Al-Asr International Research Journal of Islamic Studies
Vol 4 Issue 2 (July- December 2024)
ISSN E: (2790-7694)
ISSN P: (2790-7686)
Published:
December 26, 2024

From Eden to Exile: The Evolution of Lilith and the Construction of Feminine Otherness in Jewish Thought and Feminist Reinterpretation

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Abstract

This study examines the multifaceted figure of Lilith within Jewish tradition, tracing her evolution from a mythic first wife of Adam to a symbol of rebellion, sexuality, and demonic influence. Drawing on biblical texts, rabbinic commentaries, mystical writings such as the *Zohar*, and later folkloric and feminist interpretations, the analysis explores how Lilith embodies the complex cultural construction of feminine otherness and transgression. The research situates Lilith within broader comparative frameworks that include figures like Pandora and Eve, highlighting how these narratives collectively function to portray women as sources of moral disorder, temptation, and social instability. Despite Judaism's foundational monotheism and rational theology, such mythic stories reveal the persistence of patriarchal efforts to assert male dominance by associating women with negative traits such as deceit, uncontrolled sexuality, and spiritual danger. This paper contends that Lilith's enduring presence in religious and cultural imagination reflects deep-rooted anxieties about gender and power, illustrating how theology and mythology intersect to shape enduring gender hierarchies and social norms.

Keywords: Jewish Tradition, Adam & Eve, Lilith in Jewish Tradition, *Rabbanic* Tradition, Story of Fall, *Zohar* & Mysticism

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Vol 4 Issue 2 (July- December 2024)
ISSN E: (2790-7694)
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Introduction

The figure of Lilith occupies a unique and complex position within Jewish religious and cultural history, serving as a potent symbol of feminine autonomy, transgression, and otherness. Unlike Eve, whose origin and role are firmly rooted in the biblical text of *Genesis*, Lilith emerges primarily through post-biblical sources—midrashic literature, mystical writings such as the *Zohar*, and folkloric traditions—where she is variously depicted as Adam's rebellious first wife, a demoness, and a nocturnal seductress. This multiplicity of portrayals reflects broader theological and sociocultural efforts to grapple with questions of gender, power, and morality.

The narratives surrounding Lilith intersect with foundational themes of creation, sin, and the human condition, positioning her as both a cautionary figure and a locus of anxiety regarding female sexuality and agency. Her mythos not only illuminates early Jewish conceptions of womanhood but also participates in a wider corpus of mythological traditions—parallel to figures like Pandora in Greek mythology and Eve in Christian theology—that articulate women as sources of disruption and moral complexity.

This study aims to critically examine the evolution of Lilith's character within Jewish thought, analyzing how theological texts, mystical literature, and folklore collectively construct her as a symbol through which patriarchal structures seek to regulate and contain feminine power. By situating Lilith within both religious exegesis and cultural ideology, the research explores the persistent ambivalence toward female autonomy and the ways in which myth and theology reinforce enduring gender hierarchies.

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The Emergence of Lilith in Jewish Tradition

In the Jewish tradition, the narrative of the Fall is primarily derived from *Genesis* 3:14–24, which recounts the disobedience of Adam and Eve in the Garden of Eden.[1] Within this account, Eve is often portrayed as the immediate cause of humanity's downfall, having been tempted by the serpent—interpreted in later Jewish literature as a manifestation or instrument of Satan.[2] The serpent's deception led Eve to transgress God's explicit command by eating from the "Tree of the Knowledge of Good and Evil," a tree sometimes imbued with mystical or "magical" qualities in post-biblical interpretations.[3] Her motivation, according to rabbinic commentary, was the pursuit of wisdom and knowledge, a pursuit deemed inappropriate or even dangerous given her derivative creation—formed second, and from Adam's rib.[4]

This act of transgression, according to certain rabbinic readings, brought a curse not only upon Eve herself but upon all women, introducing pain in childbirth, subordination to male authority, and other hardships (cf. Gen. 3:16). Over time, the Genesis account became intertwined with mythological motifs. One such development was the emergence of the *Lilith* tradition, first attested in Jewish mystical and Midrashim literature. Lilith is depicted as Adam's first wife, created simultaneously with him from the same earth. However, conflict arose between them over issues of sexual and existential equality, leading Lilith to leave Adam and, according to legend, consort with demonic beings. In this mythic framework, Eve is presented as her replacement—yet in a form that is explicitly derivative, submissive, and subordinate to Adam, thereby reinforcing hierarchical gender constructs in Jewish thought.

