

The Rite of Babalon

Written by Scott Wilde for performance at Horizon Lodge for the Summer Solstice of Anno Vi

A celebration of the unveiling of our Lady Babalon and her triumph over the kings of the earth. An imperfect exploration of blind desire reified into seven coarse parts which are in turn brought to perfection by our Lady.

Synopsis

The Human Spirit is that which draweth together men.

Babalon as the ultimate incarnation of this Spirit.

The Dragon desireth the woman, but this is pure lust of result unbridled and undirected.

He divides himself up into the heads of the beast, reifying this desire through the actions of the seven planets, each expressing it according to its own nature.

Each addresses Babalon with their rough, unrefined, or temporal desires and in turn Babalon shows them the transcendent or thelemic version of those desires.

Each becoming perfected and brought within to be a head of the Beast.

Opening

The temple is setup as in the gnostic mass, with a cup on a circular altar instead of a font, the tomb and super altar are optional. Four chairs are on the dais, seven chairs are in the west. There are seven talismans of the paths of the planets from Liber 231 on the small altar. Dim lights for seating.

Full light upon the altar. A woman clothed as the virgin from the gnostic mass enters and ascends the dais.

The orator reads from Revelation Chapter 12:

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2. And she being with child cried, travailing in birth, and pained to be delivered.
3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8. And prevailed not; neither was there place found any more in heaven.
9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

The Red Dragon

Red Light. Distressed music¹.

Seven masked figures enter and face the altar.

In turn, each ascends the dais and menaces "Hunger".

She is in distress, two of the seven close the veil.

She exits the veil and goes to the west.

A moment later the seven follow in a line, each with the left hand upon the shoulder of the one in front.

As they reach her they begin a chase, they circumambulate three and a half times around the temple in a serpentine manner (widdershins around font, deosil about small altar.) The first head of the dragon takes the cup of water from the font on the last pass. Ending in the East, she breaks off and enters the veil.

The seven line up before the veil and pass the cup of water, each taking a mouth full.

The seven blow the water at the veil.

They circumambulate widdershins three and a half times, stopping in the west, the last head of the dragon drops the cup off at the font on first pass.

The music stops. A pause.

¹ Horns and drums of a Mahakala ceremony

Luna

The temple is in blue light.

Luna stands and takes a drink from the cup of water.

Moves to center, recites [[Orphic Hymn, pg 11 Selene](#)]

Takes the talisman of Luna, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a chaste and prudent king.

Come forth from the veil, come forth from the wilderness, come forth and grant me purity and clearness of vision, and all the harvest of delight. For the world is tainted and disordered and I would impose holy order upon its chaos.

Babalon, from behind the veil:

If I came out to engage your gluttony of purity, your selfish prudishness I would also pour out upon the world division and many eyes would become darkened, many would waste away and go a-cold and be slain for not measuring up to your ideal.

If thou truly would be initiate in holy things, come within the veil and become an Adulterous women in my mansion, the uniting intelligence of heaven, embracing all save only those that hold back their blood, separating themselves from our glory.

Enters veil, dons mask.

Mercury

The temple is in yellow light.

Mercury stands and takes a drink from the cup of water.

Moves to center, recites [[Orphic Hymn, pg 25 Hermes](#)]

Takes the talisman of Mercury, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a kind and benevolent king.

Come forth from the veil, come forth from the wilderness, come forth and grant me Learning, eloquence, and the power to heal the ills of men. For the world is full of the diseased and ignorant and fools are exalted among men. I would come to bring knowledge and wisdom to the worthy.

Babalon, from behind the veil:

If I came out to justify your Envy of the Infinite, the dazzling spectre of progress, I would also pour upon the world thievery, contempt of ignorance, and scorn for the diseased.

If thou truly would learn the wisdom of the wise, come within the veil and become the chief Angel in my mansion, the very intelligence of transparency, transmitting the clarity and truth of heaven throughout the world without lust of result.

Enters veil, dons mask.

Venus

The temple is in green light.

Venus stands and takes a drink from the cup of water.

