



Lilith's Awakening: From Submission to Woman's Liberation from the Eve Archetype *Awakening of Lilith: From Submission to the Liberation of Women from the Archetype of Eve*

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Summary

This study seeks to explore the duality between the archetypes of Eve and Lilith, revealing how Lilith's repression reflects the repression of femininity and the impact of this phenomenon on contemporary culture. The general objective is to analyze the influence of the archetypes of Eve and Lilith on the cultural and social construction of femininity, exploring how these archetypes have shaped norms and expectations regarding women throughout history. The methodology of this is a literature review, focusing on the critical analysis of mythological and cultural narratives related to Lilith and Eve. Ancient texts, religious traditions, and contemporary academic interpretations were examined to offer insight into the influence of these archetypes in the construction of female identity. and historical oppression. The study concluded that Lilith's narrative contrasts with the role of Eve, the woman idealized in submission, representing the tension between rebellion and acceptance, reinforcing patriarchal norms that shaped female oppression.

Keywords:Lilith. Archetype. Myth.

Abstract

This study aims to explore the duality between the archetypes of Eve and Lilith, revealing how the repression of Lilith reflects the repression of femininity and the impact of this phenomenon on contemporary culture. The overall objective is to analyze the influence of the archetypes of Eve and Lilith in the cultural and social construction of femininity, exploring how these archetypes have shaped norms and expectations regarding women throughout history. The methodology of this study is a literature review, focusing on the critical analysis of mythological and cultural narratives related to Lilith and Eve. Ancient texts, religious traditions, and contemporary academic interpretations were examined to provide insight into the influence of these archetypes on the construction of female identity and historical oppression. The study

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1 Introduction

The myth of Lilith symbolizes an alternative to the archetype of Eve, accepted in Western culture. The narrative of Lilith, Adam's first wife according to rabbinic texts and mystical traditions, offers a critical perspective on female subjugation and the oppression of women throughout history. This study seeks to explore the duality between the archetypes of Eve and Lilith, revealing how Lilith's repression reflects the repression of femininity and the impact of this phenomenon on contemporary culture.

The central problem of this research is to understand how Lilith's narrative contrasts with the archetype of Eve and what implications this contradiction has for the understanding of female autonomy and oppression over the centuries. The guiding research question is: How did the repression of the Lilith archetype and the idealization of the Eve archetype shape cultural and social perceptions about femininity and women's autonomy?

The general objective of this study is to analyze the influence of the archetypes of Eve and Lilith on the cultural and social construction of femininity, exploring how these archetypes have shaped norms and expectations regarding women throughout history.

Specific objectives include: Investigating how Lilith's narrative challenges role traditional of Eve and female submission; examine the influence of these archetypes on contemporary perceptions of female autonomy and empowerment; and evaluate how the valorization of the Lilith archetype contributes to the transformation of gender norms and the promotion of equality.

The justification for this study lies in the need to reevaluate the traditional roles imposed on women and consider alternatives that can promote a more inclusive understanding of femininity. The relevance of the theme is evidenced by the academic and cultural interest in the figure of Lilith as a symbol of resistance and female empowerment. The author, a scientific researcher with an interest in the mythological and cultural representations of Lilith, offers a perspective that contributes to the understanding of power and gender dynamics in modern society.

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2 Theoretical Framework

2.1 The Myth of Lilith

The myth of Lilith is an interpretation that originates from Genesis, the first part of the Hebrew Bible, which narrates the creation of man and woman (De Lilith; Layo, 2018). However, Lilith's story is not included in the canonical biblical text, but is an addition found in texts from the rabbinic tradition. These texts, such as the Alpha Beta Midrash of Ben-Sira and the Zohar, offer an alternative version of Lilith, who is considered Adam's first wife, before Eve (Mikosz, 2017).

The Midrashim, a collection of interpretations of the Torah, mentions Lilith as a figure who precedes Eve, while the Zohar, a work of Kabbalah, addresses Lilith in contexts of Jewish mysticism and esotericism. These rabbinic texts were created centuries before the predominant version of the Bible, offering insight into the creation and role of Lilith in Jewish tradition (Mikosz, 2017).

2.2 Origin and Creation of Lilith

Lilith is described as Adam's first wife. Symbolically, it returns with contemporary feminist movements, challenging male dominance and the inferiorization of women (Mikosz, 2017).

The best-known version of Lilith's origin comes from the biblical texts of Christian mythology, where God creates Lilith as Adam's first wife, not from his rib, but from blood and saliva, or, according to other variations, from dirt and sediment (Mikosz, 2017).

The myth of Lilith, according to rabbinic traditions, places her creation on the same day as Adam, on the sixth day of Creation, along with reptiles and demons (De Lilith; Layo, 2018). In the narrative, the animals generally reproduce facing each other's backs, except for three: the man, the snake and the fish, who come together face to face, having received this divine instruction (Mikosz, 2017).