According to certain post-biblical Jewish traditions, a woman named Lilith was

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Vol 4 Issue 2 (July- December 2024)
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created before Eve as Adam's first wife.[5] Unlike Eve, Lilith was said to have been created at the same time and from the same substance as Adam, making her his equal in origin.[6] However, discord soon arose between them, traditionally over issues of sexual dominance and equality.[7] Refusing to submit to Adam, Lilith left the Garden of Eden and, in later folklore, became associated with demonic activity and the harm of newborns.[8]

The earliest full version of this legend is found in the *Alphabet of Ben Sira*, a satirical and folkloric work of uncertain authorship, likely compiled between the 8th and 10th centuries **C.E.**, not B.C.E.[9] While its author and precise date remain unknown, scholars debate whether the Lilith episode was a fresh invention of that period or a preservation of older oral and mythological motifs.[10]

The Lilith tradition was further developed in Jewish mystical literature, particularly in the *Zohar*, a foundational Kabbalistic text written in the late 13th century C.E. by Moses de León (d. 1305), though attributed pseudonymously to the 2nd-century sage Shimon bar Yochai.[11] It is widely believed that Moses de León was familiar with the Lilith narrative from the *Alphabet of Ben Sira*, incorporating and expanding it within the symbolic and esoteric framework of Kabbalah.[12] In this mystical context, Lilith came to represent the embodiment of unbridled sexuality, rebellion against divine order, and the archetype of the dangerous feminine—an enduring figure in Jewish mythological imagination.[13]

The Lilith Narrative in Post-Biblical Jewish Lore

According to one strand of Jewish folklore, Yahweh created a woman named Lilith from the same soil as Adam, though some versions specify that her clay contained particles of impurity or pollution.[14] Unlike Eve—who in the Genesis account is fashioned from Adam's rib—Lilith's creation was simultaneous with

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Adam's, suggesting an equality of origin.[15] Adam and Lilith began their life together as husband and wife, but tension soon arose over the question of equality and authority.[16]

The disagreement reached its peak during their intimate relations. Lilith firmly refused to assume the position beneath Adam, contending that such a posture symbolized his dominance over her.[17] She asserted that, having both been created from the same earth, they were equals, and neither should be subject to the other. In contrast, Adam insisted on his inherent superiority as the man, claiming his right to occupy the dominant role.[18]

This disagreement escalated until Lilith, in defiance, uttered the ineffable Name of God—said in some accounts to be a name unknown to any creature, yet somehow learned by Lilith—and rose into the air, flying away from Eden.[19] Enraged and distressed, Adam appealed to God for her return. God dispatched three angels to retrieve her.[20] They found Lilith near the Red Sea—though some versions place her in a cave along its shore[21]—and commanded her to return to Adam.

Lilith refused. The angels threatened her, declaring that if she did not return, one hundred of her children would die every day.[22] Rather than submitting, she defiantly vowed to kill one hundred human children each day in retaliation.[23] In later folklore, this became the basis for Lilith's role as a night-demon and child-killer, feared in Jewish superstition and referenced in protective amulets.[24]

While this detailed story is most fully recorded in the *Alphabet of Ben Sira* (8th–10th century C.E.), its motifs—female rebellion, sexual equality, and demonic vengeance—draw from much older Mesopotamian and Near Eastern mythologies. The figure of Lilith may trace back to the Akkadian lilītu or the Sumerian ki-sikil-

