

Lilith

Lilith is the most important of a small collection of named female demons in Jewish legend. Historically, she is actually older than Judaism (at least Judaism as defined as a post-restoration phenomenon). Her earliest appearance is probably in ancient Sumer. Although it is far from certain, she may be a minor character in [a prologue to the *Epic of Gilgamesh*](#). In the ancient world she also sometimes appears in [magical texts, amulets, etc.](#), intended to thwart her activities. She appears once in the [Bible \(Isaiah\)](#), in a context that associates her with demons of the desert, and again in some [Dead Sea Scroll passages](#) clearly based on the Isaiah reference.

We see somewhat more of her in late Roman/early medieval Judaism. She appears frequently on [prophylactic magical bowls](#). In this context, she is clearly associated with childbirth (e.g. as a threat), and perhaps also as a succubus against which men need protection. In these bowls she is often countered by invoking the powers of her nemesis angels: Snvi, Snsvi, and Smnglof (we don't know what vowels to use with these names, but presumably they were intended to be pronounceable). She also shows up in the [Talmud](#), and is clearly linked with the demonic world. Here also, her role as succubus begins to take clear shape.

Somewhere between the eighth and tenth centuries, CE, she makes an appearance in a satirical work entitled the [Alphabet of Ben Sira](#). It is here that she is first given what has become her most famous persona: the first wife of Adam (before Eve). In this story, she is created at more or less the same time as Adam, and, as was Adam, out of the ground. Because of this she tries to assert her equality -- an assertion which Adam rejects. Refusing to conform to Adam's desires, she escapes from Eden, and is subsequently replaced by the more subservient Eve (who has less claim to equality, since she was made out of Adam's side). Having escaped Eden, Lilith takes on her renowned role as baby-stealer and mother of demons. She also promises to leave babies alone who are protected by amulets with the names of the three angels mentioned above.

While it is true that there was a rabbinic tradition that Adam briefly had another wife before the creation of Eve ([Genesis Rabbah](#)), there is a great deal of doubt as to whether Lilith had any connection at all to this first wife of Adam story prior the publication of the *Alphabet*. The satirical nature of the *Alphabet* casts further doubt on the authenticity of this Lilith connection. But whatever its origins, the connection between Lilith and the first Eve seems to have struck a chord with Jewish folk imagination and it is now an inexorable part of those traditions. It has been able to function both as a 'woman's story' (in which Lilith is a role model for uppity women), and as a patriarchal story (in which we see the dire consequences of being an uppity woman). As a midrash, it also helps to solve a problem that arises from the fact that Genesis 1 has mankind created "male and female," but when we get to Genesis 2, Adam seems to be alone and in need of a partner.

Kabbalistic literature is occasionally aware of the *Alphabet* story, but more frequently not. Here Lilith usually appears as a partner for Samael (=Satan), and as the chief feminine expression of the Left (evil) Emanation. In some passages, she participates in the temptation of Eve/Adam, and, after the expulsion, she serves as succubus to Adam, generating hoards of demons from his seed. She is also the personification of temptation, and is for all intents and purposes identified with the woman Folly from the early chapters of Proverbs. In one story, she actually serves as consort to the Holy One.

She also appears in Christian iconography. Most late medieval and renaissance paintings of the temptation of Adam and Eve have portrayed the serpent as having a woman's head and often torso as well. This is usually referred to by art historians as 'Lilith,' but there is no Jewish story which easily corresponds to the pictorial representations (the one exception is *Bacharach, 'Emeq haMelekh 23c-d*, but it is confusing, and problematic at best). I am led to presume that there were Christian versions of the Lilith myth in which the identification between her and the Serpent were made explicit. Unfortunately, none of these versions have survived in either text or known folklore.

Lilith enjoyed something of a revival in literature beginning in the mid 19th century. Usually she represents the feminine dark side (the part that men subliminally fear). Carl Jung made use of her as prime expression of the *anima* in men (the suppressed *feme* within), and the best monograph on her still belongs to one of Jung's disciples (Siegmund Hurwitz).

She has also been embraced by many modern, particularly Jewish, feminists. Based mainly, or entirely, on the *Alphabet*, she is presented as the proto-feminist, willing to sacrifice even the paradise of Eden as the necessary cost of freedom and equality. Of course, her role as baby-stealer is usually down-played (or assigned to a patriarchal layer of the tradition). Some neo-pagan groups have taken up her cause as well, either accepting her dark nature as part of larger sacred reality, or finding the erotic goddess within after removing the clutter of what they argue are patriarchal and monotheistic condemnations.

Finally, she has a place in vampire lore either as the first and most powerful of the vampires, or at least as their queen. She is sometimes presented as either the daughter or the consort of Dracula. In her role as succubus, she has, of course, particular control of nightmares and erotic dreams. She also rules a horde of other succuba and incubi.

