

THE MADNESS INTERSECTION: RITUAL REALITY, MODERN BACCHANALIA,
AND THE DEVILMAN

AN HISTORICAL ANALYSIS FOR DEMONIC FUSION, PRESENTED WITH A
MODERN CASE OF MIXED RESULT

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ABSTRACT

Demons have existed in the human imagination for at least as long as the capability for the recording of images by human hands. This paper demonstrates historic depictions and reports of demonic intervention and possession, and asserts the ritual reality of these events using a modern case as context, contrast, and example. The methods used to induce possession were the performance of a sabbath and deep intoxication, resulting in a state of complete lack of reason and the invitation of a demon into the body of the celebrant. The author seeks to prescribe an historically tested method for a successful demonic fusion in which core humanity is retained.

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CHAPTER I
INTRODUCTION

The contemporary societal problem we face today is not one of whether or not the world is right, but that the world is decidedly not right, and must be put to rights. No human of their own self-power¹ could do so. However, with super-human intervention, perhaps such can be achieved.

In this author's extensive research, he has found numerous historical examples of attempts to put this world to rights, ranging from recent activism to ancient acts of heroism. He presents that these super-human feats were accomplished by a physical merging with the divine. He further proposes that there is a methodology common to such semi-divine acts, especially when accompanied by super-human feats, that may be replicated in a modern context. Through intensive and esoteric study, he has narrowed down a robust methodology in the vein of the Bacchanal of the ancient Greeks, altered for a modern celebrant.

This method, and the research used to develop it, are presented herein. This culminates in a practical demonstration upon the author himself.

He prays these methods will not be deemed necessary in the longitudinal sense; and in the immediate, that these methods will minimize property damage and bloodshed.

¹ Or "jiriki". D.T. Suzuki, "Shin Buddhism". New York, Harper & Row, 1970.

CHAPTER II
AIM

The present work is to prescribe a consistent and sufficiently exclusionary method by which the exact circumstances and state of mind achieve not demonic possession of the human body, but rather the human possession of a demonic body as of their merging.

The advantages of this process are that the successful human celebrant retains control as of merging, gaining the physical ability of the demon and thereby becoming what this author will henceforth refer to as the "Devilman".

The disadvantages are largely in the cost in resources: either of a premature passing, or the invitation of a demon whose will overtakes that of the human celebrant.

The risks inherent are in human resources for any of the methods prescribed herein. Further, there is a greater societal and global risk should the demon's will take over towards property damage and loss of life. For this reason, care must be taken to vet said celebrants thoroughly so as to prevent inadvertent and excessive demonic intervention. The celebrant must be strong of heart, but pure, in order to disinvite demonic inclinations towards the total takeover of the demon, in the unlikely event that the fusion is successful.

CHAPTER III BACKGROUND

The world surrounding the cultural context of this paper is largely that of a culture of fear and terror. As the arctic melts, as crime rates soar, and as super-nations hold knives to each other, there is the question of how one is to set this world to rights. The methods this author proposes are expressly for this purpose, with a focus on historical precedent and modern implementation.

Conceptually, much of this work requires an in-depth knowledge of spiritual matters in order to continue in its logical train. First, a distinction must be made, for the purpose of any further discussion, between a Contract Deity and a Ritually Real Deity.

For all purposes, a Contract Deity is the natural evolution of religion, wherein the Deity has lost its deciding power over their people, and are instead petitioned for certain outcomes. Examples of this are utilizing ritual to bring forth rain, or prayer for the success of a sale, or whatever ends can be ritually achieved. This relationship with Deity can only come from a thorough understanding of its works and how to communicate with it. In terms of the Buddhist realm, a mandara² is considered a mark of a society having a complete understanding of its cosmology. After the point where Japanese

² A mandara is the romanization of the Japanese word for a complete cosmic map of Buddhist mythos, charting the relationship between Buddhas, Bodhisattvas, and Realms.

artists and monks had successfully completed one, their relationship to the Buddhas is considered contractual. This relationship is more of an intellectual, service-oriented understanding.