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lil-la-ke, female night-spirits associated with storms, seduction, and infant mortality. Over time, this folkloric Lilith became integrated into the mystical symbolism of Kabbalah, most notably in the *Zohar* (13th century C.E.), where she represents the demonic feminine and cosmic disorder.[25]

Lilith and the Demonization of the Feminine

In post-biblical Jewish tradition, Eve and Lilith are portrayed as parallel yet distinct embodiments of feminine transgression. On one hand, Eve is cast as the originator of sin and the immediate cause of humanity's expulsion from Eden; on the other, Lilith is depicted as wholly devoid of virtue, her character shaped entirely by rebellion and malevolence. Rabbinic and folkloric sources frequently describe her as consorting with demons and evil spirits, often as their queen or consort. In various mystical and magical traditions, Lilith is said to have played a central role in the proliferation of harmful supernatural forces, serving as both their progenitor and collaborator.

Moreover, Lilith's mythology associates her with unrestrained and destructive sexuality. She is not merely a seductress but a symbolic source of erotic temptation and illicit desire, an archetype that later moralistic readings equated with moral and spiritual corruption. In Kabbalistic literature, particularly in the *Zohar*, she personifies the "demonic feminine," channeling both the threat of uncontrolled sexual passion and the metaphysical principle of impurity (*ṭum'ah*). Thus, while Eve's transgression is framed within the context of disobedience and moral weakness, Lilith's is framed as active, conscious defiance, making her a persistent symbol of danger in the Jewish mythological imagination.

Lilith and the Succubus Tradition

In certain Jewish and Christian narratives of the medieval period, Lilith—or, in

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Al-Asr International Research Journal of Islamic Studies
Vol 4 Issue 2 (July- December 2024)
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some versions, her daughters—appear in the guise of a *succubus*.[26] This figure is depicted as a female demon who engages in sexual relations with men, either during sleep or in waking moments of seduction.[27] According to these traditions, the succubus collects the semen of men, thereby impregnating herself or using it to conceive demonic offspring.[28] Such offspring were believed to perpetuate the lineage of evil spirits, thus expanding the devil's progeny and influence in the human world.[29]

While the succubus motif is more prominently developed in Christian demonology,[30] its association with Lilith emerges in medieval Jewish mystical literature, particularly in the Kabbalistic *Zohar* and in later magical texts. In these sources, Lilith is portrayed not only as a nocturnal seductress but also as a metaphysical agent of impurity, capable of corrupting both body and soul through illicit union.[31] This blending of Jewish and Christian demonological imagery reflects a broader medieval tendency to merge local folklore, biblical exegesis, and mystical cosmology into a unified, if highly mythologized, portrait of Lilith.[32]

Lilith in Kabbalistic Tradition

In the mystical teachings of **Kabbalah**, Lilith's role expands far beyond her initial rebellion against Adam.[33] According to one strand of this tradition, after separating from Adam, Lilith became the consort of the arch demon **Samael**, often depicted as a prince of evil or an embodiment of the satanic principle.[34] In this union, Lilith is said to have given birth to one hundred demonic offspring each day, becoming a source of impurity, destructive powers, and unrestrained sexuality.

Another Kabbalistic narrative presents a more primordial account, stating that Adam and Eve were created simultaneously with Samael and Lilith—two parallel

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pairs representing the divine and the demonic aspects of creation.[35] In this cosmology, Lilith is not merely a fallen figure but a metaphysical counterpart to Eve, embodying the "other side" (*Sitra Aḥra*) in Kabbalistic dualism.[36]

In some later versions of the myth, Lilith is also identified as the wife of Amadeus**,** the king of demons.[37] In these accounts, she is sometimes called *Nokhez Lilith*, a name associated with her role as a nocturnal seductress.[38] Her exceptional beauty is emphasized to such an extent that Samael, her usual consort, is said to have grown jealous of Asmodeus because of her allure. This complex web of relationships between Lilith, Samael, and Asmodeus illustrates her central place in Jewish mystical demonology, where she personifies the dangerous and enticing forces of the demonic feminine.[39]

