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A CROSSCULTURAL AND PSYCHOANALYTICAL  
INVESTIGATION INTO  
THE DEVIL AS THE SOURCE OF EVIL

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## Precis

Evil comes both from events outside man and from conditions within him. It is a constant threat to the very meaning of man's existence. Evil is not willed into existence, it is a necessary concomitant of existence. The choice man has is not between a world with evil and a world without it, but between a world with evil and no world at all.

In order to cope rationally with discomfort and with contradictions, with a sense of inner pressure and conflict, with ambivalence and with guilt, man has been motivated to create a Devil. Man has projected his interior destructive feelings outward on to something external, be it a Satan or a Power in the Universe, in order to neutralize the demonic antagonist within him. Projected on to the Devil, then, were real conscious and unconscious fears, <sup>g</sup>guilts and instincts. Even the unpredictable whirlwind was attributed to the Devil, which made man's external antagonist all the more awesome and terrifying.

The conceptualization of evil relieved man of the responsibility for his failures and aggression. The Devil symbolized an evil foe attacking or seeking to penetrate and influence man by directing his mind and body and by tempting him from the outside. Not only was the individual thwarted by hostile, self-imposing Devils, but the group, too, had to rationally account for the many ways that its needs and hopes ended in frustration or resulted in destruction.

Man has always asked the question, "In a universe presumably purposeful and friendly to man, why should there be a bind, cruel, irrational frustration of needs and hopes for life, survival, peace, and love?" He, man, has explained this phenomenon in his mythology, philosophy, and theology. In cultures and religions which ascribed substance and personality to evil, the Evil One came into prominence. If there is good, there must be evil and if there is evil there must be some malicious power behind it. If there is a God, there must be a Devil.

But if Evil is a part of existence as it is a part of the nature of man, then the Devil can be given up and studied objectively. Man is his own worst enemy, not God, not the Devil, and not Nature of which he is only a fragment. It therefore falls upon man to re-think the issue with a critical eye. The personification of evil is dysfunctional. Excuses and rationalizations obscure solutions and postpone creative and constructive outlets.

Man's direction without his Devil is not difficult to discern. It is pray-like in simplicity. It is profound in meaning. Yet, it is difficult to accept. For man must first acknowledge what he has done, what he is and where he is going.

Let me not pray to be sheltered from dangers but  
to be fearless in facing them.

Let me not beg for the stilling of my pain but for  
the heart to conquer it.

Let me not look for allies in life's battlefield  
but to my own strength.

Let me not crave in anxious fear to be saved  
but hope for patience to win my freedom.

Grant me that I may not be a coward, feeling  
your mercy in my success alone; but let me find the  
grasp of your hand in my failure.

(Rabindranath Tagore,  
Fruit-Gathering)

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### **Dedication**

**To a world where men are kind and considerate, generous and gentle, content and consistent. To my father--- he was from that world.**



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## Beware of the Devils!

A Devil is the supreme embodiment of evil. He is a power in the universe refractory to deity and to nature and to man. There are six varieties of devils, each type determined by their place of habitation. According to one quasi-scientific 17th century ecclesiastic, the first is the fiery, because these dwell in the upper air and will never descend to the lower regions until the Day of Judgement. They have no dealings on earth with men.

The second is the aerial, because these dwell in the air around us. They can descend to hell, and, by forming bodies out of air, can at times be visible to men. Very frequently, with God's permission, they agitate the air and raise storms and tempests, and all this they conspire to do for the destruction of mankind.

The third is terrestrial, and these were certainly cast from Heaven to earth for their sins. Some of them live in woods and forests, and lay snares for hunters; some dwell in the fields and lead night travelers astray; some dwell in hidden places and caverns; while others delight to live in secret among men.

The fourth is the aqueous, for these dwell under the water in rivers and lakes, and are full of anger, turbulent, unquiet and deceitful. They raise storms at sea, sink ships in the ocean and destroy life in the water. When such devils appear, they are more often women than men, for they live in moist places and lead an easier life. But those who live in drier

and harder places are usually seen as males.

The fifth is the subterranean, for these live in caves and caverns in the mountains. They are of a very mean disposition, and chiefly molest those who work in pits or mines for treasure. They are always ready to do harm. They cause earthquakes and whirl-winds and fires, they shake the foundations of houses.

Finally, the sixth is the heliophobic, because they especially hate and detest the light, and never appear during daytime, nor can they assume a bodily form until night. These devils are completely inscrutable and of a character beyond human comprehension, because they are all dark within, shaken with icy passions, malicious, restless and perturbed. When they meet men at night they oppress them violently and, with God's permission, often kill them by some breath or touch. This kind of devil has no dealings with witches; neither can they be kept at bay by charms, for they shun the light and the voices of man and every sort of noise. They are illusive.

Sometimes a devil, usually a grotesque creature, will appear in the guise of a black boy or a huge, hulking man. At other times one may come in the shape of an animal; the most frequent being leopards, bears, horses, wolves and scorpions. Devils have also appeared as roaring lions, or charging bulls, or writhing serpents. Since they have the capacity to change their shapes, frequently they may at one time look like women, or wild frenzied beasts or creeping things and then change their form to look like a troop of soldiers. On occasion they

have even assumed the appearance of monks and feigned the speech of holy man.

### The Devil Is Responsible

What has emerged from these attributes and descriptions of Devils is a rationalization which explains logically why man suffers evil. Evil is an undeniable reality. It stands in man's way. It prevents him from attaining his goals. It impedes his normal existence and threatens his life.

The presence of evil has forced man to make a choice. This choice is not between a world with evil and a world without it. It is, rather, between a world with evil and no world at all. Therefore, man must cope with the evil in his universe. He tries to understand it and to adjust to it. Out of logical necessity, man resorted to devils. Devils and demons have served man through the ages as an effective rationalization, which helps him to explain the recurring phenomenon of evil which he must learn to tolerate.

That Devilry answered an immediate human problem is witnessed to by the tremendous mass support it received among so many distinct cultures and religions. Evil spirits have been traced back four thousand years through Egyptian and Oriental mythology. There is no reason to doubt that evil spirits existed in pre-literary cultures as well. And yet, at the same time Devilry served as a solution, it was also dysfunctional. It hindered and postponed a more permanent solution. The more man blames his decaying situation on an external power, the less responsibility he assumes. The more

man fears his devils, the longer he remains subserviant to them.

### Out of the Depths Have I Called Thee:

In order for man to arrive at that state of being which he calls salvation and in which he senses an equilibrium between himself and a normally wretched world, he is required to account for evil. Generally, his religion and his society provide him with symbols so that the events and the emotions he experiences as evil can be readily explainable and justifiable according to the prevailing rationales.

This thesis is a historical study of the meanings and functions of the symbols of evil which man has evolved to use within his salvational systems. We shall sample various religions to study the development of their demonologies. Then we shall explain the emerging patterns from an anthropological and psychoanalytical perspective. But we do not intend to compile just descriptions of demonologies and satanologies in anthology form. Rather, we are equally interested in understanding what the psychoanalysts are saying. We shall explain the psychological functions of the Devil and what were the consequences of Deviltry.

We ultimately hope to find answers to these questions: Why does man fear and admire the Prince of Evil? Why is he preoccupied by a fallen angel who asserts his own being, his own choice, his individual lust? Could the anthropomorphizing tendency which Christianity exerted upon paganism have produced a Satan which resembled his human creator? Are there psychological reasons for devils imbedded deep in man's unconscious? What

mechanism was at work within the Christian mind which associated the Jew, the witch, the psychotic and magician with the Devil?

Let us now begin the task of finding the answers.



Ch I

## Phenomenology

## Either Good or Evil

The religious dualism of the Ancient Near East personified good and evil by creating antithetical divine brothers. Sibling rivalry was their model; light and darkness, was what they tried to explain. In Egypt, the god Set was the nefarious demon of darkness, death and evil. He was pictured as a serpent, a hippopotamus, a crocodile, a swine and a dog in Egyptian iconography. His cosmic and political rival was his uncle Horus who represented the light, merciful side of the supreme God. In Zoroastrian literature of the 6th century B.C.E. two divine blood brothers stand totally and irreconcilably apart. The good and creative Ahura Mazda is set over against Ahriman, the serpent. Ahriman is an independent power, the instigator of everything evil. He is the chief of all demons and is referred to as the seducer or as the destroyer. See Appendix 1.

The Greeks found a rational explanation for their own dualistic system in which their demons were next to their gods in importance. They concluded that man depends on opposite categories when he thinks. The good belongs at one pole; evil at the other. Something is judged good or evil according to its place on the scale of goodness. See Appendix 2.

Greek poets and philosophers of the 5th century B.C.E. referred to that internal force which evokes inspiration and which stimulates creativity with the term "daimon." The daimon

was used interchangeably with "theos," both having a meaning similar to "fate." Man's character was his daimon. It was given to him by God and it is his tie with the divine. It can be experienced as inner guidance and in this capacity, it became the protector of man's rational autonomy. However, there are examples from Greek drama that indicate that the daimonic was in fact demonic, and that man could also be its victim. See Appendix 3.

The so called pagan conceived of his gods as powers embodied in nature, or as separate beings connected with nature in some fashion. And the deification of these cosmic forces provided the soil for the growth of pagan mythology. Popular religion conceived of the gods as persons who inherited the entire universe and who are related in specific ways to each other and to man. This is a deification of the animate and the inanimate, which is accompanied by a corresponding belief in spirits and demons, magic and incantations.

Throughout Paganism we find good gods and evil gods, equal in their divine rank and power, because both derive rank and power independently from the primordial creative source. The battle between these good gods and their evil counterparts, between the realm of the holy and the realm of the impure, is conceived of as an everlasting struggle between hostile divine twins.<sup>1</sup> Impurity and demonic evil are as real in the pagan mind as is the realm of the holy and the good. Death, disease, darkness and the host of evil spirits who seek to destroy gods and men are therefore, the domain of the unclean.<sup>2</sup>

Although the entire religious milieu out of which the Israelite religion sprung was full of demonism, Kaufmann insists that Israelite religion first appeared as an insight, an original intuition. As such, it never received an abstract systematic formulation in Israel. It expressed itself rather in symbols, the chief of which was the image of an omnipotent supreme deity, holy, awful and jealous, whose will was the highest law.<sup>3</sup>

## Good and Evil

The basic idea of Israelite religion is that God is supreme over all. There is no realm above or beside him to limit his absolute sovereignty. He is utterly distinct from, and other than, the world; he is subject to no laws, no compulsions, or power that transcend him. He is in short, non-mythological.<sup>4</sup> Because of these fundamental Israelite concepts, the gods of the pagan pantheon either ceased to exist in Israel or were deprived of their divine status and absorbed as mere agents of the One God. They became aspects of his being, functions of his personality, his own manifestations. Nor were these deposed and demythologized gods transmuted into demons. During this formative period, these agents, even the angels of the early Biblical tradition, were nameless, featureless and sexless. They constituted only a homogenous "host of God."

## The Demons of Israel

There was, of course, a vast Israelite demonology. But here too, even the demonology remained independent of foreign demons and pagan divinities. Evil proceeded either from YHWH himself or from his angels. The destructive agents were sometimes styled by terms that may be taken as proper nouns: negef (plague), reshef (fiery bolt), and the like. But these are all "messengers of evil," members of YHWH's suite and his angels.<sup>5</sup>

He sent forth upon them the fierceness of His anger,  
Wrath, and indignation, and trouble,  
A sending of messengers of evil.

(Psalm 78:49)

Apart from these evil angels are the spirits of impurity called shedim (demons) or se'irim (satyrs, goats). These haunt the open country.

And they shall no more sacrifice their sacrifices  
unto the satyrs, after whom they go astray. This  
shall be a statute forever unto them throughout  
their generations.

(Leviticus 17:7)

Or they are found in ruins,

And thorns shall come up in her palaces,  
Nettles and thistles in her fortresses there of;  
And it shall be a habitation of wild-dogs,  
an enclosure for ostriches.  
And wild-cats shall nest with the jackals,  
and the satyr shall cry to his fellow,  
Yea, the night-monster (Lilith) shall repose there,  
and shall find her a place of rest.

(Isaiah 34:13-14)

or reference is made to their desert habitation.

And the goat shall bear upon him all their iniquities  
unto a land which is out off; and he shall let go  
the goat in the wilderness.

(Leviticus 16:22)

Lilith (Isaiah 34:14) and Azazel are mentioned by name.

And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the Lord and offer him for a sin offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement over him, to send him away for Azazel into the wilderness.

(Leviticus 16:8-10)

All these spirits mentioned above are not represented in the Bible as working harm. And those agents like the reshef to whom destruction is attributed are merely messengers of YHVH and do not constitute an evil force independent of God.

The pagan pantheon was demythologized and reduced to either monstrous creatures or to "shades," demons with no defined functions, in an attempt to eliminate any divine antagonist of the One God. Rahab the dragon of Egyptian mythology appears in the Biblical tradition as a monster or a turbulent seer who is the direct personification of the country of its origin, namely, Egypt.

For Egypt helpeth in vain, and to no purpose;  
Therefore have I called her.  
Arrogance that sitteth still. (Hebrew רַהַב )

(Isaiah 30:7)

Tiamat, the primordial Evil One of Akkadian mythology, is subdued by Marduk the champion of the younger gods. This epic called the Enuma elis, represents the struggle between the cosmic order and chaos. Tiamat is represented as the wicked serpent who beats the sea, the serpent of darkness. Linguistically some scholars associate Tiamat with the Hebrew tehom, the deep, and tohu, the desolate.

In the beginning God created the heaven and the earth. Now the earth was unformed and void (Hebrew חָלָה ) and darkness was upon the face of the deep ( חֲלֹמֶת ); and the spirit of God hovered over the face of the waters.