Moves to center, reads [[Orphic Hymn, pg 44 Aphrodite](#)]

Takes the talisman of Venus, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a loving and charitable king.

Come forth from the veil, come forth from the wilderness, come forth and grant me Love, beauty, happiness, and abundance. For the world is unpleasant and the hearts of men are impoverished and forlorn. I would come to ease the ills of men with the promise of youth everlasting as spring's first flower and of love eternal as dawn's true light.

Babalon, from behind the veil:

If I came out to grant you beauty, happiness, and abundance, I would also pour upon the world the destruction of love for in time all beauty shall become blasted, all words of kindness fall to silence and all your lust would come to naught.

If thou truly would be learned in the things of love, come within the veil and become a poet in my mansion, the illuminating intelligence of heaven and write sweet words to bind all together in joy throughout eternity.

Enters veil, dons mask.

Sol

The temple is in orange light.

Sol stands and takes a drink from the cup of water.

Moves to center, recites [[Orphic Hymn, pg 9](#)]

Takes the talisman of Sol, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a just and humble king.

Come forth from the veil, come forth from the wilderness, come forth and grant me fame, jollity, and a life fair and open; make glory and harmony my servants, and victory to wait upon me as an handmaid. For the world is full of conflict and strife, and I would yoke the wills of all into one beautiful train to drive my majesty throughout the lands.

Babalon, from behind the veil:

If I came out to exalt you alone in pride as sole arbitrator of harmony and justice, I would also pour your shadow onto the world for you would drive men from their lives, so that they hidest in dens and caverns from the light, they would be slain and their names effaced from the world.

If thou truly would work by the light of the sun, come within the veil and live as the radiant Lion-Serpent in my mansion, the collecting intelligence of heaven, gathering up the children of Nuit under the banner of the one true law "Do what thou wilt."

Enters veil, dons mask.

Mars

The temple is in red light.

Mars stands and takes a drink from the cup of water.

Moves to center, recites [[Orphic Hymn, pg 53 Aries](#)]

Takes the talisman of Mars, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a strong and patient king.

Come forth from the veil, come forth from the wilderness, come forth and grant me courage, energy, and force; and the power of conquest and dominion. For the lords of the strongholds subjugate the world with war, and I would overcome them with unrelenting might.

Babalon, from behind the veil:

If I came out to bless you with unmatched power I would also pour upon the world unchecked wrath and meaningless destruction. For you would burn men as with fire, and all that they have would be lost. And in their battles they would be overcome and all would be broken and ground into the dust of your great peace.

If thou truly would break down the fortress that guardeth the palace of the King, come within the veil and become a Man of Valour in my mansion, the exciting intelligence of heaven and drive the rapture of progress again and again to the edge of eternity, as the flames of the hair of the great goddess.

Enters veil, dons mask.

Jupiter

The temple is in violet light.

Jupiter stands and takes a drink from the cup of water.

Moves to center, recites [[Orphic Hymn, pg 16 Zeus](#)]

Takes the talisman of Jupiter, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a temperate king.

Come forth from the veil, come forth from the wilderness, come forth and grant me authority, the respect of men, distinction and praise and veneration. For the world is uncivilized and ruled by those of petty hearts and minds, and I would come to reward those of merit and chosen by grace.

Babalon, from behind the veil:

If I came out to make you sole distributor of authority, wealth and praise I would also pour out upon the world subjugation and oppression on those that are cast down under the wheel of your greed, for they shall be despised of all men, and their power broken.

If thou truly would turn the wheel of life with thine own hand for the betterment of all, come within the veil and become a Satyr in my mansion, the Rewarding intelligence of heaven and spread freedom and joy throughout the world with your divine revels.

Enters veil, dons mask.

Saturn

The temple is in indigo light.

Saturn stands and takes a drink from the cup of water, finishing it.

Moves to center, recites [[Orphic Hymn, pg 15 Kronos](#)]

Takes the talisman of Saturn, moves to stand before the veil.

We call to you, Lady, come forth from the veil.

