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## Introduction



In English translations of the Bible, unclean spirit is a common rendering of the Greek *pneuma akataron* (πνεῦμα ἀκάθαρτον; plural *pneuma akatarta* (πνεύματα ἀκάθαρτα)), and is a Hebrew word with only one occurrence in the Septuagint. translated as the word *ruah tum'*. Oh This Greek word appears 21 times in the New Testament in the context of demonic possession. In English, the spirit of impurity, or more loosely translated as "evil spirit". The Latin equivalent is *spiritus immundus*. The association of physical and mental cleanliness is widespread, if not universal, and continues into the 21st century. "To be virtuous is to be physically clean and free from sinful impurities," says the article. Some scholarship attempts to distinguish between "unclean spirits" and "evil spirits" (*pneuma poneron*) or "demons" (*daimonion*).

 [Scholarly Articles](#)

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## The concept of pneuma

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In Christian scriptures, the word pneuma (plural pneumata) is used variously to describe the human soul, angelic and demonic spirits, and the Holy Spirit, depending on the context and grammatical modifier. The use of the words pneuma and daimonion in relation to demons in the New Testament follows later Jewish usage. These two words appear only once (Matthew 8:31) and are distinguished from daimon, which in classical antiquity has the neutral meaning of "spirit" or "god or demigod." For those who practiced ancient traditional religions, being possessed by a pneuma could be a desirable state of phantom trance. In the New Testament, the Greek modifier akatarton is sometimes contextually translated as "evil," but more accurately means "impure, impure." "Purified," although reinterpreted, reflects an interest in ritual purification shared with or derived from Judaism. In early Christianity, aspirants routinely prepared for baptism by exorcism, even when demonic possession was not suspected. In the case of adult converts, the "unclean spirits" to be exorcised may be equated with the gods of other religions. The practice of inhalation and exhalation, or the use of liberated breath in rituals, relies on conceptualizing spiritual beings as air. Moving, "invisible but active": Both the Greek pneuma and the Latin spiritus originally meant "breath, moving air."

## In Judaism

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References to "impure spirits" or "evil spirits" (ruah tum'ah) are found in the Hebrew Scriptures, rabbinic literature, and pseudographies. In Jewish theology and modern scholarship, it can be difficult to distinguish between demons and unclean spirits or demons. Both beings prefer to live in wild or desolate places. Unclean spirits generally refer to dybbuks, the spirits of the dead who were not buried and turned into demons. The other demonic entity is Shedim, but he appears to Tanakh only twice. Originally a loanword from the Akkadian word meaning protective and benevolent spirit (sedhu), from the Jewish point of view it is an alien god, and according to established Jewish lore, by Yahweh. It was a unique existence that was created. The seirim or shayr are goat demons, or "hairy demons" (sometimes translated as "saturos"), are other harmful supernatural beings and ruins, human constructions that threaten to return to the wild. Associated. A demonic figure, Azazel has goat-like features and is depicted in one instance as an unholy bird, sent into the desert as unholy. The Babylonian Talmud says that those who wish to attract impure spirits may fast and spend the night in a cemetery. In the traditional religions of the Near East and Europe, one of the rituals for seeking divinely inspired revelations and prophecies required the incubation in the tombs of ancestors and heroes. Cemeteries were already places of "unclean" spirits and numerous gods, and were considered appropriate dumping grounds when biblical leaders would destroy sacred objects and statues representing gods of other religions. . "From Pneuma to Akatarton" appears in Zechariah 13:2 of the Septuagint, where a false prophet ("a false prophet") speaks in the name of Yahweh, but is possessed by an unclean spirit. there is