-Alan Humm



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Lilith

Lilith, aside from a stray reference comparing her to a "screechowl" (the translation is debatable), does not appear in the Bible itself. It is in Rabbinic midrash (presumably relying on earlier legends) that we find the full delineation of Lilith. The rabbis began with the Biblical reference to man's first creation as a bisexual being--"male and female He [God] created them [the first human]". Some of the rabbis found in this image something similar to what Aristophanes proposed in the Symposium: a dual bodied being later divided into two who must thereafter seek each other out. But others tried to take into account the later creation of Eve detailed further on in the text. If woman was created from Adam, after his initial creation, than what happened to the female created at first? The answer, according to the Midrash, was that she was Lilith; created with Adam, she refused to comply with Adam's demand that she submit herself to him, and in the end fled from him by using the Ineffable Name. Adam then complained to God about his loneliness, and the creation of Eve followed, together with the "Fall" and the Expulsion from Eden. Adam, blaming this on Eve, separated from her, and for a time reunited with Lilith, before finally returning to Eve. (The details of this first soap opera are reported with various embellishments.) Lilith bore Adam a number of children in this interval, who became the demons. After Adam's reconciliation with Eve, Lilith assumed the Queenship of the Demons; in some versions she is the consort of Samael, in others she remains unpartnered. As Queen of the Demons, she kills babies in their cribs (apparently this was the folk explanation of SIDS), but only in the first days of their life. Her greatest opportunity is with infant boys before their circumcision on the eighth day, and in Germanic lands Jews developed the custom of the "Watch-night" to counter her, a semi-magical vigil around the crib on the night preceding the performance of the brit milah. In addition to this, she still produces children, according to a much later Kabbalistic elaboration. These demons are the children of men, as her original offspring were the children of Adam, Lilith being impregnated by the semen produced by masturbation and nocturnal emissions.

As may be surmised, the Rabbinic sources do not present Lilith in a favorable light (although Adam does not come off too well either); they were content to see her as filling out the Biblical picture, and as the archetype of the "bad woman". Later, mostly Gentile, writers connected her with the Harlot/Folly figure of Proverbs (most intelligently, Charles Williams's portrait of Lily Sammille in *_Descent into Hell_*), and leave it at that. Modern feminists, especially Jewish feminists, have tried to show her as une femme ideal, drawing particularly on her spurning of Adam's attempted dominance, and tried to establish her presence among the planets. But Lilith's Babalonic identity goes further than that; and the full legend can profitably comment on Babalon.

There are two foci in the legend: Lilith's position as the original mate of Adam, and her later vocation as the destroyer of children.

As Adam's "other half" (literally), the whole Adam must include her. The androgynous/hermaphroditic Adam-Lilith in union was the original form of humanity. Thus Lesson 1: Babalon is a vital part of ourselves, and must be integrated into our Selves if we are to be whole.

The legend does not say whether this dual human being was joined side by side or back to back. If back to back, then Lilith automatically becomes Adam's Shadow, and just as automatically something which Adam had to deal with, even though he could never actually see her, always there and always out of sight, and always to be cooperated with. (The same is of course true of Adam as viewed from Lilith's perspective.) Side by side, the

same applies, although not in such a pictorially dramatic and literal form. Such a conjunction is not conducive to procreation (the unitive emotional side of sex would be rendered in this instance moot), and thus the two halves were divided. Adam could see Lilith not only front to front but also in the round (and she him); but now he must make an effort to unite with him. And here he blundered; instead of accepting her as an equal, he attempted to dominate. (One form of the legend puts this in openly sexual terms: he insisted on utilizing only the classic man-on-top/woman-on-bottom posture. Other forms of the legend depict the error as mutual: she tried to dominate as much as he.) In psychological terms, he identified with his own ego, and not with his full self; confronted with his Shadow/Deeper Self, he rejected it, or at least tried to subject it to the demands of his ego. Lilith's response was to fly away: she literally rose above Adam (now shrunk to the confines of his own ego, not his full, Lilith inclusive self) with the power of the Name. The Ineffable Name is the core of Being, and the generative power of the Cosmos: this indicates how strong the energy must be which allows the liberation of the Deeper Self from the ego, and how potentially catastrophic. (Adam, after all, lost one half of his own self.)

Into the picture now comes Eve, the "mother of all living" (Chavvah, derived from Chai, life, is the name in Hebrew; the connection is lost in the Greek-derived version found in English Bibles.) But at first, she is not this; she merely Ishah, Woman, as he was to her Ish, Man. The Biblical text directly speaks of her being an "extension" of man. The verbal usage in Hebrew portrays this almost directly: Ishah is simply extended Ish, Ish with the female ending tacked on, so that we could render it "female man". The English pairing woman/man mirrors this ("woman" derives from "wife-man"). And then, Scripture continues with the image of man cleaving to woman as one flesh: recreating, in other words, the original Androgyne. (It may be noted at this point that in some versions of the bisexual creation, Lilith does not appear. In this tradition, Eve is the original female half; the creation from Adam's rib is the separation into two individuals; there is harmony between the sexes, albeit apparently at the cost of the female accepting the dominance of the male.) Ishah is created from Ish's rib, from a part close to the heart (in Biblical terms, the seat of the emotions, will, and soul), and especially personal and intimate; in tactile terms even more intimate than the genitals. (Is not touching someone's else's breast almost always indicative of some emotional bond--the most intimate being the child feeding from his mother). We see here God (reverting to the Midrashic context) giving Adam another Lilith, another half of himself. And, because of the previous history, it must be done on the sly, with Adam in a deep sleep, so he does not consciously realize that Eve is Lilith.