(Genesis 1:1-2)

The Egyptian god Set, pictured as the crocodile and as the hippopotamus is alluded to in Biblical texts as Leviathan and as Behemoth respectively.

Kaufmann writes:

What is fundamental and peculiar to Jewish demonology is that its spirits and devils derive, not from the primordial evil root, but from sin. Its Satanic symbol is the land serpent, the tempter of Eden, not the sea serpent (the dragon, or Rahab), the primevil against God. Biblical religion was unable to reconcile itself with the idea that there was a power in the universe that defied the authority of God and that could serve as an antigod, the symbol and source of evil. Hence, it strove to transfer evil from the metaphysical to the moral realm, to the realm of sin. The serpent of Eden is no rival of God, but a "beast of the field" who entices to rebellion against the divine command. This is why he could become a central figure of later demonology. Satan became the chief of the devils, not as the symbol of a cosmic principle, but by virtue of his biblical role of Seducer and tempter. Later legend connects him with the fallen angels who took human wives, he was "the first of the sinners." His hosts are his angelic followers in sin and their illicit progeny. It is they who seduced men to sin, who incited them to idolotry, and taught them divination and magic, and all the other wicked ways. These are no Tiamat or Kingu, no Seth or Apophis, no primeval beings radically hostile to God or capable of challenging his dominion. Judaism's demons are the offspring of sinful creatures; their power is only to entice man into sin and thereby bring divine judgement upon him.

## The Divine Demonism

The name of the God of Israel signified the endless possibilities of His manifestations. אהיה is the name he used when Moses experienced him at the burning bush:

And Moses said unto God: "Behold, when I come unto the children of Israel, and shall say unto them: The God of your fathers hath sent me unto you; and they shall say to me: What is His name? What shall I say unto them?" "Thus shalt thou say unto the children of Israel: I am hath sent me unto you."

(Exodus 3:13-14)

אהיה means in this content "I will be" or "I shall be." In other words, God is present in everything. He is Lord of plague and death as well as blessing and life. He rescues and redeems, but has something of the demonic in him as well. For example:

And it came to pass on the way at the lodging place, that the Lord met him (Moses) and sought to kill him.

(Exodus 4:24)



## The Satan - an Adversary

The earliest Biblical usage of the noun "Satan", like the name of God, expresses, first and foremost, a function. It stands for unknown and unnamed adversaries in the five Psalm passages in which it appears. Psalm 38:20: "They also that render evil for good are mine adversaries (yistenuni). Psalm 71:13: "Let them be confounded and consumed that are adversaries to my soul (sotne nafshi)..." Psalm 109:4: "For my love they are my adversaries (yistenunu)..." Psalm 109:20: Let this reward of mine adversaries (pe'ullat sotnai)..." Psalm 109:29: "Let mine adversaries (sotnai) be clothed with shame..."

The secondary form of the word "satan," "satam," a verb, apparently older than the noun, likewise appears in five Old Testament passages. Most Biblical scholars and grammarians agree that this fundamental form of the word originally meant "to entrap," in the sense of setting a snare or a trap, or putting fetters on the feet, even though it is usually translated "to persecute" or "to pursue" in these passages. Psalm 55:3 "...for they cast iniquity upon me, and in wrath they hate me (ube-af yistemuni)..." Job 16:9: "He teareth me in his wrath, who hateth me (appo taraf wai yistemeni)..." Genesis 27:41: "And Esau hated Jacob (wai-yistom 'esau'et ya'aqob) because of the blessing wherewith his father blessed him." Genesis 49:23: "The archers have sorely grieved him, and shot at him and hated him (war-yistemuhu ba'ale hissim)..." Genesis 50:15) "And when Joseph's brethren saw their father was dead, they said: 'It may be that Joseph will hate us (lu yistemenu yosef) and

will fully requite us all the evil which we did unto him.' "

Thus, the primal meaning of the verb "satan" is "persecution by hindering free forward movement." The corresponding Arabic "satana" means "to resist someone, to deter him from some intention, to bind him with a cord." If we combine the Hebrew with the Arabic we derive the meaning "to hinder or to oppose an existing intention." This meaning appears clearly in Numbers where an angel of God crosses Balaam's intentions by standing in his way, le satan lo.

And God's anger was kindled because he (Balaam) went;  
and the angel of the Lord placed himself in the way for  
an adversary against him...

(Numbers 22:22)

## The Satan - a Projection

The concept of the Biblical Satan was expanded for the first time when the function of Satan went beyond that of an external enemy. Opposition which was encountered on the psychic plane was expressed in the image of the outer foe. In I Samuel and I Kings Satan is associated with a human being who had been deemed the antagonist in the Hebrew text. There is no trace of the Demonic present, Satan seems to be a morally neutral term. In one passage it was young David who was likely to become a "satan." In another it was Rezon, who fought a gorilla war with Israel. The notion is that a man, who is prevented from attaining his goal is likely to call his adversary a "satan." Therefore, a "satan" at this stage of his Biblical development comes to be an external image of an inner opposition, weakness, or fear.

The Philistines revolted against a dangerous plan forwarded by their King Achish during his war with Saul.

But the princes of the Philistines were wroth with him (Achish); and the princes of the Philistines said unto him: "Make the man (David) return, that he may not go down with us to battle, lest in the battle he become an adversary to us." (satan)...

(I Samuel 29:4)

This same meaning of adversary in war appears in Kings.

And the Lord raised up an adversary unto Solomon, Hadad the Edomite; he was of the King's seed in Edom (satan)

(I Kings 11:14)

And again in the same chapter we read:

And God raised up another adversary (satan) unto him, Rezon the son of Eliatas, who fled from his Lord Hadadezer King of Zabah.

(I Kings 11:23)

It was this same Rezon about whom the Biblical text relates,

And he was an adversary to (satan) Israel all the days of Solomon...

(I Kings 11:25)

Finally, this inner opposition is clearly expressed in II Samuel.

But Abishai the son of Zeruah answered and said: "Shall not Shimei be put to death for this, because he cursed the Lord's annointed?" And David said: "What have I to do with you... ye sons of Zeruah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel?"

Here the sons of Zeriah had become "the adversaries". David's inner, positive impulse. It is as if the sons of Zeriah were tempting David to abandon his inclination to bestow amnesty on Shimei.

## The Satan - A Demonic Function of Deity

The concept of Satan was extended a second time when the angel blocked Balaam's path, the resistance coming from God.

And God's anger was kindled because he (Balaam) went; and the angel of the Lord placed himself in the way for an adversary against him.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way: and he bowed his head and fell on his face.

(Numbers 22:22 and 31)

The angel, this "satan", is an emissary of God. And he is more. The mal 'ak YHVH is identical with YHVH. As such, he is YHVH in a definite function, as his manifestation in relation to man. Kluger thinks that the mal 'ak YHVH has no individuality of his own; in a way he exists only in as much as he is YHVH's self-expression, a form of his being. His functions can therefore be most diverse: he brings revelation, protection, threat, everything which YHVH does himself. As with Balaam, God appears both helpful and threatening.

## The Satan - A Personification

A third development occurred in the Book of Job when Satan became the personified function of God. He is referred to with the definite article "Ha Satan", "The Adversary", a separate entity from the divine personality.

Now it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan: 'Whence comest thou?' Then Satan answered the Lord, and said: 'From going to and fro in the earth, and from walking up and down in it.' And the Lord said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a whole hearted and an upright man, one that feareth God, and shunneth evil?' Then Satan answered the Lord, and said: 'Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face.' And the Lord said unto Satan: 'Behold, all that he hath is in thy power; only upon himself put not forth thy hand.' So Satan went forth from the presence of the Lord.

(Job 1:6-12)

Satan stands face to face with God in a dialectical discussion. He is able to incite YHVH against Job. God concedes to Satan's doubt of Job's faithfulness. Satan planted the seeds which entrapped YHVH even deeper until YHVH was forced to repeat:

'From whence comest thou? And Satan answered the Lord, and said: 'From going to and fro in the earth, and from walking up and down in it.' And the Lord said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that reareth God, and shunneth evil?'

(Job 2: 3-4)

"Satan cannot possibly be a figure of long standing in YHVH religion," states Kluger. "He is a theological novelty,

only to be explained by the development of the concept of God. Had there been no change in the concept of God, such a story could never have come into being. It would simply be incompatible with the older image of YHVH." Neither is Satan the dark nature force, the demonic, of God. Instead, he is a son of God. He is a spiritual non-mythological, differentiating principle in God which causes God to become aware of his own nature side.

Job recognized that the God of Israel was a totality of inner opposites and that Satan was more than a tool of the divine will. He was an independently antagonistic side of God. "Job clearly sees that God is at odds with himself---so totally at odds, that he, Job, is quite certain of finding in God a helper and an "advocate" against God. As certain as he is of the evil in YHVH, He is equally certain of the good...YHVH is not split but is an antinomy---a totality of inner opposites--and this is the indispensable condition for his tremendous dynamism, his omniscience and omnipotence." See Appendix 4.

The Satan of the Book of Job represents the destructive activity of God arising out of God's doubt of man. YHVH's well kept secret, hidden possibly even from the author of Job, is revealed to Job. YHVH is an ambivalent divine personality. See Appendix 5.

## Where is the Justice?

The courtroom vision of the Prophet Zechariah represents a fourth stage in the development of Satan. Here, two angels oppose each other. Satan appears as the accuser completely antagonistic to God's good side.

And the angel of God said unto Satan, YHVH rebuke thee;  
O Satan, even YHVH that hath chosen Jerusalem rebuke thee:  
is not this a brand plucked out of the fire?

(Zachariah 3:1 ff)

One side of God's nature wants justice, the other wants mercy. Satan becomes what so far has been a positive quality of God, his justice. If God seems to be unjust, it is Satan who is manipulating the allocation of justice.

We have traced Satan from a verb meaning "to hinder" or "to oppose" an external projection of some inner anxiety. From there we saw how as an angel he represented divine repression. In Job, Satan became the personified function of God. And then in Zachariah, responsible for dispensing justice, Satan matured into an antagonist of God.



### Satan - At Last!

Finally, in Chronicles, divested of his role as a divine function, it is Satan who, by his own initiative and design, instigated an impious action.

And Satan stood up against Israel, and provoked David to number Israel.

(I Chronicles 21:1)

See Appendix 6.

The detachment of Satan and the becoming visible of the dark side of God has here reached a state of complete separation. Satan appears now as a completely autonomous complex, a separate personality.<sup>9</sup> The consequences of a God cleansed of his dark side proved to be tremendous. It formed the premise for the New Testament's development of a counter personality of God -- Christianity's Devil.

## From a Prototype to Working Models

The malignancy of Satan is increasingly emphasized in Apocalyptic literature. Like the Persian Ahriman - Angra Mainyu, Satan is head of a great host of demons and every evil thing is traced to him as the originator. See Appendix 7.

Satan and his angels are in opposition to God and His angels.

In the Wisdom of Solomon we read:

for God created man for incorruption, and made him in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his party experienced it.

(Wisdom of Solomon 2:23-24)

Talmudic Judaism picks up the thought that Satan is also the "Angel of Death." Again, the source for this conception is most likely Ahriman for with him death entered the world. The Persian text reads:

"Yea when the two spirits came together at the first to make life, and life's absence..."

(Yasna 30:4)

In Tobit, 3:8, a demon - lover named Asmodeus kills his love rivals, the husbands of Sarah. This Asmodeus probably originated in Persia and is most likely Aeshma Daeva, a violently seeking, desirous spirit.

Azazel became in this literature the mythological leader of the fallen angels. He is mentioned in I Enoch 8:1, as a teacher of men, an instructor in the art of fashioning swords, knives, shields and breastplates.<sup>10</sup> All sin is ascribed to him. The Biblical Azazel (Leviticus 16:8) inhabits the desert as a shade whose sole apparent function is to receive the burden of sin and pollution of Israel which is annually sent off to him in the form of a goat. But Kaufmann contends that these

sins are religious and moral and not the demonic pollution of Enoch's Azazel."

Mastema is also represented as the chief or prince of the evil spirits who sprang from the union of angels with earthly women. At his own request God allowed him to retain control over one-tenth of his fellow spirits when the other nine-tenths were banished to the place of condemnation.<sup>12</sup>

Mastema's character closely corresponds with that of the early Christian Satan. According to Jubilees, Mastema stood by watching as God, at Mastema's urging, tested Abraham. It was he who attacked Moses in the wilderness and who opposed Moses in Egypt, attempting to bring him into the hands of Pharoah. He helped the Egyptian sorcerers to achieve their wonders, and urged the Egyptians to pursue after the Israelites. When the Exodus began, Mastema was bound and imprisoned behind the children of Israel that he might not be able to<sup>13</sup> accuse them.

Asmodeus, Azazel, Mastema, Satan, Satanail, and Sammael perform identical functions. They are independant and rebellious. They all lead a band of Satans. And they were read back into Eden where a Satan seduced Eve while in the guise of a serpent. One was with Cain when he slew Abel. In short, the portrait of Satan continued to expand until it reached absurd proportions among the masses in Medieval Europe.

## Satan, The Yetzer Ha-Ra, The Angel of Death

In Rabbinic literature, Satan appears as accuser, seducer and destroyer. He is portrayed as the Angel of Death. He is identified with the Yetzer Ha-Ra, the "Evil - Impulse" in man. But Satan's power was limited in this respect. He had no effect over the righteous, namely, Abraham, Isaac, Jacob, Moses, Aaron and Miriam.

Satan was created on the sixth day of Creation.

Rav Hanina, son of Rav Adda, said: From the beginning of the Book until here no Samech (a Hebrew letter) is written, but as soon as she (Eve) was created, Satan was created with her.

(Genesis Rabbah XVII 6)

Rav Hanina spells Satan here יטו instead of its usual form.

יטו. The assumption is that Satan is a synonym for evil passions and associated with Eve in Eden.