We seek to satiate our hunger with your divine blood.

We have divided ourself and I come to you under the guise of a diligent and faithful king.

Come forth from the veil, come forth from the wilderness, come forth and grant me peace, plenty, and contentment, good health and length of days. For the world is brutal and short, and I would destroy death's embrace and the hard rule of necessity over the universe.

Babalon, from behind the veil:

If I came out to fortify your life, to give you great length of days, to trap your being in the Amber of time, to encase you in peace and contentment, I would also pour upon the world sloth and restriction and indolence. The hearts of the world would become frozen, their bodies would constrict their being, and sorrow would envelop all.

If thou truly seekest to enter the palace of the queen, thou must destroy the universe, bringing all to fulfilment. Thou must become a saint in my mansion, thou must mingle thy life with the universal life thou shalt not keep back one drop. Thou must sacrifice thyself at the edge of the great abyss that divides us.

Only then may thou attain to the Sacrament of the Graal in the Chapel of Abominations.

And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.

Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.

Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.²

² LIBER CHETH VEL VALLUM ABIEGNI SUB FIGURÂ CLVI

All 6 Heads from behind the veil: "Despair! Despair!"³

Babalon: For thou mayest deceive the Virgin, and thou mayest cajole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her. Despair! Despair!

Venus: Thou canst not woo her with love, for she is love. And she hath all, and hath no need of thee. Despair! Despair!

Jupiter: And thou canst not woo her with gold, for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee. Despair! Despair!

Mercury: And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned. She hath it all, and hath no need of thee. Despair! Despair!

Sol: And thou canst not woo her with wit, for her Lord is Wit. She hath it all, and hath no need of thee. Despair! Despair!

Luna: Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these, and they avail thee not. Despair! Despair!

Mars: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword. Despair! Despair!

Babalon: Nor canst thou win her by the Serpent, for it was the Serpent that seduced her first.

All 6 Heads: Despair! Despair!

Saturn has slumped into a depressed sitting position over the course of this dialog.

³ The following dialog and Saturn's response are from Crowley's "The Vision and the Voice", 2nd Aethyr

Saturn:

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is venomous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in my death agony. I am the Crocodile that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

Holy, Holy, Holy art thou!

Light, Life and Love are like three glow-worms at thy feet: the whole universe of stars, the dewdrops on the grass whereon thou walkest!

Thou art Nuit! Strain, strain, strain my whole soul!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

And I am Belial, for having seen the Rose upon thy breast, I have denied God.

And I am Satan! I am Satan! I am cast out upon a burning crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the the fortress must be battered down! pylon must be overthrown! Again and again must the gods be desecrated!

And now I lie supine before thee, in terror and abasement. O Purity! O Truth! What shall I say? My tongue cleaveth to my jaws, O thou Medusa that hast turned me to stone! Yet is that stone the stone of the philosophers. Yet is that tongue Hadit.

Aha! Aha!

Yea! Let me take the form of Hadit before thee, and sing: [a ka dua...]

Nuit! Nuit! Nuit! How art thou manifested in this place! This is a Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me !

Aha! Aha! [a ka dua...]

. . . My spirit is no more; my soul is no more. My life leaps out into annihilation!

[a ka dua...]

Babalon

Music, flute/string instruments⁴.

Babalon, from behind the veil:

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

The veil is opened revealing Babalon on the altar, the kings are all arrayed before her, four in chairs, two on the dais before the chairs with a space between them for Saturn. The light is shifting through the colors of the rainbow.

Saturn rises and turns to face outward. He dons his mask and sits on the dais.

7 Heads: Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.⁵

Babalon:

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.

Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the fire, and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange places, where men seek me not. And many thousand times he beholdeth me not. And at last I smite myself into him as a vision smiteth into a stone, and whom I call must follow.⁶

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.

⁴ Haru no Umi, The Sea in Spring

⁵ "The Vision and the Voice", 14th Aethyr

⁶ "The Vision and the Voice", 2nd Aethyr

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.⁷

The music stops. The orator reads from Revelation Chapter 17:

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
4. And the woman 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:
5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
6. And I saw the woman 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.

