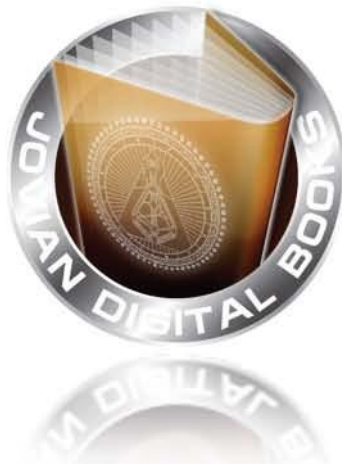


RAVE COSMOLOGY II: THE SIX MYSTICAL WAYS

RA URU HU



INTERNATIONAL HUMAN DESIGN SCHOOL



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Introduction

'The Mystical Way' is Ra Uru Hu's journey into the framework of Human spirituality. This IHDS Home Study Course offers deep insights into humanity's relationship to God and the genetic imperative that drives all towards awakening.

This course was originally taught winter semester of 2006.

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Lecture One

Introduction to the Six Mystical Ways

I am particularly interested in looking again at the six mystical ways in my process. Many years ago when I was in Sedona, Arizona, in the late 90's, I did the six mystical ways. It was an extraordinary experience to be able to go through the information. But it's been seven years ago, and I did it over a couple of days. And now there is this opportunity to be able to elaborate on this over an 11 week program.

The End of the Mystical Way

But it's more than that. The mystical way is coming to an end and I think it's important to really understand, not where it's going to take us, because its time is nearly done. 2027 will bring an end to the mystical circuit. It will no longer function in the way in which it has been a mystical circuit as long as there has been a potential in humanity.

The fact that this is coming to an end is in many ways a deep expression of our time. I'm fond of saying that we have reached the end of the era of innovation. There is, in a sense, a deep creative process in humanity that is coming to an end. And it is a creative process that has been rooted in humanity's fertility. That is, as an expression of our evolutionary chain, the vitality and fertility in creativity that has moved Homo sapiens from the savannas of Africa to the moon. And that has been quite something.

That creative fertility is dying because this strain of our species in this evolutionary progression is coming to an end. This is what 2027 is all about. It's what the Rave is all about: The emergence of a new variation on the species.

We have had these events many times before. We have historical evidence of the co-habitation of so-called Neanderthals and modern humans, who were given the name Cro-magnon. They lived side-by-side. The Neanderthal had its time, probably as much as a million and a half years, of being the dominant variant on the planet. As its time came to an end, Cro-magnon appeared.

Here in Spain, on the mainland in Catalan Basque country, there is Neolithic evidence, archeological evidence of Cro-magnon and Neanderthal being in the same places at basically the same time. There are many who have theorized that Cro-



magnon ultimately exterminated Neanderthal here in Spain. Whether or not that is true is uncertain. Nobody really knows if the new turned against the old because of competition, and its obvious advantages in terms of the development of what we have as a neo-cortex and its potential for self-reflected consciousness and strategy making. We don't really know. But what we do know historically is that this is not new, this is in the formula.

What I'm going to take you through in this semester is the beauty and the potential of our creative fertility, to be able to see what it brought us and also to understand that in its coming to an end, the very way in which we understand the nature of being is going to be deeply transformed during the next cycle.

You can get a sense of it by looking at the explosion that exists in the New Age. There are zillions of therapies, remedies, secret knowledge, hidden knowledge, old knowledge, new knowledge; you name it, there is all of this stuff pointing humanity in myriad, endless variations of mystical, spiritual, religious knowledge, whatever you want to call these things. They're all there shining out at the end with a promise that there is somewhere to go, and there isn't.

Circuitry

The knowledge as it was given to me, there still are circuitries that I have not taught. Memory circuit, for example, which I guess one day I should teach. The mystical way is just a circuit. It's a specific circuit, like the basic circuits that you're taught when you enter into Human Design, such as the logic circuit, the sensing circuit and the individual circuit, and so forth. It's just another one of those circuits.

The key in the circuitry is always the same: Where's the pressure. If you look at circuits, they're fascinating. But if you just look at them separate from everything else, if you explore them, what you get to understand is that circuits are all about pressure. It's either the dynamic pressure of the adrenal root, or it's the mental abstract, logic, individual pressure of the Head center. But circuits are all about pressure. And without the pressure, the circuit has no reason to be. There is nothing to drive it or move it.

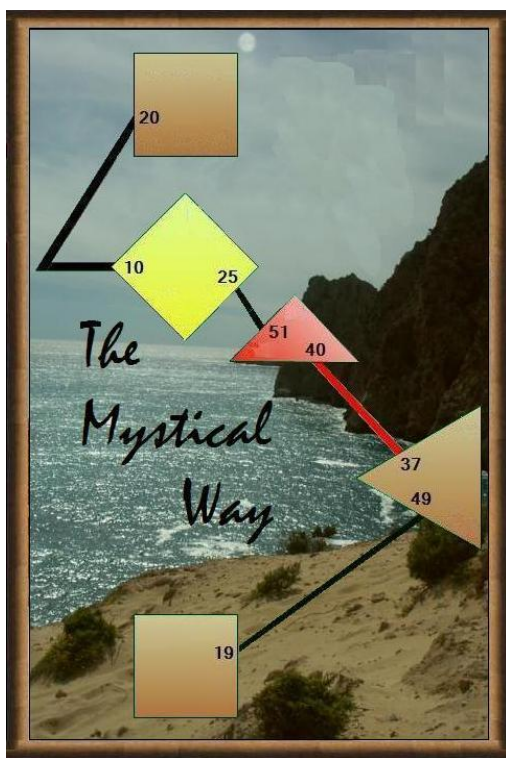
The 19th and 49th Gates

And when we look at the stream itself, the first thing that you have to look at and understand is that the pressure of the mystical stream, the pressure of the mystical way, is rooted in the 19th gate, Approach. Over the years, and particularly in the last two or three years, I've spent a lot of time discussing the mystical process, the 2027 Rave children. I've talked a lot about the 19th gate, and what will happen when 2027 comes and we begin to deal with the mutation.



Just to refresh your memories, and for those of you who don't know, I want to point out a couple of things about what we're approaching in 2027 relative to the 19th gate. The first thing is that the dilemma is not so much that the 19th gate wants to cut off its relationship to the emotional system, but that the real revolution of the 49 will be that the emotional system will cut itself off from the 19.

Think about the 19 for a moment, and the 19/49, the channel of Synthesis. This is



the stream of need. It's not about passion or desire, it is about need. That has to be deeply understood, that when the 19th gate is cut off from the 49, we're not just talking about the impact on a circuit losing its pressure source. It's not just that. The ramifications are enormous, because all of them are part and parcel of humanity dying, of humanity losing its fertility, losing its needs. The very needs that give humanity much more than just simply the mystical way, but give humanity the capacity to bond together in mutual support systems.

The 49th gate is the revolution gate. The 49th gate is sort of the black ghost to the white 55. It's almost like the Sirius story, where you have a dark companion that shows up. The 49 is the hidden dark companion of the 55, it really is. They're both the same codon, they both have deeply similar chemistries. Whatever is happening to the 55th gate in the process of bringing its mutation to the Solar Plexus system, at the chemical level this is

taking place within the context of histidine, and the 49th gate is being deeply impacted by it, literally pulling it off. The thing to recognize about this is that when the mutation hits the 49th gate, it cuts the link.

The Mutation

What's actually happening in this mutation—and this is one of the deepest things to think about—is that we have a phenomenon: The way in which we understand the Solar Plexus system is through the wave principle. That's the only way we have access to it. As a matter of fact, it's very difficult to get to anything else because of the wave factor. We know that this is the motor function. After all, this is one of the things that is very basic in Human Design: The Solar Plexus center is a motor. It is a motor and it is also an awareness center, or a potential awareness center. Obviously it makes quite a difference when we look at other awareness centers. That is, the classic splenic center that is under energized, and the Ajna center, these are not motors.



The thing to be clear about is that the human experience of the Solar Plexus center is the motor experience. It is the motor experience of the Solar Plexus that is responsible for the way in which the channels from the Root to the Solar Plexus and the Solar Plexus elsewhere operate. Think about that. It's like the way the not-self strategy rules the not-self life. The motor rules the way in which these channels operate.

Think about the wave. Where does the neediness come from, or the passion, or the desire? It comes from having alternating feelings. This need is driven by the very fact that there is no stability in the wave. There's always something to need, always something to be passionate about, always something to desire, and all of this is the emotional system, the motor.

The work of histidine is that it's going to turn the damn motor off. And it's not going to be able to turn it off for humans; this is a mutation, after all. Some will carry it, some won't. Those who carry the mutation are going to carry the pure work of the 55 and the way it ultimately impacts everything else—the 49, the 59 and then to the 6, this is the whole story.

Remember that, if you're thinking about the motor, the motor is here in the 6th gate. If you think about the 55, histidine, the 55's polarity is the 59th gate in the sacral. And the 59, obviously, is the harmonic to the 6. And it is this track—59, 55 to the 59 to the 6—that in the pure mutation of the Rave child literally turns off the motor at the 6, because this is where the motor originates.

But it doesn't mean that it's only going to exclusively impact those that are mutated. In other words, those that are born Rave children. There is a byproduct to this, and it is a dysfunction that literally is slowly going to appear in the genetic mix of everyone. It's happening now with the 13/33 generation, the 'forking of the paths' generation. That is the impact that it has on the 49.

The impact of the mutative process on the 49 is like what in medical terminology you would call an aneurism. If we could think about it as a channel, you could think about it as being squeezed. And slowly but surely, because it becomes so narrow, in a sense it becomes clogged. And that clogging no longer allows the channel to operate properly.

Of course, there aren't real channels in that sense in us. There are geometrical pathways that are sparked. The sparking that is there at the 49 mutates and it's going to cut this channel. What that means is that as the generations are born out of this time and onward—in other words, the 13/33 generation and onward—we're going to have more and more visible dysfunction in this channel.

So, it isn't going to totally turn off in the sense that it's an absolute. It will peter out like fertility in the same way that the 59/6 will; this squeezing off of motor function is going to make natural fertility very, very difficult and emblematic of this whole movement of humanity towards its completion. There won't be enough time. If we had another million years and we were going to go through many different



evolutionary processes, then it would get to a point where it would cut off entirely. And my assumption is at that complete cut-off the species would literally no longer be able, at least in any natural sense, to reproduce itself. It doesn't mean there wouldn't be, in the case of humans, technologies to compensate for that. If you're an investor and you want your grandchildren to be rich, then invest in anything that is involved in artificial fertility, and you will see that it will bring great wealth.

No Circuit is without Pressure

So we have a dilemma. The dilemma is that, well, it's not a dilemma. I guess, in some ways where I'm about to take you can be taken in quite pessimistically, or it could be depressing, I suppose, to think that the mystical process is at an end. What to do! It is. It is no longer going to be needed. It's all about the 19; this 19th gate of Approach, if you take a circuit and you strip it of its pressure, there is no circuit. There isn't.

If you strip the mystical way of the 19th gate, there is no longer a mystical potential. And that means, not only does this side of the equation change but everything on this part of the equation is going to be impacted.

This circuit, the mystical way, obviously could have many names. You could call it the mystical way, the spiritual way, the holy way, the natural way, the this or the that way, whatever you want to call it. You can call it the Buddhist way, or the Hindu way, or the Jewish, Muslim or Christian way, you name it; you can put any kind of adjective you like in front of that "way." And any of those adjectives can go there as long as the theme is one's relationship with transcendent forces, whatever that may be.

That means that the mystical way can be devil worship, and it can be polytheistic, monotheistic, zilltheistic, or whatever you want. It can be anything, and that is really something to grasp about us. I got a wonderful email from an artist friend of mine, he's a graphic artist, and once a year he sends me an image as a kind of greeting. There is a drawing of a pope in front of this huge doorway. He's got a megaphone in his hand and he's shouting: 'My God is better than your God.'

It's hilarious for me when I look at the mystical way, to see that we all have the process built into us, all of us, and that there is no religion or spiritual philosophy that doesn't fit into this mystical way. They're all a part of it. It is the underlying mechanic.

That is what I hopefully was able to show you in the Bhan Tugh, that we have a vast collection of Gods and Goddesses on this planet. Basically, they can be grouped together into mechanical archetypes. And that it's not about one being better than the other, or one belonging only to this people or that people, or whatever the case may be. It has always been there. It is the mystical way.



The End of the Need for God

This is something to understand about the 19th gate, this gate of Approach, that to move towards God is what this gate has brought us. And isn't it ironic that the new cycle and the death of humanity will bring an end to the need for God. Oh, could I piss off a lot of Christians, Muslims, Hindus, Buddhas and Jews with that one. Anything can happen when the 19th gate closes off. There's no need for God.

It says something interesting about humans, that we're really caught in the God trip, the Goddess, Gods, demigods, Sons of Gods, Mothers of God; we've got such an incredible God trip, it's human. Just as the 41 to the 30 to the 36 to the 35 is the human experiential way, so we all get lined up into that experiential process. This is the human mystical way and it designs us to go out there and seek God, and a door is going to close.

I talk a lot about why we have a time in which there is such fundamentalism in every faith, whether it's fundamentalist yoga gurus, it doesn't matter what it is. You've got this extreme visceral tension that is out there in the spiritual world because the door is closing. It's not about God. God is a thing for humans to pursue. And what they are pursuing is only knowledge.

The Stream Ends with Awakening

This stream ends with awakening—this is the pursuit. It's for awakening, to be initiated into awakening. And it's not about waking up and saying, "Oh, wow, Mohammad has the whole story." It isn't. The most magical thing for me about the mystical way is this incredible balance between the individual and the deeply individual. You're talking about aspects of minor individual circuits that are very, very mutative. The 20/10 you only find in integration, and the 25/51 which is part of the centering circuit. And then you see it balanced with the 19/49 and the 40/37.

Tribal Pressure

In other words, the pressure is tribal. It's not like you're designed to maybe want to need the Godhead, and awaken yourself. Oh no, it's a pressure system. And it's a powerful tribal pressure system where you've got all of this, "You need to be this way. You need to go to church today. You need to go to Sunday school. You need to learn this and that. You need to read your Koran." There is all this social tribal pressure.

Not only that, but in the 40/37 you've got to build the damn temples, one after the other, the sweat off your back. I'll never forget this experience; I lived in southern Bavaria for a couple of years. It's very beautiful; they have some incredible Baroque churches, absolutely magnificent. There was a church in my village, a jewel, an absolute jewel. It had been built in the early mid 18th century, 1730, 1740,



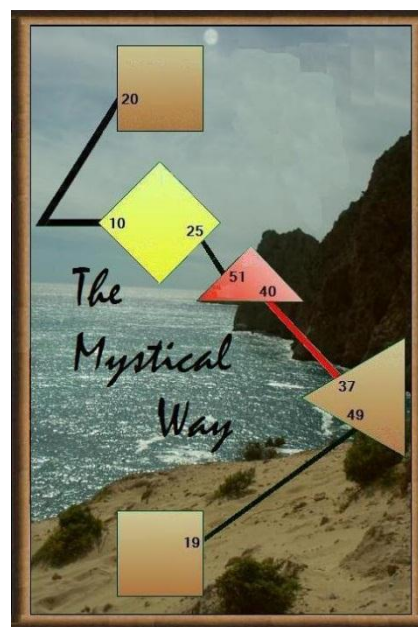
something like that. It's beautiful enough to be listed on tourist maps; it's that kind of place.

At that time everybody who lived in that area was dirt poor, and life was hard and it was difficult. This was not a greatly advantaged environment. And yet, this church, it's nothing but gold, gilt here and gilt there, and all detail work; truly, when you open the door and you walk into this place, you think you're in the middle of a jewel. It's nothing but sparkle.

And you think about tribal pressure, these poor people. They had to give one day a week to work on this while it was being built, and it took 5, 6 or 7 years. And then on Sunday the bell would ring. And here would be these beings, deeply poor. They would come and open the door, and there would be this incredible paradise on earth, this shining light.

This is all part of the tribal, mystical, religious pressure—you've got to build it, you've got to go there, you've got to be part of it, and you've got to live the traditions. The traditions define you. We live in a world where this religion and that religion hate each other; there is lots of it, all over. This sect hates that sect. This is all tribal stuff.

And you can see that it is this tribal force, three motors after all—the Root, the Emotions, the Ego—this is incredibly powerful stuff. And where does it go? It doesn't go where the tribe normally goes; it doesn't go into the 21 to the 45. It doesn't take the material way, it doesn't follow the money line. It suddenly finds itself: this is the road. And at the 25th gate, standing there at the 25th gate is the priest or the priestess, or the shaman. It's going to remind you that your purpose is here in awakening.



The New Age is Deeply Individualistic

All of that is our story. It's not the Rave story, it wasn't Neanderthal story. It's just our story. It's what the movie looks like for humans, and it is coming to an end. That's the thing that is so extraordinary to understand. These children that are coming into the world are going to be less and less needy of God, of religion, of spirituality, of faith, of priest or priestess. We're moving into an age, into a cycle that is deeply, deeply individualistic.

For humans, not Raves, it's going to be an enormous challenge, these next 1300 years or so. And what's it going to be like? The 19th gate doesn't just bring the mystical way, if I could put it that way. The mystical way is the six mystical ways. And the six, obviously, is a reference to line and to line themes. And yet, if you

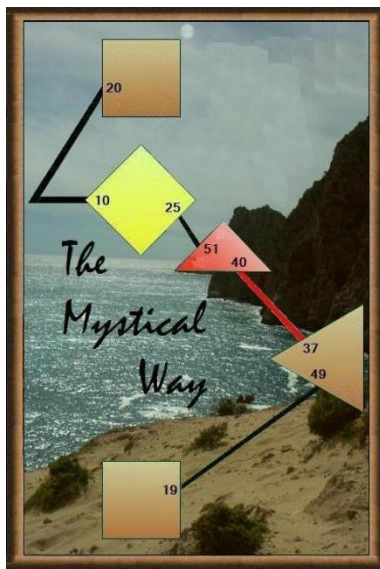


spend enough time in Human Design you know that different areas of investigation carry different keynoting. If you look at the 19th gate in sexuality, it is a gate of flirtation. Think about that. No more flirting; a whole generation of people who don't flirt. Isn't that going to be interesting?

Anyway, there are different keynotes depending on where you're looking. When we're dealing with the 19th gate, the specific keynotes of the 19th gate and their relationship to this mystical process are no longer going to be forces that drive us towards awakening. I'll come back to that in a while.

The 40/37: A Mystical Bridge

If we look at the stream itself, let's begin with understanding something about the 40/37, because the 40/37 is different in the way in which it operates in the stream.



You can see that illustrated by the fact that this channel is drawn in red, whereas the other three channels are drawn in black. There are only three mystical channels, so-called. What I mean by this is, the fact that you have one doesn't really mean anything other than the fact that you have a predisposition to that aspect of the mystical process.

Remember, that when you factor in not-self Color transference and all the other things that are going on in the world, human beings who normally carry the mystical way don't necessarily reach a place of unique awareness and recognition. They tend to live out the not-self variant of the mystical way, which is the homogenized way in which we are conditioned to go through these various processes.

When we're looking at the so-called mystical channels, the 19/49 obviously is the channel of Synthesis, and it is very important to understand that this comprises the whole basis of need in our lives, and that half of the mystical way is needy. Need is very powerful, the way in which it drives us.

Now, the 40/37 is called a mystical bridge. Think about the 11/56 for a moment, the Ajna to the Throat, the 11/56 is the channel of Curiosity and it is the design of a seeker, a searcher. I have often talked about the fact that the 11th gate is the gate of white magic. One of the things to understand about the 11/56 is that it's designed to seek, but it isn't built to find. That can often be very cruel. It's like the Americans in Iraq; they designed a good war plan but not a good after-war plan. It's the way that works.

And there's a limitation in ideas for that very reason, in that ideas don't necessarily take you to where you need to go, even if they are wonderful ideas. This is about seekers; it is about curiosity itself, because curiosity broadens the potential of



humanity to learn. Think about the 40/37 in this context as a bridge. It is the search for, the support for, the belief in a Godhead. And as you will see, the 37th gate is a gate of believing. And it's a gate of believing in the emotional sense, which means that it can be very upset with God, but it wants God desperately. It desperately needs God in its life, like some people need food.

The 40th gate is a gate of denial—there is no God. And the 37th gate says, "Oh, I know there is a God. I want there to be a God so bad." And they're both searching. The 40/37 is this bridge. One of the most powerful mystical gates that you can have is the 40th gate. If you look at the satorian enlightenment stories of so many, you discover that they were deniers before they were believers, much like myself. The 40th gate is very powerful in that way.

Denial in 40th Gate is the Beginning of the Individual Process

Again, that denial is not to be seen as knowing there is no God. The denial is the beginning of the individual process. In a sense you could say that the 19 to the 40 is Catholic and the 51 to the 20 is Protestant, in the sense that there is a real reformation that takes place, in which the individual is given the opportunity to find its relationship with the Godhead, the great awakening, the satori, the recognition, all of that stuff.

When you think about our history, our written spiritual and religious history, you get to see that just about everything that is important to human beings, and everything about the way in which we have developed our social awareness, our sense of what is divine and what isn't, what is beautiful and what is not, what is correct and what is not, the fundamental moralities that we have, all of that is dying. It's really something to think about. It was all just part of the Homo sapiens movie.

It's like, if we could have one of those science fiction time-travel movies, we take the whole class and we go zapping 500 years into the future. We meet some people and we say, "Are you mystical?" And they look at you like you're nuts. You say, "Are you religious?" And they look at you like you're nuts. They don't know what you're talking about. "Do you believe in God?" "What's that?" I don't think we could imagine that.

It's really something to grasp that what's coming to an end isn't just simply a cycle. What's coming is the door closing on human fertility, and human fertility has been driven, in part, by the pressure of the 19th gate driving this process, and through this process bringing all of us, in that sense, into the completion of the Eden myth. If you think about the mystical way, this really is the 'go forth and get the knowledge' part of the whole process. Find out, get to the root of it all, find out why, find out who; find these things, because this is what it is to be human. It's part of our intellectual, self-reflected consciousness story.



Humans Needed the Mystical Way

Think about it in another way. The 19/49 is a facility that exists in hardcopy, in the sense that it is part of our vehicle's physical infrastructure to have this relationship between the adrenal system and the Solar Plexus. Its how it's driven, it's there in the biology. And the moment that this is going to change, it's just not going to be there anymore. And the reason that it's been there all of these years is because it has functioned this way. It is part of what it is to be human. We needed the mystical way in order to fulfill our role as human beings.

Raves won't. It's not like Raves are going to have discussions about God or spirituality or mysticism, or any of those things. This is us. We're primitive compared to what's coming. The Godhead has been the enormous carrot. It's a huge carrot that has been held in front of us forever to move us away from our fears, to give us a sense of what is possible, to find the beauty within what it is to be us, and all that stuff. And more than that, it's what has bonded us together. Oh, what a revolution it is going to be when that no longer operates. The tribe is a lot of things, but when you take away the right-hand side of the tribe, you literally eviscerate the social infrastructure. You just do; you tear it apart.

What holds these tribes together? You can see that; look out at the world around you. Tribes are held together by their mutual support systems, their common traditions and beliefs. This is what we think of as tribe. And when you go into any community—it's one of the jokes about Ibiza, that it is one of the most cosmopolitan places in the world, and at the same time it is so tribal. There's a little English enclave here and a French one over there, and a Dutch one and a German one, and so forth and so on.

This is humanity. This is what we're like. "Ah, we've got the same God, ok. We're on the same team. We have the same traditions. We follow the same practices that give us a sense of bonding, brotherhood, sisterhood, companionship." It's what holds the tribe together. Not only does it hold it together but it forms the foundation of its defense system, its warrior nature, the willingness to fight for its God, kill for its God, and so on.

It's all going away. And there's nothing more dangerous than when the door closes, all these thumbs that get caught in the jamb in the door. This is the age we're living in now; the door is slamming on beings. How many human beings, every single day, are being killed right now because of "My God is better than your God, my way is better than your way. Don't touch my tradition or I'll kill you. Don't try to pollute my genetic pool, my environment, my neighborhood." It goes on and on, it just does. This is not a backlash, this is the last gasp of it.

So, when you're looking at the 40/37, think about it in the context that the most dynamic spiritual era in humanity's history has been during this cycle, this cycle from the beginning of the 17th century until 2027. This is the 40/37 operating during a time in which the global cycle is a 'Cross of Planning' cycle. If you look at the world, over the last 400 years more temples have been built than ever before in the history



of humanity. There are more human beings today that bow down to God than ever before.

It's extraordinary, this search, and we see it in so many ways. Whether you see it as esoteric, New Age, counterculture, traditional, this and that and all the various things, this is the end of it. It is not the flowering of it. And all I can say is, good riddance. It's been a great killer. I do understand the value of the mystical way, I can see how it has expanded the consciousness of humanity through unique experiences in individuals, and how this has permeated humanity and in many ways enriched many civilizations.

God is Not an Absolute

But yet, at the same time, to understand that this is not an absolute, that God is not an absolute. It's not; I know, I truly do. It's just a human joke that lots of humans have been telling each other since the beginning of time because we have no choice. Because we are designed to seek the mystical in this way, under this pressure and through this process, over and over again. It's such an old formula, it's unbelievable. It is THE human formula. And we, aren't we lucky, we get to see the door close.

Each and every one of you, in your own way, is going to have to think about this God business and put that into perspective. If God is simply the function of a codon—when the codon no longer functions properly, ergo God exits. Isn't that funny? It's not like God is there despite what you do, and despite your chemistry.

The existence of God for humanity is a direct byproduct of the normal functioning of the 19th gate to the emotional system, to the 49 and the motor. That's where God is. It's not up in the sky; God is in the 19th gate, sitting there smiling benignly, or not. The good God or the bad God, the male God or the female God, the whole concept of God is there. It's the pressure for it.

And you see, it's not about God. What you can grasp from the Bhan Tugh is that there are mechanisms that we can dress up as great forces, the Sirius's and Jupiters. But, this isn't the human idea of God. And there is no way that we can go beyond the Ring-Pass-Not. That is, beyond the moment of singularity and the beginning of the biverse, the big bang. It is beyond our ken. There is no way that we can penetrate that veil. And in not penetrating that veil, there is no answer or question. And that's something very, very difficult for humans to grasp, that there are some things that have no answer and no question. Within the context of the biverse, within the context of the totality as we know it, the experience of God is just genetic.

What I wanted to talk about is just a basic introduction. After all, we're going to go through all of this rather deeply. I just wanted to give you a sense of the underlying pressures, what the 19 really brings in this context.



The 1st Line: The Pressure to Wonder

Let's begin with the 1st line. This is the pressure to wonder. It is the very foundation and you can see, the pressure to wonder or not, all binaries. It is the pressure that is at the very basis of the experiential mystical process, this wonder; the wonder of looking at nature, looking at one's own hand, looking at the night sky—the wonder that comes out of that. And of course, that wonder leads to what we understand of a 1st line process of investigation.

Now, think about something. As I said, when you're looking at different levels of understanding, in Design you have different qualities of keynoting. And the quality of keynoting is specific to a phenomenon. So, the keynote values that are here in the 19th gate, as long as this has been functioning correctly, these values, through genetic continuity, are properties of everything else. For example, if you talk about somebody who has a 1st line Personality Sun, in their profile that part of that investigation and introspection is also wonder. It is part of it through the genetic continuity.

But you see, this wonder is connected to the process of the relationship of the 19 to the 49. It's very specific to this. And of course, the moment that we're going to have dysfunction in the way in which this relationship operates, then slowly but surely, the wonder that has been part of every 1st line will disappear.

Think about that; that's quite something. I talk about the age of innovation coming to an end. If innovation is coming to an end, if the interest in the Godhead is coming to an end, it can only do this if there is no more wondering. It's that simple. It's wonder that moves us towards that way. Why investigate anything if that pressure isn't there? What kind of investigation is that actually? Or will it just become more introversion and introspection and fear than anything else?





After all, the 1st line fear finds its balance through wonder. You can be primitive and lightening strikes the ground and you can be filled with both fear and wonder at the same moment. And the wonder is the escape from fear, and the goal is the investigation that leads to a foundation that eliminates the fear entirely. Well, wonder is something that is coming to an end.

The 2nd Line: The Pressure to Receive the Call

The pressure to receive the call or not—if there's no pressure to receive the call, think about all the 2's: they're hermits, they're natural hermits. And what brings them out of their being a hermit is the call. So when you look at any 2nd line anywhere in Design, through genetic continuity we know that all 2nd lines are here to be called. But being here to be called doesn't mean that there is necessarily the pressure to receive the call. And if there is no pressure to receive the call, what do you think the hermit is going to do?

We're moving into an age of individuality. Individuality brings aloneness; not necessarily loneliness, but it brings aloneness. All 2nd lines are going to lose their capacity in that sense because the pressure is gone. It is the very existence of the 19th gate in the way in which it operates relative to the 49th gate that determines these qualities and the continuity of any of these lines.

The 3rd Line: The Pressure to Attune

Think about the 3rd line, trial and error, and discovery. Here is the pressure to attune or not. You think there's going to be discovery and trial and error if there is no attunement to the process? And what will that mean for the 3rd line way? And what will that mean for materialism as a whole, no longer being under pressure to attune.

The 4th Line: The Pressure to Influence

And look at the 4—the pressure to influence. You look at the genetic continuity of all 4th lines, their opportunism, their networking, and their capacity to influence. But if there's no pressure to do so, is there any need to have a network at all? Is there any need to be nice? Is there?

The 5th Line: The Pressure to Call

Oh, and look at the 5's. Boy, am I glad I'm here now. The pressure to call—that's what a heretic is all about, right? If there is no pressure to call, then what is the heretic? It doesn't exist. There are no more messengers, there's no pressure.



There's no pressure to let anybody know. There is no pressure to tell them, none. And what will that mean when the pressure to call is removed from the genetic continuity of 5th lines? Will they just become more paranoid, more isolated upstairs on the 2nd floor with the blinds drawn?

The 6th Line: The Pressure to Separate

And the 6th—the pressure to separate or not. This pressure to find the divine role, because that is what it's about, it's gone. No pressure to be a role model. No pressure to be the true leader.

And again, you have to think about the genetic continuity of these lines. We talk about food chains and life chains and all of these things in an attempt to get the youngest child to understand that all life forms are interconnected and interwoven; that if you take away all the mosquitoes, as much as you hate them, you're going to have another problem in its place. That everything impacts everything else.

The Transformation Affects Everything

I do not want you to see the transformation that will take place in the 19th gate in isolation. You have to see it in its larger context, how it is going to affect everything about the way it is for us as humans. It's bringing us to an end. That, to me, is the most incredible thing. And when you can grasp that, then you can begin to see these six elements—the wonder, receive, attune, influence, call, separate—you can begin to understand that these six elements were the bedrock of human awareness, just plain awareness. The foundation of the potential for awareness—not intelligence, not experience, but awareness.

The emotional system—there's going to be no pressure to love. When you disrupt the way in which the 55 and the 39 work, there is going to be no desire. There will be no human experiential way. It's really something to grasp. And that, in looking at each of these aspects as we go through the mystical way, to really begin to see that what we're looking at is more than just a circuit and its demise. But what we're looking at is everything that has made the human process so profound.

If you travel up from the 41, our initiating codon, the beginning of every Rave year, the cycle, you have to understand that this is only a calendar for humans. Think about that. The human experiential way, beginning in the 41st gate, is a human trait. And this is the experiential process built into us genetically, to go through the experiential way.

And in the middle, from the 39 going up to the 12, this is the way of love. What I mean by that is not love in the sense of human-to-human; rather, I'm talking about being able to love life and the world, and being in the world, finding love in that. It's another pressure entirely, this passion to be taken over by the power of being.



And in the 19 moving up to the 40, these needs that have formed all of our basic relationships, the marriage dance and the marriage bond, all of our contracts and deals, our Gods, our territory, our food, our everything; all the basic needs in this stream of need.

Each and every one of these channels between the Root Center and the Emotional system, as the Solar Plexus system goes through its transformation, these aspects as they operate in surviving humans will become more and more sterile, will move further and further away from their original vitality and power. You don't become sterile overnight; there is a slow depletion, a slow diminishing of fertility. Again, normally this is a long process.

There are some who suggest that Neanderthal and Cro-magnon lived together for as much as 70,000 years. Now we have 1300 years left. It's not like all of this is going to die off quickly. The main thing that will be affected almost immediately will be the 19, rather than the 39. As a matter of fact, the impact of the transformation in the 55 will have a much greater impact on the 59 initially than it will on the 39, though obviously the 39 as the harmonic is deeply connected to that process. But the main impact on us as humans will be this growing sterility of the potential in the 19th gate.

Two Important Areas of Rave Cosmology

So, in thinking about this until we begin our process next week, where we will be going into the details step-by-step, I want you to have this larger view. I think it's very important—Rave Cosmology is a very complex program. I can remember it was one of your questions early on, Cathy, about what can this possibly lead to, all of this stuff. As I mentioned at the time, there are two things that I feel are deeply important, that need to be developed in this program. One is a profound understanding of what's coming in 2027, both in terms of the importance of being able to nurture and nourish Rave children and at the same time being able to give support and guidance for humankind.

The other aspect is the death aspect. That is, I think that more and more now, particularly as we approach the end, as the years go by, we're going to see that by the time we get to the middle of this century we will face a huge depletion in population. Understand what that means. That means that there are Personality crystals that will never again incarnate on this planet; their process is over.

Over the next thousand years or so, we will have more and more human beings who will live out their last incarnation and will not return. It is essential in many ways that we provide a service for them, so they can enter into what is the correct process in death and be able to return to their bundle. The last incarnation is an important one and its resources are intended to go back to its source.

These two areas are deeply important for me. And to understand the mystical way in this way, that is a way that has never been presented before, to really see that



we're looking at the closing chapters in the way in which the pressure of the 19th gate has so deeply influenced the six lines as archetypes, and the way that they work.

The Importance of the Root Center

One final comment. As long as I have been a teacher of Human Design—now it is really getting to be a long time—there is something that I have always mentioned, and I still don't think that it's ever really attracted enough interest. That is, it always seems to me that people in Design overlook the incredible importance of the Root Center. I made an attempt last year—it's available in Channel 88, where I'm talking about the format energies and transformation through the format energies. Anyone who participated in those courses understands that the Root Center is at the heart and core of what drives us in just about every aspect; which is kind of a joke because it's really the pressure that has everything to do with everything, until the Throat, in that sense.

But I also want you to see, in being able to grasp that the six lines of the 19 and their thematic have a continuity value to every other line, please recognize that is also true of all the gates that are there in the Root. The Root has an enormous influence in that way; it is this deep, deep pressure. And we're going to learn that, whether we like it or not.

The 11.4 is the Line of the Teacher: Sage and Guru

Pluto is now in the 11.4, and this is the line of the teacher. The potential is the difference between sage and guru. To teach something that is of value to everyone, I did that yesterday. And to teach knowledge as a guru that is relative to a few, this is what I am teaching now.

Not everyone will ultimately be able to grasp all of this knowledge that will be presented in this program and be able to turn it to good use. It is a very different way of looking at things. But it's important for all of you to see that there is no way that I would be doing this without you. This is the essential relationship between a 5th line being and those that are there to hear the call.

It forces me; I am under pressure. I'm under pressure to call you. I realize deeply, as a 5th line being, that this is the very end of this process. It is so important that this is documented and that there is a generation that is aware of this, that hopefully each and every one of you in your own way will find a way to transfer the knowledge, or aspects of the knowledge, to those who will need to know. It is something that is essential.



The other thing is that it allows me to put into digital form what I believe to probably be intellectually the most fascinating semester I can think of, so it's available for a long time. And we're here to see that what I'm describing is going to be the great malaise and dysfunction we're going to enter into at a worldwide level, and this will be the only information that will actually be able to explain it. We're in for an interesting adventure.

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Lecture Two

Individuality, Mutation & Magic

The subject today—individuality, mutation and magic—this is very profound stuff. The stuff these days, it's my son's favorite slang now—everything is stuff; I got stuffed with his stuff. But anyway, because it takes us into something that resonates at the personal level with everyone who has ever met this knowledge, there is a fundamental interest that you all have in the mystical process, it is part of why you're here. It's part of why you were open to Human Design in the first place. And any of the other things that you met beforehand and all the things you've been through, all of that lies on your fractal line in this direction.

So, in starting this process I will begin with you having to look at your own design because that's precisely what you're going to do—to come to grips with what is evident there. There are some basic laws about the nature of magic and mysticism. Those laws are all caught up in what we call the individual process.

The Mystical Way: Two Circuitries

But before I go there, in looking at this illustration (*next page*), the Mystical Way illustration, there is something to understand about our evolution and our evolutionary process. When we look at the lower part of the mystical way, what we're looking at is pure tribal circuitry. When we're looking at the upper part of the mystical way, we're looking at pure individual circuitry. This is the binary that is inherent here.

As a matter of fact, because the 40/37 is not a mystical channel but a bridge, it's very important to understand the real key to tribal spirituality is only here in the 19/49. Last week I discussed with you the dilemmas of that because of the impact that's taking place in terms of the mutation, how it affects the 19th gate as we move to 2027 and the changing of the cycle.

So, there is an imbalance to begin with in this process. That is, it has the illusion that it's balanced, but it's not really. Everything begins here, the whole mystical journey begins with the 19th gate, begins with the pressures of the 19th gate. And those pressures of the 19th gate are not simply about the mystical way, as we well know, but they are about the whole civilization process that humanity has been going through for thousands and thousands of years. In fact, the 19th gate has been



the foundation of this round, this round of about 19,000 years that will come to an end in about 1300 years.

This pressure is driving us in a certain way, and driving us away from the mammalian. It's one of the first things to recognize about the mystical process. When you look at the design of mammals—and by the way, the Architecture of Life Series that's coming up in April, it is really quite something to ponder the different forms of life—you see that it's endowed with the potential of the 19th gate but it doesn't have the 49, that the 49th gate is, in some ways, a kind of miracle gate.

It's deeply connected to the way in which our awareness has evolved, and ultimately the 49th gate, much more than the 55th gate—they are both the same codon, they are both histidine—will be deeply connected to the quality of awareness that is going to be evident in Raves.





The Mystical Way is a Rising up above the Mammalian Domain

The mystical way is first and foremost a rising up above the mammalian domain. This is the rising up, this movement away. It's interesting—I live in Spain, and one of the great traditions of Spain that is both adored and despised is bullfighting. The bullfight actually represents an example of this rising up. If you go back to ancient Aegean societies, there was a tradition that you would entertain your tribe with various rites. One of the rites was known as the 'Bull Dance'.

In fact, the way in which this works is that bulls were considered to carry the spirit of divinity, as all mammals were. That is, mammals were no lesser, in that sense, than humans. It was at a point in the development of that civilization, about 3,000 to 2,500 years ago where there was this kind of equilibrium between man and beast. You could see that in the Bull Dance because the participants in the dance were captives. They were the selected child of some tribal leader who had been defeated in battle and were given over for this right of sacrifice as a peace deal. These bull dancers were trained.

Basically, what they were trained to do was to run into a ring where there was a wild bull, climb onto its back while holding onto its horns and perform all kinds of gymnastics. Most often they were gored to death. And it was quite common that the humans—the bulls, by the way, were never hurt in any way—were divine in that sense, and this was a divine ritual. It was a rare thing for a bull dancer to survive.

When you move ahead in time and you come to the advent of the bullfight itself, you can see this rising up had already taken place. The 49th gate is the gate of the butcher. In the 19th gate you've got this territorial gate, you've got a mammalian gate. The 49th gate takes advantage of that, takes advantage of the food resource that's there. By the time you rise up to this level, you no longer have a bull dancer who is there to submit to the awesome power of the mammal, you have a matador who with sheer bravado stands alone on his feet in front of the bull, and kills it and cuts off its ears.

That's the rising up. That may be a gory, unpleasant example for some, but nonetheless, that is really what it's all about. The first thing about the mystical way is to rise up above the mammal. In order for us to rise above the mammal we have to have something that the mammal doesn't have. And obviously, we do. That is, if you look at mammalian design there is no Head or Ajna, and there is no Emotional system and no Ego system.

Our Connection to the Mammals

When you speak of the emotions, obviously you're speaking of a very powerful wave and a very powerful potential awareness system. It's interesting, the way in which mammals connect to us is that they're endowed with a 62nd gate through which they can connect to the 17 in humans, so these are the mammals that can be taught tricks, this is the logical organizing capacity.



Mammals have the potential of the 12th gate, but not the 22nd. So this is where humankind can befriend animals and create that particular unusual social dimension that humans have with different forms, particularly mammalian forms like dogs, cats and horses.

Then finally you have the 49, and the 49 is a very different relationship. This is where the mammal becomes subservient to the human, and this is where they have an essential bargain. The essential bargain is that humans protect the mammal from predators and provide it with the essential food it needs. But of course, it occasionally takes its young and the sacrifice is made.

The Theme of Sacrifice

All themes of sacrifice, as we go through this process of looking at the mystical way, we will talk about the theme of sacrifice because it is fundamental to the most primitive of our world religions. That is, sacrifice is at the bedrock of the Judeo, Christian, Islamic thematic. It begins with Abraham, and it begins with the willingness of Abraham to sacrifice his son on God's command; this is the 49th gate. This is Moses and the sacrifice of the eldest children of all the Egyptians. This is Jesus, who is the son that is sacrificed. It goes on and on. In other words, this theme of sacrifice is the first level above the mammalian.

So, all mystical processes begin with this pressure that we are here to rise up above the mammalian world and in doing so, we turn the mammalian world into a lesser form. In that way we are able—and again, I'm talking about the not-self consciousness—to see ourselves as something special and something that is somehow endowed by the great forces, whatever those great forces happen to be.

The 49th Gate: A Ratchet Wave

The dilemma of the 49th gate is that first of all this is an emotional wave, and it is a ratchet wave. Again, this will lead us to interesting discussions about the cranking up of spiritual energy, whether it is whirling dervishes which can be an extreme, or the first horse worshippers who would get under horse blankets and run around like mad until they worked themselves up into some kind of an incredible state. Whether it is the southern Baptist preacher in the United States, cranking up his crowd with a cadence that is overwhelming, or the Jesuit priest haunting the consciousness of his young students with the horrors of the potential of hell, all of this is part of this ratcheting up of the fever of spirituality. All of this is to rise up above the mammal.

From our perspective that doesn't seem like something that is particularly exciting. As a matter of fact, we have come to a place where we recognize, at least within the context of Human Design, the intrinsic holiness of all forms of life because we all share the same Personality crystal mechanics, and whether one is a mammal or a



rose, at the Personality level, at the crystal level, we are all from the same seed. We're only differentiated by design, and only by design. As I remind my dog when I'm annoyed with her lack of a neo-cortex, that 'there but for the grace of God go I'— it is all a question of the design.

The Tribal Process and the Demand for Sacrifice

And yet, to see that when we're looking at the mystical way, this is not about simply interpreting it as a neo-matrix for now but to see it as a platform for the evolutionary process of our mystical, spiritual, religious life. This rising up above the mammal until today remains the bedrock of just about all the rituals that we have. When you think about the feast associated with religious festivals, all of this is supported by our dominance over the food chain. And how important it is for us, at the tribal level, to be able to roast that goat and cook that pig, or whatever the case may be as part of our festivals.

It is one of the things about the tribal process, that it gets locked into what is a self-supporting mechanism where there is no way out, because there is no mutation. There is really only one way that religions die out: you kill all the adherents, otherwise they don't die out. These are tribal things, and there is no mutation. They just stay there. There is Osama somewhere in Northern Pakistan — same story that's been around for over a thousand years now. You can't get out of it, there is no way to go, and there is no mutation. If you look at religions in the world today and see their corruption, there still is only the theme of sacrifice that dominates; none other. It is the demand for sacrifice.

I am infuriated by the demand for sacrifice because it is so deeply primitive. And when you're looking at this process, when you're looking at the mystical way, to really understand that what has been the bedrock of our mystical development is very primitive, and it's still with us. It's just us, being above the beast and herding together for protection, and ritualizing our dominance, and demanding of those in the tribe that everyone sacrifices to it.

Whether it's the circumcision of your clitoris or having to dress in a certain way, whether it's having to learn certain rituals or to study certain things, whether you have to behave in certain ways, and on and on, you must sacrifice. You must sacrifice for God. If you don't sacrifice for God guess what, you're going to be punished. Oh, you've been bad and you're going to pay the price, you didn't sacrifice so now you will be sacrificed. 49th gate; it's very primitive.

Religion is Dead

The deadest thing that we have in the world is religion. It's dead. And what I mean by that is there is no place within it for mutation. And you can see there is no mutation because these religions cannot get away from sacrifice, because without



sacrifice there is no power. The 49th gate, Revolution—there is no revolution without sacrifice, no revolution without those who are the target to be sacrificed.

You look at any religion, and it doesn't matter whether it's the New Age Buddhist or whatever it is, you look and see how much sacrifice is demanded. Everywhere you look, in any religion, you'll see it. Everything is a binary. The sacrificer/the sacrificed —are you Abraham, or are you Isaac? Where do you want to be? Of course, this is what all religions do and how they hold everyone together. And they are rigid, isn't it obvious how rigid they are.

So, when you're looking at the mystical way begin with understanding that, with any kind of clear consciousness, its foundation is not something to be identified with any more. And in fact, as I talked about it last time, it is coming to an end, fortunately so, this demand for endless sacrifice. How many people have to be sacrificed in subway stations, or in buildings, or in airplanes, whatever the case may be; what they call collateral damage, all this sacrificing.

