


To be possessed

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To be possessed

To be possessed ne demek. To be possessed by неповод. What does it mean to be self possessed. To be possessed synonym. To be possessed define. To be possessed deutsch. To be possessed meaning. To be possessed crossword clue.

"Possession with" and "possessed by" mean different things. The owner of something identifies essentially, applying to external goods or personal qualities. Possessed by something similar to taking: controlled impotent by an external will (for example a demon) or by a prevailing personal motivation (for example revenge). The connotation is generally negative, but not necessarily: you could be equally possessed by hylary, or by compulsion to philanthropy. The American Heritage Guide to Contemporary Usage and Style (Houghton Mifflin, 2005, p365) usefully explains this distinction, although I think it is not a territorial use (it also occurs in English, although "possession" can be considered archaic or pretentious): Curiously, although the form possessed is that of a past or adjective participle, it may also have the meaning of active participle, becoming synonymous with "possessing" in the sense of possessing something or having a property. In this case, however, the preposition of. He had a great estate. That child has a sharp tongue. Moreover, the introductory phrase that begins with cannot be omitted in this context without altering its meaning. So the phrase "He was possessed" can only mean that she was possessed by or something, not that she possessed something herself. Paul Brians puts it less technically but more succinctly, in what seems to be an extract from Common Errors in English Usage (3rd edn, William James and co, 2013): If you own a yacht, you own it. If a demon takes possession of your body, you have possessed it. Sign up for free or Premium free trial for 15 days Since I tried Ludwig in 2017, I have always used it both in editing and translation. Since then, I recommend it to my translators of ProSciEditing. Justyna Jupowicz-Kozak CEO of Professional Science Editing for Scientists @ prosciediting.com Ludwig is the first phrase search engine that helps you write English better by giving you contextualized examples from trusted sources. Premium Business LIA Covid-19 How to use Blogwig FAQ Contact Us Keep Ludwig at hand on your smartphone, download the app! Acquisti in-App .css-luvqhh2 (box-sizing:border-box;-webkit-apparition:none;)EnglishItalianChinese A© 2014-2021 Ludwig S.R.L.S. VAT 06 333 200 629 REA PA-314 445 Home / Archives / Vol. 71 No. 1 (2015) / Articles DOI: 10.4102/hts.v71 The visible growth of possession and exorcism in southern Africa can be attributed, among other things, to the general impression in Christianity that, being Jesus a successful exorcist, his followers should follow his example. Historical research on Jesus generally confirms a vision of Jesus as an exorcist, which probably also contributes to this idea, and yet it is not reflected much on exorcism or on exorcism as cultural practices. This article offers aA possession based on intuitions of the research crusade and neuro-scientific. The first intuition is that possession is not only one thing, but a collective term for what is a wide range of phenomena. At least two distinct meanings are identified: possession as label "for disease or misfortune and possession as indication of forms of human dissociative phenomena. In this latter instance, an impression of possession as a way of being a self, along with insights into the intrinsic potential for dissociative phenomena, provides the background to the vision of possession as a cultural technique with a variety of functions. A second intuition is that the term possession refers to complex neuro-cultural processes that can be described through cultural and neurological mechanisms. A third intuition is that in most ethnographic examples possession is the answer or solution to other underlying problems. Against this background the role of exorcism should be reconsidered as clear cut and worthy of emulation. Authors (i) keep copyright on the work published by Aisis, unless otherwise specified. Bensante and publish the copyrights published by Aosis you must grant unlimited rights to publish the definitive work in any format, language and media for any legitimate purpose. Aosis requires magazine authors to publish their work in open access under Creative Commons Attribution 4.0 Internationalá (CC 4.0) Linces.â Read more here: Á. Authors retain the non-exclusive right to do anything they wish with published articles, provided that the attribution is given to the applicable journal with details of the original publication, as set out in the official quote of the article published in the magazine. The right held specifically includes the right to post the article on the authors' websites or on the institution's websites or institutional repositories. The work properly published may have been published with a different license. We recommend the community that if they wish to reuse the work to consult the license applicable at the level of article. EISSN: 2072-8050 Print ISSN: 0259-9422 from Longman Dictionary of the contemporary dictionary is possessed by somesses possessed by something of itself to have a particular quality, skill etc. It was possessed by a fine and original mind. â†' possedesamples from the corpusbe possessed by something â € We assume that the whole being is possessed by 1,000 arbitrary units of vital force. »He felt possessed by great strength and fearless. Unlike Tyrone, Mr. Nagasyu was possessed by a degree of style and refinement. "For Pan-Dora, like all women, was possessed by a lively curiosity." The President is possessed byphilosophical based on life of