Lilith as a Symbol in Fiction and Feminist Thought

In various works of fiction and folklore, Lilith's sexuality is a prominent and defining feature of her character.[40] This aspect has been embraced by some feminist groups who regard Lilith as an icon of female empowerment and resistance.[41] Her refusal to submit to Adam's authority symbolizes a rejection of patriarchal dominance and asserts a woman's claim to equality and autonomy.[42] In this interpretation, Lilith embodies a woman who challenges male superiority and wields sexual power that renders men comparatively powerless.[43]

Consequently, Lilith has become a living symbol of liberated female sexuality—a figure who challenges traditional gender hierarchies and asserts bodily autonomy.[44] However, some critics caution that Lilith's portrayal as an uncontrollable and destructive sexual force reflects broader cultural anxieties about female sexuality.[45] From this perspective, her unchecked sexual power is seen not only as empowering but potentially dangerous, embodying a disruptive

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Al-Asr International Research Journal of Islamic Studies
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force that unsettles established social and moral orders.[46]

Lilith as a Symbol of Autonomy and Resistance

Another perspective within Jewish and feminist discourse argues that Lilith was not condemned or punished by heaven simply because of immoral behavior or uncontrolled sexuality.[47] Rather, her true "offense" lay in her refusal to accept the hierarchical order imposed by men—specifically, God and Adam—who sought to subordinate her to a lesser status.

From this viewpoint, Lilith's quest for freedom and equality should not be interpreted as evidence of inherent wickedness or promiscuity. Instead, she is seen as a pioneering figure and leader of all women striving to escape patriarchal domination. The narratives in which Lilith rejects Adam's superiority and chooses exile from Eden serve as powerful symbols of female autonomy, self-determination, and defiance against male authority.[48]

In this light, Lilith's story is reframed as an affirmation of female agency and confidence, challenging traditional readings that reduce her character to mere sinfulness or sexual danger.

Lilith in *Genesis Rabbah* and Rabbinic Commentary

Another important Jewish text relevant to the discussion of Lilith is *Genesis Rabbah*, an early and influential midrashic commentary on the Book of Genesis.[49] Traditionally attributed to the sage Rabbī Yehūda, this work provides exegetical insights but notably does not explicitly mention Lilith by name.[50] However, some passages within *Genesis Rabbah* have been interpreted by scholars as alluding indirectly to Lilith or to a proto-Lilith figure.[51]

According to the *Alphabet of Ben Sira*, Lilith's separation from Adam resulted from her insistence on equality, which Adam refused to grant.[52] In contrast, the

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interpretation in *Genesis Rabbah* offers a different explanation for their separation. It narrates that Adam became displeased and hostile toward the woman upon witnessing blood during her creation—commonly understood as a reference to menstruation.[53] This aversion fostered immediate hatred toward women from the outset.[54] Observing this discord, God decided to separate Adam and Lilith and to create a new woman—Eve—directly from Adam's rib, emphasizing her intimate connection to him by declaring, "This one shall be called Woman, because she was taken out of Man" (Genesis 2:23).

This midrashic narrative thus frames the creation of Eve as a corrective act to replace the contentious first woman and to establish a relationship of closeness and dependency, reinforcing hierarchical gender roles that would shape later Jewish and Christian theological reflections.

Lilith in the *Zohar* of Moses de León

In the *Zohar*, a foundational work of Jewish mysticism traditionally attributed to Rabbi Shimon bar Yochai but historically composed by Moses de León in the late 13th century, Lilith is described as the "soul of souls" who was present with Adam from the very beginning of creation. According to the *Zohar*, at the moment of Adam's formation, thousands of souls initially clung to his body, overwhelming him. To address this, God separated these souls from Adam, leaving a body without a soul surrounded by malignant spirits.