Sacrifice Morality

Morality is quite a thing. It's a hammer on the soul. It is the bulwark of homogenization. And the morality that we have in this world, this is sacrifice morality. You're good if you sacrifice. And if you're bad, well, we'll sacrifice you. If you look at the basic tenets of religions and you look at how the religion is going to reward you for the sacrifices that you make in your lifetime, you will notice that if you're not part of that religion, you don't get access to any of the rewards.

If you are a fundamentalist Christian, it doesn't matter to you that there are people that are not fundamentalist Christians because you know that Christ will not embrace them. They will be sacrificed. Judgment day and the wicked shall be sacrificed.

Primitive, just one step up from being the beast, and so close that you're connected to it. It's one of the things that I find so remarkable about the potential of the Rave, the post 2027 Rave, these mutative beings, is that sacrifice will not be their theme; there is no pressure for it. What that will mean to the way in which their consciousness operates, that's something only time will tell. But it's obvious to me that they will be a step above what we are. In other words, if you look at the mammal, you see the 19th gate. If you look at the human, you see the 19 with the 49. If you go to the Rave—there's just the 49. So there is a progression that is taking place in the way in which this channel operates. And by the time you get to the Rave this trip with the mammalian plane will all be over; it won't be part of their consciousness.

It doesn't mean, by the way, that it's going to be over for those that continue the human line until its end; it won't. It's why it is so incredible—yes, there will be people who will want to sacrifice them—it's why you have to see that the real mystical way is not something anymore that is connected with the tribe, it is not connected with support mechanisms or the demands of tribal continuity. It is not



connected to the traditions that are rooted in the 37th gate that lock one into these traditions and the fear of being ostracized from the community if you don't go along with the traditions.

The Christmas Tradition

There is a power in that that's extraordinary. The tradition itself locks you in, regardless of how you feel about it. I went through this last December with Christmas. It's such an interesting thing. There are all kinds of people on this planet that celebrate present giving at that time of year. It has absolutely nothing to do with the original concept of what that day was all about. And yet, because of the tradition, there are all kinds of people that get locked into that formula. And that formula becomes something that everybody is loaded with. I had my 7-year-old come home and say, "Oh, it's Jesus' birthday this month." I thought, "Well, that's funny. Where's that from?" And of course, it's Christmas season. The tradition is there, and the tradition carries nothing but a theme of sacrifice.

Many people know that I find people wearing crucifixes so bizarre. I do, and it has nothing to do with my feelings about Christianity, it's just so bizarre. I'm somebody deeply connected to the inanimate; you're wearing on your body, above your magnetic monopole, a symbol of sacrifice. This is not what it's about. It's not about sacrifice. It's not sacrifice that brings you correctness into your life, that opens up the mystical plane for you; it can't. It's deeply limited to what it is. It is tribal. Not only is it tribal, it doesn't really have any expression that it can bring. It's simply about feelings. It is about the control of emotionality and the focusing of emotionality into these themes of being above the beast, and showing your worth and your value to the community by accepting sacrifice in your life.

Individuality/Mutation

When you look at this mystical way, what you see is that once you get beyond the bridge everything becomes individual. And this leads us to the theme of mutation and magic. When you look at a Human Design BodyGraph, there is nothing more common than the potential of individuality. There are three individual circuits: integration, the individual circuit, and the centering circuit. Individuality as circuitry touches every single center in the system. It's connected to all of the awarenesses. Individuality is the bedrock upon which the BodyGraph is built.

Individuality carries with it a very specific chemistry. It is the chemistry of mutation. So when you go to the format energy of the individual process, you go to the 3/60 between the Root and the Sacral Center and you get to the channel of Mutation, the very heart and soul of what the creative process is about. The creative process is about the sensitivity to non-homogenized frequencies. In other words, it is a built-in sensitivity to what is not part of the common plane. What makes individuality so



difficult is that it does not conform to the standards that have been established the moment mutation is evident, because mutation creates distinct difference.

More than that, mutation is a very complex process because in order for it to be viable in a human, the way that it operates is that it can only operate chemically. And when we are looking at the individual of any kind, any individual activation, what we're looking at is a chemistry that is mutative. It doesn't mean it's mutating all the time. And it's also something to understand about all aspects of individuality, that it represents two concepts: planing, this is the way in which the individual emotional wave works, the individual emotional wave planes; it floats along in a very narrow band with the potential of being able to peak either upwards into giddiness or downwards into depression. So one thing to understand about the chemistry is that it brings a kind of 'evening out'.

The other thing that the chemistry brings is uncertainty. Without mutation there is no knowing. And all individuality, no matter where you find it in the BodyGraph, is related to knowing. It's all about the knowing process, as anything in the logic system or anything in the abstract system is about logic or abstract. That knowing is there as a potential all over the body, and it's a potential to know what's new. It is that potential to mutate.

So there is this uncertainty because there is this planing. And while you're planing there is nothing new, nothing at all; only the potential that it may be there. And then there are these moments in which that frequency shifts, it peaks one way or another. And as a chemistry that can be recognized in another human being as moods. Individuality by its very nature is moody. It's moody because this is the actual quality of the chemistry. And the moodiness is there in the plane, no matter what. The moodiness is in the uncertainty, no matter what. But in those moments of peaking, the moods shift. Again, they can shift upwards or they can shift downwards.

It's a fascinating thing about individual moodiness. The best way to describe the chemistry is to describe it as melancholy, or sadness. It is something that every creative person truly understands that sadness, or at least the aura of sadness, that quality of sadness, that all individuality recognises that sadness is a call to the creative process. If there is no creative process to be called to, then it's a fall into the embrace of the chemistry as depression. And melancholy as depression, if it becomes the plane itself, is something that can last a whole lifetime.

Yet, everything about individuality is that it is this very potential for mutation that provides us with the potential to stay alive and continue to flourish as a species. In other words, it is the way in which we avoid stasis and destruction, the way in which we keep on moving forward. And of course, physically there is a whole history of mutation in humanity that is part of what we call our larger evolutionary process. And there have been extraordinary mutations all along the line, beginning with standing erect and the development of the neo-cortex, the dropping of the larynx, and endless numbers of mutations that have taken place along the way, that have opened up the potential of our quality of self-reflected consciousness.



Creativity is Receptivity

But there's something else: creativity is truly receptivity. This is one of the great ironies. I am so aware of that as a writer of music. Or, if I would phrase that correctly, I'm aware of that as somebody who is written by music because it does not originate in me. It is simply something that moves through and filters out that way, and I can be very romantic and call it the muse. But the reality is that it's a particular serendipity at a particular moment, when certain information moving through at that moment becomes music. It has nothing to do with creativity in the way in which it's used in the common domain: that is a creative person because they are acting out creativity. It is in fact an incredible receptivity.

When I look at art, for example, for me the great artist is the most receptive, this special gift of being able to filter the muse. This is what we all are as agents. We are agents, endowed with our crystals of consciousness filtering the neutrino stream. And through the aspect within the matrix that we call individuality is the possibility to filter the neutrino stream, so that it comes out either as a creative act or as a mystical experience.

Individuality and Mysticism

If you look at your design and you see that you don't have any defined individuality, there is no way in this life that you're going to have a mystical event of your own. There is no way, it just can't happen. You can be conditioned to think you're experiencing some kind of event, and that would be putting you back into the whole 19/49 mode of the tribal, traditional support mechanism where you're homogenized into what you think is an experience, when in fact you're simply just taking that in from the outside and it has nothing to do with you as a conditioned element.

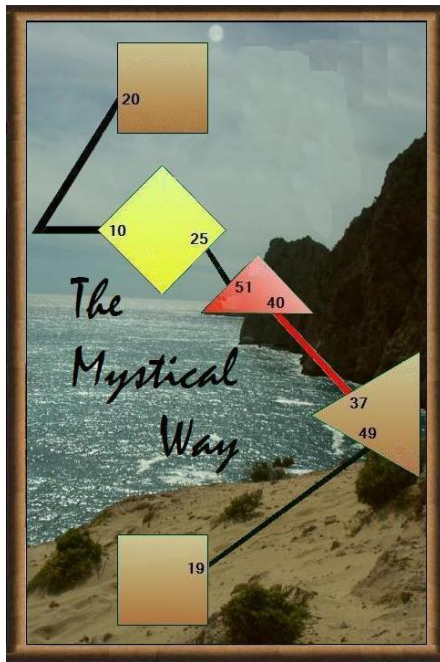
If you have activations in individuality but they are not defined, these are potentials for both the magic and the mystical, yet it has to be understood that that's waiting for an ideal bargain with the other. And for Generators and Projectors it is deeply related to the other. For Reflectors and Manifestors it has to do with certain moments in the way in which the program conditions them.

If you have defined individuality you have the fixed potential to be creative, and you have the fixed potential for the mystical process. Whenever you have an opportunity to look at charts of so-called mystics, holy figures, gurus, you name it, there are two things to look at. It's the same two things to look at in your own design: one is the activations they have in the mystical way, because it will describe their balance. As an example, if you have somebody who is a 19/49, this is someone who is very stuck in the sacrifice aspect of the mystical process.

The other thing you're going to look at is the individuality in their design, what that individuality is, and where it is. And finally, you would look at certain lines or gate aspects that are there that specifically point in those directions, and there are many mystical, or spiritually oriented, lines among the 384 lines. It is a progression.



But at the foundation, at the very foundation, is individuality. If the individuality is not there, then any claim they make about their mystical process is illegitimate, it is simply not possible.



In the evolutionary direction of the mystical way, beginning here with the mammal and moving through this track, once we had transcended the mammalian plane, where was that bridge leading us? It was leading us out of the tribe, out of the communal ritual, out of the communal tradition into a personal and individual process, because it's only through the individual process that there is actually an initiation and an awakening. Here there is only the sensitivity to the need. That's what this is all about. Here you get into this process of initiating, awakening in the now of the individual. That's the goal.

The 19, the mammal, is where it starts. But the 20, the unique awakened awareness in the now, this is what the goal is. It's where Human Design brings us. Human Design is the exact opposite of any established religion. This is about the unique perfection of individual consciousness, the unique value of individual awakening. This is a spirituality

that has absolutely nothing to do with sacrifice.

Loving Oneself

As a matter of fact, it is about loving yourself in the now. It's the great beauty of the 10th gate, this potential to love oneself in the now or not, at its deepest level. The opposite of the 15th gate, whether to love humanity or not. The 10th gate is about the self and the potential to truly love the self. And in loving the self, awakening is the reward.

In loving oneself, this is the polarity to being in the sacrifice/sacrificer game. It is totally different. It's not tribal—it's individual, it's unique. And it carries all that potential of the mutation, the mutation that changes the game. After all, the beings that have the greatest power on this planet, individuals with powerful individual aspects of the mystical way are the beings that have the deepest influence. And they have a deep influence because they demonstrate their unique awakens in the now, relative to the not-self, obviously.

The dilemma of that is that you still have the whole framework of the mystical way built into the structure. The 25th gate is a gate of the shaman, the priest and priestess; it's a power trip gate, originally. It was a way of trying to push back the



forces moving in this direction, literally pushing them back towards the 49 and sacrifice. We're still dealing with that, the priests are still standing in the gateways. They're trying to turn you back to the place of sacrifice. It's not easy to jump across this bridge and to truly find the spirit, because it takes mutation. Without the mutation there is no way of breaking through. This is the magic that is there in individuality.

Magic

Now, let's talk about magic. I have heard so much junk about magic. Many of us as children were attracted to magical things, and some of us seem to have experienced magical things. But nonetheless, we're all attracted to them, and to stories of magic and all of that. But what is it? Is magic something that you create by drawing a circle on the ground with a pentagram inside, running around the outside and chanting counterclockwise in Latin? Is that what it's about?

In 1983, when I disappeared and ended up here in Ibiza, I was offered a place to sleep. It was on the roof of a house owned by the actor John Hurt, the 'Elephant Man'. It was the first morning after a very damp night on the roof. I went inside the house which at that time was occupied by a painter who had befriended me, and he was preparing for an opening show. The house was filled with canvases, some framed, some not, he was just getting that all together. It was quite a mess.

I walked over to an armoire that was standing in the corner, one of these big, heavy tall boxes that you hang clothes in. The door of the armoire was made of glass so you could see your reflection in it, and it was partially opened; hanging over the edge of the door was an Indian loungi, a rectangular piece of cloth that is very common in Asia. You wrap it around your waist, it's wonderful for hot country living.

I suddenly caught myself looking in the mirror and into my own eyes. In that moment of looking into my eyes I had this sensation—it's very hard to describe these things, it's sort of like what happens when your ears bubble in an airplane and you feel cut off from the reality of the space you're in. As I watched, and that was the thing that was so extraordinary, I watched my hands grab this loungi and slide my fingers down to either end so I was holding it by its length, and flinging it in the air and over my head. It looked like I had done that all my life. It was something that in that motion, in that separated space, I watched myself do a ritual act that I had never done before, had never contemplated doing. Magic, you see, has been tied up with so much vanity; just vanity.

I'm a great admirer of Lao Tzu, the great Chinese thinker. Of course, he's famous for saying "things just happen" which in the hip '70's became "shit happens", which is a wonderful expression because it's the deepest of truths, and I do love that awareness. It's so clear and it was so obvious to me from then on, because I was about to go through years of so-called mystical experiences, none of which I had anything to do with. It's not like I was setting them up, looking for them; I didn't have any rituals, I didn't have any of this. I simply experienced very odd things



happening. In the same way that I experience a song coming through me, and that I experience what I'm doing with you now; because I have no idea, I'm never prepared, I don't know what I'm going to say. It's just flowing through, that's all. All I can do is filter. And sometimes I filter teaching and sometimes I filter music, and every once in a while I filter magic.

We need to disengage from the vanity that's here in the 49. Remember that, this rush that humans experienced when they could dominate the mammalian world, how special they thought they were. It's real primitive down there, and it's something to keep in mind. There is this assumption that magic doesn't just happen, that magic is a ritual that you can perform.

And unfortunately, and I only say that because that's my perception, every once in awhile you have somebody who has magic happening to them, and the way in which they will present that is, "This is what I did and this is what happened." It's like the painter who says, "I painted the picture." Well, did you? There is an incredible vanity in that. It is what happened, regardless of whether you have trained and sweated and all of this, this is a choiceless life after all. It's just what's happening and what's moving through, and magic is just like that.

It's why I have always felt such empathy for the New Age people who are looking for the mystical in their life, and how tragic it is that looking for it is a clear indication that you're not going to get anything. It just happens. And it doesn't happen when you want it to happen. And it doesn't give you what you think you should get. And there are so many people still today caught in the 49 primitiveness of the sacrifice game, who play high priest and shaman and take their little mystical moment and turn it into ritual and habit and then tell other people that they can have it, too, and it goes on and on. "This is what you have to do, this is what you have to sacrifice and if you don't, you're out." It's a quite a movie to look at.

The Mystical Way is Not All Positive

So when you're looking at the mystical way, understand that not everything that we're looking at is positive within the context of the development of our consciousness in our time now. And to see that so many of the things that are part of the so-called mystical process have brought what is in fact great harm and evil and crime into this life. That so many human beings have been forced into homogenization, humiliated by the sacrificing principle of our primitive spiritual moments that have been concretized over millennia into endless rituals.

There are still people who, in the springtime, actually crucify themselves publicly to demonstrate their connection to the sacrifice principle. It's all over the place out there, such vanity. It's the thing that astonishes me the most. I'm blessed with a big ego so I can really smell the stink of vanity. It's astonishing, all of this "I created it, I did it, I am it, it happened because I did this, it happened because I did that," – all lies. It just happens. And if it doesn't happen, you don't get it; period. It's just like that.



The Clash of Civilizations

We have a classic example of the theme of sacrifice going on right now. I think everybody is aware of the fact that we have a so-called clash of civilizations, one of the underlying politically incorrect themes to talk about in terms of the western Christian world and its relationship with the Muslim world. It is all part of what I have been discussing during the last four months with the 33/13 transit, talking about the birth of deep polarization on the planet.

It was really interesting because there is a huge story going on right now, and I don't know how much coverage it's getting in various places, wherever you all are out there. In September of last year, a small Danish newspaper published a series of cartoons that were basically anti-Muslim. One of them was an illustration of the prophet Muhammad with a bomb for a turban. Well, first of all it is forbidden in Islam to create any image of the prophet Muhammad, whether it's a nice image or not. It's one of these very rigid rules about not raising a human to an idol status. So a depiction of his image is not permitted.

So you have this little magazine, and it published these pictures. Slowly the word got out from the rather large Muslim community in Denmark, many of whom found it offensive. Eventually, through whatever the communication links are, it ended up in Saudi Arabia and in other Muslim countries in the Middle East, and there has been an enormous backlash. It is so interesting, the way religions work. That is, this primitive theme of sacrifice, that you will pay a price by not conforming to what our traditions are. Now Danish companies that have products and services in these countries are all being boycotted. They are now losing millions and millions of dollars every day.

It's interesting to watch this while the South Node is in the 18.2, so you have 'terminal disease'—and what is broken is not going to be fixed. Here are all these Danish politicians desperately running around saying, "Look, we're sorry, it's not us, it was a newspaper. The fact is that by punishing our companies, you're actually hurting the jobs of people in your own region," and so forth and so on.

The 49 primitive spiritual reality is that you'll sacrifice those who do not follow the tradition, that they must pay a price. There are calls for fatwa, and it goes on and on. There have been bomb threats and all kinds of things. This is what lies at the root of the spiritual process, not where we're supposed to be or have reached in the sense of finally getting to the place of unique individual awakensness. This is still being lost in the deep tribal aspect.

One of the things that we'll discuss as we move along is that so much of that is the failure of the 25. The 25th gate is a deeply complex gate. It is only through the 25th gate that it's possible to liberate the tribe, liberate it spiritually. And yet, it does not operate in the not-self sense in that way, and in essence turns the tribe back to its primitiveness, over and over again. It's this transformation in the 25 that I think is



rare, that its power to push us back to the primitive is actually transcended. But again, I'll save that for when we look at that particular channel and the way in which those aspects actually operate in the mystical way.

But I wanted to drop that in because I want you to keep in mind how primitive sacrifice is. That it represents the deepest and ugliest kinds of violence and threats of violence that we live with, within the world, and have always lived with. We are all subject to being coerced by the fear of retaliation if we don't obey the traditions, and all of those things.

Obviously, in this polarizing world we're ending up in a situation where the rigidity of the differing sides is going to lock in. We have long had, for example in the west, secularized societies where it is very common to make fun of spirituality, religion, and religious leaders. There are enough jokes about Christ, and it doesn't drive the Christians crazy; at least not all of them. There is a deep problem that we're all facing with the fact that this primitiveness that is rooted in the 19th gate still has such a deep hold on society.

Of course, you can see that this is the price you pay for an emotional gate. There is no true awareness that's working there. There's simply the emotionality that is dictating it. And of course that emotionality, when you tie it to the rigidity, this can be something quite spooky.

George Gurdjieff

But that aside, I want to briefly look at a couple of charts just to give you a sense, because I know you're going to be curious about your own charts or people that you know. Looking at the charts of so-called spiritual, mystical, religious people, here I have one of my all-time favorites. I love Georgie Gurdjieff. When I say I love him please don't misunderstand that because that will be really misunderstood. Why I love him is that he was obviously way out there, and I do love people that are way out there. He said something that has been soothing for me most of my adult life, which is a line of his that I love deeply: "Eat fast, your stomach is a muscle." Being an ego Manifestor with a defined stomach, I eat very fast. Food just simply disappears in front of me.

I'm always being reminded of the fact that I should chew every grain of rice 8,000 times, and that it's good to eat slowly. Whenever I hear that kind of "you should" homogenize to this or that, my response is always Georgie: 'Eat fast, your stomach is a muscle.' There are people who moan when they hear me say that, but nonetheless. So I've selected George entirely for that purpose, and I thank him for his mystical contribution to the way in which I eat.

Let's take a look at George. The first thing you'll notice about him is that obviously we are dealing with somebody who has individual activation, individual definition. So, therein lies the potential for the mystical, the magical; it is there. And again, it's really something to understand, the fact that individual definition in somebody's

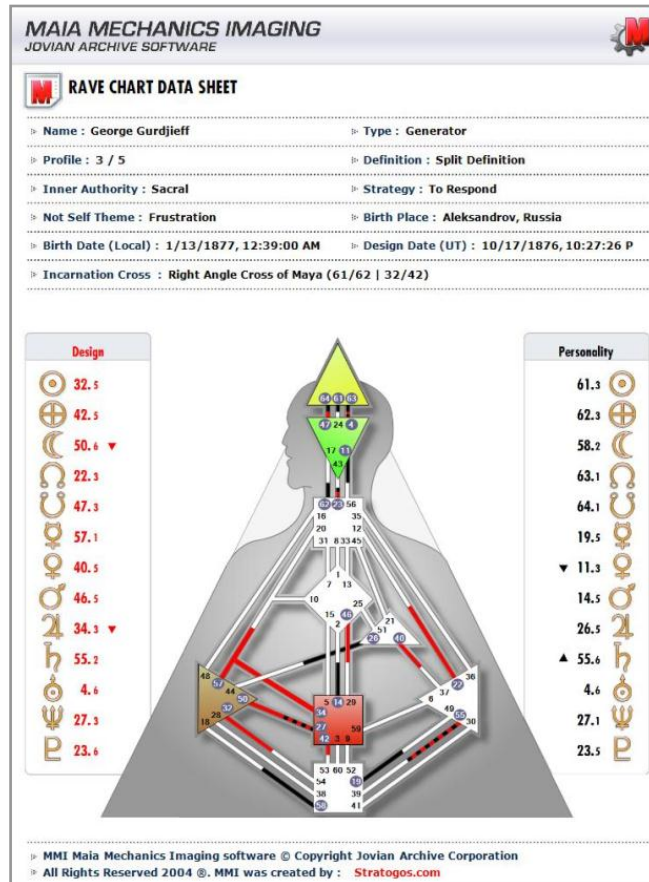


chart is a genuine indicator for the potential of being receptive to mutation. Of course, not all of that receptivity to mutation is going to lead to a mystical process. It doesn't necessarily; it may be totally outside of that particular fine line. There are other elements that are involved in that. But nonetheless, here is this archetype.

You can also see that there are other individual activations, particularly the Sun in 61, so you have this theme of Inner Truth, and there's a 23 there and the 14, and the 55 a couple of times, and the 22. These are themes of individuality throughout the design and the definition. And of course, the definition is part of where the authority is. This is a Sacral authority, so this definition has a great influence on the way in which that Sacral is going to operate. There is something else to understand: the moment that you see individual definition that is entirely unconscious, you really are looking at the potential for the mystical and the magical because you're looking for an entry point that is genuinely mysterious, and it seems to come from nowhere.

I was always fascinated by the fact that in my early years of touring, particularly in the early 90's, where I did a number of fairs and things like that, I had encounters with a number of so-called 'channellers', people who were channelling deities, entities and so forth. And one of the things that was very common among them was an unconscious 20/34, which I thought was very revealing in that sense. Of course, they identified immediately with the fact that they were channelling something. But in fact, it was just something that was emerging in a mutative format out of their unconscious, and obviously they would filter that differently and with their vanity would identify it as "I am a channeller", rather than seeing the mechanical reality of that.

But nonetheless, this unconscious definition is something that is an invitation for the mysterious mutation to emerge. So, here we have not only individual definition but we have unconscious individual definition. Then, if we take a look at the mystical way—it's very interesting when you look at anybody who has a mystical reputation, if you look at their mystical way. Here you can see very clearly that there are only two aspects that are activated in that mystical stream.





Pressure of the 19th Gate/40th Gate of Denial

The 19th gate, when it is alone and there is no 49th gate, this is the pressure to find God, the pressure to rise up, to transcend. So he was under a great deal of mystical pressure. And again, that mystical pressure would be related specifically to the kind of conditioning that he would receive.

The other aspect is the 40th gate. This is a gate of denial, and specifically a denial of God, within the spiritual context. So, at the same time that he was under enormous pressure to rise up, there was fundamental denial in him.

Now the 40th gate is a switch gate. When you think about the natural movement of the 40th gate, it goes into the 21. You know those kinds of childhood railroad setups where you have the switches, so you can move the train from one track to another. That is what the 40 is like in terms of the mystical way. It's either going to move things to the 21 and keep them tightly within the tribal bounds, or it's going to move them towards the 51 and the possibility of initiation.

So, when the 40th gate is present in somebody's design, as long as there is individuality in their design as well, there's always a chance that the forces will choose them, will pick them out, if I could use that language. That it can happen to them. There's nothing more powerful than natural denial to bring the binary. Bad guys attract good guys; this is the way in which the world works. And denial is very good at attracting comeuppance.

It's something to keep in mind about the way in which the different activations work in the stream. You'll see, because we have quite a journey to go through. As we go through each of the gates and the channels and the lines, you'll begin to see how all of this can be read as a mystical analysis. All I'm doing for you here is just trying to give you an overview, so you're not operating blind when you're looking at yourself or at others.

The final thing is that you would look at lines. And you would look at specific lines that point in those directions. I don't want to go into any great detail in this, but one of the things to keep in mind is that here in the 61, the whole theme of seeking out Inner Truth, there are all kinds of things that you can find if you start examining the lines and start looking through the information. But it's all secondary.

For example, here we have the potential of a mystical archetype that both seeks and denies at the same time. So, this is the potential to be really open. But even in the moment of spiritual or mystical encounter, given the nature of the design there are difficulties; for example, never really being sure that this is the right direction.

There are a lot of things that are built into it that you have to see in relationship to the design. But just from the mystical perspective, you're looking for individuality and the various gates of individuality, and you're looking at the configuration within



the mystical stream. All of which, as you'll see when we get to the end of this, will lead to a way in which you can have a mystical profile as such.

Pope John Paul II

Here we have Pope John Paul II. When you look at Pope John Paul II, you can see this is a rigidly freaky being; Mr. Freak himself. This is somebody who, particularly

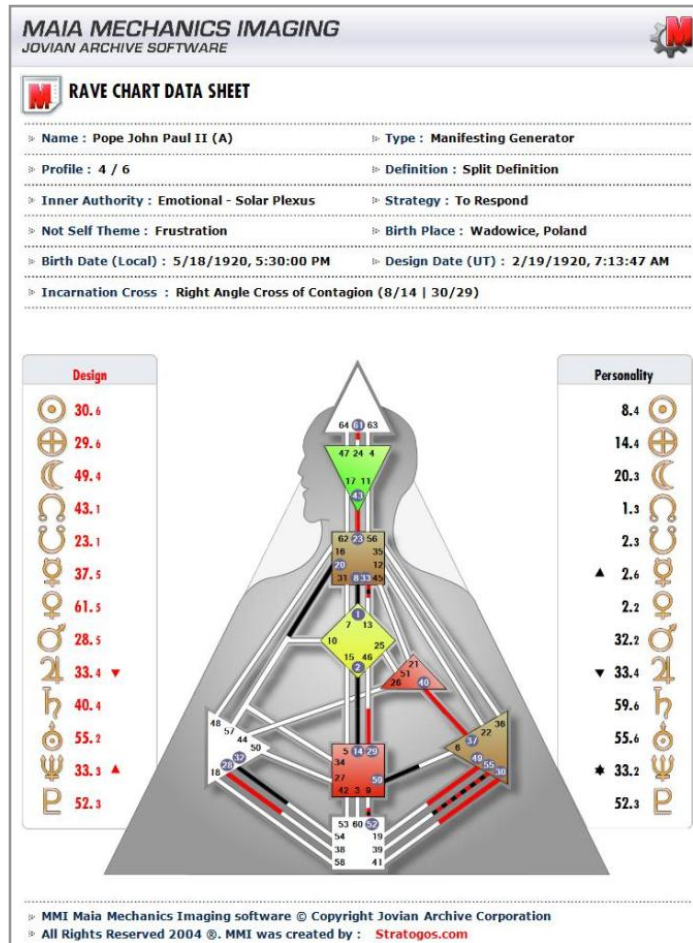
at the mental plane, is very receptive to the mystical or the spiritual as an aspect of their creative process. It's just an obvious.

When you look over here to the split, it's very interesting the way this is split off. You can see that you have the 49, and you have the 37 and the 40. Of course, what you have is sacrifice as tradition. This is the whole theme here. When you look at the way in which his mystical process worked itself out, you can see how he dedicated his mystical life to this preservation of sacrifice as the communal theme.

Christianity and the theme of Jesus—sacrifice is the central theme. He was sacrificed to absolve others of sin. This is the great theme of the Catholic spirit. So here you can see how naturally he fitted into that. And again, how deeply mysterious it was for him, both

from the mental plane and in terms of the way in which the stream operated, because he was forever absorbed in that mystery of sacrifice.

Again, you would look at the individuality; you would look at the nature of the way in which a stream operates. And you can go through and check out the lines—don't look at his 8.4 'the phony' because it will give you a false sense, though I'm always curious about this. This is an open Spleen, this is somebody that holds onto a lot of things that aren't necessarily good for him. You can see what's missing in his mystical process, there is no initiation and there is no love of self; it is all transferred to the Godhead, in that sense.





Ra Uru Hu

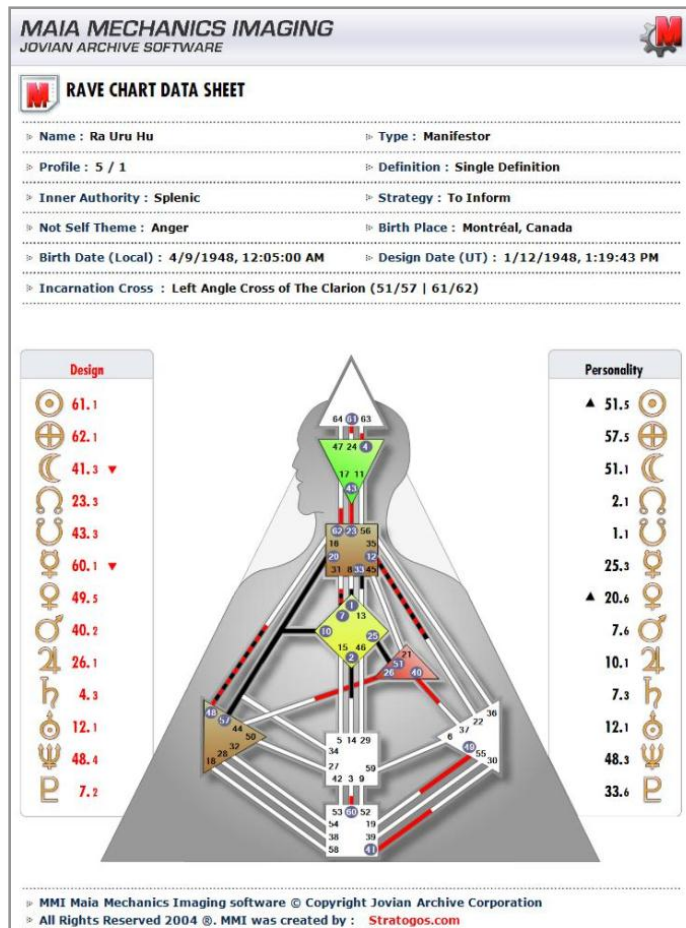
Ok, one last peak here and there's Mr. Hu. If you look at my design you can see that I am uniquely a freak. I have all of this individuality in my particular configuration. You can also see that my individuality is moving from the switch gate, and it's moving through. Similar, for example, to Osho (Bhagwan Shree Rajneesh) who was a 51/25—this same kind of initiating force that is outside of the mainstream, so that you can be initiated into something that is quite different.

So, when you're looking at my design you can see that there is this individuality, and you look at the 43/23, that's what is teaching you. That is, my mind as outer authority and the fact that it is unconsciousness, the fact that I have no control over it, and you're the recipient of that.

If you're looking at the mystical way that is there for me you can see all of this process, but you also have the unconscious 49. In many ways, this is probably the source of my capacity to be the clarion of the coming of the Rave. I do not like 19 pressure, have never liked it. I grew up with it because I have two sisters who both have the 19th gate. I was very aware of the pressure of the 19 and the emotional consequences of it. And I am an unemotional being, so it's always been interesting to me, my relationship to the coming Rave and my ability to identify with that.

The other thing is that there is a split here. I have no tradition, and not surprisingly I was raised without any kind of mystical or spiritual tradition. Everything

about Human Design in that sense is new. If you were looking for lines, I'm a 61.1, so I was born for this era. We're living in an era of the 61.1 now until the door closes in 2027, so there is attunement to and the resonance to occult knowledge, and again, to see it is all unconscious. It's not like I'm in charge of any of it, it is just something that happened to me.





I have one of the quintessential key gates in switching because my 40th gate is a 2nd line. 2nd lines are extremely rare in my design. That's really not particularly what I'm about. I have two 2nd lines, Pluto in the 7.2 and Mars in the 2nd line of the 40. It's this 2nd line, 'to be called', and in my case to be called out of denial. And you can also tell why I speak of the Voice. That is, individuality brings this acoustic. So you have these individual people who are channelling voices, and you have the individual prophets and mystics and messiahs who have heard the word of God, the angels, the Devil, you name it, because it's all coming from an acoustic realm.

So that's your brief little surface journey through the structure. What I really want you to keep in mind is the relationship that lies here. That, in looking at the mystical potential in Design, it's necessary to see the presence of individuality, it's necessary to see the qualities of activations that are there in the stream itself, and obviously to look at the lines. And ultimately, all of it put together in terms of the design itself. Hopefully, by the end of this semester you'll be able to do a really good mystical analysis for somebody in terms of being able to give them an overview of their relationship to that process.

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Lecture Three

The Mystical Stream

Circuitry

Let's get on to the business of the mystical stream, because it's one of those subjects that are genuinely fascinating. I think that anyone who has any kind of deep enough background in Human Design has a chance to see that circuits are really the ways in which we are constructed. It's only when you begin to see how gates function within a circuit that you really grasp the way in which everything is constructed through these ways. They're just ways.

I was given a lot of circuitry, a lot of circuitry as a matter of fact. Much more circuitry than there is in the basic way in which Human Design is presented. That is, for analytical purposes, the six circuits that are used in analysis are essential to understand the vehicle's process. But there are other circuits for very different things.

I guess the most complex—and one of these months down the road I will do it as a Sunday lecture program—and one of the most extraordinary circuits that I was given was the memory circuit, and it's fascinating. Memory is so much the basis upon which we excel. The self-reflected consciousness without memory is nothing. It's absolutely nothing. There may be some people who would say that it's a Buddha state, but it would not be interesting. Anyway, there's something really dangerous about always forgetting.

Nonetheless, there are circuits that are extraordinary. We see that, for example, when we look at sexuality and the way in which sexuality operates. And we also see that every time that you enter into circuitry of any kind, you have highly specialized keynoting.

This circuit, this stream, this mystical way is something that is enormously important to a very few because that's what it really comes down to, because the window is closing. We have an ending to our spiritual quest. We're at the end of that kind of fascination. I've been talking about it for many years, that as you approach it, you will get more and more reaction, more and more last gasp screaming at the wind; and we certainly have a lot of that screaming at the wind, we're beginning to hear it.



The 19th Gate is Being Cut Off

I am overwhelmed by the fact that the impact that mutation is going to have on the 19th gate is going to bring an end to what has been one of the fundamental ways of humanity; a way that, you can see, is not an end in itself. It's one of the things about vanity. I guess one of the first things I heard about enlightenment that actually rang a bell with me, and I have repeated it often, is this comment about 'stupid before and stupid after.' The mystical way doesn't lead anywhere. I guess that's what I want to say, which is an odd thing to say. The mystical way truly doesn't lead anywhere other than to the end of the mystical way.

It is very much the theme of the closing of this cycle we have until 2027, where the true potential to fulfill the mystical way is still there, and the pressure that drives it. Every day, as we move closer to 2027, the 19th gate and its connection to the 49 becomes more and more distorted and less clear. Slowly but surely, this is all being squeezed off, choked off. And it's actually being choked off from the 49. Least we forget that the 49th gate is a gate of rejection, and that this is a very powerful theme. It is the ultimate fulfillment of the purpose of the 49th gate in its mutation as the parallel chemistry to the 55th gate, the codon histidine, to cut us off from that 19th gate.

It's one thing to talk about what that means from the perspective of losing the 19, this wonderful death of God which I think is hilarious, because it isn't going to matter to anyone born after 2027 other than through conditioning, and obviously there will be a great deal of that. And it will really fade from the scene when the last being born before 2027 finally dies, which may be somewhere in the beginning of the next century.

Humanity's Death Knell

This is all coming to an end. It doesn't lead anywhere because this is the end of humanity's potential. To really grasp that is quite something. I've talked about all of this for a long time—the end of innovation, the collapse of the institutional constructs that have held everything together in a semblance of civility, the end of the Cross of Planning era.

When you think about that, you need to see it all in the larger context. The larger context is that: what's opposite the 55? It's the 59th gate. When the 55 mutates, the 59th gate mutates. When the 59th gate mutates, the whole business of human fertility is something that immediately goes downhill. It's an interesting thing to think about, that this is the demise of humanity as we know it. In other words, this is our death knell. It's not like we won't linger on for another thousand years or so, because we will linger on for another thousand years or so. But in the great scheme of things, in the billions of years that it has taken for us to emerge physically on this plane, those last thousand years don't really mean anything at all in relative timeframes.

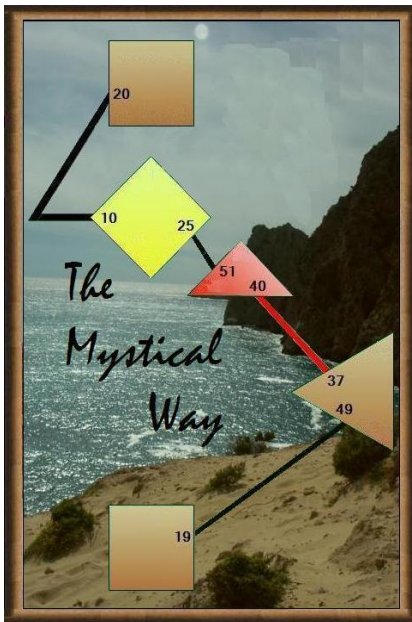


What I'm saying is that the end of the mystical way is the death of humanity. And it will be a lingering death. It means something else: that this is the time. There is an enormous gap that we have to fill until 2027. We have this opportunity as long as that pressure is there. When it isn't there, it won't be a matter anymore of trying to devise ways, as I do now, to awaken the Personality. It will simply be a matter of the vehicle, and that the awakening of the Personality is not something that will be possible, because there will be no interest.

I don't know if you can understand that, what that means when you take away the basic way in which the infrastructure has moved us along this way, when you take away that pressure, when you take away its source, it's God. The 49 is no longer paying attention to the 19. The 49 is no longer finding some way through the electro-magnetic to create a quantum beyond the two. It's not driving this process anymore.

In the 19th gate is the pressure to transcend, rise up and meet God. And it will be gone. It's really interesting to see that in the backdrop of the world as we know it right now. Our examination of the mystical way just isn't simply what I did the first time in Sedona many years ago. It's not about exalting the mystical way and pointing out how incredible and extraordinary it is, and compare it to all the people that have walked the mystical path, to show their legitimacy or not. I really want you to see this in another way.

The Mystical Way is for the Passenger



What we are looking at here is the only circuit that is grounded specifically in the 19. Now, obviously, there are aspects of the tribal circuit that are going to configure in this, there's no question about that. But what I want you to do is to see this circuit, this stream, out of context. In other words, outside as it is here in this illustration, outside of the rest of the BodyGraph, and understand that when you strip away that 19, what the mystical way has represented is the deepest inner goal for the passenger. The mystical way has always been for the passenger.

If I were to indulge in my black humor, I would say that it was probably a way to keep them busy, so that everything else could operate correctly. And we can see that passengers have been deeply concerned about mysticism, religion, magic, spirituality, you name it, whatever kind of gloss you want to put on it.



Think about the frenzy that happens when somebody is about to go, when something is about to be lost. And all of sudden you realize it's about to be lost, and we go racing out to find something about it. In 1961 we entered into the 1st line theme. That is, the retrograde motion of the precession of the equinox. We entered into the 1st line theme of the 37. But when you look at global cycles, you also have to look at the locks and the keys.

The 61.1 Cycle and the New Age

One of the most important aspects of the configuration of the cycle that we're in right now is that we're in a 61.1 cycle. In other words, here is the possibility for occult knowledge, the inner truth, and the inner truth at its basis. That inner truth as a fundamental became a global theme in the beginning of the 60's. Now, it doesn't then lead to any kind of surprise to notice that the entire New Age phenomenon was born then. The so-called 60's generation—sex, drugs, rock 'n roll and God.

Wherever you looked in the world, the 60's brought an awakening to all kinds of things along this way; everything that's ever moved along this way, from people who read coffee grounds to people who read bumps on heads, you name it, everything. It's the last gasp. It's what I named my earliest Ibiza events, the events that Alok and I did in the 80's, the Package Tour to Eden, the Return to Eden. And that's what it really is.

We've gone all this way; we have multiplied by the gazillions. We did a real good job in multiplying. And knowledge? Any surfing of the web will tell you that we have managed to amass an incredible amount of knowledge. But more than that, this era brings with it this revelation. And brings with it the possibility not to wait for the serendipity, and I speak for myself, but literally to be able to have the transformation of one's consciousness transferred to you mechanically.

Here is the time. And it's the time until that door closes, because when that door closes our fertility dies. That's the whole point. If you're no longer fertile, and the species as a whole is no longer fertile, then you know that there is a corollary to that which is that they are no longer creative—end of innovation; the dying process.

No Question, No Answer

So, this mystical way is the thing that has been the great carrot for the passenger. A great carrot—oh, there's a God out there. When the 19th gate disappears, for Rave children it won't even be part of their underlying consciousness. It's not their question. And there is no answer in that; no question, no answer, neither—it won't be there. We don't know what that means. I'm not talking about atheism or nihilism. I'm talking about no question, no answer, and no point.



God is the point for us. You look at the not-self, this side or that side of God. George Bernard Shaw, on his deathbed, after a life-long atheism, was asked why he was having Catholic rites before he died. He said he wasn't going to take any chances. God is what human beings are designed to think is the great thing to find at the end. Of course, what we end up with is all kinds of religious dogma that says, "Well, yes you'll get to sit beside God, or whatever the case may be. It's somewhere down the road, hold on."

This is our game, and it's coming to an end. The greatest blasphemy in the world right now is not cartoons of Muhammad. It's the truth behind Human Design. Because it clearly indicates that this mystical way is a genetic predisposition that will disappear. As a matter of fact, one way of looking at it is that it's part of our evolutionary maturity to go beyond God, as a theme. It's quite something. When I speak of God, by the way, I'm not talking about 'the Gods.' Let's be clear. I am talking about the wonder of what's beyond the Ring-Pass-Not. That Ring-Pass-Not is what we call the Big Bang, the moment of singularity some 15 billion years ago. That is, in our timeframe, our time scale.

According to physics, something came out of nothing because they don't know where it came from, they don't know what was there in the beginning, before the start. This is where the story began for me in the way in which the Voice transmitted the knowledge to me. It began at the moment before singularity, the yin and the yang, the crystals, the way they met. But it still doesn't tell me where they came from, how they got there. What is it about? I don't know.

The wonderful thing about being a knower is to know what you cannot know, have no idea, none whatsoever. As a matter of fact, for me it is neither a question nor an answer. It is not the point. And it has become so obvious to me that it's not the point. And you must understand that the not-self thinks about this transcendent beyond the Ring-Pass-Not creator, but interprets it through what I call 'the Gods', the local forces, exalting this local force over that local force, this God over the other, whatever they may be.

None of these so-called monotheistic Gods are anything more than tribal extensions—tribal Gods that got too big for their boots and became mythologized beyond the Ring-Pass-Not. By the way, it is very clever politically to do that. The God beyond the Ring-Pass-Not can never be dealt with, they just can't. You either accept the mystery or you don't.

The Mystical Way is about Looking for God

So this concept is what the mystical way has been taking us to over and over again, looking for this God. And looking for this God as a way in which the passenger can find its divinity, because that's what it's about. We are divine, we really are. I'm not good at being schmaltzy, but I'm well aware of my divinity. I am an aspect of this vast creative process. And it is the vast creative process as a quantum that is, in my understanding, divine. We are it, and it is us. This is the whole point of being



correct. And the beauty of correctness and fulfillment of purpose is that it aligns you to your differentiated divinity, your aspect of the divine.

I never forget for a moment that as the neutrino comes in, it goes out. It's one of the most profound things to remember. Neutrinos do not park, it's not possible. They go whizzing through. And as they go whizzing through our crystals, they oscillate. And what they give us we also give it, and it takes it with it. It takes it with it outward at nearly the speed of light.

My relationship to the planets, within the context of understanding that neutrinos don't park, is that I have an immediate and real connection with them. Mercury might program me but I, in turn, program Mercury. Not that I want to suggest that it's as powerful, it is not. But then again, we're all programming Mercury and that's powerful, and we don't even know it.