This occurrence of "unclean spirits" is unique in Tanakh. In Hebrew it is *ʿrûah hattum'â*. Mixed witchcraft of late antiquity incorporates elements of Hebrew and Greek magical papyrus spells to invoke and command Jewish angels, demons, and other beings believed to be spiritually powerful. will do. At one point, the compilers of the spellbook emphasized the Jewish aspect of purity, claiming that "this spell is Hebrew and preserved among the pure," and that the practitioners themselves He advised me to keep myself pure and refrain from eating pork. The spell ends with a long inhalation. The tradition of Solomon's exorcism continued into medieval Europe. An example of this is recorded by the magician Gregory. "I command by the Elohim, Adonai and Sabaoth all unclean spirits to come forth and depart from the servants of God." is. The exorcism technique of incense fumigation relies on the aerial conception of unholy spirits. That is, it was thought that the occupation of the air by odors and smoke (i.e. suspended particulate matter) wards off or drives out unholy spirits. Because either the body or the soul can be unclean, exorcisms can be used to refer to traditional witchcraft medical practices in which anthropomorphic illnesses are directed away from the patient's body (e.g., "Run away, fever!"). ) can be difficult to distinguish from A charm spoken or inscribed on an amulet, talisman or other ritual object. Although in some rabbinic literature demons are viewed as bringing evil to mankind in part through sickness and disease, Palestinian Mishnaists and Tannai scholars do not believe that demons are the cause of disease. I did.

## In Christianity

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Casting out demons and unclean spirits is one of the major categories of miracles attributed to Jesus. In the Greek New Testament, *Pneuma Akatarion* (singular and plural) appears twenty times in the Synoptic Gospels, Acts and Revelation. The phrase is also known as *daimonion* (appearing 50 times) or "to be possessed by a demon" or "to be possessed by a demon" as indicated by its usage in parallel versions of the same story. , or so act" may be used in place of the *daimonizetai* verbal form. Throughout Mark's Gospel, the terms *pneuma* (with a derogatory modifier) and *daimonion* seem to be equivalent. Casting out unclean spirits was the first act of Jesus' public ministry. 21 They went to Capernaum, and when the Sabbath came, Jesus entered the synagogue and began to teach. 22 The people were amazed at what Jesus taught. For Jesus taught them not as a scribe, but as one with authority. 23 Then a man in the synagogue who had an unclean spirit cried out, 24 "Jesus of Nazareth, what do you want us to do? Have you come to destroy us? I know who you are. You are the Holy One of God."25 "Be quiet!" Jesus said sternly. "Get out of him!" 26 The unclean spirit shook him violently and came out of him with a shriek. 27 And they were all astonished, and asked, "What is this? A new doctrine, and an authoritative doctrine. God gives commands even to unclean spirits, and they obey." . 28 News of him soon spread throughout Galilee. Jesus is said to have directly given his 12 disciples the power to cast out unclean spirits and heal them. At Luke 9:49-50, the apostle John says that he and his fellow disciples asked a man to stop casting out demons in the name of Jesus, "because he is not one of us." report, but Jesus replies that he should. "Anyone who doesn't go against you is on your side," and is allowed to continue. Elsewhere, Jesus appointed 72 missionaries who had the power to cast out demons.

## = Animals and liminality =

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The attribution of animal-like qualities to demons continues from Jewish tradition. Like demons, animals can also be classified as "unclean." Revelation 16:13 mentions "three unclean spirits like frogs" (pneumata tria akatharta hōs batrachoi). According to Jewish dietary laws, frogs are unclean as food animals. The relationship between unclean spirits and border areas such as ruins, cemeteries, and deserts also continues from the Jewish faith. Revelation 18:2 describes the future destruction of Babylon as "a dwelling place for every unclean spirit and a haven for every unclean and abominable bird." Both Animalism and the Transitional Borderlands (shown in bold below) are involved in perhaps the most famous manifestation of unclean spirits in the New Testament, a Gerasen demon named Legion .

