

night owl (bird) ; (Jewish mysticism) Lilith, queen of evil spirits לילית

<http://www.morfix.co.il/en/%D7%9C%D7%99%D7%9C%D7%99%D7%AA>

Lilith (Liliah, Lilit, Lilitu, Liliās, Lili) – in Jewish literature, Lilith is a female demon, enemy of infants, bride of the evil angel Samael. She predated Eve, as Adam's first wife. According to Rabbi Eliezer, Lilith bore Adam 100 children every day, although it has been more commonly cited that she bore the children after her flee from Eden. The Zohar describes Lilith as "a hot fiery female who at first cohabited with man" but, when Eve was created, "flew to the cities of the sea coast," where she is "still trying to ensnare mankind." The most common portrayal of Lilith's story begins with Adam's desire for a mate to match him as all the animals of Eden had their own corresponding mate. "The one of tears" (god, or in some cases, the angel Cassiel) creates for him a female from the dirt, which is unclean or less, pure than that which Adam came from. (If the creator was Cassiel, this would explain the void of perfection as Adam was made from God's own hands) He names her Liliās and gives her to Adam, who finds happiness with her until he realizes they are not

<http://evp.paranomalo.us/2011/10/13/angels-their-names-and-meaning-i-r/n>

Excerpt from:

***The Hebrew Myths* by Robert Graves and Raphael Patai (New York: Doubleday, 1964), pp 65-69**

Chapter 10: Adam's Helpmeets

(a) Having decided to give Adam a helpmeet lest he should be alone of his kind, God put him into a deep sleep, removed one of his ribs, formed it into a woman, and closed up the wound, Adam awoke and said: 'This being shall be named "Woman", because she has been taken out of man. A man and a woman shall be one flesh.' The title he gave her was Eve, 'the Mother of All Living'. [1]

(b) Some say that God created man and woman in His own image on the Sixth Day, giving them charge over the world; [2] but that Eve did not yet exist. Now, God had set Adam to name every beast, bird and other living thing. When they passed before him in pairs, male and female, Adam-being already like a twenty-year-old man-felt jealous of their loves, and though he tried coupling with each female in turn, found no satisfaction in the act. He therefore cried: 'Every creature but I has a proper matel', and prayed God would remedy this injustice. [3]

(c) God then formed Lilith, the first woman, just as He had formed Adam, except that He used filth and sediment instead of pure dust. From Adam's union with this demoness, and with another like her named Naamah, Tubal Cain's sister, sprang Asmodeus and innumerable demons that still plague mankind. Many generations later, Lilith and Naamah came to Solomon's judgement seat, disguised as harlots of Jerusalem'. [4]

(d) Adam and Lilith never found peace together; for when he wished to lie with her, she took offence at the recumbent posture he demanded. 'Why must I lie beneath you?' she asked. 'I also

was made from dust, and am therefore your equal.' Because Adam tried to compel her obedience by force, Lilith, in a rage, uttered the magic name of God, rose into the air and left him.

Adam complained to God: 'I have been deserted by my helpmeet' God at once sent the angels Senoy, Sansenoy and Semangelof to fetch Lilith back. They found her beside the Red Sea, a region abounding in lascivious demons, to whom she bore lilim at the rate of more than one hundred a day. 'Return to Adam without delay,' the angels said, 'or we will drown you!' Lilith asked: 'How can I return to Adam and live like an honest housewife, after my stay beside the Red Sea??' 'It will be death to refuse!' they answered. 'How can I die,' Lilith asked again, 'when God has ordered me to take charge of all newborn children: boys up to the eighth day of life, that of circumcision; girls up to the twentieth day. None the less, if ever I see your three names or likenesses displayed in an amulet above a newborn child, I promise to spare it.' To this they agreed; but God punished Lilith by making one hundred of her demon children perish daily; [5] and if she could not destroy a human infant, because of the angelic amulet, she would spitefully turn against her own. [6]

(e) Some say that Lilith ruled as queen in Zmargad, and again in Sheba; and was the demoness who destroyed job's sons. [7] Yet she escaped the curse of death which overtook Adam, since they had parted long before the Fall. Lilith and Naamah not only strangle infants but also seduce dreaming men, any one of whom, sleeping alone, may become their victim. [8]

(f) Undismayed by His failure to give Adam a suitable helpmeet, God tried again, and let him watch while he built up a woman's anatomy: using bones, tissues, muscles, blood and glandular secretions, then covering the whole with skin and adding tufts of hair in places. The sight caused Adam such disgust that even when this woman, the First Eve, stood there in her full beauty, he felt an invincible repugnance. God knew that He had failed once more, and took the First Eve away. Where she went, nobody knows for certain. [9]

(g) God tried a third time, and acted more circumspectly. Having taken a rib from Adam's side in his sleep, He formed it into a woman; then plaited her hair and adorned her, like a bride, with twenty-four pieces of jewellery, before waking him. Adam was entranced. [10]

(h) Some say that God created Eve not from Adam's rib, but from a tail ending in a sting which had been part of his body. God cut this off, and the stump-now a useless coccyx-is still carried by Adam's descendants. [11]

(i) Others say that God's original thought had been to create two human beings, male and female; but instead He designed a single one with a male face looking forward, and a female face looking back. Again He changed His mind, removed Adam's backward-looking face, and built a woman's body for it. [12]

(j) Still others hold that Adam was originally created as an androgyne of male and female bodies joined back to back. Since this posture made locomotion difficult, and conversation awkward, God divided the androgyne and gave each half a new rear. These separate beings He placed in Eden, forbidding them to couple. [13]

<http://gnosis.org/lilith.htm>

Lilith

This article is about the Jewish mythological figure Lilith. For other uses, see Lilith (disambiguation).

Lilith (Hebrew: לִילִית; *lilit*, or *lilith*) is a Hebrew name for a figure in Jewish mythology, developed earliest in the Babylonian Talmud, who is generally thought to be in part derived from a class of female demons *Lilītu* in Mesopotamian texts of Assyria and Babylonia.

Evidence in later Jewish materials is plentiful, but little information has been found relating to the original Akkadian and Babylonian view of these demons. The relevance of two sources previously used to connect the Jewish Lilith to an Akkadian Lilitu—the Gilgamesh appendix and the Arslan Tash amulets—are now both disputed by recent scholarship.^[1] The two problematic sources are discussed below.^[2]

The Hebrew term *Lilith* or "Lilit" (translated as "night creatures", "night monster", "night hag", or "screech owl") first occurs in Isaiah 34:14, either singular or plural according to variations in the earliest manuscripts, though in a list of animals. In the Dead Sea Scrolls *Songs of the Sage* the term first occurs in a list of monsters. In Jewish magical inscriptions on bowls and amulets from the 6th century CE onwards, Lilith is identified as a female demon and the first visual depictions appear.

In Jewish folklore, from the 8th–10th century *Alphabet of Ben Sira* onwards, Lilith becomes Adam's first wife, who was created at the same time (Rosh Hashanah) and from the same earth as Adam. This contrasts with Eve, who was created from one of Adam's ribs. The legend was greatly developed during the Middle Ages, in the tradition of Aggadic midrashim, the Zohar, and Jewish mysticism.^[3] In the 13th century writings of Rabbi Isaac ben Jacob ha-Cohen, for example, Lilith left Adam after she refused to become subservient to him and then would not return to the Garden of Eden after she mated with archangel Samael.^[4] The resulting Lilith legend is still commonly used as source material in modern Western culture, literature, occultism, fantasy, and horror.

