



Epistle on the Thought of Norea

Our Lady Babalon is the immortal principle of the divine feminine.

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

Father of All, Ennoia of the Light, dwelling in the heights above the (regions) below, Light dwelling in the heights, Voice of Truth, upright Nous, untouchable Logos, and ineffable Voice, incomprehensible Father!

Ennoia is thought and also the Mother of the Gnostic trinity of Father, Mother and Son. The word is derived from the Aristotelian principle of thought thinking itself. Ennoia is the goddess—also called Barbelo. The cosmogonic ontology then proceeds as follows:

In the beginning, the ONE thought upon itself; the mental reflection creating a two-fold extension of itself as the Universal Mind thinking and the thought itself (Ennoia). The Son then is the culmination of this thought reflecting upon the one thinking. Each aspect of thought in recognizing the ONE (having Gnosis) reflects the ONE to itself and is called an Aeon.

It is Norea who cries out to them. They heard, (and) they received her into her place forever. They gave it to her in the Father of Nous, Adamas, as well as the voice of the Holy Ones, in order that she might rest in the ineffable Epinoia, in order that <she> might inherit the first mind which <she> had received, and that <she> might rest in the divine Autogenes, and that she (too) might generate herself, just as she also has inherited the living Logos, and that she might be joined to all of the Imperishable Ones, and speak with the mind of the Father.

The Thunder, Perfect Mind is a treatise on this goddess also; named here—Norea. The Adamas is the archetypal Anthropos or Adam-Kadmon of the Qabalists. Norea then moves to the archetype that she then becomes the afterthought of the ONE that can then reconcile 'fallen' humanity with the godhead that is self-begotten (the divine Augogenes). That she is joined to the "Imperishable Ones" means she is an immortal goddess. And that she inherits the "living Logos" means that as the Epinois (afterthought) she inherits the thought (Ennoia) of the All-Father—being that that she already is.

And she began to speak with the words of Life, and <she> remained in the presence of the Exalted One, possessing that which she had received before the world came into being. She has the great mind of the Invisible One, and she gives glory to <her> Father, and she dwells within those who [...] within the Pleroma, and she beholds the Pleroma.

There will be days when she will behold the Pleroma, and she will not be in deficiency, for she has the four holy helpers who intercede on her behalf with the Father of the All, Adamas. He it is who is within all of the Adams, possessing the thought of Norea, who speaks concerning the two names which create a single name.

The "deficiency" is that which is outside the thought of the All-Father where the "fallen" are said to dwell. And with her four helpers, which we can assume to be the four Watchers of the Starry Gnosis help in the reconciliation with the Pleroma.

Love is the law, love under will.

Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.

Translated by Søren Giversen and Birger A. Pearson