1 And they [Jesus and his followers] came across the sea, to the land of the Gerasenes. 2 And as soon as he got out of the boat, a man possessed by an unclean spirit (Pneumati Akatartoi) came out of the tomb, 3 and met the man who had a dwelling place in the tomb. with chain. 4 For he was often bound with shackles and chains, and the chains were torn by him, and the shackles were broken to pieces, and no one had power to tame him. 5 And he cried day and night in the tombs and in the mountains, cutting himself with stones. 6 When he saw Jesus from afar, he ran and worshiped him. 7 And he cried out with a loud voice, "What have you to do with me, Jesus, Son of the Most High God?" I command you by God, do not torment me. 8 He said to him, "Unclean spirit, come out of him." 9 So he asked, "What is your name?" And he said, "My name is Legion, for we are many. 12 So they begged, "Please put me in the pigs, so that I can put them in the pigs." 13 And he gave them leave. Then an unclean spirit (ta pneumata ta akatarta) came out and entered the pig. And the herd ran down the steep shore to the sea, numbering about two thousand. And they drowned in the sea. 14 So those who were feeding them fled and told the city and the country about it. And they came to see what happened. 15 So when they came to Jesus, they were terrified because the demon-possessed man was sitting in his clothes and sane, and some of them were leading an army. 16 And those who saw it told them how it had happened to him and the swine, who had been possessed by demons. 17 So they began to entreat him to leave the border. 18 And when he got into the boat, the demon-possessed man asked him to stay with him. 19 So Jesus did not suffer, but said, "Go to your house and tell your friends how great the Lord has done for you and how he has mercy on you. please." 20 And he set out and began to declare in the Decapolis what great things Jesus had done for him. Then all were amazed. Pigs are impure animals and therefore suitable for transplantation. The philosopher Bertrand Russell said, "It certainly wasn't very kind to the pigs to put the devil in them and rush down the hill to the sea." The demonic pneuma's need to be reborn in another body is also expressed in Matthew 12:43, making the desert a haven for restless spirits. When an unclean spirit comes out of a person, it roams dry places in search of rest, but cannot find it.

## = Pneuma poneron =

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The phrase *pneuma poneron* (πνεῦμα πονηρόν, "demon") is used several times in Septuagint, New Testament, and Patriarchal texts in place of *pneuma akatarton*. The sacred trance of Pythia — the female oracle of Apollo at Delphi — is attributed by the 4th-century ecclesiastic authority John Chrysostom to *Pneuma Poneron*. Pythia sits with her legs spread on Apollo's tripod. An evil spirit (*pneuma poneron*) rises from below, enters her vagina and fills her with madness. Her hair was disheveled and foam was pouring out of her mouth, making her look like a bacchante. And in such a state she speaks. Chrysostom uses the phrase *pneuma poneron* frequently in his writings. It is usually translated as "demon". The nature of the steam that inspired Pythia is the subject of much debate. See *Science and Pythia*. For the Greeks, Pythia was characterized by sexual purity. Her virginity is claimed in some sources, but in others she is an old woman who only wore the clothes of a virgin and lived chastely, leaving her family and immediate ties to serve God. It is said that she was a married woman. The spell invoking Apollo in the Greek Magic Papyrus requires ritual cleansing in the form of dietary restrictions and sexual abstinence. This spell implies that a sexual union with God occurs. According to Plutarch, the vapor said to arise from the cave at Delphi was *Pneuma Enthusiaticon*, which "stimulates breathing". The intravaginal acceptance of *pneuma* may seem strange to 21st century readers, but fumigation is an uncommon gynecological remedy throughout the Hippocratic Corpus, and was documented in ancient Egyptian medicine as early as 1900-1500 BC. was employed in Gynecological fumigation was also a traditional Jewish medical technique. The entanglement of medicine and divination in the Apollonian religion was characterized by Christian writers as diabolical. As a form of ritual cleansing, fumigation was intended to increase receptivity to Pythian sacred communication. For the men of the Church, an open vagina with no procreative purpose is an uncontrollable sexual form that invites demonic influence and inevitably erred the Pythian prophecies.