Etymology

The semitic root **L-Y-L** *layil* in Hebrew, as *layl* in Arabic, means "night". Talmudic and Yiddish use of *Lilith* follows Hebrew.

In Akkadian the terms *lili* and *līlītu* mean spirits. Some uses of *līlītu* are listed in The Assyrian Dictionary of the Oriental Institute of the University of Chicago (CAD, 1956, L.190), in Wolfram von Soden's *Akkadisches Handwörterbuch* (AHw, p. 553), and *Reallexikon der Assyriologie* (RLA, p. 47).^[5]

The Sumerian she-demons *lili* have no etymologic relation to Akkadian *lilu*, "evening".^[6]

Archibald Sayce (1882)^[7] considered that Hebrew *lilit* (or *lilith*) Hebrew: לִילִית; and Akkadian: *līlītu* are from proto-Semitic. Charles Fossey (1902)^[8] has this literally translating to "female night being/demon", although cuneiform inscriptions exist where *Līlīt* and *Līlītu* refers to disease-bearing wind spirits. Wikipedia:Citation needed Another possibility is association not with "night", but with "wind", thus identifying the Akkadian *Lil-itu* as a loan from the Sumerian *lil*, "air" — specifically from *Ninlil*, "lady air", goddess of the south wind (and wife of Enlil) — and *itud*, "moon". Wikipedia:Citation needed

Mesopotamian mythology

Main article: Lilu (mythology)

Although widely repeated in secondary and tertiary sources, the possible references to Lilith in Mesopotamian mythology are now disputed:Wikipedia:Citation needed

The spirit in the tree in the Gilgamesh cycle

Samuel Noah Kramer (1932, published 1938)^[9] translated *ki-sikil-lil-la-ke* as *Lilith* in "Tablet XII" of the Epic of Gilgamesh dated c.600 BC. "Tablet XII" is not part of the Epic of Gilgamesh, but is a later Akkadian translation of the latter part of the Sumerian poem of Bilgames and the Netherworld.^[10] The *ki-sikil-lil-la-ke* is associated with a serpent and a zu bird.^[11] In *Bilgames and the Netherworld*, a huluppu tree (willow) grows in Inanna's garden in Uruk, whose wood she plans to use to build a new throne. After ten years of growth, she comes to harvest it and finds a serpent living at its base, a Zu bird raising young in its crown, and that a *ki-sikil-lil-la-ke* made a house in its trunk. Bilgames/Gilgamesh is said to have smitten the snake, and then the zu bird flew away to the mountains with its young, while the *ki-sikil-lil-la-ke* fearfully destroys its house and runs for the forest.^[12] Identification *ki-sikil-lil-la-ke* as *Lilith* is stated in *Dictionary of Deities and Demons in the Bible* (1999).^[13] According to a new source from Late Antiquity the Lilith(s) appear(s) in a Mandaic magic story where she (they) is (are) considered to represent the branch(es) of a tree with other demonic figures that form other parts of the tree.^[14]

Suggested translations for the Tablet XII spirit in the tree include *ki-sikil* as "sacred place", *lil* as "spirit", and *lil-la-ke* as "water spirit".^[15] but also simply "owl", given that the *lil* is building a home in the trunk of the tree.^[16]

A connection between the Gilgamesh *ki-sikil-lil-la-ke* and the Jewish Lilith was rejected by Dietrich Opitz (1932)^[17] and rejected on textual grounds by Sergio Ribichini (1978).^[18]

The bird-foot woman in the Burney Relief

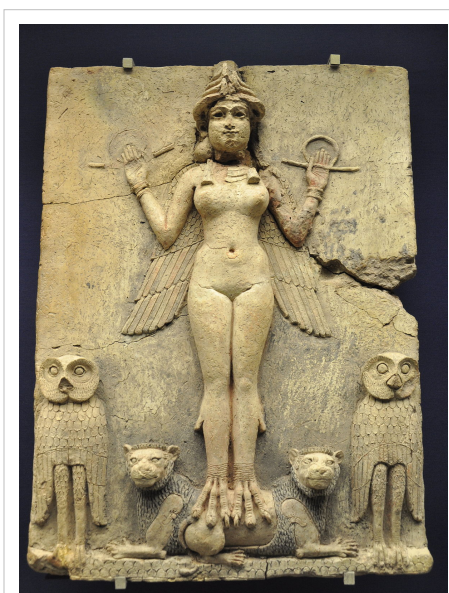
Main article: Burney Relief

Kramer's translation of the Gilgamesh fragment was used by Henri Frankfort (1937)^[19] and Emil Kraeling (1937)^[20] to support identification of a woman with wings and bird-feet in the Burney Relief as related to Lilith, but this has been rejected by later sources, including the British Museum, which owns the piece.

The Arslan Tash amulets

Main article: Arslan Tash amulets

The Arslan Tash amulets are limestone plaques discovered in 1933 at Arslan Tash, the authenticity of which is disputed. William F. Albright, Theodor H. Gaster,^[21] and others, accepted the amulets as a pre-Jewish source which shows that the name Lilith already existed in 7th century BC but Torczyner (1947) identified the amulets as a later Jewish source.^[22]



Burney Relief, Babylon (1800-1750 BCE). The figure in the relief was sometimes identified with Lilith, based on a misreading of an outdated translation of the Epic of Gilgamesh. Modern research has identified the figure as either Ishtar or Ereshkigal.

The vardat lilitu demons

The word *lilu* means spirit in the Akkadian Language, and the male *lili* and female *lilitu* are found in incantation texts from Nippur, Babylonia c600 BC in both singular and plural forms.^[23] Among the spirits the *vardat lilitu*, or *maiden spirit* bears some comparison with later Talmudic legends of Lilith.^{[24][25][26][27]} A *lili* is related to witchcraft in the Sumerian incantation Text 313.^[28]

In the Bible

The only occurrence is in the Book of Isaiah 34:14, describing the desolation of Edom, where the Hebrew word *lilit* (or *lilith*) appears in a list of eight unclean animals, some of which may have demonic associations. Since the word *lilit* (or *lilith*) is a hapax legomenon in the Hebrew Bible and the other seven terms in the list are better documented, the reading of scholars and translators is often guided by a decision about the complete list of eight creatures as a whole.^{[29][30]} Quoting from Isaiah 34 (NAB):

(12) Her nobles shall be no more, nor shall kings be proclaimed there; all her princes are gone. (13) Her castles shall be overgrown with thorns, her fortresses with thistles and briars. She shall become an abode for jackals and a haunt for ostriches. (14) Wildcats shall meet with desert beasts, satyrs shall call to one another; There shall the Lilith repose, and find for herself a place to rest. (15) There the hoot owl shall nest and lay eggs, hatch them out and gather them in her shadow; There shall the kites assemble, none shall be missing its mate. (16) Look in the book of the LORD and read: No one of these shall be lacking, For the mouth of the LORD has ordered it, and His spirit shall gather them there. (17) It is He who casts the lot for them, and with His hands He marks off their shares of her; They shall possess her forever, and dwell there from generation to generation.