Then comes the business of the Tree of Knowledge, in which Adam's first patriarchal effort proves disastrous. (Note the Biblical text: Adam extends the original prohibition, and in doing so leaves Eve believing that the extension is also Divine in origin. The Midrash picks up on this; the snake shows Eve that the extension (not to touch the Tree) can be flouted with impunity, which leaves her to believe that the entire prohibition will not be enforced. And the rest is "history".) For our purposes, it is necessary only to note that Eve, the second Lilith, is the one that leads Adam into attaining the Knowledge of Good and Evil. He is thus made into a spiritually aware human being, because of his Deeper Self--only now, he does not realize that Eve is himself, and the consequences are a cosmic catastrophe, at least on one level. So he goes into a pout, and leaves Eve. But it is at this point that Eve gains her name in the Biblical narrative.

The second focus of the Lilith material is the contrast between her offspring and those of Eve. Lilith bears demons; Eve bears humans. Lilith is impregnated by sex that is nominally unfruitful, male autoeroticism, unpartnered. Eve is impregnated by sex that is normal and procreative in the normal, partnered way. And Lilith is tries to destroy the offspring of her rival. Lilith becomes the repository and incubationary of the male sexual drive that can not be satisfied by normal means. It is sex without love, without mutuality, for the sake only of pleasing one's ego: the male complement of the Whore. If we return to our image of Adam as the ego and Lilith as the Deeper Self, then we find that the ego represses and drives into the Deeper Self what it cannot accept, and what it deems as illegitimate. And what is repressed rebounds on the ego in the form of the demonic, destroying what is acceptable and "legitimate" (symbolized by the offspring of Eve). The lesson is, of course, that had the ego not tried to reject its own products, the demonic would not destroy the remaining offspring, and instead been harmonized, the illegitimate with the legitimate.

There is a limit to Lilith's power of destruction: when the child under goes the initiation of *brit milah*, circumcision; which symbolizes in two traditional phrases, being "sealed into the Covenant" and "coming under the wings [protection] of the Shekinah". By the marking of its member, the child becomes a member of the Community of Israel, both in its literal aspect and in its Kabbalistic aspect ("Community of Israel" being one of the terms denoting the Shekinah). This rite is applicable to infants and to adult converts (to whom the phrase "coming under the Shekinah" is often applied), and it is the essential rite of initiation into the Community. (That the brit milah is exclusively performed on males can be ignored in our context, as can be seen by the fact that woman can circumcise: they can initiate, and only someone already initiated can initiate.) The infant/convert is married to the Shekinah. (Cf. Zipporah's circumcision of Gershom in Exodus, and her reference to "Bridegroom of blood".) The Arabs delay this rite to the onset of maturity (we are leaving out the practice of "female circumcision" which is actually contrary to Islamic law and teaching), but Judaism recognizes that children are part of the Community, and can be initiated as well as any adult, even if they have can not take on adult responsibilities. (The ceremonies of bar/bat mitzvah mark this stage, which has legal but no spiritual ramifications, just as the 18th and 21st birthdays have in Western practice.) The circumcised child is literally the Child Crowned and Conquering, even if he and every one else is unaware of it. He has married the Shekinah, and the physical mark upon the sexual organ is one sign of this.

And what is the Shekinah? And why does the marriage to the Shekinah put an end to the power of Lilith? Because the Shekinah is Nuit, and the Child has thus attained Nuit, and (on the symbolic level at least) put Babalon/Lilith back into Her proper place, as part of the Child's own Self. For Lilith when recognized/integrated as one's Self loses her destructive power, or rather the power is properly directed and recognized as fruitful.

Kabbala: Lilith's Origins

Note that the following passages are either informed by or related to the traditions of Lilith as Adam's first wife, referred to in the [Alphabet of Ben Sira](#). Scholem concluded that references to Lilith in the Zohar were based on the *Alphabet*. [AH]

Yalqut Reubeni, B'reshit 34b

In the beginning the Holy One, blessed be He, created Eve, and she was not flesh but the scum of the earth and its impure sediments, and she was a harmful spirit [i.e., Lilith]. And the Holy One, blessed be He, took her away from Adam and gave him another in her stead. ([Patai81:453](#))