This narrative is a part of the mythological corpus that seeks to explain aspects not covered in the Bible. According to these traditions, Lilith was created as the first woman, with less noble and disturbing beings, such as reptiles and demons, to highlight her rebellious nature and her opposition to the order established by God (Carvalho, 2018).

In tradition, the reason why animals reproduce facing each other's backs, while man, the snake and the fish come together face to face, has a symbolic basis of conformity and the natural order established by God, follows a divine instruction to maintain a certain distance during the reproductive act, which can be seen as an expression of a natural and harmonious balance.

The exceptions—the man, the serpent, and the fish—are highlighted by coming together face to face, which suggests a more intimate connection. The creation of man and his union can be interpreted as an expression of the uniqueness of the human relationship, which differentiates itself from other beings. Furthermore, the snake and the fish are included in this group to highlight peculiar aspects in their natures and behaviors, expanding the concept of uniqueness.

According to Assunção (2024), the figure of the serpent is linked to the Lilith archetype in several cultures. The serpent represents cunning and temptation, and personifies Lilith's body, which transcends physical limits and exerts influence over the world around her. This association with reinforces the snake's connection with aspects such as fertility, rebirth and hidden wisdom, elements of the figure of Lilith in mythology and spirituality.

This inclusion of man, snake and fish as exceptions to the norm reflects a profound difference in the way these beings interact with the world and with each other (De Lilith; Layo, 2018). Man, with his capacity for reasoning and consciousness, together with the snake and the fish, which have distinctive characteristics, are presented as entities that transcend the natural order established for other animals. The inclusion of Lilith, along with reptiles and demons, symbolizes a creation that, by its nature and choices, opposes the established divine order, especially with regard to reproduction and human relationships.

According to the myth, the relationships between Adam and Lilith were marked by a passion that dominated Adam, causing him to lose his reason and give in to lust (Robles, 2019). It was believed that Lilith's seduction took him away from his divine commitments. Lilith and Adão had already consummated their relationship, symbolically representing the relationship between man and woman, but they never reconciled (Matheus Neto; Costa; Ribeiro, 2020).

The Aramaic and Jewish versions of oral tradition state that the relationship between them was disturbing, with Lilith defying the submission imposed by patriarchal society (Araújo;

Almeida, 2007). Lilith refused to submit to Adam. During the sexual act, she wanted to be on top of Adam, arguing that both had been created from the earth, and claimed equality (Matheus Neto; Costa; Ribeiro, 2020), asking: "Why should I lie down under you? that I should open myself under your body? Why be dominated by you? I was also made of dust and, therefore, I am your equal" (Mikosz, 2017).

However, Adão did not accept this proposal, demanding that Lilith remain submissive (Matheus Neto; Costa; Ribeiro, 2020). This imposition generated a conflict. Lilith rebelled, breaking the established balance, moving away from Adam and expressing her anger against God and Adam (Mikosz, 2017).

Abandoned and fearful, Adam complained to God. Although God insisted that Lilith return, she refused to obey. As a consequence, Lilith was transformed into a demon, a symbol of sin, transgression and cunning, being expelled and punished with exile in the Red Sea (Araújo; Almeida, 2007).

Lilith, in the mythical tradition, was associated with the wisdom of demons, which refers to a deep knowledge, often considered dangerous, and which is linked to darkness, rebellion and the subversion of established norms (De Lilith; Layo, 2018). This type of wisdom is seen as a form of hidden power, which challenges divine and social orders, and is therefore marginalized. In Lilith's case, this demonic knowledge is a symbol of her rejection of patriarchal laws and her connection to indomitable forces that resist submission.

Despite this, Lilith was never completely absent from the human community. It reappeared first in erotic dreams and fantasies and later in sacred prostitution and other forms of prostitution (Qualls-Corbett, 1990). Their presence, however, was punished by society (Araújo; Almeida, 2007).

Sacred prostitution refers to ancient ritual practices in various cultures where sexuality was integrated into religious worship (Robles, 2018). In these practices, women, and sometimes men, participated in sexual acts as part of rituals intended to honor deities linked to fertility, love, and prosperity (Qualls-Corbett, 1990).

These practices were common in temples dedicated to fertility gods and goddesses, such as Ishtar in Mesopotamia and Aphrodite in Greece. Priestesses, or "sacred prostitutes", were seen as intermediaries between the faithful and the divine, and their services were considered a form of connection with spiritual forces (Qualls-Corbett, 1990).

In Lilith's case, her association with sacred prostitution reflects her transformation from a feared figure into a symbol of sexual and spiritual power. Although patriarchal society demonized her, she continued to influence the collective psyche through practices

who recognized, albeit controversially, the power of female sexuality as something sacred and, paradoxically, dangerous.

These cultural manifestations of Lilith, both in dreams and rituals, reveal an attempt to integrate and, at the same time, control the disruptive power that she represents, keeping her on the sidelines, but without being eradicated from the collective consciousness.