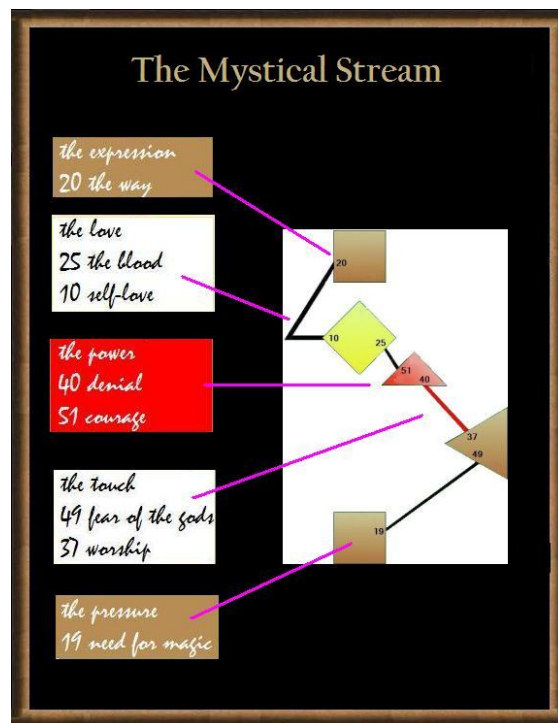
The neutrino ocean is full of us, streaming out into space in every direction. It's really quite something to grasp, our connection. So, for me, therein lies the divinity. And in the correctness, if you're correct, the frequency that you're transmitting is at least a correct frequency among all of the burble and bubble that is going out there, and has been going out there forever. We are informing the vehicle.

The Mystical Stream Pressure: The 19th Gate, The Need for Magic

Ok, let's take a look at the mystical stream. My focus today is to talk about sub-themes. We will go into analysis of the channels and the gates, and the way in which the stream operates as a whole. But I think it's very important to look first at the way it's built. Let's start down at the bottom with the pressure, and the pressure is the 19th gate.

You can see that the 19th gate is simply listed as the need for magic. What I have just been discussing, can you imagine not needing magic in your life? I can't. The best thing that ever happened to me was to see magic in my life, and I continue to see magic in my life. It's extraordinary. And I'm in awe of it with all my 1st lines. It's like, "Wow, that's great." It's the pressure. I'm a 49, and I know the pressure that comes from the 19th gate.

It's a need for magic. Imagine the way in which we have been designed. Our genetic predisposition to need magic, it's in all of





us. Obviously, some more accentuated than others, depending on activations, definition, conscious, unconscious, all the stories we see in Design; yet, to really grasp that the 19th gate is this engine. When I say the need for magic, I'm talking about all the things that intrigue all of those that have wandered around the New Age. It's the need for satori, it's the need for transcendence, it's the need for awakesness, it's the need for enlightenment, it is a *need*; and needs are not something that can be ameliorated, unless you get it. You don't stop needing something that you need, unless you get it.

And of course, we see how powerful that need for magic is. Look at all the people going into temples. Whoa, the numbers, unbelievable this need. It's not a desire, it's not a passion, it's a need. "I have to have it; I have to have magic. I have to be awake, I have to be aware, and I have to meet God. It's absolutely necessary to do it." What a pressure, forever. And it's coming to an end. Now, that's something to think about. No more need for magic.

That's a funny thing, because it's one of the deepest things in us. Let alone that there are mundane things about the 19 being cut off that are spooky—territory, the need for a mate—all kinds of interesting things are going to be transformed, are being transformed moment by moment.

Mutation isn't a moment in time. It is movement. It's an ongoing moment-by-moment process moving towards the trigger. And every day, every moment, this band between the 19 and the 49 is getting narrower and is functioning less correctly. Out of that come the prostate cancer and the autism, and all the other things that are byproducts of attempted fertility, carrying the potential of this mutation.

No Pressure, No Need: The End of the Circuit

We begin with the pressure, and the pressure is everything—no pressure, no need. Please understand that: No pressure, no need. And I want you to recognize something. This circuit, when the 19th gate and the 49 no longer connect, which is basically what's going to happen in 2027, it's not as if the rest of this circuit is going to continue to operate; it will not. It will no longer be a circuit, and it will simply be released into its various component parts, in that sense—the 20/10, the 25/51—into whatever individual process they're part of; and the 40/37, as an example, back into its tribal framework.

What I'm trying to say is that this circuit won't be there. It won't work at all. When you take away the pressure you close this whole thing down. So what we're looking at is a little bit of future, and a lot of history. What's so wonderful about the mystical stream is that you can take a look at any mystic's design, any spiritual person's design, and you can see clearly: a) if it's legitimate rather than being conditioned; and b) what it's all about. And yet, to be able to read anybody that way beyond 2027, other than those that were born beforehand, it just won't work. The themes will no longer be there. These underlying keynotes, or additional secondary



and tertiary keynotes, that are there for specific gates; that function will no longer be there because the specific pressure that drives it is gone.

It's not so much they will disappear; they atrophy, and they just stop functioning. They slowly deteriorate and are cut off, and that is the end of it. We're carrying the last hope of the fulfillment of this way because that's what it's all about. Everything about the way is that, supposedly, the odds are that there are some who will complete the process. And here is our opportunity, in that sense, to complete the process until the door closes.

The Stream and its Function

So, the first thing is the pressure and obviously the pressure is the most dynamic key, in the sense that we get to see and understand that there is deterioration in this. But let's put that aside and just look at the stream and its function for a moment.

When we move to the 37 and the 49, you'll notice something here. This isn't the way that you would normally place these in a graph as binaries. What I mean by that is it would seem to be much more natural that you place the 49 and the 19 together, and the 37 and the 40 together, or the 51 and the 25 together. You can see that obviously it is not that way, which is for a number of reasons.

First of all, this system is sort of like integration in that it operates as a whole unit rather than as channels, if I can express it that way. That's why the 19 is so important to this circuit. It's like one giant channel that has these little subdivisions in it, and the subdivisions do different jobs.

The most important job that they do is that they cross the zone. So for example, if you're looking at the touch, and that's very different from touch, you're looking at the crossing of the Solar Plexus. In other words, the 49 to the 37, this movement across the Solar Plexus is the same way that the 40-51 is this movement across the Heart Center, the 25-10 is the movement across the G. And you can see that the beginning and the end stand alone; just so that you can see the mechanism that is at work in those.

The Touch: The 49 and the 37

Let's talk about the touch. There is a wonderful thing about words. 'Somebody who has the touch' is a way of describing somebody that can put their hands on you and heal you. There's slang in America that pronounces it "tetched," which means that something has gone wrong with your head. It is the Hand of God, it is so many things; but it is physical.



When you look at the 49th gate, the fear of the Gods, what you're looking at is the physical fear of what the Gods can do. The 49 understands the game. That is, because the 49 itself is an acceptance/rejection binary, it understands that it can be rejected by God. Primitive humanity had to go through this ordeal of building their idols and worshipping them, and then they get seven years of drought and they smash the idol to pieces because they didn't get enough to eat. There is this fear that the Gods will turn against you; there is this fear that you will be cursed. There are all these fears here in the 49th gate. It is the fear of the retribution of God, of physically having to deal with God.

The Theme of Sacrifice

It's the 49th gate, where the most extraordinary theme of the spiritual/mystical process is laid out. It is the theme of sacrifice. I think sacrifice is a horrendous thing, and this fear of God breeds sacrifice. It breeds the sacrifice of the young, Abraham and Isaac, or Jesus on the cross, or however you want to look at those myths. It brings sacrifice in obedience to God. "I will sacrifice my pleasure and be celibate. I will sacrifice my power and eat sparingly. I'll sacrifice my whatever to do this, to do that. I will sacrifice." Not only that, but religions actually claim that God specifically asks for our sacrifice. The sacrifice works because of the fear of the consequences.

That wonderful Bob Dylan, Highway 61 Revisited: God said to Abraham, "Kill me a son." Abe said, "God, you must be putting me on." God said, "No, this is no joke, man. You do what you say; you kill your son or you're going to suffer. You sacrifice him."

What's worse is that old Abe is praised because he was ready to sacrifice his son. I'd kill somebody who wants to sacrifice mine. It's all here, it's horrendous. It's been going on for as long as we have had this genetic imperative: Sacrifice, sacrifice, sacrifice. It is one of the great blessings for me that the 49th gate is in the same codon as the 55, and that this thing will finally come to an end.

We are not here to sacrifice; we are here to be correct, whatever that brings, this or that, it doesn't make any difference. But this is not something that we're supposed to do. This is all a lie; it's all a trick. It's the way the not-self follows genetic imperative. It's why we've been on this long road to get back to Eden, to be able to look at what we've learned and to see, finally, what it is.

I don't want to offend anyone's sense of spirituality; I assume I have. But the fact of the matter is that when I look at it, I see very clearly that this stream is the heart of what I've always called the 'killer monkeys'. This is the killer monkey, always trying to rise up above the beast, and remaining the beast. Suffering is not what we are here for. We are not here to suffer. It is a lie, it's always been a lie. Ignorance is here to suffer. It's why we were sent out to seek knowledge. And in wisdom there is no suffering, and there sure as hell is no sacrifice. There just is "is-ness, it-ness," whatever you want to call it.



The 37th Gate: Worship

And then you get to the 37, and see what happens when you cross this. You get to worship. “We love you, God.” Yes, yes, worship and prayer. It’s the 37 way, down on your knees to those great forces. I often think about what it was like 40,000, 50,000 years ago. You’re sitting outside your cave, or whatever the hell it is, and suddenly there is some incredible thing, a meteorite racing across the sky. What do you think, what do you imagine?

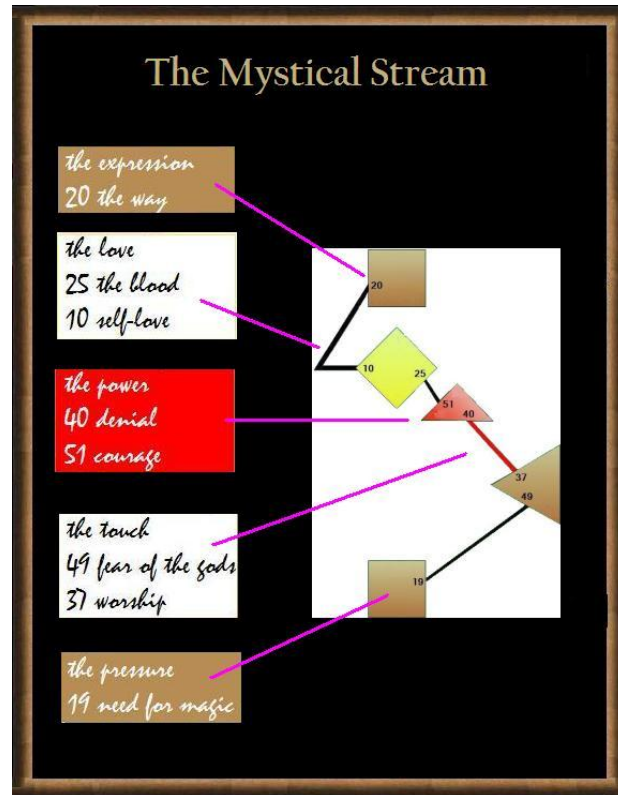
Built into you is this mechanism that says, “Ah, somebody is throwing that at us, or it’s a sign from God that we should do this or that.” And everything that we don’t understand, everything that we cannot grasp, we end up fearing. And in fearing it, we end up trying to attract its attention.

Everything about the 37 is the need to call for God, and it’s physical. Look at all of the practices that are out there in the religious/spiritual domain. And what you see is physical ritual, chanting, dancing, spinning, you name it; this coming together of the Family of God, this deep family/tribal, all together, physically together. Well, how deeply homogenizing that is, after all.

These are the people that are afraid not to attend the religious service that their society or culture demands. These are the people that have to go to church, because they’re afraid of the consequences. They have to get on their knees five times a day, because they’re afraid of the consequences. And all it does is dull them into this mindless fear/worship binary.

Oh yes, it can be exalted, like anything else. After all, the 40/37, as you’ll see, is the great mystical bridge. It’s a very mundane place: it’s the place where you go to church, it’s the place where you build it. But it isn’t the place where you can experience transcendence. This is about locking the tribe together.

Remember, that when you’re looking at the mystical stream, it is so obvious that all religious imperatives, all spiritual imperatives, the need for magic begins in the tribe. It is a way in which, as human beings gathered together and reproduced and grew as communities, they could come up with common answers to the unknowable. And





it became the way in which the tribe was held together, it is the glue; worship is the glue.

Look what happened from the 60's to the 90's, as an example. Vast numbers of Protestant and Catholic churches all over Europe, and in some areas in the United States, lost an enormous number of parishioners. When people don't worship, their religion begins to lose its power. Not that "God" would lose its power; but the faith itself, which is a community organization.

As we move towards 2027, the Cross of Planning is bringing an end to institutional vitality; in other words, the ability of large institutions to be able to look after the basic needs of their communities. That does not leave out the institutions that are associated with the various religions. In other words, the impact on this is that they are not going to be able to maintain the power of it. And again, it's got to move into post-2027.

The Touch is the Emotional Part of the Spiritual Way

So, the 37 and the 49 is the touch, and of course, you can also see that this is the emotional part of the spiritual/mystical way, that this fear of God is an emotional thing. That worship is an emotional thing that brings highs and lows. And one of the most important things about the communal religious experience is to lift everybody up. There is nothing like a southern Baptist church to give you an idea of what that means, where everybody is jumping and singing and happy and smiling and feeling wonderful. They're physically locked together in this worship dance. And it holds their community together and allows them to say, "We are here together; this is us. You're different over there." And that "you're different over there," is something that has plagued us forever.

I don't get it. There are little things that just sort of stick in your throat. There has never been a great religious founder who has ever preached anything other than "love thy neighbor." There isn't a holy book that exists that doesn't have as its basis "thou shalt not kill." But that's not what this part of the mystical stream is all about.

Think about how many times you've wondered why everybody on the planet doesn't know about Human Design. Think about that; that's what this is about. That when the tribe brings all the forces together, the tribal community together, it is actually creating a place for those of the tribe who want to reject it. To reject it first you have to submit to it, first you have to be part of it, until you get to a point where you can finally deny it and find the courage to seek out the truth for yourself.

One of the most beautiful things about the 37 is that it pulls all of these tribal forces together into this fixed and rigid ritual, in order that there may be some who will get it, and get out. It's fractals, after all; it's just fractals.

When the mystical way was laid out, if I can put it that way, it was never assumed that humanity as a whole was ever going to win the game, if you know what I mean.



It's not the way that it works. It's why it all begins at the tribal level. And why the 40/37, which in essence is not a mystical channel, is the bridge to that possibility of transcending the limitations of that tribal, emotional lock. Everybody has to go through it until it ends.

At some point, fortunately, at least for me, I can see that it will end. And we will no longer be in this bind because you can't get out. The not-self can't get out of this as long as the pressure is there, as long as the deep fear of being rejected is there, as long as there is the force of their tribe pulling them to worship, and ostracizing them if they do not. All of that stuff is very, very powerful. And it's deeply emotional, and not clear. It's never been clear, after all. Every once in a while there are those that get out. And you have to get out through the door of initiation; it's a different process.

The Power: The 40 and the 51

Let's move away from the touch for a moment, and let's begin looking at the power. Of course, here you see the power in the context of the ego, and you have the two ego gates that are part of the stream, the 40 and the 51. I've stated it before, when we were discussing my own mystical process, that for me it's obvious that the deepest mystical gate I have is the 40th gate. It is the 40th gate where I was called. I only have two 2nd lines, and one of them is the 2nd line of the 40. It's so clear to me that this is where my life was transformed.

I was clearly a denial being; that is, the 40th gate without the 37. Denial, for me, was the natural way to look out at what I saw as a kind of rigid, inclusive madness in other people's spiritual practices. I had the advantage of being raised without any spirituality because my parents were mixed in terms of their religions; there was no religion in the house. I got to look at all of those things with a different view. It was so obvious to me, this tribal stickiness where everybody mumbles the same words at the same time. And everybody does the genuflections that are expected, all of these patterns that are set up. You can't eat the food until somebody says grace, and on and on, whatever the case may be, whatever the nuance is of all of that.

The 40th Gate: Denial

So the 40th gate is a gate of denial. I have, as a 40 and a 49, so many 40/37's that have been a part of my life. You really see how difficult this channel is, to have the whole channel, to have this quantum between denial and worship. That is not an easy thing. The channel 40/37 is described as the channel of the bargain, but it begins with this inner bargain that every 40/37 has to come to—this bargain between what is going to be their balance between denial and worship, because they're very much at odds with each other.



It's something to understand that when you look out into the world of spirituality, and you see people who only have the 37, or people who have the 37, 49 and the 19, any of those three gates, these are the ones that have a deep connection to the traditional spiritual process, a deep connection. But the moment that you get to the 40th gate, that's a very different thing entirely.

This word 'power' is very different from 'touch', in a way. That is, it's not tribal power, it truly isn't. It is individual ego power that is designed to meet the emotional openness of the tribe. But it is ego power; it is not individual in the sense when we talk about individual circuitry, but then you have to understand that the 40th gate is rather unusual. It's supposed to go to the 21, that is its natural movement. That's where tribal circuitry finds its expression in the Throat, through the 45/21, the channel of materialism. That's the way it's supposed to go, and it doesn't always.

Again, it's something to understand about looking at anybody's 40. For example, you see people who have the 40, and they have both the 51 and the 21, it's very interesting that 40. It's always about which way do I go—do I take the mundane plane, or do I take a risk, do I go off the edge? Do I submit to a greater power? Or do I embody power? Do I give my power to those that need it for the worshipping and the respect of the fear of the God, all of those things?

Yet, to see clearly how powerful the 40th gate can be, because everything is a duality. Not afraid of the Gods, not worshipping, all of these things, a duality. Clearly you have to see that. Denial becomes an acceptance. The only difference is that when you're dealing with the ego, they will not accept anything other than what is tangible. Even after I had had my experience, I found it really difficult to listen to people tell me their mystical stories because my tendency was not to believe them, even though I had just gone through an extraordinary event. But the event for me was legitimate. That is, it was one of my standing jokes in my earlier life, when I would rip into religion and people would say, "What would it take?" I would say, "If God shows up and talks to me, I'll accept there is God." That's an ego talking, but that is what the 40th gate is all about.

The potential in the 40th gate, what happens so often in the 40/37 is that the 40 gets trapped in its relationship to the 37, and is constantly being pulled away from the 51 potential. The bargain is too deep. It becomes the bargain with the whole tribal dynamic and all of the pressure that comes with support mechanisms.

So the 40th gate is quite something—when we get to do the analysis of the gates themselves, this is quite a mechanism, because it is the real switcher here in the mystical stream. It's the thing that makes the difference, that makes it unusual. In one way, this is an unnatural combining of tribal and individual. And yet, in another way, it is not. It is one of the things that I've mentioned so often about the relationship between individuality and the tribe, that they have a fundamental respect for each other. The individual can benefit from the fact that if they're not in the tribe, it will leave them alone as long as they stay away. And often individuals would prefer that to being caught in conditioning.



They also know that the tribe respects them, and is often very warm and open to them, particularly when they need to—the farmer’s daughter story—increase the gene pool and add something new to it. So there is this very deep relationship between them. The 40th gate is a gate that carries very unique qualities. And in many ways, when you take it back up to the surface and you understand, as we go through this process, how profound the role of the 40th gate is in all of this, to see how all this impacts on ordinary mundane analysis, particularly looking at 40/37’s.

The other thing which is so interesting is that, as the squeeze is on for the closing of the 49-19 passageway, when we get to the point where that happens, the 40th gate is going to lose this wonderful potential to naturally switch tracks as an underlying genetic possibility, to move that 40 to the 51; it’s something that’s coming to an end.

The Crossing Over of the Heart Center

The 51st Gate: Courage

Let’s return to the theme of power and the crossing over of the Heart Center. I remember that in the hippie era, if you were going to pass somebody a joint, you passed it across your heart. It’s just interesting this movement of the 40-51, it is crossing the heart. In many ways, crossing the heart and avoiding it. So rather than going to the 21, it’s really crossing over to the 51. The theme of this is courage. I don’t want to have that taken out of context, because it can be absolute idiocy and foolishness as well. So, it’s just something to keep in mind.

However, the power is there for the ego. It’s all about the ego. The ego has got such a bad rap, has had such a bad rap forever. I was always accused of being an egoist. It’s only since the Voice that I realize it’s a compliment. The ego is poorly understood because 65% of humanity doesn’t have a defined ego. The not-self with an open ego has to go through a lot of shit because of what happens to them. It really has distorted what the ego is.

I like to think of the ego as the great potential clean machine. It’s enormously powerful. It carries with it that mythical quality of will. It is something that has always stood out, as the 65% of humanity with an open ego sees it within the context of this stream of God’s will. Here in the 51, it’s my will that will be done; it’s about me. It’s not about us. It’s not about them. And that’s the courage, to stand alone, and to stand alone in wisdom or in foolishness, to stand alone in transcendence or death.

I think one of the deepest things that we have to come to in our process along this mystical way is the recognition that we are alone, and that it is our personal relationship with the forces, whatever the forces may be, whatever Gods may be. It is this personal relationship that the story is all about. It is not the communal, ritualized, institutionally controlled tribal spirituality. It’s about the transcendence of the individual.



The thing that's so interesting for me is that the 40 and the 51 are the troublemakers. I guess that's the only way to put it. Really, they're the troublemakers. The 40th gate is ready to deny, and has this magical quality of being able to switch and to move to the 51. And the 51 is all about me, and "I've got to find out for myself," "I have to know." It's all of these "I, I, I," things. And then there's love. Ah, yes, all you need is...then there is love.

The Love

The 25th Gate: The Priest, the Priestess and the Shaman

I don't know if you can hear me smiling but anyway, then there is love. And you get to the 25th gate and it says, "I was speaking to my friend, the 49th gate, and we decided that you need to sacrifice more. We decided that we're going to channel your individual desires into some kind of well organized initiation process." And that's exactly what the not-self 25 always does. As you will see, this is the gate of the priest, the priestess and the shaman. It is always, in a sense, standing in front of the 51 saying, "You can leap but this is where you land; this leaping into the void, this is where you land. I'm in charge of the landing." This is the 25.

It will take me a while to be able to explain to you where the love is in that. But then again, you have to see the transcendent 25 to actually get that picture. Nonetheless, the way in which the mystical stream operates is that there are breaks along the way. The 25 is standing there, and basically, what the 25 does is take those individuals that break out of the tribe and turn them into priests and priestesses and shamans. They institutionalize them into individual roles. They try to hold back their individual drive by honing their activities into what appears to be an individual direction, where they have to go through steps of initiation and, "You're a novice now, and we will take you through and eventually you will be the one."

The 25 is really devious. And it always gets super good press. But you know, it's the gate of the inanimate. It is the coldest, coldest thing you can imagine. Oh, is it cold. This is the heart of a stone, the 25. And it is in that coldness that it holds back the fire that is there in the ego; tames the fire of the ego. And it's not an easy thing to warm that 25 up; it isn't. When we get there, I will describe that in detail.

The 10th Gate: Self-Love

The real love is that if you can get past the priest—that's a tough job—you get past the priestess, you get past the shaman, and you manage to get across to the identity, to find your spiritual identity, because it can only be found in the G. And there are only two spiritual identities that are possible. You are either in service of



the tribe—the priest and the priestess standing at the gate—or self-love. Oh, isn't that something.

And all religions hate it. "This is the Devil's work." They hate it. You're not allowed to love yourself, I don't know why. You're not allowed to. "This egoism is really bad." It's where it all comes from. All those priests, terrified of those 40-51 bridge people. Self-love, a terrible thing, such vanity. "Love thy neighbor; you sacrifice and love thy neighbor." And there's never been a neighbor that I've known where it wasn't a sacrifice to like them.

But you can see where that comes from. This is the tribal movie. It's not 'love thyself.' No, love God, love Jesus, love Muhammad, and love them. Don't you dare love you. You're corrupt, you're soiled and stained and you're born in sin, and you're this and that, how dare you love yourself. Self-love is the most revolutionary of all things. But it's a long way to go in the evolutionary program. To get there is still difficult, to get people to truly love themselves.

My old joke, how can you love yourself if you don't know who you are? Then you can't. And within that context the not-self screaming priest is probably right—vanity, vanity, vanity. How can you love this not-self, confused whatever? But self-love is a revolution. This is the ultimate expression of love.

The interesting thing about the cold 25 is that you cannot get to it unless you go through it, so that the 25 can be transformed. It can be transformed by understanding what it is. It is the inanimate. It is the ultimate source of the form principle. And only when you are pure in the form principle can you bypass this gate. This is what it's all about. When you're correct in the form, the 25 can never stand in your way. But if you're not correct, it will always stand in the way. And it brings this deep coldness into the life, a coldness that impacts the spirit.

The Expression

The 20th Gate: The Way

When you get to the end of the train, you come to the expression; you come to the 20 as the way. This is the existential moment-by-moment, breath-by-breath correctness in the now. This is ultimately the expression, to be awake in the now, to be oneself in the now, to be the purity of oneself in the now, to be correct in the now and to express that correctness in the now. It is this expression that is everything.

We are at the end of a process. And just about the entire planet is stuck down here. You can see it every day on the news. They don't get out of it. There are some, yes, trying to travel this road. The point is to get to this place, the expression of correctness in the now. It's my deepest goal in the work that I do, that one by one there are human beings that are correct in the now. This is the completion of this process.



And at the end of this process it is only right that it should be completed, that there are those that go through the entire process. It has been our evolutionary history. It took a long time just to develop the 19/49 part of this way; a long time. I could do this analysis in terms of epochs and eras to finally see that, what it means that this potential is there, that the road can be taken. And that it's now.

It's this 67 year slot from the beginning of the 60's to 2027; it's this slot where it can finally be realized, the completion of it. So, here is our track. This is our mystical stream. The pressure leads to the fear of God and worship. But the worship leads to the potential of denial and the courage and power to enter into one's own process. And yet, there is a test. You have to be able to get past the gateway. And if you get past the gateway, you have the potential to discover self-love, and in self-love your perfection, existentially, in the now: the mystical process.

It's Ending

Remember something, it's ending. And you can see that all of the precursors along the way, all of those masters and beings who have influenced our spiritual direction, our mystical direction, all of them are components that fit into this way at different times, highlighting different aspects. They are great teachers of the 19 and great teachers of the 49, and the 37 and the 40, and so on. We are now in the time of the 20. This is really what our opportunity is about. This is the closing. It is the beauty of it all, the potential of it all. And here, cosmology always gives me the chance to speak mystically.

My personal perspective in all of this, I'm glad to see it come to an end. All things should. And it's so obvious to me that Human Design is only here so that it provides the opportunity for a generation on their fractal—because it's your fractal—for those that are selected aspects of that generation, their serendipity, their no-choice, their good luck, their helplessness, to finish this process because it must be finished.

It's not about what's next. I think for all of us the demise of this, and none of us are going to experience it no matter how long any of you survive, as long as there are human beings who were born in this 1st line time, as long as they are alive these themes will still be strongly present in the world. But then they'll be gone.

It's something for all of us to ponder. When you take away the pressure, you take away God. And it turns out that that might not be what it's all about. And it's not going to be what it's about for Raves, not at all. No question, no answer, no point. It's quite something to contemplate.

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Lecture Four

The Six Mystical Pressures: Part 1

Let's begin our journey. We're going to look at mystical pressures today. In looking at these pressures, I'm going to do this in two parts so that I have a chance to really elaborate on these themes. So I will do the lower trigram pressures today, and next week I'll do the upper trigram pressures.

Differences between the Potential of the Personality and the Design

I want you to think about something, because it's one of those obvious things in Human Design and yet, we don't always really grasp it. We are two things. We are a binary. And we are a binary that's held together in an illusion. It's very important for us to realize that being a binary means the way in which all phenomena operate within us is in a binary way. There is a radical difference between the potential of the Personality and the potential of the Design, and it begins with the understanding that the calculations are 88 degrees of the Sun apart.

They are consciousness crystals, after all. We have this assumption that consciousness is a mind thing. It's the way in which the not-self interprets its intelligence. But consciousness is a binary process in humanity. That is, we have a body consciousness. The Design crystal takes in neutrino information, translates that neutrino information into the millions and millions of Design crystals that are part of your cellular being. When you think about the mind and the realm of the passenger, it is actually incredibly simple compared to what the Design consciousness has to do in being able to maintain the functions of these bio-forms on a moment-by-moment, breath-by-breath basis. It is absolutely incredible.

It's so hard for the lay mind to truly grasp the complexities not simply of biology, the chemistry, the neural functions, but also the interrelationships right down to the miracle of the genetic helix. It's unbelievable, this helix with light trapped inside, and all this incredible information. All of it is managed by your Design consciousness.

It's an extraordinary process for me to teach PHS one night, and Rave Psychology the next. It's extraordinary. I've come to understand why I'm the son of a mother. The form principle is so incredible, it is everything. It's everything, despite the personal identified Personality consciousness and all of that stuff, we'll get there. But the vehicle—when we think about magic and mysticism, when we think about



those things, we don't think about the vehicle, we think about our minds. It's our mind that is looking for the experience. It's our mind that fantasizes the mystical and the magical. It's our mind which is nothing. Literally, it is an interactive field within the construct provided to it by the form.

The Magic is in the Form

The magic is in the form. When you go back to the warlocks and the witches, they were all playing with the form principle. They got it. And they tried to come up with all these ways so they could enter into another plane, have that experience. It's in the body. The magic comes into the body; this is the whole thing. This is the thing that makes strategy and authority so absolutely incredible, because it's only about the vehicle.

That there is a transformation in the Personality consciousness is only a by-product of correcting the vehicle. And so, as we will go through this process of looking at these various pressures, by the time we get through this I'm going to introduce you to the mystical profile. The mystical profile is going to be this combination between the Personality and the Design in the way that your normal profile is, so that there is a way to see in anybody's basic costume what the potential is when they are correct. And it is, after all, only a potential.

A Predisposition to Differentiate

I've introduced a phraseology in PHS which is about predisposition. It is one of the most important themes for all of us to grasp, because it explains why there will always be those that get it and those that don't. We have a predisposition, we incarnate with a predisposition to differentiate. The great gift and promise is a predisposition to differentiate. But it's limited. Those activations that you have, there's your predisposition, but we know that openness is so much more. It's so much larger, in that sense. There are so many more places within your BodyGraph where you can be conditioned than places where you can be you. It's a predisposition.

You can see clearly that when we talk about strategy and authority, we are aligning strategy and authority; it is derived directly from what is active in you. So, when you're operating correctly, you are constantly aligning your form to what is correct. The Personality be damned, it is just in the back seat of the car. And if the car doesn't get to heaven, the Personality doesn't get the reverie. And if the car goes to hell, the Personality discovers. But the vehicle takes you there.

In 1983, I had a media company in Toronto, and a kind of fast-lane life. It was a hot spring day. I woke up in the morning and my body took me away. And there is absolutely no other way to describe that. I had no idea what was happening to me. My body took me away. My passenger, helpless inside, was screaming, "What's



going on? Are we unhappy? Are we depressed? Why are we doing this, and where are we going, and why are we going there?"

I watched my body take me away. It was absolutely incredible. It was also frightening, I had never had such an experience; I did not know such a thing. I had never experienced so clearly that I was not in control of what was happening to me. It was not like my passenger was saying, "Well, maybe we should stop and ponder this." And there was my body walking into a train station, and off I went.

Once the Vehicle is Correct Anything is Possible

It's the vehicle—this is the whole magic. It truly is. Once the vehicle is really correct anything is possible, because the correctness of the vehicle isn't just simply about being aligned to geometry. Think about your Design crystal and the work that it does in maintaining your form. If it's maintaining your form incorrectly, it impacts everything.

It's not just about where you're going to be. It's about whether you can tell the difference between this and that in what you smell or what you hear. It makes a difference in the way in which your brain functions, literally. It makes a difference in the way in which your pituitary glands operate, or the way in which your thyroid works. It makes a difference in the way in which your immune system operates.

You're moving away from your predisposition to differentiate. Think about looking at somebody's design and imagine for a moment that everybody truly has the potential of a unique form. In other words, your liver operates in a way that is unique to you and different from me. We are all predisposed to meet this place of differentiation. That's the Holy Grail. This is the long road from Eden. And it's all about the vehicle.

So, don't get carried away with these themes simply from the Personality perspective. I remember when I did this the first time, that is, a very different version of this. It was in Sedona, and it was one of those ironic jokes for me because it was at the time the biggest class I had ever had. Of course, it was this deeply fishy New Agey kind of subject, The Mystical Way. I did not for a moment enter into what it really meant at the Design level. I just fed out the themes and dealt with them only from the Personality. It's not what it's about, it really isn't.

The 19th Gate: The Pressure to See the Interrelatedness of All Things

Let's begin and talk about the pressure, and it really is *the* pressure. The 19th gate is the pressure to see the interrelatedness of all things. It's the pressure to wonder about the interrelatedness of all things. It's the pressure to receive the call or not, in the interrelatedness of all things, and so forth.



But this pressure to see the interrelatedness of all things—what do you think is going to happen to humanity when that door shuts? It's not far away, it's right around the corner in our time frame. Think about it. When the 49th gate begins to squeeze off the connection as the mutation takes hold in histidine in the 55-49 codon, we're going to lose the pressure to see the interrelatedness of all things. Can you imagine?

The spirit of humanity, whatever spirit of humanity there is, is rooted in some potential of this interrelatedness of all things, that we are all part of the same thing and that we all belong to the same thing. But of course, we're entering into an age where humans will not be the story anymore, at least not Homo sapiens. And they will not be able to relate at all.

It's one of the things about knowing. When you see the future, and it's been an amazing process for me to watch the program and understand what's there, to see over these 19 years how clear it is, how many things are seen and understood long before they're really recognized. There is an enormous change that is at work in the planet now. Again, the road of mutation is a cruel one. The whole is not concerned about you and me. It's just moving towards its goal, whatever that goal happens to be; the perfection of self-reflected consciousness which is something like 2 billion years away, according to the Voice.

We're just caught here in this interregnum, in this Plutonic interregnum that began in 1781 and will close in 2027. And all of a sudden humanity is going to lose its fertility and lose its creativity, because it's dying. We are doing history here. There's not much of a future that we're looking at. It's about an 80 or 90 year window actually, to be honest; maybe more, maybe a hundred years. After all, any human being born before 2027 right up until the change, until the mutation takes hold, their lifetime will be the remnant of this interrelatedness.

But those who come afterwards? No. And all the things that the Godhead has stood for, the attempts of all these religions to proselytize and be the only religion, all of these religions that claim that their God is the universal God, all that is going away.

The 1st Pressure: The Pressure to Wonder or Not

The 1st line: Fear is the engine of truth. No fear, and you never get to the truth. Fear is something extraordinary. And there is truly only one thing that remedies fear—knowledge. It's the great story. And you can see that as a 1st line, in speaking of mysticism, spirituality, religion, God, all of these things, at the very foundation is fear. It is written in all the holy books, this fear, it's there. This fear of the wrath of God, this fear of retribution, of eternal punishment, of bad karma, and on and on. It begins with fear.



And you see, as long as you do not understand, the fear can hold you. The beauty of the 1st line is that it never accepts the fear. It can't. Otherwise, it will slowly die. It tries to find its way through. So, at the very beginning, this pressure to wonder or



not, it's all about correctness. In the very beginning there is only the recognition of the unknowable or what seems to be the unknowable, and the pursuit of its truth.

Of course, understanding has taken on many guises during our spiritual history. There are all these made up things; let's be polite and say inspired fictions about this God and that God and what they really want, and what they really care about, and who they loved, and who they didn't love. There is this endless searching for the mystery of God. If you draw the proper lines between the stars in the sky, you can figure it out.

This pressure to wonder—wonder makes it sound beautiful. It is an aspect of this. Obviously, it is its keynote. There is this awe

about life, this wonder. There is this wonder of the natural miracles of life because they all are, in essence, natural miracles, those things that happen and you don't know why they happen. There is nothing but wonder. I still wonder deeply about what happened to me, and what I experienced. Yet, as a 1, it's not enough just to wonder. The pressure is to wonder. But once the wonder is there, then what? The 1st line being has to find the truth, it's their job. Get the foundation right. If you get the foundation right, you can build on that.

1st Line Design: The Vehicle Has the Predisposition to be Sensitive to the Unknown

Let's think about the two sides of this story. Let's say, that you're somebody like me who has the 1st line on the Design side. My body has a predisposition to be sensitive to the unknown; my body, not my mind. You all experience me post-Voice. I was



never curious. I certainly wasn't curious about all these mystical, religious things. I honestly couldn't have cared less. I was not in awe of life at all, I was a nihilist. I didn't think it was such a big deal. Actually, I thought it was rather poorly put together.

And being a non-sacral being, it seemed to me that life was going to be a lot of work and not a lot of pleasure. That wasn't what I was. It's not where my passenger was—my passenger doesn't wonder. My vehicle is so sensitive to all of that. And when I talk about my vehicle, I'm really talking about two things. I'm talking about my vehicle's way in which it operates in terms of its specific chemistry, that chemistry that is regulated by the Design crystal. Some of us are sensitive to this and that and the other. It's to really understand that this vehicle is designed to be stimulated in that way.

1st Line Personality: The Passenger is in Awe

And it means that my brain—I'm not talking about my mind—that my brain has a predisposition to be sensitive to that unknown. It just does. It's very different than what it would mean if you have a 1st line Personality. If you have a 1st line Personality, you have a passenger that's in awe. You have a passenger that wonders. Of course, if they're not in the right place, if their vehicle isn't operating the way it should then it's just the passenger with its mental masturbation, and nothing else. The passenger does not rule the life, it does not direct the vehicle. The passenger is not in charge of anything. It is simply a byproduct of the form.

When the passenger wonders, yes, it may be very entertaining, it's true. But it doesn't mean that it leads to a mystical potential. Because the mystical potential is more than simply the way in which your Personality is attuned to this pressure. It's a holistic process. It is the correctness of your vehicle first. As the vehicle begins to operate correctly, it will be aligning itself to the predisposed chemistry, aligning you to functions that will allow your Personality to be able to operate to its full potential.

I didn't know what was happening to me. And when I think back to my experience, I don't truly remember very much that had anything to do with my mind. What I remember is the physicality of my experience. The deepest memories I have are of what my body felt like, the state that I was in. It was physical. It was my body that went through it all.

It's so amazing when I think about it, everything about my process—because after all, I'm somebody who brings a foundation. I am a messenger of *the* foundation. It didn't come from my mind, though my mind is very good at calling out to others. But that is a reaction to, and an opening up, of its potential based on what happened to my vehicle. It's the body.



Ra's Early Experience on Ibiza

From the moment that I landed on the island of Ibiza,—and I was just physically brought here—what was most astonishing was not so much what was happening to my mind, because there wasn't much, truly. What was astonishing was what was happening to my body. I began to fast. I can remember so clearly going to a friend's house where I had been invited to a lunch. It was a nice buffet. I should have been hungry, but my body didn't eat. It wasn't like my mind wasn't wondering why I didn't eat, it was; my body didn't eat. That would last 18 days.

About a year later, there was a similar event for me and it would last over six weeks. My body was changing radically. By the time I had finished the long fast I don't think anyone who had ever known me at any time in my life would have recognized me. It was my vehicle. The experience was physical. The thing that was so astonishing for me was how incredibly physical it was, the pain that came with it, the movement of things within my body—an extraordinary vehicle process. It changed the potential of my mind, it just did. You have to have the right form, it has to be there. I'm not suggesting, by the way, that you go out there and fast. This is not about the mind; it's about what happens to the vehicle.

In 1988, I returned to Canada after having been declared dead. I had to get a passport because I had burned all those things. That was a very comical situation because I showed up at the passport office and filled out a form, and two minutes later the woman came back with a guard and told me that I was dead, which was delightful.

The point of that story is that I went to see my parents. Like all parents they had been deeply concerned, they hadn't heard from me in all those years. So I showed up at their door. They were really flipped out, they did not recognize me. My own mother did not recognize me, did not recognize my eyes. I had intimate relationships before and after my experience. Afterwards, there was a real discomfort with me. I had a different sound in my voice, it was lower. I laughed differently. The feel of my touch was different, my eyes were different. My vehicle had been altered. It had been aligned not through what the mechanics teach us. I had been given shock therapy; I had been given eight days of physical shock therapy.

It's only now, because of the work that I do at the level that I teach now, that I am beginning to understand how profoundly physical that whole experience was. And how little there was in my mind. It was overwhelmed. My passenger didn't quite know what was going on. And then afterwards, slowly, it took seven years for me to heal from that event. Seven years for my body to recover from that event. And everything opened up. I suddenly discovered that I was capable of explaining anything. It's really quite incredible. I don't take any credit for it; it's one of the jokes.

I wasn't born this way. I did not have the right form, I was not in the right environment, I did not operate correctly. There was no such potential in me. It's not like somebody who hears about me as Ra Uru Hu and who knew me in high



school would say, "Yeah, I knew that was coming." That would really be funny. They certainly wouldn't.

I don't want to discount, in that sense, how important the pressure is for the Personality, because it is. There is within all the 12 profiles all of the potentials of the mystical profile where the vehicle is correct. And through its correctness, slowly, for adults it takes seven years. Then, after the seven years, the birth and the beginning of the life as oneself, and the alignment of the physical functions of the body to what is correct to one's predisposition. And then the possibilities are all there.

Strategy and Authority: A Holy Mantra

It's one of the things about strategy and authority that is the holiest mantra I know, because this is the agent, this is the great transforming agent. This is the thing that will make the difference, because it is in the vehicle first and foremost. Just think about it in the context of a life. There are these two beings that couple. In that moment of coupling, you have the initiation of a life. And what's there? The Design crystal. And what's not there? The Personality.

The Design operates all alone, this incredible consciousness vehicle designing your form, getting it ready. The passenger comes in later. It comes in later and bitches and screams, but it comes in later. It's all set up for it. The damn door has opened up and somebody whistles, and the passenger says, "Oh, I have to go back again." They didn't have to build the machine. They don't have to keep it running, this incredible thing, this body. The passenger is secondary. But when it's all correct, when you have the holistic correctness, then the passenger has an opportunity for transcendence; truly, it does. And for the passenger's sake to know that it's possible, to grasp what it is to be in form.

If you think back to the last 2½ thousand years of religious thought you will see that from the time of Homer—son of a bitch, may he rot forever- from the time of Homer the form has been put aside in favor of the spirit. Personality stuff, passenger stuff, it's been just like that. It's so interesting for me to see, in this day and age, like this novel that this guy wrote about Mary Magdalene, the female principle in Jesus' bride, and all of this stuff. That finally, the great female powers are slowly beginning to come back—female yin power.

It's astonishing to me how ignorant we have been of the form. Most of you know I am not a great fan of Buddha, but at least he understood that the body was important business. The form is extraordinary. Whatever we're going to think about in terms of these mystical themes, I really want you to grasp that in the end it comes down to you being correct, so that your form will operate correctly to your advantage. And not just simply because you can, on the surface—these things about making the right decision or the obvious that your body is going to meet less resistance, so it's going to be healthier. But after all, you have a fractal to have a



higher and clear awareness about the nature of being. This is what your fractal is all about.

And to grasp so clearly that it's only when the vehicle is correct, when it is operating according to what your differentiation is, is it possible to have the best of what's there; otherwise you do not get to fulfill your purpose. And to see how important that message is to anyone, if you do want to have contact with what's left of this window, our 61.1 window that closes in 2027. We all have, at least us as Homo sapiens, at the end of this cycle a right in our correctness to experience the mystical in our differentiation. But it's our vehicles.

The Undefined G: Where You are is Who You Are

When I think about the G Center—I have a great love for the undefined G. You know my design, I'm a defined G. But I have a great love for the undefined G. It has a deep, deep truth within it: that everything is about direction and place, everything. Where you are is who you are. And how do you get there? You get there by being correct, there is no other way. And the open G Center is a window to the Monopole. It speaks both of the Monopole's direction and the Monopole's love. And it says that for us to be in the right place, is to be in a place of love. And it goes back to your vehicle. It's not about your mind. It goes back to the body. The body has to take you there. You don't tell it where to go, it takes you.

If you think about all the old mystical stories, it's always the one that you would least expect who gets selected by the forces. It's never been understood that these are the people who are absolutely perfect to be selected, but they're not being selected for their Personality. They're being selected for their form. Consciousness in form, the magic of consciousness in form—how just the movement of somebody's hand who is conscious can create a whole understanding. How much information is there in the vehicle, how beautiful it is, how perfect it is.

1st Line Personality: Potential to Find the Mystical Foundations Mentally

If I digress any more I won't get through any of these pressures. To keep that in mind: if you have a 1st line and it's your Personality, then there is this potential in your passenger, if your vehicle is correct, to be able to find the mystical foundations mentally, to penetrate the maia, to find out the root of wonder. But if you have a 1st line Personality and you're not-self, it isn't going to happen. And it doesn't happen the day after you get your design and you begin your experiment. It's like anything else, it takes time.

You need to really grasp that, by the time you have your Chiron, you're really going to be ready because all of this is designed to be a post-Chiron expression. It's the closing of this cycle; it is the key to the mutation. It is what we are all part of, this process of being able to have the time and input to bring us to a place of true



knowledge and complete our game, complete this Eden round, and allow with dignity the next step to take place. That is, the Rave children and the mutated Solar Plexus, and a totally different kind of awareness.

So, the key in looking at any of these pressures is to understand that the Personality potential is conditioned by the correctness of the vehicle. So, because we're only looking at the lower half, we can take the one example of the lower trigram, the 1/3, and you can see very clearly that the potential of the passenger to have the transcendent awareness rooted in the wonder, to really be able to grasp the foundations, the vehicle has to be attuned. If the vehicle isn't attuned, and I'll talk about that in a moment, then there is no great potential for the Personality to wonder.

