



A Token of Babalon

by

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4°=7□

A.:A.:

WARATAH BLOSSOMS

Seven are the veils of the dancing girl
in the harem of It.
Seven are the names
and seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Seven letters hath Her holiest name; and it is

This is the Seal upon the Ring that is on the Forefinger of IT: and it is the Seal upon the Tombs of them whom She hath slain.

Here is Wisdom. Let Him that hath Understanding count the Number of Our Lady; for it is the Number of a Woman; and Her Number is An Hundred and Fifty and Six.

Do what thou wilt shall be the whole of the Law.

From the Book of Revelation 17:3-6

So he carried me away in the spirit into the wilderness: and I saw a womyn sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the womyn was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written: Mystery Babalon The Great, The Mother of Harlots and Abominations of the Earth.

And I saw the womyn drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.

An early lesson in Qabalah teaches us that the AIN is a ‘nothingness’ with a hidden or invisible potential from which the Universe will eventually manifest. That potency can be easily described as an essential and integral desire, which in Thelema is symbolized by Our Lady, Babalon. She becomes symbolic in her role as the seductress of desire and its eternal opposite; disgust and loathing. Our Lady, the ‘sacred whore’ is indiscriminate in that she takes all into her womb and yet she is the ‘sacred mother’ as from her womb all or born.

AL I.4: "**Every number is infinite; there is no difference.**"

Babalon is then both the lover and the mother of us all as portrayed in the opening verse of Liber LXV: "**O heart of my mother, my sister, mine own...**" From her, we are all born of a virgin birth; being then, gods ourselves. Her virginity is maintained by her indifference to men and that all men nameless and none in her eyes. This is akin to original idea of virginity, which was not necessarily the ‘virgo intacta’ as we assume it to be today.

To the ancient Greeks, sexual abstinence was product of virginity and not the essence of its nature.¹ Though ideally, it was displayed as *virgo intacta*, phallic penetration was only proven when and if the father of the child of a pregnant woman was identified. If he remained unknown, the woman was still considered a virgin and the child was said to be of ‘virgin birth’ and of whose male children were referred to as ‘partheniai’, i.e. ‘sons of virgins,’ from which we get A tradition of ‘parthenogenesis.’

Greek culture also provides a key to the significance of the symbol the woman girt with a sword, as Ra-Hoor-Khuit commands in Liber AL vel Legis "**Let the woman be girt with a sword before me.**" Here Babalon is revealed as a goddess of Liberty and independence. Interestingly enough, the ancient Greeks felt that the only way for a woman to maintain a complete individuality was to not have that individuality influenced by the energy of another with the insertion of seed into her vagina. The magickal significance of that is essential to the Thelemic sexual paradigm as described in qabalistic detail in the [Liber Congregus Restituo](#).

¹ The importance of considering this in correlation with the culture of ancient Greece has a good bit to do with the Book of Revelation and the fact that it was written in Greek and of a Greek apocalyptic or apogryphic tradition.

The precursor for Thelemic magick is found in the ancient Greek oracle of Apollo at Delphi. The Pythia, the title of the virgin priestess of Apollo was the prophetess who spoke his ‘oracles’ by sitting in his temple and naked, perched over a crack in the earth that exuded toxic vapors, inducing an hallucinogenic trance. As the theory goes, the Pythia’s nakedness allowed the fumes to enter her vagina; the vagina and the mouth having a correspondence with each other and therefore, immediately exiting from her mouth, as Apollo’s oracles. Her chastity was required in order to ensure that there were no other influences upon the pure word entering the mouth that was her vagina would exit with the same purity by way of the mouth of which gave the spoken word.

Babalon’s indifference also symbolizes that directionless force, called Chaos or the Aethyr, and is that ‘formless void’ described in Genesis. This silent desire is the divine feminine; the archetype being as integral a force in the human psyche as the patriarchal archetype that has traditionally had a stronger influence in western religion. The weak representation of the ‘divine feminine’ reaches us through symbols such as the ‘holy spirit’ or ‘holy ghost’ and is often depicted with the parthenogenic dove; as found in both the Christian eucharist and the lamen of the O.T.O. and which also describes their eucharist.

