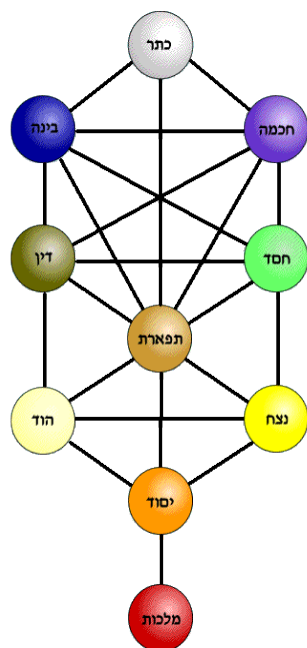


# Investigation into the true nature of Lillith

Many people have heard tales of Lillith, the first woman, the seductress, the mother of demons. Lillith is associated with Lamia, vampiric spirits from the ancient Greek tradition, Lilin, demonic night spirits and her mate the archangel Samael. How much of this is truth? How much of it is patriarchal propaganda or simply erroneous conclusions? How much of the story comes from the dark cosmos trying to mislead us? Rather than just relying on various books, which are themselves based on other books, we decided to go directly to the source using summoning techniques and astral travel.

## The historical perspective



There are many stories about Lillith, but these stories contradict each other quite strongly. Some stories concern an unclean animal, the screech owl, in the Jewish tradition. Other evidence is from pre-Christian protective amulets in the form of upside down bowls buried in homes, but most stories about Lillith originate relatively late around the 10<sup>th</sup> and 11<sup>th</sup> century and are expanded by kabbalists from the 13<sup>th</sup> century onwards.

So most of what we think to know about Lillith today is through books which were written more than a millennium after mankind came into contact with her. As we know kabbalists, like physicists, are eternally seeking a unifying theory which will allow humankind to understand the whole of creation. For this reason they seek to explain all phenomena by placing them in their model, the tree of life.

The model which emerges from the kabbalistic writings is that Lillith is created on the lowest level of existence, the Earth. Unlike the earth, which responds to the will of God and brings forth good things, the seeds sown in Lillith produce bad things like demons and diseases. So she is seen as a photo negative of a Gaia like force.

As you probably know in pagan rituals semen and blood are sometimes offered to the Earth signifying the donator reuniting with the Earth Mother or trying to stimulate Her fertility to ensure a good harvest. The spilling of semen in the Judaic/Christian tradition is said to allow Lillith to produce demon offspring. So we can assume that the story of Lillith is an instrument to prevent masturbation, sexual fantasies and pagan nature rituals. The other part of the story is that Lillith is cast out of paradise for rejecting Adam's dominion over her. Yet she later seduces him and produces demon offspring. So the story teaches that it is wrong for a woman to resist a man's dominion over her and we are also taught that it is wrong for women to lust after and seduce men. As we know ancient scripture is a mixture of health regulations, customs to create a cohesive society as well as advice which can lead to spiritual development. The story of Lillith's relationship to Adam to me seems to fall into the societal customs category rather than the spiritual one. But is that all there is? Is Lillith simply a morality tale or is there a spiritual or even religious side to her as well?

## The Greek connection

Christianity spent much of its formative years in Greece. Many elements of traditions practiced in Greece, especially in the Mithras cult, found their way into Christian belief and ritual. Most Greek myths are full of symbols of inner powers. The Greek tradition of self-reflection and transformative initiation rituals was replaced by the worship of an external creator deity under Christian influence. Such worship demanded less of the worshipper and was thus more easily accessible, especially to the disenfranchised. Eventually the external worship replaced the Greek tradition of seeking to better oneself directly. The differences between the old and new traditions laid the foundations for the schism between the exo- and esoteric traditions within Christianity. The proponents of the

exotheric way saw christianity as a tool to unify the people, while the followers or the esotheric way regarded it as a method of reconnecting to the divine and spiritual evolution. In the fourth and fifth century Anno Domini brutal purges saw most esotheric christian writings destroyed or hidden and it's followers killed or forcibly converted. This age of repression lasted for over 700 years and only when the crusaders started bringing back copies of the esotheric writings from the more liberal and civilized muslims did the esotheric tradition start to revive in small hidden groups.

The christian esotheric tradition is thus a broken or reconstructed tradition. It was made on basis of interpretation of the dead remains. In this way it is similar to how Wicca was created and like Wicca it contains many non-original elements which reflect the cultural paradigms of the age when reconstruction took place.

This checkered history makes it hard to judge the stories of the Lamia. There is the myth of one of Zeus' lovers being driven by Hera's jealousy to kill her own children. She then becomes so obsessed with the trauma that she goes insane. Zeus then gives her a prophetic talent to compensate. This is clearly a classical Greek mythological instruction. It reveals the dangers of obsession and being unable to integrate a traumatic event, but also how as a result of a traumatic event often second sight may develop.

How exactly the identification of Zeus' unfortunate lover with Lillith from the Christian/Jewish tradition developed I cannot fathom. The story however is no longer an esotheric one. Instead of a grief struck nymph Lamia is described as a lustful vampiric demon attracted to the unclean thoughts of men. She kills the babies of other women out of envy and brings diseases. She takes the life force of her lover and produces demonic offspring. This version of the story is probably a christian exotheric version of the myth meant mainly to inspire fear, much like the addition of hell to christianity.



To find out which if any version holds some truth we prepared ourselves and projected ourselves on the astral plane. The first part of my quest became to seek out the Lamia. It is regarded as a spirit of seduction and is often identified with Lillith herself or seen as offspring of Lillith. We found the Lamia to exist, but not in the realm of demons or lower vibrations, but in the domain of the nature spirits. It is not a single entity, but rather a race of spirits.

It is not uncommon for powers of nature to be regarded as evil in the judaic/christian tradition so this did not surprise me. My assumption prior to seeking out the Lamia was that it was a type of Undine, a water spirit. While it has in common many qualities with water nymphs and dryads it is really in a separate category. I found that it is similar to Undines in that it stimulates life force and has a capacity for connecting, loving and harmonizing far greater than humans do. Unlike dryads and nymphs, which take care of all life, the Lamia is specialized in working with more complex beings like humans.

How the name Lamia from the Greek myth became associated with this class of nature spirits is unknown to us. The Lamia are symbiotic spirits. The Lamia are stimulated by the higher energies which humans can release from their third eye chakras. They seek to share in our fantasies, our moments of clarity, insight and wisdom. Like most nature spirits they are extremely loving, eager to help and slightly naive. To stimulate us to produce higher energies, which are beneficial to both us and them, they perform healing and stimulation of our energy body and life force. Their function is thus similar to that of a Muse, but while a Muse will stimulate energies higher than our third eye, the Lamia stimulates energies which are lower, but both seek to produce the same effect and often they work in concert. The Lamia can be considered a spirit of passion. I do not know which original tradition promoted communication with Lamia, but we can assume that working with them was part of the Dionysian path. As we know the judaic/christian religious system promotes a path of asceticism

and is opposed to Tantric/Dionysian methods of spiritual advancement. The negative stories about the Lamia we can conclude are attempts at making people afraid of using non-ascetic spiritual practises even though they too form a part of the path to the light.

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