is summoned by the black magician for expressly sexual purpose, or else the sex occurs as part of a magical ritual intended for another purpose. The purposes for demonic summoning are too numerous to list here, but they include:

- 1) to increase magical power
- 2) to deepen and clarify magical "Sight"
- 3) to form pacts with demons
- 4) to sin powerfully
- 5) to have wishes granted by the demon

6) to be taken to new landscapes

The methods recommended can be as elaborate as the infamous witches' Sabbath or as simple as writing a demonic seal on a piece of parchment and placing it under one's pillow before bed. With that being said, it is a magical dictum that "the more elaborate the ceremony, the greater its power" but unless, that is, the black magician has an uncommonly powerful natural aptitude for magic.

Incubi and succubi may also be inadvertently summoned through giving oneself over to certain sins. These sins are sevenfold, being:

- 1) greed
- 2) envy
- 3) wrath
- 4) sloth
- 5) gluttony
- 6) lust
- 7) pride

The theory is that the perpetration of such sins both signals the demon to draw nigh and weakens the moral and spiritual fabric of the sinner, opening them up to demonic attack. According to some, black magicians purposefully engage in such sins in order to achieve a deeper union with demonic intelligences or, at the very least, to curry their favor. Such is the basis of the Left-Hand path or, rather, the Left-Hand path of some circles, for not all agree on what constitutes the Left-Hand path. It is said that giving oneself over to sin allows one to pass over all experiences, gaining control over them, and concourse with demons furthers this aim, as it is the ultimate sin when committed in the context of the witches' Sabbath or Satanic pact.

### *XIX. On the Motivation of Black Magicians*

There are a plethora of motivations for why black magicians would summon a demon for sexual purposes. Some have claimed they do it simply for the ecstatic feelings of the encounter, while others have said it gives them greater power. Witches are also believed summon demons for purposes of being impregnated by them and bringing demonic proxies into the world. When brought in, the child can act as a conduit for the demon and/or can be used as a familiar spirit or an impish slave to the witches' bidding or, if it has an independent spirit and is not otherwise bound, a free and evil agent. To carry the devil's seed to term is a unique honor, with few witches being able to honestly claim such a blessing. Whatever the case, the motivations of black magicians are often unwholesome.

Some noteworthy demons evoked by black magicians specifically for purposes of demoniality are Asmodeus (incubus), Pan (incubus, also called "Lord of the river"), Belial (incubus), Behemoth (incubus), Haza (incubus), Mara (succubus), Lilith (succubus) and Layla (succubus, also called the "apparition of the night").

### *XX. On Legal Status*

Most faiths repudiate demoniality when willfully performed, rejecting it as both sinful and taboo, believing it to be contrary to chastity and a blasphemous and repugnant perversion. Willful demoniality via black magic is one of the most heinous sins in Christianity, as it involves an abjuration of the faith and concord with devils. Torture and death were the common penalty. This is especially true of the

witches' Sabbath, as it is part of the witches' ceremonial task to condemn the faith in a lewd manner, rejecting the whole of Church doctrine in favor of Satan's cold embrace. (See my work on the subject for more details.)

According to the theologians of the Roman Catholic Church, a common person may also willfully engage in demonic intercourse without abjuring the faith. In the case of common people □ those, that is, who do not practice magic □ the Church defined willful demoniality as adultery. The form the demon assumed also added further dimension to the crime, increasing the sin's severity. If the demon assumed a corpse for a body, the common person is also guilty of necrophilia, increasing the severity of the sin. If the demon assumes the body of an animal, bestiality is added to the crime. If it is a possessed body of the common person's relative, it constitutes a form of incest. If the demon creates a body out of inanimate matter, the common person is also guilty of masturbation. If the demon is purely disembodied, the sin is adultery alone. However, such is only in cases where the common person is a willing participant. According to the theologians, no sin occurs at all if the common person is not a willing participant. They are often advised, in such cases, to resort to various means of repelling the demon, but the act is not sinful in itself. The Church would view the victim with suspicion, however, though assigning no penalty to them. (Note: I should add that I have seen no reports of demons assuming the bodies of animals or relatives. I merely list these examples for theoretical interest.)

According to some authors, demoniality is not distinct from bestiality. They define a human as having sex with any other species as bestiality, and since demons are species different than human beings, it is given the same definition. The problem with such a definition is that animals and demons are of an altogether different nature. Animals are irrational and embodied whereas demons are rational, disembodied or subtle-bodied. Animals can also only interact with the human body via their own flesh, whereas demons can interact through various methods □ flesh, spirit and otherwise. Were the definition of those who define demoniality as bestiality to hold good, they would be defining either animals as supernatural beings or supernatural beings as animals □ an obvious error. A case can be made, perhaps, that they are celestial animals, or that they are a type of animal subsisting in another realm, but the demon's rational faculties place them on an equal footing with humans, if not superior. Their form is also more sublime and noble than that of humans z this is admitted by all. Demoniality is therefore not equivalent to bestiality. Demons are an altogether different class of being than that of terrestrial animals and demoniality must be distinguished from bestiality. Thankfully, most authors agree to this distinction.

### *XXI. On Demoniality as Causing Death*

It is often said that those who frequently engage in demoniality will perish from it. The causes of this are not agreed upon by all, with some saying that it is due to the hostile presence of the demon, others claiming that the demon murders its "mate", and still others stating that such premature death is due to the wrath of God. Others deny such claims, stating that if an early death occurs in one who practices demoniality □ willfully or otherwise □ it occurs only coincidentally. They cite as evidence the many who lived to an advanced old age while still practicing demoniality, proving that demoniality does not necessarily result in death. Even so, the disproportionate number of premature deaths of demoniality practitioners is cited as evidence that death generally results from frequent encounters. There are exceptions to the rule.

### *XXII. On Demoniality as Leading to Damnation*

Black magicians □ or magicians of any stripe □ are claimed by the Church to be damned unless they

both repent and receive absolution for their crimes against God. Demoniality, as stated earlier, is a great crime □ especially as it abjures the faith □and therefore paves the way to the tortures of hell. It is believed that those who engage in willful demoniality are the lowest of the low □not only sinners in the ordinary sense, but active blasphemers and collaborators with Satan. It is for this reason that those found guilty of witchcraft were given over to the secular authorities to be brutally tortured □ a foretaste of the hell that awaits them in the end.

Of course, all of the above implies the reality of the Christian faith □ a conclusion that is by no means certain. (I would venture to say that Christianity is objectively false and gives us no real insight into the nature of the unseen world □ assuming such a world exists.)

### *XXIII. Conclusion*

Is the phenomena of demoniality exactly as described? One cannot be sure, though there must be overlap between the actual phenomena and the details commonly described. If the lore tells us anything, it is almost certain that we must first peel back the many distortions and perversions of Churched authors and their agendas. Still, there is a sinister element to the lore and it cannot be denied that it has had a negative effect on some. If it is merely a hallucination, it is a particularly noxious one, and it would appear that most fail to profit from it.

Could there be an parallel world of disembodied or subtle-bodied creatures who seek to have sex and sire children with human beings? Doubtful. What is more likely is that there is something else □ beyond us, in a netherworld □ that periodically gains access to our reality in order to siphon off emotional reactions. Perhaps we cannot know why this is done but it does appear to fit all the descriptions of the lore □without, however, falling into the obviously false categories of religion.