2.3 The Holy Inquisition - Male Imaginary and the Witch Hunt

The verse "You shall not let the witch live" (Exodus 22:18) offers a vision of the male imagination in relation to the figure of women as a negative entity. In addition to the personal conflicts between men and women and the pathological projections that arise from these disorders, there was a period in history when the established religion went beyond words and took action: the witch hunt (Mikosz, 2017).

2.3.1 Christianity and Paganism in Great Britain

Christianity, a monotheistic religion based on the teachings of Jesus Christ and the Holy Scriptures known as the Bible, faced difficulties establishing itself in Britain due to cultural, political and religious factors. Before the arrival of Christianity, Britain was dominated by pagan religious traditions.

Paganism in Britain was characterized by cults that worshiped gods and goddesses linked to nature, such as fertility, war and the natural elements and were linked to the cycle of seasons, harvests and tribal life, with rituals and festivals that they were fundamental to the identity and social cohesion of communities. Resistance to conversion to Christianity, therefore, was a matter of religious belief and cultural preservation.

When Christianity began to spread across Europe, it faced barriers in Britain, in part due to the political fragmentation of the region, which was divided into several small, warring kingdoms (Robles, 2019). Furthermore, Christian missionaries encountered resistance from the Druids, the Celtic priestly class, who played a central role in preserving pagan religious traditions (Assunção, 2024^a).

It was only after the year 600 AD, when Saint Augustine was sent by Pope Gregory I to convert the Anglo-Saxons, that Christianity began to gain ground in Britain (Bakers, Lanslor, Eskelner, 2019). Saint Augustine established Canterbury Cathedral, which became the center of Christianity in England. The support of the Anglo nobility

Saxon religion was instrumental in the expansion of the new religion, as kings and leaders began to adopt Christianity and encouraged their courts to do the same.

However, the conversion of the masses was a slower process (De Lilith; Layo, 2018). While the nobility converted to Christianity, the popular classes continued to practice their pagan cults, which offered a sense of continuity and security in an unstable world. Coexistence between Christianity and paganism was common for centuries, with many pagan traditions being incorporated or transformed by Christianity in an attempt to facilitate the cultural and spiritual transition. In this way, Christianity and pagan cults coexisted for some time, with the new religion gradually replacing the old practices over the centuries (Carvalho, 2018).

To avoid discontent with their feudal lords, these people appeared to follow Christianity in village churches on Sundays, while on full moon nights they gathered in the meadows to worship the ancient horned God (Mikosz, 2017).

2.3.2 The Horned God and Demonization

The ancient Horned God is a central figure in several pre-Christian religious traditions in Europe (Assunção, 2024). This god, generally associated with nature, fertility, hunting and the cycle of life and death, is known by different names and forms in different cultures.

One of the best-known representations of this Horned God is Cernunnos, from Celtic mythology, being described as a being with deer horns, symbolizing his connection with animals and wild nature (Assunção, 2024^a). He was revered as the Lord of the Beasts and the guardian of wild places, representing the life force of the earth and the continuity of life through natural cycles. Cernunnos was also associated with prosperity and abundance, being invoked in fertility rituals to ensure abundant harvests and the procreation of herds.

In Greco-Roman mythology, another figure with similar characteristics is the god Pan, who had goat horns and was associated with nature, shepherds and rustic music (Robles, 2019). Pan was also a deity linked to sexual desire and fertility, representing the most primitive instincts and the connection with the earth. He was an ambiguous figure, inspiring both ecstasy and fear, especially in wild, unexplored places.

These horned gods, in their various manifestations, became symbols of cultural resistance as Christianity began to spread across Europe. The cult of these

Deities allowed rural populations to maintain their ancestral practices in a world that was changing under the influence of the new religion.

With the advancement of Christianity, the Horned God underwent a symbolic transformation, being demonized by ecclesiastical authorities. Horns, which once symbolized connection with nature and the power of life, began to be associated with the devil in Christian iconography. This demonization was an attempt to discredit ancient religions and consolidate the power of Christianity over local beliefs. Even so, traditions related to the Horned God survived, disguised or syncretized with Christian practices, and continued to be celebrated in secret rituals or festivals that kept the memory of these ancient deities alive.

These gatherings, known as Sabbaths, were fertility rituals that included feasting, dancing, and other celebrations that the Christian faith, with its dark outlook, rejected. Over time, pagan worship was abandoned, and with the Crusades, Christianity gained even more strength.

This process was influenced by several factors, including Christian authorities, both religious and political, he worked to convert local populations, using a combination of persuasion, legislation and coercion (Carvalho, 2018). The rulers who adopted Christianity also saw the new faith as a tool of social control, which led them to promote and impose Christianity in their domains (Assunção, 2024). Furthermore, the Church offered a social and moral structure that, with the promises of eternal salvation and the power of the ecclesiastical institution, attracted many people who previously practiced local religions or pagan cults.