A ritually real deity, however, is one that is understood to be a literal being that shares the realm of the practitioners. This being is uncontrollable, and not at all figurative, but a literal force which presents its reality around the practitioner. An example of this would be the Yumedono Kannon, unsealed and discovered in 1884 at the Horyuji temple. This statue was delivered to hands which had not yet completed a mandara, and as such, the thorough knowledge necessary to make this a contract deity was not present. Being that it was, accordingly, a being of ritual reality, it was sealed; and for so long that the monks had forgotten it was there until visiting scholars unsealed its location at the temple in 1884. The impetus which made those who originally received the statue seal it so thoroughly was that, to them, it was Ritually Real. There was a power and significance behind its unsealed presence that had frightened the monks at the Horyuji temple, which further required its sealing.

A ritually real deity, or anything of an existence that transcends human consciousness, is the kind that creates physical, emotional, and spiritual circumstance in and around

the People. Examples include a deity that strikes lightning, a deity that causes a flood, or a deity that possesses.

For the rituals described herein, this paper interacts exclusively with ritually real entities.

In Dante's Divine Comedy, he explains the levels of Hell, Purgatory, and Heaven in the lens and weight of ritual reality.³ When he reaches the Satan as King of Hell, he sees that he is encased in ice at its center. As the ice caps slowly melt away due to the global rise in temperature, such demonic forces frozen within will surely be unveiled.

As such, and in the full and ritually real weight of this scenario, this research is deemed paramount so as to provide potential methods for crafting a weapon to combat this pending demonic horde: the Devilman.

Historical accounts are plentiful with examples of successful, or unsuccessful, merging of the demonic body and the human heart. This author proposes that such powerful, undeniably human entities are, in fact, Devilmen. The legend of the Werewolf may be one such example; ancient "human" heroes of Greek myth may be another; and yet another, more recent figures of folk legend such as the Franconian imperial knight, Gotz von Berlichingen. Equally prolific are tales of excess and ecstasy and violence, which typify the origin of such figures. These tales shall be elaborated upon as historical analysis.

³ Dante Alighieri, "The Divine Comedy". (Bergin, Thomas Goddard: Grossman Publishers, 1969.)

CHAPTER IV
HISTORICAL ANALYSIS OF DEMONIC FUSION

There is ample historical precedence for the mechanics discussed in this paper. For the purpose of a fusion⁴ constructive towards the retention of human will, the proper differentiation of these proofs lies in the determination of whose will remains in control once the physical fusion has occurred. For a human body possessed by a ritually real demon, whose will was overtaken by this demon, such a demoniac would no longer be fit to render the wishes of humanity with its superhuman powers. However, should evidence suggest the existence of devilmen throughout history, who retain the will of humanity, the pathway through our current societal and existential troubles becomes clear.

There are many instances of the fusion of the divine, or the demonic, and the human. So many, in fact, that some discernment must be made in order to present these examples so as to filter for the retention of two items: One, the success of a fusion of any kind; and two, desirable and willfully human results from said fusion. This shall be recounted in reverse-chronological order so as to illustrate its lineage.

As for successful fusion, per Euripides:

But this god is a prophet – for Bacchic revelry and madness have in them much prophetic skill. For whenever the god enters a body in full force, he makes the frantic to foretell the future. He also possesses a share of Ares' nature. For terror sometimes flutters an army under arms

⁴ To maintain clarity, "fusion" refers to demonic possession of any kind.

and in its ranks before it even touches a spear; and this too is a frenzy from Dionysus.⁵

One of the most comprehensive ancient written attestations to the lineage of success for the author's proposed methodology is that of the ancient Greek Dionysia, or to the Romans, the Bacchanalia. This Bacchanalia is in honour of the Greek god Dionysus, or alternatively, the Roman iteration Bacchus. The Greek tragedian Euripides, of Athens, illustrated the kind of revelry and madness that typified the Bacchanalia in his play "The Bacchae". This "Ritual Madness", a prerequisite for demonic and divine entry, utilises wine, psychoactive herbs, and revelric circumstances to put the celebrant out of their lucid mind and into a reasonless, instinctive state by which divine entry may take place. It is in this state that human reason, a curse from the Tempter⁶ transformed by grace through faith into a gift from God⁷, can no longer act as a barrier of entry, which would otherwise prevent ordinary human possession. Further, this state is said to allow prophetic ability, proving the presence of something greater at play than simple drunken celebration.