"Sammael the wicked angel, the chief of all the accusing angels, was awaiting the death of Moses" according to the Midrash. "There is no one among the accusing angels so wicked as Sammael" (Deuteronomy Rabbah XI.10) . Satan here is the personification of wickedness.

Rabbi added some further comments: 'May he be very prosperous with all his estates, and may his possessions and ours be prosperous and near by, and may Satan (the Accuser) have no influence either over the works of his hands or of ours, and may neither our host nor we be confronted with any evil thought or sin or transgression or iniquity from now and for all time.'

(Berakoth 46a)

Rabbi warns each man to be alert to escape the evil designs of Satan, lest a man fail or fall short of his goal.

Satan was responsible for God's test of Abraham and for instigating the molding of the Golden Calf. He is the accuser of men before God; and it is said, "Satan accuses only in a time of danger." (Shabbat 5b) Thus,

At the time of childbirth, the angel of death (Satan) becomes the accuser of the mother. In three circumstances of danger Satan is found as accuser: when a person stays in an unsafe house which might collapse, when he walks along a road alone, and when he undertakes a voyage on the Ocean.

(Ecclesiastes Rabbah III.2)

Here Satan is attributed with three major functions: he seduces men, he accuses them before God, and he inflicts the punishment of death.

Satan, the Yetzer Ha-Ra, and the Angel of Death are all one.  
(Baba Bathra 16a)

These statements indicate that the Rabbis thought of Satan in two ways. First, he was an external cause of evil which was the concept propogated by the masses. Secondly and most significantly, the statement above from Baba Bathra 16a indicates that the prompting to do evil is more a force within the individual than an influence from without. It also explains<sup>14</sup> why God permits Satan to be active and does not destroy him. The reason is that the Yetzer Ha-Ra is an essential constituent in human nature, which when controlled urges man to marry and raise families, to build homes and create a peaceful society.

## The Experience of Sin

Behold, to obey is better than sacrifice,  
And to hearken than the fat of rams.  
For rebellion is as the sin of witch craft,  
And stubbornness is as idolatry and teraphim

(I Samuel 15:22-23)

Throughout its history, normative Judaism attempted to resolve the existential problems of a man living in this world, not the next. No demonic realm exists along side of God, no sin is hereditary, man's fall is the personal inner experience of having sinned. The Biblical verse,

God made man upright; but they have sought out many inventions.

(Ecclesiastes 7:29)

is explained in the Midrash.

Upright and just as is God, He made man after his likeness in order that he might strive after righteousness and unfold evermore his god-like nature, but men in their dissensions have marred the divine image.

(Tanhuma Yelamdenu to Genesis 3:22)

In the moral order of the universe each man who battles evil receives new strength from his understanding of the good.

If thou but seest that both good and evil are placed in thy hand, no evil will come to thee from above, since thou knowest to turn it into good.

(Midrash to Deuteronomy)  
{11:25}

Such Medieval thinkers as Abraham Ibn David and Maimonides did not ascribe to evil any reality at all. Evil to them is the negation of the good. As evil exists only for man, man can overcome it by himself. Before God it has no essential existence.<sup>15</sup> For the Rabbis, the tendency to sin was only an inclination, never a compulsion. Man can always assert his divine power of

freedom by opposing the evil inclination.

## What to do with Rebellion?

The whole world of demons was regarded as alienated from God by the rebellion of the heavenly host. Within the human realm rebellion proves to be a major Rabbinic concept.

And the Lord 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 6:5)

The rebellion of man was cause enough for the Flood. Rebellion implies freedom, autonomy and independence, values which Satan came to represent. However, Judaism never developed a real external source capable of inducing a man to rebel. Instead, it fixed its sights upon the word "inclination", which was internal, dynamic, creative, and destructive. The Hebrew term is "Yetzer" and man possesses two, an evil inclination and a good one. Freud uses the word "drive" and May uses "daimon" in an attempt to isolate and define the same phenomenon.

The main activity of the Yetzer consists in seducing and tempting man to rebel. According to legend, the Evil Yetzer has seven names. "The Holy, Blessed Be He, called him uncircumcised (Deuteronomy 10:16); David called him unclean (Psalms 51:12); Solomon called him a fiend (Proverbs 15:31); Isaiah called him stumbling block (Isaiah 57:31); Ezekiel called him stone (Ezekiel 36:25); and Joel called him the hidden one in the heart of man (Joel 2:20)." This passage from Sukkah 52a by no means exhausts the pseudonyms of the Yetzer. In Ecclesiastes Rabbah 4:13, it is the foolish old king, in Genesis Rabbah 54:1, it is the spoiler who spares



none. The "malady" is its name in Leviticus Rabbah 16:7. In each case, the Yetzer Ha-Ra's function caused man to deviate from society's norm.

In ~~Sabbat~~ 105a comes a most revealing passage. Here the Yetzer Ha-Ra is called "the strange god", to obey him is rebellion. It is like the worship of idols. The Scripture warns,

There shall be no strange gods in thee;  
Neither shall thou worship any foreign god.

(Psalm 81:10)

meaning, "appoint not the strange god to rule over thee."

We have encountered these names, attributes and functions before in the person of Satan. *Schechter*

And Yetzer has a Satanic function as well. The Evil Yetzer is also credited with inflicting several kinds of punishment upon man besides death, as for instance, in the story of the men of the Great Assembly in their effort to destroy the Yetzer: when perceiving the Evil Yetzer, they exclaimed: "Here is the one who has destroyed the sanctuary; burned the temple, murdered our saints, and driven Israel from their country."

(Yoma 69b)

But Solomon Schechter cautions,

That the Evil Yetzer is described as a source of rebellion, must however, not be pressed to such an extent as to give the Evil Yetzer an independent existence, representing a power at warfare with God. As is so often the case in Jewish theology, the Rabbis, consciously or unconsciously, managed to steer between the dangerous courses, never allowing one aspect of a doctrine to assume such proportions as to obscure all other aspects.<sup>16</sup>

The Yetzer is itself a part of nature. It is created by God. And furthermore, it is not all evil.

But for the Evil Yetzer a man would neither build a house, nor marry a wife, nor beget children, nor engage in commerce.

(Genesis Rabbah 9:7)

The Yetzer can be domesticated and its energy producing force can be channeled for creative purposes.

# The Neutralization of Satan, the Yetzer Ha-Ra and the Angel of Death

The Rabbis proposed several methods to defeat the Devil and to nullify his work. Their plans had a duo function. They provided an antidote against the Satan of their Christian neighbors and ensured loyalty to the Jewish tradition.

On the Day of Atonement Satan is powerless to oppose (Israel's plea for forgiveness). The letters Ha-Satan (the Satan) have the numerical value of three hundred and sixty-four, indicating that on three hundred and sixty-four days of the year he has power to oppose, but on the Day of Atonement he has not that power.

(Yoma 20a)

The principle antidote to the allurements of Satan and the  
17  
danger of death is the Torah. That is the idea which motivated the statement,

When Israel stood by Mount Sinai and exclaimed, "All that the Lord hath spoken will we do and obey the Holy One, blessed be He, summoned the Angel of Death and said to him, "Although I have appointed you a world-ruler over human beings, you have no concern with this people because they are My children."

(Leviticus Rabbah XVIII.3)

Finally, just as Satan and the Angel of Death could be controlled so similar methods were used in aiding man to subdue his evil impulse. The following two passages indicate man's ability to accept the responsibility for his misdeeds and to set straight his future actions.

Rabbi Levi ben Hama says in the name of R. Simon B. Lakish: A man should always incite the good impulse (in his soul) to fight against the evil impulse. For it is written: Tremble and fear not (Psalm 4:5). If he subdues it, well and good. If not, let him study the Torah. For it is written: 'Commune with your own heart'. If he subdues it, well and good. If not, let him recite the Shema. For it is written: 'Upon your bed'. If he subdues it, well and good. If not, let him remind himself of the day of death. For it is written: "And be still, Selah".

(Berakoth 5a)

This theme is repeated in the Sayings of the Fathers.

Consider three things, and thou wilt not come into the hands of sin. Know whence thou comest, and whither thou art going, and before whom thou art to give account and reckoning.

(Avot 3:11)

In spite of the fact that the belief in angels and impulses, both good and evil, was deep-rooted among the Jews of the Talmudic period, there is evidence that attempts were made to weaken faith in them and belittle their importance. In particular it was urged that man, when he is God-fearing, is superior to the angels.<sup>18</sup>

Greater are the righteous than the ministering angels.

(Sanhedrin 93a)

The idea of fallen angels, which figures in the Apocalyptic literature is not found in the Talmud or Midrash. In the writings of the Rabbinic period the evil angels are nothing more than an invention to express divine wrath, and their functions is to carry out the decree when God has to punish men for their wickedness.<sup>19</sup>

## The Jewish Theodicy

In Judaism everything that goes against God can be traced back to God himself. The idea of a mighty Devil is therefore incompatible with the monotheistic conception of YHVH. Judaism advanced the thought that each man dies by his own sin, not the sin induced by Satan, and that every soul must bear only the consequences of his own deeds. This is not to say that the Talmudists had no demonology. Quite the contrary, they never doubted the existence of demons, but they endeavored to minimize their importance. The belief in demons and ghosts was too deeply rooted in the folk mind to be counteracted by the Rabbis. Even lucid thinkers of the Middle Ages were caught by these baneful superstitions, including Jehuda ha Levi, Crescas, and Nachmanides, the mystic. Only a small group fought against this offshoot of fear and superstition among them Saadia, Maimonides, Ibn Ezra, and Gersonides. Most considered<sup>20</sup> the belief in demons equivalent to a belief in pagan deities.

The great advantage of Judaism over other religious systems lies in its unified view of life, which it regards as a continuous conflict between good and evil influence within man. As man succeeds in overcoming evil and achieving good, he asserts his own moral personality. Outside of man Judaism sees no real contrast between good and evil, since both have emanated from God, the Spirit of goodness. Judaism recognizes no primal power of evil plotting against God and defying Him, such as that of the Persian dualism. Nor does Judaism espouse the dualism of spirit and matter identifying matter with evil, from which the soul strives to free itself while confined in the body. (Plato) The Jewish conception of the unity of God necessitates the unity of the world, which leaves no place for a cosmic principle of evil... John Stuart Mill and Kant speak of a radical evil in nature.<sup>21</sup> Yet no power of evil can exist in independence of God.

In Jewish belief, Satan, the adversary, is only an allegorical figure, representing the evil of the world, both physical and moral. He was sent by God to test man for his own good, to develop him morally. In cases of Demonic possession, the Rabbis seemed to have considered them the work of "unclean spirits," which they endeavored to overcome through exorcism by invoking the spirit of holiness, and particularly by study of the Torah.<sup>22</sup> But the belief in evil spirits and in Satan remained rather a matter of popular credulity and never became a positive doctrine of the synagogue.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life...remove also the adversary from (Satan) before us and from behind us... Blessed art thou, O Lord our God, who guardest thy people Israel for ever.

(Hashkivanu)

Where the liturgy does refer to Satan, the arch-fiend is never invested with independent power. At no time does the name "Satan" refer to a particular personality. Rather it refers to an instrument of the divine, in the general sense of adversary.

Though individual Rabbinic statements appear to reveal varying degrees of superstition, mythology and foreign thought, the overriding view of the Evil one is that he has littler in common with the evil principle of Christian theology. Satan only becomes evil by the improper use man makes of him. He has no objective external reality about him. He represents the passions, the inclinations, the appetites and the drives which tempt man to rebel.

Satan for the Jew was little more than an allegory, whose

moral was the prevalence of sin. The Rabbis recognized this and maintained a constant vigil, preventing Christian concepts from infiltrating. But for the Christian, Satan was indeed a very real personage, as real at one end of the moral scale and the world scheme as Jesus was at the other.<sup>23</sup>

## The Fallen Angel

The seventy returned with joy saying, "Lord, even the demons are subject to us in your name!" And he (Jesus) said to them, "I saw Satan fall like lightning from heaven."

(Luke 10:17-18)

This curious metaphysical event, witnessed by Jesus, symbolized the final separation of God from his dark son. Satan has been exiled to earth by his Father. The result, theologically, is that God is able to indentify with his light side, which enables him to become the good God and the loving Father. See Appendix 8.

Satan the prince of this world, is the personification of an autonomous God opposing will; judged to be totally evil. The Christian Satan represented lust, desire for power and aggressive instinct. The Devil was the active cause of man's failure and responsible for man's frustration and depression. The evil one is the source of disease and mental disorders. He is the instigator of deceit, the prototype liar, the grand tempter and the Angel of Death. Once a rebellious angel, he betrayed Jesus and became the antithesis of God, the anti-Christ. See Appendix 9.



"Certainly the Jew is the very devil incarnat!"

(Shakespeare, The Merchant of Venice,  
II, 11, 27)

In the collective mind of the Church, the symbol of the Devil, rebellious and heretical, was projected on to any individual or group who opposed its doctrine. Paul denounced Elymas, the Sorcerer by saying:

O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

(Acts 13:10)

From the Gospels, especially John, the Epistles, and from Revelation, outright anti-Jewish passages reflect the Church's defense against its real and imagined opposition.

Then Satan entered into Judas called Iscariot, who was of the number of the twelve; he went away and conferred with the captains how he might betray him (Jesus) to them.

(Luke 22:3-4)

This comes to be no mere case of temporary demonic possession. Jesus answered his apostles, with reference to Judas Iscariot,

Have not I chosen you twelve, and one of you is a devil?

(John 6:70)

In Luke, Satan entered Judas, but in John it was Satan all along who betrayed Jesus.

The Devil, responsible for moral decay, was declared by the Church, to be the progenitor of the Jews.