experience and thought. € was possessed by an ideality towards things around her that was captivating. - Then my contemporaries, then, right now.Finally, the citizen must, if faithful to his quality, possess some civic virtues». Sarah Stitt has the same big eyes she loves to paint in her portraits with huge eyes. The belief that demons exist and can possess people is obviously the matter of fiction and horror films, but it is also one of the most widespread religious beliefs in the world. Most religions claim that human beings can be possessed by demonic spirits (the Bible, for example, tells six cases where Jesus expels demons) and proposes exorcisms to remedy this threat. The idea that invading spirits are inherently bad is largely a Jewish-Christian concept; many religions and belief systems accept possession of beneficent and evil entities, for short periods of time as not common and not particularly alarming aspects of spiritual life. Spiritualism, a religion that flourished throughout America in the 1800s and is still practiced in some places today, teaches that death is an illusion and that spirits can possess human beings. The New Age has long embraced a form of possession called channelization, in which it is said that the spirits of the dead inhabit the body of a medium and communicate through them. To the extent that exorcisms "work", this is due to the power of suggestion and psychology: If you believe you are possessed (and that an exorcism will heal you), then it could be. (Image credit: udral1 Shutterstock) Imagery exorcismHollywood, of course, wanted to capitalize the incessant appeal of the public for exorcism and demonic possession with films often nicknamed "based on a true story." There are countless films inspired by exorcism, including "The Last Exorcism", "The Exorcism of Emily Rose", "The Devil Inside" and "The Rite", which vary enormously by quality, originality and fear. The greatest cultural influence, of course, came from the classic "The Exorcist." In the weeks after the film was released, in 1974, a Catholic center in Boston received daily requests for exorcism. The script was written by William Peter Blatty, adapted by his 1971 novel of the same name. Blatty described the inspiration for the film as an article in the Washington Post that he read in 1949 on a boy from Maryland who had been exorcised. Michael Cuneo, in his book "American Exorcism: Expelling Demons in the Land of Plenty", attributes to Blatty and "The Exorcist" much of today's interest in exorcism. As for historical accuracy, however, Cuneo characterizes Blatty's work as a massive fantasy structure that rests on a fragile foundation of a priest's diary. There was really a guy who suffered an exorcism, but practically all the raw and sensational details that appear in the bookthe movie was wildly exaggerated or completely made up. Real Exorcisms While many Americans think of real exorcisms as relics of the Dark Ages, exorcisms continue to be performed, often on people who are emotionally and mentally disturbed. Whether those who undergo exorcism are really possessed by spirits or demons is another question entirely. Exorcisms are done on people of strong religious faith. To the extent that exorcisms "work", it is due to the power of suggestion and psychology: If you believe you are possessed (and that an exorcism will cure you), then it could just. The word exorcism comes from the Greek word for oath, "exousia." As the scholar of religious studies James R. Lewis explains in his book "Satanism Today: An Encyclopedia of Religion, Folklore, and Popular Culture", "Exorcising thus means something along the lines of putting the possessed spirit under oath - invoking a higher authority to coerce the spirit - rather than a real "crash." This becomes clear when the demonic entity is commanded to leave the person, not by the authority of a priest, but, for example, "in the name of the Father, and of the Son, and of the Holy Ghost. "In 1614 the Vatican issued official guidelines on exorcism for the first time and revised them in 1999. According to the United States Conference of Catholic Bishops, signs of demonic possession include superhuman strength, aversion to holy water, and the ability to speak in unknown languages. Other potential signs of demonic possession include spitting, cursing, and "explosive masturbation." "In addition to a handful of Vatican-sanctioned exorcists, there are hundreds of self-styled exorcists around the world. After participating in 50 exorcisms while researching his book, Michael Cuneo says he never saw anything supernatural or unexplained: No levitation or spinning heads or demonic scratch marks suddenly appear on anyone's faces, but many emotionally disturbed people on either side of the ritual. While most people enjoy a scary movie, belief in the literal reality of demons and the efficacy of exorcism can have deadly consequences. In 2003, an 8-year-old autistic boy in Milwaukee, Wis., was killed during an exorcism by church members who blamed an intrusive demon for his disability; in 2005 a young nun in Romania died at the hands of a priest during an exorcism after being tied to a cross, im gagged, and left for days without food or water in an attempt to exorcise the demons. And on Christmas Day 2010 in London, England, a 14-year-old boy, Kristy Bamu, was beaten and drowned to death by relatives trying to exorcise an evil spirit from the boy. Benjamin Radford is deputy editor of the scientific journal Skeptical and author of six books including "Scientific Paranormal Investigation: How to Solve Unexplained Mysteries". His website is www. BenjaminRadford.com. Related: Are they real angels? Are ghosts real? ESP & Psychic Powers: inconclusive inconclusive claims

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