

The Qlippoth

Addressed to the Grade of Philosophus
4=7 by Frater D.D.C.F.

These be they who are Unclean and Evil, even the Distortion and Perversion of the Sephiroth; the fallen restriction of the Universe; the rays of the Coils of the Stooping Dragon. Eleven are their classes, yet Ten are they called; seven are the heads and yet an eighth head arises. Seven are the Infernal Palaces, yet do they include Ten.

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the serpent of the Paths; it is the Serpent of the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil; the antithesis and opposer of the other: the Red Coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden.

Regard thou therefore the Celestial Serpent as of Brass, glistening with green and gold, the colours of vegetation and of growth. Banish thou therefore the evil and seek the good, thou who wouldst know the Life of Ages, thou who would follow in the footsteps of our Master, O Brother of the Order of the Golden Dawn. For as Moses lifted up the Serpent in the Wilderness, even so must the Son of Adam must be lifted up, raised through the balance of Strife and of Trial, to the pathway of the Eternal Life. And when like our master, thou art extended on the Tree through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained unto the Pathway, even though they be thy tormentors. Balanced between the spiritual and the Material, the type of the Reconciler, remember the symbol of the Brazen Serpent.⁴⁰ Mark thou well the difference between the two Serpents, for before the Serpent of Brass of numbers, the Serpent of Fire could not stand.

But at the Fall, the Serpent of Evil arising in the Tree surrounded Malkuth, and linked her thus unto the Outer and the Qlippoth, for this is the Sin of the Fall, even the separation of the Material Plane from the Sephiroth through the interposition of the Coils of the Stooping Dragon.

Thus therefore must Malkuth be cleansed and this is the Redemption to come. For also Christ expiated not Sin till after he had overcome the Temptation. But surely all things in the Creation are necessary, seeing that one existeth not without the other. And the evil also helpeth the Work, for thus the greater and more intense the darkness, by so much the more doth the Light become bright by contrast and draweth, as it were, increased force from the Blackness.

INFERNAL HABITATIONS

The *Zohar* tells us that while God took six days to create the world, the infernal regions of man were created at night in the mirror image of the world above them. At the point where both day and night merge the elements were mixed and unsettled, forming a division in the waters (of the first day). Due to this imbalance between the first and second day, the third was created to finish the work of the second.

Infernal Habitations

In the diagram above, the first circle shows the Water of Tears, for the tears are the separation from the Light after the Fall. It is the cry of Adam separated from the first Adam and the loss of the Shekinah. The second circle shows the Waters of Creation. This represents Creation away from the Light. It is the creation of the Shells of the Qlippoth and the creation of man

from Adam. The third circle shows the Waters of the Ocean which team with living creatures, both Good and Evil, and it is from this that the serpent issues forth. The fourth circle is the False Sea and is the Astral World, the place where deception and reflection are confused. The Four Seas are also reflections of the Four Rivers from the Garden of Eden (and also the Four Worlds), for it is they who must nourish the seven Infernal Habitations.

On the right side of the diagram, the lesser circles represent the 7 Earths. Though these circles are referred to as earths they should be called states for they are states of awareness or consciousness that envelop man at different times. They are also reflections of the Sephiroth and are part of the Garden that man inherited that he could aspire to, for these were left with man when he was banished from the Garden of Eden. In many respects these were the shells of the Kingdoms of Edom which had been destroyed by their imperfect ability to accept God's Light, and are but shadows of their former glory. The entire concept here is to show the falsity of matter over the spirit. For the earths represent the material side of man, his passions and desires, which eventually crumble with time as shown by Aretz, the earth furthest away from the present. Some consider the seven earths' periods of time or evolution to start with the present, Thabel, considered the most perfect of them all, and lead to the less perfect worlds, and to the final crumble and decay of Aretz.

1. Aretz — Dry crumbling Earth
2. Adamah — Reddish mould
3. Gia — Undulating ground, like the side of a valley
4. Neschiah — Pasture or meadow land
5. Tziah — Sandy or desert land
6. Areqa — Earth
7. Thebel or Chaled — Mitrd earth and water

On the left-hand side of the diagram are the seven Infernal Habitations. These are the experiences one will have passing through the seven imperfect earths, as described above. Some of the names on the left are of the angelic guardians (except the last), after whom these experiences have been named. The guardians prevent anyone from leaving his or her allotted area before the designated time.

Adverse Powers at the Feet of the Cherub

1. Sheol — Depths of the earth
2. Abaddon — Perdition
3. Titahion — Clay of Death
4. Bar Shasketh — Pit of Destruction
5. Tzelmoth — Shadow of Death
6. Shaari Moth — Gates of death