They answered and said unto him, Abraham is our father. Jesus said unto them, "If ye were Abraham's Children, ye would do the works of Abraham. But now ye seek to kill

me a man that hath told you the truth, which I have heard of God: This did not Abraham." Then said they to him, "We be not born of fornication: we have one Father, even God." Jesus said unto them, "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me... Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

(John 9:39-44)

In the Revelation of John, the author makes the association between the Jews and the Devil complete.

I know thy works and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

(Revelation 2:9)

This association gave the advantage to Christian missionaries in their competition with the Jews for devotees.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

(Romans 16:20)

The apostle Paul apparently had in mind disturbances of the peace of the Christian community, mischief makers, perhaps Judaistic emissaries. He regarded them as having been in-  
24  
stigated by Satan.

The two inexorable enemies of Jesus, then, in Christian legend, were the Devil and the Jew, and it was inevitable that the legend should establish a causal relation between them. In fact, the association of the two in Christian polemic appears quite early in John and in Revelation.  
25

Chrysostom of Antioch, an early father of the Church was positive in his belief that Jews knew of no God. They worshipped

only Devils and all their feasts were unclean. Another pious Church father, Hilary of Poitiers, likewise expressed the opinion that Jews were possessed by an unclean devil. The Jew became the devil's creature! He was not a human being, but a diabolic beast fighting the forces of truth and salvation with Satan's weapons.<sup>26</sup> The Jew became the subhuman inveterate enemy of Christian civilization. He was an alien, evil, antisocial, and anti-human. He was a Devil.

All elements of Jewish culture were exposed to the Church supported anti-Jewish propaganda and all elements came in contact with the popular mythology and demonology. Yet, nowhere in Jewish sources is Devil worship mentioned in relation to Jews and the Jews never developed a Satanology. For one reason, it was blasphemy, idolatry. It destroyed the principles of monotheism which the Rabbis had inherited as a basis of their Judaism. And for another reason, the Jews were too readily accused of being either Devils or Devil's henchmen. Any capitulation to popular demonology might be interpreted by Christians as further proof of the validity of their propaganda used against the Jews.

Anti-Jewish hatred remained virulent because the Devil never ceased to be a paramount concern of the Church. For example, the Synod of Leptinae in the year 743 added to the confession of Christian faith an "abrenunciation" of the Devil.<sup>27</sup> These policies of the Church as it rose to power plus its active suppression of magic and witchcraft were tantamount to an official recognition of the black arts as mighty and powerful weapons that could be wielded by the initiated both for good

and for evil. Thus the Church could not fail to strengthen the Devil's credit, as well as to develop most exuberantly a peculiar medieval demonology.

## Submission to the Devil

The classical period of the Devil's history, the prime of his life as it were, is evidenced by the demonology of the Middle Ages. This extended period of time saw the fear of witchcraft and the belief in demonic possession reaching epidemic proportions. At no other time had the devil been so respected and abhorred, God so loved, the Devil more hated. Only in Drama could man hope to defeat and to ridicule the Devil. In spite of his smartness, the Devil appears as a dupe of God. Only in the mysteries, the Easter and Christmas plays where he usually assumed the role of intriguer, harlequin, and fool, could man hope to control his mortal enemy. But in reality, a low-German formula used to combat possession and which renounced the three foremost German deities with all their hosts, serves as an indicator of the mass hysteria of the times:

question: Forsake thou the Devil?

answer: I forsake the Devil!

question: And all Devil guilds?

answer: And I forsake all Devil guilds.

question: And all Devil works?

answer: And I forsake all devil works, and words,  
 Thor and Woden and Fro and all the evil ones  
 that are his companions.

29

A Monk's training included instruction in demonology, for by the 13th century, every little inconvenience was attributed to the Devil's hand. Even St. Thomas Aquinas occupied himself

with Devil lore. In his commentary on Job, he interpreted Behemoth as the Devil, and derived from the mention of the animal's sexual strength the theory that evil demons could have intercourse with human beings. Satan is supposed to serve first as a succubus or female devil to men, and then as incubus or male devil to women, St. Thomas declared that children begotten in this way ought to be regarded as the children of the men whom Satan served as succubus. They would, however, be more cunning than normal children on account of the demonical influence to which they were exposed in the pre-natal condition. An account by Matthaeus Paris based on this theory of St. Thomas mentions that within six months one such incubus-baby developed all its teeth and attained the size of a boy of seven years, while his mother became consumptive and died.<sup>30</sup>

The medical men dared not look independently into normal or abnormal psychology. Those who suffered from psychological difficulties were treated as heretics by priests trained in exorcisms and in conjurations. Throughout the centuries preceeding 1200 C.E. mental diseases spread. These unfortunate folks were considered possessed by the Devil and therefore impure. At first the attitude toward them was considerate and kind. The miraculous powers of the tombs of the saints were invoked for their relief. See Appendix 10. Prayers were designed to help the possessed person, which reinforced his desire to be delivered from the demon, and increased his confidence in the divine powers which were invoked. But exorcism

sought to work upon the demon by threats and commands. See Appendix 11.

By the thirteenth century the anxiety of the population and the fears of the clergy were so pronounced that even the Sciences were suspected of being of the Devil. The alchemist, the magician, the heretic, the psychotic, the sorcerer, and the witch began to be perceived as one and the same, the servants of Lucifer. See Appendix 12.

The characteristics of angels and devils, by the end of the thirteenth century, had been much clarified by the theologians. While the Thomists were prepared to affirm the rational possibility of the powers and activities ascribed to Satan in popular belief or what they took to be so, many must have assumed that these things were proven as facts.<sup>31</sup> The plastic artists from 1300 C.E. on represented Satan as a monster, grotesque and obscene, more or less half-man, half-goat.

An appreciation of this era's prevalent personification of suppressed evil modalities can be gained from a study of the devils on medieval cathedrals and paintings. These devils sport overgrown organs. They are impudent enough to feel safe without trusting anybody. Naked yet shameless, they seem to enjoy having and using their bulging eyes and pointed ears, their teeth and lecherous tongues, their exposed behinds, their horns and their phallic tail which betrays the satyr of old. They appear to be like caricatures of animals, but they certainly have nothing of the animal's innocence. They know exactly what they are doing, and intend to go ahead and do it anyway. They are nature, evil as only man can perceive it who for the sake of being moral must see that he is naked.<sup>32</sup>

The folk conceptions of the Devil were based more on these carvings and drawings than on the canons of the Lateran Councils, one of which in 1215 defined the status of the Devil in Catholic

doctrine. By the fifteenth century, the Church sanctioned and commissioned drawings of a creature with horns, tail, gigantic phallus and two or more faces recognized immediately as the Devil.



## The Witches Hammer

By the end of the fifteenth century the Christian world was suffering from the cumulative effects of centuries of superstition. In a last desperate effort to put down rebels and heretics, theological and intellectual independence was suppressed in the courts, from the pulpit, and on the stage. Thus, Churchmen felt compelled to revive the inquisition which had established itself as an effective tool against the lure of the Devil.

The Inquisitor, Hugo de Baniols had a number of prominent people burned alive at Toulouse, in 1275. Among them was Angelo, Lady of Labarth, a woman of sixty-five accused of sexual intercourse with Satan. Her testimony stated that she had born a monster with a wolf's head and a serpent's tail, whose sole food consisted of babies. Little progress had been made by 1484 when two Dominican Brothers set out to become the leaders for the extermination of heretics. Johann Sprenger and Heinrich Kraemer obtained the authority of Pope Innocent VIII who issued a bull commissioning them to purify the faith and to suppress witchcraft. Subsequent Popes, Alexander VI, Julius II, Leo X, and Hadrian IV, all issued similar bulls. Sprenger and Heinrich, encouraged and rewarded, wrote a book, entitled Malleus Maleficarum-the Witches Hammer-which became the most authoritative and horrible document of that age.

The Malleus described with perfection the Six ways in which the Devil enjoys injuring humanity. One is to induce an evil love in a man for a woman, or in a woman for a man. The second is to plant hatred or jealousy in anyone. The third is to bewitch a person so that a man cannot perform the genital act with a woman, or conversely, a woman with a man; or by various means to procure an abortion. The fourth is to cause some disease in any human organs. The fifth is to take life. The sixth is to deprive man of his reason.<sup>33</sup> Zilbourg<sup>o</sup> writes:

The belief in the free will of man is here brought to its most terrifying, although most preposterous, conclusion. Man, whatever he does, even if he succumbs to an illness which perverts his perceptions, imagination and intellectual functions, does it of his own free will; he voluntarily bows to the wishes of the Evil One. The Devil does not lure and trap man; man chooses to succumb to the Devil and he must be held responsible for the free choice. He must be punished; he must be eliminated from the community. More than that, his soul, held in such sinful capacity by the corrupted, criminal within the body, must be set free again; it must be delivered. The body must burn in the auto-da-fe.<sup>34</sup>

These aspects of medieval civilization are actualized aspects of human aggression, which stand out either as an oppressive, crushing power of man over man or as a passive prostration<sup>35</sup> before the strong in a spirit of self-debasing humility.

## From the Horrors of Nature to the Heart of Man

Some Churchmen compiled catalogues of Diabolic maladies. One such accounting calculated that the possible problems the Devil could induce were not less than 2,665,865,746,664.<sup>36</sup> Others invented special kinds of devils, each described by the function it performed. There was a Devil of blasphemy, the dance-Devil, the servants' Devil, the hunting Devil, the drunk Devil, the wed-lock Devil, the Devil of unchastity, the miser's Devil, the Devil of tyranny, the laziness Devil, the pride Devil, the pantaloone Devil, the gambling Devil, the courtier's Devil, and the pestilence Devil. In short, the Middle Ages had preferred to let their Devil exemplify a wide range of vices and as a consequence, he became for them a mere grotesque. He was either a sickly, misshapen goblin out of Hieronymous Bosh, viscious, but impotent or a grand operatic Prometheus, these are, more or less, the alternatives.<sup>37</sup>

Established so firmly in the minds of men and on the cornices of his buildings, even the Reformation could not dislodge the Devil from his many places of prominence. The Reformation introduced no sudden change in the belief of the Devil. See Appendix 13. However, there was a growing tendency to interpret Satan in psychological terms. Instead of expecting him in the horrors of nature or in the objective reality of one's surroundings, he could be found in the heart of man. Here he appears as temptation, as allurement, ambition, vanity, greed, power and lust. Finally Protestant theologians declared Satan to be a mere abstract idea and a personification of evil.

ch II

## Psychology

## Demons, Devils, Demonic Drives

"Why, the instinct of self-preservation is the normal law of humanity."

"Who told you that?" cried Yevgeny Pavlovitch suddenly.

"It's a law, that's true; but it's no more normal than the law of destruction, or even self-destruction..."

Lebedyev greedily caught up (the) paradox... "Yes, sir, the law of self-destruction and the law of self-preservation are equally strong in humanity! The devil has equal dominion over humanity til the limit of time which we know not. You laugh? You don't believe in the devil? Disbelief in the devil is a French idea, a frivolous idea. Do you know who the devil is? Do you know his name? Without even knowing his name, you laugh at the form of him, following Voltaire's example, at his hoofs, at his tail, at his horns, which you have invented; for the evil spirit is a mighty menacing spirit, but he has not the hoofs and horns you've invented for him." (Dostoevski in The Idiot.)<sup>38</sup>

The forces of nature, the hostility of competitors and the spontaneity of his aggressive instincts are constant threats to man. The term "instinct" is used in psychoanalysis to denote not only the innate, automatically acting impulses, but any drive, any accumulation of energy in the individual which strives to express itself through him. This energy is at work beyond the threshold of awareness. When the energy produced by the aggressive instinct does emerge, it seeks to destroy life and to dissolve civilization by returning man and his machines to these inorganic states. Freud considered this phenomenon of displaced aggression as the main representative of the death instinct. It is opposite to the action represented by Eros, the creative drive.

## The Instinct to Aggression

The instinct to aggression is an original self<sup>2</sup> subsisting instinctual disposition in men. It is an inherited evil of<sup>2</sup> mankind. It has been suggested that it is that discharge of energy produced as the consequence of a process of intra-selection, competition for a mate, which has worked on man's fore fathers for the past forty thousand years. Regardless of its historical precedent, it suffices now to know that man is an energy producing and expending system. And man can bear only so much of this accumulated energy before it must be vented. All too often it is released spontaneously, before man realizes it is present or before he can summon the counter force to control it. It is this spontaneity<sup>sp</sup> which makes the instinct of aggression so dangerous.

The positive function of the instinct to aggression, expressed in Darwinian terms, ensures survival of the species, namely, man. Darwin sees this phenomenon as an instinctual struggle between two rivals for possession of territory or of the desired female. According to this perspective the stronger the parents, the better chance the offspring have to reach maturity. The Freudians do not differ greatly. For them, man would not feel comfortable without his inclination to aggression. But man receives satisfaction only after the extreme tension of aggression has been released. The instinct usually is released when man's approached or threatened by outsiders. They are by protecting himself, his family and

his group, he insures the group's solidarity and its survival.

But aggression can be counter productive when guided by preconceived and irrational notions. The demonic, heretical Jew in Christian eyes is a case in point. Freud commented that the Jewish people, scattered everywhere, have rendered most useful service to the civilizations of the countries that have been their hosts... When once the Apostle Paul had posited universal love between men as the foundation of his Christian community, extreme intolerance on the part of Christendom towards those who remained outside it became the inevitable consequence.

## The Sublimation of Aggression

Aggression is disfunctional because it constitutes the greatest impediment to civilization. Civilization is a process in the service of Eros, where purpose is "symbolic", to combine single human individuals and after that families, then races, peoples and nations, into one great unity, the unity of mankind. But man's natural aggressive instinct, the hostility of each against all and of all against each, the "demonic", opposes the program of civilization.

