

## Versions of the Qilpphoth

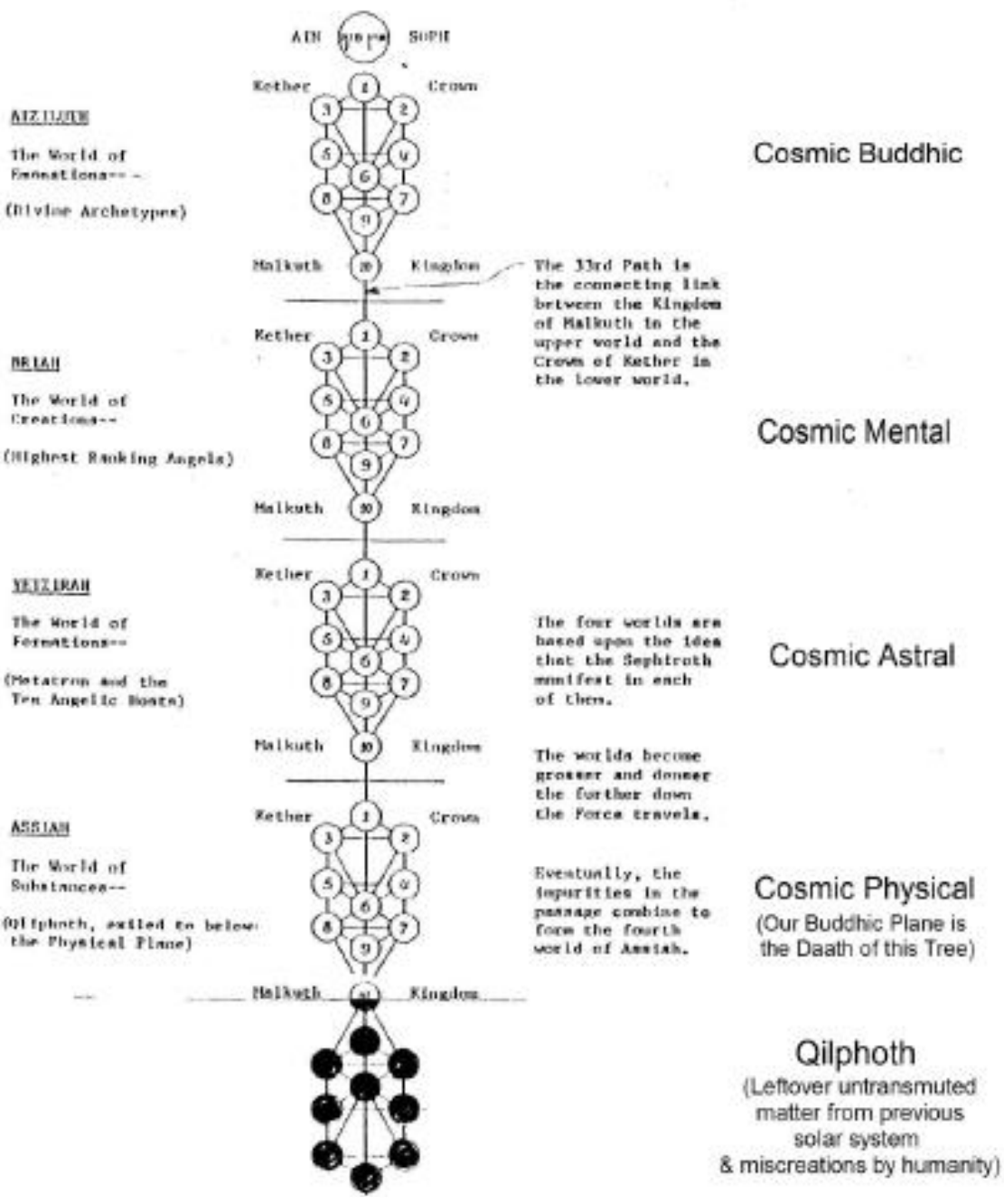
First, from Wikipedia:

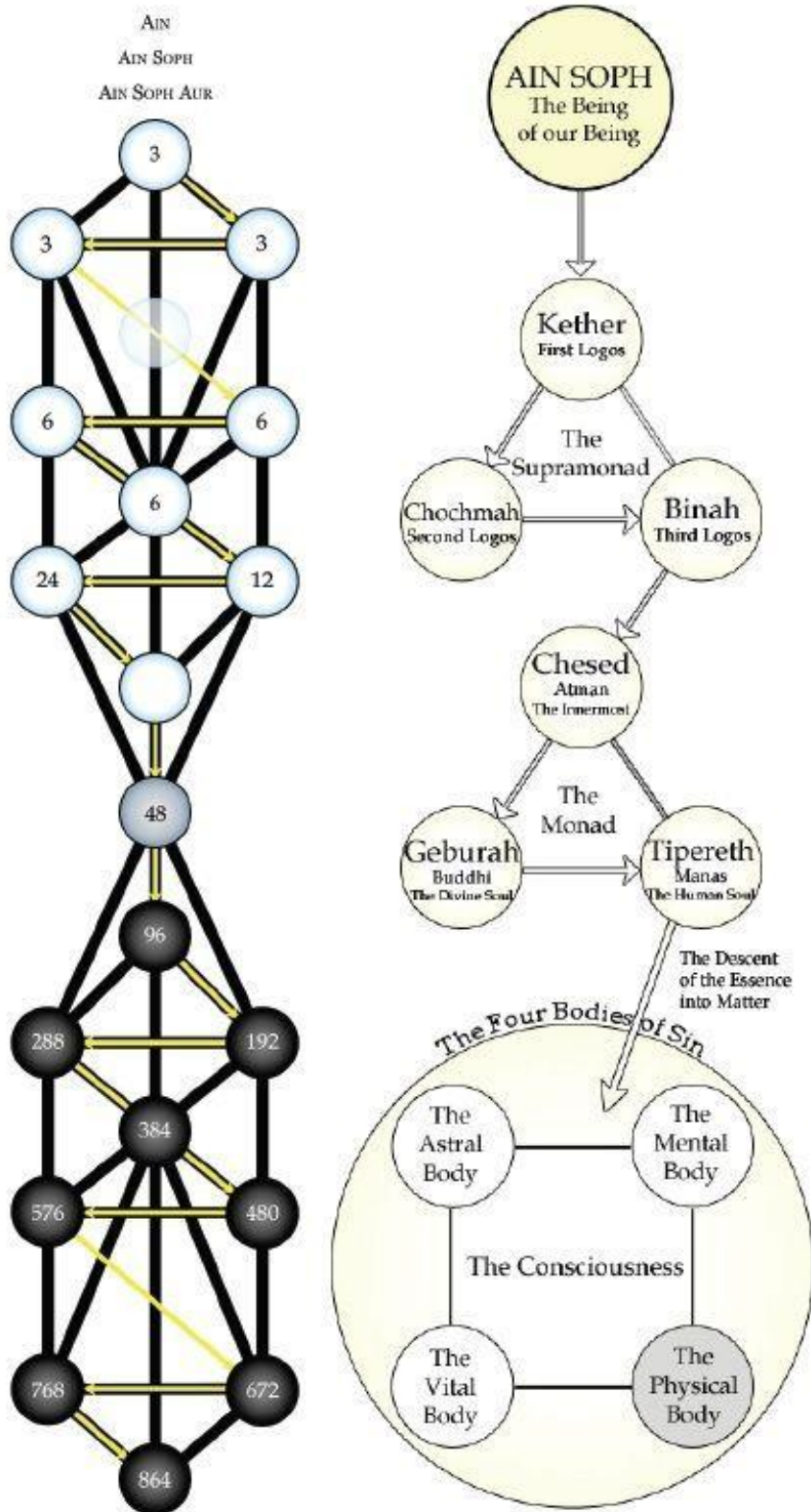
The **Qliphoth/Qlippoth/Qlifot** or **Kelipot** (**Hebrew**: קְלִיפּוֹת, the different English spellings are used in the alternative **Kabbalistic** traditions<sup>[1]</sup> of **Hermetic Qabalah** and Jewish **Kabbalah** respectively), literally "Peels", "Shells" or "Husks" (from singular: קְלִפָּה *qlippah* "Husk"),<sup>[2]</sup> are the representation of **evil** or **impure** spiritual forces in **Jewish mysticism**, the polar opposites of the holy **Sefirot**.<sup>[3]</sup> The realm of evil is also termed *Sitra Achra/Ahra* (**Aramaic** אַחְרָא אַחְרָא, the "Other Side" opposite holiness) in Kabbalah texts.