Zohar 1:34b

When the letters of the name of Adam, descended below, together in their completeness, the male and the female were found together, and the female was attached to his side, until God cast a deep slumber upon him and he fell asleep. And he lay in the place of the Temple below. And the Holy One, blessed be He, sawed her off him, and adorned her as they adorn a bride, and brought her to him.... In an ancient book I found that this [refers to] the primeval Lilith who was with him and conceived from him, but was not a helpmeet for him.... ([Patai81:454](#))

Zohar 3:19

Come and see: There is a female, a spirit of all spirits, and her name is Lilith, and she was at first with Adam. And in the hour when Adam was created and his body became completed, a thousand spirits from the left [evil] side clung to that body until the Holy One, blessed be He, shouted at them and drove them away. And Adam was lying, a body without a spirit, and his appearance was green, and all those spirits surrounded him. In that hour a cloud descended and pushed away all those spirits. And when Adam stood up, his female was attached to his side. And that holy spirit which was in him spread out to this side and that side, and grew here and there, and thus became complete. Thereafter the Holy One, blessed be He, sawed Adam into two, and made the female. And He brought her to Adam in her perfection like a bride to the canopy. When Lilith saw this, she fled. And she is in the cities of the sea, and she is still trying to harm the sons of the world. ([Patai81:455](#))

Moses b. Solomon of Burgos

In contrast to the above, the following passages appear to be unaware of any tradition of Lilith as Adam's first wife. Rather, she is mated to Samael (King of the demons, something like Satan) from the beginning

Lilith is called the Northerner, because *Out of the north the evil breaks forth* (Jer. 1:14). Both Samael, king of the demons, and Lilith were born in a spiritual birth [androgynously](#). The Tree of Knowledge of Good and Evil is an epithet for both Samael and Grandmother Lilith (e.g. the Northerner). As a result of Adam's sin, both of them came and confused the whole world, both the Upper one and the Nether one. (based on the ed. of G. Scholem, quoted in [Patai81:453](#))

R. Ya'aqov and R. Yitzhaq

Samael resembles the form of Adam, and Lilith the form of Eve. Both were born in an androgynous form, corresponding to the form of Adam and Eve: below and above, two twin forms. And Samael and Grandmother

Eve [i.e., Lilith], who is the Northerner, are emanations from beneath the Throne of Glory. And the sin [of Adam] caused this evil. ([Patai81:453](#))

Zohar 1:19b

After the primeval light was hidden, a husk was created for the brain, and that husk spread out and brought forth another husk which was Lilith. And when she emerged, she went up and went down towards the little [faces](#), and wanted to attach herself to them and be shaped after them, and did not want to depart from them. But the Holy One, blessed be He, removed her from there and placed her down below. When He created Adam, in order to perfect this world, as soon as Lilith saw Eve affixed to the side of Adam, and saw in them the beauty of the Above, and saw their perfect image, she flew off from there and wanted, as before to attach herself to the little faces. But the guardians of the gates of Above did not Let her. The Holy One, blessed be He, rebuked her, and cast her into the depths of the sea, and she remained dwelling there until Adam and his wife sinned. Then the Holy One, blessed be He, brought her up from the depths of the sea and gave her power over all those children, the little faces of the sons of man, who are liable to punishment because of the sins of their fathers. And she went and roamed the world. She approached the gates of Paradise on earth, and saw the Cherubim guarding the gates of Paradise, and sat down facing the Flaming Sword, for she originated from that flame. When that flame revolved, she fled. And she roams in the world, and finds children liable to punishment, and caresses them, and kills them. And all this is because of the diminishing of the moon which reduced its light.... When Cain was born, she could not attach herself to him. But later she approached him and bore spirits and winged demons. For 130 years Adam had intercourse with female spirits, until Naamah came. Because of her beauty the sons of God went astray after her, 'Ussa and 'Azael, and she bore from them, and from her spread evil. spirits and demons in the world.... ([Patai81:454f](#)) And she goes and roams the world at night, and makes sport with men and causes them to emit seed. And wherever men are found sleeping alone in a house, they [these spirits] descend upon them and get hold of them and adhere to them and take desire from them and bear from them. And they also afflict them with disease, and the men do not know it. And all this is because of the diminishing of the moon. ([Patai81:461](#))

