

The DNA Fashion Parade - Who's Genes are you Wearing?

(A brief analysis of the Temporal and the Eternal.)

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

“Explore the River of the Soul, whence, or in what order you have come.”

The Chaldean Oracles.

“I know not who I am; I know not whence I came,
I know not whither I go; I seek – but what
I do not know!
I am blind and bound; but I have heard one cry
Ring through Eternity: Arise and follow me!”

Liber Pyramidos.

In one of the Creation Myths of the Ancient Egyptians it is said that the Soul of the baby Pharaoh-to-be, is molded on the Potters' Wheel. The Nature of this Soul, is said to be twofold, and thus dualistic.

“- For though I be joined to the Earth,
In the Innermost Shrine of Heaven am I.”

Liber Pyramidos.

And again:

“Let the baby Pharaoh receive his Divine Nature from the Breath of RA. Let the child be suckled, his human nature by his mother Queen. His Divine Nature by Lady Isis. Let the baby Pharaoh keep his Divine Nature.”

RA the Path of the Sun God.

So what then constitutes the holistic Nature of the Individual, both human and Divine? How much of who we are as human beings, the way we look, the way we act, the way we think and talk, is forged in the fires of generations and generations of our ancestors? From our parent's parents, to our parent's parents' parents, so on and so

forth. How much of this organic matter that we call our human selves, this dense *prima materia*, first matter, that has somehow become miraculously animated, is formed and molded purely due to our DNA and family gene pool? How much of ourselves is actually ourselves, in contrast to being nothing more than the genetic snowballing, cause and effect, of thousands of years of generations? How much of the physical and mental habit that we exhibit today, is nothing more than the nervous twitch or mental reservation of our fathers, and our father's father before them?

Allow me to give you an example of that which I am trying to express here:

When I was younger I used to have these weird little habits. One of them is that I would retract my upper lip and hold it there for a few seconds, exposing my gums. It's just something automatic that I used to do as a child. Years later I would learn, upon seeing my grandfather whom for the most part had lived in Italy, that he too used to perform this strange little action. He also informed me that his father used to do it as well. Quite amazing, seeing that it is not something that I ever saw him do, for he hadn't come to Australia before this time. Also, I have a nervous habit of picking the skin of my thumbs, at the bottom corner of my cuticles, when I am deep in thought, or stressing about something. Now this is something my father used to do all the time. These are hereditary traits. They are minor examples but if we investigate further and take them to another level and scrutinize them, we will find that much of what we do today both physical and mental is the direct result of our parents, and the DNA chain of generations. We are a ripple in the never ending sea of cause and effect.

Keeping all this in mind, next let us consider, how much of who we are, is actually forged by the Fire of our quintessential Khabs? The Flame and Core of our own unique Star that never dies, that is Eternal, that has always been, is now, and forever shall be, and what happens when these two are melded together? The human nature (the temporal), and the Divine Nature (the Eternal). Does the force of the Eternal within the individual, beat the temporal in to submission and slowly transform the vehicle of the self in to a servant of the living God within? Could it be that the mass of hereditary tendencies, that we inherit upon being born as human beings, being born as our parent's children, be that which we may in alchemical terms call "lead"? That lead that we are to transmute in to Gold.

If this is so where then does our DNA and our genes stop, and our True Inmost Self that is beyond the lineage of our forefathers, begin? When are we not just our parent's children, and actually our own Self? To this end we may perhaps assume that the tools that we inherit to face the work of life with, come down to us through generation. But it is how we use these tools, and what we freely choose to use them working on and or

with, that separates us. To expand on this, I guess what I'm trying to say is, that this physical and mental component of the Self serves as a vehicle or a Temple which in turn serves as a residence for its host and for the God therein to dwell. But the physical and mental vehicle is given to us by our forefathers, forged by our forefathers, and the Temple plans and specs are according to the design of our forefathers. If this is the case then it would "seem" that there isn't much room to create our own Temple layout and this may very well be the case for the majority of mankind, but not so for the Initiate, whose purpose is to work within and then to transcend the limits of his/her karma.

"A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe."

Liber Librae.

So how does unity with the Divine Self manifest within the limits of the sphere of the individual? Does the touch of the Formless Fire seem to destroy all that we formerly came to know as "ourselves"? Can the apparent destruction have such an effect upon the individual seeker that he is left in a greater state of not knowing who he really is than when he started? Let's face it, if all that you think you were, all that in your own mind went towards making up a composite image and understanding of your own self, was destroyed by the Eternal Fire, then what are you left with? This no doubt would create quite a traumatic and horrific experience for an individual who is going through it.

The world of the individual within whom the Eternal and the temporal are at odds, can only be a world of inner turmoil.

"I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these."

Liber ARARITA.

