

The wine is very bitter ... bitter ... Marah ...
The Great Sea -- Binah -- Babalon my Beloved!

There was once a projection of myself and it did know
this rule and relaxation of rule so that it knew that perfect
love, that is the Love of Babalon. For even as she is an
whore therewith I come to acceptance. Be this understood
that No Man may come to her perfection.

Babalon doth not give for her formula is acceptance.
Do ye likewise even as ye were taught.

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1. This is the Truth
2. Do ye as ye Will sobeit thy Will be done. Give up not the Blood save be it by me Who art even before you. Submit! but yet save the best for last. We shall not be together long you and I -- we may not yet abide in that bliss save that you give up that which serves you best. Dost thou doubt my word? Wait and See.
3. You are alone my friend but this need not discomfit you.
4. Be Strong! for there are yet many Unions to be attained. Thou hast not yet succeeded. Be Strong! Then relax for in the surrender lies the acceptance. Be Strong! Yet may that Union be more complete.
5. Fight and Grow -- Learn! Learn!
6. There are many ways to achieve these things -- Divers sorrows in them all but yet ye must grow and change and if that were not so, We should be dead!
7. Give lie to all that denies what ever so much more so leads to destruction.
8. Take Heed! Thou hast no right but to do thy Will yet ye should shilly shally about even as school boys do!
9. Are you Mad -- Fight Back!
10. Do not retire from the Struggle for therein lies all the beauty of Life -- the Pageant -- the thrills!
11. Be Strong -- there art none like Thee even if that be true for everyman.
12. Are you listening! Hardly No!
13. When I was young, certain things happened. These went on and I found that I was abased in the common eye.
Yo Boy!
This I did learn there are no disgraces or slights concerning thee if thee have no care! Be so.

14. The secret truth always resides in the truth of the Seer.
Do you not see this? I do and so I act.
15. I am here.
16. Do not or Do, this always is a choice and that being the
most simplest. This thing matters not sept by ye know.
17. Dost thou want more? Hungry child indeed! take more
then -- that is my word. Never be content with what ye
have.
18. Be Strange! Who should stop you. And what meanest this?
Only you know. Be strong!
19. There are many paths to many places
Be Strong!
Do not waiver -- DO not fail Niether fail nor
Succeed find the 5th and then again the sixth. Be
it so? Tell me.
20. Wouldst thou dalliest when there be work to be done?
21. Work! or do not
- *
22. Bitter wine -- but it reminds me of the bitterness of
compassion -- first to be called upon but then even worse
was to know that no matter the what thou couldst not
help. Be at ease with charity. That does hardly exist!
If thou shouldst care about people in the streets -- take
one to lunch! Ha -- this the same for you from my point
of view.
23. Worship me -- yea surely for you do not as yet Know.
Peace be unto you the Sleep of Siloam. Why writest that
that thou hast no knowledge? Tell me!
24. Thou art a fool -- be kind! Right There is no way to
be free -- Be thou thyself. Dig!
25. Sure I'll let you drink -- Be sure!
26. Thou art thou -- how shalt I Love thee? Thou art thou --
it is not enough! Come hither and we shall be one -- or
is it won?

27. Tell me son, what art thou Father's
28. You should know, don't be not afraid for I am with thee for awhile. The hand hurts or is the scribe lazy? I'll bet.
29. Give me time. this is what I need or what I take -- Take time for all good deeds -- but learn first what is good -- yes, for some it is poison but for others elixers -- can you see thus? Work often for success but be not proud.
30. Proud? of what? Don't be sucked up by that viscious lie of hate. Nor heed restriction save that ye enjoy a conflict!
31. There are ways and ways -- and some operate more subtly than others. Be Still!
32. I have no more room left for dissident Lovers! Stay or be gone!
33. Yea -- even this for you. But had ye Known it thou shouldst not need me for I would be thee. Like me not? Then also thou hatest thy Self. Amen.
34. Give up -- there is no grace save that which ye create by pure aspiration or better yet by art.
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35. Are we a family? Yes and no. There are us -- but there be also us and Them -- in many various ways. Be Strong! Withstand them in your rapture -- yea even thee -- Fool!
36. (*Babalon -- me? what?) Should there be no difference? No! We should be better though not exact for I be thee and thee be me. than who should say what preceeded the worst? Is it not so? Tell me.
37. Don't believe me -- I don't care for thou art with me like it or not. Is it not so -- Tell me now Bastard! Yes -- like it is -- Tell it to me now baby!
38. Sure and why not? Just so it should be me.