Subsequently, a cloud descended, and the extraneous souls were cast away. When Adam's body finally stood upright, Eve appeared beside him. In a symbolic act, God divided Adam into two halves, creating Eve from one of them, thereby establishing her as a companion and, metaphorically, a "bridle" for Adam's desires and impulses.

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Upon witnessing the creation of Eve, Lilith fled, thereafter becoming a hostile force against humankind. From that point on, she is depicted as an adversary who seeks to harm humans, embodying the mystical and demonic feminine presence that opposes divine order in the *Zohar*'s cosmology.

The Alleged Role of Lilith in the Murder of Hābēl

An intriguing but largely rejected narration within some Jewish folklore links Lilith to the murder of Hābēl (Abel) by his brother Qābēl (Cain).[55] According to this story, Lilith's influence or involvement was a contributing factor to the fratricide. However, mainstream Jewish scholars and exegetes dismiss this claim as historically and theologically unsound. Their primary critique is based on the chronological inconsistency: Lilith is said to have left Adam before the creation of Eve, making her involvement in subsequent events, such as the murder of Hābēl, implausible within the traditional biblical timeline. Consequently, this narration is generally regarded as a later folklore addition without authoritative standing in Jewish theology.[56]

Lilith in the Book of Isaiah and Jewish Interpretations

The Book of *Isaiah* in the Torah contains references to the Day of Judgment and imagery involving "night monsters" and "flying serpents" (Isaiah 34:14).[57] Jewish commentators have historically interpreted these cryptic terms as allusions to Lilith, portraying her as a demonic figure associated with the night and chaos.[58] The *Jewish Encyclopedia* describes Lilith as the "Devil of the night," underscoring her fearsome and malevolent nature.[59] Similarly, in the footnotes of the *Good News Bible*, the term "night monster" is explained as a "female demon, believed to live in desolate places," further reinforcing this characterization.[60]

Some Jewish migrants who settled in Babylon reportedly worshipped Lilith or

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Al-Asr International Research Journal of Islamic Studies
Vol 4 Issue 2 (July- December 2024)
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ISSN P: (2790-7686)
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related spirits.[61] A common claim associates the Aramaic word "Lial" with Lilith; however, linguistic scholarship clarifies that "Lial" more accurately refers to thunderstorm or frightening storms rather than a specific demon.[62] Despite this, many commentators have equated these night-associated words with Lilith.[63]

Christopher L.C.E. Witcombe, in his book *Eve and the Identity of Woman*, notes that while the Aramaic translations of the Torah do contain the word Lilith, its renderings vary widely across manuscripts and contexts—sometimes translated as "night monster," "shouting owl," "night creature," or "ghost of the night." Regardless of the precise meaning, these terms collectively evoke an ominous nocturnal entity widely identified as Lilith in Jewish tradition.[64]

From these varied descriptions, readers can discern the multifaceted and predominantly negative portrayal of Lilith. Numerous stories and legends emphasize her destructive and morally dubious traits, underscoring her enduring role as a symbol of chaos, sexuality, and rebellion in Jewish folklore.[65]

Lilith as the Serpent in Jewish Tradition

Jewish traditions present another fascinating aspect of Lilith's mythology—her association with the serpent that tempted Eve in the Garden of Eden. The Torah explicitly states that the serpent compelled Eve to eat the forbidden fruit, thereby initiating the Fall.[66] In certain Israelite interpretations, this serpent is understood as a disguise or manifestation of Lilith herself.

After Lilith's departure from Eden following her conflict with Adam, God created Eve as her replacement. As Lilith became emblematic of evil and transgression, it is believed that she sought reentry into paradise through deception. By assuming the form of the serpent, Lilith succeeded in entering the Garden, either with the intent to cause Eve's downfall in Adam's eyes or to ensnare Adam himself as a

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victim of her machinations.[67]

Regardless of the precise motivations or variations of the narrative, Lilith's association with the serpent reinforces her role as a symbol of rebellion, temptation, and chaotic evil. In every iteration, she remains an embodiment of satanic influence and spiritual desolation, reflecting deep-seated archetypes of sin and disorder within Jewish mythological and psychological frameworks.