The 2nd Pressure: The Pressure to Receive the Call or Not

I have mentioned it before, it is clear to me that my mystical experience came through the 40th gate, 2nd line. It is a place to be called, and I needed to be called. Otherwise, I would not have met the experience. The pressure to receive the call or not.

Now think about it from the point of view of the vehicle. You're somebody who has a 2nd line Design. It means that there is a predisposition in you, in your vehicle, in your chemistry, in the way in which you operate on the physical plane. There is a sensitivity to *all* calls—the call of the Gods, the call of the wind, the call of the muse. There is this sensitivity to the call.

The call doesn't come to the Personality and the Personality picks up the telephone and says, "Yeah?" Here at the unconscious level, the call comes to the vehicle, which means that the Personality may not even know that the vehicle has received the call; may have no idea that the vehicle has received the call; totally confused. We all know how many people have been messed up on the spiritual/mystical road, how many people have been fried in experiences, brain fried. Your body receives a call and takes you there. And you don't know what's going on because you're not correct, you haven't followed your strategy so you get smashed.

There is such a difference between the way it operates in the body and the way it operates with the Personality, and ultimately the mind. If you're a 2/4, it's very different, mystically speaking, than being a 6/2. There is an enormous difference. In order for that 2nd line Personality to be able to receive the call, its form has to be correct first. And that form is going to be a 4, it's going to be whatever it is, we'll get there.

We have to understand that everything about Human Design is about the form principle and the mechanics. And that we can't get caught up in all the old stories about the Personality mysticism which, in fact, is what it's never been about, that's secondary. The true magic begins in the body. And the great shaman path—what did shamans do to their students? They would do all kinds of things to their bodies.



Give them drugs, try to change the way in which their physical vehicle operated. It's the body.

I found that out the first time I put LSD in my body. Wow, gee. Change the body, everything seems to change. This is real magic; it's all in the vehicle. And then the passenger gets its opportunity. There is that passenger sitting in the back seat, well, it gets its chance. "Oh, I can tell, there are calls." And before the vehicle is correct, there is that passenger with its deep limitation to the call. Why do you think it's the hermit, why do you think there are so many barriers? This is the limitation of the not-self.

As I said, at the Design level, mystically speaking the predisposition is to be open to all calls; all calls. I don't know how to express that in a more dramatic way because it's absolutely incredible to think about it. And yet, when the vehicle is aligned to the correct place, they get the focus of the specific call that will make a difference for the passenger. But at the unconscious, it is open to anything. And that openness to anything doesn't become a 2nd line theme at the Personality level. It will be whatever it is—the 5/2, the 6/2—whatever the case may be. And the way in which that Personality theme is going to take advantage of receiving a call in the form.

My whole approach to cosmology is to understand that of all the things that matter for us at the deepest level beyond survival, we need to fulfill the potential of our magic. That each and every one of us is not only truly an authority in the sense that we operate correctly, but that there is this power within us to be clear about the nature of being. And it's all in the form.

Cosmology is not just about mysticism, it's about death, it's about the dying process. It's about the Bardo States. It's always about the vehicle. And the byproduct is the helpless, hapless Personality, what it can do with the potential. It's always the last to get it. Compared to the Design, the Personality is really slow. What to do! We all know that from the way in which our minds work. It's just what it is.

So, we have this pressure to receive the call or not. And when it's a form principle, you don't know you've received the call in terms of your Personality; it just comes. And if you're correct, then your Personality will operate to its potential. It doesn't know it comes. It's the unconscious. All you can do is follow your strategy and honor your inner authority. And it aligns you to the true potential of your magic. It's so incredible to me, it doesn't matter how deep I go day after day in my process, I come back to the same thing over and over again.

This is what the Voice gave me; this is what the forces gave me. They gave me the key to the vehicle. I didn't have any philosophy lessons, I wasn't taught about the light. All of that is just a byproduct of the vehicle being correct. And you have to see the magic in your own lives. It's in your bodies. Please grasp that; it's in your bodies. It's in the way in which your vehicle operates. It's in the correctness of the way in which your vehicle operates.

It's the only thing that brings you to that place. And you see, over and over again in our history, we have all of these Personalities who have had experiences. And in



having those experiences, nothing was transformed. Nothing. You cannot know what it is, you cannot penetrate it, and you cannot truly have understanding until you're operating correctly in the form. Because only then does the form open up those synaptic routes, those pathways in which your mind has the potential to truly grasp what's going on. It's not ghosts and demons, it is crystals. It's not angels, it is bundles.

The 3rd Pressure: The Pressure to Attune or Not

I think, if there is any line that is most deeply connected to the form principle, it is the 3rd line. It's such an impressive power, this power of the 3rd line. This incredible ability to deal with the dilemmas and hardships of life, to fight one's way through it.

There are so many things about the 3rd line that make it interesting. After all, it's the great line of materialism. It is about the material plane. In that lies its secret in terms of its mystical potential. Remember what the pressure is, to see the interrelatedness of all things. No other line has this capacity as profoundly as the 3rd line. That is, beginning with an understanding of it in the Design.

This 3rd line on the Design side, there is this pressure to align oneself, attune oneself to all things. And the same way that the 2 as a vehicle is sensitive to, ready and open for all the calls, the magic of the 3 is that this is a vehicle that can be attuned to anything—to all things, and to the connections between them. There is a profundity in that form.

I always make a joke about 3's, that things bump into them. Things do bump into them. The fact of the matter is that they are attuned to all this. They are a link in the interconnectedness, interrelatedness of all things. If it were not for the 3, it would all fall apart. And there is a joke here; at least it is for me. When you think about the 6, if the 3 is the mother, the 6 is the father in the sense that the 6, in its resonance to Color, is about light. And the darkness is in the 3. And yet, when you think about the 6's, they can't find the light until they start in the darkness. They have to start in the darkness. They have their 3rd line phase; they have to deal with the form.

3rd Line Design

For me, when I look at the 3rd line at the Design side, both my sons are 1/3's and it's so clear to me what this quality is what's there, you can feel it. When we talk about the 3rd line, it's lower trigram after all. We don't talk about it as something that is transpersonal, because it's not about one other. It is an attunement that's possible to everything. To truly be in touch with the physical nature of being, I don't know what other language to use. The ability to recognize when the form is not right — this attunement is at its heart.



I watch so carefully how this 3rd line body has a way of connecting to and affecting the other. There is a kind of helplessness in others when dealing with the 3rd line body; you want to touch it and you want to have contact with it. There is some quality in it that says, "This is connected to you." It's so interesting. And yet, boy do they suffer, those martyrs, don't they, with the mistake business and the trial and error business and the bonds made and broken business, and all of that stuff. But this is all through the incorrectness of the vehicle. There is a transcendent vehicle that's possible. There is this perfected predisposition to be unique. You come into the world with a 3rd line design; you were born to have this unique attunement to the world around you.

It's like having a seventh sense, a feel for the world and others, and connections. But it's not conscious, in the sense that it's not part of the mind, it's not the way the Personality works. Most 1/3's don't realize, never realize, that their 1st line Personality is lost in wondering about things that do not matter, that their vehicle is open to everything. And not simply open to it but able to attune to it, to know its nature, to recognize it, to be one with it; all of the spiritual stuff that we can think of. It's all in the form.

3rd Line Personality

It's very different if you have a 3rd line Personality. The 3rd line Personality, the pressure to attune, is going to be dependent on what your design is, how well that's going to operate or not. It's so different. The Personality—I watch my mind, it's so stupid. Minds, they are. They can't get out of playing the same things over and over again; it's wiring, after all. It's what it is, it's the way mind works. It is vigilance, constant vigilance that keeps the mind in its place. For me, that's simply following my strategy. It's just a matter of strategy, but I see the limitation of it.

The only time that my mind has any value at all is like right now, when it isn't occupied with me, my life, things that are going on. When it is liberated from that, when it does what it does best, laying out this and that. Tell it as it is, whatever it is. Do that mind job. But in about an hour, when this class is done and I'm no longer in this environment, I will be back with mind. It'll still be there, still scrunching around in its awkward process.

I'm not here to glorify the Personality, it's not my job. This big message has been going on for thousands of years. And in the end, it's not what it's about. I'm so grateful that my body brought me to this potential of awareness. I do not have any gratefulness to my mind for this. It wasn't going to do that. It is not capable of that. It can only take advantage of the environment it's endowed with, the environment it's given; nothing more, nothing less.



The Need to Focus on the Form

This week has been an extraordinary week for me as a teacher. It's reaffirmed for me, in the deepest possible way, that if we do not focus on the form and the correctness of the form, the rest of it is just not going to happen. I watch myself as a messenger; it's my job, after all. When I had my experience, I was surrounded by people who had gone through all kinds of searching processes. The dialogue was Personality dialogue. It was all about enlightenment, which was the big hot button word.

In the beginning, there was a part of me that wanted to satisfy that yearning. And I realized that in order to reach the potential market that was there, those beings that could be impacted, what they wanted hear was about enlightenment, and awareness, and awakeness, and all of these things; it was the hook. But it's clear to me that the best way to move this knowledge in the world is to tell people that it makes them healthy, because it does. It will move this knowledge more powerfully than any pretense to the potential of awareness.

It isn't to say that awareness is not an incredible by-product of this process. It is, and you all know that. But the truth begins with the form. And that the not-self passenger is not ready to be awakened; they're not. This is a planet of dense, dense ignorance. They're not all waiting to be awakened. These are not Personalities that are looking for anything. But their forms? Their forms are a mess, and they can be fixed so easily, they can be aligned so easily.

It is this transformation of the form that brings about the real reward. This is a mystical course. We're coming to the end of the Cycle of Planning; we're coming to the end of this. For me, this is the return to Eden; it's what I've called my Ibiza event for years, Package Tour to Eden, coming back to Eden. It's not that Eden where it started, the metaphor—the Eden of "go forth and multiply and find knowledge." We've been doing that for a long time, about 17,000 years in this round.

And we're getting to a point where we can't reproduce anymore because we've reached our peak, this huge bubble of beings on this planet. And remember, at least a third of the people you know are in their last incarnation. Think about that. There are a lot of last chance, last dance in this movie. And it's not about hearing another "this is the path to awareness" -story; there are zillions of them, all these different concepts and techniques and ideas and dogmas.

The Key is So Simple

And it is so simple, the key is so simple. And your focus on those beings that are on your fractal, I can't do it; I can only do what I do. I do not have your geometries, your fractals. There are those that stand in line and wait for you. The thing that has to be placed deepest within them is that this is about the vehicle. That honoring their strategy and authority is not just about "Oh, one day I'm going to be awake."



Or, "This is the way." It's about first being healed, physically healed, and having their bodies tuned which allows them to move towards what is their predisposition.

This is why it takes time — the conversations that I have had with people in Design throughout their process, how extraordinary it is. And the dialogue with those in my life who have been through the seven years—for them, yes, they recognize the transition; for me it's enormous, I look at them differently. They see themselves every day. And it's their vehicles that are doing that, it's their bodies. It's the hormones, the chemistry, and it's the biology. It's the vehicle being correct.

You have a chance; everybody has a chance to refine their vehicle to what is correct for you. And then wait, and wait as a passenger. Because as a passenger, it will all open up, it does. And then you begin to be aware in a way that is correct for you, that allows you to fulfill your potential, whatever that potential happens to be, whatever that purpose happens to be. And it's not like it's a guarantee that you're going to have some kind of extraordinary mystical process. As a matter of fact, that's the anomaly, events like mine. That's the desperation of the forces, if I can put it that way, to try and get the information across, from that plane to this.

Real magic is moment by moment, breath by breath, all the time; this passenger, when it can finally sit back and just relax and enjoy the opening up of the potential. It's there. They suddenly realize that in the back seat there is a good stereo system, and there's lots of interesting things that they never noticed before. There are all these new little add-ons that are suddenly there within the way in which they can operate. Their awareness expands. Their consciousness is transformed.

Most people in Design, in the long run, assume that where they have reached intellectually is the byproduct of their study, their involvement, rather than seeing what is at the root. The brains are operating differently, they've been changed. Their bodies have changed. It doesn't mean it has to change on the outside. Some people it does; other people it doesn't.

Throw-Away Consciousness

It's about the holistic vehicle; this whole vehicle and the magic of the Design crystal, such a magical thing, this incredible throw-away consciousness. Can you imagine throw-away consciousness? You're only going to get this vehicle now. No one is ever going to ride it again. At your death, your Design crystal latching on to its monopole, and that's it; they have their eternal loving embrace. Nobody is ever going to sit in that box again. It's a throw-away. It's this possibility this time; it's a mutative process, it's an ongoing form mutation process. And it's so magical.

And the Design, without having all of this passenger stuff of being able to look at itself and thinking how terrific it is. It just does its job, doing whatever it can given the circumstances, to try to differentiate your form. It is not natural, and it is not normal, for human beings to wake up. You can see that; look around you. It isn't. But it is absolutely essential, as part of the nature of this larger mutation, that there



are those who do. It is the justification, if I can put it that way, for such a long process, so many thousands of years. You don't want to know the nature of incarnations you've had before. You really don't.

It's a hard, long road to perfect the vehicle. And mutation is ongoing. It isn't like one moment you have the neocortex and there's a sign that goes up and says, "Ok, we've achieved this, that's it." It's all endless, this mutative process as we move in space. The body, this is the holiest thing of all. It's so wonderful. And your body, this is truly your temple, I hope now you can really understand that. It is an enormous gift, an incredible gift. This is what it's all about. We get a chance to ride in one of these things; absolutely fantastic.

Most Important Conditioning: Condition Other People to Operate Correctly

The most important conditioning in this life is to condition other people to try to operate correctly. It's a kind of cute joke. Condition them to take the risk. And of course, there is no choice. So it's not like that they're choosing. There will be those that are there, and it will be what they're waiting for. And there is this extraordinary opportunity to really be of service to others. But I want you to focus on their forms. I want the balance to be there, the balance needs to be there. If they can live in their form correctly, they can also die in their form correctly. And we can go through a personal cycle that's perfect, because there is nothing we can compare it to.

For me this is the movie, this ongoing perfection of the form. When I began the IHDS programs, there was a place inside of me that had doubt—typical passenger—because of course I have an unconscious mind and I have no idea what's there. And it's not like I've got it all written out in notebooks. I discovered something the moment I started. I feel like I just began, it's absolutely amazing for me. There are, far beyond what I'm teaching,—it's my own process after all—things that I have come to grasp that I did not think or know could be grasped. It's astonishing. It has nothing to do with me.

It's like the Rave I'Ching: It wrote me; I did not write it. It just came out, it came out of my form, it didn't come out of my mind. I didn't think about what I was going to write, any more than I think about what I'm going to say to you now. This is all my form. And the freedom, this great word, I've never been so free. I've never been so clean. I've never been so grateful. And I only look at one place, I look at this incredible vehicle and I finally understand that it's the vehicle. It's nothing else. Everything beyond the vehicle comes naturally in time. If we honor the vehicle, this is the story. You honor your vehicle, and the mystical is something that can be a natural part of your life, breath by breath by breath.

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Lecture Five

The Six Mystical Pressures: Part 2

I do like to take the opportunity in Rave Cosmology to indulge in the mystical. It's a funny thing about places. Over the years, I've talked a lot about the significance of what it means to be in the right place. That's something particularly profound when you begin to look at Design and Design Color, and you begin to see how significant the physical environment is.

Ra's Dream and the Full Moon Eclipse

It goes back to one of the stranger mystical experiences in my life. I guess it was about nine months after my experience with the Voice. A friend of mine came to me and said, "You really should do something with this experience of yours. You should really let people know." I was just basically a vagabond and certainly didn't have any resources whatsoever. He gave me a chunk of money and said, "Go away; write a book."

I ended up in a suburb of the city of Frankfurt in Germany, a place called Frankfurt am Berg, in a very odd 50's house. Frankfurt was pretty much destroyed during the war, so it's about as modern a city as you get in Europe. All of these houses sort of had the same kind of feel to them. But anyway, it was a very strange neighborhood. It was in that house that I wrote the Black Book, the first book in Design, the Rave I'Ching. As a matter of fact, it's sitting here on my desk as I talk to you. Basically, what I had was an old typewriter, it was really last century. I would go up into what was just a bare room with a little coal furnace in it, and there I would type out the pages of the Rave I'Ching, which for me was a deeply mystical experience because I had no idea what I was doing. And I wasn't particularly familiar with the I'Ching. People talk about things like that as automatic writings, I really don't know. It took me 29 days.

There was a ritual attached to all of that. I would go downstairs into the basement of this house where there was a coal bin, and I would shovel coal into a bucket and bring it up to this little furnace in the room, because it's cold there in the winter. I wrote it actually in late October through November, the Scorpion month, astrologically speaking. One of the oddest things is that every single page of that original book has all of these black smudge marks, because my fingers were always covered in coal.



Anyway, this story is actually about dreaming. For most of my life I've had a habit of smoking hashish, and one of the things that it does is that it takes away the potential to remember your dreams. Most dreaming takes place when you're very close to the surface and near to awakesness. This is the area that is most deeply impacted by the way in which the drug operates.

So, I've lived a life mostly free of dreaming. That is, free of the memory of dreaming or the recognition that I have dreamt. Obviously, we all dream. It is simply something that is there, but not all of us remember them. And for me, particularly, I rarely had that experience. During that period of time when I was living in that small Frankfurt suburb I had no access to any hashish, and I suddenly started to have very powerful dreams, strong in the sense of their dynamics.

There was a full moon eclipse, it was in October 1989. I went out that night to watch it. It was one of those dark, very damp nights and it was a beautiful, magical thing to watch the moon disappear. That night I had the most extraordinary dream. I'm a diarist; for about 10 or 11 years of my life I've kept consistent diaries, writing every day.

Anyway, in the dream I'm walking along a terrace, like a hillside that's carved into terraces, very broad, very expansive. Above me there are even more terraces. I hear horses very loud, the clapping of horses' hooves. I had the sense of riders passing above me along one of these upper terraces. As they pass, I look down and see there is a bird's nest on the ground with tiny little chicks in it, all of them making sounds. I seem puzzled in the dream about what it was. I kept thinking I was hearing something that I could interpret somehow.

Last year I released this CD called the *Dog's Queen Penta*. I have quite a thing with the goddess Artemis, who is the protector of dogs. I suddenly felt a presence behind me and I was very aware of the fact that it was Artemis, or at least this is how I framed it in my consciousness. It was very clear to me that I could not turn around and look at her. The story of the Shepherd boy who shows up and sees Artemis washing herself in a pond, and she catches him and sends her dogs after him to eat him alive. I was very aware in the dream not to turn around and look to see who it was.

But the thing that was extraordinary was this pressure on my back. The kind of pressure you associate with somebody putting their hand on your back and sort of nudging you forward. So, rather obediently in a way, quite in awe within the dream, —it's one of those things that I will take with me into my Bardo—I moved along this terrace and we came to an old fashioned barn. It was kind of odd because the landscape was very European, but the barn was very Canadian. It was a very old, big wooden barn with two big double doors that opened up.

I was directed, or prodded, towards these doors. I opened one of them up and was moved forward inside and stopped. I could feel this pressure turning me; I guess the way a blind person feels somebody directing them somehow. There was the most incredible thing I've ever seen, a crèche, a large straw bed. The barn was full of what looked like giant aquariums. They were like rectangular columns made of



glass with maybe half a meter of water in them. In each one of these glass columns there was a black swan.

I was turned towards this crèche and there was this enormous, very beautiful, white swan lying across the body of a naked woman. Artemis said to me, "Touch the swan." So I put my left hand down on the rump of this swan. The first thing that I felt was how warm it was. It was so warm, so alive.

Slowly it turned its head and looked at me. I've never seen eyes like that. I doubt I will ever see eyes like that again. And as these eyes were looking at me, Artemis told me that at the next full moon eclipse which would take place at the winter solstice, I would have a child. At that point, a man dressed like a farm worker came out with a bunch of dogs from the far end of this place with all these black swans and columns. When I saw the dogs I knew right away I had to go, and then I woke up.

I woke up startled. I had never experienced a dream that was so intense and other-worldly in that way. I can remember, because I still have the diary for that time of my life. I sat down and figured out when the next full moon eclipse would be on the winter solstice, which was going to be December 21, 1991.

I drew the chart for the event, as I had been told the time. It was to be 3:25 in the morning. I wrote down my description of the dream and the prophecy that I would have a child. Lo and behold, December 21st on the winter solstice, the full moon eclipse 1991, my son Loki was born at 3:25 in the morning.

I have, as many of you know, my daughter Sarah, she runs Jovian's office. Funny thing about numbers; she's a Pisces. She got her soul, her Personality crystal entered into her vehicle on December 21st at the winter solstice, at the same time that my son was born—different years, obviously.

So this past year, sometime during the summer it became clear to me that it was time to move, to change from where we were living. My family wanted to return to the countryside, we had been living by the coast. I had written an email to a friend of mine here on the island who deals with those things, and had told him precisely what I wanted. He wrote me back that it would be difficult, if not impossible, to find a place like that.

About two hours later he called me and said the impossible had become possible. He set an appointment for us to go see this house. We arrived to look at the house in October of last year, on the day of the full moon eclipse. We were actually standing on one of the balconies of the house and watching the full moon eclipse. My family and I moved into this house on the winter solstice. Now, I haven't changed my habits and yet, from the moment that I moved into this house I dream all the time, and remember them. It's very, very bizarre. The magic of the way the mystical works.



The Ruina

The other little story that I have for you is very funny—in a way, I guess. A couple of days ago I went back to the place where I had my experience, my encounter with the Voice, where the ruina was. I actually went there to ask permission from the people who are living at the place if it would be possible to film there, because I'm filming these autobiographical prequels, and the last prequel is about the ruina.

So, I arrive and the place is abandoned, totally abandoned. I go around and up above to where the ruina was and there is no ruina anymore, there's a half-built modern casita. And what was most curious for me is that they changed the name of the house. Not only is the ruina gone, but even the name of the house is gone. It's actually been renamed with my name in it, which is kind of weird.

But it was a very strange experience to go back there and to realize that it was still the same place, but oh, was it a different time. And this conjunction of time and place is really extraordinary. When you're free of trying to direct your life, it's extraordinary where life takes you.

The 19th Gate: The Pressure to See the Interrelatedness of All Things

Anyway, let's return to the business of the day. Here we are with the 19th gate, Approach, and the pressures, the pressure to see the interrelatedness of all things. The moment that you enter into the upper trigram, you truly enter into a different world; it really is a different world. You enter into the world of the transpersonal, and obviously, when you're dealing with what is inherently a tribal gate, when you're dealing with the whole mystical process, the ability to impact the other with the mystical is something that deeply belongs to the 4, and the 5, and the 6. It is their transpersonal gift, if you will.

But it also brings a totally different pressure. The pressures of the 1, the 2, and the 3 are pressures that are so specific, and rooted in the gate itself. But the magic of the upper trigram is that it almost ignores where it's coming from in favor of wondering about what's on the other side, waiting for what's on the other side, and trying to figure out what to do with the other side.

The 4th Line: The Pressure to Influence or Not

The 4th line is the pressure to influence or not. Now, it seems like this is very much within the context of what we discuss whenever we talk about 4th line themes: the potential that the 4th line has through the brotherhood/sisterhood, through the companionship, through the networking, through the opportunism—this deep potential to influence the other.



But remember something about the 4. The 4 can only influence those that it knows; this is something that is essential. There are so many beings that are 4's who assume that by the very nature of their ability to develop a network they can go beyond their network and have influence, and they cannot. They can often be deeply shocked by that.

It's one of those situations where you've got a 4 and they're sitting with two friends, and somebody they don't know who may be a friend of the others shows up, and the whole way in which the conversation works changes, and the power of the 4 to be influential in that environment changes. Everything about the 4 is about that being that they have been making a connection with; everything about the 4 is trying to figure out how to influence the other.

I don't mean necessarily that they're constantly running through those machinations and they're cranking it over in their head all the time; it's in their nature. After all, we're looking at line keynotes and we're talking about mystical profiles, and the mystical profile is more than the Personality, obviously. There is quite a difference between having the 4th line as a Personality line and having the 4th line as a Design line.

This power of the 4, if you look out at the spiritual/mystical plane, the New Age, the old age, the this age or that age, there is only one thing that maintains it. The thing that maintains it is the 4. So, for example, 2,000 years ago someone said "God is love," and that's quite heretical. That can't be maintained by 5's. It can only be maintained by 4's.

This is the whole thing to understand about how religions are maintained, how congregations are held together, how all of these things work. It is the pressure that is there in the 4 to continually influence what is already a familiar within the network. When you see the network within this context, it's a mystical network, or religious network, or a spiritual network; they preach to the converted. This is a key to understanding them. Their mystical/spiritual magic is their ability to maintain the pressure, and to maintain the pressure on what is already there.





Remember, that the 4 is a harmony to the 1. The 1 sets the foundation, lays the foundation down and makes sure that it is solid. And what does the 4 do? The 4 maintains it. It networks that foundation, constantly reaffirming the importance of that network, constantly keeping those influenced to stay within the fold. It's the 4 that's always trying to hold you within the fold.

So, they have two very important functions. If you're going to begin anything—I'm very grateful there are 4's in my life. And being somebody who's got so many 1's, I have a really good foundation in terms of the depth of that foundation that I can provide them with. But they're the foot soldiers of continuity. They're the ones that keep it alive, in that sense. It is the magic for me of what the 4 can be.

The Line of the Shepherd

But you can also see in that that it's not a 3—it's not mutative. And it's not a 5—it's not heretical. It's not what it's about. The 4 is transpersonal, and in being transpersonal, what it wants is a foundation that it can use to influence others in order to fulfill its purpose on this plane; that's what it's about. The mystical 4 reaches the fulfillment of its purpose by keeping the flock together. This is the line of the shepherd.

I can have fun either way: I can be savage with what the 4 does and I can be in awe of what the 4 does. Because it's like anything, all these things are binaries; after all, it's just the way things work. But here is your good shepherd, or your bad shepherd, depending on whether they are holding you to something that truly is of value to you.

It isn't necessarily that the 4 actually cares about what the foundation is. It's much more important to them that the foundation is something that is attractive to others, because that is what they're here for. It's not about, "Oh, they don't really..." yeah, they do, obviously; otherwise, they would not be able to influence others with the foundation. They take the foundation in very deep.

But that's not the point for them. They may harmonize to awe and wonder but that's not what they're about, it's not their job in the spiral of the hexagram. Their job is to shepherd others to that foundation. And every time they can shepherd somebody to that foundation and keep them on that foundation, this is what is fulfilling for them. It's wonderful for them.

Lower and upper trigrams are really very different things. The personal mystical experience is really lower trigram—this is the real personal, right inside your gut, your own self-absorbed mystical, magical tour; it's yours. When you get to the upper trigram, it doesn't mean anything unless somebody else is with you. And in that sense there is no personal mystical experience. There is a transpersonal mystical union. And it's for the mystical union that all of these upper lines here in the 19 act as pressures. For them, this is the pressure: the mystical union. And it's



not necessarily a mystical union with the forces. It's that mystical union as a result of one's transpersonal karma with the other.

The 4 has this extraordinary pressure on them to give the right foundation to the other. What so often happens with the not-self, and this is something that is historical, is that you have so many human beings that are influenced into movements, sects, whatever it may be, that is not, in fact, of any value to them. Because the force that is bringing them to it only cares that they embrace the foundation. Not necessarily that the foundation is good for them.

White Hats Doing Black Work

I had this discussion the other day with a friend of mine, talking about what it really means to be somebody who wears a white hat and does black work. These are the beings that I have absolutely no respect for, I watch them with a combination of horror and dismay. The emotional therapist who is working with an unemotional teenager; the ego motivator working with the undefined ego being and not knowing what they are doing, not knowing what their effect is going to be on the other; that not-self 4 who will constantly, through their own life, look for some kind of foundation to influence others with. That's what they're here for, after all.

Of course, they're not correct, and they enter into whatever it is incorrectly and take on a foundation that isn't necessarily of any value to them, let alone to anybody else. But it is their role in this life; it is the pressure that is there at the mystical level to influence the other with that foundation. And they have a gift: they can sell sand to desert people. They have a gift as long as they know them. We have an enormous confusion of spiritual, mystical and religious ways, there are so many of them out there. There are so many beings who have been brought to and held in mystical foundations that are of no value to them; none.

I've mentioned that story before. I remember the first time that I taught in Los Angeles. I had the people who organized it put an ad in one of these publications. It was one of these monthly publications that have about 800 pages, and 60 and 70 different entries on a page. It was unbelievable. I collapsed into hysterical laughter. There are so many different foundations that have been sold out there. And that the good shepherds—ah, bless their hearts, white hats, black souls—the good shepherds are out there holding them to it, reinforcing and maintaining their connection through their networking. When you think of opportunism in this way as a not-self, you can blame that mystical 4 for everything. You can lay every lump of crap you want on it, poor things. It's not their fault, after all.

It's a beautiful gift; I appreciate the good shepherd. I think that it's a wonderful thing when the foundation is legitimate. And I'm not just saying, ok, this is Human Design—it's not about that. That 4 that enters into its process correctly as itself will take on a foundation that is legitimate for it, a foundation that it can influence others with. There is the potential always for correctness. But what a pressure it is on them, what an enormous pressure.



The community of Human Design—the moment I leave this plane, and sooner or later the bus is going to show up—when I leave this plane, it will be 4's that will maintain the foundation. It isn't to say that the other lines aren't going to have their "this or that" with it, that's not the point. It will be the 4's that will say, "Well, this is the way it was done and we're not going to change it." And I'll be very grateful if they do their job well, because there are already mad, crazy, stupid people out there who think that they know better than the Voice, and it's outrageous. However, life is what it is.

But it's really something to grasp; we need our good shepherds. We need, within the community of our work those that will have this influence, who will be able to influence others in a network of familiarity and bond them in this process. For the growth of Human Design anyway, it is only when people begin to experience the community of Human Design and what it means to be in a community with others who are aware, that the real transcendent value of this knowledge, far beyond what it does for any individual, will actually become evident. This will be on the back of the 4's, and there is not a lot of time to set that foundation. There is about 120 years, something like that. It's enough time. All the 4's that are born before 2027, for as long as they live will carry what's left of this whole mystical process, and this ability to bring their influence to others.

So, whenever you meet a 4 that's interested in Human Design you make nice with them, do a very good job with them, teach them well, and give them a really good foundation. Whenever I have a 4 for a reading I always make sure I add little extras, just to make sure they grasp how profound this foundation is because it's all they're looking for in life, and it's not conscious. If they're going to operate correctly, they are going to resonate to precisely the right foundation for them to export; that's their job.

The 5th Line: The Pressure to Call or Not

So, we move to the 5. We come to this pressure to call or not. The 5 has a funny trip, I know. Anyone who has a 5 in their profile knows the funny trip of being a 5. There is this positive projection that always shows up on the radar screen which immediately elicits an enormous suspicion and paranoia. I have never been comfortable with compliments, I'm really not. As a matter of fact, most times compliments breed suspicion. I'm a 5, what are you going to do! We're a paranoid lot. And in many ways we're very, very uncomfortable with projection. The 2 is a projection field as well but it honestly doesn't have to deliver; the 5 does. If the 5 can't deliver the call in its life, it truly has failed. That is the essence of it.

So, there is this enormous pressure to call. But, the pressure to call is not natural to the 5. They can never be at ease, they can never be relaxed, and they can never truly be comfortable. They're not 4's—4's deal with those they know. We all know that it's a lot easier to have a conversation with and influence somebody that you know, than it is to do that with a total stranger. It's very different.



And 5's are absolutely useless with familiars. It was one of my standing jokes for many, many years that the only place where Human Design wasn't growing was in Ibiza. There are too many people here that know me, and I'm not a 4. As a matter of fact, the joke for me has been that, over the last years, there have been long-time students of mine who have ended up coming here on and off and ended up training all kinds of people. And it's really very funny to watch that.

My gift is a gift of calling strangers. I see that even more profoundly in my own experience, as it is a pressure on me to call the not-self. That's where the power of the seduction that is there in the 5 has to work, this seductive force calling out to the stranger. It is a totally different process, and where the 4 wants to influence the other, the 5 does not want to call out. Because the moment that the 5 calls, it really is on trial, instantly on trial. If you don't deliver the goods, you're instantly smashed.

My early years in Ibiza, when I first started doing readings for the community that I lived with, I suddenly discovered that it was disproportionately 5's, about 70%. Particularly 3/5's, there are an enormous number of 3/5's in Ibiza. These were all people that had to leave their homes. Not just their homes, they had to leave their countries; they're real black sheep. Their reputations had been destroyed wherever they were and they had to move on, because if you don't deliver the goods you get smashed.

5's Have to be Called

So, there's something to understand about the 5. This pressure to call, they have to be called. It isn't what it appears to be. You look at the 5 and you think, ah, the pressure to call; ok, they're heretics and they're all designed to rush out there and stand on a hill and say, "Listen to me, I know." Well, it's not true. They have to be called. And they're almost invariably called by strangers, called by those they do not know—the stranger that you meet along the way that transforms your life, and suddenly you begin the call. In my case, it was a little more dramatic. But nonetheless, had I not received the call there would have been nothing for me to call out, and no reason to do so; none, not in the mystical sense, at all.

So, the thing to grasp about the 5 and the 2, this harmony, is to see clearly that they are inherently the least mystical, the least religious, and the least whatever you want to call all that stuff. That is not what they are all about. It happens to them. And this is the point to really grasp: It has to happen. And if it doesn't happen, it doesn't work.

And of course, if they are called to the wrong thing—you read the line about the heretic burning at the stake—when you're a 5, and you're called to the wrong thing and you go out there and you make your call, oh boy, are you ever looking for trouble because trouble is going to come. The 5 is the only natural nihilist, it is just naturally that way. It's meant to be that way, like a blank slate with no markings on



it, waiting for some kind of whatever you want to call it, event, to bring out that potential. It's why there are not a lot of spiritual 5's in our history, and there aren't, because the call has to come.

When you're dealing with the 4, it never has to sell universal principles. It can give you a foundation for podiatry or looking after your fingernails, or whatever the case may be; it can be many, many things. The 5 has a built-in pressure to universalize. When you universalize it means that, literally, whatever you call is a call that has to reach every ear. And not only that it reaches it, but that it has the potential to impact every ear. I know the correctness of my way in that this knowledge can be transferred, and has been, over and over again, to every level of intelligence, to every class, age, nationality, you name it; it's a universal principle.

How often do you get a universal principle to represent? You don't. It's what makes it magical. Its why, ultimately, they can be the saints and the saviors, and all of those things the 5 have; they get an extraordinary call. And the call has the potential to be of universal value. It's very different from the 4, very different work. And you can see that the domain of spirituality—because when we get to the 6, we're out of the box—when we're talking about the way in which spirituality, mysticism, religion, all of these things are put forward into the world, basically, you will have a 5 that makes a call and you will have the 4 that maintains it. We live in a world where there are many, many more spiritual 4's then there are spiritual 5's; many more. It's very different work.

When you take this mystical pressure, you need to understand that this is an underlying layer in you. Those of you that participated with me in the 36 Roles, remember how we talked about how, through genetic continuity, we can see in the layers of our profile how it acts differently in different circumstances—collective circumstances, individual circumstances, tribal circumstances. You can also see here that there is a mystical layer, a spiritual layer that is there.

These underlying themes and the pressure—after all, this is only the pressure, so don't jump to too many conclusions, because we have a long way to go. We have to go through the whole system; we have to go through the whole stream to get the whole movie. But from the Root, from the pressure, to begin to see that this is there as a layer within you, within the way in which your role is meant to be lived out. And that aspect of you, that mystical, whatever you want to call it, potential that is there in the fulfillment of your purpose, that layer is keyed to one of these pressures.

Looking at Profile Differently

So, you need to begin to look at profile in a very different way. By the way, I put the 36 Roles into the JAM Player, into Channel 88, so if you haven't listened to it, it's something worthwhile because it really gives you a very deep insight into the way in which profile actually operates. And you can begin adding these different layers so that you see the whole, holistic potential of your purpose. We all have a mystical,



spiritual potential as long as the 19/49 functions; it is there for us. And we are here to fulfill ourselves in terms of the correctness of our process.

As you continue in your ongoing experimentation with being correct and operating your vehicle according to its correctness, as we move through, more and more will you see that you're aligning yourself to the specific pressures as they relate to you in terms of your profile. And when we get to the end of this I will give you practical examples of doing mystical profiles so that, ultimately, you can look at the way in which the combination operates both Personality and Design. But to grasp that by being correct, strategy and authority bring out so many things, so many different aspects of the potential of who you are. And one of those aspects is the mystical.

The 6th Line: The Pressure to Separate or Not

Let's go on to the top of the roof, and the 6. There is enormous mutative pressure on the 6; we've talked about that a lot. Obviously, as we move towards 2027, more and more are we going to deal with this pressure. Ever since the advent of the nine-centered being we have all been on this trajectory in which the 6th line in a profile is carrying the brunt of the mutative transition. It is why 6's are different. They are different in the way in which they live out their lives. They're different in that their lives are divided into segments. They are, in that sense, very different as regards their life dynamic than those of us who do not have a 6 in our profile.

They are laying the foundation of what is the Uranian life, the Uranian life that we are ultimately intended to live. Evolution is slow, so it takes a long time for humanity—despite the fact that we are operating a new vehicle since 1781—to shed its Saturnian history, which has lasted for millennia. We still have all this enormous pressure on young people to find their way, when in fact it's no longer something that has to come in a hurry. It's quite a track that we have in front of us now, and the 6's are carrying that.

More than that, we know that the 6 in itself is mutative, so the whole process of trying to describe what the 6 pressure is really about now is exceedingly difficult; it's not something that I know. It is only something that, based on the structure, ultimately we will witness and experience in the sense that it will be transferred to us from those 6th line beings that go through these processes and go through them aware. This process of what it's like for a 6th line being to come off the roof and to go into the flowering period of the post-Kiron phase. I already get incredible feedback in terms of what that is looking like for these beings.

The 6 is not, by its nature, spiritual in a communal sense. In other words, it makes the 6 so very different from the 5 and the 4. We know that the 4 is the maintainer; but it is the 5 in its call that, in the transpersonal sense, pulls together the community in the first place. In other words, both the 4 and the 5 are deeply connected to the shared experience, however you want to look at what that shared experience is. But neither one of them can be fulfilled without the participation of the other; they can't. It's not possible.



But the 6 is different. Look at that pressure—the pressure to separate or not. This incredible pressure to separate; not to be in the flock, not to be called, not to be shepherded, this is the thing that's so incredible about the 6. It's the 6's that in many ways through incorrectness suffer the most at the hands of the mob. Yes, 5's get burnt at the stake but it doesn't happen all that often, in that sense. But 6's, if they're incorrect, they're always on the outside of the spiritual process, the mystical process, the religious process. They're not here to be in.

The Story of the Village

It was my story of the 5 coming into the village. Of course, the village is held together by a 4 shaman. The 5 comes into the village and says, "God is pissed, it's going to rain. You'd better build an ark." Whatever the story is, it doesn't really make any difference. The 4 is very conservative. "It's never rained like that before and God has not spoken to us about building an ark, and we have our own way. Yet, because of the seductive power of the 5, there are those within the grouping that begin to get uncomfortable and wonder. And the 4 is getting very concerned, of course.

So the 4 goes up the hill to the 6, the fool on the hill, sitting up there—not in the tribe, not out of the tribe, sort of the tribe, but not one of the tribe, aloof, separate. The 4 doesn't trust the 5 because the 5 is a muckraker, could wreck their whole network. But the 4 will listen to the 6; it just will. It goes up there and says to the separate 6, "Well, what do we do?" If the 6 says, "It looks like rain," they build an ark and it becomes the new foundation. And if the 6 says, "It isn't going to rain," they burn the heretic at the stake, or stone him or her, and get rid of them.

The Role Model Line/Hypocrisy

This is the unique role of the 6, the great 'role model' line. And of course, the danger in all of that is that the traditional 6 has a binary that includes deep hypocrisy. You can understand the hypocrisy. They're sitting on the top of the hill, and the people down below are really uncomfortable with that: "Why don't you participate in our...?" and the 6, to protect its aloofness will be hypocritical and say, "Well, I really do accept that I'm part of the tribe. I just need to be off on my own. I really think all the things you're doing are terrific," and blah, blah, blah; in order to maintain their separateness.

But we're moving into an entirely new era. You can smell it. Tomorrow we have the Sun in the 55.6. You look at that line, that's the future. Read that line, think about that line, that line of selfishness; selfishness, material obsession, material obsession that may be of advantage to others, material obsession that will be of no advantage to others. We are moving into a totally new era. We are leaving behind the sooths of the global cycle of the Cross of Planning, where we have this altruistic



infrastructure of institutions and safety nets and protection systems, all kinds of things to look after those who can't or try to look after those who can't, and on and on—charities and all of these things that make up the institutionalized humanity realm.

Why Human Design Now?

Well, it isn't going to be with us forever. It's going down the drain fast. Think about what replaces it. A good question is: Why do we have Human Design now? And the answer is: to liberate individual authority. This is what the future will demand. And this is what 6's are all about; they're here to lead the way. They're here to lead the way into "not this, not that." They're here to lead the way into their unique singularity. It is not about whether they are in the 4's network or seduced by the 5. This is history.

When the last baby born just before the change of the cycle dies, so does God. And what do we have then? We have the unique integrity of our being. And when I say God dies, all I mean is that the elaborate construct that we have been dealing with for millennia simply isn't going to be the point anymore. There will not be this capacity anymore. The pressures will all be gone.

The Need to Live by Your Own Authority

Every time that you do somebody's design and you open up those beings to their strategy and authority, to the potential of correctness in their life, you're doing something so deeply, deeply spiritual. You are providing them with the sustenance that they will need. If you cannot live by your own authority, you cannot survive in the next cycle. You cannot; it's not possible. It's not like there are going to be all these shepherds around. They're going to fade; they're going to die off, one after the other. And eventually, they'll all be gone.

Eventually, that generation that comes into the world just before the cycle changes, will disappear. It isn't that far away. What's one hundred years in the evolution of the planet? It's a breath, it's nothing. And it'll be gone. And there will be no more pressure to influence and hold together. There will be no more pressure to call. By the way, the 5's will be pleased—but nonetheless, what to do! What we will have is one thing, and one thing only. We will have the possibility of being able to operate correctly within ourselves, to be our own authority.

In my gray courses, I used to talk quite often about how we were designed not to find God, but to be God. The knowledge line of humanity, the way in which we have reached a point now where we can replicate life. This wonderful line in the Bible which says that we are created in God's image: doesn't look like us. We are creating in our own image—we call it cloning. We are at a precipice of an extraordinary understanding of the way in which things work, the way in which they operate.



It's about Seeing

Ultimately, where the true spirituality, the true magic is going to be is just within yourself, this pure unique authority. It's about seeing, it's always about seeing. In the end, everything is about seeing, and the passenger is so blind. The passenger is blind because it has other things to think about that don't matter. But that's what occupies it; all those nuances of thought about maintaining one's life—the "this and that," whether to do this or that, should I do this or that, could I do this or that, on and on and on; the micromanaging of the not-self mind of the life. When the passenger is into micromanaging its life, it doesn't see anything. There is nothing to see.

Aligning to Your Own Purpose

This correctness begins to align the being to the potential of its purpose. And in being aligned to the potential of your purpose, you have to see that it is aligning to your purpose; not mine, not somebody else's. In fact, not a purpose that you can actually share with anyone; it's yours. It's absolutely unique. And within that you're God, you are the only authority. And only when you get to a point where you can operate correctly, only then can you be truly the only authority—not simply your authority, the only authority. It is your truth. And any decision that is made is correct. And the passenger? When the passenger is liberated from that, when there is true authority in the life, then the passenger can begin to see, to see beyond this shell. Stick your head through the sky and really see. You can only do this alone.

This is the great truth. The great mystical experience is your experience, not mine. I'm just a good storyteller, and it's fun to tell you the stories. But this is about your authority. It is about the perfection of what you are, and when you are that purpose, you won't have any lack of the spiritual and the mystical in your life. You won't have much religion, it won't exist; it can't exist. This pressure to be separate, it's what this whole thing is about. It's why the Voice gave me this stuff: Teach them how to be their own authority.

I'm an apostate. I'm a 5 that says, "Look, we don't want to call anymore, can you do it yourself? Would that be ok? You need to try and do it yourself. And give me a break, I want to retire. Why do I have to tell you where it is? And why does the 4 have to constantly reaffirm, over and over again, "This is it, this is the foundation, this is the way it works, and this is what we do together..." Human Design is not about homogenization. It's the antithesis of that.

It is simply a medium to awaken in every human being, because it is universal: the holiness, and by that I mean the holiness of their authority. Don't you ever get that buzz when you think about your cross? Oh, the magic that's in crosses; this job, this incarnating job on a spike in the wheel. And you're not here to do all the other jobs,



you don't carry all the other crosses, you don't carry all the other profiles. You don't carry all the minutiae of line and Color and Tone and Base for every activation that you have. This is only you. There isn't anything else.

We're All Alone

I've shared with you my great joy about the first person that I met in Ibiza; it's actually the second person. It was my friend Frank, the man who told me he was God when he introduced himself to me. He was brilliant. He said to me, "It's simple. When I die, I take everything with me." It's what he said; it's true. When I die I will take all of you with me, and everything else. I'll take it all. It's all made up inside of this machine. It's all an illusion, after all. And it disappears the moment you leave this plane, you take it all with you.