## **== Pneuma pythona ==**

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## **= Pneumata plana =**

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In one of his letters to Timothy, Paul defines apostates as people who are attracted to the spirits of "deceit" or "temptation" (*pneumasin planois*) or the teachings of the devil (*didaskaliais daimoniôn*). 1 John 4:6 refers to "pneuma tês planês," "the spirit of error." These *pneumata pranas* are also frequently found in the apocryphal Bibles of the Twelve Patriarchs, and threaten to mislead the Israelites into various immoral practices. The seven spirits of deceit are *por neia* (sexual sin), gluttony, anger, hypocrisy, arrogance, lies, and injustice. "In addition to all this, the eighth mind, the mind of sleep, is associated with error and fantasy."

## **= Pneuma astheneias =**

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The word *pneuma astheneias*, meaning "spirit of weakness" or "spirit of weakness," is unique from the New Testament to the Gospel of Luke, as is the story in which it appears. 10 And he was teaching in one of the synagogues on his Sabbath. 11 And behold, there

was a woman who had a spirit of sickness for eighteen years. And she bowed down with him and could not get up. 12 When Jesus saw her, he called her and said, "Woman, you are set free from your sickness." and revealed the glory of God. Luke was an evangelist and physician, and although his profession may have motivated his interest, there is nothing to suggest a medical diagnosis. Throughout the New Testament, Astenia means "weakness" or "powerlessness" of any kind, including sickness. Some people see this affliction as ankylosing spondylitis, while others interpret it as years of hard work that has bent the woman's back. The case has been explored from the perspective of feminist theology by Francis Taylor Gench, who sees the case as both healing and liberating. Jesus went on to say that the woman had been set free from some kind of bondage to Satan. Breaking ties and chains is often associated with deliverance from unclean spirits. In the case of the Geracen demon (above), the demon had the physical power to break the chain as a result of possession.

## **= Pneuma alalon =**

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Pneuma Aralon is a speechless spirit that renders the possessed mute (Greek Aralon, "without speech"). Thus, it differs from most possessed demons, which endure ridicule and ridicule (diabolos, the etymology of both "devil" and "devil", means "slanderer" in Greek). Mark 9:14–29 tells of a boy who could not speak and was brought to Jesus for healing. Verse 25 adds that he is deaf. This demonic possession manifests itself through epilepsy-like symptoms, as also suggested in Matthew 17:15. Matthew 17:15 uses this condition in the form of the colloquial verb selenia zetai ("to fall on the moon"). Although epilepsy was traditionally considered a "sacred disease," Jews and Christians attributed the disease to demons. The Babylonian Talmud specifies that epilepsy in children was caused by "monster demons". The devil is possessed when the father has sex immediately after using the toilet. So he was impure. After returning from the toilet (bet ha kiss), the toilet devil follows him and he has to wait [for some time] until intercourse. If he does not wait, the offspring will have epilepsy.

## **== Unforgivable sin ==**

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Before Jesus, exorcism was practiced by trained professionals, providing a diagnosis and usually oral prescriptions, amulets or other items, or substances resembling pharmacological recipes of the time. I was doing rituals using compounds. Jesus' approach seemed radical because it relied solely on spiritual authority. Jesus casts out Pneuma Alaron in front of a crowd that cries out, "There has never been anything like this in Israel!" The Pharisees, who were also eyewitnesses, countered that "demonic leaders have given authority to cast out demons." This accusation leads to the "Beelzebub controversy." Mark 3:29-30 warns that attributing the power of the Holy Spirit to "unclean spirits" is an unforgivable sin. Theological concepts are difficult and subject to various interpretations. In Mark 3:20-22 Jesus works a miracle and then goes home, where a crowd gathers. "There were so many that Jesus and his followers could not eat. When his family heard it, they said, 'Beelzebub lives in him! They are using it to cast out demons

from people." In answering this accusation, Jesus states that speaking out against the Holy Spirit is an unforgivable sin. "Jesus said this because people said that he had an evil spirit in him." Luke 12:10 says, "If you speak against the Son of Man, you will be forgiven. It is clear that if you speak against the