Lilith and the Construction of Female Otherness in Jewish Tradition

The figure of Lilith functions as a symbolic thread linking a broader cultural narrative that portrays women as sources of woe, evil, and moral corruption for men. Stories beginning with the creation of mythic figures such as Pandora in Greek tradition, Lilith in Jewish lore, and Eve in the biblical account, can be understood as deliberate cultural constructs.[68] Their purpose was to convey the idea that, had women not existed, the mortal world might have resembled a kind of earthly paradise—free from suffering and moral discord.[69]

This perspective is particularly striking within Judaism, a religion grounded in the strict monotheistic belief in one God and generally cautious toward supernaturalism and fantastical stories. The presence of such mythic narratives should not be taken as evidence of irrationality or lack of professionalism.[70] Rather, like many other ancient societies, the Jewish tradition reflected and reinforced prevailing social and gender hierarchies. It was important, from a socio-cultural standpoint, to perpetuate images of women associated with moral imbalance, uncontrolled sexuality, deceit, and suffering.[71]

Such portrayals served to justify and accelerate male dominance by embedding these negative conceptions deeply within religious and cultural consciousness, illustrating how mythology and theology intersected to shape enduring gender

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norms and power relations.

From Myth to Modernity: Lilith's Contemporary Significance

The enduring legacy of Lilith within Jewish thought, and her subsequent feminist reinterpretations, reveals how ancient mythic archetypes continue to shape gender discourse in the present era. In the 21st century, scholars have increasingly examined the ways in which religious narratives, liturgical traditions, and exegetical commentaries historically reinforced patriarchal structures by constructing the "feminine other." Figures such as Lilith, Pandora in Greek myth, and Eve in the biblical account have been deployed as cautionary exemplars—warning against female autonomy, portraying women as sources of temptation, and positioning them as bearers of societal disorder.[72] The persistence of such archetypes in literature, art, and everyday language underscores how deeply embedded these images remain in cultural consciousness.

For contemporary feminist theologians, reclaiming Lilith is more than an act of historical re-reading; it is a deliberate theological intervention. By challenging rabbinic interpretations that marginalized women's roles, feminist scholarship reframes Lilith not as a seductress of folklore, but as an emblem of independence, self-determination, and resistance to unjust hierarchies. As Judith Plaskow observes, such acts of reclamation function as "theological resistance," enabling women to redefine their place within both religious communities and broader society.[73] This reframing challenges the inherited binaries of purity/impurity, obedience/rebellion, and submission/power that have long underpinned patriarchal systems.

The symbolic reimagining of Lilith has also found resonance outside the academy. In popular culture, she appears as a feminist icon in literature, music,

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Al-Asr International Research Journal of Islamic Studies
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visual arts, and activism—from the "Lilith Fair" music festival of the 1990s to contemporary graphic novels and social media movements.[74] These appearances often detach her from her original theological context, reinterpreting her as a trans-historical archetype of female strength, sexual autonomy, and refusal to conform to imposed norms. In this way, Lilith functions as a flexible cultural symbol that can address issues ranging from reproductive rights to resistance against gender-based violence.