You are all alone, you're so deeply alone. I'm not talking about being lonely; I'm talking about being alone. It's a crowded world of alone beings. But we are here alone, within; it's all within. God's inside, holiness is inside you. It's not somebody else's version. It's not somebody else's tale. It's not somebody else's dream—that's just entertainment. May we all be so well entertained by each other! Interesting, this is the way this particular variation in its uniqueness experiences whatever it is.

You are the Absolute

The real holiness is that you are the absolute. And nothing can touch that. And here is the great beauty of what the 6 brings into our lives now, this enormous pressure to separate, to move ourselves away from all that homogenization that is out there. It isn't necessarily to say that, when you are separate, that you do not have a connection to this or that. You may, if it's correct, if it's part of your absolute; if it is your truth, if it is rooted in your authority.

Every religion on this planet says that only God has authority. What a trap, what a sales job, what a lie. It is each of us; it's every being that is here. We are incarnated, and the goal of the incarnation is the fulfillment of awareness in form, the fulfillment of unique awareness in form. Your authority is the only holiness you're ever going to know, and your authority is the only doorway to the transcendent. There is no other.

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Lecture Six

The Channel of Communal Ritual

I've been looking forward to this one. I don't know how many of you have the 49th gate, but the 49th gate has been an extraordinary player in my life. I have a totally open Solar Plexus system with the exception of the 49th gate, unconscious. It has been the only way in which I have been able to interpret emotionality throughout my life. After all, every time my emotional system is activated by conditioning, the one consistent thematic for me is the 49th gate: because every time it's defined, this gate comes alive.

In my mystical work, and in going through the mystical stream—when I went through it the first time, I had one of those rarities for me because there was no need to go very deep, which was really interesting. So today we're really going to go deep, and we're going to take a look at this incredible gate.

The 49th Gate of Revolution: The Fear of Nature and the Unknowable

The 49th gate of Revolution is the fear of nature and the unknowable. But it's something much more real, if I could put it that way. When you think about the 28th gate, we think about the fear of death. That's one of its underlying themes and it's because of this fear of death that, in fact, its polarity turns out to be looking for purpose in order to come to grips with the fact that we're terminal. There lies the fear of death.

But when you come to the 49th gate, death is involved, but it's the fear of being killed. It's the fear of being murdered. It's the fear of being covered by 20 meters of flowing mud. It's the fear that lightning strikes you. It's the fear of the wrath of the Gods.

The 49 and the 19 have this incredible relationship; it's incredible in so many ways. The fact that it is one of the basic triggers of this mutation is so appropriate. Through the 49th gate is a way in which humans have contact with mammals. The mammal has the potential of the 19th gate, but they don't have the potential of the 49. That is, mammals don't have a Solar Plexus system. They don't have an emotional system. The way in which they learn about that, the way in which they meet that, is through us.



There are three ways in which mammals have a connection to humanity, two of them through the emotional system. The 12/22, where they have the potential in the 12 to connect to humanity's 22. This is where the human being has the potential to befriend the mammal. That is, this is a cross-species connection through a channel that is a mutative, social channel, a freak channel; a freak relationship between what was man and dog, or man and horse, or woman and bird, whatever you want to look at.

49/19: Stream of Sensitivity/Need

With the 49 and the 19 you have something else. The channels between the Root Center and the emotional system are fundamentally about food and sex, very basic things. When you're dealing with a 19/49, you're dealing with the stream of sensitivity that is the stream of need. So, this is a need for resources. This is a need for food resources. This is where you find what we would call husbandry; that is, the advent of humans not so much domesticating mammals but controlling them. And ultimately, through long-time controlling being able to genetically alter them, so what we call a sheep or a goat today is far removed from their original nature, if we go back 20-30,000 years ago.

The Killing Ground

It's here in the 49/19 that we have killing—this is the killing ground. It is the bloodiest of places. Of course, the 49 makes a deal with the 19. That is, the 49 says, "I will look after your needs, and you obey me." This is the relationship between the 19 and the 49. You need something, I'll give it to you but you obey me. It is this obedience that lies at the core of the 49 that places the 49 at the root of not so much the priesthood, but the goal of worship. And ultimately, for the 49 the goal of worship is to avoid being killed. It's really cute; at least I think it's cute.

Think about the relationship between man and sheep. Think about what you do for them. The typical 19, they need territory. Ok, so you give them the territory. Not only do you give them the territory, but you make sure there is enough food in that territory so that they can feed. Not only that, but you actually protect them. You spend your time making sure that some other carnivore doesn't get in on your game. When the lambs are 11 months old you take them away from their mothers, and you slaughter them and you feast.

In the 49 is a memory of what it was to be under threat of being killed; always under threat of being killed. You cannot imagine how many incarnations, how many generations of human beings were constantly on the lookout for something that was going to eat them, kill them. Killing is a trip. The gate of revolution—you know any nice revolutions, truly nice? There are no nice revolutions. There's usually an awful lot of killing that takes place. This is what's sitting there in the 49th gate. This is the gate of the butcher. This is the gate of Abraham ready to sacrifice his son. This is



Jesus on the cross being killed so that others can benefit; and on and on. Here lies the killing ground.

I wandered around Germany and central Europe for a long time in the early years, touring. The person that I worked with, I was his teacher. We would talk about a lot of things and I can remember one day telling him that the 49th gate was the butcher gate. Every town that we worked in, he would always end up in a butcher shop with the birth data of these butchers. It was hilarious. He would come back and do the chart, and invariably the 49th gate would be there and we would chuckle away. Once in awhile just the 19, the conditioning to be the butcher—and I assume they weren't very good butchers and had a poor conscience about all of that.

I remember, as a teenager getting into a great deal of trouble. The punishment that my father devised for me was to send me off to work in a slaughterhouse where my job was to clean up the floor, which was not an enormously pleasant experience. But it was certainly a 49 experience. What fascinated me was the docility of the creatures that were being slaughtered. And how ancient a process this was.

Everything that we understand about killing, the world of violence that we see in our time, all of that is in the 49th gate. This is the thing for me that is so astonishing about this gate. And one of the things that one can only hope for is that this mutation somehow is going to impact that theme in a positive way.

The dilemma of the 49 is that the 49th gate is fundamentally based on principles. All revolution, regardless of the motive needs to be substantiated by principles, whether they are correct or not. Everything about the 49th gate is about principles. But it's an emotional center, it goes this way and that way and it explodes. It's the ratchet wave. It can be touchy as hell, it can be the savage revolutionary that eliminates everyone—Cambodia, the madness of killing off most of your bloodline.

The Mystical Death

When you're dealing with the 49th gate—you were all expecting something mystical and spiritual. You have to see that the 49th gate stands in the way of that. But it also represents something else, it represents one of the most ancient traditions that exist in the mystical way. And this is the place of the mystical death. I know; I have died. I died as that person that came out of my mother's womb. I was there when I died, it was my mystical death; it was real, by the way. It was quite extraordinary, the way it all unfolded. Not that I physically died.

The mystical death is a transforming phenomenon. It is the killing of the mundane self. Those of you that are involved in Rave Psychology know those deep discussions about how difficult it is to shatter the passenger consciousness and to awaken it. The mundane obsessions of the mind have to be killed. This is what the 49th gate teaches: It has to be smashed and destroyed.



Religion and Bloodletting

So, when we're dealing with the 49, we're dealing with the fact that you cannot separate religion from bloodletting, and it doesn't matter what the religion is. Bloodletting is there, it's always there. It's there in the rituals and it is there in the wars. It's there in the metaphors. The mystical stream goes through the 25th gate which is the gate of blood. You have killing and blood, you have sacrifice and blood.

We think we're civilized, sort of. The newspapers and television every day remind us that we're not, but nonetheless. The blood and the killing have never gone away. It's never gone away. You draw a line in the sand somewhere. It doesn't matter where it is, Northern Ireland with Ireland, you draw a line in the sand between Bosnia and Serbia or Kosovo. You draw a line between Shiite neighborhood and a Sunni neighborhood—there's blood out there. It's the killing, the killing for purification, the killing for religious cleansing.

I am not a fan of religions and whenever I look at my own 49th gate, I understand what's so disturbing about them. They cannot escape the killing that is there in them. There's a killer in all of us, after all. If you want to have a mystical reading, your killer is always there. It's always there, this fear of nature, this fear of the unknowable.

This is where the transcendence is. The transcendence is ultimately the elimination of fear, but it's impossible to eliminate fear completely from the emotional system. It's in a wave, it's a motor. And even with the deepest clarity, clarity is never 100%. There is always this lurking monster in the background that can take it all away from you in a moment. And how this fear has packed the temples and churches and mosques and synagogues, you name it. Fear.

So this is not a pleasant little gate to deal with. This is not the pressure and the yearning for God. This is, "I'm afraid, and because I'm afraid I tell you what I'm going to do. I'm going to control everything. I'm going to control it all. I'm going to establish a form that everybody is going to follow, and that's what's going to protect us."

49th Gate Keynote: Alter the Form

Let's start at the beginning. You can see that there is a keynote here for the 49th gate (*see next page*). This is not a keynote anyone has ever seen before. That is, the keynote of altering the form. This is what the 49 is all about. This is what revolution is all about: to alter the form.

The way they do that is they threaten you. "You will follow this form. You'll bow down twice a day; you'll genuflect to the north. You'll eat blueberries on every Monday, and if you don't we'll kill you." That's the primitive version. The modern version is pretty much the same, except that they put the killing out to something else. There is alienation in that: "You're not going to follow the form, you don't



belong with us, we will ostracize you, go out there and die, we're not going to look after you. We're not going to feed you; we're not going to support you. We're not going to do anything for you. You're going to be helpless. You're not going to be protected," and on and on.

The 49th gate is great at blackmail. Revolution is interesting stuff—it's all about gaining support. And the way you gain support is not by being some charismatic,



wonderful, touchy, feely sweetie, because it doesn't work. You exercise power. And the power you have is life and death, whether you will eat or not, whether you will have shelter or not, whether you will be allowed to the community table or not, whether you will be educated or not, whether you will be supported in any way or not, goes through this gate.

In order to benefit from all those wonderful benefits that the tribe is going to give you, you need to obey or else. It's why, when we talk about the 49th gate in another context and we look at it in terms of sexuality, that this is the gate of marriage and divorce. This is the channel of love, honor and obey. This is the 49; but how

unstable it is. It's emotional. How can it maintain the principle? It can't. It can end up being deeply tormented, and in most cases tormenting the other because they carry the power.

When I describe it this way, I'm not talking about those beings that have the 49th gate. I am talking about the fact that, through genetic continuity, everybody has the 49th gate, like you have every other gate. The only difference is that you have receptors in more places than you do with your differentiated activations. But you have 49th gate receptors, they're there. There is a part of you that is always, at some level, prepared to kill. That's an odd thing.



The 1st Line: Alter the Form through Principles or Not

So, we have the 1st line, lower trigram, self-absorbed—alter the form through principles or not. So, here in this context you have this mulling over, in that sense, the investigation, the introspection, and the insecurity. Here you can see the foundation. How do you deal with this fear of nature? How do you deal with the fear of the unknowable? How do you deal with the fear of God's wrath?

Well, you carve out some message in tablets because you're in the 'altering the form' business. You notice there is no 'alter the consciousness' here. Not 'alter the Personality' but the form, bring obedience to the form. If you look at any organized religion, the thing that they're really good at is their form presentation. And if you are a member of any of those religious organizations and you go into one of their institutions, there is a whole set of form principles that you follow—where you sit, when you bend, when you stand, when you bow, whether you have a hat on or a hat off, or whether you're with men and women, or you're just separated, or this or that, and all the genuflection and all the things that go with it, they're all forms.

Alter the form through principles. So, there is the 49 saying, "Ok, you want to eat? You want to be part of our whatever? Well, here are our basic principles. We do not kill and we do not steal and blah, blah, blah. And if you live by those principles you can be a part of our community." This is the beginning. And these fundamental principles, wherever you look at any religion, no matter where you go, you get to basically the same rules.

The thing that I find hilarious, and I think is perhaps one of the greatest black jokes of all, is that it's the 49 that is ready to kill you, who will tell you that you cannot kill. I think that's just delicious. Of course, when it's time to kill they're very good at setting you on fire. They're the ones that carry the right. Even today it is possible for a fatwa, an edict to be put out for somebody to be killed. Religious fanatics jump at that opportunity.

So, the potential killer alters your form, and it alters your form through a threat to your very survival. It says, "What are you doing over here on the emotional side? You've come here for sex and food. If you've come here for sex and food, I want to tell you something, you're going to have to behave the way we want you to behave. You're going to follow the form principle that we set up for you. And otherwise, you're not going to get all that sex and food. You're going to have to go over there to the other side, to the splenic side, and play savage. You go be a hunter/gatherer; over here we're having a good time."

It's very powerful. It's still powerful. How many insecure beings are drawn to form principles as a way of feeling secure? So you enter into that order, that sect, that whatever it may be, and as long as you look like them, seem to do what everybody is expected to do, you're accepted. Everything is ok, and you get to eat and you get to have sex, and everybody is happy. Just don't break the rules.

The most serious punishments ever inflicted on fellow humans have been by religious people. Wow, nasty stuff, really nasty. And how unreliable it is to get it, how



unreliable this 49 emotional field: who's to live, who's to die, who gets in, who doesn't get in, what they have to do to get in.

The 2nd Line: Alter the Form through Planning or Not

When we get to the 2nd line of the 49, we have the altering of form through planning or not. Whenever you're dealing with a 2nd line, you're dealing with a theme of being called. After all, that's what it's about. It is clear to me that in looking at anybody's design, when you see that they have 2nd lines there is always this mystical potential that is there, at one level of it, there is a call for them to receive. But it doesn't always come.

It's not like the 49.1 is actively interested in standing at the gate. They're usually the ones that write the laws, and other people interpret them and enforce them. It's not like they're out there threatening beings. They're not transpersonal, they're not upper trigram; they're self-absorbed. They just say, "Well, we need these principles. If everybody abides by these principles, everything is going to be ok."

There are two kinds of priesthoods in the mystical stream. There is the priesthood/priestess of the 49 and there is the priesthood of the 25, and they're enormously different. There is no monotheism in the 49—it doesn't exist. The 49 is our primitive spiritual leader, however you want to dress that up. And it is someone who is connected to Gods, so we're not dealing with monotheism; we're dealing with polytheism here in the 49.

The monotheism priesthood is in the 25. That's quite different, because it is a progression from the limitation of putting all your eggs in one godly basket. So the 49 says, "Look, we all have to pretend that we're birds for three days of the year and flap around in order to please our bird God, and we have to sacrifice our young to the bird God, and then we're going to get this great, wonderful, lush harvest. And of course, if there's a drought both the 49 and the bird God are in trouble. The 49 will end up being killed and the bird God will be smashed, and that will be the end of it.

It's something for you to understand—that you've got a very, very primitive source here. And by the way, I don't say primitive to denigrate it. I'm a polytheist myself. But it's very different from the techniques of the monotheistic because the monotheistic has something that the 49 can't figure out. That is, the 25 enjoys the fact that they can interpret the unknowable because they can never be wrong. It's an enormous advantage. It's not the 49's gate; they're caught up in the emotions of it all.

So, we have alter the form through planning or not. So what you have here is that there is no revolution, even if revolution is required; there is no revolution because that hermit is sitting there planning. It's planning that a new kind of temple has to be built, or planning for the way in which everybody can operate more successfully, and so forth and so on. But it's just planning. Maybe some day somebody comes



over and says, "Hey, are those your plans? They're really cool. We should put this into action."

And again, like the 1, it's not that they stand at the gateway. They can. If you have a 2/4 profile that gets called, they're not going to stand on the sidelines once they're called. They're going to push their way to the front in a hurry. You don't want to meet a nasty little border guard who is a 2/4, because it could be a very uncomfortable experience.

But nonetheless, unless they get that call, it doesn't really mean that that form is ever going to be brought out. Now, this is an aspect of what is a very, very deep and complex system. When I talk about the mystical here, you really can't take this out of proportion. In looking at the Solar Plexus center, the emotionality of it dominates everything. In terms of sexuality and food, if I could weight these things, I would give sex and food 9.5's on the scale, and the mystical 2.3. It's not like it is easily translatable into your profile other than for those beings who have these experiences, and who by their very design are drawn to these particular realms. Then obviously, these things begin to show themselves.

But what it really says is that if you have a 1st line in your profile, there is a part of you that wants to alter everybody's form based on what you feel is correct. It's just there. If it's a 2nd line, there's always a part of you that is working on that form, how to get there, the plan, and the way to get there. It also says something about hermits that they don't do nothing—if I could double negative that—when they're in their cave. They're busy with stuff. In a way, this is where the plan is. This is where the potential is: that, once the call is there, that they're prepared.

The 3rd Line: Alter the Form through Rejection or Not

Let's go to the 3. The 3 goes through an extraordinary process in this life, this trial and error process. There is this great power to them, their ability to rise up and to not allow themselves to be beaten down. They're very much aware that life can go wrong. And they carry a deep fear in terms of the 49th gate: they carry a deep fear of being punished to the point of death. After all, out of the 3rd line we get the martyr, and through the way in which it is—unfortunately—not raised correctly in that its mistakes are often punished, there is a real fear of that killing theme here in this gate.

So, they can be the most violent. That is, this is a theme in which rejection is something that can be just incredibly violent. Whatever you want—ethnic cleansing, pogroms, any language you want to use for the elimination of the other, and the elimination of the other based on religion, based on any kind of "my God's better than your God,"—here in the 3rd line all of that is possible.

How do we change form? In all the places that you look at the form, the changing of the form, this is the only place where it resides. I'm a 5/1 with the 49th gate. It's so clear to me that I alter the form through practicality. I had a joke for years, and it



isn't so funny actually. I toured for a very long time and quite literally did thousands of introductory lectures, two-day seminars and stuff like that all over the place. And introductory lectures, after you do so many for so long, I would get up in front of whoever was there and look at their eyes. There was a part of me that just simply knew that it wasn't their fractal to be there. They were dragged along on somebody else's conditioning. I could see it in the eyes of those that had a fractal to be there, how many of them were veiled so profoundly that blindness was the only thing that I could imagine could be the result for them.

My fantasy was to have a nice samurai sword, and to get off the stage and walk through the audience and cut off the heads of those that will do better in the next life. Now, isn't that a nasty thought? But nonetheless, it was something that crossed my mind on occasion. It's so clear to me that there is this deep, deep, "if they don't get it, well, get rid of them." It's so deep inside the 49; it's quite an amazing thing.

So anyway, we're dealing with the 3, and we're dealing with altering the form. Everything about life, you can see that, this is the great contribution of the tribe. The great contribution of the tribe is that built into tribal support is the support for the altering of the form, even though it operates under a guise that many of us are fatigued with, the homogenized pathways.

But still, it is a revolution to change the form. Following your strategy and your authority you change the form, you change your life. So, these principles, these different ways in which the form can be altered, is simply the way in which the awareness that carries the energy operates, not that the process in itself is incorrect.

It's the same thing for the 3, this altering of form through rejection; there is nothing heavier. This is a channel of sensitivity. The 49th gate is very sensitive to the point of being touchy. It doesn't like to be rejected. It doesn't even like rejecting. It always feels like it's such a heavy burden. But rejecting is what it's all about.

In some ways, there is no other way to change the form. And it's something to think about. Some beings can have their forms changed through principles. And some beings can have their forms changed through the planning. But some beings can only have their form changed through rejection or death. It was very common in many warrior cults that you took off the head of your enemy. In doing so, you liberated them for their next incarnation—come back and try again, wrong form.

It is heavy stuff here, this primitive gateway; and all of it in the name of the fear of this larger unknowable, unknown. And the pretense that the 49 does understand it, get it, it's such a joke when you think about it. The 49, in its own way, is speaking for God. This is what God wants; God wants you to be like this. Our ram God, goat God, sheep Goddess, whatever, wants you to be this way—the interpreters; and altering everyone's form to go along with it. And they don't know, do they?

The thing that's so interesting about religion is that our relationship with the forces is mostly a construct. There is some inspired moment somewhere, and then two, three generations later it's just a construct interpreted by others who have no real connection other than that they are the gatekeepers. You can see why it's so



difficult in tribes to break away from the power of the tribal religion. It's practically impossible, you risk your life. And if it's not simply risking your life in the absolute sense that you are killed, it's risking your life in the sense that you will lose that life that you had within that community, it will be gone. So whenever a 49 rejects you, they are trying to alter your form.

The 4th Line: Alter the Form through Persuasion or Not

The upper trigram is very different. When you're looking at the upper trigram, you're looking at the transpersonal. You're looking at the interest in the other specifically. These are the ones that like to take their position and hold it. So when you're dealing with the 4th line, you're dealing with alter the form through persuasion or not.

You can see that you've gone beyond the threat of simply being killed, "Do this or else." And instead of "Do this or else," "If you do this, in your afterlife you're going to have a really nice house. This is why living this form is so important; because when you die you're going to have all these wonderful things. It's really going to be terrific. Let me persuade you. Let me persuade you how important the form is." And of course, it's deeply related to the harmonic. That is, it's deeply related to the principles. These principles are now being put out and they have the networking, externalizing influence of the 4 to persuade others.

And more than persuade, this is also the beginning of proselytization. That is, this is the beginning of persuading others to be part of what you believe by taking on your form. So, you've got to go through their rituals and dress like them and smell like them, and on and on and on. And you can see, built into any spiritual movement is automatically a publicity department, instantaneous.

This is the 4. They're wonderful at this job; this is what they were designed for, it's what they came into the world for. Every 4 is here with a potential to persuade you to alter your form. It's quite something. And when you think of it within the religious context, all religions at some level or another proselytize, all of them. All of them are looking for converts in one way or another; some of them passively, some of them actively. "Let me persuade you that this form is the right form for you."

The 5th Line: Alter the Form through Practicality or Not

It's my game, too. It's part of the joke. It's what I love so much about the knowledge, how funny it is. How funny it is to be us. I look at this 5th line theme, alter the form through practicality or not. Ok, this is how you do it; this is how I do it. I don't know how to do it any other way. It's built into me that you can change people's forms by giving them something practical.



Heresy, it's really heresy. You can't escape it, it's just simply there. So, any mystical track that I was ever going to take in my life, any spiritual track that I was going to take, if it wasn't practical I would not have done it, it wouldn't have touched me in any way. For me, I looked at spiritual, mystical, religious practices and thought of them as the opposite of practicality, an enormous waste of time and not very intelligent, and so forth and so on—my nihilist impression.

My experience with the Voice, it is the ultimate joke for me because as I've said before, had it only been the fairy tales the Voice gave me, the Bhan Tugh stories and all these things, I never would have told anybody about what happened to me, because it's crazy. I don't want to be one of those weirdoes that sits on a park bench and tells you how he met the forces. That is not my cup of tea.

To this day, when people want to tell me about their mystical stories, there's a part of me that just snaps out. I was suckered with logic and practicality. So I ended up representing the form principle and spending my mature years as a messenger of form transformation. It's right here in the line. It's just the way that it is. I look at the way in which my life has worked and I can see why there was this deep rejection of all of these various organized religions. It's through understanding this line—altering form through practicality—that you see the great heresy. That is, the real heresy is to see how impractical the spiritual, mystical and religious practices as a whole are, just impractical and not of service, though not all of them.

So, when you're looking at the upper trigram, when you look at the 4th and 5th lines here and again, you're dealing with the basics of the way in which the 4th and 5th lines operate. The 4 is only influential to those it knows. It needs its network. It is the constant persuader. It is the one that is always reminding you of the gathering at such and such an hour, and don't forget this and don't forget that, and all the things that are related to maintaining the altered form.

When you're dealing with the 5 you're dealing with the potential to mutate strangers, that is, to transform the stranger. Both of them are proselytizers. Both of them carry with them the drive to expand the religious gene pool. In the same way they carry the drive to expand their tribal gene pool and all the sexuality that moves through the 19/49 and the 37/40. And there is a lot of it that moves through there.

Expand the tribe; but expanding the tribe isn't a matter of, "We need some new genes so that we don't start producing abnormal children. But at the same time we can't afford to just simply have new genes. We have to have new genes that are willing to follow our principles and our practices." Millennia ago, the way in which that was accomplished was that one tribe would kill all the males of another tribe and simply take over all the females, and add all that new blood into the genetic pool. It's always been about killing.

You can't separate any of it whatsoever from this underlying theme of the fear of being killed, and what that means to a human being who is unaware. Killing is still something that, odd thing to say, there's a pleasure in it. And it's something that most people don't want to pay attention to, or acknowledge. It's all mixed up in that.



The most common crime of killing is one of passion. The vast majority of people that are killed are killed by somebody who knows them. There are a lot of things that are mixed up in here in this 49th gate, so that one gets confused. And the confusion can always be there because it is emotional; to kill because of sex and not God, or for food, whatever the case may be. It's just something to grasp. It's all mixed up in there. It's all inside that 49th gate, and it carries it through everything.

Look at all the religions, do they have a trip with sex and food. Look at them. Sex and food is a big problem. They want to tell you exactly what to eat and not to eat. They certainly want to control the sexuality. When you take the modern Christianity with the killing off—kill it off; we're going to ignore the fact that we're males. The celibate male is almost a hilarious concept. It defies everything that genetics verify, it really does. But you know, we sacrifice. We kill in the name of this and in the name of that.

With the 49, line 3, something really interesting is to recognize that to alter the form of the other, you have to reject them first. That's interesting, just simply to think about that.

With the 1st line, to alter the form of the other you need to present them with the principles, which is one of those things that is very, very interesting to think about in terms of, for example, our work and the way in which we are in the business of altering the forms of others, aligning their forms to what is correct.

Obviously, like for example with more than one line, it can become complex. That is, rejection and persuasion can become a very powerful tool in the way in which the other can be impacted. So, that's one of those great things about being an emotional person that to reject somebody, playing hard to get is of enormous value. So it's an interesting thing to consider.

Like me, 49.5's can only change the other through what is practical. And for the 49.2, it means they not going to alter anyone's form unless they call for it. So they're going to have to call for it. If it's the right call, he'll be ready and he can impact their form.

I just wanted to give you a little taste that way to really see that—again, I'm a practical form changer—everything has to have a practical value to it. It just does. Otherwise, it's not a universal principle, which is what the 5 is all about. So, the practical is here in these various things. And you can apply the information; at least being aware of it already sets up the potential to be aligned to it. Because every time that you see an aspect of your nature and you're able to take that into your self-reflected consciousness, you build up a resonance with the correctness of your vehicle, and these things get aligned.

So you get to see these things that are a natural way of altering the form of others. It's a key for us to see that. It also means that we can interpret that, and not simply those of us who have the 49th gate, because obviously in having the gate as well it is a strong accent in our nature; that there is a part of us that at some level or another is here to alter form.



But remember, through genetic continuity through all of the lines, yes, this is where it's going to be. These aspects are going to be viable. You see somebody who has a 3rd line in their profile, you know that rejection for them is a very important tool. And it doesn't have to be the rejection of violence. The beauty of the rejection is that the rejection does not have to be killing, if you know what I mean. In other words, it can be very, very powerful to let somebody know that they can't get in because there's something missing, and it's the only way that they'll look for what is missing. Again, what is correct for us, what our nature is and how that works when we're correct with the other, is extraordinary. It's just extraordinary.

The 6th Line: Alter the Form through Sensitivity or Not

Let me go to the 6th—alter the form through sensitivity or not. This really speaks of the role model potential of the 49th gate. Because again, here we're dealing with the binary of the 6, we're not dealing with its triplicity. We're going to go through stages here in which this cycle since 1781, with the nine-centered being, we have this lack of sensitivity and sensitivity. That lack of sensitivity is not understanding what is happening to the form, or not being ready to do the work of altering the form.

The other side of that, what we would call the roof stage, this is the opening up to the recognition of the potential of many forms. That is, the awakening to the diversity, the potential of what I refer to as uniqueness. It's only through this sensitivity to being able to alter the form, but it's very specific. Again, it's in the role model mode. In other words, it is a byproduct of them being correct rather than a proselytization. The role model is there to tune you to your form rather than have you follow their form.

Of course, the 4 and the 5 are selling a set form package. They are; that is the business of it. Human Design is a package. It's a package with rules and exhortations, and all of these things that are part of what it is to alter form. The only difference is that because it is mechanics and because it is dualistic knowledge, we can laugh and enjoy the fact that you cannot have alteration of form without using the built-in mechanics that are there. It's simply about correctness. And it is about correctness in principles and planning and rejection and all of that.

The sad thing to think about what has been normal, and normal from the beginning of Homo sapiens' trip, is to be not-self and not to be motivated correctly, and to be operating through themes that are not correct for you. And of course, out of that comes the frightening side of the 49. This is where the boogeyman is. This is where if you're bad, oh, boy, they're going to come and get you and they're going to eat your little feet, this is the horror trip that is there. This is the big dark heavy hammer that can be held over human beings.



The 49th Gate is Dying

I love the 49th gate. It is so incredible, and it's dying. I don't know what it can be, because it has always lived off its motor energy. This is where the violence is energized, this ratcheting wave of the tribal emotional system, this building up and building up and the snapping of it. The 49.3 and the French Revolution—the guillotine, this snapping of it, this building up and pulling it up, and you're pulling it up and up and then there is this [whoosh sound]. This is the tribe. There was never a greater instrument to describe the emotional wave of the tribe than the guillotine, and it's quite fitting. The revolution about who was going to sit at the table and who wasn't, and who wasn't was really going to be dealt with.

This is what's there in this 49th gate. And yet, to see it's coming to an end. The motor function, the ratcheting wave is coming to an end. What that will mean, I don't know. If you take away the emotionality, then this fear of nature and the unknowable, my impression is that it falls away. And I think that the 49 with the 19 is very empty. This classic image of the abusive husband, and abusive only in the sense that they demand to be obeyed and they're violent, this kind of ugliness; and one day the "little woman" gets up and disappears. How devastated that 49 is. There is an emptiness for the 49, there's no crowd without the 19, there's no one to threaten. There is nobody to pull into line; there is no one to be responsible for.

As we move towards 2027, this theme of revolution is coming to an end. Revolution is coming to an end, and the underlying mechanism of revolution, this potential of violence. This is something that, as the wave goes, so it goes. And I assume that means that -not so much human beings, because I don't think that human beings will ever be free of the killer, that is, the 49th gate. It will still function. It simply won't connect to the 19, so those specific dynamic pressures will disappear. But the killer will remain. How it will remain, I do not know.

What I do know is that for Rave children, killing will not be a question for them, because you can only have killing if you have a Godhead. And they will have no Godhead; it will not be the point. It will not be the question, and it will not be the answer. And in that sense, they will be a much more peaceful creature than we are.

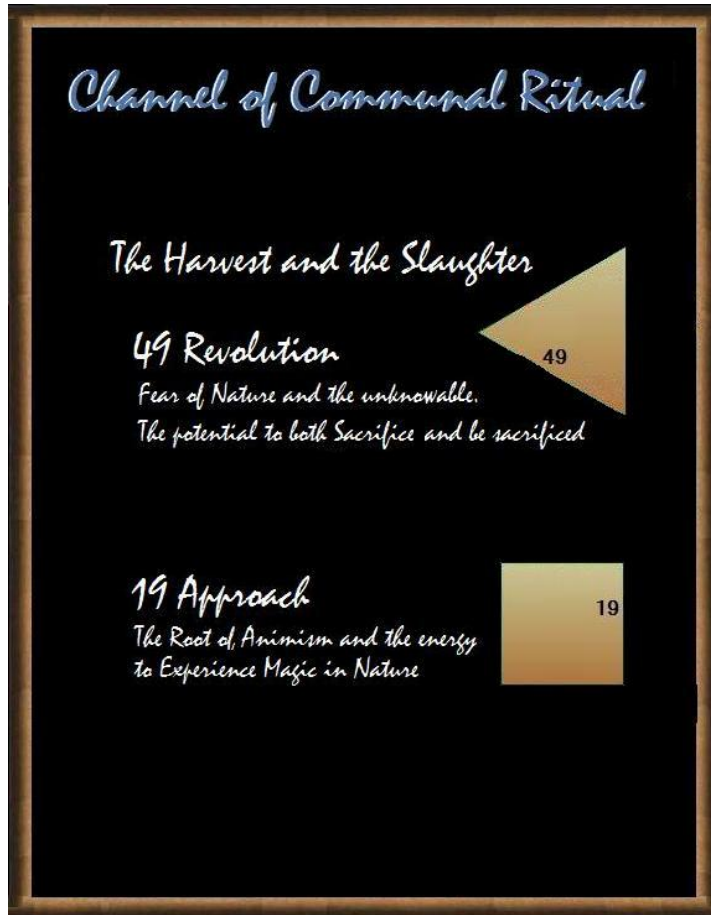
The Harvest and the Slaughter: The Channel of Communal Ritual

The harvest and the slaughter—the channel of communal ritual (*illustrated on the next page*). The harvest and the slaughter, it's what it's all about. We kill to survive, it is our nature. Obviously, channels are different. They're not simply the gates, and here you see the fear of nature and the unknowable, the potential to both sacrifice and be sacrificed. The 19th gate at the other end, the root of animism and the energy to experience magic and nature—you pull them together, and what do you get? You get the harvest and the slaughter. And you get a channel of ritual, communal ritual.



So, you begin to see that when you have this defined, what you are looking at is that the way in which magic and form bind to each other is through communal ritual. We have very little time left for this communal ritual. This is a channel that is in decay, that is slowly but surely breaking down. And it means that the harvest and the slaughter is something that is going to break down.

There is a problem when you take away killing, if you take away killing. What are you going to eat? We killer monkeys, we have an enormous need for a diverse diet to maintain our nature. Think about when the harvest and the slaughter breaks



down. There's that wonderful lecture, it's on Channel 88, about magic and diet and the 19th gate, and the way in which the food chain is going to be disrupted. Think about it. It is the 49th gate that is responsible for controlling the food that we eat. So, in that sense, everything that we understand from farmers to slaughter houses and transportation and the stores where the products are sold, and so forth and so on, all of this is a 19/49 process, and the maintaining of that, and the ability to maintain that.

After all, it is a bargain. There are two bargains in the tribal emotional stream. There is the profound human bargain that's in the 40/37, and there is the cross-speciel human mammalian bargain that's in the 49/19, and that bargain is that human beings are going to protect their food source

and they're going to provide it with a reasonably decent life. They're going to protect it from predators and give it its opportunity to reproduce. In return it's going to cull that grouping of mammals. There is an acceptance by the mammals of the rules of the game at some point. That is possible because there is a connection between the 19 and the 49.

When I go for a stroll on my property here, next door to me is one of the most beautiful little farms that I've ever seen. There is an orchard of about 25 almond trees, all of which are sort of pink-white right now, and really beautiful. When you look at the landscape, it looks like an impressionistic piece of art. Further down there is a pasture, where my neighbor raises sheep. In that pasture there must be



about 70-100 sheep, and obviously a lot of lambs. They are raised for slaughter. When I walk along the fence that corrals them in, all of these sheep come over very friendly, even if the dog is there.

The Ending of the Bargain

Human beings have been sacrificing sheep forever. Yeah, they're not the most intelligent things in the world, but at some level they have a Personality crystal and a Design crystal, at some level there is a bargain that's there. When they see me walking by, they don't get suddenly aggressive and frightened and want to chase after me, or run away, or whatever the case may be. They don't. If you see an herbivore in the wild and it gets the whiff of a carnivore, man does it ever get uptight. It wants to stay alive. It doesn't want to be somebody's dinner. We have a bargain with these mammals, and it's going to end.

I grew up with science fiction; it was a big thing in the 50's and 60's. Every time I think about 2027, I have so many different scenarios that would be just great stories. But my favorite—I should tell Stephen King—is what will happen to the cats and dogs that we all love so dearly, that are born into the world after 2027. Think about that. We have a basic bargain with them, part of that bargain is in the 19/49; and it's not going to be there.

All those big, huge one-ton cows that are standing out there in the pasture, what happens when there is no 19/49? How docile are they going to be? There is no bargain any more, there is just the threat of a predator. It's quite something; there are so many things that are at work in all of this. And when I look at the change that's coming in 2027, I see very clearly that so many things that are so distasteful on this planet have been connected to the religious form principle and what it has brought. This deep, deep bloodletting that is the history of this relationship—have you any idea how many mammals are killed every day? It is a number that is mind boggling. The slaughter rate on this planet, how many necks of birds are wrung day by day by day, it is in the billions.

There is going to be a change, and it's interesting to see it come. And it's interesting to see that when you get to the end of this long process, this return to Eden and the chance, in that sense, to really stick one's head through the sky and see truly the way that it works, to recognize it immediately—because remember, we have a long way to go in this stream, don't get stuck here, there are still many steps along the way. It's like looking at the history of our spirituality. And we're still caught here in the early history: this is what's going to disappear, this very base level of how we reacted to the fear, this base level and at the same time, absolutely essential.

Human beings are strange. If we were only splenic, we would only kill when we are hungry. But then, we could never live an organized life, it wouldn't be possible. So, the splenic side is great, it says, "We can survive." The emotional side says, "Yes, yes, but if we have a secure food supply, then we can diversify our skills and



activities", and this and that and all the things that farming and husbandry brought to the development of human civilization. You cannot separate them.

The moment that we were able to organize mammals and kill them at will was the moment that our civilization developed. And we carry, deep within us, this ancient fear that we have always been food for other things. How easy it is for us to be killed, how fragile we are. How different the emotional system is from the splenic system. And how different it will truly be when the Solar Plexus system is not emotional; that's really a different world. But it's going to affect all of us, it's going to affect our diets, it's going to affect our grandchildren, our great-grandchildren. It's going to have an extraordinary impact on our lives. And along with the deterioration of religious fanaticism and all of these things, in this last breath of the revolution we're going to see a lot of blood every day.

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Lecture Seven

The Channel of Tribal Spirituality

Welcome to the Channel of Tribal Spirituality. For me, it's one of those absolutely fascinating channels. It's so deeply connected not simply to the cycle that we're in, the cycle that's coming to an end, but it is one of the foundations of what it is to be human. Something to remember about these channel definitions that are the direct result of oppositions—the 43/23, the 20/34 and the 40/37—you're dealing with something that is a commonality in humans. It's a very specific commonality. Those of you that have worked professionally know how often you see these things. They can occur with the Sun/Earth, they can occur with the Nodes, and they can also occur just from planetary transits.

The Glorious and the Profane

So in these three channels we're dealing with something that is fundamentally human, and are essential ingredients in our humanness. The Channel of Tribal Spirituality is unique in its own way. That is, it is the only direct connection that exists between the emotional system and the ego. And when we look at it, it's called The Glorious and the Profane. If you sort of want to put a label on that, the 37 is the glorious and the 40 is the profane.

What is interesting about the 40/37 is that it's not, in and of itself, mystical. It's the tribal equivalent of the 11/56. That is, it is very much about seeking. It's very much about finding. Because it is tribal, there is an underlying theme in this stream; there is an underlying need. And an underlying need that the search itself, in one way or another, is resolved.

When we look at the 37th gate, we have the gate of The Family—and we have the fear of tradition, and the path of worship, and the hope of being touched by God. Here is the deepest theme of the searching, this searching to be touched by God. Of course, the real power in religions is the bonding of human beings together in ritual. Whether it is the Dervish or it is a Catholic liturgy, whatever the case may be, the fact is that there is this very, very powerful force that can enter into the quantum of a group that focuses its attention.

You can see that in the healing tents where people are built up to an enormous level of intensity and excitement, and you can see that there are certain beings that can take that energy and work with it, in that sense, this being touched, looking to be



touched by God. And always waiting for God and always expecting God, because it's part of the tradition.

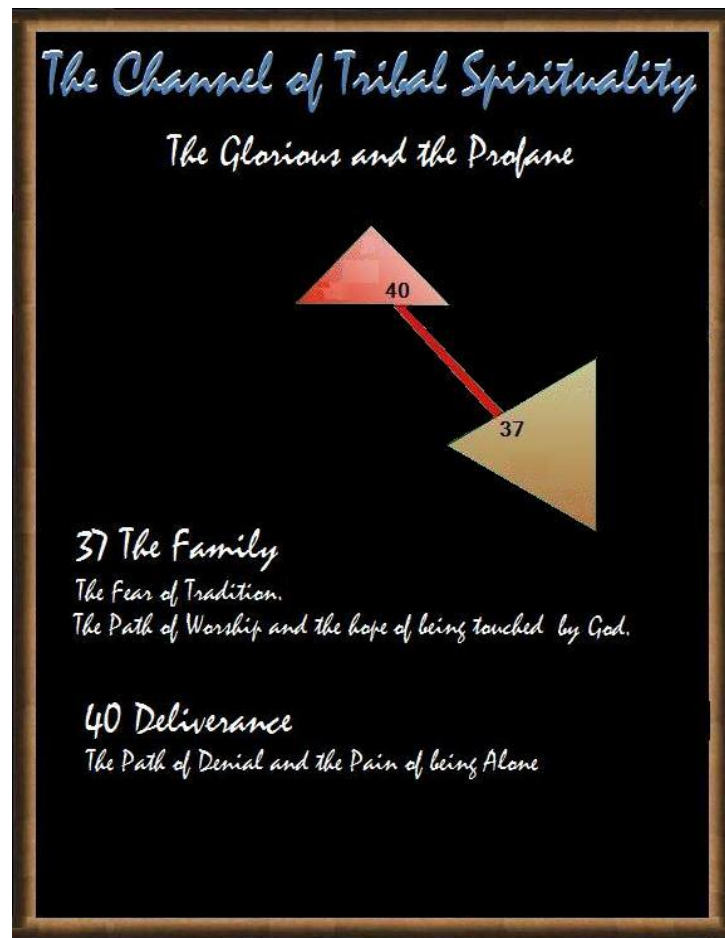
40/37: Channel of Bargains

Being part of the tradition, the 37/40, is inherently a channel of bargains. This is where the deals are made with God. Both the 37 and the 40 will pray—they're looking for the bargain. They have a very different approach to what the bargain will be and they're looking for very different results to the bargain. But nonetheless, they will both try to bargain.

And for the 37, there is a deep need for prayer to be answered. This is not acoustic prayer. This is not poetry, liturgy, all of the things that you can find out of individuality. There's no voice here. There really isn't a voice here. This is the inner prayer; the silent prayer, the prayer that is filled with the depth of feeling. This is an emotional gate. It can be profoundly in the thrall of needing God to answer its prayer.

On the other side you have the 40th gate, the gate of Deliverance, the path of denial and the pain of being alone. Obviously, that's the other side of this story. This path of denial, the 40th gate can be easily associated, for example, with Zen. That is, *neti neti*: neither this, nor that. There is this fundamental denial mechanism, as it is one of the three gates of aloneness. Yet, at the same time, the 40th gate has a disadvantage in that it loves work. It loves work that is emotionally rewarding. It works for pleasure, which is one of its deals. It prays, if it ever does, for pleasure. It's a very different kind of prayer.

So, we have the two sides in terms of this channel. I'm going to follow through with the process that we've been going through because I think it's very, very important that you understand the line themes and how, through the line themes, you can





really begin to grasp the depth of these surface keynotes. Without any further ado, because there is a lot to cover, let's begin with The Family.

The Family: The Fear of Tradition

We're going to start at the bottom. One of the things that you'll notice, and it's important to notice, is that there is a real difference between the lower trigram and the upper trigram. It's obviously the case in wherever we look. Here I want to point out to you that when we're looking at the lower trigram, we are looking at the relationship of the 37 to its elders. And when we're looking at the upper trigram and the transpersonal, we're looking at the relationship to the tribe itself; the tribe being, in that sense, a much larger, a transpersonal configuration of many families.

So, the lower trigram is quite different in the way in which it looks for the answer to its prayer. Remember, this is really about getting that answer. Here is the bargain. "This is why I am following these traditions. I am following these traditions because if I get into trouble, I want God," or whoever it is, whatever God, Goddess, Polytheistic, Monotheistic, wherever you want to look—whatever that person is serving in terms of tradition, the serving in the tradition is there for them to get their reward, to get touched by God. And the way they do that is that they wait for their prayers to be answered.

1st Line: Respect the Tradition of the Elders or Not

So, we begin with the 1st line: Respect the tradition of the elders or not. Now, keynotes are all part of genetic continuity. Wherever you look in genetic continuity you can take information from any line, obviously, and you can bring that to the essence of the profile, looking at the profile. Remember that we're going to look at spiritual profiling.

But I also want you to see other things that are there. We know that the 1st line is insecure and that the 1st line has within it this need to find a solid foundation. What we're looking at here spiritually in this context in the 1st line, is the respect for the tradition of one's parents. If it's very primitive, you can actually have a group of elders that represents the clan's traditions. But at the purest level, this is about parents. And it's about understanding that all 1st line profiles are caught between honoring thy mother and father, or not.