This thorough documentation demonstrates a clear pathway for the invitation of the divine into a celebrant. While the ancient Greek example is most clearly illustrated, there are aspects which remain obscured to this day. The exact rites and

⁵ Euripides. The Bacchae. Lines 298-305.

⁶ Holy Bible. King James Version. Genesis 3:4-5.

⁷ Holy Bible. King James Version. Isaiah 1:18.

rituals of the Dionysian mystery cults, for one, are seldom described, though the existence is undeniable. This illustrates a somewhat widespread instance of this kind of invitational and successful fusion within society contemporary to Euripides.

However, this does not account for retention of humanity. To trace it further back in history, the Lilith figure can be seen through many iterations, however this paper shall begin with the Talmudic reference. Lilith is mentioned by name only once in the Christian Bible⁸, and in this work's referenced translation it is omitted entirely as it is considered a categorical phrase of demonic being, counter to scholarly temptations to view the grouping as a singular Biblical entity⁹.

As a Talmudic reference, Lilith is the first wife of Adam in Jewish folklore, and was cast out for her equal standing to him, having been made of the same Earth¹⁰. This author asserts the direct biblical implication towards the simultaneous creation of man and woman (the unnamed Lilith), as stated: "So God created man in his own image, in the image of God He created him; male and female created he them"¹¹. Being spurned for her agency and equality to Adam, she turns to a demon, which could well have been of her own volition rather than any outside temptation. Lilith's role thenceforth, as evidenced in a plethora of Jewish and Christian literature, would be that of

⁸ Holy Bible. King James Version. Isaiah 34:14.

⁹ Xavier Angelo, "Demoniacs in the Heart of Civilization: A Cult of Personality" Religion of the People, no. 25 (September 1969): 172-174.

¹⁰

¹¹ Holy Bible. King James Version. Genesis 1:27.

the strangler of children and the seducer of men. Eve was then crafted of Adam's rib, presumably to form a more subservient wife¹². With this knowledge and her inherent "willful humanity", it is this author's view that the Talmudic depiction and Rabbinical commentary indicate an early Jewish understanding of devilmen.

The current scholarly understanding of Lilith's role in Mesopotamian culture, however, trends again more categorically, counter to what certain scholars such as Angelo will refer to from the Biblical phrasing. The Akkadian term of the era was "lilu", or as feminine, "lilitu", which is the class of demon. However, an example of the singular may exist within current knowledge. In the Burney Relief, a woman is depicted as winged, nude, with bird talons for feet, perched atop two lions, and flanked by owls. The artefact originates from South Mesopotamia, yet its exact origin is unknown. The woman depicted seems to stand on her own right, and not as an unquantifiable category of being. Supported by Samuel Noah Kramer's assemblage of the Epic of Gilgamesh¹³, Henri Frankfort and Emil Kraeling identify it as a depiction of a singular Lilith.¹⁴ Lilith, as the term found in Mesopotamian literature, is again wrought with argument as to whether or not the name refers to a singular entity, as argued by Kraeling and

¹² Holy Bible. King James Version. Genesis 2:20-23.

¹³ Samuel Noah Kramer, "Gilgamesh and the Huluppu-Tree: A Reconstructed Sumerian Text". Chicago, IL: University of Chicago Press, 1938.

¹⁴ Emil Kraeling, "A Unique Babylonian Relief" in *Bulletin of the American Schools of Oriental Research*, no. 67. 1937: 16-18.

interpretations of the Talmud, or a categorical, as in the Bible. Using the Burney relief as evidence, this author states the place of the Mesopotamian iteration of Lilith once again as a singular entity, but separately as plural. If you regard her, as in the Jewish folklore, as a human who has gained demonic powers, this would be the mark of the devilman. Of course, as a category, the lilu would not satisfy this search, being presumably born independent of humanity. It is highly debated if the Akkadian word is a cognate of the Hebrew, which this author asserts is not the case.