⁷ "The Vision and the Voice", 15th Aethyr

Orphic Hymns - Selene

Hear me, O divine queen,

O light-bringing and splendid Selene,

O bull-horned Moon,

crossing the air as you race with night.

Nocturnal, torch-bearing

maiden of beautiful stars, O Moon,

waxing and waning,

feminine and masculine,

luminous, lover of horses,

mother of time, bearer of fruit,

amber-colored, moody,

shining in the night,

all-seeing and vigilant,

surrounded by beautiful stars,

you delight in the quiet

and in the richness of the night,

you grant fulfillment and favor

as, like a jewel, you shine in the night.

Long-cloaked marshal of the stars,

wise maiden whose motion is circular,

come, O blessed and gentle lady,

lady of the stars, through your own light

shine and save, O maiden,

your new initiates.

Orphic Hymns - Hermes

Hear me, Hermes,

 messenger of Zeus, son of Maia,

almighty in heart, lord of the deceased,

 judge of contests,

gentle and clever, O Argeiphontes,

 you are the guide

of the flying sandals,

 a man-loving prophet to mortals.

A vigorous god, you delight

 in exercise and in deceit.

Interpreter of all you are

 and a profiteer who frees us of cares,

who holds in his hands

 the blameless tool of peace.

Lord of Korykos, blessed,

 helpful, and skilled in words,

you assist in work and you are

 a friend of mortals in need.

You wield the dreaded, the respected

 weapon of speech.

Hear my prayer and grant

 a good end to a life of industry,

gracious talk,

 and mindfulness.

Orphic Hymns - Aphrodite

Heavenly, smiling Aphrodite,
praised in many hymns,
sea-born revered goddess of generation,
you like the night-long revel,
you couple lovers at night,
O scheming mother of Necessity.
Everything comes from you:
you have yoked the world,
and you control all three realms,
you give birth to all,
to everything in heaven,
to everything upon the fruitful earth,
to everything in the depths of the sea,
O venerable companion of Bacchos.
You delight in festivities,
O bride-like mother of the Erotes,
O Persuasion, whose joy is in the bed of love,
secretive giver of grace,
visible and invisible,
lovely-tressed daughter of a noble father,
bridal feast companion of the gods,
sceptered, she-wolf,
beloved and man-loving,
giver of birth and of life.
Your maddening love-charms
yoke mortals,
they yoke the many races of beasts
to unbridled passion.

Come, O goddess born in Kypros:
you may be on Olympos,
O queen, exulting
in the beauty of your face,
you may be in Syria,
country of fine frankincense,
you may be driving
your golden chariot in the plain,
you may lord it over
Egypt's fertile river bed.
Come, whether you ride your swan-drawn chariot
over the sea's billows,
joining the creatures of the deep
as they dance in circles,
or on land in the company
of the dark-faced nymphs
as light-footed they frisk
over the sandy beaches.
Come lady, even if you are
in Kypros that cherishes you,
where fair maidens and chaste brides
throughout the year sing of you,
O blessed one,
as they sing of immortal, pure Adonis.
Come, O beautiful
O comely goddess,
I summon you with holy words,
I summon you with a pious soul.

Orphic Hymns - The Sun

Hear me, O blessed one,
 eternal eye that sees all,
Titan radiant as gold,
 Hyperion, celestial light,
self-born, untiring,
 sweet sight to living creatures.
On the right you beget dawn,
 on the left you beget night,
you temper the seasons
 as you ride your dancing horses,
you rush, you rush very swiftly,
 O fiery and bright-faced charioteer,
you press on your course
 in endless whirl.
Harsh to the impious,
 you teach good to the pious
as you hold the golden lyre,
 the harmony of cosmic motion,
as you command noble deeds,
 as you nurture the seasons.