The Crusades, in turn, aimed to recover the Holy Land, especially Jerusalem, which was under Muslim control (De Lilith; Layo, 2018). However, they also served as a means of expanding Christian influence and combating Islam and other religions that were seen as threats to Christianity. Crusading rhetoric extolled the defense and expansion of the Christian faith, encouraging the union of European Christians under the leadership of the Church.

The Crusades helped strengthen Christianity, promoting a sense of common identity among European Christians, reinforcing the idea that they were united in a divine mission (Robles, 2019).

As the Catholic Church became more influential, pagan practices were increasingly persecuted. Pagan rituals were banned, and their practitioners faced severe punishments. Over time, many pagan traditions were transformed into festivities.

Christian, losing their original connections. This process of Christianization of cultural practices, with social and religious pressure, led to the abandonment of pagan cults in favor of Christianity, which established itself as the dominant religion in medieval Europe (Bakers, Lanslor, Eskelner, 2019).

Thus, Cernunnos, the benign and jovial horned God, was transformed by the Church into Satan. However, not the traditional Satan of the Bible, but a new Satan reinvented with horns, hooves and a spiked tail, more similar to the satyrs of Greek mythology.

Satyrs were nature spirits associated with the god Dionysus, the god of wine, fertility, and celebration. In mythology, they were represented as half-man, half-animal creatures, with physical characteristics that included goat legs, horns, tail, and a lascivious countenance. They symbolized the exuberance of wildlife and primitive, instinctual drives such as sexuality and desire. Satyrs were known for their playful nature, being depicted chasing nymphs or participating in parties and bacchanals. These elements of his appearance and behavior were, in part, adopted in the medieval representation of Satan.

The traditional Satan of the Bible, on the other hand, is described quite differently. In biblical scriptures, especially the Old Testament, Satan is seen more as an adversary or accuser. In the Book of Job, for example, he is a member of the heavenly court who challenges Job's faith with God's permission, acting as a kind of prosecutor. In the New Testament, Satan is identified as the tempter and enemy of Christ, assuming a more malevolent role, associated with sin, evil and rebellion against God. However, these descriptions do not emphasize detailed physical characteristics; Satan is a spiritual figure, not portrayed in a specific physical form.

Over time, and during the Middle Ages, the image of Satan was reinvented, in part due to the influence of mythological figures such as satyrs (Assunção, 2024). The medieval Church began to represent Satan with physical characteristics that evoked negative associations with paganism and the wild natural world, something that was in contrast to the divine and Christian order (Bakers, Lanslor, Eskelner, 2019).

Thus, Satan came to be visualized with horns, hooves, a pointed tail and a more bestial overall appearance, similar to Greek satyrs. This image was used as a propaganda tool to demonize Satan and to associate evil with pagan practices and mythological figures that the Church wished to eradicate. This representation of Satan became prevalent in the popular imagination of medieval Christian Europe and remained influential in subsequent cultural representations of the devil.

This Satan came to be associated with depraved behavior and witch meetings were portrayed as meetings of criminals, thieves and enemies of authority, where addicted people sought to acquire hidden powers, exploit innocent people and cast spells against their enemies (Mikosz, 2017).

2.3.3 The Witch Hunt and Persecution

During the period of demonic unrest, which corresponds to the Middle Ages and the Renaissance in Europe, witchcraft, love spells, black magic and spells were widespread practices among the popular classes and in royal and aristocratic courts (De Lilith; Layo, 2018; Bakers, Lanslor, Eskelner, 2019). The cultural context of the time was permeated by a belief in the supernatural, where the influence of the devil and spirits was seen as a tangible reality that could be invoked or combated through rituals and enchantments.

In England, for example, Queen Elizabeth I was surrounded by astrologers and alchemists who promised to discover secrets of the universe and influence destiny (Robles, 2019). John Dee, a famous mathematician, astrologer and occultist, served as Isabel's advisor, and is known to have practiced angelic magic, attempting to communicate with spirits through complex esoteric rituals. Dee sought answers to political and personal questions, believing that angels could guide the queen's decisions and strengthen her reign.

In France, Queen Catherine de' Medici was known for her interest in occult practices. She consulted astrologers and magicians to obtain predictions and spells that guaranteed her power and safety. One of the most famous magicians associated with Catherine was Cosimo Ruggieri, who performed magical rituals on her behalf, including the use of potions and talismans to manipulate affections and loyalties at the French court.

In Scotland, King James VI, who would later become James I of England, was obsessed with witchcraft and the idea that witches could threaten his throne. He wrote a treatise titled "Daemonologie," where he explored the theory and practice of witchcraft, encouraging witch hunts in his kingdom. He is believed to have personally overseen prosecutions against witches who used enchantments to manipulate the weather and attempted to assassinate the king.

In Italy, magic was rooted in everyday life, both in popular practices and in aristocratic courts (Assunção, 2024). The city of Naples was famous for its traditions of magic and necromancy. An example of love enchantment comes from the use of potions made with ingredients considered magical, such as mandrake, which had the power to induce intense passion or manipulate the will of a loved one.