## **= Early Christian exorcism =**

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In post-apostolic Christian times, baptism and communion were necessary to get rid of both unclean spirits and disease beforehand. Possessing demons were conceptualized as pneuma or spiritus, each derived from a root meaning "breath," and one of the terms for exorcising demons was to exhale or "breathe out." Exorcism documents containing Christian content have been found on papyrus. Uses mixed magic spells. In fragmentary leaf examples from Greek manuscripts, exorcisms alluding to the birth of Jesus and his miracles appear with spells to silence enemies, serpent prayers, spells against thieves, and spells to accomplish mortal sins. An erection, a "sacred stone", and a series of magical characters (χαρακτήρες). Exorcisms are distinguished from other early Christian magical amulets that quote Bible verses and psalms by using liturgical symphonies and references to Christian beliefs. Unclean spirits associated with specific or feared possessions may be identified and named as individuals. Guillou is a type of procreative demon that appears in late ancient Aramaic amulets and is described in Greek texts as "the loathsome and unclean thing" (μιὰρὰ καὶ ἀκάθαρτος, miara kai akathartos), the Virgin Mary. It is an object of prayer for for protection.

## **= Spiritus immundus =**

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Worms Burchard, in his statute, quoted the view expressed in the moral code of Gregory I's Book of Job, saying, "An unclean spirit (soul) that has fallen from heaven wanders between heaven and earth. We know there is," he said. Burchard says some people wait outside until the crowing of the rooster, or dawn, for fear of ghostly spirits. That fear is not treated as unfounded. Rather than relying on chicken crows, Burchard recommends the sign of Christ and the Cross as protection. The exact nature of these immunity is unknown. They could have been forest creatures such as demons, gnomes, or unholy ghosts of the dead.

## **== Latin liturgy and exorcism ==**

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Spiritus immundus is the counterpart to the Latin exorcism pneuma akatharton, which refers to the devil. See Exorcisms and Specific Invocations for a modern solemn exorcism text commanding a person to stay away from a person possessed by an "unclean spirit." In Celtic rites, unclean spirits are awakened and expelled "by God Almighty Father" according to the deum patrem omnipotentem. The same phrase is used in both the Gallic exorcismo te, spiritus immunde and the Milanese exorcism. The Milanese ritual prescribes an exorcism called "Exsufflat in faciem ejus in similitudinem crucis dum dicit" ("Blowing on a face resembling a cross when speaking"). Such exorcisms are rare in the Western

Church of the 21st century. A more common exorcism involves the preparation of holy water (aqua). The 9th-century Stowe Missal contains an early Celtic formula: *procul ergo hinc, iubente te, domine, omnis Spiritus immundus abscedat* ("Please let me go far away"). In the Latin version of The Blessing of the Waters on the Eve of the Epiphany, staged in Rome and recorded at the turn of the 19th and 20th centuries, the unclean spirits are commanded by the *Deum vivum* ("By the Living God"). The modern Latin ritual of expelling holy water banishes any "evil spirits" (*spiritus pestilens*) or "*corrumpens aura*". See [Rituals and Using Holy Water](#).

