

The Astral World: The Prelude

Dejan Vasiljević

Before somebody begins to „shout” about how, by their very nature, (all) demons are evil, we should first go through the following categorization and see what each contains:

According to Christian teachings, all demons are indeed evil. They are simply “just” fallen angels who stood on Lucifer’s side in his rebellion against God, that is, angels whom Lucifer managed to convince that God is “bad”, and that he is “good”. All demons follow Lucifer’s orders and commands, and all of them (including Lucifer) are working on just one goal — the destruction of mankind.

If we analyse the very word »Demon«, we can see that it comes from the Greek word »Daimon« (δαίμων) which denotes the spirit of any type which possesses any sort of supernatural capabilities/powers and having any type of intelligence. The word itself does not imply a good nor a bad spirit, but neutrally just a spirit. So, spirits, like humans, are good and/or bad (evil).

The word is very similar to the Latin word »Genius« (Genie ⇔Jin or Jinn), which is popular in the presentation of jinns: „Arabic“ spirits created of the smokeless fire. Someone would immediately say that jinns and demons (the Christian version) are the same, since the (hellish) fire are their mutual attribute. But, in the Arab countries, there is a belief that jinns, again, are also very much like humans — they are good and they are bad, they live parallelly with us, but in their own (astral) world. They are not aware of us, just as most of us are not aware of them. Simply, they live their lives; we live ours, each on our own plane of existence. In their belief, in the Beginning, angels were made of light, man from the earthly dust (clay), and jinn of the smokeless fire. God commanded the angels and jinns to be servants to man, but only angels obeyed the commandment, while the jinns decided — because of the jealousy of God’s attention that mankind was enjoying — that they have no contact with man nor to be subordinated to him, but to establish their own „community“.

In English, for example, there are two words for labeling ethereal entity: »Spirit« and »Ghost«. »Spirit« refers to an entity which does not originate from the Earth and never walked the Earth’s surface physically, and »Ghost« is the word that, normally, signifies an ethereal human form of a

deceased person, that is — an entity which originates from the Earth. The two words are often used as synonyms, although they are not directly.

Let me return to Christianity again just for a moment. For the famous biblical king Solomon was claimed that he has been very and strongly attached to God, and God has returned him the same affection. It is claimed that Solomon was the richest man on Earth at the time. He had every honor — even the greatest one which he was given to him by God „personally“: to build Him a Temple. He did not leave any detail to a mere chance. And it is claimed that he was helped by — spirits. It is said that he built the Temple very quickly, which is otherwise a very time-consuming job which can last months, even years. In the end, he wrote the scriptures with the detailed instructions on how to invoke these spirits to help when the need for their help appears in man. These scriptures are now called »Goetia« (again, from the Greek word »Goēteia«: Sorcery), »Gechia« or »Getya« (the names vary from person to person, but these are the three most common ones) and contain a list of 72 spirits with which Solomon worked, as well as their „properties“, or what kind of influence these spirits have on the material world. Every (or at least almost every) spirit of these has its own „sigil“, which is a type of a contact phone number for spirits in the form of a seal. These „seals“ can be unique as the fingerprint in people. Most spirits have only one sigil/seal with which they can be contacted. The system of Goetia is also in line with the talismans of the planets, planetary days and hours. I will give examples of some of these spirits and in what areas they have their both good and evil influence (there is no special order, the order of these spirits is entirely random):

Sitri (also spelled Bitru, Sytry) - reigns over sixty legions of demons. He causes men to love women and vice versa, and can make people bare themselves naked if desired. He is depicted with the face of a leopard and the wings of a griffin, but under the conjurer's request he changes into a very beautiful man.

Bathin (or Bathym, Mathim, Marthim) — he knows the virtues of precious stones and herbs, and can bring men suddenly from one country to another. He helps one attain astral projection, and takes you wherever you want to go. He is depicted as a strong man with the tail of a serpent, riding a pale horse.

Naberius (also Naberus, Nebiros and Cerberus, Cerbere) — he makes men cunning in all arts, but especially in rhetoric, speaking with a hoarse voice. He also restores lost dignities and honors,

although to Johann Weyer he procures the loss of them. Naberius appears as a three-headed dog or a raven. He has a raucous voice but presents himself as eloquent and amiable. He teaches the art of gracious living. He is depicted as a crow or a black crane. Concerning his name, it is unclear if there is an association with the Greek Cerberus. It is said that, in 1583, Johann Weyer considers both of them to be the same demon. He claimed:

Naberius (or Naberus), alias Cerberus, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare (and obeie) him.