On this last paragraph, see the [Seductress](#) passages

Bacharach, 'Emeq haMelekh 23c-d

This passage is interesting because it is one of the few places where we get a textual connection (however problematic) between Lilith and the Serpent of the Garden of Eden [see also [Zohar, Sitre Tora, 1:148a-b](#)]. This connection is perhaps strengthened by Christian iconography (see the [pictures collection](#)), but can hardly be regarded as conclusive. While contacts between Jewish and Christian mystical and alchemical speculation did exist, the pervasiveness of the iconographic symbol is such that we would have to posit a much more widely circulated Christian version of the story that we would obtain from elite mystical cross-talk. The other problem with this story is the gender confusion. At first we assume that the Lilith-Serpent's 'seduction' of Eve is intellectual. Then we find out that not only did the Serpent have sexual intercourse with Eve, but that Eve was a virgin at the time and it is that union, specifically the Serpent's semen, that is the etiology of menstruation! Finally, Adam has sexual contact with his wife, but it is while she is still polluted by her menstruation/adultery. That impure act generates magical power for Lilith who is now able to have sexual dominion over Adam as well, bearing demon children from him. There is however one problem. If Lilith is female (she is!) and Lilith is the Serpent, as we are told in this passage ('Woman of Harlotry = Lilith), how can she have intercourse with Eve. This is not simply lesbian sex, in the strictest sense, because she injects semen into Eve. There is at least one parallel passage in which the serpent is identified with [Samael](#) and Cain is the result of the union. In this case, Samael being male, the gender problem does not arise. It may be possible to solve the problem in the following text (and coincidentally harmonize it with the Samael version) by reference to the tradition, [mentioned above](#), that Lilith and Samael were at one time, like Adam and Eve, an [androgynous](#) pair. This may well be reading more into the text than we should, however, at least from the standpoint of scholarship (homilists may do what they please). It is never-the-less clear from the following that Adam and Eve are not viewed as joined in that fashion at the time the events are transpiring.

And the Serpent, the Woman of Harlotry, incited and seduced Eve through the husks of Light which in itself is holiness. And the Serpent seduced Holy Eve, and enough said for him who understands. An all this ruination came about because Adam the first man coupled with Eve while she was in her menstrual impurity -- this is the filth and the impure seed of the Serpent who mounted Eve before Adam mounted her. Behold, here it is before you: because of the sins of Adam the first man all the things mentioned came into being. For Evil Lilith, when she saw the greatness of his corruption, became strong in her husks, and came to Adam against his will, and became [hot](#) from him and bore him many demons and spirits and [Lilin](#). ([Patai81:455f](#))

Kabbala: Lilith as God's Consort

In this striking passage we see Lilith becoming the consort of God! This resulting from God's regular consort, the Matronit, being in exile. While they are apart, the Matronit is abused by the left emanations (bad guys) while Lilith takes her place at God's side. Keep in mind here that 'God' in this context refers to one of the emanations of God, not the absolute (Ein Sof). Of course, it would be tempting to combine this with the 'Adam's first wife' streams of the tradition, leaving us with a story in which Lilith is at first rejected by Adam only to be elevated to be the mate of God himself. I suspect, however, that these stories come from different places and cannot be justifiably combined.

Zohar 3:69a

One day the companions were walking with Rabbi Shim'on bar Yohai. Rabbi Shim'on said: "We see that all these nations have risen, and Israel is lower than all of them. Why is this? Because the King [God] sent away the Matronit from Him, and took the slave woman [Lilith] in her place. Who is this slave woman? The Alien Crown, whose firstborn the Holy One, blessed be He, killed in Egypt. At first she sat behind the handmill, and now this slave woman inherited the place of her mistress." And Rabbi Shim'on wept and said: "The King without the Matronit is not called king. The King who adhered to the slave woman, to the handmaid of the Matronit, where is his honor? He lost the Matronit and attached Himself to the place which is called slave woman. This slave woman was destined to rule over the Holy Land of below, as the Matronit formerly ruled over it. But the Holy One, blessed be He, will ultimately bring back the Matronit to her place as before. And then, what will be the rejoicing? Say, the rejoicing of the King and the rejoicing of the Matronit. The rejoicing of the King because He will return to her and separate from the slave woman, and the rejoicing of the Matronit, because she will return to couple with the King. ([Patai81:468](#))

Lilith the Seductress

In the following passages Lilith is revealed in her role as succubus. Her job in this guise is to sleep with men (which they experience as wet dreams), or otherwise collect their semen. Then she becomes pregnant from them and bears demonic children. This process begins with Adam who attempts celibacy for a period of time. That separation from his wife leaves him vulnerable to Lilith (and Naamah, who functions similarly). There may, in this, be an underlying invective against the practice of celibacy as part of religious dedication. Celibacy was obviously a part of Christianity at the time and the story teller may hope to prevent its catching on in Jewish circles. Lilith may also collect semen even from the marriage bed, though. The sage must be careful to ensure that she is denied access to the bedroom through both proper modesty and the performance of

prophylactic rituals. Naamah, like Lilith, is a demon-seductress. In that sense their roles appear identical. Naamah, however, doesn't have Lilith's baby-stealer(/corrupter) role.