The arousal of desire that sparks the qabalistic process from AIN to manifestation is described quite aptly in the Book of Dzyan; annotated by the A.O.M. in our prophecy link (cf. [The Annotated Book of Dzyan](#)).

1. THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.
2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . .
3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.
4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.



Indeed, the connection of the number seven is no accident as Babalon is part of the initiatory force that is the ONE (the Monad) and that next generates the sacred seven demigods or planets². It is interesting to note also, the swan in the second chapter of Liber Cordis Cincte Serpente. The directionless winging in the “inane” is a wonderously poetic rendering of the indiscriminate nature of the force that emanates from the AIN and that is symbolized by Babalon in her silence.

² We may also attribute the “seven heads” detailed in our opening quote from the Revelation of John; the ten horns being the Sefirot; though the Qabalah itself had not yet come to be when the prophecy was penned. Yet we may presume the ten regions of consciousness marked by the Sefirot were known as presented in the Chaldean Book of Numbers and its base-10 system. The unusual qualities of the numbers eleven and twelve show us that our perspective must have been different at some earlier point in human consciousness.

- LXV:II.17 - Also the Holy One came upon me, and I beheld a white swan floating in the blue.
 LXV:II.18 - Between its wings I sate, and the aeons fled away.
 LXV:II.19 - Then the swan flew and dived and soared, yet no whither we went.
 LXV:II.20 - A little crazy boy that rode with me spake unto the swan, and said:
 LXV:II.21 - Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?
 LXV:II.22 - And laughing I chid him, saying: No whence! No whither!
 LXV:II.23 - The swan being silent, he answered: Then, if with no goal, why this eternal journey?
 LXV:II.24 - And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?
 LXV:II.25 - And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy! White swan, bear thou ever me up between thy wings!
 LXV:II.26 - O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.
 LXV:II.27 - Radiant God! Let me fashion an image of gems and gold for Thee! that the people may cast it down and trample it to dust! That Thy glory may be seen of them.
 LXV:II.28 - Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.
 LXV:II.29 - Thou shalt manifest Thyself in the unmanifest; in the secret places men shall meet with thee, and Thou shalt overcome them.

Babalon is also said to be one of the Guardians of the Abyss; sharing that with Pan and Choronzon; the latter of which is said to be its demon. In this, the symbol of Our Lady is also a symbol of annihilation or death; especially well detailed in Liber Cheth. And as a symbol of sexuality, Babalon is also the initiatrix on the manifested plain in comparison with Isis or Nuit on a higher plane.

Whore

O.E. *hore* "prostitute, harlot," from P.Gmc. **khoraz* (fem. **khoron-*) "one who desires" (cf. O.N. *hora* "adulteress," Dan. *hore*, Swed. *hora*, Du. *hoer*, O.H.G. *huora* "whore;" in Goth. only in the masc. *hors* "adulterer, fornicator," also as a verb, *horinon* "commit adultery"), from PIE **qar-*, a base that has produced words in other languages for "lover")

It is in this symbol of sexuality that is portrayed so overtly with the naked woman astride the lion as depicted in the Lust Atu. In this, we find the title from the Book of Revelation, 'The Mother of Harlots and Abominations CDXVIII: 'Mother of Night;' the latter of which is legend of Lilith, who is said to sleep during the night. She is seemingly a foreshadow of the as a symbol of an adulteress in name.



The taboo on sex and sexuality as complex a taboo as one One really has to wonder how human function that is yet, so indeed, a human drive that is The explanation for this is as complexity of the taboo itself. this the over-riding and significance that the sexual function has in the human psyche.

of the Earth,' echoed in Liber Abominations' and 'Lady of the reminiscent of the Hebrew steal the semen of men in their also the 'Scarlet Whore' idea of 'The Scarlet Letter' used Hawthorne's novel of the same

inherent in our culture is about could find; and as dysfunctional. such a taboo could arise on a much more than desire; but not displaceable in our psyche. complex a history as is the Yet we can easily derive from essentially basic importance and

Of significance in understanding the nature of the taboo, is the very definition of the main word or charge that enforces the taboo; the labeling of strong women who choose to defy the taboo and openly enjoy and hence, derive power from their sexuality. They are called whores; a deadly charge in some places of the world, while an alienating insult in most others. This charge still bears some force, yet the meaning of the word has become twisted by it. And more importantly, it now, today, represents an hypocrisy in our allegedly post-feminist era.