In the modern context, the study of Lilith is not merely about reconstructing a figure from Jewish folklore; it becomes a broader examination of how cultural memory, myth-making, and theology intersect to sustain or challenge gender norms. By tracing Lilith's evolution—from ancient Mesopotamian night spirit to medieval Jewish myth to feminist icon—scholars and activists alike can better understand how symbolic figures are continually reinterpreted to meet the needs and struggles of different eras. Lilith's journey illustrates how an ancient myth can be retooled to confront the pressing concerns of the present, making her a potent site for both scholarly inquiry and social critique.[75]

Conclusion

From Eden to exile, the evolution of Lilith reflects the complex intersection of mythology, theology, and gendered ideology in Jewish thought. Initially imagined as Adam's equal and later reinterpreted as a transgressed figure associated with disorder and seduction, Lilith became a narrative lens through which patriarchal tradition articulated its concerns about women's autonomy, sexuality, and power. Her marginalization in rabbinic and mystical literature demonstrates how religious discourse often sought to reinforce hierarchical gender structures by portraying female agency as destabilizing to divine and social order. This

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trajectory places Lilith not at the periphery of myth but at the center of cultural imagination that aimed to regulate women's roles through narratives of exclusion and constraint.

At the same time, comparative analysis with figures such as Eve in the Hebrew Bible and Pandora in Greek mythology illustrates that the construction of feminine otherness was not unique to Judaism but part of a wider cultural pattern. In all three cases, women are represented as mediators of temptation, downfall, or disruption, reflecting a recurring mythological strategy of linking the feminine with vulnerability and instability. Yet the contrasts are equally revealing: whereas Eve's transgression is framed as disobedience and Pandora's as curiosity, Lilith's defining feature is her refusal to submit. This act of resistance, though often recast in negative terms within traditional sources, is precisely what has made her a powerful figure for feminist reinterpretation, transforming a symbol of exile into one of autonomy, creativity, and self-determination.

In today's world, the resonance of Lilith's story extends far beyond the boundaries of ancient Judaism. Her re-emergence in feminist theology, literature, and popular culture underscores the enduring capacity of myth to both restrict and liberate. Lilith now stands as an emblem of empowerment in contemporary struggles for gender equality, personal freedom, and the re-examination of patriarchal authority, illustrating how ancient narratives can be reimagined to inspire new visions of justice and human dignity. By tracing Lilith's evolution across textual traditions and interpretive frameworks, this study highlights the dynamic interplay between myth and ideology, past and present. It contributes to the broader academic discourse on gender and religion by demonstrating how cultural constructions of feminine otherness continue to shape, challenge, and

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inform modern debates on identity, power, and equality.

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[1] **Genesis 3:14–24**, ***The Holy Bible***, New Revised Standard Version. This passage describes the Fall of Man, the expulsion from Eden, and the curses upon the serpent, woman, and man.
[2] See ***Midrash Rabbah***, ***Bereshit*** 18:6; and ***Talmud Bavli***, ***Sanhedrin*** 38b, where the serpent is often associated with the yetzer hara (evil inclination) or identified with Satan as an agent of temptation.
[3] See Harry M. Orlinsky, ***The Serpent in the Garden of Eden***, ***Journal of Biblical Literature*** 80, no. 2 (1961): 113–124, who discusses the serpent's symbolic and mystical interpretations in Jewish tradition.
[4] See ***Genesis Rabbah*** 18:4, which elaborates on Eve's creation from Adam's rib, emphasizing her secondary and derivative status, often linked with theological notions of gender and hierarchy in classical rabbinic exegesis.
[5] See ***Alphabet of Ben Sira***, an anonymous medieval text dated between the 8th and 10th centuries CE, which contains the earliest detailed account of Lilith as Adam's first wife (G. H. Box, ***Lilith: The First Eve***, 1995, p. 24).
[6] See ***Babylonian Talmud***, ***Shabbat*** 151b, where Lilith is mentioned as a night demon created alongside Adam.
[7] See ***Zohar***, the foundational text of Jewish mysticism (Kabbalah), which elaborates on Lilith's rebellious nature and conflict with Adam (Daniel C. Matt, ***The Zohar: Pritzker Edition***, Vol. 1, 2004, 123–125).
[8] See Maurice Samuels, ***The Lilith Question: Jewish Folklore and the Female Demon***, ***Jewish Social Studies*** 15, no. 3 (2009): 87–103, for discussion on Lilith's folkloric transformation into a demon threatening infants and mothers.
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