

1. Dybbuk – דַּבְּבֻק

2. Josephus Flavius (1<sup>st</sup> century CE), Antiquities of the Jews VIII 2:5  
(<http://www.gutenberg.org/files/2848/2848-h/2848-h.htm>)

G-d also enabled him [Solomon] to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a Foot of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man...

3. The Josephus Problem - [http://en.wikipedia.org/wiki/Josephus\\_problem](http://en.wikipedia.org/wiki/Josephus_problem)

4. Bishop Origen (3<sup>rd</sup> century CE), Against Celsus 4:33 (<http://www.worthychristianlibrary.com/ante-nicene-fathers/origen-contorigen-against-celsus-cont-16/>)

[T]he Jews trace their genealogy back to the three fathers, Abraham, Isaac, and Jacob. And the names of these individuals possess such efficacy, when united with the name of G-d, that not only do those belonging to the nation employ in their prayers to G-d, and in the exorcising of demons, the words, "G-d of Abraham, and G-d of Isaac, and G-d of Jacob," but so also do almost all those who occupy themselves with incantations and magical rites. For there is found in treatises on magic in many countries such an invocation of G-d, and assumption of the divine name, as implies a familiar use of it by these men in their dealings with demons.

5. Abstract of [http://www.academia.edu/283212/Demons\\_In\\_Ancient\\_Egypt](http://www.academia.edu/283212/Demons_In_Ancient_Egypt)

While much has been written on the topic of deities and the dead in Ancient Egypt, the systematic study of demons has only recently come to the fore of scholarly studies. Preliminary typologies based on surviving spells, prescriptions, and apotropaic devices suggests the theory that these hostile entities were divided into sub-types in the Egyptian worldview, distinguished from each other by the specific illnesses and conditions they caused, and as well as by the prescribed means of repulsion and protection. Along with hostile demons, a related category of benevolent genii can be discerned. This paper presents an overview of demons and genii in Pharaonic Egypt based primarily on sources from the Middle Kingdom through the New Kingdom.

6. Maimonides, Commentary to Mishnah Avodah Zarah 4

These are the people who wrote books on rules of the stars, and magic and invocations and spiritual zodiacs and planets and demons and fortune telling and witchcraft and superstition and seances, and many similar things, against which the true Torah has unsheathed its sword and eradicated them; those types of things are the essence of idolatry.

What happens when a person dies?

7. Deuteronomy 18:10-11

There shall not be found among you one who passes his son or daughter through fire, or engages in sorcery, or calculates times or uses omens or magic. Or one who practices charms or inquires of *ov* or *yidoni*, or seeks the dead.

8. Samuel I 25:29

If a man rises to pursue you and seek your soul, may my master's soul be bound in the bond of life with HaShem your Gd, and may the souls of your enemies be slung in the bowl of the sling.

9. From Samuel I 28

And she said to him: Behold, you know what Saul has done, eradicating the *ovot* and *yidoni* from the land; why are you causing me to stumble, to kill me? And Saul swore to her by Gd: As Gd lives, no sin will befall you in this. And she said: Who shall I raise for you? And he said: Bring up Samuel for me. And she saw Samuel and she shrieked loudly, and she said to Saul: Why have you tricked me? You are Saul! And the king said to her: Do not fear; what did you see? And she told Saul: I saw a *malach* rising from the land. And he said to her: What did he look like? And she said: An elderly man rising, wrapped in a cloak. And Saul knew it was Samuel, and he stretched low to the ground and bowed.

10. Talmud, Shabbat 152a

"A person goes to the home of his world. (Ecclesiastes 12)" Rabbi Yitzchak explained: Each righteous person receives a dwelling befitting his honour.

11. Talmud, Shabbat 152b

The souls of the righteous are stored under the Divine Throne, as it is written, "The soul of my master should be bound in the bond of life. (Samuel I 25:29)"

12. Talmud, Pesachim 54a

Our fire was created on the first Saturday night. The fire of Gehennom was created on the first Friday.

Limbo?

13. Talmud, Shabbat 152b

Regarding the bodies of the wicked, Isaiah 48 says, "G-d declares: There is no peace for the wicked!" And regarding their souls, Samuel I 25:29 says, "And may the souls of your enemies be slung in the bowl of the sling."... One *malach* is at one end of the universe and another at the other end of the universe, and they sling these souls to each other, as it is written...

14. Rabbi David ibn Avi Zimra (1479-1573, Spain and Israel), Responsum 8:87

Question: The following midrash is hard for us to understand: "The souls of the righteous and the souls of the wicked alike return, descend and are buffeted about in the world, as it is written, 'And may the souls of your enemies be slung in the bowl of the sling.'" This is the opposite of our tradition! Further, the proof brought applies to the wicked one's soul – why should the righteous one's soul be buffeted about? What is his source?

Answer: We find that Rabbi Eliezer [Shabbat 152b] said the opposite: "The souls of the righteous are stored beneath the Throne of Glory, as it is written, 'May my master's soul be bound in the bond of life,' and the souls of the wicked are buffeted below, as it is written, 'And may the souls of your enemies, etc.'" However, know that there are righteous people who receive as do the wicked in this matter... such as those who stumbled in a sin which mandates reincarnation until they fulfill the Divine will, according to His justice. Thus it is written (Samuel II 14:14), 'He devises plans, lest anyone be pushed away.'

Thus that midrash said that both the souls of the righteous which need this, and the souls of the wicked, return, descend and are buffeted about in the world, hinting at what we have said...

15. Rabbi Judah Loew (1520-1609, Prague), Comments to Shabbat 152b

The wicked person goes to extremes in his deeds, the opposite of a righteous person who does not stray from the straight path and the middle point. Therefore, a *malach* stands at one end of the world and another at the other end, just as he went from one extreme to the other; there are two extremes. So he has no rest, for as you will know and understand with deep wisdom, the extreme has no rest. Therefore, the *malach* who stands at one end does not accept him, for he is associated with the extreme... and so he slings him to the second extreme...

Punishment or Limbo?

16. Rabbi Yaakov Chaim Sofer (1870-1939, Baghdad and Israel), Kaf haChaim, Orach Chaim 46:32

It is also possible to explain that during one's lifetime, one might become 'pregnant' with one of these... Each night, one's soul gives an accounting before its Creator, and is judged for its deeds. Sometimes they will give it another soul, in the 'secret of pregnancy'.