## See also

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devil

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## Science News

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## Images

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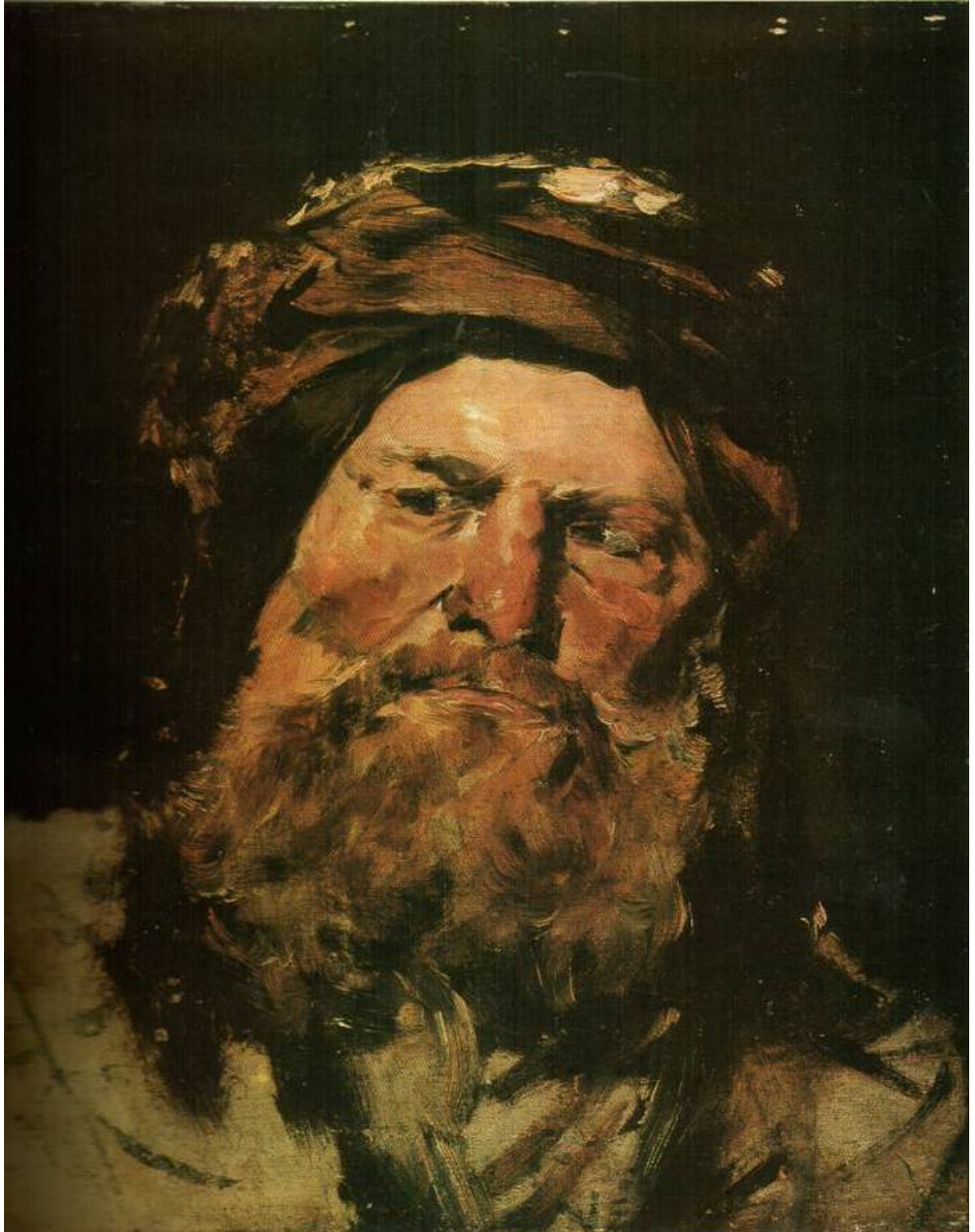