In the aforementioned Kramer assemblage, there may be another reference made to a singular Lilith figure. In "Gilgamesh, Enkidu, and the Netherworld", the goddess Inanna plans to use a huluppu tree to build her throne. After ten years of growth, she comes to harvest only to find a serpent and a Zu bird, or Anzu, taking residence. In addition, a ki-sikil-lil-la-ke has made a house in its trunk. Gilgamesh and Enkidu kill the serpent, and the Anzu flies away, leaving the ki-sikil-lil-la-ke to destroy its home in fear¹⁵. Per Kramer, this is Lilith, the singular entity. The clarification of a human origin is unclear as of primary sources of this era.

A figure of non-human origin whose semi-humanity and semi-divinity exhibit a primary humanity¹⁶ is evidenced as another figure of the Epic of Gilgamesh: Enkidu. He exists in

¹⁵ Chicago Assyrian Dictionary. University of Chicago (1956).

¹⁶ Definitionally, a devilman.

multiple poems, but the Epic refers to him as an entity created by the gods to end King Gilgamesh's abuse of his people. This is a reversal of the human invitation for the divine, instead being a divine invitation for the human. Hairy and primitive, he initially lives with the herds and drinks with beasts. Then, by order of the gods, the Shamhat¹⁷ lays with him, and having become human after two weeks of this instruction, he learns intelligence and speech, at the cost of his communion with beasts. This is an example of the human will, through the methodology that shall be henceforth referred to as a "Sabbath", overcoming the devil. His humanity is learned and gained through a loss of reason (sexual intercourse), at the cost of devilish instinct. Evidently, it can go both ways¹⁸.

Having covered the span of the most convincing texts available, this clearly illustrates historical precedence for a pathway to the modern iteration of such fusions.

¹⁷ A sacred prostitute, as revealed to the author by a sacred prostitute.

¹⁸ Corroborated by a dream-like revelation of the author.

CHAPTER V
THE SABBATH IN MODERN APPLICATIONS

In an exploration of more recent religious and esoteric sources, this author has collected well-documented discussion regarding the requirements of a successful fusion and retention of willful humanity. To begin with some contemporary theory, D.T. Suzuki's Jodo Shinshu Buddhist works present his view on divine access and influence on the individual human:

Now, jiriki is self-power, and tariki is other-power. The Pure Land school is known as the Other-power School because it teaches that the other-power is most important in attaining rebirth in the Pure Land. Rebirth in the Pure Land, or regeneration, or enlightenment, or salvation—whatever name we may give to the end of our religious efforts—comes from the other-power, not from the self-power. This is the contention of the Shin followers.¹⁹

Facially, this has a similarity to the protestant doctrine of salvation by grace through faith, rather than works alone²⁰, albeit with a different edge. The mechanism here is other-works, or in Jodo Shu Buddhism, tariki. Within Jodo Shu, and by extension Jodo Shinshu, the tariki mechanism manifests as the 18th Vow of Amida Buddha, which states:

If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who sincerely and joyfully entrust themselves to me, desire to be born in my land, and call my Name, even ten times, should not be born there, may I not attain perfect Enlightenment.²¹

¹⁹ D.T. Suzuki, "Shin Buddhism". (New York, NY: Harper & Row, 1970).

²⁰ Holy Bible. King James Version. Ephesians 2:8-9.

²¹ "The Larger Sukhavati-Vyuha," in *The Sacred Books of the East*, vol. XLIX (London, UK: Oxford University Press, 1894).

In the Larger Sukhavati-Vyuha, or the Larger Pure Land Sutra, Bodhisattva²² Dharmakara, later Amida Buddha, makes a list of vows that he must satisfy in order to ascend to Buddhahood. Being that Amida Buddha is named such, the Dharmakara figure he once was is illustrated as becoming a Buddha, which directly implies eventual fulfilment of the requirement that all sentient beings in all ten quarters, entrusting to the eventual Amida Buddha, are born in the Pure Land, thereby surely attaining Buddhahood themselves. As a sort of 12th century academic simile for the much later protestant reformation, this acts as a mechanism for tariki's implementation.