Zohar 3:76b-77a

For 130 years Adam kept separate from his wife and did not beget. After Cain killed Abel, Adam did not want to copulate with his wife. Rabbi Yose said: "From the hour in which death was decreed upon him and upon the whole world, he said 'Why should I beget children for terror?' and instantly separated from his wife." And two female spirits [Lilith and Naamah] would come and copulate with him and bear children. and those whom they bore are the evil spirits of the world who are called the Plagues of Mankind. And they lead the sons of man astray, and dwell in the doorway of the house, and in the cisterns and in the latrines.... But if the holy name Shaddai with supernal crowns is found in the doorway of a man's house, they all flee and go away from there. And we have learned that in the hour in which man descended to the earth in the supernal image, in the image of the Holy One, and the higher and lower beings saw him, they all approached him and proclaimed him king over this world. After the Serpent mounted Eve and injected filth into her, she gave birth to Cain. From thence descended all the wicked generations in the world. And the abode of demons and spirits is from there and from his side. Therefore, all the spirits and demons have one half from man below, and the other half from the angels of the supernal realm. Thereafter Adam begot on those spirits daughters who are the beauty of those above and those below. And all went astray after them. And there was one male who came into the world from the spirit of Cain's side, and they called Tubal-Cain. And a female came forth with him, and the creatures went astray after her, and her name was Naamah. From her issued other spirits and demons. and they hover in the air and tell things to those others found below. And this Tubal-Cain brought weapons of killing into the world. And this Naamah became aroused and adhered to her [evil] side. And to this day she exists, and her abode is among the waves of the great sea. And she comes forth, and makes sport with the sons of man, and becomes [hot](#) from them in the dream, in that desire which a man has, and she clings to him, and she takes the desire and from it she conceives and brings forth other kinds [of spirits] into the world. And those children whom she bears from the sons of man come to the women, and they conceive from them and bear spirits. And all of them go to Lilith the Ancient, and she rears them.... ([Patai81:456f](#)) And she goes out into the world and seeks her children. And she sees the sons of man and clings to them, in order to kill them, and to become absorbed into the souls of the children of the sons of man, and she goes off with that child. But three holy spirits arrive there and fly before her and take that child from her and place him before the Holy One, blessed be He, and there he studies before Him. Therefore the Tora warns, *Be sacred* (Lev. 19:2). If a man is holy, he is not harmed by her, for the Holy One, blessed be He, orders those three holy angels whom we have mentioned, and they guard that child, and she cannot harm him. But if a man is not holy, and draws a spirit from the impure side, then she comes and makes sport with that child, and when she kills him she penetrates that soul [which departs from the child] and never leaves it.... ([Patai81:466](#)) At times it happens that Naamah goes forth into the world to become [hot](#) from the sons of man, and a man finds himself in a connection of lust with her, and he awakens from his sleep and takes hold of his wife and lies with her. And this desire comes from that lust which he had in his dream. Then the child that she begets comes from the side of Naamah, for the man was driven by his lust for her. And when Lilith comes and sees that child, she knows what happened, and she ties herself to him and brings him up like all those other sons of Naamah. And she is with him many times, but does not kill him. This is the man who becomes blemished on every New Moon, for she never gives him up. For month after month, when the moon becomes renewed in the world Lilith comes forth and visits all those whom she brings up, and makes sport with them, and therefore that person is blemished at that time. ([Patai81:457f](#))

Zohar Sitrei Torah 1:147b-148b

Jacob's Journey

Jacob had entered this gateway to faith. [\[1\]](#)
Adhering to that faith, he had to be tested

in the same place his fathers had been tested,
entering in peace and emerging in peace. [2]

Adam entered but was not careful. [3]
Seduced by her, he sinned with that whore of a woman,
the primordial serpent. [4]

Noah entered but was not careful.
Seduced by her, he sinned as well,
as it is written: *He drank of the wine and became drunk
and uncovered himself within his tent* (Gen. 9:21)

Abraham entered and emerged,
as it is written:
And Abram went down to Egypt...
And Abram came up from Egypt (Gen. 12:10, 13:1)

Isaac entered and emerged,
as it is written: *Isaac went to Abimelech, king of the Philistines, in Gerar...*
From there he went up to Be'er Sheva (Gen 26:1, 23)

Jacob, having entered into faith,
had to continue and probe the other side.
For one who is saved from there is a loved one,
a chosen one of the Blessed Holy One.
What is written?
Jacob left Be'er Sheva
the secret of the mystery of faith,
and set out for Haran
the side of the woman of whoredom, the adulteress. [5]

The secret of secrets:
Out of the scorching noon of Isaac,
out of the dregs of wine, [6]
a fungus emerged, a cluster,
male and female together,
red as a rose, [7]
expanding in many directions and paths.
The male is called Sama'el,
his female is always included within him.
Just as it is on the side of holiness,
so it is on the other side:
male and female embracing one another.
The female of Sama'el is called Serpent, [8]
Woman of Whoredom,
End of All Flesh, End of Days.
Two evil spirits joined together:
the spirit of the male is subtle;
the spirit of the female is diffused in many ways and paths
but joined to the spirit of the male.