Abomination

c.1325, "feeling of disgust, hatred, loathing," from O.Fr. *abomination*, from L. *abominationem* (nom. *abominatio*) "abomination," from *abominatus*, pp. of *abominari* "shun as an ill omen," from *ab-* "off, away from" + *omin-*, stem of *omen* (see **omen**). Meaning intensified by folk etymology derivation from L. *ab homine* "away from man," thus "beastly."

It is especially interesting to consider that throughout our culture, the menses has been considered a curse and an abomination. In an excellent essay, Heresy of Babalon, by Cindy Weinstein, she addresses this directly:

What are the abominations? The unfertilized egg emptied from the womb during menses. The wasted seed that never has a chance to fertilize an egg. As sex magicians we know full well that what can be created from the spilt seed and the unfertilized egg is at least as potent a form as a human child. It is where we become god-like, or gods in our own right.

For more on this, consult the GCL document: [Liber Laiad](#), which is an exposition on the [Formula of ON](#). With its overt sexuality, the symbol of Babalon astride the Beast is as articulate a symbol that one could intuitively synthesize. It shows as much Babalon's indifference or indiscriminate nature as it shows her sensual connection to the patriarch. This is investigated with some greater detail in the GCL document: [Liber Dux Femina Facti](#).

Babalon

1362, from Gk. version of Akkad. *Bab-ilani* "the gate of the gods," from *bab* "gate" + *ilani*, pl. of *ilu* "god" (cf. **Babel**). The O.Pers. form, *Babiru-*, shows characteristic transformation of *-l-* to *-r-* in words assimilated from Semitic.

As the gate of initiation, she is the gate of the gods or most especially is her vagina; the orgasm being an important key to the evolution of consciousness. In particular, note what she says in ARN, the 2nd Aethyr and incorporated into the Gnostic Mass of the GCL:

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm.

This is subtly reflected on a higher plane by the symbol of Isis, leading Christian Rosencreutz to the Chemical Wedding. The key to this is in the 'mystic rose' that sits on the cross of light, which is itself symbolically imported into Liber XXXVI as well. Isis then is equivocated in the Thelemic paradigm as Nuit.

AL L22: "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

Nuit's promise is fulfilled when Crowley skrys the Enochian Aethyrs. It is from the records of these skryings that the whole of Thelemic Doctrine is formulated. And of course, that "secret name" is Babalon. And for more on the nature of Babalon, these Aethyrs are presented:

From Oxo, the 15th Aethyr:

Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

From Loe, the 12th Aethyr:

This is the Mystery of Babylon, the Mother of Abominations and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she mistress of all. Not yet canst thou comprehend her glory. Beautiful art thou, O Babalon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night.

This is that which is written, "O my God, in one last rapture let me attain to the union with the many." For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self." O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

From Zip, the 9th Aethyr:

This is the daughter of Babalon the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her. This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood.

And that which thou hearest is but the dropping of the dews from my limbs, for I dance in the night, naked upon the grass, in shadowy places, by running streams.

We conclude with a recapitulation of that early qabalistic lesson presented at the start of this essay. This lesson, presented in Cindy Weinstein's excellent essay mentioned above, is as eloquent a restoration of the true story of Genesis as one could hope to chance upon:

In the beginning, before there was force or form, when only the void existed and the void was filled with nothing there was only cause. Cause had not even potential. Cause owned nothing. Cause created nothing. Cause was roaming and motionless. Cause had a name and the name was secret. The secret was everywhere known and ineffable and growing. The void became cause and the secret name became silence.