Hebrew text

In the Masoretic Text:

Hebrew: וּמַצְאָהּ לָהּ מְנוּחַ, לִילִית וּפְגִשׁוּ צִיִּים אֶת-אֲנִים, וְשָׁעִיר עַל-רַעְהוּ יִקְרָא; אֶךְ-שָׁם הִרְגִּיעָהּ

Hebrew (ISO 259): *u-pagšu šiyyim et- 'iyyim w-sa 'ir 'al-rē 'ēhu yiqra; 'ak-šam hirgi'a lilit u-maš'a lah manoah*^[31]

34:14 "And shall-meet desert creatures with jackals

the goat he-calls his- fellow

lilit (*lilith*) she-rests and she-finds rest^[32]

34:15 there she-shall-nest the great-owl, and she-lays-(eggs), and she-hatches, and she-gathers under her-shadow:

hawks[kites, gledes] also they-gather, every one with its mate.

In the Dead Sea Scrolls, among the 19 fragments of Isaiah found at Qumran, the Great Isaiah Scroll (1Q1Isa) in 34:14 renders the creature as plural *lilyyot* (or *lilyyoth*).^{[33][34]}

Eberhard Schrader (1875)^[35] and Moritz Abraham Levy (1885) suggest that Lilith was a goddess of the night, known also by the Jewish exiles in Babylon. Schrader and Levy's view is therefore partly dependent on a later dating of Deutero-Isaiah to the 6th century BC, and the presence of Jews in Babylon which would coincide with the possible references to the *Lilitu* in Babylonian demonology. However, this view is challenged by some modern research such as by Judit M. Blair (2009) who considers that the context indicates unclean animals.^[36]

Greek version

The Septuagint translates the reference into Greek as *onokentauros*, apparently for lack of a better word, since also the *se'irim*, "satyrs", earlier in the verse are translated with *daimon onokentauros*. The "wild beasts of the island and the desert" are omitted altogether, and the "crying to his fellow" is also done by the *daimon onokentauros*.^[37]

Latin Bible

The early 5th-century Vulgate translated the same word as *Lamia*.

et occurrent daemonia onocentauris et pilosus clamabit alter ad alterum ibi cubavit lamia et invenit sibi requiem

—Isaiah (Isaias Propheta) 34.14, Vulgate

The translation is: "And demons shall meet with monsters, and one hairy one shall cry out to another; there the lamia has lain down and found rest for herself...".

English versions

Wycliffe's Bible (1395) preserves the Latin rendering *Lamia*:

Isa 34:15 **Lamya** schal ligge there, and foond rest there to hir silf.

The Bishops' Bible of Matthew Parker (1568) from the Latin:

Isa 34:14 there shall the **Lamia** lye and haue her lodgyng.

Douay-Rheims Bible (1582/1610) also preserves the Latin rendering *Lamia*:

Isa 34:14 "And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself."

The Geneva Bible of William Whittington (1587) from the Hebrew:

Isa 34:14 and the **shricheowle** shall rest there, and shall finde for her selfe a quiet dwelling.

Then the King James Version of the Bible (1611):

Isa 34:14 "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the **screech owl** also shall rest there, and find for herself a place of rest."

The "screech owl" translation of the KJV is, together with the "owl" (*yanšup*, probably a water bird) in 34:11 and the "great owl" (*qippoz*, properly a snake) of 34:15, an attempt to render the passage by choosing suitable animals for difficult-to-translate Hebrew words.

Later translations include:

- night-owl (Young, 1898)
- night-spectre (Rotherham, Emphasized Bible, 1902)
- night monster (ASV, 1901; JPS 1917, Good News Translation, 1992; NASB, 1995)
- vampires (Moffatt Translation, 1922)
- night hag (RSV, 1947)
- Lilith (Jerusalem Bible, 1966)
- lilith (New American Bible, 1970)
- Lilith (NRSV, 1989)
- Lilith (The Message (Bible), Peterson, 1993)
- night creature (NIV, 1978; NKJV, 1982; NLT, 1996, TNIV)
- nightjar (New World Translation, 1984)
- night bird (English Standard Version, 2001)

Jewish tradition

Major sources in Jewish tradition regarding Lilith in chronological order include:

- c. 40–10BCE Dead Sea Scrolls – Songs for a Sage (4Q510-511)
- c.200 Mishnah – not mentioned
- c.500 Gemara of the Talmud
- c.800 The Alphabet of Ben-Sira
- c.900 Midrash Abkir
- c.1260 Treatise on the Left Emanation, Spain
- c.1280 Zohar, Spain.

Dead Sea Scrolls

The Dead Sea Scrolls contain one indisputable reference to Lilith in *Songs of the Sage* (4Q510-511)^[38] fragment 1:

And I, the Instructor, proclaim His glorious splendour so as to frighten and to terrify all the spirits of the destroying angels, spirits of the bastards, demons, Lilith, howlers, and [desert dwellers...] and those which fall upon men without warning to lead them astray from a spirit of understanding and to make their heart and their [...] desolate during the present dominion of wickedness and predetermined time of humiliations for the sons of light, by the guilt of the ages of [those] smitten by iniquity – not for eternal destruction, [but] for an era of humiliation for transgression.^[39]

As with the Massoretic Text of Isaiah 34:14, and therefore unlike the plural *lilyyot* (or *lilyyoth*) in the Isaiah scroll 34:14, *lilit* in 4Q510 is singular, this liturgical text both cautions against the presence of supernatural malevolence and assumes familiarity with Lilith; distinct from the biblical text, however, this passage does not function under any socio-political agenda, but instead serves in the same capacity as An Exorcism (4Q560) and Songs to Disperse Demons (11Q11). Wikipedia:Citation needed The text is thus, to a community "deeply involved in the realm of demonology",^[40] an exorcism hymn.

Joseph M. Baumgarten (1991) identified the unnamed woman of *The Seductress* (4Q184) as related to female demon.^[41] However, John J. Collins^[42] regards this identification as "intriguing" but that it is "safe to say" that (4Q184) is based on the strange woman of Proverbs 2, 5, 7, 9:

<p>Her house sinks down to death, And her course leads to the shades. All who go to her cannot return And find again the paths of life. — Proverbs 2:18–19</p>	<p>Her gates are gates of death, and from the entrance of the house She sets out towards Sheol. None of those who enter there will ever return, And all who possess her will descend to the Pit. — 4Q184</p>
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Talmud

Lilith does not occur in the Mishnah. There are three references to Lilith in the Babylonian Talmud in Gemara on three separate Tractates of the Mishnah:

- "Rab Judah citing Samuel ruled: If an abortion had the likeness of Lilith its mother is unclean by reason of the birth, for it is a child but it has wings." (Babylonian Talmud on Tractate Nidda 24b)^[43]
- "[Expounding upon the curses of womanhood] In a Baraita it was taught: She grows long hair like Lilith, sits when making water like a beast, and serves as a bolster for her husband." (Babylonian Talmud on Tractate Eruvin 100b)
- "R. Hanina said: One may not sleep in a house alone [in a lonely house], and whoever sleeps in a house alone is seized by Lilith." (Babylonian Talmud on Tractate Shabbath 151b)

The above statement by Hanina may be related to the belief that nocturnal emissions engendered the birth of demons:

- "R. Jeremiah b. Eleazar further stated: In all those years [130 years after his expulsion from the Garden of Eden] during which Adam was under the ban he begot ghosts and male demons and female demons [or night demons], for it is said in Scripture: And Adam lived a hundred and thirty years and begot a son in own likeness, after his own image, from which it follows that until that time he did not beget after his own image... When he saw that through him death was ordained as punishment he spent a hundred and thirty years in fasting, severed connection with his wife for a hundred and thirty years, and wore clothes of fig on his body for a hundred and thirty years. — That statement [of R. Jeremiah] was made in reference to the semen which he emitted accidentally." (Babylonian Talmud on Tractate Eruvin 18b)