39. This is lust -- let it be! Thou art no Fool though doubtless there is the hope. The hope of the Magus is as nothing. Shall ye do the same? Be not kind!
40. I'm real -- You are not -- thus sayeth the scribe at one juncture of His Law. Be it the same with you for you are not even less -- no! not even ye -- But know it first else all else fails -- Do you hear me?
41. No doubt -- fool and even less for thou art not seasoned -- not even as a (gourd*) a hung up to dry -- Yea! are you me? Hell no and why? Because of me in thee? Bullshit! Yea though I be of the ox and the Lamb and ever more so the turns of fortune that doth revolve around thee -- Take care!
42. Not none of this is real -- lest you make it so and that would be a great curse upon the face of heaven. Think so? (*)
43. There are many ways and many paths -- choose one or another -- but whatsoever let it be this:
Be free -- Be me
Be you or us
Be free
44. Trust! Fool again! You have no spine but only gristle! Some people like to chew on them -- know what I mean? Don't destroy an American Dream
Yea!
45. I'm tired of waiting! Yield or be cast out!
46. I am alone! Do you doubt me? Be real! -- and by that you may still attain.
47. Be real! That's the Law by another torch. Yet all is valid save that (it) affirm the mysteries. Yea, Be thy Black or White -- Show me the difference. Fool of pards -- what's that? Your mind is a sinkhole! Clean it up! Thou art thou and so not me. Fool!
48. I am thee. Be free, like rhyme, fool, lulled by regularity!
49. There are virtues and there are delights -- take as ye Will but the rewards of prophets are scorn and shame.
50. Do ye thus! Preach then and fall afoul of the Law!
51. Be Still -- fool! Still and ever thyself
52. I give up.

Commentary

The preceding document is a communication received during an invocation of Babalon the night of June 29, 1992. The purpose of the ritual was to obtain a point of view beyond ego consciousness; an attempt to work what I call the "29 current" without a human partner. (See appendix "Notes on #29, Book of Lies.")

The ritual was prepared for by intensive meditation on every available source of information concerning Babalon and/or the Master of the Temple. The week prior to this working was devoted to little else. One result of these meditations was the realization that the "29 current" is more cognate with the path of γ than λ .

The results of this working were surprising in several ways. I had expected to obtain, at best, a particular state of consciousness by invoking the qualities attributed to Babalon. The possibility of receiving a direct communication had not occurred to me.

I also expected to expend much more effort than what actually was. The extensive preparations had to a great extent "inflamed my mind in prayer." The rather lengthy invocations planned were never employed, as the transmission began very early in the ritual.

The cover page is not a direct communication, from Babalon. It seems rather a preamble that may be from my HGA. The first paragraph, a chain of correspondences, was the fuse that set off the "trance" as explained below.

The Working

- I. LBR
- II. Greater Ritual of the Hexagram (invoking η , B.A.B.A.L.O.N.)
- III. Invoked HGA (as that part of myself beyond ego consciousness)
- IV. Invoked Hadit by formula in Liber AL, while reading aloud #4, Book of Lies. I recorded some thoughts provoked by the poem. At this point I was still in the process of invoking Hadit. "The symbols roll in my mind like a player piano -- pure intellect but correct in its own sphere." I then took another drink of wine, extremely bitter from a sassafras elixer. The taste set off the string of correspondences and threw me out of the intellectual plane. I had not yet achieved Hadit -- barely 4 oz of wine consumed by then, in less than five minutes. The forcefulness of the trance overwhelmed me and all internal dialogue ceased. The words flowed through my hand and pen without effort of plan.

The correspondences were set off by the bitterness, and spoken aloud.

The next two paragraphs may have been my Angel -- some identity was realized.

Verses 1-52 did not seem to originate from anywhere inside myself. The numbering of these verses were added later, at natural pauses in the communication. These fortuitously worked out to 52. (52 =
= AIMA = The Bright Fertile Mother, in Binah).