These examples illustrate how magic permeated all levels of European society. The ethnographic study of these practices reveals the way in which these beliefs were used as political and personal tools, reflecting the intersection between superstition, power and culture in the period.

2.3.4 The Inquisitorial Process

In response to the revival of paganism, the Church, under the leadership of Pope Innocent VIII, declared war on Satanism on December 5, 1484, with the papal bull “Summis Desiderantes Affectibus” (Mikosz, 2017).

The papal bull was an official document of the Catholic Church that marked the beginning of a campaign against witchcraft and had the objective of giving legal and religious support to the persecution of witches and sorcerers, authorizing the Inquisition to investigate, prosecute and punish people accused of practices of witchcraft.

In **Summis Desiderantes Affectibus**, Pope Innocent VIII lamented the spread of "heinous crimes" committed by people who, according to him, renounced the Christian faith and indulged in the practices of witchcraft and demonic cults. The leaflet mentions that these practices were common in the region of Germany, where two important characters, the inquisitors Heinrich Kramer and James Sprenger, were persecuting witches. With the bull, the Pope granted these inquisitors the power to act with the full authority of the Church to investigate, prosecute and punish suspected witches.

The *Summis Desiderantes Affectibus* is also seen as a milestone in the development of the concept of Satanism as an organized practice that challenged the authority of the Church, a notion that was exploited by the inquisitors and that fueled witch hunts across Europe.

This principle led to the Inquisition in the Middle Ages, which aimed to hunt women considered witches, and the men who maintained relationships of understanding and closeness with them, based on the biblical conviction that they were condemned (Araújo; Almeida, 2007).

In 1489, the book *Malleus Maleficarum*, (The Hammer of Witches) written by Heinrich Kramer and James Sprenger appeared, intended to be a guide for inquisitors in the search for witches and demonic embodiments (Mikosz, 2017).

This book is based on irrational assumptions and is divided into sections that detail how witches get started, their working methods, forms of preventative protection, methods

of seduction used by the devil, and the practices of witches with their own bodies, with others, with animals and the damage they cause to nature (De Lilith; Layo, 2018). Furthermore, it addresses the types of witchcraft practiced by men and the removal of witchcraft (Mikosz, 2017). Roberto Scuteri describes this text as a work of male sexual psychopathology (Scuteri, 1985).

Among the seduction methods used by the devil, the *Malleus Maleficarum* describes strategies that would be used to attract and deceive people, for example, the devil, according to the book, can transform himself into an attractive or desirable form to seduce his victims (Carvalho, 2018). This could be a beautiful female figure or a creature that represents something desired by the target.

The *Malleus Maleficarum* has been criticized for its emphasis on superstition (Robles, 2019). Although it was one of the main texts used during the witch hunts, its premises were based on distorted and often fabricated interpretations of cultural phenomena.

An illustrative example is the story of a man who, tempted by the devil disguised as a woman, became disturbed when he realized that the temptation did not cease. Remembering a sermon on the use of consecrated salt, he defended himself with the salt and, as he did so, the demonic woman disappeared, cursing the devil who had taught him such a method (Mikosz, 2017).

The use of salt as an element of spiritual cleansing and protection against evil influences dates back to religious traditions and beliefs over the centuries (Garcia, 2015). In ancient times, salt was valued for its symbolic and spiritual properties. In many cultures, it was considered an element capable of warding off evil and protecting individuals from negative influences.

In the Christian context, salt is mentioned several times in the Bible. In the Gospel of Matthew, Jesus references salt in a spiritual context, saying, "You are the salt of the earth" (Matthew 5:13). This verse suggests the function of salt as an element that preserves and gives flavor, related to the preservation of morality and faith.

Furthermore, the practice of using consecrated salt to protect against evil spirits and demonic influences can be traced back to medieval practices and ancient rituals (Bakers, Lanslor, Eskelner, 2019). The belief was that salt possessed sacred properties that could repel evil and bring spiritual protection (Garcia, 2015), reflecting the aforementioned story where a man uses consecrated salt as defense against a demonic entity disguised as a woman.

Thus, the attraction that a man felt for a woman was often seen not as a natural biological phenomenon, but as a sign of diabolical influence. The Church attempted to establish a theological and legal relationship to the crimes committed by these "witches", creating a criminal canon based on various causes (Mikosz, 2017), detailing the crimes that would be considered witchcraft, including enchantments, pacts with demons and the performance of occult rituals. Such acts were classified as heresy, as they challenged the divine order established by the Church.

To manage these accusations, the canon defined procedures for the trial, including the collection of evidence and the conduct of interrogations, often accompanied by torture to obtain confessions (De Lilith; Layo, 2018). Torture was seen as a necessary means of revealing the truth and forcing confessions of witchcraft practices. Inquisitors, acting under the authority of the Inquisition, were responsible for investigating accusations, conducting interrogations and recommending punishments (Assunção, 2024).