Man has sought various means to accomplish the domestication of his instinct of aggression and its sublimation before Eros, the will to civilization. An instinct no matter how incongruous and primitive cannot be amputated. As is often the case when there are two or more forces which oppose each other, man finds himself in a state of conflict, whether he knows it or not. Man, in such a state, must establish a *modus vivendi* with this reality or he will die. Thus, man must repress or completely inhibit his instinct to aggression. He must convert it. He utilizes it for other aims which are the opposites of the original one. This is sublimation. Sublimation is the corner stone of civilization.

## Totem and Taboo

Primitive man used a system of totems and taboos to control those aggressive instincts which urged him to murder and to commit incest. The totem was a uniting principle. It was generally an animal significant to the clan, edible, harmless, dangerous or feared. Sometimes the totem was a plant and on occasion it took the form of a natural phenomenon such as rain or water. In all cases the totem had a particular relation to the entire clan. It represented the common ancestor of the clan and was thought of as the guardian spirit or helper which sends oracles. If it was dangerous to others, it recognized and spared its own clan's children. As a usual concomitant, there was a sexual prohibition for members of the same clan.

The taboo is a prohibition of unknown origin. "Taboo" is similar to the Hebrew word "Kaddesh". It has a dual meaning. On the one hand "sacred" "consecrated", "holy"; on the other hand "uncanny", "dangerous", "forbidden" and even "unclean". Totem and taboos effect all members of the clan. They are maintained by an irresistible fear and enforced by an internal certainty, a moral conviction, that any violation will lead to intolerable disaster.

Freud felt that animals, human beings, or localities on which a taboo was imposed were "demonic", not "sacred" nor therefore, in the sense which was later acquired, "unclean". It is precisely this neutral and intermediate meaning--



"demonic" or "what may not be touched" that is appropriately expressed by the word "taboo", since it stresses a characteristic which remains common for all time both to what is sacred and to what is unclean: the obsessional<sup>41</sup> dread of contact with the prohibited object.

"Taboos", Freud thought, are prohibitions of primeval antiquity which were at some time externally imposed upon a generation of primitive man; they must, that is to say, no doubt have been impressed on them violently by the previous generation. These prohibitions must have concerned activities toward which there was a strong inclination. Freud suggested that the major taboo prohibitions were against killing the totem animal, against sexual intercourse with members of the totem clan of the opposite sex, and against violent expression of the Oedipus complex. "These must have persisted from generation to generation, perhaps merely as a result of tradition transmitted through parental and social authority. This is because the instinct has been merely repressed and not abolished, generation after generation. As a result, an ambivalent attitude is established against the taboos. In man's unconscious there is nothing he would like more than to violate them, but he is afraid to do so; he is afraid precisely because he would like to and the fear is stronger<sup>42</sup> than the desire."

Totems and taboos provided acceptable outlets for reducing the conflict brought about by the opposing drives of Eros and Aggression. As we have seen, to maintain man's psychic balance,

the drives must be accommodated. It is the integration of the drives that bring about health, and not the abolition of any of them; it is their domestication---the domestication of their expression, not the impulse itself. The original impulse remains unaltered at the point of origin; it comes from the id that knows nothing of our human civilization and never will.

Freud explains the domestication of the will to aggressiveness in the following manner. Man's "aggressiveness is introjected, internalized; it is in point of fact, sent back to where it came from--- that is, it is directed toward the ego. There it is taken over by a portion of the ego, which sets itself over against the rest of the ego as superego, and which now, in the form of 'conscience', is ready to put into action against the ego the same harsh aggressiveness that the ego would like to satisfy upon another, extraneous individual."<sup>43</sup>

What was sex in the primitive, brutal sense becomes love in the broader and most idealistic sense. What was aggression and murder pure and simple becomes civilized competition and mastery of nature. What was anxiety, magic and a sense of mystical omnipotence becomes that form of legitimate dreaming which man experiences in literature, music, poetry and drama, the plastic arts and abstract philosophy--all the imagery and passionate power which permit man through the medium of these psychological activities to live out vicariously those id drives which are otherwise smothered by the super ego---to live out vicariously the whole gamut of his primitive drives,<sup>44</sup> from incest to murder.

Freud continues, "The tension between the harsh super ego

and the ego that is subjected to it, is called by us the sense of guilt; it expresses itself as a need for punishment. Civilization, therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city."<sup>45</sup> Civilization, therefore, calls for the individuals who participate in it to so order their psychic structure so as to bring about the healthy integration of its drives and a unity of its parts. This unity is likewise expressed within the social group, or the state, or the nation. Civilization enforces the inhibition and repression of man's instincts for enjoyment out of fear that their satisfaction would lead to punishment, pain, mutilation and even death.

### What Ambivalence Hath Wrought

Ambivalence is the coexistence of opposite and conflicting feelings about the same person, object, or goal. That man desires to have an unrestricted, instinctual life is countered by his fears of punishment for doing so. The guilt produced is a result of this ambivalent situation. It happens, too, that even this guilt needs to be repressed.

It is out of just such an ambivalent situation that Demons and Devils are derived. Firstly, Demons are the projections of hostile feelings harbored by the survivors against the dead. The mourner unconsciously feels satisfaction over the death of another. His hostility is then shouted down by an excessive intensification of affections. A projective system of defense is set up against the unconscious' ambivalence, and hostility is displaced on to the dead themselves. The survivor thus denies that he has ever harbored any hostile feelings against the dead loved one; the soul of the dead charms them instead and seeks to put them in action during the whole period of mourning. The ambivalent feelings, the conscious pain and the unconscious satisfaction over the death that has occurred, can be made bearable by projecting them outward in the form of demons and ghosts. This projection relieves the innate tension within the mourner.

Although the fear of demons and ghosts has given way to veneration of ancestors, the inclination to aggression against the father has never subsided. Each generation faces an ambivalence toward the parental figure. Each generation feels

the guilt which is generated by their suppressed hostile drive. Whether intra-specific selection is the source or whether its origin is the Oedipus complex, the existence of a wishful phantasy of killing and devouring father has by necessity evoked moral reactions by which man protects himself.

More specifically, the child's libido, that "body" of instinctual energies, urges and desires which open satisfaction provide a pleasurable life sustaining function, attaches itself to the objects which ensure the satisfaction of his needs. In this way the mother, who satisfies the child's hunger, becomes its just love object and certainly also to first protection against all the undefined dangers which threaten it in the external world.

But for protection, the child soon learns that the father is stronger and so the child shifts his attention to his rival.. This shift is accompanied by a great deal of ambivalence and the child finds that it fears and longs for the father simultaneously. As a result, when the growing individual finds that he is destined to remain a child forever, that he can never do without protection against superior powers, he lends those powers the features belonging to the figure of his father; he creates for himself the gods he dreads whom he seeks to propitiate and whom he never-the-less entrusts with his own protection. Thus his longing for a father is a motive identical with his need for protection against the consequences of his human weakness. The defense against childish helplessness is what lends its characteristic features to the adult's reaction to the helplessness which he

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has to acknowledge. God is a father substitute, an exalted father, or a reproduction of the father as seen and met with in childhood and as mankind saw him in prehistoric times in the father of the primal horde. Later on in life the individual acquired a different, a less exalted impression of father, but the childish image of him was preserved and it united with the inherited memory.... traces of the primal father

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to form the idea of God. Further, any relationship between father and son necessarily involves ambivalence. Fondness and submission are pitted against hostility and defiance. It is not enough to say that this unresolved conflict finds expression as a conflict between the Devil or Evil One and its antithesis, God. For both the Devil and God are father types, longed for on the one hand and dreaded on the other. "It requires no great analytic insight," Freud concludes, "to divine that God and the Devil were originally one and the same, a single figure which was later split into two bearing

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opposed characteristics. See Appendix 14.

The Devil, too, is a father substitute. Freud elaborates:

"It is an example of the process, so familiar to us, by which an idea with an opposed---ambivalent---content is split into two opposites contrasting sharply. The antitheses contained in the original idea of the nature of God are but a reflection of the ambivalence governing the relation of an individual to his personal father. If the benevolent and righteous God is a father-substitute, it is not to be wondered at that the hostile attitude, which leads to hate, fear and accusations against him, comes to expression in the figure of Satan. The father is thus the individual prototype of both God and the Devil. The fact that the figure of the primal father was that of a being with unlimited potentialities of evil, bearing much more resemblance to the Devil than to God, must have left an indelible stamp on all religions."

(from "A Neurosis of Demonical Possession")

*Transition*

There can be no doubt that the Devil is a personification of man's unconscious contents and has no relation to conscious will. Thus, he seems to be caused by factors external to man which seize and gain control over man. Man is his victim, not his creator, or so it seems!

## The Devil Reified

Thus, the best method devised by man for explaining his aggressive instincts and for its subsequent domestication is to blame the Devil. He is the best way out as an excuse for God, because to man, God is all-powerful and all-goodness. Evil is undeniable and man is reluctant to blame it on God. The Devil acts as an agent of economic discharge as the Jew does in the Aryan ideal. It is blasphemy to hold God responsible for wickedness but denouncing the Devil is a prerequisite of faith.

In Goethe's Mephistopheles we have an exceptionally convincing identification of the principle of evil with the destructive instinct:

For all things, from the Void  
Called forth, deserve to be destroyed...  
Thus, all which you as sin have related--  
Destruction,-- aught with Evil bent,--  
That is my proper element.

The Devil himself names as his adversary, not what is holy and good, but Nature's power to create, to multiply life-- that is, Eros:

From water, earth, and air unfolding,  
A thousand germs break forth and grow,  
In dry, and wet, and warm, and chilly:  
And had I not the flame reserved, why, really,  
There's nothing special of my own to show.

(Both passages from Goethe  
Faust, Part I Scene 3. )

C. G. Jung amplifies the Devil creating process.



"For over 2000 years the figure of Satan, both as a theme of poetico---religious thinking and artistic creation and as a mythologem has been a constant expression of the psyche, having its source in the unconscious evolution of 'metaphysical' images."<sup>49</sup> These images and ideas cannot be derived by rational thought, but only described by it. They have their origin as does all numinous thought in experience--- the experience, unexplainable, of a presence. This presence is more the expression essentially unconscious processes than a product of rational inference. The history of religion in the West can be taken as millennial process of symbol formation which presses towards consciousness, beginning in the darkness of prehistory with primordial or archetypal images, and gradually developing and differentiating these images into conscious creations.<sup>50</sup>

Once the Devil's presence was felt and after he was granted his own independent reality, he became the personification of the adversary and of the principle of evil. Then under philosophical and religious pressures, the Devil was elevated to an autonomous being and the adversary of Christ. So important was the psychological and intellectual need for the Devil, the Church found itself with a Quaternity instead of a Trinity. The Father, Son, Holy Ghost, and Satan shared equal prominence.

"If we throw out our devils, we must be prepared to bid good-bye to our angels as well."

R. Rilke

Satan, Lucifer, and the other daimonic figures who were all at one time archangels, are psychologically necessary. They had to be invented, had to be created, in order to make human action and freedom possible. Otherwise there would be no consciousness. Just as thought destroys as it creates, so too, consciousness works by way of either or. It is destructive as well as constructive. Without rebellion, no consciousness.

Thus, the hope that Satan or the other "adversaries" can be eliminated by gradual progress toward perfection, would not be a constructive idea even if it were possible. But it is patently not possible.

## Dealing with our Devil

How then do we live with our Devils? Modern psychoanalyst Rollo May has sought by going back to the Greek philosophers to drive a theory not of the Demonic, but of the Daimonic, by which man can live with his own instincts as well as with other men. I therefore refer the reader to May's popular book, Love and Will, especially, part I.

The Daimon is any natural function which has the power to take over the whole person. Sex and Eros, anger and rage, and the craving for power are examples. The daimonic can be either creative or destructive and is normally both. But when this power goes awry and one element usurps control of the personality we have daimonic possession, the traditional name for psychosis." The polar opposite to the daimonic, that which Freud has termed the death instinct, is in fact "the return to the inanimate." In May's terms, the antidaimon is apathy--- a serious malady of modern society.

The daimonic rises from the ground of being rather than the self as such. It is the urge in every being to affirm itself, assert itself, perpetuate and increase itself. The daimonic is the voice of the generative processes within the individual. It is the unique pattern of sensibilities and powers that constitutes the individual as a self in relation to the world. It can speak in dreams and to the sensitive person in conscious meditation and self-questioning. The daimonic can be directed and channeled, especially in artistic

endeavors where it is most likely to be brought to consciousness. "Art, in fact," says May, "is the only way modern man will allow himself to be shown the unflattering, cruel and hideous aspects of himself which are part of the daimonic. Art, can indeed, be defined from one side as a specific method of coming to terms with the depth of the daimonic."

The daimon becomes the personal daimon, the particular pattern of being which constitutes man's own center, in this sense it individualizes. This important aspect of the daimonic is noted independently by Joseph Campbell in his work The Masks of God. Campbell after studying the mythology and symbolism of Satan is prompted to state that "disobedience," the exercise of individual judgement and freedom of decision, was exactly Satan's crime. C. G. Jung concurs. The will to be different and contrary he believes, is characteristic of the Devil. The daimon, with this in mind, will be experienced as inner guidance, not the superego, because they emanate from different sources. This individual daimon is the voice of the relationship of the being involved to nature as a whole in which he participates.

When the daimonic becomes evil it usurps the total self without regard to the integration of the self, or to the unique forms and desires of others and their need for integration. It then appears as excessive aggression, hostility, cruelty--- the things about ourselves that horrify us. And if the daimonic has been repressed, it tends to erupt in some form, be it assassination, tortures, or atrocities. When inward life has

dried up, when feelings have decreased and when apathy increases, when man can no longer effect or even genuinely touch another person, the devil is released. Violence flares up as a daimonic necessity for contact, a mad drive forcing touch in the most direct way possible. To inflict pain and torture at least proves that one man can effect another. See Appendix 15.