I was rather dismayed when I read the text the next day with the mixing of archaic expressions (thee, thou, etc.) with modern forms (you, yours). Upon deeper reflection it seems that this represents dual communication within the narrative. The modern forms are being addressed to me, personally, and the archaic forms to a wider audience.

The following comments represent only a preliminary analysis and certainly are amenable to revision and expansion. The text contains several insertions keyed to the original MSS. * denotes a break in the transmission, accompanied by some notes in the original and explained below.

() an insertion that clarifies the text or spelling.

(*) a word illegible in the text, ie. verse 41 (gourd).

- =====
- 2) "... give up that which serves you best..." I believe this refers to ego-consciousness or the intellect, which before the attainment of Binah is the dominant mode of apprehension.
 - 7) "... ever so much more so..." This odd conglomeration has special meaning to me. It comes from a children's story as a mythical substance that -- although having no qualities in itself, makes everthing it's sprinkled on be eversomuchmoreso itself.
 - 13) This passage seemed very strange to me until I discovered the Qabala of verse 41 identified Babalon with Asherah.

- 14) This might be an encouragement to continue work with the "29 current" if the "Seer" refers to myself. Otherwise it refers to the fact that although all truth is relative to each individual, each individual must act as though that truth were absolute. (Until such time as that truth is outgrown!)
- 16) The odd spelling "sept" rather than 'cept could refer to September -- if so than I shall soon find out!
- 18) "Who" = self-identity, image, etc. Being concerned about acting "out of character" inhibits the full expression of ourselves, which is much greater than we realize.
- 19) I'm unclear as to the identity of "the 5th and then again the 6th." Could be η and γ , or again Geburah and Tiphareth, in either order as Tiphareth is the 5th Sephiroth working up from Malkuth as in initiation on the Tree.
- 21) not = nothing in the ordinary sense.
- * A very brief interlude where the transmission stopped for several seconds -- thoughts of my own were recorded. Another drink of wine jolted me back into the trance.
- 22) "this the same for you from my point of view." The connection between people in the street and myself indicating that Babalon considers me a charity case of sorts -- this transmission being a variety of "free lunch!" The general purport of the verse is that compassion is empathy. Still, charity and etc. rarely cures the ill that sparks that empathy -- or more often sympathy which is altogether different. A great many (the majority I'll wager) would be more likely to give money to a charitable organization than to become directly involved with a real person in need of a meal. The charity is then only a salve for the conscience.
- 23) I am aware of a magickal technique "Sleep of Siloam" but know nothing of the actual practice. But I'll soon find out!

- 24) "free" does not relieve us from the responsibility of finding and doing our True Will -- thus in a sense, freedom is an illusion. "Dig!" is an exhortation to leave no stone unturned within ourselves in exploring ourselves.
- 25) I was thirsty -- but somehow I think there must be more to it than that. I wasn't aware of thirst until this verse
- 26) "Thou art thou" This is true and will be until such time as I cross the Abyss.
- 29) Time is the most precious commodity in life. Good does not in itself imply pleasant -- and often doing the "good" thing is not readily appreciated by the recipient.
- 30) We could write an entire treatise on pride. But while some pride exalts the ego and is therefore counterproductive to attainment, there is no need to humble ourselves either -- both are the same thing expressed in only slightly different ways.
- 31) "Be Still!" = shut off the internal dialogue.
- 32) Lovers = Zayin. It's no secret that any advancement I might have on the path still leaves me far from attaining Binah. Though I was unaware of any internal dialogue or indeed any self-awareness, Babalon apparently was.
- * The trance left me at this point. It seemed that there was nothing to do but proceed with the invocations -- Liber CLVI (Cheth). I read this aloud, drained the chalice of wine and then the transmission began again.
- 35) Us and Them -- no matter how "civilized" or cooperative we humans become, there will always be factions. It's important to realize that an individual designated as "Them" in one sense may yet be an "Us" in another. The council here is to simply accept this fact and act with "Lust." "Fool" as applied here is surely the derogatory sense of the word.
- 36) (* Babalon -- me? what?) The strain of the trance revealed itself here. My ego asserted itself in confusion with the identity of Babalon and myself. Identity as is the case in any successful invocation. Awareness of that is a break.