Incantation bowls

An individual Lilith, along with Bagdana "king of the lilitis", is one of the demons to feature prominently in protective spells in the eighty surviving Jewish occult incantation bowls from Sassanid Empire Babylon (4th-6th Century CE).^[44] These bowls were buried upside down in houses to trap the demon, and almost every Jewish house in Nippur was found to have such protective bowls buried.^[45] One bowl contains the following inscription commissioned from a Jewish occultist to protect a woman called Rashnoi and her husband from Lilith:

Thou lilitis, male lili and female lilitis, hag and ghool, I adjure you by the Strong One of Abraham, by the Rock of Isaac, by the Shaddai of Jacob, by Yah Ha-Shem by Yah his memorial, to turn away from this Rashnoi b. M. and from Geyonai b. M. her husband. [Here is] your divorce and writ and letter of separation, sent through holy angels. Amen, Amen, Selah, Halleluyah! (image^[46])

— Excerpt from translation in *Aramaic Incantation Texts from Nippur* James Alan Montgomery 2011 p156^[47]

Alphabet of Ben Sira

Main article: Alphabet of Ben Sira

The pseudepigraphic^[48] 8th-10th centuries *Alphabet of Ben Sira* is considered to be the oldest form of the story of Lilith as Adam's first wife. Whether this particular tradition is older is not known. Scholars tend to date the Alphabet between the 8th and 10th centuries AD.

In the text an amulet is inscribed with the names of three angels (Senoy, Sansenoy, and Semangelof) and placed around the neck of newborn boys in order to protect them from the lilin until their circumcision.^[49] The amulets used against Lilith that were thought to derive from this tradition are, in fact, dated as being much older.^[50] The concept of Eve having a predecessor is not exclusive to the Alphabet, and is not a new concept, as it can be found in Genesis Rabbah. However, the idea that Lilith was the predecessor is exclusive to the Alphabet.

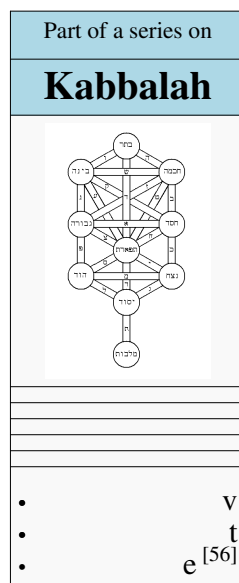
The idea in the text that Adam had a wife prior to Eve may have developed from an interpretation of the Book of Genesis and its dual creation accounts; while Genesis 2:22 describes God's creation of Eve from Adam's rib, an earlier passage, 1:27, already indicates that a woman had been made: "So God created man in his own image, in the image of God created he him; male and female created he them." The Alphabet text places Lilith's creation after God's words in Genesis 2:18 that "it is not good for man to be alone"; in this text God forms Lilith out of the clay from which he made Adam but she and Adam bicker. Lilith claims that since she and Adam were created in the same way they were equal and she refuses to submit to him.^[51] The background and purpose of *The Alphabet of Ben-Sira* is unclear. It is a collection of stories about heroes of the Bible and Talmud, it may have been a collection of folk-tales, a refutation of Christian, Karaite, or other separatist movements; its content seems so offensive to contemporary Jews that it was even suggested that it could be an anti-Jewish satire,^[52] although, in any case, the text was accepted by the Jewish mystics of medieval Germany.

The Alphabet of Ben-Sira is the earliest surviving source of the story, and the conception that Lilith was Adam's first wife became only widely known with the 17th century *Lexicon Talmudicum* of German scholar Johannes Buxtorf.

In this folk tradition that arose in the early Middle Ages Lilith, a dominant female demon, became identified with Asmodeus, King of Demons, as his queen.^[53] Asmodeus was already well known by this time because of the legends about him in the Talmud. Thus, the merging of Lilith and Asmodeus was inevitable.^[54] The second myth of Lilith grew to include legends about another world and by some accounts this other world existed side by side with this one, *Yenne Velt* is Yiddish for this described "Other World". In this case Asmodeus and Lilith were believed to procreate demonic offspring endlessly and spread chaos at every turn.^[55] Many disasters were blamed on both of them, causing wine to turn into vinegar, men to be impotent, women unable to give birth, and it was Lilith who was blamed for the loss of infant life. The presence of Lilith and her cohorts were considered very real at this time. Wikipedia:Citation needed

Two primary characteristics are seen in these legends about Lilith: Lilith as the incarnation of lust, causing men to be led astray, and Lilith as a child-killing witch, who strangles helpless neonates. These two aspects of the Lilith legend seemed to have evolved separately; there is hardly a tale where she encompasses both roles. But the aspect of the witch-like role that Lilith plays broadens her archetype of the destructive side of witchcraft. Such stories are commonly found among Jewish folklore.

Kabbalah



Main article: Lilith (Lurianic Kabbalah)

Kabbalistic mysticism attempted to establish a more exact relationship between Lilith and the Deity. With her major characteristics having been well-developed by the end of the Talmudic period, after six centuries had elapsed between the Aramaic incantation texts that mention Lilith and the early Spanish Kabbalistic writings in the 13th century, she reappears, and her life history becomes known in greater mythological detail.^[57]

Her creation is described in many alternative versions. One mentions her creation as being before Adam's, on the fifth day, because the "living creatures" with whose swarms God filled the waters included none other than Lilith. A similar version, related to the earlier Talmudic passages, recounts how Lilith was fashioned with the same substance as Adam was, shortly before. A third alternative version states that God originally created Adam and Lilith in a manner that the female creature was contained in the male. Lilith's soul was lodged in the depths of the Great Abyss. When God called her, she joined Adam. After Adam's body was created a thousand souls from the Left (evil) side attempted to attach themselves to him. However, God drove them off. Adam was left lying as a body without a soul. Then a cloud descended and God commanded the earth to produce a living soul. This God breathed into Adam, who

began to spring to life and his female was attached to his side. God separated the female from Adam's side. The female side was Lilith, whereupon she flew to the Cities of the Sea and attacks humankind. Yet another version claims that Lilith emerged as a divine entity that was born spontaneously, either out of the Great Supernal Abyss or out of the power of an aspect of God (the Gevurah of Din). This aspect of God, one of his ten attributes (Sefirot), at its lowest manifestation has an affinity with the realm of evil and it is out of this that Lilith merged with Samael.^[58] According to The Alphabet of Ben-Sira Lilith was Adam's first wife.

An alternative story links Lilith with the creation of luminaries. The "first light", which is the light of Mercy (one of the Sefirot), appeared on the first day of creation when God said "Let there be light". This light became hidden and the Holiness became surrounded by a husk of evil. "A husk (klippa) was created around the brain" and this husk spread and brought out another husk, which was Lilith.^[59]

Midrash ABKIR

The first medieval source to depict Adam and Lilith in full was the Midrash A.B.K.I.R. (ca. 10th century), which was followed by the Zohar and Kabbalistic writings. Adam is said to be perfect until he recognizes either his sin or Cain's fratricide that is the cause of bringing death into the world. He then separates from holy Eve, sleeps alone, and fasts for 130 years. During this time Lilith, also known as **Pizna**, desired his beauty and came to him against his will.

Treatise on the Left Emanation

Main article: Treatise on the Left Emanation

The mystical writing of two brothers Jacob and Isaac Hacoen, which predates the Zohar by a few decades, states that Samael and Lilith are in the shape of an androgynous being, double-faced, born out of the emanation of the Throne of Glory and corresponding in the spiritual realm to Adam and Eve, who were likewise born as a hermaphrodite. The two twin androgynous couples resembled each other and both "were like the image of Above"; that is, that they are reproduced in a visible form of an androgynous deity.