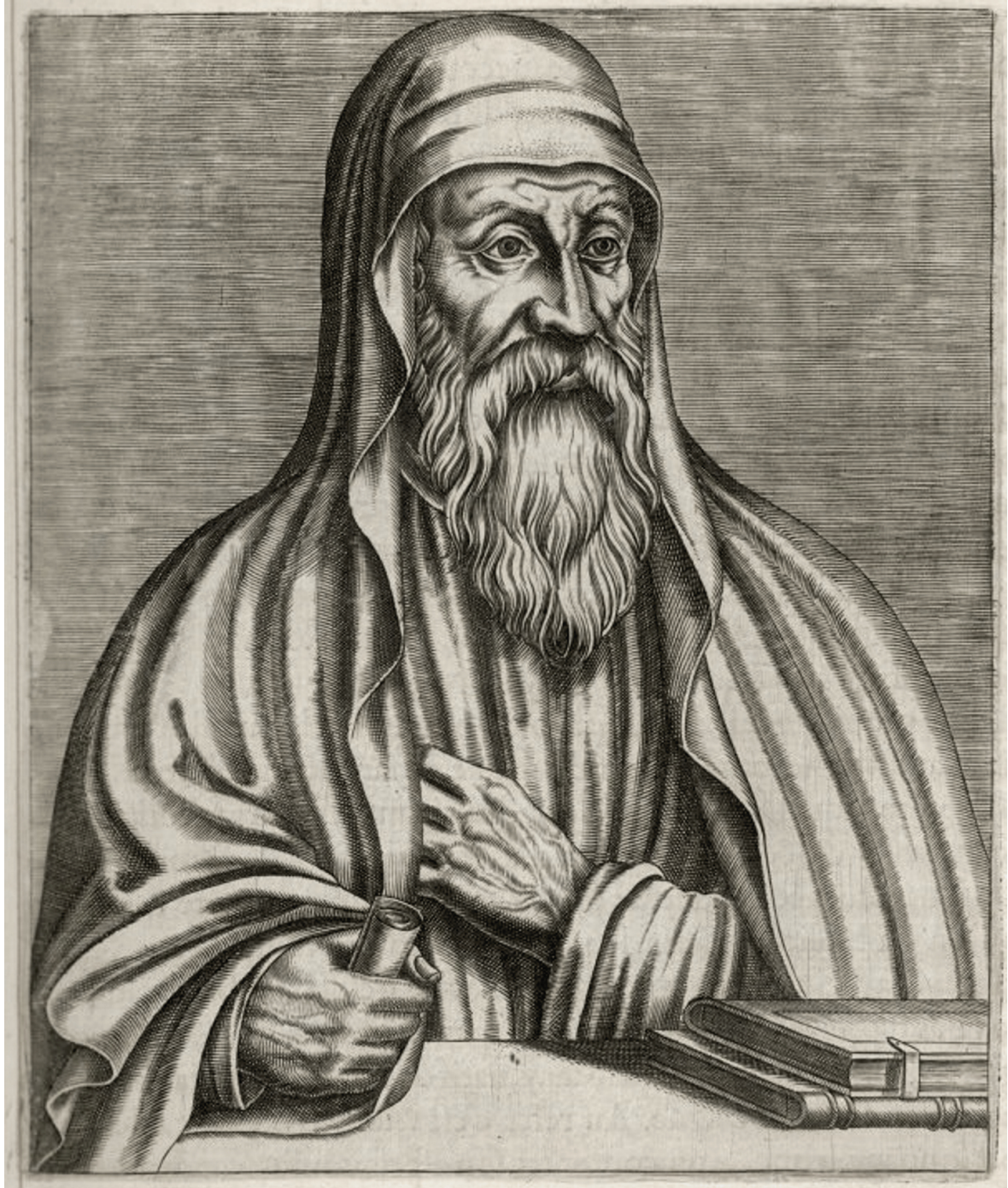


















# Dictionary

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## Definition & Meaning

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### Unclean

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#### Adjective

soiled or likely to soil with dirt or grime having a physical or moral blemish so as to make impure according to dietary or ceremonial laws

### Spirit

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#### Noun

the vital principle or animating force within living things the general atmosphere of a place or situation and the effect that it has on people a fundamental emotional and activating principle determining one's character any incorporeal supernatural being that can become visible (or audible the state of a person's emotions (especially with regard to pleasure or dejection the intended meaning of a communication animation and energy in action or expression an inclination or tendency of a certain kind

#### Verb

infuse with spirit