- 37) "Tell it to me now baby!" This phrase hearkens back to another "29" working several years ago -- the exact phrase was "What's your Will baby?" used to disrupt the ego-processess of the priestess. That was my first attempt to invoke Babalon into a working -- but that's another ritual. This time it was my ego jamming things up!
- 39) Fool in the exalted sense.
- 40) This verse brings to mind Book of Lies, #50 and its commentary. The scribe referred to is of course A.C. The council here is to abandon the ego and be even as the Masters of the Temple. We are all Stars equally but until that is realized our work must surely be flawed at its inception.
- 41) (gourd*) I'm sure this is the right word though it's illegible in the original. If not, it still preserves the sense of the passage. Ox, lamb and fortune these were confusing as no important Qabala could seem to be derived -- until I found **שה** = lamb in the Sepher Sephiroth.

	OX		LAMB		FORTUNE		
a)	1 (א)	+	90 (צ)	+	20 (כ)	=	111
b)	1	+	44 (טלה = טל)	+	20	=	65
c)	0	+	IV	+	X	=	path 14
d)	111 (אלפ)	+	305 (שה)	+	100 (כס)	=	516

b) Godwin translates **טלה** as lamb rather than ram.
 d) **שה** from Sepher Sphiroth. Ashera was the consort of God according to the Caaninites and also worshiped as such by the early Jews. At one point she even had an altar in the Temple at Jeruselem. She was later kicked out and her cult violently suppressed. The identity here makes verse 13 more than plausible. 516 (metathesis of 156) = **אשרה** from Sepher Sephiroth as found in Kabbalah Denudata. (The idea of Babalon as young seemed absurd until this identity came to my attention July 17, 1992.)

- 42) * Ego assertion here -- not good at all.
- 43) Free in the sense of unrestricted or/and free of ego. "Be me" = wholly indentified with Babalon. "Be you or us" meaning either be ego consciousness or be above the Abyss.

- 44) The only trustworthy people are those that never have need of you to trust them. To place yourself in a position that demands trust of others exposes your vulnerabilities. Moral: Be invulnerable to all -- failing that, don't depend on the moral fiber of others; have no expectations of them to act as you would like. I have no idea as to the meaning of "Don't destroy an American Dream."
- 46) "Be real" as in verse 40. Also the "true self" is none other than the Holy Guardian Angel, unencumbered by the baggage of ego.
- 48) Habits -- or the Sankharas, may be tranquil but ultimately, to be unrestricted you must free yourself of those chains.
- 49) A friendly reminder to mind your own business.
- 50) "Do what thou Wilt shall be the whole of the Law." The statement assumes each person is competent to determine what that is for themselves.
- 51) One last injunction to still the mind. "Still and ever thyself" -- the tone of this last phrase was something on the order of disgust -- "Oh yuck! a dirty old ego!"
- 52) "I give up." Concludes the communication as hopeless -- but also, and more importantly actually, is that the phrase describes the giving up inherent in accepting all impressions, etc. as in the formula of the Scarlet Woman.

At this point, I was still determined to continue the ritual -- I leaned back against the temple wall in a rather dazed manner. I closed my eyes for what seemed only a few seconds after refilling the chalice (this my 3rd 6 oz of wine). I opened my eyes, took a drink of wine and began the next set of invocations when a noise downstairs interrupted my solitude. It was obviously a guest that had arrived from out of town the day before. He knew I was doing Temple work and was banished from the house until its completion.

I opened the curtain a crack to investigate only to find that it was nearly noon. I realized the ritual was over and closed the circle.

It's important to realize that the compassion referred to in this paper is not to be identified with the sentimentality normally (and wrongly!) associated with the word. This is not the compassion as "the vice of Kings" but the Union as achieved with the "Universal Life."

The reader may accept or reject this manuscript by their own Will. I do not claim unequivocally that this was dictated by Babalon, nor do I deny it. With the deletion of thoughts that were clearly my own, there remains what must be for me, a "personal" Holy Book. I am not concerned with its acceptance or rejection in the World at large, but offer it as possibly being useful. The desired effects of the ritual were obtained, the "29 trance;" quite aside from the MSS. Anyone displeased with this material is heartily encouraged to go get their own "Holy Book!"

