



The Thunder, Perfect Mind Commented

by Frater Apollonius 4^o=7^o A.'.A.'.

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

The goddess speaks first, in her higher aspect as Nuit. Though here, the theme not only moves through three stages, but first it is announced that she comes from power. This is followed by her announcement that she comes to those that reflect upon her; an allusion to the Starry Gnosis and reflection on she that is the night sky and the stars thereof.

I was sent forth from the power,
and I have come to those who reflect upon me,

She comes from power; at first seeming to suggest Din or Geburah on the Tree-of-Life. Though that power seems more an allusion to the 'Thunder.' Thunder of course accompanies lightening, that flash that 'darts and dashes to the edges of the Universe.' And of course, we're referring here to the lightening flash that courses through the Sefirot. Note here that Babalon and Nuit are both considered Guardians of the Abyss (along with Pan and Choronzon; the latter of which is really more the 'demon' of the Abyss; depending on which direction one is traversing).

AL I.51: "There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me."

AL I.52: "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.53: "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!"

Parallels with Edward Kelly's reception of Babalon during his Enochian evocations with John Dee are uncanny:

I am the daughter of Fortitude, and ravished every hour from my youth. For behold I am Understanding and science dwelleth in me; and the heavens oppress me. They cover and desire me with infinite appetite; for none that are earthly have embraced me, for I am shadowed with the Circle of the Stars and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself.

and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.

In the second stage of this verse, the goddess takes stock of those who seek after her, reflect upon and hear her.

AL I.61: "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"

This is followed immediately by the third stage where she is taking stock of those who are not mindful of her.

And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.

AL I.62: "At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant."

AL I.63: "Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!"

AL I.65: "To me! To me!"

Next, the Goddess speaks in her aspect as Babalon; mingled in the verse are hints of both Eve and Lilith from the Garden of Eden:

For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.

The parallels with the *Daughter of Fortitude* by Edward Kelly continue as the goddess declares herself the great harlot and the great virgin:

The Lion knoweth not where I walk, neither do the beast of the fields understand me. I am deflowered, yet a virgin; I sanctify and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many symbols and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not. For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they should do, have entertainment.

Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are sluttish, and

not so handsome and beautiful as I, and then will I come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the Sons of Comfort. I will open my garments, and stand naked before you, that your love may be more enflamed toward me.

I am the bride and the bridegroom,
and 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 slave of him who prepared me.
I am the ruler of my offspring.

First, Liber LXV:l.1 (...**O heart of my mother, my sister, mine own** ...) and the Court Cards of the Tarot¹ are reflected in the above verse. The parallel with the Egyptian succession to the throne is obvious. Next, the Goddess identifies herself as she that originated beyond the three-fold *Veil of the Negative* on the Tree-of-Life. Cf. [A Token of Babalon](#):

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.

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 lamens of the O.T.O. and which also describes their eucharist.

She next reveals herself as very much the divine feminine; and as also the Alpha et Omega; revealing the biune nature of the godhead. The god creates her and she births him; indicating further, psychic processes being described in poetic terms. Though this is a Coptic text, it conforms to the standards of the Gnostic cosmos; its aeons being anthropomorphosized psychic forces.

But he is the one who begot me before the time on a birthday.
And he is my offspring in (due) 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 silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.

¹ These are psychic forces at play and to be integrated in the Jungian sense.

The Goddess then accounts for the many; those who do...and those who do not...stand by her. A theme of duality begins to emerge; consistent with both the nature of a biune godhead, and also the nature of the Universe itself.

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 tell the truth about me, lie about me,
and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,
and those who have not known me, let them know me.

AL I.22: "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."

The secret name in Liber AL of course, is Babalon as revealed in the *Vision and the Voice*. But it seems also that we each go through both stages with the goddess; a stage of "do..." and "do not..." (per above).

For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.
Give heed to my poverty and my wealth.

The dualistic theme continues in a self-referencing manner, as a refrain between specific scenes; as in the following, where a reminiscence with Liber AL comes to mind:

AL III.43: "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-hungred."

Do not be arrogant to me when I am cast out upon the earth,
and you will find me in those that are to come.
And do not look upon me on the dung-heap
nor go and leave me cast out,
and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
are disgraced and in the least places,
nor laugh at me.
And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.
Be on your guard!

Here is again, the refrain, but this time, pleading and not self-referencing. But overall bidding us to "make no difference."

AL I.22: "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."

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.
For why do you despise my fear
and curse my pride?

And the refrain again, as self-referencing; almost in a binary format with the pleading refrains.

But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.

The dualistic refrain above, then begins to turn away from dualities and into a more direct description of the personage of the goddess; below. Most notably, her barbarianism seems to be parallel to the imagery of Babalon as the Scarlet Whore.

Why have you hated me in your counsels?
For 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 barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.
I am the judgement of the Greeks and of the barbarians.
I am the one whose image is great in Egypt
and the one who has no image among the barbarians.

The following refrain then returns to the dualistic theme, with the adding of a third party ("they"-the gods?) that seems to have the opposite take on all and every assessment of the Goddess. This is yet another way to re-state the dualistic theme.

I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.

As the preceding refrain dealt with descriptions of the goddess, the following deals with actions by the one she is speaking to. And it is from here that the litany continues; the whole being really one long stanza. The manuscript also reads like one long invocation; certainly, a charge of the Goddess.

I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,
and you have been shameless to me.
I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,
and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,
and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.
For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].
Take me [... understanding] from grief.
and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame,
upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,
and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the 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 nor turn anyone away
[...] turn you away and [...] know] him not.
[...].

What is mine [...].
I know the first ones and those after them know me.
But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.
I am the one who is honored, and who is praised,
and who is despised scornfully.
I am peace,
and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.
Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,
and those who are far away from me are the ones who have known me.
On the day when I am close to you, you are far away from me,
and on the day when I am far away from you, I am close to you.
[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.
I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,
and the root of sin derives from me.
I am lust in (outward) appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.
I am a mute who does not speak,
and great is my multitude of words.
Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.

I am the one who cries out,
and I listen.
I appear and [...] walk in [...] seal of my [...].
I am [...] the defense [...].
I am the one who is called Truth
and iniquity [...].
You honor me [...] and you whisper against me.
You who are vanquished, judge them (who vanquish you)
before they give judgment against you,
because the judge and partiality exist in you.
If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside
is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.
Hear me, you hearers
and learn of my words, you who know me.
I am the hearing that is attainable to everything;
I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
And I [...].

(3 lines missing)

[...] light [...].
[...] hearers [...] to you
[...] the great power.
And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.
Look then at his words
and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.
For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,

which (men) embrace until they become sober
and go up to their resting place.

And they will find me there,
and they will live,
and they will not die again.

Love is the law, love under will.