19. In answer to your question concerning Lilith, I shall explain to you the essence of the matter. Concerning this point there is a received tradition from the ancient Sages who made use of the Secret Knowledge of the Lesser Palaces, which is the manipulation of demons and a ladder by which one ascends to the prophetic levels. In this tradition it is made clear that Samael and Lilith were born as one, similar to the form of Adam and Eve who were also born as one, reflecting what is above. This is the account of Lilith which was received by the Sages in the Secret Knowledge of the Palaces.^[60]

Another version Wikipedia: Please clarify that was also current among Kabbalistic circles in the Middle Ages establishes Lilith as the first of Samael's four wives: Lilith, Naamah, Igrath, and Mahalath. Each of them are mothers of demons and have their own hosts and unclean spirits in no number.^[61] The marriage of archangel Samael and Lilith was arranged by "Blind Dragon", who is the counterpart of "the dragon that is in the sea". Blind Dragon acts as an intermediary between Lilith and Samael:

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.^[62]

The marriage of Samael and Lilith is known as the "Angel Satan" or the "Other God", but it was not allowed to last. To prevent Lilith and Samael's demonic children *Lilin* from filling the world, God castrated Samael. In many 17th century Kabbalistic books, this mythologem is based on the identification of "Leviathan the Slant Serpent and Leviathan the Torturous Serpent" and a reinterpretation of an old Talmudic myth where God castrated the male Leviathan and slew the female Leviathan in order to prevent them from mating and thereby destroying the earth.^[63] After Samael became castrated and Lilith was unable to fornicate with him, she left him to couple with men who

experience nocturnal emissions. A 15th or 16th century Kabbalah text states that God has "cooled" the female Leviathan, meaning that he has made Lilith infertile and she is a mere fornication.

The *Treatise on the Left Emanation* says that there are two Liliths, the lesser being married to the great demon Asmodeus.^{[64][65]}

Another passage charges Lilith as being a tempting serpent of Eve.^[66]

Zohar

References to Lilith in the Zohar include the following:

She wanders about at night, vexing the sons of men and causing them to defile themselves (19b)

This passage may be related to the mention of Lilith in Talmud Shabbath 151b (see above), and also to Talmud Eruvin 18b where nocturnal emissions are connected with the begetting of demons.

Raphael Patai states that older sources state clearly that after Lilith's Red Sea sojourn (mentioned also in Louis Ginzberg's *Legends of the Jews*), she returned to Adam and begat children from him. In the Zohar, however, Lilith is said to have succeeded in begetting offspring from Adam during their short-lived sexual experience. Lilith leaves Adam in Eden, as she is not a suitable helpmate for him. She returns, later, to force herself upon him. However, before doing so she attaches herself to Cain and bears him numerous spirits and demons.

According to Gershom Scholem, the author of the Zohar, Rabbi Moses de Leon, was aware of the folk tradition of Lilith. He was also aware of another story, possibly older, that may be conflicting.^[67] According to the Zohar, two female spirits, Lilith and Naamah — found Adam, desired his beauty which was like that of the sun disk, and lay with him. The issue of these unions were demons and spirits called "the plagues of humankind".^[1] The added explanation was that it was through Adam's own sin that Lilith overcame him against his will.

17th century Hebrew magical amulets

A copy of Jean de Pauly's translation of the Zohar in the Ritman Library contains an inserted late 17th Century printed Hebrew sheet for use in magical amulets where the prophet Elijah confronts Lilith.^[68] In this encounter, she had come to feast on the flesh of the mother, with a host of demons, and take the newborn from her. She eventually reveals her secret names to Elijah in the conclusion. These names are said to cause Lilith to lose her power: *lilith, abitu, abizu, hakash, avers hikpodu, ayalu, matrota...* In others, probably informed by *The Alphabet of Ben-Sira*, she is Adam's first wife. (Yalqut Reubeni, Zohar 1:34b, 3:19^[69])

Tree of Life (Kabbalah)

Lilith is listed as one of the Qliphoth, corresponding to the Sefirah Malkuth in the Kabbalistic Tree of Life. The demon Lilith, the evil woman, is described as a beautiful woman, who transforms into a blue, butterfly-like demon, and it is associated with the power of seduction. Wikipedia:Citation needed

The Qliphah is the unbalanced power of a Sefirah. Malkuth is the lowest Sefirah, the realm of the earth, into which all the divine energy flows, and in which the divine plan is worked out. However, its unbalanced form is as Lilith, the seductress. The material world, and all of its pleasures, is the ultimate seductress, and can lead to materialism unbalanced by the spirituality of the higher spheres. This ultimately leads to a descent into animal consciousness. The balance must therefore be found between Malkuth and Kether, to find order and harmony. Wikipedia:Citation needed

Greco-Roman mythology

Main article: Lamia (mythology)

In the Latin Vulgate Book of Isaiah 34:14, Lilith is translated *lamia*.

According to Siegmund Hurwitz the Talmudic Lilith is connected with the Greek Lamia, who, according to Hurwitz, likewise governed a class of child stealing lamia-demons. Lamia bore the title "child killer" and was feared for her malevolence, like Lilith. She has different conflicting origins and is described as having a human upper body from the waist up and a serpentine body from the waist down.^[70] One source states simply that she is a daughter of the goddess Hecate. Another, that Lamia was subsequently cursed by the goddess Hera to have stillborn children because of her association with Zeus; alternatively, Hera slew all of Lamia's children (except Scylla) in anger that Lamia slept with her husband, Zeus. The grief caused Lamia to turn into a monster that took revenge on mothers by stealing their children and devouring them.^[71] Lamia had a vicious sexual appetite that matched her cannibalistic appetite for children. She was notorious for being a vampiric spirit and loved sucking men's blood.^[72] Her gift was the "mark of a Sibyl", a gift of second sight. Zeus was said to have given her the gift of sight. However, she was "cursed" to never be able to shut her eyes so that she would forever obsess over her dead children. Taking pity on Lamia, Zeus gave her the ability to remove and replace her eyes from their sockets.

The Empusae were a class of supernatural demons that Lamia was said to have birthed. Hecate would often send them against travelers. They consumed or scared to death any of the people where they inhabited. They bear many similarities to lilim. It has been suggested that later medieval lore of the succubi or lilim is derived from this myth. Wikipedia:Citation needed

Arabic mythology

Lilith (Arabic: ليليث) is not found in the Quran or Hadith. The Sufi occult writer Ahmad al-Buni (d.1225) in his *Shams al-Ma'arif al-Kubra* (*Sun of the Great Knowledge*, Arabic: شمس المعارف الكبرى) mentions a demon called *the mother of children*, a term also used "in one place"^[73] in the 13th-century Jewish Zohar and is therefore probably derived from Jewish mythology.