When not entirely out of control, the daimonic is the urge to reach out towards others to increase life by way of sex, to create, to civilize; it is joy and rapture, or the simple security of knowing that we matter, that we affect others, can form them, can exert power which is demonstratably significant. It is a way of making certain that we are valid. In this sense, then, the daimonic is that vital <sup>3p</sup>serge which each man may channel and command as he reaches out for meaningful existence. It is precisely that state of energized being which man has prized, often secretly and often symbolically, throughout the ages.

## Conclusion

### From Evil to the Evil One

The Devil is man's creation. He was born out of man's defensive position vis-a-vis evil. He syphoned off man's fears, and offered an explanation of man's psychological and spiritual needs. Man's biological and intellectual limitations provided added impetus to the concept of the Devil. This concept was reinforced by superstition, mass acceptance, and by officially institutional sanctioned policies. So vital was the Devil in man's mind, that he, man is still compelled to imagine Devils at work in the ills and evils of this world.

Man has no immunity against ills and evils. He is a creature born amidst the pains of labor. His first reaction to his new environment is a scream, different qualitatively from his mother's, but never-the-less, a scream. Does he cry because he needs to clear his respiratory system of fluids? Does he sense his own pain? Can he feel the cold air rushing into his collapsed lungs? Does he realize that he may come to suffer in an amoral world? Perhaps it is an instinctive response, a symbol of his own hopeless and helpless condition. It might be a cry for help.

Man, the infant, remains helpless for many years--years that he is psychologically active and retentive. He has great need to relate to those persons who can best satisfy his requirements. He demands that others assist him as he copes with his own discomfort. He is attracted to Father, the strong provider. He turns affectionately to mother for favors and

treats. Gradually, he develops the awareness that on the one hand he needs them and on the other he wishes to be independent of them. They symbolize the source of his discomfort and at the same time, they provide release from it.

A man grows. He achieves his independence. But he never outgrows his needs. That helpless state he experienced in his childhood has been encapsulated in his mind and often emerges as the source of his depression. His will to relate persists. He forms a concept of God. He takes a mate. His suffering endures and his plans do not go according to schedule. He struggles to curb his own aggression and hostility in the face of others who are threatening, aggressive, and hostile toward him. And he fears his own death over which he has no control.

Evil, ills, and death, in short, any uncomfortable phenomenon which causes man to suffer is an intolerable situation. Suffering, according to Freud, originates from one of three possible sources. Firstly, it emanates from the Superior power of nature. Secondly, the feebleness of our own bodies produces the experience of our own defectiveness or inadequacy. Finally, we suffer from the breakdown of regulation which adjust the mutual relationships of human beings in the family, the state and society. In fact, whatever weakens man or stints his life is an evil which must be avoided or overcome physically or mentally.

Man seeks release from his suffering through the symbols he evolves. Symbols express in hidden language that which is too painful to bring to consciousness. They allow the psyche of the individual to evade unwanted, guilt evoking thoughts.

They form the bulwork of man's system of defense. For example, concepts of evil principles, of sorcery and witchcraft, of demons and devils provide a more acceptable explanation of social failure than does the experience of one's own defectiveness and inadequacy. It's easier to blame than to accept the responsibility for one's own unacceptable deeds and desires.

The symbol of the Devil aids man to overcome the unsolvable mystery of evil; it nurtures his need to think in categories, it provides an outlet for his aggression. In response to the first function, the existentialist Gabriel Marcel makes the following distinction:

The phrase "Mystery of Being", ontological mystery, as against "Problem of Being" ontological problem has, suddenly come to me in these last few days. It has enlightened me. Metaphysical thinking is reflection trained on a mystery; but it should be acknowledged. Metaphysical reflection presupposes this acknowledgement which is outside its own sphere. Distinguish between the mysteries and the problematic. A problem is something which bars my passage---it is before me in its entirety. Mystery, on the other hand, is something in which I find myself caught up, involved, and whose essence is therefore not to be before me in its entirety. It is as though in my province, the distinction between "in me" and "before me" lost its meaning.<sup>51</sup>

Futhermore, a problem corresponds to something no longer apart of man but which stands before and against him. Man, by naming this external reality, is likely to attain at least psychological advantage over it. He is able to deal more effectively with a known entity than with an unknown evil, which as Marcel implies, may be a part of his own mysterious nature. The Evil One then, is symbolic of an external element which causes evil, ill, suffering and death. This "rational explanation" is far more acceptable to man than the random



occurrence of some seemingly uncontrollable human malady.

Then too, the symbol of the Devil helps man to firmly establish the categories of good and evil. Without these fundamental, dualistic categories, thought and choice become relative. Precious little is absolute. "Fair is foul and foul is fair." For opposite categories to work, they must be distinct, dualistic, irreconcilable. The categories of good and evil for example, are kept separate by such practical concepts as gods and devils. As philologist Carl Abel points out, "man has not been able to acquire even his oldest and simplest conceptions otherwise than in contrast with their opposite; he only gradually learned to separate the two sides of the antithesis and think of the one without conscious comparison with the other."<sup>52</sup> Hence there was a necessity for making a place for the Devil; not only in the creation of the world---which would be understandable by the need to explain the origin of evil---but also in the presence of God, who represented the supreme good.

With dim awareness, the mind fabricated a mythology based on the proposition that the Devil and God were dualistic categories, yet inseparable concepts. Without one, the other could not exist. According to an old Bulgarian legend God was one day walking all alone when he perceived his shadow and exclaimed, "Get up, friend!" There upon Satan rose up from the shadow of God and asked that the universe be divided between them, the earth for himself and the heavens for God, the living for God and the dead for himself. The two then signed a contract to this effect. The Mordvins of Central

Asia say that one day when God was sitting alone upon a rock, he said to himself, "If I had a brother, I would create the world!" At this he spat upon the waters and from the spittle arose a mountain. God clove the mountain with his sword and out stepped the Devil, who at once proposed that they should be brothers. "We shall not be brothers," answered God, "but companions." And together they set about the creation of the world.  
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Finally, the symbol of the Devil provides an outlet for aggressive impulses which demand expression. Man is endowed with a powerful share of aggressiveness. This aggression, left unchecked, is channeled to economically-mastery and sexual master over other men. Discomforts, anxieties and insecurities are natural results. These in turn, undermine the psychological and social stability of civilization. Aggression, then, is counter productive unless it can be directed against a common symbol which threatens life, property and group solidarity. If everyone is united in hating the Devil, the disintegration of that society can be postponed.

During the psychic phenomenon called projection, man unleashes upon an external object the energy produced by his own fears, frustrations, and drives. He, Man, lacking the understanding and/or strength to deal with his own inability to domesticate his passions and instincts, projects them on to an exterior self-image. His own lusts for power become the desires of the outsider. That this outsider may be strange in appearance and in department only increases his threatening quality. The majority in-group defends itself against the

minority. Nations conceive of other nations as aggressors. Even threatened institutions express their fears of being undermined by attacking and destroying others.

The records of the Catholic Church document its struggle for identity by projecting on to heretics the will to undermine the Trinity and to rebel against Church doctrine. The Church became especially belligerent to its enemies in the time after the Crusades in order to combat the social unrest, the rise of Islam and the spread of heresies. There was a marked intensification of Christian fanaticism against witches and Jews. Open hostility was displaced against witches who, under torture, confessed to illicit sexual relations with demons and to worship of the Devil. The Church sought through homiletics, art, legends, literature, rumors and superstition to turn the Jew, the most notoriously "heretical" and anti-Christian force in Europe, into the Devil himself.

Because death is the ultimate evil, it is inconceivable for our unconscious to imagine an actual ending of our own life here on earth. And if this life of ours has to end, the ending is always attributed to a malicious intervention from the outside, by some Evil Power. Man either attempts to deny his own death or attempts to master it with the rationalization, "It was the other guy, not me. I made it." In man's unconscious, death is never possible in regard to himself. He can only be killed. So elaborate is man's system of defense against death that even the defense has become anxiety provoking. That Evil Power, with religion's help has evolved into the harbinger of death.

Popular religion promised to liberate man from the anxieties produced by the thought of death. Religion offered postponement of the inevitable through proper conduct and devotion to the deity. Sin and death were manifestations of a Satan but eternal life was a gift, a reward, from God to the righteous. Religion utilized the devices of prayer and sacrifice as a means of allowing its constituents to release emotional tension and aggression. When religion failed to ease the anxiety and when man was at his desperate end, he resorted to magic. Magic, too, is a method of satisfying frustration and aggression by acting it out. In summary, man has always needed some kind of a system to protect himself from the "evil" he does not understand, and which threatens to overwhelm him, or which he himself has created.

In order to cope emotionally and to satisfy his need for meaningful existence in this world, man evolved a symbol for diabolic evil, the Devil. The word "diabolic" comes from the Greek "diabolos" as does the personification of all that is diabolic, the Devil. "Diabolos" means "to tear apart," "to defame", or "to inform against". Its antonym is "symbolic", which means "to throw together", "to unite." The "symbolic" is that which draws together, ties, integrates the individual in himself and within his group; the "diabolic" in contrast, is that which disintegrates and tears apart.

The Devil is a cosmic principle, hostile to the divine. He is represented in ancient cultures as a divine rogue, and as an instigator of disorder. Originally one of many workers of evil, he was elevated to the chief of all evil spirits.

He developed among the common people who were fettered by their belief in demons and spirits and who were chiefly interested in ritual practices and in rites of exorcism and purification which promised to free them from their torments. He was limited in their minds with sin in all its forms, with every conceivable kind of physical and moral evil, and with death.

The Devil developed into a grotesque figment of human imagination because, by means of personification, human models were projected on to him. Man's unconscious desires and his unanswerable questions became part of the Devil's own function. Man needed him to explain what could not be explained. Man made him real.

This thesis presupposes that at some point in time man, perplexed by evil and frustrations, developed a concept of the Demonic which he then projected outward into the external world. He thus separated himself from the sources of "evil" energy which constitute his own biological and psychological make up. What man did with his Devil and what the Devil did with his creator are the questions to which I have addressed myself.

I have come to the conclusion that the Devil is as basic to man as his will to live. The Devil freed man from facing a multitude of unknown. He became man's first excuse for failure, and, without such a malicious creature influencing man's desirous tendencies, man would be forced to acknowledge his own defectiveness. Without man's Devil, the Devil would be man.

## Appendix 1

The Zoroastrian "Gathas" reveals the origin of the hostile divine twins.

"Now the two primal Spirits, who revealed themselves in visions as Twins, are the Better and the Bad in thought and word and action. And between these two the wise once chose aright, the foolish not so."<sup>1</sup>

The Zoroastrian literature continues to give references to these diametrically opposed forces:

"Then (Time) created fire and water; and when it had brought them together, Ohrmazd came into existence, and simultaneously Time became Creator and Lord with regard to the creation it has brought forth. Ohrmazd was bright, pure, sweet-smelling, and beneficent, and had power over all good things. Then, when he looked down, he saw Ahrimon ninety-six thousand parasangs away, black, foul, stinking and maleficent; and it appeared fearful to Ohrmazd, for he was a frightful enemy."

As the legend unfolds we are aware of the fact that Ahriman, the evil one, originates in his father's failure of nerve, his doubt in the power of his own magic.

He had thus offered sacrifice for a thousand years when he began to reflect, saying: 'Of what good use is this sacrifice which I am offering? Shall I have a son, Ohrmazd? Or do I make these efforts in vain?' And as soon as he had reflected thus, Ohrmazd and Ahriman were conceived in the womb of their mother."<sup>2</sup>

## Appendix 2

Heraclitus elaborates his dualistic system:

25. War is both father and king of all; some he has shown forth as gods and others as men, some he has made slaves and others free.

99. It is by ~~disage~~ that death is pleasant; by evil that good is pleasant; by hunger, satiety; by weariness, rest.

121. God is day and night, winter and summer, war and peace, satiety and want, But he undergoes transformations....<sup>3</sup>

### Appendix 3

Aeschylus believed in fate and in moral responsibility at the same time. In his play, the Persians, Aeschylus has the Queen describe the delusions of Xerxes which have ruined Persia, and she ascribes these delusions to a "daimon." This is an illustration of man as simply the passive victim of the daimon. But the ghost of Darius, hearing that Xerxes tried to put chains on the sacred Bosphorus (an act of over-bearing pride), states that "a powerful daimon took away his judgement." This is something different. Now the daimonic power does not merely take the individual over as its victim, but works through him psychologically; it clouds his judgement, makes it harder for him to see reality, but still leaves him with the responsibility for his act.<sup>4</sup>

### Appendix 4

From Jung's Christological point of view, it is only natural for him to summarize Job's relation to God in the following way: he believes that "YHWH's readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scape goat. There is reason to suspect that YHWH is about to lessen his matrimonial ties with Israel but hides this intention from himself."<sup>5</sup>

### Appendix 5

Strangely enough YHVH does not see Job in his situation at all. It is rather as if he had another powerful opponent in the place of Job, one who was better worth challenging. YHVH projects on to Job a sceptic's face which is hateful to him because it is his own, and which gazes at him with an uncanny and critical eye. YHVH cannot rest satisfied with the first victorious round. Job has long since been knocked out but the great antagonist whose phantom is projected on the pitiable sufferer still stands menacingly upright... Job is challenged as though he himself were a god. But in the contemporary metaphysics there was no deuterogods, no other god except Satan, who owns YHVH's ear and is able to influence him. YHVH's behavior, which from the human point of view is so intolerable is the behavior of an unconscious being who cannot be judged morally. YHVH is a phenomenon and, as Job says, not a man."

### Appendix 6

What God himself did in II Samuel 24-1,

And again the anger of the Lord was kindled against Israel, and He moved David against them, saying: 'Go, number Israel and Judah.'

is now done by Satan who is an independent figure, no longer a part of God's nature, no longer a partner in a dialectic confrontation with God.