As for purposes of modern ritual, the key aspect of the dually-consenting mechanic of any contemporary implementation of the Sabbath is not just the celebrant's faith and obligation towards the required ritual madness, but the aforementioned other-power as well. For there to be a divine, or demonic, entry into a human body, there needs to be the presence of both openness of the human and the other-power - the outside influence of the divine, such as God or Amida Buddha or any other Great Will, or in this case, the demon. The jiriki, or the works of the self, can bring the self to this sense of openness and facility of demonic entry via ritual madness; however, the ultimate deciding factor that brings the celebrant over the precipice comes by grace through faith, rather than

²² A being on the cusp of Buddhahood, who refrains from its attainment in order to first guide others into Buddhahood.

works alone, or tariki. It is in this intersection of ritual madness (self-power) and sublime intention (other-power) that demonic possession occurs.

There are many modern instances where this happens with frightening regularity. Take, for example, a typical rock and roll concert. In this context, a loss of inhibition and reason is not only expected, but a rite of passage. The violence that then may ensue is a frequent feature of these. The sex and drugs of rock and roll is no hyperbole. From the undergraduate collegiate getaway to the seedy local venue, these circumstances have plenty of precedence to date. While the efforts to cultivate jiriki presence have been well established in this paper, the violence factor, specifically with the spilling of blood, may further entice tariki presence in the celebrant's ritual²³. Per Leviticus 17:14, "For it is the life of all flesh; the blood of it is for the life thereof"²⁴. The violence, though not strictly pre-requisite, certainly assists in acquiring divine intention, which we shall discuss further later on.

As for the collegiate side, to dispel scholarly temptations to the contrary, this author views the American collegiate fraternity as a mere facade of the Bacchanalia, inherently incapable of channelling such divinity as an institution. While nominally referencing Bacchanalia as their traditional basis, such rituals typically lack the presence of a few key factors at

²³ Revealed to the author in a dream. 1970.

²⁴ Holy Bible. King James Version. Leviticus 17:14.

play, namely: true ritual madness, violence, and the shedding of blood. The rituals themselves tend to be structured and formal, with an intellectual yet childish seriousness and intention that a true Bacchanalia would be unable to achieve²⁵. In contrast to the academic fraternal ritual, any contemporary rock and roll concert will feature all of the prerequisites: loss of reason by use of drugs, alcohol, and situational context, followed by ritual madness, and then invitational bloodshed, arguably resulting in demonic possession.

Recently, on an expedition to remote indigenous villages in South America, this author had seen more formalised ritual invitations involving ritual madness such as what has been described thus far. In his travels, he encountered a few academically notable examples of such ritual, which he discussed more elaborately in his prior works²⁶. The most important aspect, for this paper's purposes, is its maintained continuity into the modern era, albeit in rural and remote contexts.

Verification: It is during this expedition that the author encountered a "demon mask", which he brought back to Japan for further study (Appendix A). The mask itself resembles a frightening demonic head, though it appears possibly handmade. However, due to the location and depth that this artefact was found within the excavation site, the author believes this

²⁵ Per an undergraduate demonic informant.

²⁶ Asuka, "Survey of Indigenous South American Ritual" (Kyoto, Japan: Indigenous Religion of the Americas, 1970)

artefact predates mankind's earliest possible traces. When worn, the mask immediately invokes blinding visions upon the wearer of a demonic past, or potentially future. When presented to the village officials for further review, we were ordered to leave at once. This, according to the author, is a somewhat anecdotal though verified evidence of demonic pre-occupation of the Earth prior to mankind's evolution in the form of what may be a death mask for demons. If any remaining doubt exists at this stage regarding the presence of demons on this Earth, the author invites the reader to his residence to wear the mask and witness for himself:


Prof. Asuka

There are a multitude of accounts of contemporary Sabbath and further, many accounts purporting to display demonic forces are also recorded. One such compilation lists another researcher's expedition to South America, wherein said researcher reported having encountered a ritual which resulted in the introduction of "strange powers" in the celebrant²⁷. This celebrant had a new and untold strength, and it took many men to subdue him. Undoubtedly, this description matches our criteria.