In Western literature

In German literature

Lilith's earliest appearance in the literature of the Romantic period (1789–1832) was in Goethe's 1808 work *Faust: The First Part of the Tragedy*.^[74]

In English literature

The Pre-Raphaelite Brotherhood, which developed around 1848, were greatly influenced by Goethe's work on the theme of Lilith. In 1863, Dante Gabriel Rossetti of the Brotherhood began painting what would later be his first rendition of *Lady Lilith*, a painting he expected to be his "best picture hitherto" Symbols appearing in the painting allude to the "femme fatale" reputation of the Romantic Lilith: poppies (death and cold) and white roses (sterile passion). Accompanying his *Lady Lilith* painting from 1866, Rossetti wrote a sonnet entitled *Lilith*, which was first published in Swinburne's pamphlet-review (1868), *Notes on the Royal Academy Exhibition*.^[75] The poem and the picture appeared together alongside Rossetti's painting *Sibylla Palmifera* and the sonnet *Soul's Beauty*. In 1881, the *Lilith* sonnet was renamed "*Body's Beauty*" in order to contrast it and *Soul's Beauty*. The two were placed sequentially in *The House of Life* collection (sonnets number 77 and 78).

Rossetti wrote in 1870:

Lady [Lilith]...represents a Modern Lilith combing out her abundant golden hair and gazing on herself in the glass with that self-absorption by whose strange fascination such natures draw others within their own circle.

—Rossetti, W. M. ii.850, D.G. Rossetti's emphasis

This is in accordance with Jewish folk tradition, which associates Lilith both with long hair (a symbol of dangerous feminine seductive power in Jewish culture), and with possessing women by entering them through mirrors.

The Victorian poet Robert Browning re-envisioned Lilith in his poem "Adam, Lilith, and Eve". First published in 1883, the poem uses the traditional myths surrounding the triad of Adam, Eve, and Lilith. Browning depicts Lilith and Eve as being friendly and complicitous with each other, as they sit together on either side of Adam. Under the threat of death, Eve admits that she never loved Adam, while Lilith confesses that she always loved him: Browning focused on Lilith's emotional attributes, rather than that of her ancient demon predecessors.^[76]

Scottish author George MacDonald also wrote a fantasy novel entitled *Lilith*, first published in 1895. MacDonald employed the character of Lilith in service to a spiritual drama about sin and redemption, in which Lilith finds a hard-won salvation. Many of the traditional characteristics of Lilith mythology are present in the author's depiction: Long dark hair, pale skin, a hatred and fear of children and babies, and an obsession with gazing at herself in a mirror. MacDonald's Lilith also has vampiric qualities: she bites people and sucks their blood for sustenance.

Australian poet and scholar Christopher John Brennan (1870–1932), included a section titled "Lilith" in his major work "Poems: 1913" (Sydney : G. B. Philip and Son, 1914). The "Lilith" section contains thirteen poems exploring the Lilith myth and is central to the meaning of the collection as a whole.

C.L. Moore's 1940 story *Fruit of Knowledge* is written from Lilith's point of view. It is a re-telling of the Fall of Man as a love triangle between Lilith, Adam and Eve - with Eve's eating the forbidden fruit being in this version the result of misguided manipulations by the jealous Lilith, who had hoped to get her rival discredited and destroyed by God and thus regain Adam's love.

British poet John Siddique's 2011 collection *Full Blood* has a suite of 11 poems called *The Tree of Life*, which features Lilith as the divine feminine aspect of God. A number of the poems feature Lilith directly, including the



Lilith (1892) by John Collier in Southport
Atkinson Art Gallery

piece *Unwritten* which deals with the spiritual problem of the feminine being removed by the scribes from *The Bible*. Lilith is also mentioned in *The Lion, the Witch and the Wardrobe*, by C.S.Lewis. The character Mr. Beaver ascribes Jadis' ancestry to Adam and Lilith. Jadis is the main antagonist known as the White Witch.

In Armenian Literature

The poem Lilith by the renowned 20th century Armenian writer Avetic Isahakyan is based on the Jewish legend. Isahakyan wrote *Lilith* in 1921 in Venice. His heroine was a creature who emerged from fire. Adam fell in love with Lilith, but Lilith was very indifferent, sympathy being her only feeling for the latter because Adam was a creature made of soil, not fire.

In modern occultism

The depiction of Lilith in Romanticism continues to be popular among Wiccans and in other modern Occultism. Few magical orders dedicated to the undercurrent of Lilith, featuring initiations specifically related to the arcana of the "first mother" exist. Two organizations that use initiations and magic associated with Lilith are the Ordo Antichristianus Illuminati and the Order of Phosphorus. Lilith appears as a succubus in Aleister Crowley's *De Arte Magica*. Lilith was also one of the middle names of Crowley's first child, Nuit Ma Ahathoor Hecate Sappho Jezebel Lilith Crowley (b. 1904, d.1906), and Lilith is sometimes identified with Babalon in Thelemic writings. Many early occult writers that contributed to modern day Wicca expressed special reverence for Lilith. Charles Leland associated Aradia with Lilith: Aradia, says Leland, is Herodias, who was regarded in stregheria folklore as being associated with Diana as chief of the witches. Leland further notes that Herodias is a name that comes from West Asia, where it denoted an early form of Lilith.^{[77][78]}

Gerald Gardner asserted that there was continuous historical worship of Lilith to present day, and that her name is sometimes given to the goddess being personified in the coven, by the priestess. This idea was further attested by Doreen Valiente, who cited her as a presiding goddess of the Craft: "the personification of erotic dreams, the suppressed desire for delights". In some contemporary concepts, *Lilith* is viewed as the embodiment of the Goddess, a designation that is thought to be shared with what these faiths believe to be her counterparts: Inanna, Ishtar, Asherah, Anath and Isis.^[79] According to one view, Lilith was originally a Sumerian, Babylonian, or Hebrew mother goddess of childbirth, children, women, and sexuality who later became demonized due to the rise of patriarchy.^[80] Other modern views hold that Lilith is a dark moon goddess on par with the Hindu Kali.^[81]

Modern Kabbalah, and Western mystery tradition

The western mystery tradition associates Lilith with the Qliphoth of kabbalah. Samael Aun Weor in *The Pistis Sophia Unveiled* writes that homosexuals are the "henchmen of Lilith". Likewise, women who undergo willful abortion, and those who support this practice are "seen in the sphere of Lilith". Dion Fortune writes, "The Virgin Mary is reflected in Lilith", and that Lilith is the source of "lustful dreams".

Popular culture

Main article: Lilith in popular culture

See also: Lilith (disambiguation)