“In Jewish **Kabbalistic cosmology** of **Isaac Luria**, the qlippot are metaphorical "shells" surrounding **holiness**. They are spiritual obstacles receiving their **existence from God** only in an external, rather than internal manner. **Divinity in Judaism** connotes revelation of God's true unity, while the shells conceal holiness, as a peel conceals the fruit within. They are therefore synonymous with idolatry, the root of impurity through ascribing false dualism in the Divine, and with the *Sitra Achra* (אַחְרָא אַחְרָא "Other Side"), the perceived realm opposite to holiness. They emerge in the descending **seder hishtalshelus** (Chain of Being) through **Tzimtzum** (contraction of the Divine **Ohr**), as part of the purpose of Creation. In this they also have beneficial properties, as peel protects the fruit, restraining the Divine **flow** from being dissipated. Kabbalah distinguishes between two realms in qlippot, the completely impure and the intermediate.

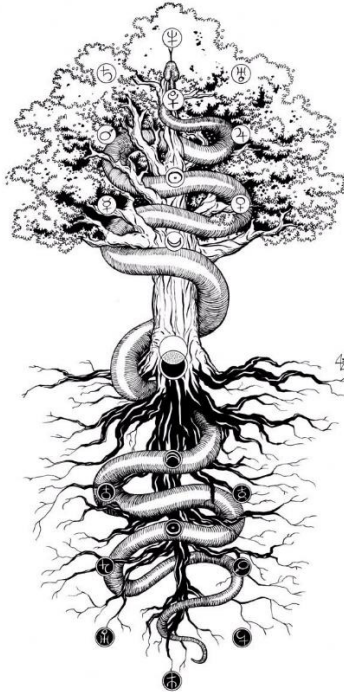
Their four "**concentric**" terms are derived from **Ezekiel's vision** (1:4), "And I looked and behold, a *whirlwind* came out of the north, a *great cloud*, and a *fire infolding itself*, and a *brightness* was about it..."<sup>[4]</sup> The "Three Impure Qlippot" (completely *Tamei* "impure") are read in the first three terms, the intermediate "Shining Qlippah" (*Nogah* "brightness") is read in the fourth term, mediating as the first covering directly surrounding holiness, and capable of sublimation. In medieval Kabbalah, the **Shekhinah** is separated in Creation from the Sefirot by man's sin, while in **Lurianic Kabbalah** Divinity is exiled in the qlippot from prior initial **Catastrophe** in Creation. This causes "**Sparks of Holiness**" to be exiled in the qlippot, **Jewish Observance** with physical objects redeeming mundane *Nogah*, while the Three Impure Qlippot are elevated indirectly through **Negative prohibitions**. **Repentance** out of love retrospectively turns sin into virtue, darkness into light. When all the sparks are freed from the qlippot, depriving them of their vitality, the **Messianic era** begins. In **Hasidic philosophy**, the kabbalistic scheme of qlippot is internalised in psychological experience as self-focus, opposite to holy **devekut** self-nullification, underlying its **Panentheistic Monistic** view of qlippot as the **illusionary** self-awareness of Creation. “

The Qlippoth is also know as the reflection of the Tree of Life. It's "evil-mirror" twin, home of all the negative reflections of the qualities of the Tree of Life. Here follows a few depictions.





The Descending Ray of Creation as it relates with the number of Laws (left) and the manifestations of the Being (right).



THE TREE OF DEATH OR QILIPHOTH/KELIPOT (MEANING: PEELS, SHELLS OR HUSKS) REPRESENT THE REVERSE SIDE OF THE TREE OF LIFE'S TEN SEPHIROTH AND THEIR DIVINE EMANATIONS. THESE COUNTER FORCES REPRESENT OUR SHADOW SELF: UNITY AND DUALITY IN ITS TOTALITY.

- Carrie Love

**TREE OF LIFE**

