

MODULE 3

UNLEASHING THE THUNDERMIND



DAY 12

INSTRUCTIONS

TODAY'S PRACTICE :

CONTEMPLATION

Today we prepare to deepen our practice. First, you are to meet yourself exactly where you are, by making your morning practice your own.

Do you have a morning practice?

If so, what is it? How does it serve you? How does it nourish your soul, strengthen your purpose, resolve your spirit or calm your mind? What do you do to prepare you for your day?

Has a week of Soul Light meditation supported you? Is it something you would like to incorporate into or use as your morning practice?

PRACTICE

Go to your meditation chair and open your whole self to God of your own understanding. Start your practice and when you are complete or when you feel centred and embodied, read the sacred text called *Thunder, Perfect Mind* on the following pages. It will take at least 20 minutes to read. Once you are finished reading, take some gentle time to be in contemplation and wonderment about all that you have read. **Allow the text to affect you.**

DAY PRACTICE

Allow your whole day to be a continuous exploration of this text. This can be academic, analytical, reverent or mystical, or perhaps all of the above. Let the words move through you, as if they are your own.

Observe yourself and your responses throughout the day.

Your preparation for tomorrow's Shadow Dancing is meeting and observing your life of contradictions and opposites, and stretching your perception's egoic edges so that all of you can be accepted and belong.

EVENING PRACTICE

Tonight, return to your Soul Light practice and gratitude practice. Once you have finished, take a short time to write your own personal *Perfect, Thunder Mind*. Write what is true about the paradoxes of you. Use the same style of syntax and *I am* statements. End your evening session listening to a rendition of the text sung in ancient Coptic.

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THUNDER, PERFECT MIND



SHE WHO IS ALL THINGS

Sealed into a jar and rolled up in a dusty leather manuscript, the collection of manuscripts called the Nag Hammadi Scriptures were found by a farmer in Northern Egypt in 1945. Dating back to the second and third centuries, the extensive assortment of papyrus texts included what is now recognised to be the gospels of Thomas, Phillip, and Mary Magdalene. Also found, crinkled and worn in these simple earthen jars were the text *Thunder, Perfect Mind*.

It is to this ancient, powerful, and paradoxical text that our shadow dancer journey now turns. Today you are invited to immerse yourself in the sacred writings. Read them, ponder them, surrender into them, and become amazed by them. Let them teach you who you are and show you all you can be. If you can, become the voice who speaks them.

Can you become the voice of the mother in all that she is and all that she is not? Are you as open to your sovereignty as this confident empowered woman knows herself to be and not be? Can you feel into how she perceives herself and all who would judge her? Ask yourself could you do the same?

Today, in preparation for our second dive into Shadow Dancing, you are to be like the anonymous voice who spoke these ancient teachings. *Knowledge and ignorance, shame and boldness, shameless and ashamed, strength and fear, war and peace.* a fusion of every opposite.

Imagine it is your Soul or Higher Self speaking these words to you. Read through the following text and highlight the passages that speak directly to you, write them in your journal and read them aloud. Put them on sticky notes and paste them about your house. Let this unadulterated feminine voice from an ancient text that some say dates back to the Egyptian wisdom schools of ISIS, recalibrate your soul. Remember who you are.

Allow these words to speak to you directly. What if they were written just for you?

THUNDERMIND

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

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.

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.
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.
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.



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.

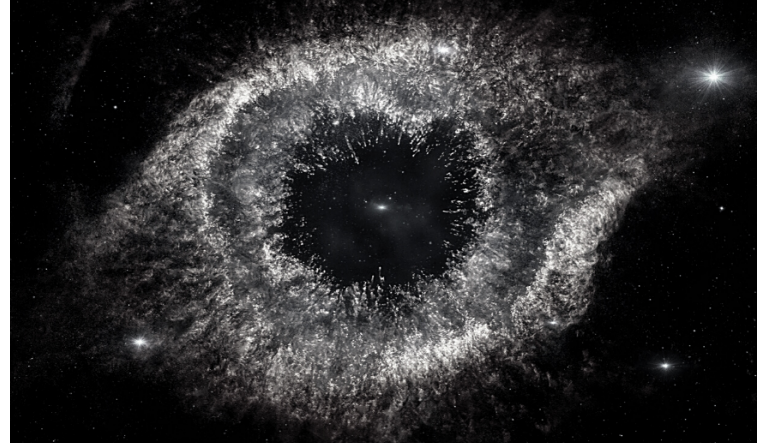
For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.

I am the one who is disgraced and the great one.
Give heed to my poverty and my wealth.
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!

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?
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.



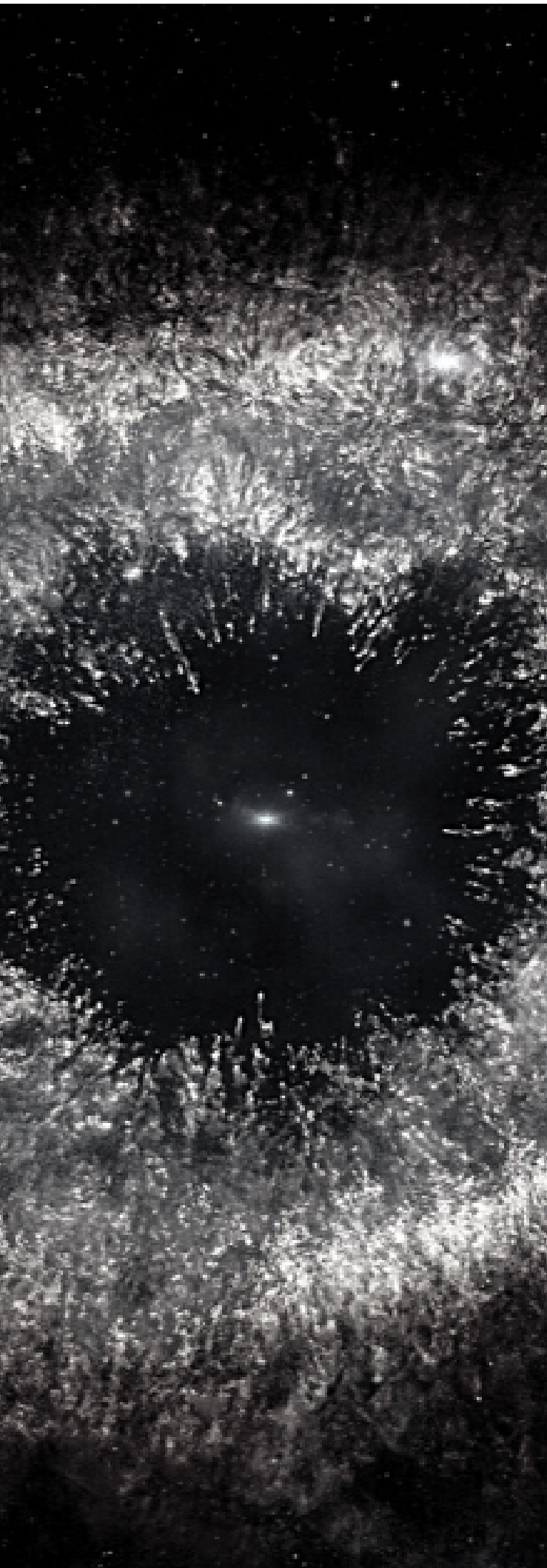
Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,

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.
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.
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.
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.