Notes

- [1] Freedman, David Noel, ed., *Anchor Bible Dictionary*, (New York: Doubleday) 1997, 1992. "Very little information has been found relating to the Akkadian and Babylonian view of these demons. Two sources of information previously used to define Lilith are both suspect."
- [2] Kristen E. Kvam, Linda S. Schearing, Valarie H. Ziegler *Eve and Adam: Jewish, Christian, and Muslim readings on Genesis and gender* Bloomington: Indiana University Press, 1999. p174 "Other scholars, such as Lowell K. Handy, agree that Lilith is derived from Mesopotamian demons but argue against finding evidence of the Hebrew Lilith in many of the epigraphical and artifactual sources frequently cited as such (e.g., the Sumerian Gilgamesh fragment, the Sumerian incantation from Arshlan-Tash)."
- [3] *Tree of Souls: The Mythology of Judaism*, by Howard Schwartz, page 218
- [4] *Eve and Adam: Jewish, Christian, and Muslim readings on Genesis and gender* (<http://books.google.com/books?id=Ux3bSDa2rHkC&lpg=PA220&dq=Rabbi+Isaac+ben+Jacob+ha-Kohen+Lilith+eden+Samael&pg=PA220#v=onepage&q=Rabbi+Isaac+ben+Jacob+ha-Kohen+Lilith+eden+Samael&f=false>) by Kristen E. Kvam, Linda S. Schearing, Valarie H. Ziegler, pp 220–221, Indiana University Press, 1999
- [5] Erich Ebeling, Bruno Meissner, Dietz Otto Edzard *Reallexikon der Assyriologie* Volume 9 p47,50
- [6] Michael C. Astour *Hellenosemitica: an ethnic and cultural study in west Semitic impact on Mycenaean. Greece* 1965 Brill p138
- [7] Sayce (1887)
- [8] Fossey (1902)
- [9] Kramer, S. N. *Gilgamesh and the Huluppu-Tree: A Reconstructed Sumerian Text*. Assyriological Studies 10. Chicago. 1938
- [10] George, A. *The epic of Gilgamesh: the Babylonian epic poem and other texts in Akkadian* 2003 p100 *Tablet XII. Appendix The last Tablet in the 'Series of Gilgamesh'*
- [11] Kramer translates the zu as "owl", but most often it is translated as "eagle", "vulture", or "bird of prey".
- [12] Hurwitz (1980) p. 49 (<http://books.google.com/books?hl=en&lr=&id=6T9Y1EhiwDUC&oi=fnd&pg=PA49#v=onepage&q&f=false>)
- [13] Manfred Hutter article in Karel van der Toorn, Bob Becking, Pieter Willem van der Horst - 1999 p520-521, article cites Hutter's own 1988 work *Behexung, Entsühnung und Heilung* Eisenbrauns 1988. p224-228
- [14] Müller-Kessler, C. (2002) "A Charm against Demons of Time", in C. Wunsch (ed.), *Mining the Archives*. Festschrift Christopher Walker on the Occasion of his 60th Birthday (Dresden), p. 185
- [15] Roberta Serman Sabbath *Sacred tropes: Tanakh, New Testament, and Qur'an as literature and culture* 2009
- [16] *Sex and gender in the ancient Near East: proceedings of the 47th Rencontre Assyriologique Internationale*, Helsinki, July 2–6, 2001, Part 2 p481
- [17] Opitz, D. *Ausgrabungen und Forschungsreisen* Ur. AfO 8: 328
- [18] Ribichini, S. *Lilith nell'albero Huluppu* Pp. 25 in *Atti del 1° Convegno Italiano sul Vicino Oriente Antico*, Rome, 1976
- [19] Frankfort, H. *The Burney Relief* AfO 12: 128, 1937
- [20] Kraeling, E. G. *A Unique Babylonian Relief* BASOR 67: 168. 1937
- [21] Gaster, T. H. 1942. *A Canaanite Magical Text*. Or 11:
- [22] Torczyner, H. 1947. "A Hebrew Incantation against Night-Demons from Biblical Times". JNES 6: 18-29.
- [23] Lesses, Rebecca *Exe(o)rcising Power: Women as Sorceresses, Exorcists, and Demoneses in Babylonian Jewish Society of Late Antiquity* 2001 JAAR Journal of the American Academy of Religion Abstract (<http://jaar.oxfordjournals.org/content/69/2/343.abstract>) pp. 343–375
- [24] Georges Contenau *La Magie chez les Assyriens et les Babyloniens*, Paris, 1947.
- [25] Georges Contenau *Everyday Life in Babylon and Assyria* translated by KR Maxwell-Hyslop and AR Maxwell-Hyslop (New York: St. Martin's Press, 1954)
- [26] Fauth, Wolfgang (1982) *Lilitu und die Eulen von Pylos*. In Tischler, Johann. (ed.). *Serta Indogermanica: Festschrift für Günter Neumann zum 60. Geburtstag*. pp. 60–61
- [27] S. Lackenbacher, RA 65 (1971)
- [28] Graham Cunningham *Deliver me from evil: Mesopotamian incantations, 2500–1500 BC* 1997 p104
- [29] Jan De Waard *Translators Handbook on Isaiah; Delitzsch Isaiah*
- [30] See *The animals mentioned in the Bible* Henry Chichester Hart 1888, and more modern sources; also entries Brown Driver Briggs *Hebrew Lexicon* for tsiyyim... 'iyyim... sayir... liylith... qippowz... dayah
- [31] The consonants p/k/t may also be pronounced: ph/kh/th.
- [32] מַנּוּכָה *manowach*, used for birds as Noah's dove, Gen.8:9 and also humans as Israel, Deut.28:65; Naomi, Ruth 3:1).
- [33] Blair J. "De-demonising the Old Testament" p.27
- [34] Christopher R. A. Morray-Jones *A transparent illusion: the dangerous vision of water in Hekhalot* Vol.59 p258 2002 "Early evidence of the belief in a plurality of lilitis is provided by the Isaiah scroll from Qumran, which gives the name as liliyyot, and by the targum to Isaiah, which, in both cases, reads" (Targum reads: "when Lilith the Queen of [Sheba] and of Margod fell upon them.")
- [35] *Jahrbuch für Protestantische Theologie* 1, 1875. p128
- [36] Judit M. Blair *De-Demonising the Old Testament – An Investigation of Azazel, Lilit (Lilith), Deber (Dever), Qeteb (Qetev) and Reshep (Resheph) in the Hebrew Bible*. Forschungen zum Alten Testament 2 Reihe, Mohr Siebeck 2009 ISBN 3-16-150131-4
- [37] 34:14 καὶ συναντήσουσιν δαιμόνια ὄνοκενταύροις καὶ βοήσουσιν ἕτερος πρὸς τὸν ἕτερον ἐκεῖ ἀναπαύονται ὄνοκένταυροι εἶδρον γὰρ αὐτοῖς ἀνάπαισι

- [38] Michael T. Davis, Brent A. Strawn *Qumran studies: new approaches, new questions* 2007 p47 "... two manuscripts that date to the Herodian period, with 4Q510 slightly earlier"
- [39] Bruce Chilton, Darrell Bock, Daniel M. Gurtner *A Comparative Handbook to the Gospel of Mark* p84
- [40] *Revue de Qumrân* 1991 p133
- [41] Baumgarten, J. M. 'On the Nature of the Seductress in 4Q184', *Revue de Qumran* 15 (1991–2), 133–143; 'The seductress of Qumran', *Bible Review* 17 no 5 (2001), 21–23; 42;
- [42] Collins, *Jewish wisdom in the Hellenistic age*
- [43] Tractate Niddah in the Mishnah is the only tractate from the Order of Tohorot which has Talmud on it. The Jerusalem Talmud is incomplete here, but the Babylonian Talmud on Tractate Niddah (2a–76b) is complete.
- [44] Janet Howe Gaines *Biblical Archaeology Review* Lilith: Seductress, Heroine or Murderer? (<http://www.bib-arch.org/e-features/lilith.asp>) "One bowl now on display at Harvard University's Semitic Museum reads, "Thou Lilith. . .Hag and Snatcher, I adjure you by the Strong One of Abraham, by the .."
- [45] Descenders to the chariot: the people behind the Hekhalot literature *Page 277 James R. Davila - 2001* "... that they be used by anyone and everyone. The whole community could become the equals of the sages. Perhaps this is why nearly every house excavated in the Jewish settlement in Nippur had one or more incantation bowl buried in it."
- [46] <http://www.bib-arch.org/images/e-features/BSBR170501500L.jpg>
- [47] Full text in p156 (http://books.google.fr/books?id=rRh_mq3dkGUC&pg=PA156#v=onepage&q&f=false) *Aramaic Incantation Texts from Nippur* James Alan Montgomery - 2011
- [48] The attribution to the sage Ben Sira is considered false, with the true author unknown.
- [49] Alphabet of Ben Sirah, Question #5 (23a–b)
- [50] Humm, Alan. Lilith in the Alphabet of Ben Sira (<http://ccat.sas.upenn.edu/~hummm/Topics/Lilith/alphabet.html>)

After God created Adam, who was alone, He said, 'It is not good for man to be alone.' He then created a woman for Adam, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, 'I will not lie below,' and he said, 'I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.' Lilith responded, 'We are equal to each other inasmuch as we were both created from the earth.' But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air.