What does this mean for the practice of demonic invitation in the modern era? It means that there is ample evidence that such invitational rituals have been ongoing, and this author's

²⁷ "Demon Experiences in Many Lands" (Chicago, IL: Moody Press, 1960), 60.

endeavours would not be a mere revival or recreation but part of a greater continuity. Further, it directly points to a modern, acceptable methodology that would not be undue or cause significant cultural friction to the point of infeasibility. This narrows down the method of programming for an invitational ritual and rules out the necessity for reenactment of older, less accessible formats.

CHAPTER VI
MERGING THE DEVIL AND THE MAN

³⁴Think not that I am come to send peace on earth: I came not to send peace, but a sword. ³⁵For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. ³⁶And a man's foes shall be they of his own household. ³⁷He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸And he that taketh not his cross, and followeth after me, is not worthy of me.²⁸

This chapter details the author's proposed way through, as a personally experienced example and potential methodology for the creation of the devilman. While by no means a structural and expedient solution, the devilmen that may form from these methods will surely put the world to rights.²⁹ Simply put, what this author proposes is not a shortcut out, but an arduous journey through.

Diagnostic criteria for the vetting of celebrants shall be excluded, as the matter is one of psychiatric and philosophical nature and is beyond the author's scope of study. Such matters are discussed at length in the works of the Rev. Gary Fletcher.³⁰

As it stands, the possibility for demonic invitation remains quite high in this modern era, and in fact may be rising higher still. There is no doubt that this alone can be achieved through ritual means.

²⁸ Holy Bible. King James Version. Matthew 10:34-38.

²⁹ Revealed to the author by a visiting demon. 1965.

³⁰ Rev. Gary Fletcher. "Expression of Grace through Faith: A Convention Established for Faith Expression in Everyday Life" (Kansas City, MO: Augsburg Church Publishers, 1968).

Per the Bible:

¹⁹When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. ²⁰But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²²He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.³¹

Now, having established the first key part of a successful Sabbath, it is known that the celebrants must be instinctual and lacking in reason at the outset. The crux of the initial barriers is that demons love sacrifice, and bloodshed is one of the most powerful sacrifices available to human means.³² This bloodshed, as mentioned previously, is not necessarily prerequisite; however, it does make the process much more facile and the effects more pronounced.³³ The challenge then presents itself in how the celebrant maintains willful humanity through the ritual madness and violence.

This paper shall not delve too deeply into the criteria. There are, however, some recent items that shed light on this endeavour. Per one encounter in India:

The demons come out promptly. But the one who uses the name of Christ must be strong in faith, clean in heart, with a pure conscience. One ought to be very careful about his own faith and character.³⁴

³¹ Holy Bible. King James Version. Matthew 13:19-22.

³² See footnote 29.

³³ Revealed to the author by a visiting demon. 1968.

³⁴ "Demon Experiences in Many Lands". (Chicago, IL: Moody Press, 1960).

Interactions with demons may be tempered with this strong faith and clean living.

Given the above parameters, this author set forth to provide for the material conditions necessary to induce a loss of reason, combined with violent catalytic events, by which to invite the demon, praying for the strength of character to maintain his willful humanity.

For legal, ethical, and security reasons, the author only used himself as the initial targeted test subject for the development of a modern Sabbath methodology. He devised a fabricated context by which to invite ritual madness in himself as well as the tariki of demonic intention, and he provided materials and services necessary towards that end. The result was a probable human possession of a demonic body with retention of human will, with an unknown degree of retention of demonic will.

Preparation

To properly contextualise the Sabbath, the author orchestrated the following contextual parameters by which to invite ritual madness and the demon:

- Procured warehouse venue.
 - In other words, a party venue. Audio-visual equipment and musical performers were hired with an emphasis on trance-like performance; batch invites were sent via

newsletter and word of mouth; posters were pasted in and around the location.