## Appendix 7

The Damascus Document, or the Zadokite fragment, was found in the Judean desert at Qumran. It was written by those who settled on the shore of the Dead Sea to await their Messianic place in history. The Damascus document contains a short discourse on the "three nets" by which Belial tries to catch men.

...And in all these years shall Belial be let loose in (or against) Israel as God spoke through the prophet Isaiah, the son of Amos, saying: "Fear, and the Pit, and the Snare are upon you, inhabitant of the land". Its interpretation: (the prophet refers here to) the three nets of Belial about which Levi, the son of Jacob, had said that by them he lays hold (of the people) in Israel and gives them their faces, to the three kinds of righteousness: the first is fornication, the second property, the third defiling the sanctuary. He who escapes from the one is seized by the other and he who save himself from that is seized by the (third) one...

(Damascus document IV, 12-19)

This unique passage of the "three nets of Belial" signifies the three main sins in which a man can get estranged. The language i.e., fear, the pit and the snare, is similar to the language associated with the Hebrew word "satan". Belial acts as an adversary ensnaring man and forcing him to sin. When he (Belial) "gives them their faces," he is urging man to rebel, to assert his own independent conscience. The three nets allegorically represent the three temptations by which the Devil of Christian literature lures man away from a life of holiness. Fornication, wealth, and defilement of the sanctuary are the cardinal sins of Christianity.

Belial is the chief of many spirits, one of which is the spirit of Anger in later Jewish Midrashic sources. At Qumran he is the Spirit of Darkness. He represents a Demonic force which opposes the Spirit of the Lord of Light or Truth. This war between the light and the dark is a motif generated in many cultures in the Ancient Near East. Ezekiel wrote of the war between Gog and Magog, a theme common to Persian dualism. But the Battle between the sons of Light and the sons of Darkness in Qumran literature originally referred to that elect, monastic community struggling to change the calendar used in Jerusalem. The Jerusalem Jews used the lunar calendar, where as, at Qumran, the sons of Light used a solar calendar.

#### Appendix 8

If we disregard the specifically Persian system of Dualism it appears that no real devil is to be found anywhere in the early period of man's spiritual development. In the O.T. he is vaguely foreshadowed in the figure of Satan. But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other. The devil is autonomous; he cannot be brought under God's rule for if he could he would not have the power to be the adversary of Christ, but would only be God's instrument. Once the indefinable one unfolds into two, it becomes something definite the man Jesus, the Son and Logos. This statement is possible

only by virture of something else that is not Jesus, not Son  
or Logos. The act of love embodied in the son is counter  
balanced by Lucifer's denial.<sup>7</sup>

## Appendix 9

### The Satan of The New Testament

The first references to Satan in the Gospels occur in the various accounts that are given of the temptation of Jesus. In Luke we read:

And the Devil took him up, and showed him all the Kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall be yours."

(Luke 4:5-7)

Satan's temptation of Jesus is a symbolic representation of the daimonic urges of lust and power, and Satan is the symbol who embodies these daimonic urges. Satan uses knowledge as a devise which will make man immortal, like God. Langston points out that there are parallels to the synoptic account of the temptation in the Persian Vendidad. Ahriman tempts Zoroaster.

In the teaching, Jesus makes reference to the activities of Satan. In the interpretation of the parable of the Sower in Mark (4:15) Jesus says, "When they hear, Satan immediately comes and takes away the word which is sown in them." In Matthew, "the evil one comes and snatches what is sown in his heart," and in Luke, "then the devil comes and takes away the word."

From Luke 13:11 ff, we read of "a woman who had a spirit of infirmity for eighteen years." Her condition is attributed to the fact that she had been "bound" by Satan. Jesus views the woman's condition as a case of demonic possession.

We find a metaphysical use of the term "Satan" in the stern words which Jesus addressed to Peter:

And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hinderance to me; for you are not on the side of God, but of men."

(Matthew 16:22-23)

Peter's suggestion that Jesus can accomplish his redeeming work without suffering and death, is viewed by Jesus as having been prompted by Satan.<sup>9</sup>

Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high place.

(Ephesians 6: 11-12)

Though Paul uses Satan as a personification, the personal head of the kingdom of evil, Satan was regarded also a metaphor. In Thessalonians Paul makes excuses for his tardiness:

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

(Thessolonians 2:18)

He refers to Satan as the tempter,

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

(Thessalonians 3:5)

who uses a whole host of devices to trick, and to take advantage of men who are easy prey to temptation.

Lest Satan should get an advantage of us: for we are not ignorant of his devices.

(II Corinthians 2:11)

Regardless of Paul's conception of Satan's function, for Paul, Satan and his kingdom of evil powers were terrible realities.

The writer of Hebrews views the death of Jesus as a potent method for crippling Satan's evil ambitions.

For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through his death he might destroy him that had the power of death, that is, the Devil. And deliver them who through fear of death were all their lifetime subject to bondage.

(Hebrews 2:14-15)

"This is the only saying in the New Testament which explicitly ascribes to Satan the power of inflicting death... the writer of Hebrews affirms that it was the purpose of Jesus, through His incarnation, to bring Satan, the death bringer to nought."<sup>10</sup>

What emerges by the end of the New Testament period is a Devil who is the personification of the God-opposing will which is separate and autonomous over against God and therefore judged to be totally evil. Satan represents lust and power, the active cause of failure and frustration; the source of disease and mental disorders. He is the prototype liar, the grand tempter, and the Angel of Death. What was a rebellious angel of high rank is now the antithesis of God, the anti-Christ. He is "bad". And his "badness" is balanced by an equally substantial "good" deity. "Satan is the privatio boni which began to play a role in the Church after Nemi. Before this, Clement of Rome taught that God rules the world with a right and left hand, the right being Jesus, the left Satan. Clement's view is clearly monotheistic as it united the opposites in One God. But later Christianity is dualistic, in as much as it splits off one half of the opposites, personified in Satan, and he is eternal in his damnation."<sup>11</sup>

## The Christian Theodicy

Theologian Reinhold Niebuhr believes the importance of Biblical Satanology lies in the two facts that: "one, the Devil is not thought of as having been created evil. Rather, his evil arises from his effort to transgress the bounds set for his life, an effort which places him in rebellion against God. Two, the Devil fell before man fell, which is to say that man's rebellion against God is not an act of sheer perversity, nor does it follow inevitably from the situation in which he stands. The situation of finiteness and freedom in which man stands becomes a source of temptation only when it is falsely interpreted. This false interpretation," according to Niebuhr, "is not purely the product of the human imagination. It is suggested to man by a force of evil which precedes his own sin."<sup>12</sup>

Niebuhr, insists that "the situation of finiteness and freedom is a temptation once evil has entered it and that evil does enter it prior to any human action." This conception, to which he subscribes, was expressed by the Biblical conception of the Devil. "The Devil is a fallen angel, who fell because he sought to lift himself above his measure and who in turn insinuates temptation into human life."<sup>13</sup> Therefore, to admit to absolute finiteness is to destroy the concepts of the After Life and to nullify the Redemptive quality of the Resurrection. Absolute freedom undermines the authority of Jesus, the Gospels, and the Church.

Jung is like minded, holding that the Devil, though created, is autonomous and eternal: "In addition," he says, "the Devil is the adversary of Christ: by infecting our first parents with original sin he corrupted creation and made the Incarnation necessary for God's work for salvation. In so doing he acted according to his own Judgement, as in the Job episode, where he was even able to talk God round. The Devil's prowess on these occasions hardly squares with his alleged shadow-existence as a *privatio boni*, which as we have said, looks like a euphemism. The Devil as an autonomous and eternal personality is much more in keeping with his role as the adversary of Christ and with the psychological reality of evil."<sup>14</sup>

The adversary of Jesus, symbolized in the New Testament as the Antichrist, was appropriated by Catholicism primarily for the purpose of designating potent foes of the Church. "The polemic use of the symbol," writes Niebuhr, "obscured the fact that the ultimate evil might not be the denial, but the corruption, of ultimate truth. This is the point which the Protestant Reformation made in leveling the charge of Antichrist against the Church itself."<sup>15</sup>

The word "Antichrist" denotes a hostile power which confronts Christianity in the sphere of human, earthly existence, impedes its growth, and strives to destroy it. It is the earthy exponent of the Devil. Empowered by Satan it would deceive mankind with all power and signs and lying wonders. Immediately before the end of the world the Antichrist would beset Christianity, teaching heretical doctrines and setting



itself up as God. With all these attributes, the Antichrist proves to be the eschatological aspect of Satan.

"And then if one says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. False Christs and false prophets will arise and show signs and wonders to lead astray, if possible, the elect."

(Mark 13:21-22)

One is able to read into the Antichrist the prototype personalities of evil from a dozen Ancient Near Eastern traditions. The delusions of Beliar, or Beliel, the "deceiver" from the texts of Qumran literature, the Canannite Baal; Rahab the dragon; the Babylonian God who is personified Darkness; and with some imagination, a king forecasted in the Book of Daniel, have figures in some remote way in the characterization of the Antichrist. The Christian apocalyptic writers took over these images and traits and aroused them to new life. Out of their conception of the Antichrist they molded a symbol which signified "all manner of ethical transgression, falsehood, seduction, and violence. All these are evil because they abstract the good, that is, the cosmic order and everything that goes with it. Evil is a cosmic action. Evil belongs to the chaos."<sup>16</sup> The tragedy of the Antichrist is that it postpones the resolution of the problem of evil, of salvation, of Satan.

In the same sense, the orthodox Christian formula of the Trinity is not complete because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the Devil. "According to an old view," suggests Jung, "Christ is the bait on the hook (the cross), with which he catches 'Leviathan' (the Devil). It is therefore significant that the Cross, set up midway between

heaven and hell as a symbol of Christ's struggle with the Devil."<sup>17</sup> Jung is suggesting that the Devil throughout the centuries has by the degree of importance and concern attached to it, become the fourth quarter an equal partner, as it were, of Christianity.

### Appendix 10

Cases of Demonic possession were prevalent in the New Testament. Satan is accused of entering men and animals and forcing them into bizaar behavior. There are Greek sources dating back to 125 C.E. which also relate to this strange phenomena. Such possession is manifested in three major ways. In the first place the possessed takes on a new physiognomy. The person adapts a new bearing or gait or facial expressions. A second characteristic reveals a change of personality usually brought on by a change of voice. The third aspect of possession is usually a change of ego wherein the person speaks in the voice of and with the words of the possessing spirit or Devil. There is an account of a Maid of Orlach who "during these fits was entered by the spirit of darkness who uttered through her mouth works worthy of a mad demon, things which have no place in this true-hearted maid, curses upon the Holy Scripture, the Redeemer, and all the Saints."<sup>18</sup> In yet another case, Jeanne des Anges was possessed by a whole cohort, seven in number, of demons or devils. The presiding clergy named each one as it spoke through her. They were called Asmodeus, Leviathan, Behemoth, Ilacaaron, Balaam,<sup>19</sup> Gresil and Haman.

### Appendix 11

The exorcist attempted to convert the demon which usually had confessed to some wrong doing. The Devil here, manifested

himself within the individual like some powerful internal obsession. But there are examples of possession which consisted primarily of visions of a demonical nature. The temptation of St. Anthony by visions of women is a case in point. In this kind of obsession the Devil manifests himself outside the individual and not within him.

In the times and social circles to which the majority of cases of possession belong, there was a general belief in possession. It was considered contagious due to its demonical character. The reign of superstition was responsible for the fact that the mildest compulsions were immediately taken for demonical possession.<sup>20</sup>

#### Appendix 12

Sorcerers and witches, though generally herbalists, makers of medicines and potions usually of an erotic nature, were accused of securing secret ointments from the Devil. They were thought to be assisted by a "familiar", an attendant subordinate devil in the form of an animal. And each witch was supposed to possess some mark left by the Devil. The witch-doctors and their cults were perfectly willing to confess that the God to whom they prayed was the Devil. This proof is of course of little value, considering the circumstances in which they were forced to confess. "It is only probable that they looked upon the Christian god and their own as two rivals among many possible deities."<sup>21</sup> This theological independence may have been the strongest reason for associating the feared

Devil with witches and the real grounds for their persecution.  
In England during the sixteenth century, the idea of the  
intervention of Satan in human affairs by means of witchcraft  
was brought about by conscious propaganda, mainly by the  
Puritans under strong continental influence.

Appendix 13

"Sancte Sathana, ora pro me"

Martin Luther

Martin Luther was born in 1483. He entered the University of Erfurt when he was seventeen. He received his masters' degree at twenty-one, in 1505, and entered the monastery, having vowed to do so during a thunderstorm. He did this against the wishes of his father who thought a degree in law would allow Luther greater upward mobility. Luther became a doctor of theology and lectured at the University of Wittenberg. At thirty-two(1517) he nailed his ninety-five theses on the church door in Wittenberg. From his impressive intellectual record, one would hardly believe that he managed to keep separate two different realities. One was the world of Aristotle and Saint Augustine, Saint Paul and the Scriptures, and the other, a world of Demons and Devils.

