



Liber Dux Femina Facti<sup>1</sup>  
sub figura CCX

## For the Breviary of the Gnostic Church of L.V.X.



### Issued by Order of the Acting Council of Elders

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

There are ways of walking the Thelemic path, which today still remain almost completely unexplored. And not so very surprising for the cultured observer, we find this in the feminine part of the journey. The women of the Sanctuary should especially develop this. But there is much that can be gleaned from Thelemic doctrine. There is the Scarlet Woman in her office and there is the office of the Priestess.

Babalon, concubine of the Beast, makes him drunk upon the blood of the saints that she has gathered in the Cup of her fornication. She is Malka (the Daughter) and is uplifted, set upon the Throne of Binah, creating the 'Elixir of Life' that is the 'Red Powder' obtained from the ground bones of Choronzon. This is at least, a veiled description of this path.

In the Call of 2<sup>nd</sup> Aethyr, it is said:

**“Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose all things according to**

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<sup>1</sup> Woman is the leader indeed

**the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan), and let there be division in her (the formation of the Many from the One), that her glory may be always ecstasy and the irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven), and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS.)”**

It has been observed in Thelemic communities, how women tend to understand the mysteries and how they relate them to their own person. There are certain traceable contours revealing certain standards and some repeated attitudes and modes of conduct that seem to be intimately connected to the Atu of the Priestess. Note its planetary attribution is the Moon (the body). And perhaps we may also consider the Atu of the Moon as well. But this is more an initial working as its path is Yesod to Hod.

The Priestess Atu passes from Tiphareth to Kether. And traversing this path includes making one's way through 'Knowledge' or Da'ath. But Babalon's path is specifically, Teth, crossing Gimel but not the Abyss. Teth is also complementary to Peh, specifically worked in the formula of ON. So, there are four standards that then describe the ethical virtues of value to the Thelemic Priestess and from which we can begin to surmise the nature of the Office of the Scarlet Woman:

## 1. Detachment

*“The Priestess. Should be actually Virgo Intacta, or specially dedicated to the service of the Great Order.” Crowley's direction in the Gnostic Mass.*

She is supposed to rule her life by absolute detachment. This is the first and foremost rule in her code of conduct, and is hard won through certain ordeals that the successful woman must face. As a result, any paradigm is feasible for her to play with, because she leaves it where she found it; untouched, as she's never become attached to it. Therefore, nothing touches her, she remains 'virgo intacta' and with a hard heart. We might also attribute the quality of the Fourth Power of the Sphinx to this.

She remains unimpressed by the Men of Earth that scream for eternal Love and believe that weddings and contracts can squeeze the timeless ecstasy of Love into a frame that will uphold it regardless of the rest of the situation. She is faithful to the continuous couple of 'No-thing'. She is touched by No-thing, and the Man of Earth is just a chance for her to partake in continuous and eternal flow of divinity. Thereby she stays virgo intacta; touched by No-thing. And she does not confuse Hadit with the flesh of a specific Priest or Man of Earth.

**"But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!" AL III.44**

Crowley's use of irony should be apparent in his calling for the Priestess to be "Virgo Intacta" in his version of the Gnostic Mass. With Liber AL vel Legis calling for Mary inviolate to be torn upon the wheels, it's certain that chastity in every way holds no virtue in Thelemic doctrine. Rather the Priestess should be self-contained, a complete woman unto herself and though desirous of connecting with a lover, not needing this to prove her own worth. Rather, she seeks a sensual connection to life. And she focuses on her perceptions, trains her body to be her finest instrument whereby she channels for forces of life. One might make a study of the writings of Kirkegaard on this matter and even the writings of Anais Nin. But she is known for her style and grace, and through it so many virtues can be shown. Her seat on that altar equally shows the discipline in her pose and the style and grace that she brings to the Mass and to the community.

The Priestess develops a detachment to everything by virtue of her karma and her path's intersection with Gimel, the path that connects Nuit and Hadit, forming a cross of the highest light, beyond eyesight. As a result, any paradigm is feasible for her to play with, because she leaves it where she found it; untouched, as she's not become attached to it. And she becomes free to interact with everything more firmly as she gains confidence about her holy position. Her asana on the altar presents the image of the Trident.