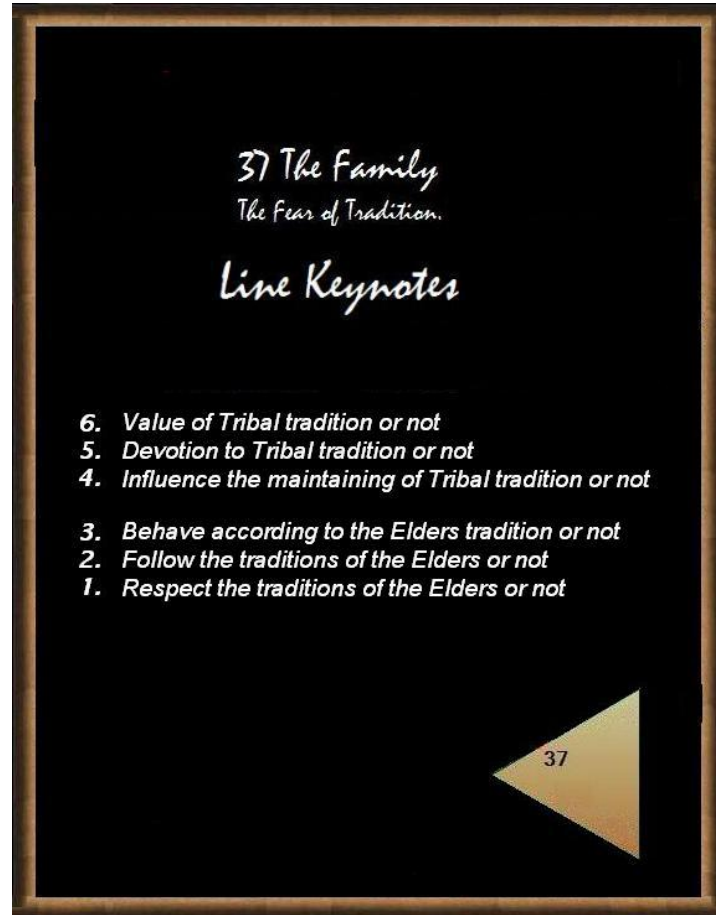


How do you respect the tradition of your elders? You respect the tradition of your elders if you get the reward that you need. Remember that we're dealing with the emotional system. Yes, there were some religions in which sex was a part of the game, that's clear. But most of it really has to do with basic pleasure. Does it bring a pleasure into their life?

There is a problem here. The respect of the traditions of the elders is not something that's fixed—it can't be, it's emotional. It's emotional and it's needy, and it's in the wave. So, that respect for the tradition of the elders waivers. It doesn't necessarily go away, but it waivers. It goes from seeing that the tradition of the elders is a foundation that is false, that it does not bring security, that God is not answering the prayers, because after all, the 1st line being is going to examine and to test God.

They will investigate whether prayers are really answered or not. They will investigate those things in order to see whether to maintain respect for the tradition of the elders

or not, and how much respect for the tradition of the elders or not. Every 1st line being is caught in that dilemma of respecting their elders or not.



The 2nd Line: Follow the Traditions of the Elders or Not

When you look at the 2nd line, you begin to get an insight into the aspect of the 2nd line that keeps it hidden, in a way, this hermit quality. Because when you look at the 2nd you see: Follow the traditions of the elders or not. But this is following the tradition within one's own private world. So, for example, let's say that it's necessary for you to light a puja, or bow down to Mecca, or whatever your ritual is that you can do within your own environment, whether you're going to live by the rules of the traditions when nobody can see you. And you see, if you're a 2nd line being, everybody can see in. And they can see whether you're really following the traditions or not, so you can get caught out.



But here in the 37.2, you have this following of the tradition of the elders or not. Basically, what happens is that you get called out and you have to participate in the tradition. You can go into your environment and ignore it. The democrat—let the others do the traditional dance this year; I’m going to stay inside. I’m not going to bother. I don’t think that God, Goddess, whatever, is going to do anything.

The 3rd Line: Behave According to the Elders’ Tradition or Not

The 3rd line: Behave according to the elders’ tradition or not. The burden that the 3rd line bears, because this is the 3rd line at its most mundane risk level, the martyr, the whole martyr game is that the 3rd line is always being watched, in that sense, and bumped into. Think about the 6 for a moment. Think about the first binary of a 6th profile’s life, where you have the first Saturn cycle and then you have the roof phase. The Saturn cycle is about being observed; the roof phase is about being the observer. So it’s something to understand about all 3rd line beings, that they are observed. It’s hard for them to be invisible.

Have you ever noticed that? If you’re a teacher in a classroom and you’re wandering around while kids are doing some kind of exercise, you’re going to notice the 3rd line that makes the mistake before you’re going to notice anything else. You just will; they’re observed. Not only that, but they have a reputation of not getting things right. “How are you doing this time, Johnny?”

So, behave according to the elders’ tradition or not, and of course, when they break that—again, it’s emotional after all—when they don’t behave according to the elders’ tradition, then we know what happens to them: They get martyred. And it’s not very nice because they can be alienated, they can be punished, and all of those things that go with it.

So, when we’re looking at the lower trigram, we’re looking at basic conflicts with the parents. Or basic conflict, if it’s a three-generational family, with the grandparents, wherever the elder authority happens to be, because it is the elder authority that is establishing the tradition. You come into an environment when you’re born, you come into what is in fact a dysfunctional Penta; you enter into that and with it into the conditioning of the traditions that are there. And the traditions are embodied by your parents, they just are.

I’m very fortunate. I had absolutely no religion in the house while growing up, it wasn’t there. So I was not conditioned by my elders to any specific tradition. But most human beings who come into the world are immediately, against their will, baptized against their will, circumcised against their will, you name it, the things that are done in the name of tradition that lock you in. The first line of that authority is your parents; they’re giving you the tradition.



The 37's Dilemma

There is a dilemma for the 37: the 37 doesn't want to give up on God. It's just concerned that the tradition may not be right. It has this feeling, every once in a while, that it needs a clearer way because it feels that its prayers may not be answered. It may be intellectually developed and see the traditions as nothing but costume work, whatever the case may be. But they don't want to give up on it. You don't come into the world with the 37th gate and ignore what is there within you genetically, that you yearn to be touched by God, by the spirit, by the form, whatever you want to call it.

So, there's a dilemma for the 37. As I said, they don't either totally accept or totally reject, they don't. But because it is the 37/40, because it is the tribal emotional wave, because it is a ratchet wave, what happens is that this tends to be very explosive. In other words, they'll go along respecting a tradition and then all of a sudden just explode, because of the ratchet building up and building up their frustrations. Prayer after prayer after prayer isn't answered, no matter what they do, no matter what they say, no matter what ritual they perform, their life is still lousy, the things that they ask for don't come, and on and on. But they never give it up.

This is not the gate of denial. As a matter of fact, if you get the 37th gate at the lowest level of its emotional wave, when it is most deeply disturbed by the lack of God in its life—when it meets a 40, it will instantaneously try to get that 40 out of its denial. It won't give it up. And in many ways, it makes it so much more difficult because it can be agonizing. What do you do? Here is this inherent, deep, profound conflict within the family itself, and how easy it is to hurt one's parents, to hurt them by denying the value of their traditions, turning your back on their traditions and the emotional consequences of that. Remember, we're dealing with a bargain. The bargain is that we have brought you into this world, and you will follow our traditions. So, it's complex.

The Upper Trigram

When we go to the upper trigram, there is a change. The change is that we're dealing with the transpersonal. We're not dealing with the personal dilemma of "should I, can I," we're dealing with a transpersonal process. We're looking out at the tribe around us. We're looking out beyond our own parents and we're seeing the community of tribal tradition. Of course, this is the Channel of Community.

The 4th Line: Influence, the Maintaining of Tribal Tradition or Not

When we get to the 4, we have: The influence, the maintaining of tribal tradition or not. It's a really interesting thing about the difference between this lower trigram and this upper trigram. The lower trigram is very, very concerned about getting a response from God. When you get to the upper trigram, they're more concerned



about getting the tribe to constantly call out to God. It's sort of like strength in numbers. If you're sitting there by yourself, all alone, it's a tiny little frequency in the wilderness. So let's all gather together in a big tribal bundle and we'll all do this together, and maybe something will happen. More than that, this is the movement away from the individual need to the communal need.

In other words, if you're looking at the 1, 2, and 3, they are basically going to pray for something personal, "Please look after my health." On the other side, when you get to the upper trigram, it's not personal at all, it's tribal: "Bring blessings upon our fields. May our crops grow. May our children live a thousand generations," whatever the language is. It's very different.

It isn't to say that they wouldn't like to be personally touched by God, but that's not what they're interested in directly. They're interested in the tradition more than anything else; it is a way to maintain the tribal pool. We know the nature of 4's. It's my joke about 2/4's, my nickname for that profile is 'the missionary'. With the right call, ah man, are they going to go out there and influence you to maintain that tradition. "Yes, I know we have had six years of drought, but maintain the tradition. Sooner or later, God's just punishing us. That's all."

They aren't concerned about whether there is an answer to the call or not. They're much more concerned about the community operating together traditionally, continuing the rituals. It's about opportunism. That is, give God the opportunity to answer our prayers. And we can only do that by being steadfast, we can only do that by holding the letter of the law. That we cannot judge when or how or in what way God looks upon us, and what God will answer, or not answer. We cannot, in our lowliness, understand the reasoning of God, and therefore the point is not to suffer personally but to continue the tradition, because the tradition is our way. And of course, they gain influence in that. 37.4's can be very powerful in maintaining the traditions of any community, and it doesn't matter whether it's spiritual or not.

The 5th Line: Devotion to Tribal Tradition or Not

When you go to the 5, you have: Devotion to tribal tradition or not. Now, devotion is a very, very powerful word. In other words, there is zealousness, if you will, to the potential of the 5th line in the 37, and this is a very unusual line. It's the line of love. And in that line of love there is this natural love that is on one side, and on the other side is how emotional dependency can turn love into hate. The basic nature of the heretic is that the way in which the heretic is seen by the other—remember, the 5 is a projection field—is that they hate the tradition they are dumping on, that they are full of hatred. One of the clichés of schisms is that schisms are rooted in hatred, where devotion suddenly becomes rebellion, in that sense.

So, there is a zealousness that is here. Being devoted to the tribe is a call that's being made; it is the role of the 5th line. But you can also see that the more zealous and the more devout one becomes, the more essential it is that something has to happen. It has to. And if it doesn't happen, then there is this change that takes



place, this movement away, this denial that suddenly emerges on the horizon. Remember, the 4, 5 and 6 look across the channel at the 40. They know what's over there on the other side, they're very much aware of it.

So, this devotion is an interesting thing. I'm a 5th line profile, so I really do understand. I have a deep, deep distaste for religion. I fit so nicely into this theme. Devotion is a two-way street. Of course, out of this is where your heretics come. The heretic that goes from being devoted to the tribal tradition to overturning it, or wanting to overturn it, actually needing to overturn it.

The 6th Line: The Value of Tribal Tradition or Not

Then we finish with the 6th line. The 6th line is: The value of tribal tradition or not. The joke of this is that it's not about whether there is a God or not, whether there is a God that listens or not. Is there a value to tribal tradition—the role model. And in the end the 6, in that sense, ultimately dominates as the most profound aspect of the 37th gate and the way in which this fear of tradition operates. No longer is the question one of the readiness of God to look after its chosen. This is the pragmatic—the value of tradition maintains our communities, keeps our language alive, and so forth and so on, and that the tradition itself is more important than anything else.

It's a social opportunity, it brings everybody together, and it has value in terms of the basic mores that it puts across. In other words, it is something that is of value to the community itself. But it isn't particularly religious or fixated on God or God's ability to answer, or the potential of whether one will be touched by God or not; it's simply about the value of the tradition. Is it valuable for the community?

All of these lines—being emotional, there is no truth in the now. When we're dealing with what is one of the grandest jokes—that God and Homo sapiens are one thing, and when Homo sapiens come to an end, so does God. We're one thing. It's quite a joke, after all. We're only looking for, ultimately, and have been searching for, ultimately, our own divinity. Here with the coming change in 2027, we've been living in a 40/37 cycle, this Cross of Planning cycle.

It's essential to really grasp how impactful that has been. We don't necessarily think of the intensity of religiosity in the world. We do recently because of Islamic fundamentalism, but most of us in Western societies that are secular have assumed that religion is something that is fading in a way. It is one of the things to really grasp that there are more people on earth today who look to God to save them than there has ever been in the entire history of humanity. It's really something to get. There is an enormous calling out in this final 40/37 cycle.

Isn't it absolutely appropriate that one of the keys of what it is to be human, that this channel as part of this cycle as we reach 2027 and enter into the mutation that brings the new species, is coming to an end. And it's going to change all of this, ultimately. It certainly isn't something that is going to have the same values for the Rave that it has had for human beings.



But there is this need, and it's under this enormous pressure now because it is going out the door and fading, and you're getting the backlash of it. We are going to have religious wars that are going to last at least another hundred years. And they will intensify, as they already are. This is the backlash. And it's going to be felt the most deeply in the 40/37. And there's going to be this conflict, inherent conflict, in this bargain. And you will have this theme of the 37 that says, "it's there, it's there, respect it, follow it, behave according to its rules, influence others, turn them on and get them to devote themselves to see the value of it." This is what's flaring now, like the dying embers of a fire. And you can feel it all around.

The 40th Gate

The 40th Gate, Deliverance, the path of denial. You can also see very quickly that we have a double differentiation that operates in the 40. That is, if you look at the lower trigram, the lower trigram begins with the word struggle and is about the relationship to the elders. And when you look at the upper trigram, you're dealing with the word liberation and you're dealing with the tribe.

So, if we look to the beginning of this, first of all we are dealing with an ego gate. One of the things that are very interesting about the 40th gate and the 37th gate is that the 37 is the gate of the mouth and the 40 is the gate of the stomach. Nothing destroys the power of a God faster than starvation. It's quite something, but anyway, that was sort of black humor, but nonetheless.

The 1st Line: Struggles with the Rules of the Elders or Not

The 1st line: Struggles with the rules of the elders or not. Remember, all these "or nots." Everything is a binary. You can have a 40/37 that is very clearly in the God game and you can have a 40/37 that's not. It's always a binary. This is the struggle with the rules of the elders. Remember, that the 40th gate gets called upon to work. The 37 is very good at sitting in the church, and the 40 has to build the damn thing. Or at least make enough money to pay for the building of it. There is a very different quality that's being asked of the 40. The 40 is being asked to dedicate its will. You must dedicate your will to this or that. It's the whole thing for the 40; it's the whole story. Will their will be dedicated?

This is a gate of denial, it's a gate of aloneness. It says, "Why should I? Why should I follow these stupid rules just because you say that I should? I'm an ego, why should I? I'm hungry. There's been a drought for 5 years and you're still praying to that stupid idol, you idiot. I'm not going to do that. That idol isn't going to look after me. I'm going to move to the next valley," whatever the case may be. Struggle with the rules of the elders or not. And the struggle is to protect the ego from the work that it has to do, if I can put it that way.

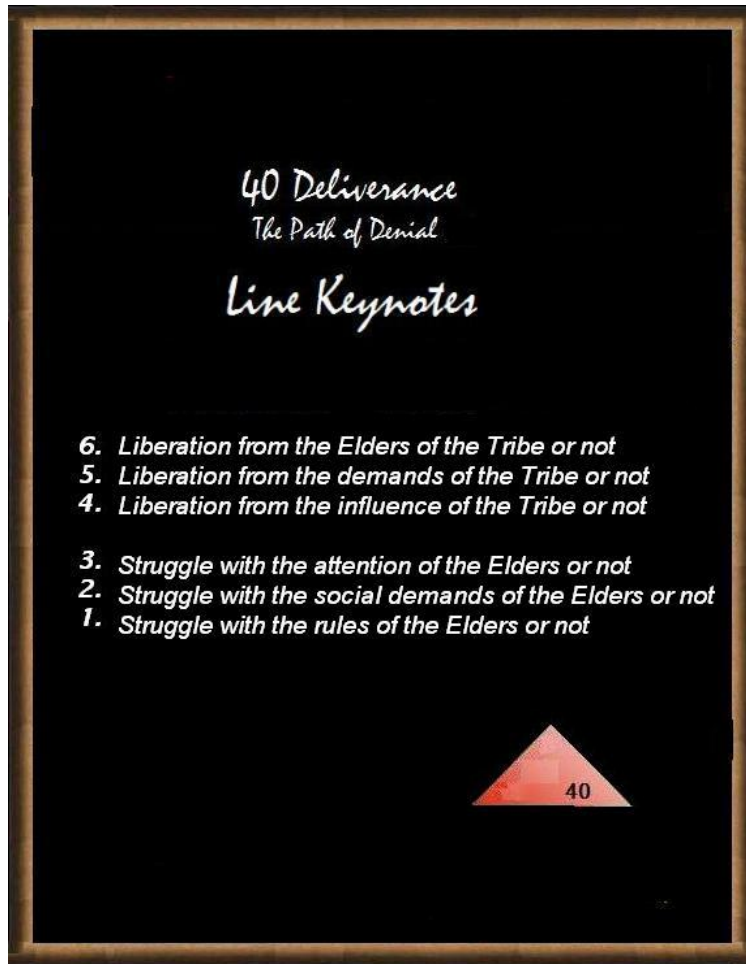


The moment that the 40 makes a deal with the 37 it has to work—that is its part of the bargain, it has to work. That means that it has to work with the rules of the

elders. It has to support them, and all the things that go with it. This is like the first commandment, "Honor thy mother and thy father," 1st lines, or not.

There is a humanness in the 40/37. Only the emotional system can get the ego to work, it's so interesting. I'm a 40, I don't have the 37, and I really understand it. Only the 37 can do that, it's their gift. They can focus the will of the ego.

So the 40 is very, very hesitant. It's very easy for 40's to be conditioned by 37's. But also, remember something, most people have the whole channel. And in having the whole channel, you really have to look. I'm not going to have the time to do this tonight, but to put these two sets of keynotes side by side and look at the relationships



that operate in them. If you're a 40/37, and most 40/37's have the same lines, it's very important to see what the binary theme is in that connection.

The 2nd Line: Struggle with the Social Demands of the Elders or Not

When we go to the 2nd line, this is such an interesting thing for me. I couldn't even call myself an agnostic. I generally refer to my pre-voice philosophy as just being nihilistic and hedonistic at the same time. I was very closed off to any kind of dogma, whether religious or spiritual. I was very good at sneering at the New Age; I still do, as a matter of fact. What was so extraordinary for me is that years after the event, when I began to research the designs of what had happened to me and the way that it worked, it's clear to me that I was called here in the 40th gate, 2nd line. So for me, it has a very special quality.



Within the context of our discussion, this is: Struggle with the social demands of the elders or not. The social demands, it's a real struggle. The moment that you engage in the work, you have to leave your aloneness. I don't think that there is anything more extraordinary in my own process than going from being a lone wolf to being a teacher of so many human beings, and having such intimacy with so many human beings—the thousands of readings, all of these things, this incredible social demand that is there.

Aloneness for the 40

The 2 is always waiting to deny that. It would prefer to be alone. Aloneness for the 40 is something so special. And yet, here you can see the call, to be called out and to struggle with the social demands of the elders or not. It's very difficult for hermits to deal with people. No matter how much experience it brings you, specifically if it's your profile; I'm only talking about an aspect in my design. But if it's in your profile, to understand what that means—the pressure of the social domain, how uncomfortable a 2nd line being can be when it's called to the wrong thing.

Of course, one of the things to understand is that we're dealing with community and family and tribe, and we're dealing with the pressure of the elders on the 2nd line to commit itself to the social demands. You've got to go work with the church group, and you have to help build this, and you have to go do this job in order to be able to donate money for this, and you've got to help these people, and on and on. And you're dealing with a lower trigram line.

This is not emotional unless it is connected to the 37, which means that it operates very differently whether it's connected or not. In my case, the ego is going to work specifically according to my authority. The moment that you have a 40/37, it's all caught up in the wave. So there is no truth in the moment—that everything requires time and patience.

More than that, the 40 is only going to give up its aloneness if it's guaranteed the support of the other. This is a stream, a circuit, the theme of support. It's what the 40th gate is looking for. And not support in the sense that it's looking for financial support; it's looking for pleasure support. This is one of the bedrocks of the cliché of the tradition of male and female, at least at the time of the patriarchies, so we can go back several thousand years, plus. "I will work, and in return you will give me pleasure." This is a fundamental bargain.

And everything about the 40th gate is that it says, "Fine, fine, all right, I will dedicate my will to this but you have to give me pleasure in return," whatever that pleasure happens to be. It doesn't have to be sexual. It has to do with the basic feel-good pleasure system of the emotional system. It has to do with something very, very profound—loyalty.

If you're a 40/37 loyalty is assumed, but it doesn't necessarily always come to be. If you're a 40 or a 37, loyalty is something that you don't trust, can't trust. There's no



way that you can trust it. So, this pleasure, this support, the loyalty—in other words the 40, for the dedication of its will, is looking for something in return, and if it doesn't see that it's there, it's not going to do it.

The 3rd Line: Struggle with the Attention of the Elders or Not

The 3rd line: Struggle with the attention of the elders or not. Again, this goes back to this theme of the 3rd line and understanding that the 3rd line is observed. It's one of the jokes, if you think about it—if you had a classroom full of children, it's not like the 3rd line children are the only ones that make mistakes or the only ones that make mistakes often, but they're the ones that are noticed. What to do! They are observed. And this struggle with the attention of the elders, this is one of the deepest martyr themes, "Oh, they want to put this burden on my back. Why do I have to do this?" Struggling with it, they don't want to have that attention. These are often the runaways from the tribe. Third line of the 40, they want to get the hell out of the tribe as quickly as possible, because they don't want to be watched.

With my 3rd line mind, you have no idea how nice it is to sit in my studio and not be watched while I teach. It's just typical of the 3rd line. So this struggle with the attention of the elders or not, you can see how it works. If the bargain isn't a good bargain, if it doesn't look like there's going to be a good return for the willpower, the attention isn't worth it. The attention is just going to lead to difficulties. And there is constantly going to be blame and ramifications and emotional explosions, and all of the things that can occur; and not, if the bargain is there.

If it's a good deal, if the pleasure is going to be there for the will, if the support is going to be there, then the attention can be something quite positive. It can feel good. And it's one of the traps for the 3rd line being in a process of trial and error and mistakes, when they finally get positive reinforced attention, they can get carried away. Instead of dedicating two hours a day in service to the tradition of the elders they dedicate four, or whatever the case may be.

The Potential to Pull the 40 to the 51

Remember, tribal spirituality can go nowhere without the commitment of the 40th gate and its will. It has to have it; it is the essential piece of business, absolutely necessary. The other thing is that the 40th gate is a transition field in the way in which the circuitry of the mystical way operates. Normally, the 40th gate's natural route would be to the 21st gate and out through the 45, the tribal material plane, the money line, the Channel of Materialism. But not here in this spiritual process.

So, the 40 has something unusual about it. It's as if there is a hidden channel underneath, inside the center that moves the 40 to the 51. And that the 40th gate is a binary, a very deep binary. Not simply the change of the personal to the transpersonal, the elder to the tribe, but understanding it at a deeper level. That is,



the lower trigram has a pointing that is less to the 51 than it is to the 45. But when you get to the upper trigram, when you get to the liberation themes, there is a potential in the liberation themes to pull the 40 to the 51 and to the mystical process.

In order to do that, you have to leave the tribe. You have to leave the tradition of your elders; you must. It's why, when you look at any mature religion, that there are so many different factions. How many different Christian churches are there? It's extraordinary; there are all kinds of variations. You can liberate yourself from the tradition of the tribe without totally leaving the faith. You can also totally leave the faith. All of that is possible in the liberation.

The reason for that, when you're looking at the upper trigram, you know something about upper trigrams. Upper trigrams are always looking across the channel. And in this context, because we're dealing with the stream, not only is the 40 looking downward to the 37 but it's also looking in the other direction. Where the 1 to the 3 is being impacted by the 37, the 4 to the 6 knows it's there, but is also looking in the other direction. Which way do I go? Do I simply stay with the tradition and accept that it is not fulfilling for me, but it is the way our community has always been and I enjoy our community. Or is there something else?

This is not specifically mystical itself; it's a bridge that carries a possibility of deliverance. Wonderful word, that deliverance—to be delivered. To be delivered out of the hands of the tribe and into the hands of whatever. To go through initiation, to awaken existentially to oneself and to the reality of one's existence, however you want to look at the journey. So, this upper trigram of the 40 becomes something that is very unique in the way in which it operates, and that the 40th gate has a very special quality.

There are some funny things in the Heart Center. I have mentioned this in my gray courses. If there was a connection between the ego center and the Sacral Center, we would not die. Somewhere inside of the ego center is a proto—whatever that carries that potential. There are many strange things about the Heart Center. And the 40th gate is a very, very unusual gate in the way in which it is constructed, if I can put it that way. It has this ability to look in different directions.

We know that when we're dealing with an ordinary design analysis that it's automatically designed to go to the 21. At the most mundane level of our process, that's precisely what it would do. It takes something to turn on that shift in the 40. It's what is referred to as these moments of satori, these shattering experiences, moments of deep clarity, awareness, whatever you want to call these things. There is a turning point in which, suddenly, the 40 has this capacity to ignore the traditions of the movement to the 45 and take a risk.

One of the most interesting things for me is that I have never come across anyone who has been spiritually or mystically influential who did not go through fasting. It's really something to understand; the 40/37, the mouth and the stomach. It's one of the most interesting things for me that when I began my mystical process, at some



point I just stopped eating. I went through a number of very long fasts, not by design in the sense that I didn't say to myself, "Ok, let's fast."

The 40/37 Always Deeply Connected with Food

But it's really something to understand in this context. The 40/37 is always deeply connected with food. The traditions are deeply connected with food. And it's interesting, when there is this mystical jump in the circuitry and one moves from the 40 to the 51, how common it is for beings who enter into that pathway to suddenly fast, to clean out all that old tradition, to clean out all the residue of that, to scrape it out of the intestines and get rid of it all. I know, I've been there, it's an extraordinary thing. You come out clean like a baby. It's remarkable.

Most of the ways in which we operate mystically and spiritually are just formulas. It's just one of those formulas. It's one of the ways of cleaning out the 40/37 and breaking the connection with the 19/49. Remember, that the 19/49 is a true mystical channel, as is the 51/25. But they are only linked together through this bridge. And the moment that this bridge is down, this connection to the old Gods, the old ways and all the heaviness that goes with it, all of that disappears. So, when we're looking at the upper trigram here and we're looking at the word liberation, this is a gorgeous word in this particular place.

The Unusualness of the 40th Gate

Before I go further I want to talk about the unusualness of the 40th gate. Obviously, as I did mention, this is an opposition in the wheel, this is a commonality for beings to have the 40/37. When we think about channels, channels are basically a quantum, a whole that is greater than the sum of its parts. So, the 40/37 becomes something more than what each of the gates happens to be. If I could describe the 40/37 as a channel I would describe it as a low quantum, or a weak quantum would probably be the best description, that is because of the 40th gate. Even if you're a 40/37, your 40 can turn its back on your own 37 and look to the 51.

And for the 40/37's as a whole, it presents an incredible dilemma in their lives. The dilemma in their lives is that one part of them, the emotional part of their being, is holding on to tradition in one way or another, even if it's at the low end of their wave in relationship to it. There's still something that holds them to that tradition. Yet, the ego in them has turned its back on that arrangement and is looking towards the 51, is looking away from the tradition.

Of course, these beings carry both. The solution for them is when either one side or the other wins. I hate to put it that way, but it's really true. What happens to somebody who is a 40/37 and it is their fractal to enter into a spiritual process, is that they go through this dilemma. One side of them is still waiting for their traditional God to speak to them, and the other side is looking for their liberation. If



God speaks to them before they are liberated, then they will turn their back on liberation and they will re-embrace their tradition with their will.

If on the other hand, the liberation leads them to a place that is fulfilling for them, then that will be their new bargain, in that sense and they will forever consciously turn their back on the 37. You never get rid of it. These are beings that have deathbed conversions and all kinds of things because the 37, as I pointed out, will never completely give up on the hope, on the dream that it is going to be touched by God.

But I want it to really be understood that it does not mean that 40/37's, and the 40 in the 40/37, do not have this capacity and are locked to the demands of the 37. Quite frankly, it is just simply not so. But again, it takes an event to trigger these things. The 40/37 is not, by its nature, mystical. Please get that. It requires some kind of event. And that event doesn't have to be mystical, it can be a tragedy, it can be all kinds of things. Something happens in the life that suddenly opens up this possibility of turning one's back on tradition.

Remember, that comes with an enormous price. And it's also a big price within oneself, this conflict that is always there until one side wins. The moment that one side wins there is no more dilemma. But for most human beings who carry this channel, they're always caught both ways. There is always this no-matter-what they've agreed to as a bargain, there are these forces—because the channel has a weak quantum—that linger as a kind of separate qualities that just won't merge completely into the quantum of the channel.

The 4th Line: Liberation from the Influence of the Tribe or Not

So, we get to the upper trigram, and we have the 4th line and we have: Liberation from the influence of the tribe or not. Isn't that interesting in that context. When you see that the 37.4 will influence the tribe to maintain its traditions, you also need to see that in the 40, 4th line, there is a part of it that would love to be liberated from that influence, completely or not. This is which side, and if, are you going to be pulled to. Are you going to be refocused on the 37, which is the natural perspective for the 40? Or are you going to have this turning in the wind, where suddenly you're facing the possibilities of true liberation.

The other thing is that in seeing the keynote of liberation in these upper lines, it's important to understand that the upper lines of the 40 always feel, in one way or another, oppressed by their obligations, oppressed by the influence of the tribe on their life: "No, you cannot marry this one. No, you cannot do that. No, it's not correct to do this," and on and on.



The 5th Line: Liberation from the Demands of the Tribe or Not

The 5th line: Liberation from the demands of the tribe or not. Think about the 37.5 and the devotee, this total devotion to the tradition and to the dream. At the other end, this 40 that says, "Shit, that's a lot of work to be that devoted, to do that all the time, that's a lot. That's a real burden. Why should I be burdened in that way?" It's all there underneath. But it doesn't mean that I write it, the 'or not' is always coming at the end. But in most cases the 'or not' is first, if you know what I mean.

We're dealing with the not-self world, and we're dealing with the very power of the not-self world. Under the influence of the 37th gate it's very, very difficult for 40th gates to find liberation. But it doesn't mean that it isn't there under their skin. It doesn't mean that they don't feel the demands of the tribe. Remember, this is a projection. If the tribe projects on you that you're not as devout as you should be, oh boy, are you ever in trouble; the things that you will have to do to make it up so that you can maintain your legitimacy and respect within the community. These are the ones that so easily will, if the moment is there, turn their back and seek that liberation from those demands, from the projection field.

The 6th Line: Liberation from the Elders of the Tribe or Not

When we get to the 6th line, I love this one. This is: Liberation from the elders of the tribe or not. It's interesting, the way the 6 works. Again, when you're looking at the 37.6, it doesn't really care about the reward system of getting something back from God for your devotion. It just sees the value of the tradition and being able to maintain the tribe and the community and, in many ways, of maintaining power. Particularly when you're looking at the history of tribes that had to defend themselves, the solidarity and loyalty was something that was enormously important in tribal development.

This is liberation from the elders of the tribe. This is about killing the priests, replacing them with different priests. It is quite savage in the way in which it can operate. In other words, let's kill people but let's keep the tradition. That, for example, is part of the Catholic Church and its history; this is basically what it did. It is something that is there in the 6.

The other side of that is something deeply profound and mystical. That is, it's really about liberation from God itself. At the deepest, most profound level it can be liberation from God itself, from God's authority, the authority that's been embodied in the elders and the way of the tribe, and so forth. But rather than the killing of beings, this is the killing of God. It's something to think about.

By the way, Gods were killed, lots of them. History is full of Gods that were killed. It's something that is deep within the 6, that the only path to liberation is to kill off the Gods, in that sense. If you look at it from just the philosophical approach, to understand the nature of the role model, that the role model can only be correct on its own authority, that it cannot follow the authority of the elders even if it



harmonizes with the tradition of the elders. It still cannot accept the authority of the elders, or the authority of the tribe, or the authority of God.

This is the magic of the mutation and the time that we're in. It's really what it's all about, to see that the 6th line represents this deep liberation from this mystical, spiritual trap that is part of what it is to be Homo sapiens. Everything is a binary. So we have two worlds, we always have two worlds. We have the world that we know and we have the world that we don't know. In the world that we know we can be safe, and in the world that we don't know we're afraid. From the very beginning, humanity has tried to populate the world we don't know. Populate it with myths, with Gods and Goddesses, aliens, anything you can imagine; populate the unknown, fill it up and then worship it, honor it, ask it for stuff. It's really insane. It's our dark mirror. And it's only about ignorance, it isn't about anything else. God represents ignorance. I do love to blaspheme; actually, I don't blaspheme because I don't believe. I'm not even blaspheming.

It's one of those ridiculous things about the nature of God, that God represents what we don't know. That is what God has always been. It is the embodiment of what we don't know. So we made something up. It's not even that we made it up; we're designed to make it up. It's there in the 37th gate; it's there in the 19. It's built into us, to fill up the darkness with something until we can fill it up with light. And the moment that you fill the room with light, lo and behold, there is no God in the room. Sorry; no God in the room. There's this and that, there are wheels that turn and planets that move and neutrinos that stream and patterns that evolve. There is no God in the room.

This is what the 6 is here to represent, this potential. This is an extraordinary liberation because when you think of the other liberations, they're just moving away from one thing looking for another. They'll take another God, they'll take another religion, they'll take another path, and they'll take another way. They're just getting out of the burden of the tradition. But it doesn't mean that they're leaving the ignorance field.

The potential to leave that field is the liberation that comes when one is liberated from the game itself. You can only be liberated from the game when you're aware and the darkness is full of light, and you see and see and see how things really work. When you see how it works, when you see the patterns at work, when you watch it, the mechanism that's there, this is not about God.

The Ring Pass Not

In the first semester I talked about the Ring Pass Not. I'm a knower, and the great danger for the knower is to imagine that they can even think about knowing what is unknowable, because what is unknowable is an absolute in the deepest sense of the word. It is clear to me that there is a Ring Pass Not. We call it the Big Bang. We cannot know, I cannot know, no voice has whispered it into my ear, what's on the other side of that Big Bang; don't know what that is. What I know is that there is



something beyond this because all of this, the totality, the biverse, the child, is something that ultimately, several billion years from now, will emerge into a world that it belongs to. Whatever that is, I can't even imagine it. It's not possible to imagine it.

It's not that I don't imagine that at some point, somewhere, somehow there is a chain and a creative spark that goes back to something. I don't necessarily assume that it's a Godhead; it's all relative. It's clear to me that, within the context of the biverse, within the context of the geocentric impressions from this planet, the Gods and Goddesses have been nothing more than objects streaming information, and our delight in anthropomorphizing what we don't understand and turning it into this and that.

The End of a Process

The 6 brings us to the close; we're in the close of an extraordinary process. Homo sapiens are very special. We are the best example of the form evolutionary process yet produced. Our capacity to display self-reflected consciousness is absolutely remarkable. But it's the end of the process, it's not the beginning. And as we come to the end of the process and the door is opened up to the knowledge so that we can understand how things work, slowly we are filling up that dark realm of no understanding with understanding.

And as the 49th gate squeezes off from the 19, we will see this death of God is a theme that is alive. It's been alive for a long time now. And it's been particularly powerful over the last cycle, since we entered into the last line cycle in 1960 towards 2027. I think it was in the 1950's that Time Magazine had on its cover *God is Dead*. It's not like it's not out there in the consciousness field. It's all coming to an end. Our fertility and creativity is coming to an end. We stand at the moment of deep understanding, that is what's there.

I find it remarkable, as I go through these programs in terms of PHS and Rave Psychology, the ability to see the patterns at this level, and the ramifications of seeing the patterns at this level are really incredible. I have the sense of how, at the last gasp, all these things are being revealed. So, this liberation from the elders of the tribe or not, is something deeply profound. Not everybody turns that way, but it's something to grasp. For the 6 on its mystical journey, if the 40 is going to turn its head towards the 51, there is a part of it that needs to kill God. It's something interesting to think about.

The Glorious and the Profane—it's an extraordinary channel, it really is. All my years in Design, it's been very important to me. I'm a 49 in an open emotional system and I have the 40, but not the 37. There are so many 40/37's that have been important parts of my life. And particularly the parts of my life that I have dedicated my will to, the tribe, to community, to supporting community as in the work that I do, which was not natural for me. It's something to see, how profound it is to make bargains that withstand the test of time. It's one of the most beautiful things about the



40/37, and it's going to be one of the saddest things when it leaves us and the cycle comes to an end.

All these bargains, the arrangements that have been made over the last 400 years, they're all going to fall apart. And all of those bargains have been of enormous advantage to our humanness, to the well-being of our humanness. Most of all, when I look at the 40/37, I see it as the thing that binds us, binds all of us to this drama of eliminating the misunderstanding, eliminating the ignorance. It's one of the keys. If you ignore the mundane of it, it's this whole trap of tribe and tradition and religion and all of that, understand that that's the melting pot, the brewing pot, the cooking pot of all the variations that can come out of it.

You have to start somewhere on the evolutionary train. You have to start somewhere in this whole process of slowly understanding things. It's here in the 40/37 that the ultimate search is nurtured. Not just simply that search for the touch of God, not simply the liberation from the tradition, but that search for the truth. And the irony, of course, is that there is a truth for each of us. In that living correctly as ourselves and honoring our strategy and authority, that we are truth. And this is ultimately our spiritual destiny, to be truth.

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Lecture Eight

The Channel of Mystical Direction

The Bastard and the Bitch

Let's begin our ongoing journey. I don't know if you're ready for the nasty. It's such a lovely name, the Channel of Mystical Direction. I actually think of this as the bastard and the bitch, quite frankly. There is something inherently nasty about this channel, particularly when this channel isn't operating correctly but is operating out of a not-self consciousness. But anyway, I don't want to get into a whole long discussion about all of that.

51/25: Light and Darkness

51: Gall

Let's begin by looking at this. The Channel of Mystical Direction, light and darkness. And of course, we're dealing with the 51/25. We're dealing with something very interesting. The 51st gate in the Heart Center, a center that is so deeply, deeply complex; there is nothing else like it. When you think that all the 11 gates of the Throat are related to the same endocrine gland, they're all related to the thyroid, and all of them in essence are variations of thyroid function. Then you come into the Heart Center and you have all of these incredible things in here. The heart muscle itself in the 21st gate, the stomach in the 40th gate, the T cells, the thymus gland in the 26th gate, and here in the 51st gate, gall. Oh, I love that word. It's a word I actually heard directed specifically at me. "You have a lot of gall", is something that I heard a lot when I was a kid.

For those of you that are unfamiliar with the word, it's sort of like, "You've got a lot of nerve," or "how dare you." In Yiddish they would say it was 'chutzpah.' It's just this unbridled nerviness—gall. And it's the place of the gall bladder. It makes the 51 very different from the rest of the ego gates.

When you think about the rest of the ego gates, they're caught up in the tribal game. They have no choice. They're part of what is tribal chemistry and tribal circuitry, and they are deeply embedded in the tribal program. Yes, the 40th gate has this unusual capacity to break to the left, as it were. But, the reality is they are tribal. They are deeply connected with the ego, being of value to the other. That the ego being

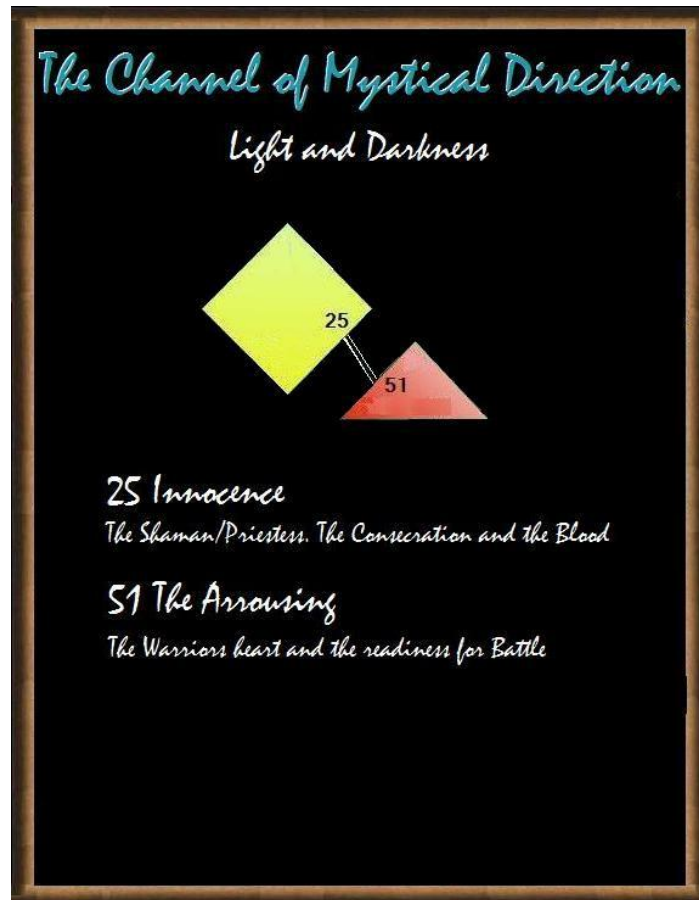


required by the other, that the ego being the Holy Grail for the other because they need the work that it can bring, they need the will power that it can express.

The 51 has the gall to turn its back on that. It's always interesting for me to just look positionally at the 51 as it turns its back, in a sense, on the rest of the ego. "What is this trip serving the other? I am here to serve myself." So many people associate the Heart Center with the "I," because it is so deeply associated with ego. And when you look at the different expressions of the "I" in the four gates of the ego, the 51 is an "I" that stands alone, it is not an "I" in reference to the other. "I work for you. I sell for you. I control for you." The 51 goes, "I do this for me."

So there is an inherent deep selfishness in this gall, this gall to not serve the tribe. This gall to turn one's back on the tribe, this gall to assume that the only thing that's important is their "I." It gives the ego a bad name, doesn't it? It always has.

So, on one side you have this warrior heart. Well, it's the warrior's gall and the readiness for battle, not for victory. They are not fighting for something. They have no idea what it is. There's no awareness here. It's not like the ego has any awareness. It's just a motor. Fools rush in where wise men fear to tread—there's the 51 for you; the gall to be absolutely stupid.



The 25: The Spirit of the Self

On the other side, when you move away from the bastard you get to the bitch. Oh, how sweet the 25 is: The spirit of the self. I love that; what to do, it's what it's called. It's a joke. This is the inanimate, and it is so cold. It's ok to take the blood of the others. It can be so cold.

There's something about the spirit, something very odd. It's that it's one of the few attributes, one of the very, very few attributes that you're born with. The liver—



when we talk about deconditioning, the thing that allows us to decondition is the fact that there is cellular renewal. After all, if there was no cellular renewal throughout the vehicle there would be no way to decondition, and we would be stuck with a kind of robotic limitation.

Let me go to the 25th gate and the coldness of that, to really grasp the nature of that coldness; that this is the inanimate and this is the potential, truly the potential, of the inanimate in everything. The spirit is something that you're born with. It is about cellular renewal, and the liver is something in which the majority of the cells never renew. This is the organ of the G Center. It means that the spirit that you're born with—it's really something to grasp—and the conditioning of your life does not allow you to decondition the way in which the spirit operates.

Basically, the spirit you have is the spirit that you're born with. That's why I always have such a deep concern for children that they are raised correctly, that they are raised by parents that are inspired by awareness, because it makes such an extraordinary difference in their lives. The spirit is something where there is obviously a fraction, a percentage of renewal that takes place. And there is something that can be done for the adjustment of the spirit. But it is what we are born with.

Here we have this theme of the consecration and the blood. When you think of the inanimate on a larger scale, on a macrocosmic scale, what you're looking at is literally the blood of the whole, the inanimate, essence and substance of everything. This is what we call universal love when we look at it within the context of the vessel. But this is not a personal love; this is not about loving the other. This is not even about loving God.

It is perhaps the potential to just love existence, with nothing attached other than that, a kind of vast generic acceptance of the process. It's cold—otherwise, there's no initiation. You come out of the fire of the adrenalized emotional ego. This is the bedrock of the spiritual way, this adrenalized emotional ego. And the 51 with its gall turns its back, and is ready to leap into whatever.

The 51.1: To be Empowered by Challenge or Not

So, let's take a look. The keynotes—as we have been going through this process we have been looking at specialized keynotes. If we look at the 51.1, if we start at the beginning of this process, it says here: To be empowered by challenge or not. This is the whole thing. And you can see that it's not about whether there is going to be a victory or there's going to be a reward, it's simply, "I don't want to be in the support business. I don't want to be like everyone else. I don't want to follow that God, that myth, that storyline, whatever it is." To be empowered by the challenge or not.

I want you to grasp how foolish the warrior can be, because the warrior has no sense of what the battle is about. They're not aware. It's just a power and it is an



individual power, this theme of empowerment. To be empowered by turning your back on the tribe and leaping into the void. And whether you die leaping into that void doesn't matter for a moment. It's the escape that mattered; the aloneness, the power that comes with turning your back on something, the nerve.

If you look at the 1st line of the 51, it's a reference line. It talks about previous crisis experience. That's all very nice and good when you're looking at it within the context of the mundane plane. But you have to see that it's not about whether or not the experience itself has taught you anything as a warrior. The experience itself

has given you the reward you needed so that you can continue to leap into the void, that you can continue to challenge and turn your back away.

