

THE THUNDER, PERFECT MIND

— Nag Hammadi VI, 2 —

I was sent from the Power
And I have come to those who think
upon me.
And I was found among those who seek
after me(13,2-5).

Look at me, you who think upon me;
And you hearers, hear me!
You who are waiting for me, take me to
yourselves.
And do not pursue me from your vision.
And do not make your sound hate me,
nor your
hearing.
Do not be ignorant of me at any place or
any time.
Be on guard!
Do not be ignorant of me. (13,5-15).

For I am the first and the last.
I am the honored and the scorned,
I am the harlot and the holy one.
I am the wife and the virgin.
I am the m[oth]er and the daughter.
I am the members of my mother.

I am the barren one and the one with
many children.

I am she whose marriage is multiple,
and I have n[ot] taken a husband.
I am the midwife and she who does not
give birth.
I am the comforting of my labor pains.

I am the bride and the bridegroom.
It is my husband who begot me.
I am the mother of my father and the
sister of my husband.
And he is my offspring.

I am the servant of him who prepared
me and I am the lord of my offspring.
But he is the one who be[got me] before
time on a day of birth and he is my
offspring in time, and my power is from
him.

I am the staff of his power in his youth
and he is the rod of my old age.
And whatever he wills happens to me.

I am the incomprehensible silence and
the much remembered thought.
I am the voice of many sounds and the
utterance(logos) of many forms.
I am the utterance of my name
(13,15-14,15).

Why, you who hate me, do you love me
And hate those who love me?
You who deny me, confess me,
And you who confess me, deny me.
You who speak the truth about me, tell
lies about me,
And you who have told lies about me,
speak the truth about me.
You who know me, become ignorant of
me;
and may those who have been ignorant
of me come to know me (14,15-25).

For I am knowledge and ignorance.
I am shame and boldness.
I am unashamed, I am ashamed.
I am strength and I am fear.
I am war and peace (14,26-32).

Give heed to me (14,32-33).

I am the disgraced and the exalted one
(14,33-34).

Give heed to my poverty and my wealth.
Do not be haughty to me when I am
discarded upon the earth,

And you will find me among [those] that
are to come.

And do not look upon me on the
garbage-heap and go and leave me
discarded.

And you will find me in the kingdoms.

And do not look upon me when I am
discarded
among those who are disgraced and in
the least places,
And then laugh at me.
And do not cast me down among those
who are
slain in severity (14,34-15,14).

But as for me, I am merciful and I am
cruel (15,15-16).

Be on guard!
Do not hate my obedience,
And do not love my self-control in my
weakness.
Do not forsake me,
And do not be afraid of my power.

Why then do you despise my fear
And curse my pride? (15,16-24).

I am she who exists in all fears and
boldness in trembling.
I am she who is weak, and I am well in
pleasure of place.
I am foolish and I am wise (15,25-31).

Why have you hated me in your
counsels?

(Is it) because I shall be silent among
those who are silent,
And I shall appear and speak?

Why then have you hated me, you
Greeks?

Because I am a non-Greek among
non-Greeks? (15,31-16,3).

For I am the Wisdom of Greeks
And the Gnosis of non-Greeks.
I am judgment for Greeks and
non-Greeks.
I am the one whose image is multiple
in Egypt.
And the one who has no image among
non-Greeks.

I am she who has been hated
everywhere and who has been loved
everywhere.

I am she who is called Life and you
have called
Death.

I am she who is called Law and you
have called
Lawlessness.

I am the one you have pursued, and I
am the one you have restrained.
I am the one you have scattered and
you have
gathered me together.
Before me you have been ashamed and
you have been unashamed with me.

I am she who observes no festival and I
am she whose festivals are many.
I, I am godless and I am she whose God
is multiple.

I am the one upon whom you have
thought and whom you have scorned.
I am unlearned, and it is from me they
learn.

I am she whom you have despised and
upon whom you think.
I am the one from whom you have
hidden and to whom you are manifest.

But whenever you hide yourselves, I myself will be manifest.
For whenever you are manifest, I myself [will hide from you.]