The Priestess explores with enthusiasm the range of perceptions that all her bodily mechanisms can provide. Her sensitivity is brought from peak to peak, and she lustrates herself by exploring the failures of pain, as much as the delicacy of ecstasy. Her confidence in the omnipresence of the divine couple (Nuit and Hadit) allows her also to return from ecstasy and carry over to labor without fear. Her developed perceptions serves all who come into contact with her as her love of it all lets her into the even the coldest of hearts and there lamp will also burn bright.

**"This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!"**  
AL I.53

We then have contrast and distinction between the Priestess and Scarlet Woman who belongs to the little world. The Priestess is the Adept of Knowledge and Da'ath having attained the Power of Silence. The Scarlet Woman is Babalon and is much more a character stirring the lust of the snake and being loud and adulterous. Yet these two are sisters. These two provide viable female role models for woman to emulate and men to adore.

**"But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!"** AL III.34

On even a higher arc, there is the function of the Scarlet Woman, which is one of the more important mysteries involving her function as a 'Temple Harlot' and becoming the hub of a wheel of men, whose power is hers to obtain. She 'objectifies' the individualized force she receives, collecting the 'Blood of the Saints' into her Cup...and until a certain One comes along of whom she will decide and who will be made drunk upon this Cup.

**"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." AL I.22**

## 2. No Name

**"If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!" AL I.52**

A name limits ultimately to a specific Bud-will. But the Priestess is free to worship and behold any and every Will. Light in extension, Khabs am Pekht is a certain key to her formulary. No name can possibly belong exclusively to the continuous (consider this even a pun on 'Nemo') over and above all others.

This is a difficult part to deal with in this treatise as we'll have to wait for a proactive Scarlet Woman to come amongst us that can develop this more wholesomely. And we see that this path is probably outside system of A:A:. in that the Priestess chooses to have no name, but doesn't fall into the trap of mysticism and make a petty sneak out of herself. That shouldn't be her goal. Instead, there is a golden opportunity to embrace the All as she has no particular Logos, and no natural enemies either. She avoids the pitfall of the Logos-dominated Magickian as she creates a specific path and zone that is hers, ultimately in the end having no specialty or bias to overcome.

It may be that she takes on a Logos once for trying the path of a Magickian and says afterwards, "Yes, that was my Logos when I tried out the path of the casual Magickian." The choice is hers to make as for any woman. She may go by the name The Priestess and her name as received by her parents, but all paths are made for her to traverse.

## 3. Knowledge

Knowledge is one of her tools. Carefully, not attaching any personal value to any philosophical branch, she uses them all. Her personal engagement is found in the coordination of currents in our collective consciousness<sup>2</sup>. Bringing them forth as she or

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<sup>2</sup> Cf. Liber Vox Viva Voce vel Video

others could use them. She uses her knowledge deliberately and freely in building paradigms, that to her are but as a casting of a circle. She is girt with the Sword of Knowledge as one of the flaming swords that guard the gates of Paradise.

**"This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstraction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!" AL III.11**

#### 4. Radiance



Her ultimate source of power is gained through the coupling of Nuit and Hadit as Binah and Chokmah and described symbolically in the Gnostic Mass. This results in a cross of L.V.X. involving Ra-Hoor-Khuit (Tiphareth—the Childe of her work also approached from the lower side of the Abyss through the formula of ON) and Kether, raising the Aspiration to Kether and nourishing the collective Thelemic community thereby. The process of the Chokmah-Binah polarity is automatic and therefore is the Trident her favorite weapon, as depicted by her pose in her Atu and reflected on the altar.

**"Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered." AL III.43**

If her loyalty is elsewhere she should know this before even assuming her office. Fire is a certain element in her work. She is a regular worshipper of Fire and knows all Fires, but in particular the black Fire of the Trinity. She knows Hell too and the caress of Hell's own worm.

Love is the law, love under will.