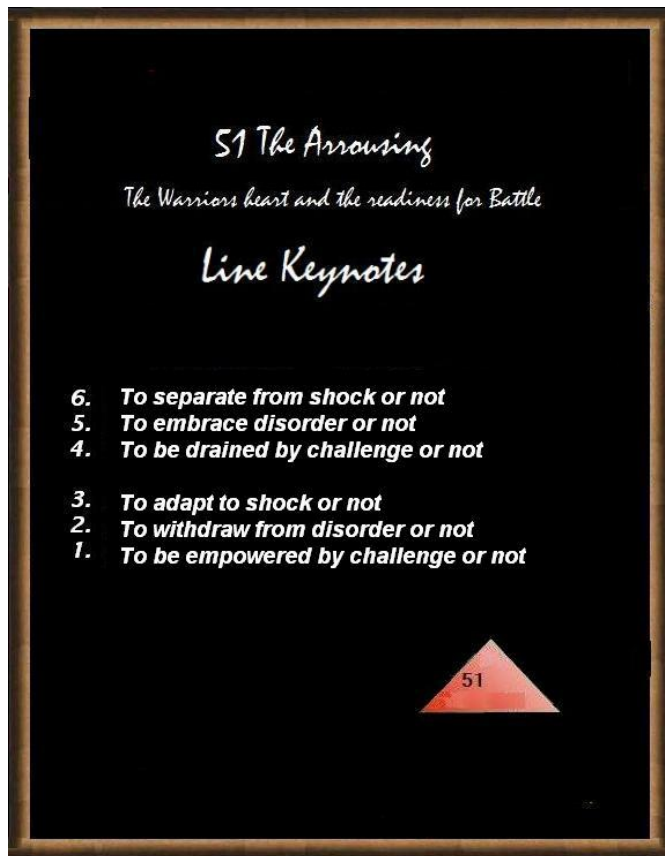
So many get to this place and they only experience the "not." They can feel the rising empowerment, "Oh, what it would feel like to walk out this door now and turn my back on that," whatever that is. Whatever that commitment is, whatever that conditioning has been, whatever that bond has been, whether you're leaving your faith, your lover, your job, it doesn't make any difference. Deep inside at the 1st line level, this is what's there. It's about being empowered in the moment. It's not about what it will lead to; it can't be.

If you survive it, well, you know how to do it. Everyone who survives the 51/25 process tries

to offer it to somebody else, that's an interesting thing about it. You can only move so far away from the tribe, but if you find anything in the process, you will turn around and go right back to them. "Here, I have this for you now." It's curious, the power of the tribe, the power of its pull.

The 2nd Line: To Withdraw from Disorder or Not

Let's look at the 2nd line of withdrawal: To withdraw from disorder or not. Now, you would think that the disorder is what it's leaving behind, but it isn't. It's whether to enter into the realm of disorder or not. You want to disturb a 2nd line being, go into





their house and move their furniture. They will get a knife and cut you to pieces. "How dare you; don't do that. Don't move the furniture." They can't stand the disorder; they withdraw into their hermit's cave to avoid the disorder of the world. And so here in this theme, this mystical theme of the 2nd line, here you can see the problem of complacency and the fear of leaving behind the order that has been established by the tribe, to enter into the disorder of not knowing what's going to happen, where it's going to lead to. It's called "cold feet."

The 3rd Line: To Adapt to Shock or Not

When you get to the 3, you get to: Adapt to shock or not. It's something so interesting about the 3rd line, the power of the 3rd line. The power of the 3rd line is something that is really extraordinary. It is life-sustaining; that's inherent in this line. It's the line of this life-sustaining ability to think on your feet, this ability to adapt existentially in the moment or not.

Of course, every 3rd line has to deal with its own pessimism. "Can I walk across the coals of fire or not?" It's all about finding the strength. When you look at the lower trigram, it's about finding the thing that gives you the power. To be able to deal with the challenge, the disorder, the shock, what you need to be able to adapt to it, withdraw from it, empower it, whatever the case may be.

These are themes that are there, deep underneath. "Do you have the gall to do it just for the hell of it, for the challenge of it? Do you have the gall to accept the disorder? Do you have the gall to deal with the shock?" No promises, no guarantees. As a matter of fact, you may be a total jerk in all of this and fall flat on your face, or worse.

The Upper Trigram

The upper trigram is always different. It's always different because it's always looking across the channel; the bastard looking across at the bitch. Looking over there and wondering what is over there, what is that place. There is a tradition, a Hindu-Brahman tradition, that humanity reincarnates through the liver. It's one of the things that you meet in pre-natal Human Design analysis where you see that the G Center is the first center, after the Throat, to be established, and the first life force to be established, so the reality of the liver being so essential in our process, this incarnative source.

And how interesting, to think about what the channel of initiation is. It's like *The Worm Ouroboros*, it's like returning to your source, returning to the place where you came in; there is this essence to it. When the 51, in the heat of its gall, stares across at the cool and mysterious realm on the other side, this is quite something, this place to return to. And the upper trigram that is part of the understanding that there is something on the other side, but what can it be. It's one of these things



where, even when you see what it is on the other side, you can't imagine what it will be because you cannot imagine the quantum of making it to the other side. You don't know what that whole is that's going to be larger than the sum of its two parts.

The 4th Line: To be Drained by the Challenge or Not

When we have the 4th line, we have: To be drained by the challenge or not. You can see the harmony to the challenge theme of the 1st line; but to be drained by the challenge or not. The 1st line is better equipped in its self-absorbed lower trigram capacity or construct, to be able to approach this leaping into the void. It's very much to the benefit, in Design terms, for lower trigram beings. They're self-absorbed—that turning of the back, all they need is the right quality to move them into that motion.

But the upper trigram is different. The 4 looks across and says, "Ah, this is going to cost me. This is really going to take a lot out of me. I don't know if I can make it. I don't know if I can do this. I don't know if this is really the right opportunity for me. I don't know." When you look at the 51.4, this is about inventiveness, and sometimes genius, to take advantage of situations. But again, that's its mundane level. At the mystical level there is this deep recognition of the price one will pay.

In our collective mythologies we have all of these characters, all of these mythological or semi-mythological characters, the different roles that have been played in terms of the warrior, in terms of the mystical warrior. But there is nothing here about the 4th line that brings out any of these mythical qualities. Yet, when they make it across and they survive—and that's questionable—they have enormous influence as a result. It's something about them.

But the making it across, this is something that is very difficult. But there is inventiveness there, there is a genius there, there is that possibility of figuring out a way in which they can minimize their cost, minimize the price; literally, it is ego after all, the price that they will have to pay. But they don't know what they'll gain by getting to the other side. They don't know if it's really worth it. They're ready to abdicate; they're ready to back off. So, can they accept being drained by the challenge or not. Do they have the gall?

The 5th Line: To Embrace Disorder or Not

The 5th line is: To embrace disorder or not. Yeah, I do like that. I'm a 51.5, I'm a 5th line being. I dislike disorder. But it's incredible when you meet it. That's speaking from that 5th line perspective. There is something in the chemistry of this 5th line that adapts easily to disorder. I saw that in my drug experimentation over many, many years, the altered states of consciousness, the ability to release into the disorder and to be fine.



But not all 5th lines are ready to embrace the disorder. Do they have the gall? And as we well know, whether they have the gall or not is going to be entirely dependent on their authority. And how they enter into things, and whether they enter into them correctly.

Then you begin to see something about the 51. It's about challenge and disorder and shock, but it's about something else. It is about the pure-ness of empowerment. The Ego and the Sacral have a deep mystical relationship. I've mentioned it many times in gray courses, that if the Heart Center was directly connected to the Sacral Center there would be no such thing as death, and that there is no direct connection between the ego and the Sacral.

But there is a very unique circuit in the BodyGraph, what we call the centering circuit, a two-channel minor circuit. The 51/25 and the 10/34. This is the purest way in which the ego and the Sacral have a relationship to each other. It's the purest way for them to have a relationship to each other. It is this deep, deep empowerment potential that is there in the 51st gate that truly makes the power of survival something that is enriched.

In other words, the more correct the expression of gall, the greater the chance of survivability. It's built in. And there is something magical in it. We know that from warrior stories, the guy that, no matter where he was and no matter how many people were dying around them, for some reason this being just didn't catch the bullets. It's kind of remarkable in so many ways, the serendipity of it. How come? That extraordinary question that was asked over and over again by every soldier that lost somebody beside them. How come? How come them? How come not me?

Well, as a warrior there is only one thing, there is only what the battle brings. There is only the commitment to the battle, to the challenge. To be empowered in the act of gall; nothing more, nothing less. No reason, no purpose, none.

When the 51 first steps to the threshold, its focus is on what it is leaving behind because that's what is driving it forward. Nobody just points forward; everyone leaves something behind, you have to. And in that leaving something behind, this is the focus. And there is no tomorrow. There is no reason and there is no motive, there is just the leaving behind. Nothing a soldier likes more than to have their lover say good-bye to them as they go off into battle. All they care about is what they left behind, because what they enter into is the deepest and the most primitive thrill of all; just aliveness, empowered with aliveness and totally selfish in that empowerment.

The 6th Line: To Separate from Shock or Not

Let's go to the 6, because when we get to the 6th, we always get to something that's odd; it's just different. It's not really a part of the hexagram structure, it never has been. When I talk about the lower trigram, I talk about the gates being self-focused.



They're focused on themselves, on their own gate. They don't really realize that there is another gate at the end of the channel.

When you're looking at the 4 and the 5, they're deeply transpersonal; they really know there's something else at the end of the channel. And because they know something else is at the end of the channel, they operate differently. And the 6? The 6 is all about looking at the whole circuit. So, in this context, the 6 looks at the whole mystical circuit. It's looking beyond the 25 to the 20 to the end of the road through the 10/20. It looks back over the bridge and down to the 49/19. It's looking all around. That is part of its gift.

And as such, it's not embroiled in the process in the same way. You can see in this harmony from the 3 that it's not even a question of adapting anymore; it's simply a question of staying within oneself. That is what separating from the shock means: to be able to stay within oneself. That's the gall of the 6.

Oh, nothing disturbs the tribe more than when the 6 is initiated. Oh, that is very, very difficult for them, these role models, the ones that are trusted, the ones that are leaders. They can be very, very cold in the way in which they turn their back because they already are separate, in that sense, from the others. So, this separating from the shock means, are they able to stay within themselves or not, because they meet resistance. And they meet the conditioning field of the tribe that feels abandoned by them.

It's my joke about the fool on the hill, the 19.6. The villagers bitch a lot about the fool on the hill; they like to. But if some other village comes along and says, "We'll take your fool," they don't like that at all. They're really not interested in that one.

The 25th Gate: Innocence, The Shaman/Priestess

Let's move across the channel and go to the 25, to innocence, the shaman/priestess. It sounds nice. We're talking about identity, after all. If we're doing profile and profiling gates and so forth, if we were looking at these various aspects, role gates, I really want you to think about the relationship between the 25 and the 10. Remember something here, we're talking about mystical direction. And we can see the initiation in that direction in the gall of the 51. But what that direction is going to be as an identity, this is in the hands of the 25. This is the spirit of the self. This is the personality, if you want to look at it that way, the character of the spirit of the self.

The 1st Line: To be Uncontrived or Not

So, you look at the 1st line: To be uncontrived or not. And it says that most shamans and priests are contrived, their consecration is contrived. This is where the



identity of the mystical being is established. Their identity is established in the 25, and their behavior is established in the 10.

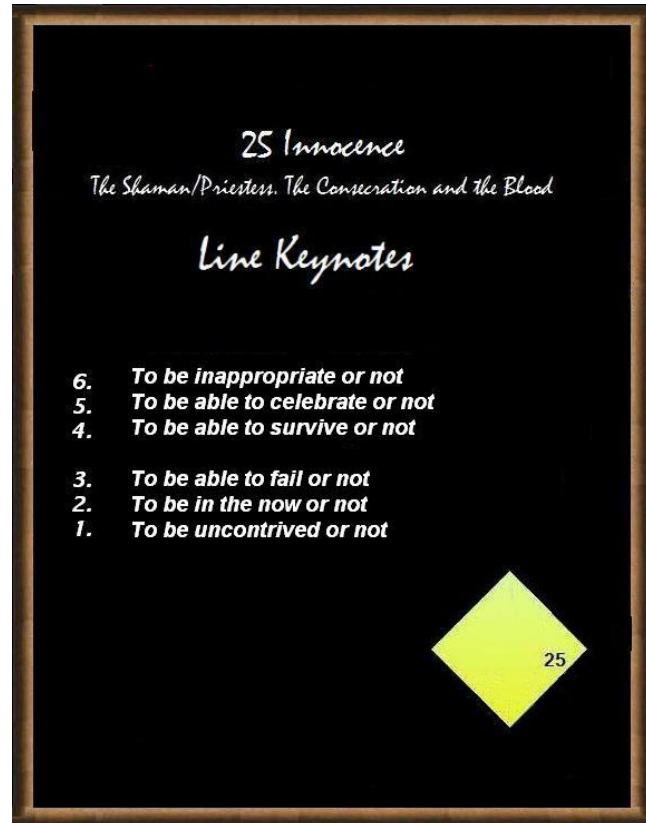
So, to be uncontrived or not. Now, there's something that we know about the integrity of the 1st line, is that the integrity of the 1st line is always seeking the foundation. That is, it is insecure without that foundation, the foundation has to be there. But what if the foundation cannot be there? What if? What if you're representing a deity and there is no way that you can prove the existence of that deity? As a matter of fact, there's no way you can even set up a test or a trial or a way that you can verify the power of that deity, because you could always rationalize that deity doesn't want to play.

So the mystical identity sometimes is contrived. It has to be, or not. When we talk about the mystical stream, I think all of you might have the impression that we're always talking about the good guys, and not the bad guys. This is about the good and the bad guys, it's always like that.

There are those that are called by forces of light and those that are called by forces of darkness. It's just part of the yin and yang of the nature of being. There are priests that are contrived, and there are those that are not. There are foundations that are contrived, and there are those that are not. And every single one of those beings that stands from the podium of the 25th gate presents it as the way. "I leapt into the void and here is where I am. I bring you the contrived. I hope you enjoy it." It's true.

So, when you're dealing with the 1, if you look at the line, the line is about selflessness, it is about motiveless action, but a very insecure self; and to be motiveless, to be uncontrived? Yes, well, let's hope. It's about correctness. And remember that we are not looking at what the channel is. If you go back, to be empowered by challenge or not, and have it meet to be uncontrived or not.

If you're empowered by the challenge and the other side is to be uncontrived or not—let's say it turns out to be uncontrived, so you're empowered by the challenge and it is uncontrived. But what happened? Do you know what I mean? The circumstances of life, what is the stage that we are working with? What is the drama





that we are dealing with? Are we dealing with simply one's initiation into another process? It goes on all the time on the planet. And processes, by their very nature, carry New Agey spiritual this or that whatever. And it will depend on what you are in terms of your design. And whether or not you're acting according to your authority or not when you stand at that 51st point and look across to the 25. If you are empowered by that challenge and you land uncontrived, then you will turn around and say, "I have found a way for you."

The 2nd Line: To be in the Now or Not

To be in the now or not; I like that. It could be a nice mantra: To be in the now or not—a Baba Ram Dass mantra. The existentialist, the 2nd line of the 25 is devotion and dedication in the now. It's very difficult to be in the now because you have to be designed for it. It's something that is so important about the 2nd line and its gifts, and understanding the hermit consciousness. They're very existential when they're alone. What I mean by that is that all 2nd line beings have a gift of being absorbed on their own. They don't need outside stimulation; they are able to be into things. And as such their days go by, the time flies. There is this very, very existential quality.

It is when they are called out, they step away from the existential. This is one of the dilemmas for them, because the moment they step away from the existential they begin to worry about whether or not they can do the thing that has been projected on them. Instead of doing the doing which is what they were doing before, they got called out.

This need to be in the now is the protection of the 2nd line being. It's their deepest protection. So, if they're not in the now they lose their innocence. They just do. So many beings, while they're in the middle of their mystical initiation, so many beings lose connection to the now and get lost in the past or the future, and they don't make it.

There are beings that are not designed to cross this line mystically. I have seen, in my process, the evidence of this. I have seen people die on the journey, be mentally damaged on the journey. I have seen people fried by their experiences. There are many that are not equipped to cross that line because, remember what happens when they do: they turn around and they say, "I know the way for you." And it has power, it has always had power.

What gives the 25 power is not when it is receiving the initiation, but when it's turning around and turning back towards the tribe. It isn't even interested in the 10/20; it isn't. It has been lit up by the survival. It has been lit up by the experience. So there is this great risk in the leap for the 2nd line, if it can't hold its focus.



The 3rd Line: To be Able to Fail or Not

When you get to the 3rd line: To be able to fail or not. Oh, I love the 3's. I really do. *Innocent action doesn't guarantee success*, this is the line. With the best intentions, things fail. And it's all right for them to fail. It's all right that they don't work. Some are not able to accept failure. It's something else. The ability to fail is transcendent; it ultimately has no impact on the spirit at all. And it is this place in spiritual practice that all religions have a place for forgiveness. It's rooted in the 3rd line process. It's rooted in recognizing that there is helplessness. And that there is always room for, "Yeah, you can try again. It's ok. You're allowed to fail."

We're looking at qualities of spirit. The uncontrived, what we think of as the true innocent; no motive, simple, clean, the existentialist, totally absorbed in the intensity of the moment, so alive in that intensity. And the 3 is wisdom of the way, wisdom of the road, and very personal. The typical lower trigram; it's not innocence that is on display, that's the negative of this line. It's not about displaying one's selflessness in some contrived manner.

It's this beauty of this personal innocence. They, in fact, in relationship to the other may lose their innocence, and this is what the 25 is all about. It's why there is this coldness. "You can take away my innocence. You can force me to be contrived, you can pull me out of the now, you can make me fail and pull me away from my innocence." Yet, if one is correct then one survives the uncontrived.

This personal innocence, everything about the 25th gate is the fear of losing its innocence. And everything about the 51st gate is the fear of being a slave to others. "I don't want to be a slave; I want to be innocent. I want to be pure. I want to be *it*. I want to fulfill the potential of my magic. I want to know. I want to see. I want to feel for myself." Nothing else. Not for gain, not for power, not for lust. There are rules to innocence.

The 4th Line: To be Able to Survive or Not

When we get to the upper trigram, we shift. Think about it this way—I describe to you, sort of, in my anthropomorphizing technique, what the 51 could think about looking across at that cool space of the 25, that innocent environment. But think about the 25, upper trigram lines, looking across to the 51. "Oh, shit," it must say. If you're a 25 and you don't have the 51, every time a 51 comes into your aura there's a part of you that goes, "Oh, shit, there goes my innocence." It's true.

The greatest threat to a 25 is the 51. The 51 is too stupid to understand that the 25 is a great threat to it in return, that's the quantum game. But the upper trigram of the 25 looks across and says, "Oh, my God, we won't make it. I can't handle that." To be able to survive or not—remember, on the other side we have the 51.4 with the potential, "I'm going to be drained by this; I'm not going to be able to make it." And the 25.4 on the other side is going, "Oh, Jesus, this is awful, we're not going to make



it.” And of course, that’s the challenge. It doesn’t matter if you make it or not. Not when you’re talking magic. Not when you’re talking initiation.

The whole theme of the 25.4 is survival. It’s all about the rose in the garbage dump; I do like that. Well, the rose in the garbage dump, all concerned about holding on to their innocence, whether it’s real or not. The dilemma for all 25’s is wanting to hold on to their innocence, whether it is real or not. And in most cases, it is not real. It just isn’t. And there is this concern about whether their identity, their spirit of innocence, can survive or not. These quantum, these channels that bring these forces alive, you can see that if there is not correctness in the action, then there are going to be real problems in terms of the spiritual movement.

It was very simple, in a sense, when we looked last week at the bridge. The bridge isn’t life or death; it’s just dealing with the ritualization of one construct rather than another. And it’s not like the profound, deep, mystical rage that looms in the 49. There is something about the 25 in being an aspect of the G Center, and being an aspect of the function of the Magnetic Monopole. It’s a very, very powerful force. And at the moment that the mystical reaches the 25, it becomes an expression within the identity of the being as a whole.

You look at anybody who has a 1st line in their profile, and ask yourself, “Are they contrived or uncontrived.” You’ll get the answer, you just will. It’s there in everyone, the genetic continuity of these themes. And you can see why the 4’s have the 13.4 and the theme of exhaustion. You can see in the 7.4 the theme of abdication. There is this place where it just can’t work for them. Where they don’t have the power, it’s why they need networks. It’s why things come as opportunities from others.

Whether or not they are able to survive transformation in their life or not is a big question for every 4. Every 1st line being can be asked, “Can you live honestly?” Every 2nd line being can be asked, “Can you live in the now? Can you live without expectation?” Every 3rd line being is here to be asked, “Can you accept failure? Must you succeed?” And every 4th line being has to be asked, “Can you survive this? Can you handle this? Can you make it?”

The Relationship between the 4 and the 5

Let’s think about the relationship between the 4’s and the 5’s, because it’s so important to understand how, ultimately, communities and a civilization can emerge. It is part of being able to impact and influence the other. We know that there is a basic difference between the 4 and the 5, though they share a harmony in the way in which they operate in that they both have the same transpersonal interest in the other end of the channel. What they’re interested in at the other end of the channel, though, is different.

The 4 is really only interested in the other end of the channel when it is embodied in someone that it knows. Whereas the 5 is only interested when it embodies



somebody it does not know; the difference between the 4 and its brotherhood/sisterhood and its influence on those people that are in its social network; and the 5, where its power is to affect the universal, the stranger.

The 5th Line: To be Able to Celebrate or Not

So, they're very different in that sense. And it really is a way to grasp the way in which the 5 operates. That is, to be able to celebrate or not. First, don't misunderstand this, because it's very funny actually. The 4 is drained before it even jumps across. And it worries that it will lose its innocence because quite frankly, it may not even be able to survive. But more than that, remember that the 25 turns around and looks back at the tribe, and says, "I have followed the path. I know the way. I am ready to share that with you, empower you with that." And when the 25.4 turns around and looks back, it goes, "Oh, my God, is this ever going to be a trip. I don't know if I can survive this, the tribe is going to drain the hell out of me. I've got to explain this to them and I've got to lead them and look after them and care for them. I have to be their shepherd and their nurse and their this and their that.

The 5's celebration, to begin with is that it still doesn't have to turn around and look back at the tribe. It's not from those that it knows. "I have to tell the world," is the 5. And in that is, at least momentary in that sense, this celebration of what initiation is, celebration of the experience rather than anything else, celebration of the phenomena. This is a line of recuperation. This is a line that people take very seriously at the mundane level when it comes to healing and being healed, and hypochondria, and all of this stuff that at the mundane level is part of the nature of the way in which this line operates.

But the theme is recuperation. It is celebration. That is, the spirit that celebrates life. This is the transcendence from the experiencing the spirit in the now to the transcendence of celebrating the spirit of existence, if you can get there. So, to be able to celebrate or not. Of course, you have the two sides of the heretical path. You have those who refuse to celebrate. If you look at the way most religions are structured, there is service to be done before there can be any attempt at any quality or any kind of celebration.

There are also sects, particularly, that have taken a celebratory direction—the Sufis, the original horse people, there are all kinds of directions that were rooted in the celebration of the process. But there is this "not," it all has to be taken seriously, it's all very important, everybody has to know. You can really tell the difference between the laughing gurus and the frowning gurus, if I could put it that way. But nonetheless, it's something interesting about the heretical, in that sense.



The 6th Line: To be Inappropriate or Not

It brings us to the 6th. On the mundane level, this never appears to be a nice line or not; on the mundane plane it's the line of ignorance. It's *false innocence betrayed by actions*. Even the exalted is considered to be a kind of the least mild of a negative position.

So, one can have this feeling that in dealing with the 25.6 you're dealing with an odd sort of spirit, and you are. There's something really incredible about the 6—what's possible for them is that, at their highest level, they can say, "Damn to the spirit, damn to the judgments of others." They can simply turn their back, at the highest level, to their own inappropriateness. It is the great exalted state of the 6th line being, to be inappropriately different. The reaction of the others, well, be damned.

In other words, the expression of the spirit is not a matter of how it's contrived through the first five lines. It's about how it can truly be lived out uniquely. "See me as your role model. And if you see that my lack of innocence, in terms of your perception, is inappropriate, well up yours, because I don't care." Oh, there's something wonderful about that.

Remember, that we're about to enter into this 6th line phase, this opening of a new cycle with this 6th line capacity, all the mutation that is being focused on the 6th line, and the mutation keying in 55.6. All of this is part of this energy that is there to nurture inappropriateness in the 6, because ultimately it's not about the 5, "look at me, I celebrate." Every time I teach, I am caught up in the magic of what I've been given. I celebrate it within myself, because I have a great joy in being able to share it.

But I'm a 5th line being. This is not what the future is about. I can celebrate that it seems to me that I am aware of and can transfer an absolute of the maia. But it's not the point. It's just a stage along the way. The final stage is approaching. What is truly possible at the spiritual level, because remember that the spiritual door, the God game, is closing. The whole God game is running out of juice. It's being squeezed off frequency by frequency through the 49/19. And that inappropriateness at the highest level is our future.

You cannot separate the 25th gate from the authoritarian rule of its keynote: shaman/priestess. They lock the door; they do not open it up for others. They lock the door behind them, and a whole line of ritual is established. You cannot go against them. You go against them, and you go to war. Why do you think religions are soaked with blood, do you see where all this comes from—the killer in the 49, the mindless gall to be empowered by just adventure in the 51. How easy it is for religions to draw blood in the name of this God, that God, the other God, it's in it; it's in this stream.

The true 6th line knows that it's inappropriate. Been there, done that—we've been through the contrived and uncontrived, and the existential and the fall, we've gone through the survival or not, we've been into the celebration or not, terrific. But, all



of this owes its power to turning its back on the tribe, that it ultimately must serve to be of value. And everyone gets homogenized. They just do.

It's like me, homogenizing you in an odd sort of way. After all, to transfer knowledge, to get a community large enough in which people see the benefits of the knowledge, can transfer the knowledge to others, all of this is part of a 5th line process. Yet, it is the foundation upon which the 6 can emerge because that's what it brings. We can celebrate the absolute of the maia, and the absolute of maia tells us that each of us has our own spiritual way, our unique differentiated spirituality. A spirituality that knows no root, a spirituality that's not based on this or that, a spirituality that does not follow this or that, a spirituality that is a direct result of one's expression of one's uniqueness: To be a role model, to be your own authority.

The Mystical Way is to Find Authority

Everything about the mystical way is to find authority. Everything begins from the basic truths of the foundation, that we need to know to be secure. The mystical way at its very, very deepest core is about finding the authority. "Whose show is this? Who is running the show? I want to meet them, I want to talk to them, and I want to be their friend. I want to know who is the boss, who is in charge, who is pulling the strings, who is screwing up my life, who is making their life over there; I want to know." It's what the mystical way has always been about.

You can see that deep within that is our sickness, our willingness to be guided mindlessly by others. I look at history and I look at all of these tribes and all of their various Gods, and I have looked at so many of them. It's hilarious to me. You trade in this one for that one. As we got more sophisticated, the concepts got more sophisticated. But it's always looking for the same thing—where is the authority? Well, it's not out there; it's us. It's always been the deepest truth. God, if you want to use that phraseology, is in us. We are it. We are all unique aspects of the creative whole. That's what we are.

And when you think about what the purpose of form is, when you think about the whole evolutionary process that has taken place on this planet, all of it has had only one goal—cognition, the capacity for form to be so sophisticated that it permits the potential of self-reflected consciousness. This is the whole process. And the moment you have self-reflected consciousness, you have the big question: How come? How does this work? Why am I like this? Why are they like that? And what made all this happen and why? All the questions; always looking for an authority.

And everything about the self-reflected consciousness is that it is seeking to establish foundations all the time, learning this and learning that and learning the next thing, to master being in the world. And always looking for the authority, whether it's your parents, your teachers, your masters, your bosses, your gurus, it doesn't make any difference what it is. Someone's authority; and this is not the future.



This is what the 6 carries. And its spirit ultimately is going to prove to be inappropriate. How dare you be ignorant of our cultural law. My favorite quote of Jesus, when he had a meeting with the elders and he arrived from the dirt road covered in dust. He began to talk to them, and one of them got quite upset and said, "How dare you enter into this conversation when you haven't cleaned your feet and your hands." And he said, "Only my Father knows what's clean," which is a great line, by the way.

However, inappropriateness doesn't mean that it lacks spirit or that it lacks innocence. It can be truly innocent in its inappropriateness, but the inappropriateness is something that is going to attract attention. When you bring the 6 to the final stage of its process, the process in which it is here to flower—it is here to flower in the perfection of its appropriateness, to be empowered by separation, and in the empowerment of separation to be inappropriate in one's actions; but correct.

Only One Authority: Yours

It's not like the actions are to be decided upon by the mind. In the correctness, in operating correctness, here lies our future. It really is, this separate inappropriateness; that is what we are all here to express, each of us. And obviously, it is not inappropriate; it's just relative. The 6 sees that because it sees the circuit, it sees the trap. And oh, the tribe pulls and pulls and pulls. There is only one authority: It's yours, and no one else's. Not God's, just yours.

Genetic Continuity

So, we have the channel of mystical direction. It gives you an idea of how deep this is in us. And each and every one of us, in some way or another, through the genetic continuity to our profiles, it's a part of us. Think about the mundane of this channel. The mundane of this channel is really about competitiveness. There are a lot of people who don't like this word, or don't like what they think it means. There are a lot of human beings who are very uncomfortable with competitive environments. Well, I think it would give Darwin a bellyache. We have to be competitive or we won't survive. We have always been competitive, or we wouldn't survive. And the same thing is true for the nature of magic. There is a competition; it's a genetic one. To achieve what one is, predetermined through one's differentiation to achieve.

Initiation is possible for all of us because it's in all of us. Yeah, for some it's much more accented—the beings that have this defined, or have any of the aspects of the circuitry defined. But please understand, this is about genetic continuity. We will look at mystical profiles and you will see how this genetic continuity, how deeply it adds to your ability to see the whole person, to see the holistic being. And to be able to see that it's not simply a matter of looking at this information in the narrow context of the pure mystical direction. But to also understand that initiation is part



of life for all beings. That there are these major moments in life, these major doors that need to be opened or closed, that are transforming in the life process, and how each and every one of you meets those situations. It's written in the genetic continuity that you can find here. It's there.

It allows you to see the people that you can be of service to, it allows you to see how they are designed to deal with such moments in their lives; and it can help them, there is guidance that can be found in that. But more than that, it's the depth that it brings, to see this constantly. This is why giving you these line keynotes for every single one of these gates is so you can have a whole series of layers, as you'll see because we'll go through them, series of layers of keynotes that really lead to a chain that describes a specific type or a specific archetype. And all of us fit into one of those examples. That's the way things are. And you can read so much in genetic continuity.

What I like most of all about the BodyGraph and the not-self—because I really like the not-self—is that the not-self is the only thing that allows me to sample everything. Otherwise, I would be limited to my activations and I would not be able to experience the fullness of what life is, and what the potentials of life are. It means that through the continuity that is established by what I am—after all, your profile is part of who you are and what you can trust—that I can learn to see and recognize so many things that are not part of my design. The door opens up through the continuity to grasp it. Not only to grasp it, but to have it be an aspect of me.

There is a little bit of everyone in me because I am open to the whole wheel. And there's a little bit of everyone in all of you. It's one of those beautiful things about the magic of the mandala, the formula stretched out for us. So, mystical direction, this sets the way. And here, in this combination, are all the various programs for: "I've been there, I know the way, and now I'm going to share it with you."

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Lecture 9

The Channel of the Nature of the Mystical Being

If Not Now, When?

It's time to complete our journey through the mystical stream, and we come to the Channel of the Nature of the Mystical Being, now or not. There is this wonderful aphorism by Hillel, I don't know if I can actually remember it: "If you are not for yourself, who will be? And if you are only for yourself, what are you? And if not now, when?"

That "if not now, when" is really what the 20th gate as the expression of the mystical process is all about. It's about the expression in the now. It is about the existential expression in the now or not, as with all things in the binary. So, we're dealing with the expression of the mystical being, the expression of its process. If you only look at it from the context of the 20/10, you're ultimately dealing with a projected element. In other words, something that can be recognized through the obvious. That is, through the verbal expression that is possible out of the 20th gate. After all, what this channel truly represents is the ability to express behavior. Express it, not necessarily live it out, which is one of the dilemmas if it's not energized. It can end up seeming quite hypocritical.

In the two gates that are here, we deal with the dilemma whenever we deal with a channel of integration and we see a channel of integration separate, in that sense. It is very important to remember that there are other forces that can impinge on awakening, they really can. And that the potential of these gates is a potential that is open in many directions, not simply the direction of the 20/10.

The 10th Gate: Self-Love and the Mastery of Glamour

The 20th Gate: The Existential Manifestation of the Way

The 10th gate is deeply complex. It is the gate of behavior. Here we have it keynoted as: Self-love and the mastery of glamour. The way in which this word 'glamour' is used is very much connected to the 19th century use of this word and not about what glamour has become, which is now associated with fashion and glitz and Hollywood, and so forth.



But within the 19th century context, glamour was the distorted illusion that was dropped over everything; basically the program, the way in which the maia operates. This is the world of glamour, where nothing really is what it seems. It's one of my jokes that I live in the glamour capitol of Europe. You can always see how illusionary and delusionary it can be.

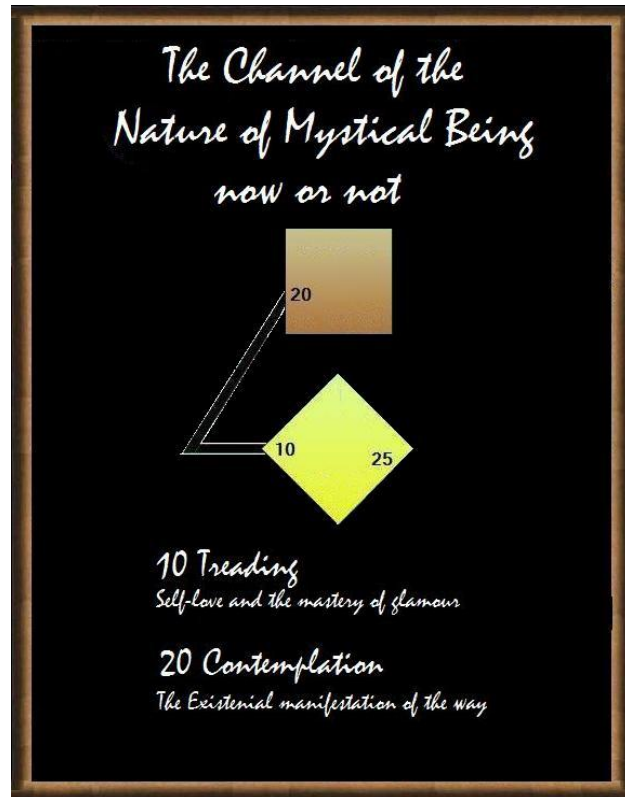
So, the 10th gate is about self-love, but the 'and' is something that's really interesting to take into context here. It is self-love *and* the mastery of glamour. That is, to be in the world of the maia, and how to operate correctly within the context of the maia. It's one of the things to see what Human Design is about. Human Design is an absolute of the maia. And as such, the keys of Human Design are not about breaking out of the maia, but how to adapt perfectly to the maia; how to be in sync, in tune, how to be in the maia and not to experience resistance.

So, this self-love is very much connected to being able to operate in the world, and this is where the self-love comes from. Everything about integration is about the ability of the individual organism to survive on its own. In other words, the capacity to truly be able to be independent is inherent in integration. To be able to survive in the world is the first thing that enforces the potential of self-love. This capacity to know how to behave in the maia is something that is rewarded.

The other gate obviously is contemplation, the 20th gate. This is: The existential manifestation of the way. And we're going to take a look at the way. It is the ultimate expression of this stream. So, within the context of its six lines, it is laying out the archetypes of the different ways of expressing the mystical process, or the spiritual or the religious process.

The 10th Gate: Treading

Let's begin with the 10th gate, with treading. Let's start with the lower trigram. Again, to keep in mind that in dealing with the 10th gate, we're already dealing with a gate that deeply marks the way in which we look at the information that's available in any BodyGraph. For example, the keynotes of the 10th gate, the lines of the 10th





gate, are the very themes that you see that describe profile. And whether that is the hermit or the martyr or the opportunist, whatever the case may be, because they're behavioral themes and behavioral identity themes, in genetic continuity these themes take on great importance. The 10th gate, in that sense, carries a lot of weight to begin with, in the way in which the being is going to identify with their particular personality, their self.

The 1st Line: To be Modest or Not

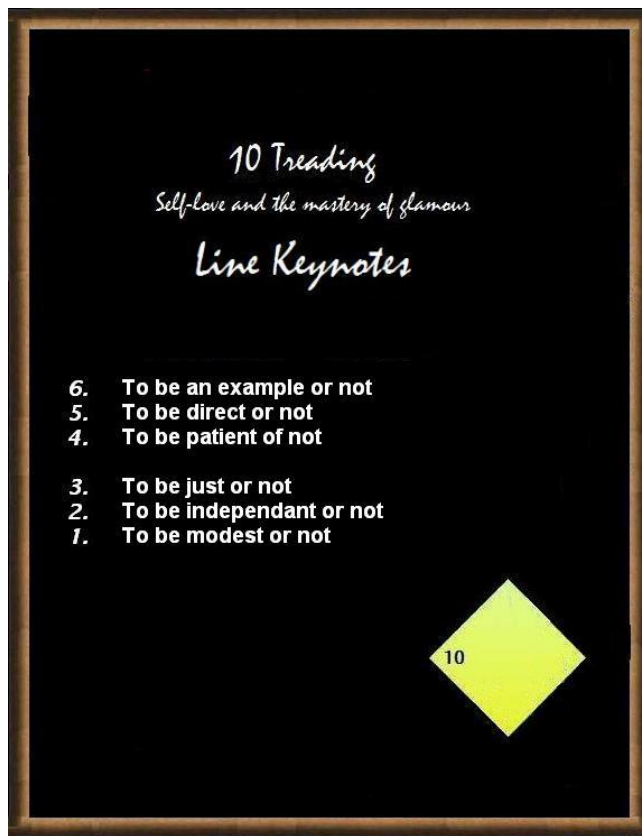
The 1st line is: To be modest or not. Remember, we're talking about this stream into mystical behavior. We know the 1st line is the line of the investigator and the line of introspection, of looking inward. The 10th gate, 1st line is called modesty. And it's something to see at the very basis, that coming to grips with the nature of being

doesn't give you a reason to pat yourself on the back. It takes away your vanity. I guess that's really the deepest theme, that the removal of vanity is a sign of some form of behavioral transcendence.

The key to the 1st line is modesty. It's one of my standing jokes about me and the Voice; it's the Voice's knowledge, not mine. It keeps me humble because it's very impressive. Modesty is something that is an essential ingredient as the foundation. All that modesty is saying is that when one sees the maia for what it is, when one grasps the construct, one sees one's place, after all.

When you think about the 10.1, it is about the ability to have the right behavior regardless of the circumstances, environment or whatever. To be able to commune with bums and kings; it doesn't make any difference. So here, in

terms of the mystical process, it's not some kind of trumpet blaring out there that says, "Look at me, look at what I've achieved and how far I've come, and aren't I aware," and all of those things. That what you really have is simply the basis of the joke, 'stupid before enlightenment and stupid after.' There is this simple relief of being able to see things in their correct perspective, and to be able to recognize that one's behavior is natural for one's world. If you're operating correctly your behavior is correct, period.





The 2nd Line: To be Independent or Not

When we move to the 2nd line of the 10, here we're dealing with the theme of the hermit. It's all about *the successful sidestepping of behavioral modes when necessary*. But it speaks volumes about the behavioral gift that is there in the 2nd line being, and that is: The gift to be independent, or not.

Remember, that when we're looking at the lower trigram we are looking at the self-absorbed. In other words, we are looking at an inward process, the inward modesty as the behavior of the 1st line spiritual path walker. When you get to the 2nd, the theme is to be independent. This is not a follower.

I've often described the 2/4 as the missionary, they get the call and then they race out there and they start being of enormous influence. But as a missionary they operate independently, they go off on their own track. They end up, in many cases, forming new kinds of sects or cults because they are really, in a sense, deeply independent, spiritually and mystically.

Of course, this is an ingredient that is very important for the mystical process. That is, ultimately to come to grips with the fact that we are, within ourselves, the only authority. So, to be independent is an extraordinary trait that is there within the 2nd line being.

The 3rd Line: To be Just or Not

When you come to the 3rd line—it's one that I really enjoy because when you see the 10.3, the keynote is the martyr. I have a deep understanding of the 3rd line process because I have a 3rd line mind, and I have been watching the 3rd line process deeply now for about 20 years. It's fascinating because it is the material bedrock of the mundane plane. It is where everything is hammered into shape. It's where the world of "this doesn't work and that doesn't work" gets replaced with things that can work. It's all about discovery. More than that, it is about the deep resilience that is there in 3rd line beings. It is this resilience that is so remarkable.

But to see it in this context adds another quality, if you will, to what it is to be a 3rd line being. It is here that you can see the keynote: To be just or not. It's interesting when you think about spirituality, when you think about mystics, you think about people who are religious, however you want to frame the language. When you look at the lower trigram, you have three very different types. And they demonstrate thematically their state by simply manifesting these particular qualities. In other words, the modesty that is there in the 1st line, the independence in the 2nd line, and the justness in the 3rd line. To be just, like Solomon; to be just or not.



Lower Trigram: Personal Expression

Everything about any aspect of any line, there are deep mysteries in it. You can move them through in the genetic continuity. Think about any 1st line. To find the foundation is what one is intended to do, not what one is here to be recognized for. It's just what one can do. The fact that one is aware at a certain level is not a matter of saying, "I got here and I did this." No, it's all of those spiritual disciplines that are rooted in things that happened. This has happened; I cannot take responsibility, I'm not in charge.

The 2nd line says, "I am here alone, unique, different. And as long as I am operating correctly you cannot have any problem with that. But I am not independent in the name of this thing or that thing. I am not modest in the name of this thing or that thing. This is the behavioral result of my initiation.

And the justness of the 3rd line, this is something that is so beautiful to see, that they are the ones that can truly tell us what is fair and what isn't fair because they know. They know all about the lack of fairness in the world. They know all about unjustified punishment. They know all of those things. Yet, their behavioral exaltation is to be the just ones.

So the lower trigram is about the personal expression, and it is about a focus for that expression, a focus for whatever the initiation has led to. It's the thing to grasp about this movement from the 25 to the 10. The 25 is the moment where the initiation takes hold. But what does it become? It comes out in the behavior. It's there literally in the behavior.

The Upper Trigram

If we go to the upper trigram, we immediately have a shift. The 10 knows that there is a 20. And by the way, it knows there is a 34 and a 57, too. It can never escape the fact that it is linked deeply to integration. But it knows that there is a 20, it knows there is a gateway to express it. And this means that the 20th gate, in a sense, is really unique in the voices of the Throat, in that it is the voice that expresses the spiritual, the religious and the mystical. It's a very special voice.

It's a voice that has power existentially, in the now. It's like gurus. When they are alive and they have their followers, they have great power. It's existential. And when they die, it all fades away. It is this thing about the mystical, this expression in the now, the intensity and power of it in the now. So, the upper trigram is all about being aware of being able to express it, whatever it is or not.



The 4th Line: To be Patient or Not

The 4th line is the opportunist. Of course, you can see here that the theme is: To be patient or not. Oh, is patience ever a virtue. The teaching of patience—who was that? St. Augustine: The only reward for patience is patience; the teaching of patience.

Patience can be very powerful; to teach patience, to teach people to wait for God, to wait for the Hand of God, to wait to be touched by God, to wait for your prayers to be answered. The teaching of patience is actually a beautiful thing, when you think about the value of teaching patience to those that are emotional.

But it's something to understand about 4th line beings. If you're a 1st line being, you're either going to be modest or not. If you're a 2nd line, you're going to be independent or not. The 3rd line, you're going to be fair or not, just or not. The 4th line, you're going to be patient or not. These are themes that are very profound. It literally means that when you are operating out of those themes—and again, we're going to take a look at mystical profiling—you're naturally expressing what is your unique spirituality, what is your unique spirit; let's leave it at that.

So, the 4th line being, 'to be patient or not' is a key for them. It's the theme of opportunism—don't leave a lover until you have another lover—well, you've got to be patient. You have to be patient, and sometimes it's very uncomfortable. It's also deceptive, actually, but nonetheless, it is the theme. Patience is one of the great teachings. Be modest, be independent, be just, be patient.

The 5th Line: To be Direct or Not

The 5th line: To be direct or not. And to be direct or not is quite a theme. After all, it is the inherent theme of heresy. One of the things that makes the 5th line essentially powerful is that it has the potential to be direct, to go right at the thing in the now, and to be direct in one's behavior in the now.

When you're dealing with 5th line beings, and they're hiding and they're prevaricating and beating around the bush, then you know that they're not being correct, or at least you know that they're not expressing their spirit or the essence of their spirit, because that's what it's about. The 5th line is here to be direct or not. It doesn't mean you always have to be direct. But it means that when it's required, that it is there to be displayed in the behavior.

The 6th Line: To be an Example or Not

When you look at the 6th line, you have: To be an example or not. Of course, we have the line of the role model. To be an example is simply to be oneself and to fulfill the potential of what it is to be oneself. Remember that the 10th gate is not



tribal. We're dealing with an individual gate. The concepts of tribal religion have been left behind the moment that the 51st gate turns its back on the 40, leaves it behind. You enter into the personal domain, your personal process.

If you go back down this road, because you can read this stream both ways, you can go back to the tribe and serve the tribe in some discipline, one way or another, according to your nature. But on this way, going up to the Throat, this is the fulfillment of your own process, your unique process.