A central feature of the canon was the emphasis on the confession of the accused, considered the main proof of guilt, who were pressured to confess under torture, and once the confession was obtained, the process progressed to conviction and execution. Punishments for crimes of witchcraft were severe, including execution by fire, with the aim of punishing individuals and serving as a warning to the population about the dangers of heresy.

It was believed that a lack of Catholic faith, ambition and lust, especially unbridled sexual desire, could turn women into prostitutes, adulterers and concubines of powerful men (Qualls-Corbett, 1990). Witches, according to these beliefs, dominated the minds of men, caused impotence, mutilated reproductive organs, transformed men into beasts, destroyed the female generative instinct (Mikosz, 2017). and they offered newborn babies to the devil (Araújo; Almeida, 2007).

It was believed that witches could cast spells to induce feelings and behaviors in their victims, which could be designed to cause uncontrollable desires or bring about illness.

Furthermore, witches were often associated with psychological manipulation practices. Popular belief held that they could use techniques of suggestion or mental manipulation to exert control over people's thoughts and actions. This included the ability to induce nightmares or visions that could influence victims' minds, disturbing their emotional and psychological balance.

Witches were also seen as being able to summon demons or evil spirits to aid in their activities. It was believed that these beings could collaborate in carrying out their evil intentions (Carvalho, 2018).

As a result, the Inquisition brutally and disproportionately persecuted women compared to men. In the court of the Holy Office, the inquisitors considered any woman who demonstrated rebellion against the patriarchal order to be a witch, being seen as the first sign of witchcraft. If the woman was redheaded, the suspicion became a certainty (Araújo; Almeida, 2007).

The functioning of the Court of the Holy Office was characterized by a rigid structure, being composed of inquisitors, who were clerics appointed by the Church to conduct trials. The court was guided by a code of norms that aimed to identify and eradicate heresies (Robles, 2019).

In the inquisitorial process, the accusation of witchcraft began with the suspicion of behaviors or characteristics considered abnormal to the social and religious norms of the time. Trials were held in secret, and the accused had few opportunities to defend themselves. It usually involved extreme torture until the woman confessed her alleged relations with the devil. After this initial confession, the martyrdoms were intensified until the woman admitted sexual relations with the devil (Araújo; Almeida, 2007).

The Inquisition was responsible for a significant number of persecutions and executions over the centuries, reflecting the Catholic Church's fight against practices it considered subversive (Assunção, 2024). This period was marked by fear, paranoia and cruelty, with evils perpetrated "in the name of good", which surpassed all accusations made against the supposed witches (Mikosz, 2017). Over time, the Inquisition lost influence and was replaced by more humanitarian legal institutions.

2.4 Identity and Representation of Lilith in the Cultural Context

The process of identity formation is facilitated through representation, that is, through practices of meaning and cultural and symbolic systems that generate concepts, notions and interpretations. It is these representations that concretize what we experience and what we are (Matheus Neto; Costa; Ribeiro, 2020), reinforcing personal and collective identities (Matheus Neto; Costa; Ribeiro, 2020).

In the context of the Lilith myth, these avenues of representation are significant. The myth describes her as a rebellious and independent figure, who challenges the traditional roles imposed on women and reflects cultural ambivalence towards femininity and female autonomy.

Lilith emerged as a representation of aspects of female identity considered threatening by patriarchy. The narrative of Lilith as a woman who did not accept submission and who was punished and banished is an example of how cultural representations shape the understanding of identity. And they can influence the way women are viewed in society, reflecting cultural expectations about gender and behavior.

The way Lilith is portrayed - as a demonic seductress or a threat to the established order - illustrates how symbolic representations can be manipulated to serve the interests of patriarchal power and control female identity (De Lilith; Layo, 2018).

For example, such representations establish the identity of the ideal woman as being feminine, demure, docile, affectionate and careful, as in animated princesses, in contrast to figures such as witches and villains, such as Lilith, who are portrayed as sexually liberated, independent and not interested in a romantic partner (Matheus Neto; Costa; Ribeiro, 2020).

2.4.1 Lilith's Journey

Lilith's journey in history also reflects a female journey. Lilith's journey can be understood as a mirror of the experiences and challenges faced by women over time. Lilith is portrayed in Aramaic and Jewish traditions as Adam's first wife, created simultaneously with him (Carvalho, 2018).

Unlike the traditional Genesis narrative, which presents Eve as Adam's companion, traditions mention her as a figure who refuses to submit to a subordinate role (Robles, 2019). And her refusal to submit results in her expulsion from Eden, which is more than punishment; she is a symbol of marginalization. Lilith is then associated with demonic figures and perverse seduction, reflecting the way in which feminine strength has been repressed and demonized by patriarchal society.

However, even after her expulsion, Lilith continues to appear in dreams and cultural practices, indicating that her presence persists despite marginalization. It is a testament to female resilience, which, despite being repressed, continues to challenge cultural and social norms.