The answer here is the *Harmonizing of the Spheres*, the melding together of all the aspects of the self and of the Self, so as to become one unified Glowing Orb of Solar Brilliance. We must also learn to harmonize that which is within with that which is without, as above so below, etc. The temporal must be brought in to harmony with the Eternal, as far as the Path of the Initiate is concerned anyway. But I glean that it is dependent upon the preparedness of the Aspirant as to whether or not the first touch of the Inner Light comes in the form of destruction, or liberation, and in my opinion I think that these two are one and the same.

And after the destruction, after the Great Fire there is left, the Seed.

“Then in the might of the Lion did I formulate unto myself that Holy and Formless Fire, $\Psi\Gamma\epsilon$, which darteth and flasheth through the depths of the Universe.”

Liber ARARITA.

This analogy and or modus operandi of the melding of the Temporal and the Eternal may also be carried over so as to extend outwards, outside the sphere of the individual, and applied to things on a greater scale. This intimate relationship between the Temporal and the Eternal may in fact be used to demonstrate the intimate relationship between the two Great Orders, the O.T.O. and the A : A : . . The one acting in and through nature, subject to the laws of time, having a beginning and ultimately an end, dealing with the karma and ancestry of human beings and their roles in society, Temporal. The other Eternal, dealing with the individual, his or her unravelling, and Path of the Great Return. The Return to that which is beyond the bounds of time and space.

But let us not drift too far from our original topic and illustration, that being the self, and the Self.

So after the initial shock and or destruction due to the first touch of the Formless Fire, the Seed of the Eternal the True Self then slowly and steadily grows and flourishes in the Heart of the individual. Thus he is truly Reborn. The “Newly Planted One”. Neophytus.

“Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth not.”

Task of the Neophyte.

This then is the commencement of the Work proper. The transformation (which may also be experienced as destruction), of the natural state of the self; due to the first stirrings of the Serpent of the Eternal within, and the first call of the Lord to come Under the shadow of the Wings.

We may then surmise that ultimately the Temporal and purely human nature of the individual, once united with God head and or the Eternal (within Man), should serve as a harmonious reflection of ones Divine Nature. But what then of the ancestry of the Divine Nature? of the Soul? Surely it has its own snowball effect, and after

incarnation after incarnation, has developed a “Way” or “Going” all of its own. This I suppose we may call the karma of the Soul itself.

So from the Naught we get Two. The Temporal self, and the Eternal Self or the Soul. These two aspects brought in to unity reflect each other, but they are both still of division, by which I mean individuality. And as long as we are incarnate this must necessarily be so. For true and uttermost unity with God (or whatever one wishes to call the Divine Creator, Architect, Nothingness, Nuit, etc.) can only mean complete unification with the Cosmic Organism. The liberation from the bonds of the 1, so as to become 0. But then what?

My own musings then turn to the Nature of the Creation of the Soul itself. I intuit that it is like a drop of water taken from a pool. Put this drop (the Soul) in to a container (the mind and body/Temple), and give it a Will, and there you have the individual. But ultimately when the drop returns to the pool, all sense of self is gone, and it is dissolved in to the Unity of Nothingness. But why did the drop separate from the pool to start with? I would ask. The answer I immediately receive is:

“For I am divided for love’s sake, for the chance of union.”

Liber AL.

It would then not be such a stretch as to enquire in to the age of Souls or Stars themselves. We hear people talk all the time about past lives, reincarnation, and memories from ancient times. But I am also of the opinion that “new” Souls are being born all the time - Is it so hard to believe that this is the first time you may have incarnated upon this planet? Maybe you’re not an ancient wise old Soul that as yet simply hasn’t recovered its past memories, no just maybe you’ve never been here before, this is your first time on this planet. Perhaps this is your first departure from the primal nothingness. Surely this would have to be a possibility. But let the Aspirant beware of:

“...the reasoning from the known to the unknown which assuredly will tempt him.”

Liber LXI Vel Causae.

Nonetheless I will say, from personal experience, that it seems that the Soul within a new born child, is (naturally) at its most purest, and is at one with its very essence, core, and or Khabs. I remember looking in to the eyes of my youngest son Valour, and seeing the spirit of an old man behind those eyes, and feeling such a sense of peculiar distance and non-relation. In a very odd way it’s as if he is growing in to a baby from

an old man. I think that we are born remembering but then slowly grow and forget, only eventually to undertake the task of trying to remember all over again.

Finally, one may justly say “To what end?”. To which I personally would answer, “To Love under Will.”

At the end of the day it is the Will that is all that matters. It is the Will that is the whole of the Law. Love is the law, love under will. And so it is for all my questionings, the answer comes:

“There is no grace: there is no guilt: This is the Law; DO WHAT THOU WILT!” ABRAHADABRA

“I entered in with woe; with mirth I now go forth, and with thanksgiving,

To do my pleasure on the earth Among the legions of the living.”

The Mass of the Phoenix.

Love is the law, love under will.

Giuseppe Zappia.

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