- Confirmed attendance.
 - Total confirmed attendees: around 250.
- Procured alcohol.
- Procured drugs.
 - List of substances provided was omitted for legal protection, though psychedelics were not consumed by the subject to maintain the purity of the process.
- Procured prop weapons (blunt force).
 - These were placed strategically throughout the venue.

Safety Precautions

Self-defence weapons were placed around the venue. Local law enforcement were instructed to maintain distance with a laissez-faire approach to allow the sabbath to continue its course.

Impetus

The author had dinner with his son a month prior to the night of the Sabbath. During this dinner, his son uttered the signal phrase which was introduced to him by a visiting demon seven years prior, in 1965³⁵, alerting the author of the demon's presence in the home. At this stage, the author took initiative as previously instructed to begin the initial preparations to codify a Sabbath methodology and best practices.

³⁵ See footnote 29.

Events

1. This initial Sabbath took place on Friday night, 7 January, 1972, and continued into early Saturday morning. The author coordinated delivery of supplies to the venue ahead of the agreed date as well as payment towards hired services and local law enforcement.

2. The Sabbath was allowed to gain earnest traction for two hours under careful observation prior to the entrance of the subject. The music was loud and rhythmic, which assisted in inducing trance-like states in some of the participants. Many participants were inebriated at the outset, though most retained reason for at least the first hour. Participants consumed drugs on the premises during this time. Audio recordings were played on loudspeaker to encourage spiritual connection with a greater will.³⁶ Sexual encounters had begun in some corners of the venue. This detached observation was necessary as the subject required proper contextual preparation and ritual self-preparation prior to any introduction of violence or bloodshed.

3. The subject entered the venue and began drinking liquor (whiskey) at around 10:46 PM. At around 11:55 PM, he performed a suite of sobriety tests to confirm appropriate inebriation. Inebriation was confirmed. At this time, he partook in [REDACTED] in the amount of 5mg intranasally. He

³⁶ Louise Huebner. "The Demon Spell for Energy", from Seduction through Witchcraft, 1969, vinyl LP.

allowed a further hour to pass, and at around 1:00 AM, he additionally inhaled an unrecorded amount of [REDACTED] by way of smoking.

4. The subject began personal involvement in pseudo-sexual encounters.

5. At around 1:45 AM, having achieved an appropriate degree of loss of reason prior to complete ritual madness, the subject signalled a paid violent actor to assault another participant. Several altercations broke out as a result, providing cover for the subject to enact bloodshed. The subject drew blood from several participants using a fixed blade knife.

6. The violence became more pronounced at this stage. Few notes were taken due to the nature of the events.

7. At an unknown time of morning, the subject experienced a sudden blindness, followed by intense body pains.

8. The subject then experienced a pulsating spirit.

9. The subject felt a new presence in his body.

10. The subject felt new strength in his body.

11. Having deemed the Sabbath at least a partial success, and the transformation facially complete, the subject exited the Sabbath and called in for immediate law enforcement containment.

Result

To confirm the human control of a demonic body, the subject performed several strength tests at a local gymnasium over the next two weeks. He reported being able to lift and comfortably

manoeuvre weights between 5 and 13 times his previous upper limits, with particular improvements in core strength and legs. He performed running tests, and his sprinting speed and endurance had improved considerably. The subject then performed a suite of morality tests with the assistance of colleagues, which he passed. These tests are not disclosed to maintain the integrity of said tests. He did not attempt to enter a place of worship at this time. Due to the vast and sudden improvements in physical quality and retention of moral reasoning, he termed the possession a success.

Benediction

May the Lord bless this author and what has become of him.

May the present work please the Lord.

May the soul sacrifice of this author preserve the futures and property of those to come; the blessed who will never know the strength of a demon.

May the Father, Son, and Holy Spirit, and all beings known and unknown, have mercy on us all, and + grant us enduring peace.

Amen.

CHAPTER VII
SUMMARY AND CONCLUSION

²²Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. ²³And all the people were amazed, and said, Is not this the son of David? ²⁴But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. ²⁵And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: ²⁶And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Matthew 12:22-26

⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.

Ephesians 2:8-9

May it please the Lord:

CHAPTER VIII
APPENDIX

APPENDIX A: THE MASK



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