Those who have [...]]
[...]
[...] senselessly

Take me [...] [underst]anding out of pain,
and receive me to yourselves out of understanding
[and] pain.
Receive me to yourselves out of disgraceful places and contrition.
And seize me from those which are good even though in disgrace.
Out of shame, receive me to yourselves in shamelessness.
And out of shamelessness and shame, blame my members among yourselves.
And come forward to me, you who know me and who know my members.
Establish the great ones among the small first creatures.

Come forward to childhood and do not despise it because it is little and small.
And do not bring back some greatnesses in parts from smallnesses,
for the smallnesses are known from the greatnesses.

Why do you curse me and honor me?
You have wounded and you have had mercy.

Do not separate me from the first ones whom you have known.
And] do not cast anyone [out and do not] bring anyone back [...] ...brought you back

and ... [kno]w him not (17,4-18,5).

[I...] what is mine
[...] I know the fi[rst ones] and those after them
know me.
But I am the [perfect] mind and the repose of the [...]

I am the gnosis of my seeking, and the finding of those who seek after me.
And the command of those who ask of me.

And the power of the powers by my gnosis
of the angels who have been sent by my logos,
And the gods in their seasons by my command,
And it is with me that the spirits of all humans exist,
and it is within me that women exist.

I am she who is honored and praised and who is despised scornfully.
I am peace and because of me war has come to be.
And I am an alien and a citizen.
I am substance and she who has no substance.
Those who come into being from my synousia are ignorant of me,
And those who are in my substance know me.

Those who are close to me have been ignorant of me
And those who are far from me have known me.(18,6-35).

On the day when I am close to [you, you] are faraway [from me
And] on the day when I [am far away] from you, [I am] [close] to you.
I [am] [...] within.
[I..] of the natures.

I am [.....] of the creation of spirits
....request of the souls. (18,35-19,8).

[I am] restraint and unrestraint.
I am union and dissolution.
I am the abiding and I am the loosing.
I am descent and they come up to me.
I am the judgment and the acquittal.
I, I am sinless and the root of sin is from me.
I am desire in appearance and self-control of the heart exists within me.

I am the hearing which is attainable to everyone and the ungraspable utterance.
I am a non-speaking mute and great is my multitude of utterances (19,9-25).

Hear me in softness and learn from me in harshness. (19,25-27).

I am she who cries out,
And I am cast out upon the face of the earth.
I prepare the bread and my mind within.
I am the gnosis of my name.
I am she who cries out and I am the one who listens.

I appear and [d...] walk in [...] seal of my [...] [sign] of the I am [...] the defense.
I am she who is called Truth. And violence [...] (19,28-20,8).

You honor me [...] and you whisper against [me].
You who are defeated,
judge them before they pass judgment against you.
For the judge and partiality exist within you.
If you are condemned by this, who will acquit you?
Or if you are acquitted by him, who will be able to restrain you?

For what is inside of you is what is outside of you.
And the one who molded you on the outside has made an impression of it inside of you.
And that which you see outside of you, you see inside of you.
It is manifest and it is your garment.

Hear me, listeners, and be taught my utterances, you who know me!
(20,9-28)

I am the hearing that is acceptable in every matter;
I am the utterance that cannot be restrained.
I am the name of the voice and the voice of the name.
I am the sign of writing and the manifestation of difference.

And I ...
[3 lines missing]
[...] light [...] and [...]
[...] listeners [...] you.

[...] the great power.
And [...] will not move the name.
[...] the one who created me.
But I shall speak his name
(20,28-21,11).

Behold, then, his utterances and all the writings that have been completed.
Give heed, then, listeners, and you also, angels,
And those who have been sent,
And you spirits who have arisen from the dead,
(21,12-18).

For I am the one who alone exists,
And I have no one who will judge me.
(21,18-20).

For many are the sweet forms that exist
in numerous sins
And unrestrained acts and disgraceful
passions, and temporal pleasures,
Which are restrained until they become
sober
And run up to their place of rest.
And they will find me there,
And they will live and they will not die
again (21,20-32)