Piping lord of the world,
 fiery circle of motion,
life-bringing, coruscating,
 life-giving, fruit-bearing, Paian,
eternal and pure father of time,
 O immortal Zeus,
you are the clear, you are the brilliant,
 you are the all-encompassing cosmic eye,
both when you set and when you shine
 your lovely and radiant light.
A paragon of justice,
 O water-loving lord of the cosmos,
you guard pledges and ever the highest,
 you do help all.
Eye of justice and light of life,
 O charioteer,
your screaming whip
 drives the four-horse chariot on.
hear my words and show
 life's sweetness to the initiates.

Orphic Hymns - Ares

Unbreakable, strong-spirited,
mighty, powerful daimon,
delighting in arms, indomitable,
man-slaying, wall-battering,
lord Ares, yours is the din of arms.

Ever bespattered with blood,
you find joy in killing
in the fray of battle, O horrid one,
your desire is for the rude clash
of swords and spears.

Stay the rage, stay the strife,
relax pain's grip on my soul,
yield to the wish of Kypris,
yield to the revels of Lyaaios,
exchange the might of arms
for the works of Deo,
yearning for youth-nurturing peace,
bliss-bringing peace.

Orphic Hymns - Zeus

Much-honored Zeus, great god,
 indestructible Zeus,
we lay before you in prayer
 redeeming testimony,
O king, you have brought to light
 divine works---
earth, goddess and mother,
 the hills swept by the shrill winds,
the sea and the host of the stars,
 marshaled by the sky.
Kronian Zeus, strong-spirited god,
 the thunderbolt is your scepter,
father of all,
 beginning and end of all,
earth-shaker, increaser
 and purifier, all-shaker,
god of thunder and lightning,
 Zeus the sower.
Hear me, god of many faces,
 grant me unblemished health,
please grant me divine peace and riches,
 please grant me glory without blame.

Orphic Hymns - Kronos

Everlasting father

of blessed gods and men,
resourceful, pure and mighty,

O powerful Titan,
you consume all things

and replenish them, too.

Unbreakable is the hold you have

on the boundless cosmos,

O Kronos, begetter of time,

Kronos of the shifting stories,

child of Earth

child of starry Sky.

In you there is birth and decline,

O revered and prudent lord of Rhea,

you are the progenitor,

you dwell in every part of the world.

I am a suppliant, hear my voice,

O wily and brave one,

and to a good life

bring a blameless end.

Orator, Sound, and Lighting Direction

Low Light Seating - Initial Lighting

Opening

Woman comes out, stands in front of altar

Orator Read Revelation 12

Dragon Chase - Until dragon stops

Luna, Mercury, Venus, Sol, Mars, Jupiter, Saturn - Before each king comes out

At "Despair, Despair":

Orator: For thou mayest deceive the Virgin, and thou mayest cajole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her. Despair! Despair!

Abyss - At "My life leaps out into annihilation!"

Rainbow - At "Hriliu"

Orator reads Revelation 17

Reference Photo - Opening



Reference Photo - Red Dragon with Cup, small altar in front with talismans



Reference Photo - Babalon (here clothed) and the Beast



In a large part this ritual is an exploration of the origin of Babalon.

Previous to Thelema, Babylon was seen as the ultimate incarnation of human desire or object of individual will. In revelation this is seen as opposed to the pure desire for union with God's will as embodied by the Lamb. Babylon in this vision is a pure human creation, the sinful city which has yoked the world, her origin certainly not the work of God.

So enter Thelema, the main theme of which is the turning of the old formulas on their head, transcending the old virtue and vice of old with the new law of "Do what thou wilt". Man and God are no longer divided with the sharp line of purity and lineage that allows one to enter the city of God in revelation, rather "There is no god but man" unites them, the true will of each IS God's will.

Thus is the origin of Babalon now both Man and God at the same time. Of course this does not negate that she also has a part in the creation of this font of Will from which she springs, for which came first, Will or the Object of Will? Thelema and Agape cannot be separated. Babalon cannot exist separately from those whom she must harvest, just as it would be folly to think that the divine will which flows through man can exist in division upon the earth without a reconciler to bring it back to unity.