The key to Babalon, the silent secret, is Desire. Desire filled the void with it's longing. Desire was unbearable in the void and the void struggled to escape the pain. It writhed in agony and swirled with pleasure. Desire caused motion. Soon the void was all motion and began to divide from itself. Since nothing existed the void had no choice but to seek to ease it's own pain and satisfy its own longing. A great rending occurred and the void rent itself from itself. Division. The first cell. The first cell divided. The first cell divided driven by desire to have something to yearn for. Something to cause pleasure and pain. Something to attain. Something to unite with. It went out from itself and itself sought to contain it. The line and the circle divided and uniting created the spiral and the spiral swirled forth and divided into multitudes and light sprang forth and the logos was uttered and chaos was born into the void.

AL I.29: "For I am divided for love's sake, for the chance of union."

In the Ain Sof/Kether relationship we can easily see the Nuit/Hadit interaction. The infinite circle and the infinite point. A bit "lower" on the scale we have Chokmah and Binah. Here is a core that is familiar. The Nuit/Hadit interaction yields Chokmah – Chaos – by way of the logos. Chaos demands a formative agent to enable it to organize and to stop its eternal outward flow. It demands Binah – where it is contained and formed and serves as the basis for eventual crystallization into the material plane. Archetypically Binah is Babalon the Mother/Wife to Chokmah's Father. It is interesting to note that while the generation of the Ain Sof/Kether relationship is spontaneous; the path from Chokmah to Binah is the Path of Daleth, the Door, Venus, The Empress. All of which is more than appropriate for the energy that moves from Chaos to Form potential.

It gets a little more complex as we move down the tree to the next seat of feminine energy. This is Malkuth. The earth. The kingdom. The manifest world. Here we find Babalon the Daughter/Whore. From the series of energy events generated by Chokmah/Binah we arrive at Tipareth – the Sun/Son Center. In our mythology – Ra-Hoor-Khuit or Horus. In Christian mythology the Christ center. So the mother and father produce a son. And the Mother descends to become the daughter. Here we need an intermediary to link son and daughter, brother and sister. The intermediary is Yesod. As energies congeal more work is needed to unite them. The world of the aethers, premanifest forms, foundation serves this purpose. The energy of the son/sun is transmuted in yesod (note: the analogy of the moons light being a reflection of the sun transmitted to the earth). Here we have two paths – first that of samech, art, Sagittarius; then tau, Saturn, the universe.

To summarize and unify this path – Out of the singularity there is Hadit/Chokmah, the father. Because he is chaos and all active its opposite had to be called into being – Babalon/Binah/, the mother. From their union, through mercy and strength they create Ra-Hoor-Khuit/Horus/Tipareth/the Son/Sun. Radiating his light of beauty and victory via the paths of ON with art mitigating this transforms into intelligence and is captured by the very foundation of being and thereby reflected into form creating Babalon the Daughter/Harlot/Malkuth. As the Daughter she joins with her brother the sun, by the virtue of the moon and becomes his virgin/whore/queen. Together we see the vision of Babalon riding the beast. By the will of the Beast the universe is trampled, it's blood collected in her cup. When the cup is filled and the universe annihilated she can once again ascend to her father, waking his Chaos into being. Once again the logos is uttered and he takes her, as she becomes the mother in order to create a new universe – again.

The cycle repeats in endless displays from the tiniest microcosm to the macrocosm of the aeon and beyond what we can understand. It is interesting to observe that once again we have a trilogy.... Is the feminine energy naturally tri-form or divided? The answer may be in the YHVH formula itself where the masculine energies are differentiated, but the feminine remains the H even as it moves back and forth across the abyss.

This last statement by Cindy Weinstein plays into my personal revelation of the letter H, as discussed in several publications. And once again, it's a universal key letter, not unlike the letter G is emerging, as per Frater Abraxas inquiry into Enochiana; Cf. Liber Ged.

Love is the law, love under will.

Bibliography

<http://www.cataleos.org/essays/virgin.html>

The Heresy of Babalon, Cindy Weinstein