In the Zohar, its origin is linked to lunar mythology. It is a text in the tradition of Jewish mysticism known as Kabbalah. Written in Aramaic, the Zohar is a collection of mystical and esoteric commentaries on the Torah (the first five books of the Hebrew Bible) (Carvalho Xavier, 2024). The work is attributed to Rabbi Shimon bar Yochai, although many scholars believe that it was compiled and written by Moisés de Leon in the 13th century, in Spain.

In the mythology associated with the Zohar, Lilith is linked to the moon and represented as a figure associated with darkness and the moon, which reflects her connection to the hidden and mysterious side of feminine nature.

The Zohar and other Kabbalistic texts suggest that Lilith was created before Eve and that her lunar nature symbolizes aspects of rebellion. In this version, God created the Sun and the Moon equal, but they did not feel comfortable with each other (Martins, 2006). God then said to the Moon: “Go and become smaller”, and she felt humiliated. As it moved away from the Sun, the Moon's light diminished and shells began to form on it, from which Lilith was born. Divine intervention took away Lilith's freedom of choice for the first time, and her fiery, dark and nocturnal personality derives from the Moon's resentment (Matheus Neto; Costa; Ribeiro, 2020).

Count Matheus Neto; Coast; Ribeiro (2020) that after Lilith's rejection, God created a second woman, with the aim of correcting the mistakes made in Lilith's creation, and who would be more suitable for Adam.

In mythology, the new moon is associated with aspects of darkness, mystery and change. In culture and symbolism, it can represent the hidden side of the psyche and emotions that are less visible, but influential (Assunção, 2024).

In contemporary times, the idea that women associated with Lilith have a nocturnal and dark personality can be understood as a metaphor for attributes that defy conventional norms and that explore less accepted aspects of the female psyche.

Women who identify with Lilith or who are influenced by this figure may feel a connection with deeper aspects of their nature, manifesting behaviors and characteristics that can be seen as rebellious. These traits may include a greater willingness to explore inner darkness and a rejection of traditional expectations of feminine behavior.

Therefore, Lilith's association with the moon and its dark, nocturnal characteristics may reflect a view of how certain aspects of the female personality can be influenced by cultural and mythological symbolism.

2.5 Anima, Animus and the Archetype of Lilith

In Carl Jung's analytical psychology, the concepts of anima and animus are fundamental to understanding how characteristics of the opposite gender influence the psyche of each individual. The anima represents the feminine aspect present in the male psyche (Araújo; Almeida, 2007).

According to Jung (1976), all men have, in their unconscious, images and qualities associated with femininity, such as intuition, receptivity and sensitivity. This feminine dimension, known as the anima, influences the way men perceive and relate to the feminine, both in the women around them and in their emotions and behaviors.

On the other hand, the animus refers to the male psychic content within the female psyche (De Lilith; Layo, 2018). Each woman carries images and characteristics associated with the masculine in her unconscious, such as rationality, assertiveness and independence. The animus influences how women interact with the world, shaping their perception of typical aspects of masculinity (Araújo; Almeida, 2007). This concept helps explain how the presence of masculine qualities can impact a woman's behavior and relationships.

These archetypes, anima and animus, help to understand how characteristics of the opposite gender are present and active in each person's psyche, influencing their emotions, behaviors and interactions with others.

The determining factor of the anima's projections — that is, the unconscious represented by the anima — appears in dreams, visions and fantasies, demonstrating qualities characteristic of a female being, with the anima being a spontaneous production of the unconscious (Jung, 1976).

In other mythical narratives, Lilith is portrayed as a woman who attacks men in dreams and erotic fantasies, seducing them and causing mental confusion, guilt, depression, psychosis and destruction. (Araújo; Almeida, 2007).

She appears in the form of a seductive woman who disturbs men's sleep, causing emotional and psychological disorders, such as mental confusion, guilt, depression, psychosis and destruction (Assunção, 2024). The figure of Lilith, in this context, symbolizes a type of psychological threat that affects men's well-being, associated with an irresistible seduction (Martins, 2006).

This representation can be understood within the scope of Jung's analytical psychology through the concept of archetype. Lilith, as an archetypal figure, can be seen as a manifestation of the dark and primal side of femininity, which Jung described as the anima in the

male context. The Lilith archetype may represent aspects of the female psyche that reflect fears and desires related to sexuality and power.

In modernity, women who identify with the figure of Lilith can reappropriate this archetype in ways that reflect both dark qualities and empowerment. Worshiping Lilith or being inspired by her can serve as a way of reclaiming feminine power, challenging patriarchal norms and expressing aspects of femininity that have been historically repressed. In this sense, Lilith as an archetype can also influence the way women relate to their identity and social expectations.

Thus, the journey of connecting with Lilith can be both a form of reclamation and empowerment and a path to facing and overcoming the emotional complexities associated with her myth (Martins, 2006).