She bedecks herself with all kinds of jewelry
like an abhorrent prostitute posing on the corner to seduce men.
The fool who approaches her--
she grabs him and kisses him, [Prov. 7:13]
pours him wine from the dregs, from the venom of vipers.
As soon as he drinks, he strays after her.
Seeing him stray from the path of truth,
she strips herself of all her finery that she dangled before that fool,
her adornments for seducing men:
her hair all arranged, red as a rose,
her face white and red,
six trinkets dangling from her ears,
her bed covered with fabric from Egypt,
on her neck all the jewels of the East,
her mouth poised, a delicate opening,
what lovely trappings!
The tongue pointed like a sword,
her words smooth like oil,
her lips beautiful, red as a rose,
sweet with all the sweetness of the world.
She is dressed in purple,
adorned with forty adornments minus one. [9]

This fool follows her, drinks from the cup of wine,
fornicates with her, deviates after her.
What does she do?
She leaves him sleeping in bed.
She ascends, denounces him, obtains permission, and descends.

[10]
That fool wakes up and plans to play with her as before.
But she removes her decorations
and turns into a powerful warrior confronting him.
Arrayed in armor of flashing fire,
his[11] awesome terror vibrates the victim's body and soul.
He is full of fearsome eyes;
in his hand a sharp-edged sword drips bitter drops.
He kills that fool and flings him into hell.

Jacob descended to her, went straight to her abode, [12]
as it is said:
and he set out for Haran. [5]
He saw all the trappings of her house
and was saved from her.
Her mate, Sama'el, was offended
and swooped down to wage war
but could not overcome him,
as it is written:
And a man wrested with him... (Gen. 32:25)

Now he was saved and perfected,
raised to a perfect sphere and called Israel.
He attained a high rung, total perfection!

He became the central pillar, of whom it is written:

The center bar in the middle of the planks shall run from end to end (Exo. 26:28) ([Matt83:76-79f](#))

Zohar 2:267b

And that spirit which is called Asirta becomes stirred up...and goes to the female who is beneath all females. And she is Lilith the mother of demons. And a man may become stirred up by that evil spirit called Asirta, which attaches himself to that man and ties himself to him permanently. And on every New Moon that spirit of evil appearance becomes stirred up by Lilith, and at time that man suffers harm from the spirit, and falls to the ground and cannot get up, or even dies. ([Patai81:462](#))

Bacharach, 'Emeq haMelekh, 19c

And behold, the harsh husk, that is Lilith, is always in the sheet of the bed of a man and a woman who copulate, in order to take the sparks of the drops of seed which go waste, because it cannot be without this, and she creates from them demons, spirits and [Lilin](#). And there is an incantation to drive away Lilith from the bed and to bring forth holy souls, which is mentioned in the holy Zohar. ([Patai81:463f](#))

Zohar 3:19a

The remedy against Lilith is this: In that hour in which a man copulates with his wife, he should concentrate in his head on the holiness of his Master and say this:

O you who are wrapped in velvet,

You have appeared!

Release, release!

Neither come nor go!

Neither you nor yours!

Go back, go back!

The sea is raging,

Its waves call you,

I hold on to the Holy One,

Wrap myself in the King's holiness.

Then let him cover his head and his wife for one hour, and do thus each time for three days of the receiving. For a grafting which is not received within three days will not be received at all. But in the book which Ashmodai gave to King Solomon it says for thirty days, and it says that after he finished the act he should sprinkle clear water around the couch. ([Patai81:463](#))

Bacharach, 'Emeq haMelekh, 102d-103a

The Alien Woman is Lilith, and she is the sweetness of sin and the evil tongue. And from the lips of the Alien Woman honey flows. And although the Impure Female has no hands and feet for copulation, for the [feet](#) of the serpent were cut off, nevertheless the Female in her adornments looks as if she had hands and feet. And it is the mystery of her adornments that she can seduce men.... And she leaves the husband of her youth [Samael] and descends and fornicates with men who sleep below in the impurity of spontaneous emission, and from them are born demons and spirits and [Lilin](#), and they are called the Sons of Man. ([Patai81:462ff](#))

Zohar 1:54b-55a

R. Yitzhaq said: From the hour in which Cain killed Abel, Adam separated himself from his wife, [and] two female spirits came and copulated with him, and he begot spirits and demons which roam in the world. And this should not be difficult for you [to understand], for when a man dreams, female spirits come and play with him and get [hot](#) from him and thereafter bear [those demons] which are called the Plagues of Mankind. And they turn into a likeness of men, but they have no hair on their head.... And in a similar manner male spirits come to the women of this world who become pregnant from them and give birth to spirits and all of them are called Plagues of Mankind. After 130 years Adam clothed himself in zeal and had union with his wife and begot a son and called his name Seth ([Patai81:471](#))

Notes

[1] *Shekhinah*, the openign to the realm of the *sefirot*, which are the object of mystical faith. [[Matt:227](#)].

[2] The same phrase appears in rabbinic literature to describe Rabbi Akiva's successful journey into the mystical orchard; see Tosefta, *Hagigah* 2:4; *Shir ha-Shirim Rabbah* 1:28. [[Matt:227](#)].

[3] Here we find another perspective on Adam's sin: he was seduced by demonic and sexual forces; cf. Zohar 1:140b; 2:245a. [[Matt:227](#)].