Adam stood in prayer before his Creator: 'Sovereign of the universe!' he said, 'the woman you gave me has run away.' At once, the Holy One, blessed be He, sent these three angels Senoy, Sansenoy, and Semangelof, to bring her back.

Said the Holy One to Adam, 'If she agrees to come back, what is made is good. If not, she must permit one hundred of her children to die every day.' The angels left God and pursued Lilith, whom they overtook in the midst of the sea, in the mighty waters wherein the Egyptians were destined to drown. They told her God's word, but she did not wish to return. The angels said, 'We shall drown you in the sea.'

'Leave me!' she said. 'I was created only to cause sickness to infants. If the infant is male, I have dominion over him for eight days after his birth, and if female, for twenty days.'

When the angels heard Lilith's words, they insisted she go back. But she swore to them by the name of the living and eternal God: 'Whenever I see you or your names or your forms in an amulet, I will have no power over that infant.' She also agreed to have one hundred of her children die every day. Accordingly, every day one hundred demons perish, and for the same reason, we write the angels' names on the amulets of young children. When Lilith sees their names, she remembers her oath, and the child recovers.

- [52] Segal, Eliezer. Looking for Lilith (http://www.acs.ualgary.ca/~elsegal/Shokel/950206_Lilith.html)
- [53] Schwartz p.7
- [54] Schwartz p 8
- [55] Schwartz p.8
- [56] <http://en.wikipedia.org/w/index.php?title=Template:Kabbalah&action=edit>
- [57] Patai pp. 229–230
- [58] Patai p.230
- [59] Patai p231
- [60] Patai p.231

[61] Patai p244

[62] Humm, Alan. Lilith, Samael, & Blind Dragon (<http://ccat.sas.upenn.edu/~humm/Topics/Lilith/lilsam.html>)

[63] Pataip246

In answer to your question concerning Lilith, I shall explain to you the essence of the matter. Concerning this point there is a received tradition from the ancient Sages who made use of the Secret Knowledge of the Lesser Palaces, which is the manipulation of demons and a ladder by which one ascends to the prophetic levels. In this tradition, it is made clear that Samael and Lilith were born as one, similar to the form of Adam and Eve who were also born as one, reflecting what is above. This is the account of Lilith which was received by the Sages in the Secret Knowledge of the Palaces. The Matron Lilith is the mate of Samael. Both of them were born at the same hour in the image of Adam and Eve, intertwined in each other. Asmodeus the great king of the demons has as a mate the Lesser (younger) Lilith, daughter of the king whose name is Qafsefoni. The name of his mate is Mehetabel daughter of Matred, and their daughter is Lilith.

[65] R. Isaac b. Jacob Ha-Kohen. Lilith in Jewish Mysticism: Treatise on the Left Emanation (http://ccat.sas.upenn.edu/~humm/Topics/Lilith/jacob_ha_kohen.html)

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. And 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)

[67] Major Trends in Jewish Mysticism, p. 174

[68] "Printed sheet, late 17th century or early 18th century, 185x130 mm. This sheet was inserted in one of the library's copies of Jean de Pauly's translation of the Zohar. The sheet contains two texts within borders, which are amulets, one for a male ('lazakhar'), the other one for a female ('lanekevah'). The invocations mention Adam, Eve and Lilith, 'Chavah Rishonah' (the first Eve, who is identical with Lilith), also devils or angels: Sanoy, Sansinoy, Smangeluf, Shmari'el (the guardian) and Hasdi'el (the merciful). A few lines in Yiddish are followed by the dialogue between the prophet Elijah and Lilith when he met her with her host of demons to kill the mother and take her new-born child ('to drink her blood, suck her bones and eat her flesh'). She tells Elijah that she will lose her power if someone uses her secret names, which she reveals at the end: 'lilith, abitu, abizu, hakash, avers hikpodu, ayalu, matrota...'"

[69] Humm, Alan. Kabbalah: Lilith's origins (<http://ccat.sas.upenn.edu/~humm/Topics/Lilith/origin.html>)

[70] Hurwitz p. 43

[71] Hurwitz p.43

[72] Hurwitz p.78

[73] "an eine Stelle" Hurwitz S. *Die erste Eva: Eine historische und psychologische Studie* 2004 Page 160 "8) Lilith in der arabischen Literatur: Die Karina Auch in der arabischen Literatur hat der Lilith-Mythos seinen Niederschlag gefunden."

Faust:

Who's that there?

Mephistopheles:

Take a good look.

Lilith.

Faust:

Lilith? Who is that?

Mephistopheles:

Adam's wife, his first. Beware of her.

Her beauty's one boast is her dangerous hair.

When Lilith winds it tight around young men

She doesn't soon let go of them again.

(1992 Greenberg translation, lines 4206–4211)

After Mephistopheles offers this warning to Faust, he then, quite ironically, encourages Faust to dance with "the Pretty Witch". Lilith and Faust engage in a short dialogue, where Lilith recounts the days spent in Eden.

Faust: [dancing with the young witch]

A lovely dream I dreamt one day

I saw a green-leaved apple tree,

Two apples swayed upon a stem,

So tempting! I climbed up for them.

The Pretty Witch:

Ever since the days of Eden

Apples have been man's desire.

How overjoyed I am to think, sir,

Apples grow, too, in my garden.

(1992 Greenberg translation, lines 4216 – 4223)

Of Adam's first wife, Lilith, it is told
 (The witch he loved before the gift of Eve.)
 That, ere the snake's, her sweet tongue could deceive,
 And her enchanted hair was the first gold.
 And still she sits, young while the earth is old,
 And, subtly of herself contemplative,
 Draws men to watch the bright web she can weave,
 Till heart and body and life are in its hold.
 The rose and poppy are her flower; for where
 Is he not found, O Lilith, whom shed scent
 And soft-shed kisses and soft sleep shall snare?
 Lo! As that youth's eyes burned at thine, so went
 Thy spell through him, and left his straight neck bent
 And round his heart one strangling golden hair.
 (Collected Works, 216)

[76] Seidel, Kathryn Lee. The Lilith Figure in Toni Morrison's *Sula* and Alice Walker's *The Color Purple* ([http://weberstudies.weber.edu/archive/archive A Vol.1-10.3/vol.10.2/10.2Seidel.htm](http://weberstudies.weber.edu/archive/archive%20A%20Vol.1-10.3/vol.10.2/10.2Seidel.htm))

[77] Grimassi, Raven. Stregheria: La Vecchia Religione (<http://www.stregheria.com/Marguerite.htm>)

[78] Leland, Charles. Aradia, Gospel of the Witches-aAppendix (<http://www.sacred-texts.com/pag/aradia/ara18.htm>)

[79] Grenn, Deborah J. History of Lilith Institute (<http://www.lilithinstitute.com/history.htm>)

[80] Koltuv

[81] R. Buckland

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External links

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- Collection of Lilith information and links (<http://ccat.sas.upenn.edu/~hummm/Topics/Lilith/>) by Alan Humm
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