The modern view of Lilith and the way she is worshiped can therefore be seen as a continuation of the archetypal tradition, representing a dynamic of attraction and repulsion, power and vulnerability, that resonates with contemporary female experiences and expressions.

In this context, fear of the anima has historically led to the degradation of women, manifesting itself in the masculinization of the world and the depreciation of the feminine, which is reduced to terms of motherhood and domestic services (Carvalho, 2018). Thus, a woman's self-esteem is harmed, as she is seen not for her qualities, but as an imitator of men.

The world of myths has its own laws and realities. In everyday use, it carries the meaning of something not true; however, the myth can be understood from the perspective of "psychic truth" which Jung (1976) described as a symbolic representation of psychic dynamics and experience. In other words, Araújo and Almeida (2007) understand that the truth of the myth is accessible through its symbolic interpretation.

Relating the myth of Lilith to analytical psychology, it can be said that she represents a negative feminine archetype, the dark side of the anima, whose archetypal character keeps her in a primitive state. She is a woman in her natural state, before undergoing the transformations imposed by culture (Araújo; Almeida, 2007).

In this state, Lilith refuses to submit to men, whether in sexual acts or in everyday relationships (Robles, 2019). She sees herself as an equal and expects to be treated as such. In individual and collective consciousness, Lilith – the feminine shadow – suffers attempts of suppression due to cultural repression. The woman, as the most appropriate form to contain the projection of this essence, is considered a danger.

Thus, Lilith's relationship with the opposite sex is marked by ambivalence: love and hate, attraction and repulsion, fear and desire, pleasure and destruction. It causes anguish, oppression, terror, panic and a feeling of heaviness and depression. Her sexual strength causes unbridled orgasms and promiscuous desires, followed by melancholy and discomfort (Araújo; Almeida, 2007).

Psychologically, Lilith's punishment represents the repression of primitive female instincts, such as aggression and sensuality. The repression of these instincts resulted in the suppression of women's freedom and spirituality in patriarchal culture, generating a dependence in which their desires are subordinated to male interests (Araújo; Almeida, 2007).

In terms of Jungian archetypes, when a woman is imprisoned in patriarchal social concepts, she is aligned with the archetype of Eve, which is seen as the figure of the submissive woman who obeys the standards established by patriarchy (De Lilith; Layo, 2018). Eve, in this sense, symbolizes conformity and acceptance of the traditional roles imposed on women.

On the other hand, the Lilith archetype symbolizes the rejection of these roles and the search for autonomy and self-expression. This archetype embodies the woman who seeks to reconnect with her instinctive nature, breaking with the limitations imposed by patriarchy. Thus, as long as the woman remains within social boundaries, she is reflecting the Eve archetype; when she frees herself and claims her identity and desires, she approaches the Lilith archetype (Martins, 2006).

The dichotomy between Eve and Lilith can illustrate the pattern that creates the figure of the wife dissociated from the lover in Western society. Eve represents the archetype of the devoted wife, the woman who is associated with the traditional roles of caregiving, motherhood and conformity who must be at home and maintain family stability.

On the other hand, Lilith symbolizes the archetype of the lover — the woman who defies norms and expresses sensuality in an uninhibited way. She represents the figure who does not fit into traditional roles and is associated with pleasure and transgression (Assunção, 2024).

Therefore, Eve represents conformity and acceptance, while Lilith represents rebellion and the search for freedom. It is noted that this pattern results in the separation of female roles into two distinct archetypes: the wife and the lover. In the Western context, this allows a man to keep his wife at home to take care of the family and children, while he seeks sexual and emotional satisfaction outside of marriage with his mistress.

The transition from one archetype to the other reflects women's struggle to reconcile their primal instincts with social expectations and to assert their identity. However,

highlight Araújo and Almeida (2007) that this standard has been challenged by those who reject the condition of an incomplete woman, seeking more authentic equality.

In modernity, women who connect with Lilith do so through practices that seek to recover aspects of femininity that have been repressed (Robles, 2019). Such practices include studying Lilith, celebrating her, incorporating her attributes into personal and professional life, and promoting a vision of femininity that embraces sensuality and independence rather than being confined to the traditional roles of wife and lover. .

Final Considerations

The study of the duality between the archetypes of Eve and Lilith reveals how myths have shaped the cultural and social perception of femininity throughout history. The analysis demonstrated that Lilith's narrative contrasts with the role of Eve, the woman idealized in submission. This contrast between archetypes represents the tension between rebellion and acceptance, reinforcing patriarchal norms that shaped female oppression.

The main findings revealed that Lilith, as a figure of rebellion and independence, was marginalized and associated with negative aspects, such as witchcraft and transgression. In contrast, Eve reinforced the role of women as obedient.

The research also showed that, in modernity, the recovery of the Lilith archetype has challenged these norms, promoting an egalitarian view of femininity. This cultural transformation is necessary to promote female autonomy and empowerment, showing that the reinterpretation of archetypes can contribute to changing gender norms.

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