Morax (also Foraii, Marax and Farax) — he teaches Astronomy and all other liberal sciences, and gives good and wise familiars that know the virtues of all herbs and precious stones. He is depicted as a big bull with the face of a man. It has been proposed that Morax is related to the Minotaur which Dante places in Hell (Inferno, Canto XII). See Fred Gettings's »Dictionary of Demons« (1988.). His name seems to come from Latin »Morax« (that delays, that stops).

Purson (also Curson, Pursan) — he knows of hidden things, can find treasures, and tells past, present and future. Taking a human or aerial body, he answers truly of all secret and divine things of Earth and the creation of the world. He also brings good familiars. Purson is depicted as a man with the face of a lion, carrying a ferocious viper in his hand, and riding a bear. Before him there can be heard many trumpets sounding.

Focalor (also Forcalor, Furcalor) — is mentioned in »The Lesser Key of Solomon« as the forty-first of the 72 Goetic spirits. According to the grimoire: Focalor appears in the form of a man with a griffin's wings, kills men, drowns them, and overthrows warships; but, if commanded by the conjurer, he will not harm any man or thing. Focalor has power over wind and sea, and had hoped to return to Heaven after 1.000 years, but he was deceived in his hope. One of the three archdemons, LucifugeRofocale, has his second name as an anagram of Focalor, implying an intellectual relationship.

Glasya-Labolas (also Caacrinolaas, Caassimolar, Classyalabolas, Glassia-labolis, GlasyaLabolas, Gaylos-Lobos) — he is the author and captain of manslaughter and bloodshed, tells all things past and to come, gains the minds and love of friends and foes causing love among them if desired, incites homicides and can make a man invisible. He is depicted as a dog with the wings of a griffin.

Aim (also known as Aym or Haborym) — he sets cities, castles and great places on fire, makes men witty in all ways, and gives true answers concerning private matters. He is depicted as a man (handsome to some sources), but with three heads, one of a serpent, the second of a man, and the third of a cat to most authors, although some say of a calf, riding a viper, and carrying in his hand a lit firebrand with which he sets the requested things on fire.

Ipos (also Aiperos, Ayperos, Ayporos, Ipes) — he knows and can reveal all things, past, present and future. He can make men witty and valiant. He is commonly depicted with the body of an angel with the head of a lion, the tail of a hare, and the feet of a goose, less frequently in the same shape but with the body of a lion, and rarely as a vulture.

Camio (also Caim, Caym) — appears in *ArsGoetia*, the first part of Lesser Key of Solomon. Much detail is offered: he is a good disputer, gives men the understanding of the voices of birds, bullocks, dogs, and other creatures, and of the noise of the waters too, and gives true answers concerning things to come. He is depicted in 19th and 20th century occultist illustrations as appearing in the form of the black bird called a thrush, but soon he changes his shape into a man that has a sharp sword in his hand. When answering questions he seems to stand on burning ashes or coals. Camio's name seems to be taken from the biblical first murderer – Cain.

Gremory (also known as Gamory, Gemory, or Gomory) — he tells all things past, present and future, about hidden treasures, and procures the love of women, young and old, but especially maidens. He is depicted as appearing in the form of a beautiful woman with the crown of a duchess tied around her waist, and riding a camel.

Seir — he can go to any place on Earth in a matter of seconds to accomplish the will of the conjurer, bring abundance, help in finding hidden treasures or in robbery, and is not a demon of evil but good nature, being mostly indifferent to evilness. He is depicted as a man riding a winged horse, and is said to be beautiful.

According to some more modern (“new age”) beliefs, spirits are nothing more and nothing less than “simple” aliens who have visited the Earth through history and have had any contact with humans. Some even go further and say that these entities are the same ones as those mentioned in fairy tales: the same “aliens” whose „invisibility equipment” technically “failed”, thus being made visible to

people just for a moment. The alleged and unexplained painted “flying saucers“ poorly speak in the support of this and are physically visible to the naked eye on frescoes in some churches.