The fact is that Luther, like all children of his time, was deeply imbued with the idea of the universal presence of spirits in concrete form. This idea served an interesting function. Erikson analyzes it in the following way: "The belief in Demons permitted a persistent externalization of one's own unconscious thoughts and preconscious impulses of avarice and malice, as well as thoughts which one suspected one's neighbor of having. Sexual phantasies, too, can thus be treated as extra territorial. Even sexual events, such as an all too vivid dream, or a neighbor in one's bed, can be blamed on the Devil's sneaky habit of lying underneath

sleeping men, or on top of sleeping women."<sup>23</sup>

In addition, "to the extent that these devilish superstitions were not exploited by mass panic and neurotic anxiety-- they were a form of collective mastery of the unknown. In a world full of dangers they may even have served as a source of security, for they make the unfamiliar familiar, and permit the individual to say to his fears and conflicts, ' I see you! I recognize you!' He can even tell others what he saw--- and recognize while remaining reasonably free, by a contract between like-minded, of the aspiration that he imagined things out of depravity or despair, or that he was the only one to be haunted."<sup>24</sup>

Luther was fully aware that he would create his own martyrdom. "Because Pope and Emperor could not get me down, there must be a Devil so that virtue will not languish without an enemy." Luther, by this statement, ordained the Devil ("the emperor from Hell") as his executioner. Thus in an ever increasingly personalized form the Devil increasingly persecuted him, "Christ's evangelist" and the "prophet of the Germans."<sup>25</sup>

Luther's contempt for the Jews was reinforced by his belief in the Devil. Here, too, did he fall a victim of the pervasive sickness and distortions of his time. When someone at his table pointed to the acknowledged ability of Jewish physicians,<sup>26</sup> Luther put him off with the rejoinder, "The Devil can do much"! When he spoke to a responsive and understanding audience he would lash out with rabble-rousing accusations and vituperation against Jewish usury. He customarily finished with savage irony; "Should the Devil not laugh and dance, when he enjoys among us

Christians such a fire Paradise, when he, thought the Jews, his saints, devours our substance, and in return fills our mouths and nostrils with his effrontery and mocks and curses God and man, in the bargain?"<sup>27</sup> In sermons and in his books, he spoke out against the Jews. Joshua Trachtenberg sums up his work Von den Juden und ihren Lugen. "No sentimental pity must be permitted to intervene in dealing with the Jewish problem. Those compassionate saints whose misguided benevolence enabled the Jews to murder and to blaspheme sinned against God, for as Christ is His son and the New Testament His book, so has He thought the course of world history rejected the Jews together with their father, ~~as the~~ the Hellish Devil. Therefore Christians must undertake energetically in all earnestness, and not in spirit of levity, to burn their synagogues, to seize their books, to prohibit their religious exercises and their blasphemies' yes, to settle the matter once and for all, the Jews must be driven out of Christian society altogether. An end to this curse upon men!"<sup>28</sup>

Luther regarded the Pope as an incarnate of the Satan, or as the Anti-Christ, and the Roman Church as the Kingdom of the Devil. The Devil was to Luther a real, living power, a concrete personality, who "shits" on Christians. "We must conclude," wrote Erikson, "that Luther's use of repudiative and anal patterns was an attempt to find a safety-valve when unrelenting inner pressure threatened to make devotion unbearable and sublimity hateful---that is, when he was again himself in malignant melancholy. The regressive aspects of this pressure, and the resulting obsessive and paranoid focus in single figures



such as the-Pope and the Devil and the Jew leave little doubt that a transference had taken place from a parent figure to universal personages; and that a central theme in this transference was anal defiance"<sup>29</sup> against the monsters inhibiting his insides.

Appendix 14

"Anno 1669 Christoph Haizmann I give my bonde and pledge myself unto this Satan for to be vnto him even as a sonne of his bodie and after 9 years to belong vnto him bodie and saule".

"Syngrapha" written in blood to the Devil.

In the year 1677, Christoph Haizmann, a painter by trade, confessed to Praefectus Domini Pottenbrunnensis that nine years previously, in a state of despondence in regard to his art and of despair about his livelihood, he had succumbed to the nine-time-repeated temptation of the Evil One and had given his bond in writing to belong to the Devil body and soul at the end of nine years. What Haizmann had done was not an isolated phenomenon. Often in those days it was possible to find neuroses masquerading in the demonological guise. In fact, cases of demoniacal possession correspond to the neuroses of the present day.<sup>30</sup> "What in those days were thought to be evil spirits to us are base and evil wishes, the deviations of impulses which have been rejected and repressed." Freud continues, "We have abandoned the projections of them into the outer world, attributing their origin instead to the inner life of the patient in whom they manifest themselves."<sup>31</sup>

Why does one sell oneself to the Devil? To be sure, Dr. Faust puts the contemptuous question: What hast thou to give, thou poor Devil?

"I'll pledge myself to be your servant here,  
Ne'er at your call to slumber or be still;  
But when together yonder we appear,  
You shall submissively obey my will."

(Faust, I. Study.)

The Devil in return for the immortal soul, has much to offer that is highly treasured of man: wealth, immunity from dangers, power over mankind and over the forces of nature, but above all these, pleasure, the enjoyment of beautiful women. Moreover, in pacts with the Devil these terms or obligations are usually specifically mentioned.<sup>32</sup>

But Christoph Haitzmann never mentioned any of these natural desires. This puzzled Freud and let him into further analysis of this well documented case. Freud concluded that Haitzmann "had sold himself to the Devil in order to be freed from a state of depression."<sup>33</sup> What follows is Freud's understanding of Haitzmann's plight. "The painter had become depressed, was unable or unwilling to paint properly and was anxious about his livelihood, that is to say, he suffered from melancholic depression with incapacity for work and anxiety about his future." It seems that "his father had died and he had consequently fallen into a state of melancholia, where upon the Devil had appeared before him, inquired the cause of dejection and grief, and had promised "to help him in every way and give him aid."<sup>34</sup>

Thus a Satanic pact was drawn up and signed. The terms and the motivation are most revealing. "The Devil binds himself for a period of nine years to take the place of Haitzmann's lost father. At the end of this period the latter, as was customary in such dealings, becomes the property of the Devil body and soul. The train of thought motivating this pact seems indeed to be as follows: Owing to my father's death I am despondent and can no longer work; if I can but get a father-substitute I shall be able to regain all that I have

lost." Freud muses, "A man who has fallen into a melancholia on account of his father's death must have loved that father deeply. The more curious then that he must have come by the idea of taking the Devil as a substitute for the loved parent.<sup>35</sup>

All Christoph Haitzmann wanted was security in life. His wretched situation was not to enduce his neurosis of demonical possession had not his material necessities served to intensify a longing for his father. After his melancholia and his relations with the Devil had been played out, there still remained the conflict between his libidinal pleasure in life and his recognition that in the instincts of self-preservation he must become a stern anchorite and ascetic.<sup>36</sup> With the Church's help, but at the cost of his freedom and most of the pleasures of life, was he able to give up his father for a supportive Devil, a father substitute, and eventually even this Devil for the pious Fathers of the Church and the Divine Father. "He draws no sharp distinction between the machinations of the Evil One and the Heavenly Powers, he had but one characterization for both---manifestations of the Devil."<sup>37</sup>

### Appendix 15

#### A Daimonic Necessity for Contact

To maintain sensibility is the greatest effort required---  
 To slip would be so easy, it would be accomplished with  
 little effort.....  
 To burden others with your problems---are they problems.---  
 Is not right---However  
 To carry them is akin to carrying a fused bomb---  
 I wonder if the fuse can be doused---  
 If it is doused what will be gained  
 Will the gain be worth the effort put forth  
 But should one who considers himself strong, surrender to  
 an enemy he considers so trivial and despicable.....

C. J. Whitman

One wonders how Charles Joseph Whitman, 25, architecture student, former altar boy, youngest eagle scout in Boy Scouts of America's history, crack shot in the Marine Corps and husband of a beauty queen, could have stabbed his wife and mother to death. And there is more. On that same August day in 1966, he took the elevator to the 27th floor, then climbed the stairs to the top of the tower in the center of the University of Texas campus and killed 14 more people, including an unborn baby, and wounded 31 others before he, himself, was gunned down in a rash of shot gun and revolver blasts. Perhaps what is more shocking about this incident is "the discomfoting inference that every average person with average problems harbors somewhere within him a similar demon that simply has not made its presence known."<sup>38</sup> This revelatory thought, which for some may be even more fearful than the thought of being the victim of such a man, is expressed in an ancient Zen Buddhist meditation. It was written after a monk Wen-Shu Ssu-yeh had completed butchering a pig.

Yesterday the heart of a bloodthirsty Yaksa, (demon)  
 Today the face of a Bodhisattva. (a prospective Buddha)  
 Between the Bodhisattva and the Yaksa  
 There is not a shred of difference.

(Time Magazine 12/14/70)

A murder mythology has emerged in the United States that combines facts with cultural traditions and folk beliefs. The purpose of this mythology is to explain that human behavior which is both threatening and mysterious. "The fact is that people do kill one another. Cultural tradition holds this to be evil---and probably part of man's basic nature. Folk belief concludes that murder must therefore be the work of either an evil person or a good person who is overwhelmed by the evil impulses we all possess. The trouble with this Devil theory of murder is that it has almost no bearing on the realities of homicide as a continuing and complex social problem; yet it still influences the scientists."<sup>39</sup> One need only to recall the national newspaper headlines of Friday July 15, 1966 to see the murder myth in operation. "8 Student Nurses Slain in Chicago Dormitory", "Killer Took Girls Singly from Room.", "Suspect Seized in Chicago in Slaying of 8 Nurses", "Seaman Captured in a Loop Hotel", "Suspect (Richard Speck) Has a Prison Record and Is Known as a Drifter", "Mass Murders abound in History; Case of Howard Unruh Recalled" -- New York Times. (Note; Howard Unruh in 1949 walked out of his home in Camden, New Jersey and one by one shot thirteen people during a twelve-minute rampage.)

Psychologist Edwin I. Megargee describes two distinct personality-types capable of murder. The first is the undercontrolled

personality--one who has a low tolerance for frustration or provocation and who readily vents his temper and aggressive impulses. And the second is the over-controlled---one who constantly fights with himself to contain his temper and aggressiveness, until it bursts in what can be called a homicidal rage. There are other theories vying for prominence. Karl Menninger speaks of the "episodic dyscontrol"---a state in which a killer uses murder to ward off an attack of psychosis. Frederick Wertham uses the term "catathymic crises" in which a person finds murder his only release from unbearable strain. Drs. William Easson and Richard Steinhulber see the parents as a pair of Freudian Fagins who unconsciously use offspring to vent their own aggression--the child's act of murder becomes simply the carrying out of his parents inner-felt hostility.<sup>40</sup> Some feel brain damage and tumors are to blame while others use a chromosome theory, the killer possessing an extra male chromosome. Finally, Rollo May has stated that when a man's inward life has dried up, violence flares up as a Daimonic necessity for contact. This latter notion we shall continue to explore.

In the case of Charles J. Whitman it turns out on closer inspection that he was a deeply troubled individual. He alternated between heavy doses of stimulents and depressants and between wife beating and expressions of remorse. He had few friends capable of tolerating his moods, bad temper and irresponsible behavior. In short, he was a poorly adjusted personality wrestling with conflicts and tensions but able to escape them briefly when confronted with the need to impress

someone favorably and temporarily.<sup>41</sup> Porter states that "in reality, whenever the history of a celebrated murder does not reveal him to be an outwardly aggressive or hostile person, it usually finds him to be an individual suffering monumental personal and emotional problems that he has attempted to conceal from others but to which he ultimately surrenders. Depending on the individual--whether he internalizes his problems or projects them---he may either retreat to the privacy of his bedroom and blow his brains out or, like some cornered animal, lash out blindly at anyone who comes in range."<sup>42</sup> Homicide, then, is most often a response to aggression, physical or psychological, by an unstable individual who simply has been pushed too far.

The mass murderer's inward life has dried up, life has no meaning, no purpose, no goal, or pleasure. Why then should life have meaning for others? He therefore, acts out this doubt. Charles J. Whitman wrote:

Sunday, July 31, 1966, 6:45 p.m.

I don't quite understand what it is that compels me to type this letter. Perhaps it is to leave some vague reason for the actions I have recently performed.

I don't really understand myself these days. I am supposed to be an average reasonable and intelligent young man. However, lately (I can't recall when it started) I have been a victim of many unusual and irrational thoughts. These thoughts constantly recur, and it requires a tremendous mental effort to concentrate on useful and progressive tasks. In March when my parents made a physical break I noticed a great deal of stress. I consulted a Dr. Cochrum at the University Health Center and asked him to recommend someone that I could consult with about some psychiatric disorders I felt I had. I talked with a Doctor once for about two hours and tried to convey to him my fears that I felt some overwhelming violent impulses. After one session I never saw the Doctor again, and since then I have been fighting my mental turmoil alone, and seemingly to no avail. After my death I wish that an autopsy would be performed on me to see if there is any



visible physical disorder. I have had some tremendous headaches in the past and have consumed two large bottles of Excedrin in the past three months.

It was after much thought that I decided to kill my wife, Kathy, tonight after I picked her up from work... I loved her dearly, and she has been as fine a wife to me as any man could ever hope to have. I cannot rationally pinpoint any specific reason for doing this. I don't know whether it is selfishness, or if I don't want her to have to face the embarrassment my actions would surely cause her. At this time, though, the prominent reason in my mind is that I truly do not consider this world worth living in, and am prepared to die, and I do not want to leave her to suffer alone in it. I intend to kill her as painlessly as possible.....

Monday, 8/1/66 - 12:30 a.m.

To Whom It May Concern:

I have just taken my mother's life. I am very upset over having done it. However, I feel that if there is a heaven she is definitely there now. And if there is no life after, I have relieved her of her suffering here on earth. The intense hatred I feel for my father is beyond description.....

8/1/66 - 3:00 a.m.

I imagine it appears that I brutally killed both of my loved ones. I was only trying to do a good thorough job.

If my life insurance policy is valid please see that all the worthless checks I wrote this weekend are made good. Please pay off all my debts. I am 25 years old and have never been financially independent. Donate the rest anonymously to a mental health foundation. Maybe research can prevent further tragedies of this type.

Charles J. Whitman

Give our dog to my in-laws, please. Tell them Kathy loved "Schocie" very much.....<sup>43</sup>

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