[4] E.g. Lilith. [AH]

[5]. The Zohar associates *Haran* with *haron*, "wrath". cf. 1:78b (*Sitrei Torah* [[Matt:227](#)])

[6]. According to [Matt::227f](#), both Isaac and the dregs mentioned here alude to power and judgment overcoming love and mercy. This imbalance, according to the passage, is at the root of the origins of the demonic. [AH]

[7]. Red symbolizes the power of the left and the demonic [[Matt:228](#)]

[8]. On Lilith = Serpent = Woman of Whoredom see ['Emeq haMelekh 23c-d](#). [AH] The Zohar links sin, lust, and death. All these are the works of Lilit acting in consort with Sama'el. The phrase "*woman of whoredom*" is from Hosea 1:2; "*end of all flesh*" is from the story of the Flood, Genesis 6:13; cf. Zohar 162b-63b. [[Matt:228](#)]

[9]. corresponding to the number of lashes administered by the court according to rabbinic law; see Deut. 25:3; Mishnah, *Makkot* 3:10. Lilit's allurements soon turn into punishments. [[Matt:228](#)]

[10]. Cf. Talmud *Bava Batra* 16a, where Satan's itinerary is described: "He descends and leads astray, ascendas and arouses [God's] anger, obtains permission and takes the soul." [[Matt:228](#)]

[11] Note the shift from feminine pronouns to masculine. Patai's translation ([Patai81:461f](#)) keeps the feminine pronouns throughout. I have not checked the Hebrew, but I suspect that that Matt is following it and Patai has corrected what he perceived to be an error. If Matt is correct, then this is another instance of gender mixture between Lilith and Samael. See my note on [Bacharach, 'Emeq haMelekh 23c-d](#). Matt simply comments "Lilit becomes Sama'el" (228)[AH]

[12]. He exposed himself to demonic and sexual temptation as part of his journey of transformation. [[Matt:228](#)]

Kabbala: Lilith, Samael and Blindragon

Lilith's husband, Samael, has been castrated. In order to have sexual union with him, they must use a third character, BlindDragon. I'm not sure I want to know how this works. See also [Pardes Rimmonim 186d](#)

Bacharach, 'Emeq haMelekh, 84b, 84c, 84d

Lilith is a harlot who fornicates with men. She has no mating with her husband, for He [God] castrated the male and [cooled](#) the female. And she becomes [hot](#) from the fornication of men, through spontaneous emission. And enough of this.... ([Patai81:463](#)) This Lilith -- the Merciful One save us!-- has dominion over children who issue from a man who has intercourse at candlelight, or with his wife naked, or at times when he is forbidden to have intercourse. All those children who issue from these mentioned, Lilith can kill them any time she wants to, because they are delivered into her hand. And this is the secret of the children laughing in their sleep when they are small: it is from Lilith who plays with them. And I heard that when a small child laughs during the Sabbath night or the night of the New Moon, it is because Lilith is playing with him, and it is well that his father or mother or anyone who sees him laugh should tap his nose with his finger and say: "Go from here, you accursed one, for you have no resting place here!" Let him say this three times, and each time he recites this incantation let him tap the child's nose. And this is very good, for it is in the power of Lilith to kill them when she wants to. And since she has permission to kill these infants, these souls are called Oppressed Souls. ([Patai81:463f](#)) Blind Dragon rides Lilith the Sinful -- may she be extirpated quickly in our days, Amen!-- And this Blind Dragon brings about the union between Samael and Lilith. And just as *the Dragon that is in the sea* (Isa. 27:1) has no eyes, likewise Blind Dragon that is above, in the likeness of a spiritual form, is without eyes, that is to say, without colors.... ([Patai81:458](#)) Samael is called the Slant Serpent, and Lilith is called the Tortuous Serpent (Isa 27:1). She seduces men to go in tortuous ways.... And know that Lilith too will be killed. For the groomsman [BlindDragon] who was between her and her husband [Samael] will swallow a lethal potion at a future time, from the hands of the Prince of Power. For then, when he rises up, Gabriel and Michael will join forces to subdue and bring low the government of evil which will be in heaven and earth. ([Patai81:468](#))

Bacharach, 'Emeq ha Melekh, 121b

And he [Blind Dragon] is castrated so that he cannot beget, lest [his offspring] annihilate the world. ([Patai81:458](#))

Bacharach, 'Emeq ha Melekh, 140b

The Blind Dragon is between Samael and the Evil Lilith. And he brings about a union between them only in the hour of pestilence, the Merciful One save us! And he is castrated so that the eggs of the viper should not come forth into the world. For were it not so, they would annihilate the world. And that kind which is called [Lilin](#) are full of hair from their heads down to their feet, but on their heads they have no hair and all their body and face is full of hair. And this Lilith has fourteen evil times and evil names and evil factions. And all are ordained to kill the children -- may we be saved!-- and especially through the witches who are called *Kinder Benimmerins* in the language of the Ashkenaz [German]. ([Patai81:458f](#))