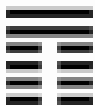
Personal modesty, personal independence, personal justness, personal patience, personal directness, personal example, to live as an example, to be direct with others, to be patient with the fates, all of this requires a discipline and the discipline is not something that you can invent, it's only something that can come as a byproduct of you being correct, of operating correctly out of your strategy and your authority.

Remember, this is about self-love. Modesty, for the 1st line being, is an expression of self-love. They don't have to be immodest to prove a point. To be independent is an expression of self-love for the 2nd line being, because to be dependent is not an expression of self-love. To be just is the expression of self-love in a 3rd line being. To be unjust is simply not correct.

This is about the higher principles that can be expressed out of the 10th gate. Remember, the 10th gate is so much a gate in the maia. It's about behavior in the maia, it's about life in the maia, and it's about survival in the maia. It is so deeply mundane, yet at the same time it has this potential for the expression of higher principles. And that expression of higher principles comes out of a behavioral formula. When the behavior is there, the being is expressing their true spirit. It's really what these themes are about.

The 20th Gate: Contemplation

When we move to the 20th gate, it's very beautiful to look at as a hexagram. The four bottom lines are yin, and then you have two yang lines on top. Of course, when you look at it, it's an archway. In Confucian times, throughout China very simple archways were constructed on pathways. They served no purpose, they did not provide any particular shelter; they were simply a simple wooden arch over a path. You would find them dotting the landscape.



They were intended to align you to reality. That is, as you enter into the archway, you enter into the existential. The moment that you're in that archway, there is no past and there is no future. Yet, the past is behind you and the future is in front of you, but you are there in that archway. This is the 20th gate: It is this place between the past and the future that's always moving. The now is always in movement.



Here in the 20th gate, you have this existential manifestation of the way. The word manifest is used here in conjunction to the potential that is there in the Throat; in other words, the potential in the Throat to manifest. And if not to manifest on the physical plane in doing, to certainly manifest in terms of conversation, in terms of dialog, in terms of articulation.

So, it's interesting to note that the whole spiritual process is something that is intended to be communicated, and communicated in the now. And communication in the now is the only thing that leads to the potential of mutation. It's why every teacher loves their students, because their students become teachers who love their students who become teachers. The now-ness of contact with knowledge stays alive because it is this now-ness that is so essential.

Think about all the dead disciplines that are out there that no longer have an existential presentation and have lost all of their power. This now-ness is something that is very important because it carries with it a mutative potential. And the voice of the 20th gate can be a deeply mutative voice in terms of its impact on the other. It can also be very sad and very melancholic.

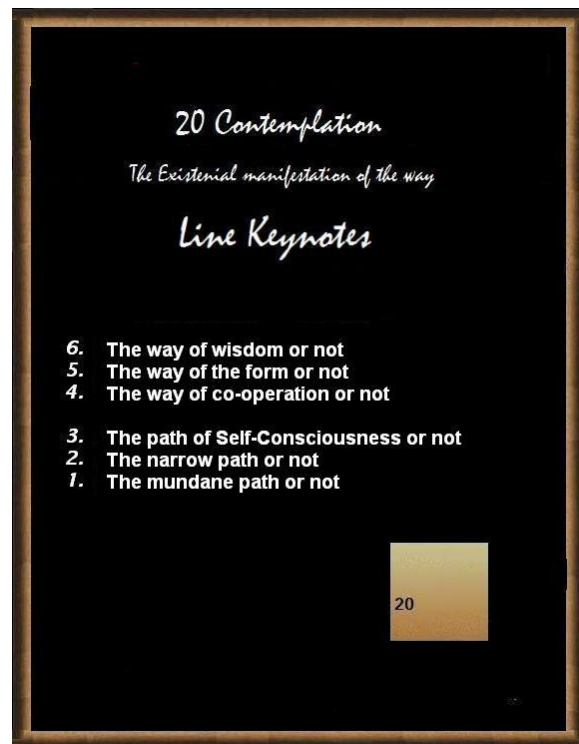
The Lower Trigram: Theme of the Path

The Upper Trigram: Theme of the Way

When we're looking at the lines, I want you to see that there is a difference between the lower trigram and the upper trigram. When we're looking at the lower trigram, we're dealing with the theme of the path. And when we're looking at the upper trigram, we're looking at the theme of the way.

When we're talking about the path we're talking about this very, very narrow - your footsteps along your geometry. When we're talking about a way, we're talking about something that's transpersonal; we're talking about a pathway that can be shared with others, in that sense.

So, you're dealing with two kinds of potential expression. One expression, the lower trigram expression, is "this has been my path." The upper trigram expression is, "this is the way." They're





very different; my path and the way.

The 1st Line: The Mundane Path or Not

When we begin and look at the 1st line, you have: The mundane path or not. I deeply love the mundane. I don't know how to really share that with you because it's not an easy thing to explain. I find in the ordinariness of life its great beauty. And in the simple things of life the great rewards. It is extraordinary for me how magical the mundane plane is the moment that you're not burdened with the mundane life. Remember, that this is about the higher principle and the mystical expression.

To fulfill the 1st line theme as an expression on the mundane plane, this is the world of 'just is.' It is what it is, I cannot do anything about it, I am just here in it and it is fine with me. The mundane path—it just is.

Because I know through my modesty that I am helpless and incompetent, that this is the place for me, this is my world and I know how to behave in it—the mundane. And the mundane is deeply, deeply spiritual. We've lost all of our gods and goddesses. There are no longer strong enough existential voices to give them back their energy. But there were the goddess of the Hearth and all the various forces that existed that brought the magic to the most mundane of acts: to build the fire, to feed the family, to raise the children, to give birth to them in the first place. All the various forces that were part of the moment-by-moment mystical life of all beings on the mundane plane.

We've lost so much of that, that we no longer see the spirituality and the magic in the most mundane things in this life, and it has cost us our spirituality. So the 1st line sees the magic in the ordinary, in the obvious, in the simple; it's just there.

The 2nd Line: The Narrow Path or Not

When you get to the 2nd line, you get to the expression of the narrow path. My way, this is the great 'my way'. Oh, can they be so incredibly important to humanity, because they go their way. And it's not so much whether their path becomes *the way*, and many times their path becomes a way. It is that they ultimately represent the deepest potential in us to differentiate. That's what the hermit is inside their little cave, living outside of the constant impact of conditioning, and being quirkier and quirkier and more idiosyncratic every moment, just for that; and that is their narrow path.

We know how many narrow paths have become disciplines; very narrow paths. From people chewing on mantras all day to whatever, I won't go through all of that but nonetheless, it's very different from the mundane. The mundane is the broad



acceptance of the plane. And the narrow path is a very select movement across it. But there's nothing like them, they're really different.

The 3rd Line: The Path of Self-Consciousness or Not

And then you get to the 3. It's a difficult path, it's the path of self-consciousness or not. That is a difficult path. Every 3rd line being, when they're going through their trial and error process, when they fail, when things don't work, when it's turned against them, when they do not understand their nature, they become more and more self-conscious in the negative. Or they totally reject it because they're afraid to look in and see.

Here, in this path, is the path to enlightenment; funny enough. If you want to find the path to enlightenment, it's a 3rd line theme. It's this path of self-consciousness, to awaken the consciousness of the being to its fullest potential. And their path is to be self-conscious, to be self-aware, to grasp beneath the surface. To see deeply the way in which things work. And to see it all in their mirror, deeply self absorbed, mundane, narrow, self-conscious.

20th and 10th Gate Language: I Know I Am

When you think about this as an expression, you have to see there's a language that goes with this. The language that goes with the 20th gate is the language of "I know." When it's the 20th gate and the 10th gate: "I know I am." Everything about mystical expression ultimately is to get to the place of "I know I am," and what that means. In order for that "I know I am" to resonate cleanly, purely, these beings, in operating correctly, are going to resonate these themes. And they're going to express their "I know" in this context.

"Here is the path that I have walked. I walked the path of the mundane. I know that there is nothing but maia. I know that maia is an illusion. I accept the maia. There is nothing else to do." It has a language. The 2nd line being says, "I know. I know because I have walked my path, no one else's path. I have walked my path and I know I am, and I know who I am because I am different than you, because I am independent. You can be independent, too." Because every single one of them turns around and goes back down as a potential and sells their expression of the way. There are many, many, many ways. They've been expressed for thousands of years in all kinds of ways, all kinds of formulas, genuflections and rituals.

But they all come out of these six archetypes. And you have to think about how many variations we're dealing with, the six lines of each of the gates of this stream. So, you're dealing with 8 gates, you've got 48 lines, you've got 48 variations plus the planets that make them up, and so forth and so on. You have all the variations of the possibilities of the mystical stream through these archetypes.



But if we want to understand the goal or the direction of mystical processes, the goal is here. That is, here in the expression. To accept this plane, it's just one of the expressions. To follow your own path is one of the expressions. To explore deep into oneself, it's one of the expressions of the lower trigram, and it's very personal. It's different when you go upwards. You get to the upper trigram and again, you get to this looking and seeing the whole circuit, the whole stream.

The 4th Line: The Way of Cooperation or Not

Here is the way of cooperation or not, the 4th line theme. It tells you something about transcendence for the 4th line being. The 4th line being cannot make it alone. It can only make it through cooperation. It is the 4th line being that sells love. I don't mean to make that sound negative. What I mean is it is one of the things to recognize about most universal religions, that they are rooted in the concept of 'loving thy neighbor' in one way or another. And this way of cooperation, this expression of the need to love the other, this is the way of the 4th line. All you need is love, God is love, and love is the answer, all of that is there.

Of course, we all know how deeply influential that is. It's very different than a path which is personal, but here we have the first of the three ways. You can see the first way is the way of being bonded with others, that you share the process together. And you share that process together through mutual love.

The 5th Line: The Way of the Form or Not

When you go to the 5, this is: The way of the form or not. Everything about the 5th line is that it's always trying to fulfill the potential of the form. It is its basic and fundamental practicality. In other words, to be able to do what is within its potential, to recognize itself what this potential is. This is the whole thing about the 5th line and how easily it can be trapped. It can be easily trapped the moment that it doesn't truly recognize practically whether it can deal with whatever is placed before it.

So, this is the way of the form. This is the way of changing others through the form. And whether that is the way in which one approaches one's spirituality, the way in which one lives one's life, the way in which one eats, all kinds of things are connected to the way of the form, or not. And it is the most heretical and it is the most honored, because it carries the deepest truth. I'm a 5/1, it's my profile; the way of the form and the mundane path. It's really something that's so obvious to me about my own mysticism, my own spirituality, is that it is rooted in understanding that the maia is a form construct.

This is the illusion we have, all of these forms and all of the ways in which these forms operate in relationship to each other in the larger dynamic. And that in mastering the nature of the form, in perfecting the nature of the form, one perfects



one's existence, one aligns oneself precisely to what is the possibility, the potential, the purpose of one's being. It all takes place here on the mundane plane. And it all takes place within the form context. So, I understand the theme very well.

The 'Nots'

Think about the 'nots' for a moment. There are all these 'nots,' and they tell you a lot. The 1st line being that doesn't accept life for what it is, doesn't accept this plane, good or bad, right or wrong. If they don't accept the mundane, "I don't want to take out the garbage, I'm tired of taking out the garbage. Let somebody else take out the garbage." The moment that you're tired of the mundane and you've got a 1st line, there's something wrong. When the most important thing for you is something that is spectacular, something that is different and exciting and not mundane that becomes the Holy Grail you're lost, because there's no magic in any of that.

Not the narrow path—the 2nd line being that doesn't follow the narrow path fails. They just do. They end up being humiliated in this life. They end up being called to things that are incorrect for them, and they never get to express their gift. They must always maintain their independence; if they don't maintain their independence, they're lost. And it's their way or the highway because if it isn't, they're on the highway and they're road kill.

And to be self-conscious or not—the 3rd line being that doesn't pay attention to themselves, that doesn't see clearly, has a lot of problems. They just keep on suffering. Nobody will suffer more in this life; martyrs suffer. The more self-conscious they are, the less they suffer. It is their way. But then again, they have to know how to look in. The path of self-consciousness has been filled by every spiritual intellectual discipline you can imagine. There are all kinds of teachers and gurus and messiahs and masters that have been trying to teach how to be conscious of yourself, what that is, who you are, who you are in relationship to God, and so on.

If you're a 4th line being and you're not cooperating and you're not demonstrating love for your neighbor, you're not going to get a lot of opportunities in this life, they're simply just not going to be there for you.

Everybody has a mystical expression. Everybody has this potential, whether you have the gates or not is not the point because we're dealing with genetic continuity. We're dealing with what is there within the context of the lines themselves. You have these lines in your profile. There is an aspect of them in the genetic continuity that carries these aspects, these potentials. It means that you have a signpost to catch it, to see it, because it's there in you.

Of course, the moment the 5th line being is not following the way of the form, the moment they go hunting for the light they get run over by some headlights somewhere, because that is not what it's about. Not for them, never can be. It is the way of form.



The Expression of Spirit

It's interesting to see, whenever we are looking at hexagram structure, to recognize that the first five lines truly form the hexagram. You begin with the mundane and you finish with the form. This is what it's all about. Whether the form is, we were created in this image or that image, whether the form is the yoga that you master, whatever the form happens to be, there are all these form processes that are there to enhance your spirit. And after all, all of this is about the expression of spirit. It is only through the form that the 5 can express its spirit. If it doesn't, if it is the 'not', there is no expression of the spirit.

The 4 without love, and remember that this is the love of brotherhood/sisterhood, it is the love of companionship, it is the love of friendship, that without love it is clear they're not expressing what is their true spirit, because that is what it's about. It's not about what name you give to what you believe in or not. Or what they follow or not, because this isn't about that; it is about the spiritual, mystical reality in the being itself.

What is natural for these lines is here in the keynotes. When they are correct, this is what they express. When the 4th line being is correct, they express this brotherly/sisterly love. And it's not a façade. It is a genuine expression of their spirit. When you see the 3rd line being deeply absorbed you know that they are expressing their spirit, because it is the way.

When the 2 stands up to you and go their own way, when they flash their independence in your face they're showing you their spirit, and they're correct. This is all about the expression of spirit. How beautiful it can be to express these things as they were intended to be expressed. You can see here within the language, there is no dogma attached to any of this. These are six very natural ways for us to express our spirit. They're natural, nothing special in it.

It's like all of the aspects that are there, like all of the possibilities that are there in Design. There's nothing special, because each and every one of us is unique as a potential. There is no specialness in that, or by comparison. There is the potential of what is the correct natural state. This correct natural state, when one is operating correctly, when one is operating through strategy and authority, then slowly but surely, beyond the deconditioning process, this is what gets expressed. And it's a signpost: It lets you know you're in the right place; you're in the right place in the right process for the expression of what is your potential as a being.

The 6th Line: The Way of Wisdom or Not

The 6th line of the 20th gate is one of those beautiful lines, and it is the line of wisdom. Everything about our evolutionary direction, our mutative direction, has put an enormous burden on the 6th line, if I can put it that way; the burden of carrying the mutation, the burden of being those forces in which nature, in many ways, is cruellest because they do carry mutation, and they are to be tested.



Everything about the nature of wisdom, that is, *the establishment for the benefit of society, values, ideals and their patterns and how they can be understood and applied; the ability to transform individual awareness for general application and understanding.* In that sense, that is the definition of the wisdom.

Yet, we know something about the 6th line being. That is, that the behavioral pressure on the 6th line being is to be the example. To be the example means to be the individual example. And the individual example does not transmit or transfer or share or communicate, however you want to look at it, the wisdom of the other. It has to be their own wisdom. It has to be the wisdom out of their own experience, and their ability to express it.

It's very interesting, if you think about the 6th line being and the processes that they go through in this life, the tri-partite life process and this movement from the 3rd line thematics of the first Saturn cycle, you can see the tendency to self-consciousness in the first part of the 6th line being's life. In other words, that path of self-consciousness in many ways feeds the way of wisdom. Just as the narrow path feeds the way of form, they just do. They're deeply connected to each other through the basic harmonies.

But it's particularly significant when you're dealing with the 6, because they very much live out that 3rd line theme at the beginning of their life. You can see that without self-consciousness, there cannot be wisdom. You have to know not just how *it* works, which is satisfying enough for the 1st line being, you have to know how it works for you precisely. It's what self-consciousness is about as a path. To discover one's own mechanics, to really be able to understand why one is the way one is. This is the foundation upon which wisdom can be built, in which it can be transferred from one's unique individual self-conscious approach to something that can be universalized, something that can become transcendent, that can be trusted by others.

It's the example, ultimately, that we're all ready, in truth, to trust. It is something to think about in terms of the 6th line beings. It's not a question that they have to earn our trust; if they're correct, they will gain our trust. And that their very correctness establishes an example for all of us, in one way or another. And it is never specific teaching in the sense that the 6th line being expresses the wisdom of their way and they express it through what they are, and the way in which they deal with the other.

Everything about the 4, 5 and 6 is about the recognition that the spirit is only enriched through the connection with the other, that it cannot be avoided. That this is not where the spirit can rise on its own, as it can in the lower trigram. This is where the spirit has to find its allies, its students, its disciples, its friends, its lovers, whatever the case may be, whatever language you want to use.

And to see, all 6th line beings are ultimately here to express the wisdom of their uniqueness. In the same way, if I go back a step and we look at the 3 to the 6, to be just, to learn about fairness in life, this is the basis of establishing the correct



example or not. It is learning about how life works. This “to be just or not” is what naturally aligns to the path of self-consciousness or not.

The Elevation of the Spirit is the Perfection of the Being

The mystical way—we attach all kinds of fantasies and illusions to what we’re really talking about. It is clear to me that as we move towards 2027, as the narrowing of the neural connection between the 49 and the 19 begins to choke off this pressure that has been there for us for millennia, it’s going to be very obvious that this is not about the path to God at all, it’s not what it’s about. That the elevation of the spirit is the perfection of the being, that’s all. That’s really what it’s all about.

The moment that you take away that 19 pressure is the moment that it becomes clear that all of this is just about the higher expression of the potential of what it is to be us. It’s not holy; the holiness on this road has really come to an end. It’s not about holy. It’s not about this being an extraordinary expression of our potential. It isn’t. At the very foundation the truth is revealed: it is mundane. It’s really mundane, to be perfect is mundane. It’s just the way it’s supposed to be, it’s the way it’s supposed to work. And it’s all about mechanics.

As long as you are operating correctly, all of the various aspects that are ever discussed in Human Design, all of the nuances of this line and that line, and this thing and that thing, they all work correctly when you operate correctly. They just do. And it doesn’t really make a difference what part of that happens to be a mystical expression of it because it’s all mixed in together. We are unique, spiritual forces, each of us. We are the unique embodiment of spiritual potential; totally unique.

The Diversity of Spirit in Humankind

Each of us has our own path or way, we just do. It’s there. It doesn’t belong to this or that, it doesn’t. It will naturally arise out of the ability to simply function correctly on this plane—strategy and authority. Then, slowly that particular expression of spirit is going to manifest. If everybody was operating correctly and we had all of these paths and ways, what we would see is this extraordinary expression of the diversity of spirit in humankind, this enormous diversity. Not this homogenized one where a billion people get down on their knees at the same time every day. This is not what this is about.

We’re cursed, we humans. We are gregarious, a talkative lot. It’s impossible for us not to share, support, empower with our experience. It’s what we’re designed to do. But the fact that somebody else has a unique experience doesn’t mean that it’s yours. It’s doesn’t mean it’s your way. It’s not like if you followed what I did that you’d get to the Voice. It doesn’t work that way.



History is filled with homogenizing human beings to set paths and ways, locking them in, the old tribal stuff. And you will see, you will be the witness of it. That, as the curtain drops on 2027, this tribal stranglehold on the way in which spirituality is supposed to be expressed will be lost forever, gone. It's really something to think about.

We are All Absolutely Unique

If you look at the last 150 years, you can see that the individual searching is something that has built momentum. We are at a place where the exaltation of the individual is something that is finally, truly possible. Human Design is all about that. It's all about the clear recognition that truly each and every one of us is absolutely unique; no comparison, none. You cannot be compared to this or that. You cannot compare yourself to this or that. There is no point, there's nothing to compare to. It's as mystical as you can be.

For me, there is a goal in the mystical way. The goal is to experience divinity, to experience being divine. That's what we are, we are divine. And you can only see the magic of your divinity when there is nothing like you, because then you know it's real. When your expression of your divinity is like your next door neighbor's on Sunday, side-by-side in the church pew, that's not what it's all about. There is no divinity in that. There's just the homogenized, slowed-down brain, non-divine expression, the not-self.

When you think about how distorted the not-self is, how many problems the not-self has to begin with, that we live in a not-self world. Foremost, we have not-self religions and not-self spirituality. It's all not-self, it's not real. It's not like any one of these six lines has a religious label after it. These are homogenization constructs. These are tribal threats, and this is the rule of the sword. Millennia and millennia of being covered into temples, we're on the threshold of a different age. And it's all about the unique being and the perfect expression of that.

Perhaps, within that, we're finally going to get to see what the spirit is really about. What is the spirit of humanity? What truly is our spirit? I know mine, but it's the only one I really know. There are so many ways, each of you. In the correctness of your being is this personal connection to the it-ness of it all. We are it and it is us. This is the way that it works. We are a living active, integrative part of the whole. And it's absolutely necessary, absolutely essential in the mix.

Our Divinity Lies in Our Perfection

Our divinity lies in our perfection. And our perfection lies in our correctness. The mystical way is nothing more than another example of what happens when you're correct, and what happens when you're incorrect. It's just very clear. There are all those 'nots' that are hanging there. It is true about everything in terms of the being.



If you're not operating correctly and in transference, and not properly motivated, and you don't have a chance to fulfill your purpose, and you don't see the world the way you were intended to, none of this is possible. It's not like there's suddenly going to be wisdom, or anything else. The not-self mind, lost in the torment of what it is to try to stay on top of this plane, trying to be in control of everything.

I stress, over and over again, strategy and authority; hammer away at that because genetic continuity responds to those mechanics at every level. The deeper that I go, the more that I see, I still come back, over and over again, to the same place. In the maia you have to play the maia's game. You have to be able to operate correctly in the maia; otherwise, you can never fulfill your potential. So, in one way, here on the mundane we can say that Human Design is about decision making, and making decisions correctly as yourself. But Human Design is a way to align your spirit.

When You are Correct You are Spiritual

When you're correct, you are spiritual. It's really the thing to grasp. And others feel it. There isn't anybody in your life that doesn't recognize that there is something different about you through this process, because there is. They feel it in the frequency because it's the real spirit that's coming out, and not that homogenized spirit that they have a label for; it's this magical, intangible that they can't quite put their finger on. It's your spirit, and there isn't anything else like it.

So many human beings have been conditioned for so long that homogenization is the only way. You can see how spiritually diseased the planet is, that we have these major religions on the planet where you have billions and billions of people who are caught up in a homogenized process that has nothing to do with their own spirit. It's really astonishing to think about. It's heresy in any of those faiths to say that divinity is unique to each of us, that we are not here to be led by the authority of this or that. We're not here to be led by second-hand, third-hand, fourth-hand advice from God, translated by salesmen for institutions. And it doesn't matter whether they're old-aged institutions or new-aged institutions, it's all the same.

And they write books that tell you how to express the spirit, the communal spirit, the tribal spirit, the accepted way, the accepted ritual. How do they know how to speak to God? How do they know that the way they speak to God is the way that you speak to God, or whatever; they don't. They just rob you of your spirit. They just throw it into the homogenized pool.

The Expression of the Mystical is Individual and in the Now

Here in the 20th gate is the truth, that the expression of the mystical is individual and in the now. It's individual and it's in the now. It is not tribal, and it is not collective. There is no such thing, truly, as tribal spirituality or collective spirituality. There is only individual, unique spirituality. The not-self lives on tribal and collective rules of



spirituality, conformity, security through numbers. But true spirituality? It is for each of us to express, as we express what is our pure nature. There is no single this or that. There is no monotheism, holistic blah, blah, blah that is there for all of us. There is each and every one of us and the potential of our own perfection. That is the real mystical way. It's the only mystical way; to be correct and to express your true spirit.

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Lecture Ten

The Lines of the Way

Poetry of Keynoting

It was always obvious to me that if anyone was ever going to be a reasonable analyst in Human Design, that at some level there had to be a poet in them. It's about keynoting. It's about being able to play with language. That's something I enjoy; it's something that I find inspiring at times, what happens when you link things together. It's like the magic of the way we speak words when the mind doesn't have words, it has components. You put the components together one way and you get one word, and you put the components together another way and you get another word.

Everything about looking at anyone's design is that you have the possibility of being able to describe, in a way, their genetic predisposition. Keynoting is magical, because Human Design as a logical revelation is deeply rooted in its formulas. And yet, formulas are meaningless unless they are very precise. Language is very much a part of what our work is. Language is what consciousness is about. It is through this venue that we can raise awareness and consciousness. So, keynoting becomes something that is very special. What I want to take you through today is a little bit of poetry. And as I have done with the first semester and as I will do throughout, it will be my little tradition to close with a mystical story.

Genetic Continuity

But first to the poetry, you can look at this information in two ways. One way is that you can look at it through genetic continuity. So, for example, if you're looking at this graph, notice that we are dealing with the lower trigram first, we're dealing with the 1st, 2nd and 3rd lines, and then we're dealing with the stream moving from the bottom up, moving from the pressure, the 19, up to the 20.

So, in terms of genetic continuity, if you're somebody that has a 1 in your profile, this information and these components as they come together, this is an underlying thematic of what it is to carry a 1st line in your profile. And the same can be true of the 2nd line and the 3rd, and so forth and so on. It is particularly significant in looking at it this way, to look at it within the context of the Personality. That is what we can, in fact, be conscious of.



Chains

The second way that you can look at that is specific. In other words, you can look at the activations that you have, or somebody else has, in the stream itself and the lines themselves. Then you will see that what you have is a chain, if you will, a chain that doesn't follow a perfect symmetry. In other words, a chain that has nothing to do with genetic continuity, but a chain in which you're seeing the specific movement of the energies, as it moves from line to line and gate to gate. Obviously, it will be a very rare thing indeed, to see somebody have the whole stream. There's going to be gaps as well. But it will give you an insight into the imprinting at the mystical level of what their activations actually are about.

For the purpose of this conclusion, in looking at the mystical stream, what I'd like you to take from this is that I've given you the key to the mystic in all of us—that's what it is—through the genetic continuity. I think this is the way that it is best used, that through the genetic continuity you get an underlying insight into that thematic at the Personality level.

The Lines of the Path			
20	The mundane path	The narrow path	Self-Consciousness
10	To be modest	To be independant	To be just
25	To be uncontrived	To be in the now	To be able to fail
51	empowered by challenge	withdraw from disorder	adapt to shock
40	Struggle with the rules of the Elders	Struggle with the social demands of the Elders	Struggle with the attention of the Elders
37	Behave according to the Elders tradition	Follow the traditions of the Elders	Respect the traditions of the Elders
49	Alter the form through principles	Alter the form through planning	Alter the form through rejection
19	The PRESSURE to WONDER or not	The PRESSURE to RECEIVE the call or not	The PRESSURE to ATTUNE or not
	1.	2.	3.



The 1st Line: The Pressure to Wonder or Not

So, for example, let's begin with the 1/3's and the 1/4's. Obviously, what they have in common is a 1st line Personality. Let's look at this movement, because it's a beautiful movement: The pressure to wonder or not. You'll notice, by the way, that the 'or not's' are only mentioned here at the very bottom. It's always something to recognize that everything about being a binary is about the on-and-off switch. To understand that at any point in this process, when there is a lack of correctness—and after all, this is about correctness—at any one of these levels this can break down. So, it is something to keep in mind.

I want to be able to do the keynoting for you in a very basic way, so you get the sense of it. The pressure to wonder leads to the altering of forms through principles. This is the beginning of the mystical spiritual process. If you're a 1st line being, where you begin, where the root of your mysticism is, is a pressure to wonder that ultimately is going to alter form through principles. Those principles, given the 1 and its investigation, are going to have to be discovered.

But then there is the bridge. What the bridge represents is whether you are going to be tied to your roots or whether you are going to spread your wings, because that's really what it's about. And it is always a movement. So, in the beginning of the process the 1st line behaves according to the elders' tradition until they begin to struggle with the rules of the elders. If you're a 1st being, if you're a 40/37, this is what is at work within that—behaving according to the tradition until one begins to struggle with the rules.

It is the struggling with the rules that leads to the potential of the mystical transformation which is all here. That mystical transformation is empowered by challenge to be uncontrived, to be modest on the mundane path. The pressure to wonder leads to the mundane path. The altering of form through principles leads to the mundane path. And the mundane path is built on being empowered by challenge, the challenge to be uncontrived, the challenge to be modest and to live correctly on the mundane plane. This is the movement.

Now think about something. When you're looking at this dynamic, we all have this at the bottom. This is the magic of the 49/19, and this is the drama of our cycle—the closing of this, the change that's coming in 2027, the mutation that is coming—because there will no longer be this dynamic, adrenalized, emotionalized pressure. It won't be there anymore. But as long as it is there, it isn't something that in and of itself mutates. It doesn't. It doesn't carry the mutative of the individuality of the 51 to the 20. It creates a foundation upon which, if one gets across the bridge, one can meet the other side and go through the mutation of initiation and awakening.

So, the challenge for the 19/49 is this movement. You can't skip it, if you know what I mean. It's inherent in what it is to be a 1st line being. And you see it in all 1st line children. They will behave according to their elders until they begin to struggle with the rules. And this is what is natural for them. By the way, so many of them are stripped down, humiliated, denied the moment they engage in that struggle. This is not an easy bridge to cross. But it's there in every 1st line being. It's there in



every 1st line being, to get to a point where no rule has a right to hold them. This is the only thing that ultimately will bring them the empowerment, to get to a point of being uncontrived and modest on the mundane path, and fulfill their potential.

The 2nd Line: The Pressure to Receive the Call or Not

The 2nd line—the pressure to receive the call alters the form through planning. It is the adrenalized foundation. The call, receiving the call, the pressure to receive the call alters the form through planning. If there is no mutation to this, these are beings that will pray every night, without the expectation of an answer. They have a phase to go through; they have a ritual to go through. They have to go across the bridge. And they will begin with following the tradition of the elders until they struggle with its social demands.

It tells you something about every 2nd line being, that until they struggle with the social demands of the elders, it's not just simply thinking about parents, thinking about priests, thinking about cultural rules, social rules, moral rules, all of the things that are wrapped up in all of that. And the social demands to obey those things, and the social requirements. Until there is a struggle, there is no potential to break free. The struggle cannot simply just be struggle. As I say, this is a bridge to be crossed. That in the genetic continuity, every 2nd line being—every 2/4, every 2/5—this is what the Personality must go through. If the Personality is going to be awakened it is going to have to struggle with the social demands so that they can withdraw from disorder to be in the now, to be independent on the narrow path.

The pressure to receive the call leads to the narrow path, leads to the withdrawal from disorder, leads to the existential perfection of the independence of being on the narrow path. It's there for every 2. It's inherent in their life movement. This is not something that is rigid. These are vibrating themes that are there in the continuity, in the genes themselves. In that aspect of your differentiation, they're there. It means that the whole phenomenon, the whole process, is there.

The shaman, the ones who work with drugs and most of them did—I'm talking about the traditional shaman—they knew the joke. What gave them power was that they knew the patterns, because the patterns are eternal. They don't change, they're always there. There is a pattern that allows you to go through the door. There's a pattern that allows you to return. There are stages in the process and they're all known, all of them.

It is the same with the genetic predisposition in any human being to fulfill their mystical, spiritual potential. It's there, it's a formula. All that is lacking is correctness, that's all. Remember, that when we speak of the genetic continuity of these themes, to understand that these are generics, this is a keynoting generic. There is the sublime of the uniqueness of your design and all the things that go with that, and all the levels that are involved. But it's part of us. For us, these ways are the last opportunities to live them, because they're going to fade.



The 3rd Line: The Pressure to Attune or Not

The 3rd line—the pressure to attune alters the form through rejection; not this, not that. I guess it's as close to the Zen expression *Neti, Neti* that you can find—the pressure to attune. And you can see, deep within the 3rd line being—the 3/5, 3/6—that deep, deep within them is this way of getting rid of anything that's not mystical and not spiritual—not this, not that; altering the form through rejection.

And their process begins with respect. There is no deeper shattering on a bridge than the shattering of the 3rd line being when the respect is lost. This movement from the respect of the traditions to the struggle for the attention of the elders; that they deserve respect, that they be seen, that they be recognized for what they are. No deeper need to discover, buried deep within the psyche of every 3rd line Personality. The call, the animal that shouts out that it exists, the demand for attention, the demand for divinity, the demand for spirituality.

And it leads to the ability to adapt to shock, to be able to fail and thus to be just and self-conscious on the path of self-consciousness, of inner awareness. The pressure to attune leads to self-consciousness, leads to awareness. There's nothing more profound than the ability to be just. It is an extraordinary gift of the 3rd line being.

We know that the lower trigram, because it is personal destiny, is self-absorbed. To be modest is self-absorbed, to be independent is self-absorbed. To be just: somewhere there is another. And it is the beginning of the opening of the door to the transpersonal process. That in self-consciousness, one recognizes instantly that one is not alone.

The Upper Trigram

We come to the 4, the 5 and the 6. The upper trigram has different qualities. So much of its viability is rooted in its capacity to integrate successfully with the other, and to know how to be in the world of the other. Every upper trigram line, no matter what gate it sits in pays more attention to what it's not than what it is. It's always looking across the channel; it's always seeking some sense of what is there.

It is in the upper trigram that we take on our dualist human nature. That is, we take on the binary in a larger sense, we recognize the other. That ultimately, genetically we are designed to be attracted to bond, to reproduce with the other. So when you're looking at the mysticism that is rooted in the upper trigram, it is not necessarily about the personal process. In other words, it is always connected, in some way or another, with the other.



The 4th Line: The Pressure to Influence or Not

The 4th line is a line of influence. Here, the pressure to influence alters the form through persuasion. You can see immediately this other, the adrenalized pressure to alter the form through persuasion, to convince the other, to influence the other. Yet, like all forms, they have to cross the bridge in their lifetime. They have to go from influencing the maintaining of tribal tradition to liberation from the influence of tribal traditions. That's quite a step.

The Lines of the Way			
20	The way of co-operation	The way of the form	The way of wisdom
10	To be patient	To be direct	To be an example
25	To be able to survive	To be able to celebrate	To be inappropriate
51	To be drained by challenge	To embrace disorder	To separate from shock
40	Liberation from the influence	Liberation from the demands	Liberation from the Elders
37	Influence the maintaining of Tribal tradition	Devotion to Tribal tradition	Value of Tribal tradition
49	Alter the form through persuasion	Alter the form through practicality	Alter the form through sensitivity
19	PRESSURE to INFLUENCE or not	PRESSURE to CALL or not	PRESSURE to SEPARATE or not
	4.	5.	6.

One of those things that are always interesting to me about the 4th line being is that when they break out, they never really go far away. What I mean by that is that rather than breaking with the faith they create a sect that is loosely related to it, if you know what I mean. Or, rather than totally dropping their belief system, whatever it happens to be, they retain certain aspects of it.

But when they cross that bridge—to be drained by the challenge—that is something. Giving of oneself, sacrificing oneself is one of the ways. We make saints of people who sacrifice themselves for others. In order for the 4th line being to truly transcend that, that mutation begins with their readiness to sacrifice themselves for the other. That's quite something to think about. You know that the 4th line carries themes of burnout and exhaustion. But these are mundane qualities, and this is not a



mundane way. And to be drained by challenge, to accept the need for sacrifice is to be able to survive it and to be patient. Ah, patience; is that ever something.

The 4 is the great opportunist. To be patient is to understand the glory of creation. It's really what it's all about. We're all in a waiting game; everything is a waiting game. When you're not in charge, when there is no choice, when you're in a program, you just wait. You wait and you watch. So, to be ready to sacrifice is to bring survival—and not just survival for them, but survival for the other—and this beauty, this gift of patience. So, the pressure to influence leads to the way of co-operation.

The 5th Line: The Pressure to Call or Not

When you get to the 5, you get to a universalizing principle and you get to the call itself, the pressure to call. And the pressure to call alters the form through practicality. Practicality is the obvious that nobody sees until you tell them. The process that they go through, the bridge that they have to cross is that they have to move from this devotion to tribal tradition to liberation from the tribe's demands.

There's nothing more difficult for the 5 than to deal with the projection field, and the projection field is enormous. The projection field brings demands even when those demands are not articulated. It's only when the 5 can be liberated from the demands that it can live out its heretical potential. But the moment that you back away from the demands of the tribe they get very annoyed. And to do so, to be liberated from the demands of the tribe is to embrace disorder, to embrace it, to be able to celebrate in the embrace of disorder, to be direct. This is the way of the form.

If you're a 5/1 like me, or you're a 5/2, this is the theme of the Personality—the pressure to call to the way of the form. You all know that's what I do, the pressure to call.

The 6th Line: The Pressure to Separate or Not

The pressure to separate alters the form through sensitivity. I like that. Something to grasp about 6th line beings is that in their role as a model, when they are separate they are their most sensitive. It's just something that's so interesting about them. Separation and sensitivity are one and the same thing, as the call and practically are one and the same thing, as influence and persuasion are one and the same thing. They are the whole that's greater than the sum of the parts of this combination of the adrenalized pressure and the emotional wave.

Their bridge is to see the value of the tribe, but to be liberated from the elders. In other words, it's to see the benefit of the nurturing of the tribe, but not to be a child forever. This liberation from the elders leads to the ability to separate from shock.



Oh, how I wish that every 6th line being who is in their Kiron phase could be correct, so they could separate from the shock. To be inappropriate, this is the thing that I love the most about 6th line beings. They're not well understood. They often seem odd. But they're supposed to be inappropriate. The best ones are inappropriate—they say the wrong thing at the wrong time, they sound funny, whatever the case may be. They interject at the wrong time. There's something deeply, deeply inappropriate about them because they're them; they are themselves.

They're here to be examples. This inappropriateness is the example and the way of wisdom. Now, I talked about this last week, this extraordinary power of what it means to have your own authority, what it means to live by your own authority, what it means not to have any other authority. It is extraordinary, how many times in a day you bow down to someone's authority; it's quite something when you consider it.

The not-self lives in a world where it is constantly kowtowing; constantly, to authority. And it's not the big authorities—the moral authorities, the legal authorities, the spiritual authorities, the employment authorities, the school authorities, the family authorities, on and on, there are all these authorities. And they're constantly telling us what we're supposed to do. The expectation is that we're supposed to do it. And whenever you look at all of these bridges, every bridge begins with acceptance leading to liberation. And liberation doesn't mean, other than in very specific places, rejection. It means simply what it is saying—liberation.

I love this gate, deliverance; I love this word. It's an extraordinary translation of the Chinese original—to be delivered. This is not about rejecting the tribe, denying the tribe, hating the tribe. It's not what it's about. It's about being liberated from the homogenized genetic pool, liberated from it. Not because it is bad, but because it is not you. And you can see that this bridge, because this is the spiritual bridge, the mystical bridge, this is the great challenge.

2027

And to also understand that in 2027, this ends as a global cycle. We've had an enormous spiritual revival in the last 400 years—incredible—at every conceivable level, whether it is the primitive, pseudo-primitive, neo-primitive, whatever kind of religion, sect, dogma, New Age, old age, bad age, good age, it's all around today. It's everywhere; it's the dying light. Most of it just fades, and that's it.

The thing about the time that we live in—what is a window of perhaps the next 100 years or so—is that this is the real opportunity for our kind, Homo sapiens, to fulfill our process on this plane. To not only be correct within the form and surrender to the correctness of the form, but to experience transcendent consciousness, the fulfillment of what it is to be us. And when I say transcendent consciousness, I have no idea what that means. I don't, because it's so unique; it's you, nobody else. No comparison, no measurement, singularity, little points of awakened singularity, this is what it's about.



The mystical stuff is nice, it's all nice. It's just a deep, deep indication of how incredibly sophisticated our programming is, how many nuances there are, how many ways we can look and see. And in the depth of that seeing, what we see is this construct that, in the end, we can only experience from our passenger's perspective, nothing else. To enrich the passenger, to enlighten the passenger, to awaken the passenger, to educate the passenger—this is what it's about, so that you can see your genetic continuity alive in you in your life. And to see it within the context of your own uniqueness, to see it within the context of your design, your this and that, your motivation, your determination, your tonal infrastructure, the whole movie.

Strategy and Authority as a Natural Process

When you first meet Human Design you have to think about your experiment, you have to think about living your strategy. Like a child learning how to ride a bicycle, you have to think about keeping your balance; you have to think about the things you have to do. But you get to notice, after a while, that you are this and that, the Generator, the Projector, the Manifestor, and the Reflector. And over a certain period of time, it differs depending on who you are, it suddenly becomes; you don't have to think about it anymore. It's just there, it's part of you. It's like learning how to ride that bicycle.

All the themes that can be explored in Human Design—when you're the passenger and the bicycle is your life and you know how to ride, then you can see the poetry of what it is to be you. You can see your magic. You can see that you are fulfilling the potential of your formula. And for the passenger there is nothing more important than confirmation, affirmation, that the passenger needs to see these things, needs to be able to nod its illusionary head in agreement—ahunh, that's true, that's true, that's true—nod, nod, nod.

It enriches the passenger, every time the mechanics are clear to it. And not clear to it through somebody else's authority, my authority, anybody else's authority who has this knowledge; it's clear to them because they see it. They live it, they watch it, they are it. And that's what happens in correctness. It's not like you have to seek any of these things. It's not like you have to make them happen or bring them to the surface. There is no ritual that is necessary. There is only strategy and authority. Truly, there isn't anything else.

Once you get to the point where you have entered into your experiment so that strategy and authority is a natural process for you, then you begin the opening of this perfect drama, the perfect drama that's you. It's what I so love about the way. I'm a fan of Shakespeare. I love the play, I truly do. And I see that only when you recognize your helplessness within the drama can you begin to enjoy it, can you truly be the audience that your movie deserves, not somebody shouting at the bloody screen.



Keynotes are Aspects of Us

The magic of being entertained by your life, entertained by it—you know what that's like when you're entertained. You have a good time, time flies. You have these wonderful cathartic moments. You have the pleasure of the process, and you're satisfied. No logic system worth its salt can deny you satisfaction. It's what logic is all about; it's why we love logic. If it works, it's satisfying. How satisfying it is to be able to see, to watch, to live your movie. Not to direct it, not to act in it, not to be a critic of it, but to be the audience, just watching. Then you get to see that keynotes are not only keynotes but they're aspects of you and they're alive, and you can taste them and feel them and smell them and see them and hear them. They're coming out of you. And you can watch what that means for you and for the other. You can see who is there and who is not there. You can see what this life is about. And it's so simple.

Whoever you meet, wherever you share Human Design, I know how much fun it is to talk about all the incredible stuff, all the little tidbits of knowledge and insight—it's wonderful, I know. But when somebody meets this knowledge, all they need to understand is the experiment, and that it will change their life. That's the point. It changes their life at every conceivable level and opens up the possibility for magic.

I've mentioned it before, that as many as half of the beings that are on earth today, this is their last incarnation. We're going into a population decline; the available vehicles are going to be limited. We're at the end of a cycle, the Eden cycle, this is the closing round. This is the end of our special line. We are moving towards this time of lack of fertility and creativity and innovation.

Here is our window; there are about 100 years in front of us as we move through the phase. And I say 100 years, because basically the potential of this quality of transcendence is something that is going to be inbred in anyone who is born before 2027. If you assume the generation born in 2026, early 2027, if they live approximately to 80, 90 or 100 years, we have about a 100 years altogether as a window in which this form of the way survives.

With the keys that we have, with the revelation of Human Design, there are tools for those that are on the fractal to complete this process. It's what I'm here for as a messenger. It's the only thing that I'm here for. I'm a form messenger and I know that the form is absolute in the maia. If the form is correct, everything else will be correct. If you follow this process, what you get from this is the only opportunity that you're going to have, the only opportunity to truly fulfill your purpose on this plane. It's quite something to consider. This is the end of something.

A Responsibility to Share the Knowledge with Others

There is a whole generation of Human Design people now being educated at a very profound level in many different areas, all of which is laying a foundation to be of service to the generations that are coming. This is one of the most important things



to understand about our work that yes, there are deep benefits to each of us individually in our unique process, but to recognize it as a collective that we have a responsibility to share this knowledge with others, and we have a responsibility to those generations that are going to have to deal with the change of the cycle, who are not going to have the support systems and the backup systems that we have had throughout this process. But this is the peaking of it.

We need to be able to make sure that there is a transference of this knowledge, so that the next generations can operate correctly as themselves according to their own authority, and that they have just as much a chance and just as much a right as you and I to live the purpose of our incarnation, and not simply our incarnation. It's all closing down. We're about to end a very long evolutionary process.

There will be a huge change and another direction that will be taken. We are completing the process of incarnating into bioforms. And depending on the reproductive mechanism of mutative differentiation to produce the mutations that we need to advance the form principle, wow, that's a bitch, that's a long process. It goes on forever. It's taken 4 billion years on this planet to be able to go through the endless genetic reproductive program and to get to the sophistication of the forms we have now. It's not very efficient, folks.

We are Here to Reach Liberation

Yet, we are at the peak of this process. We are an awful long way from amoebas. We have really reached a place in which the form principle has been truly exalted. And it's not like it's evidenced in the world around us. This is a sewer where flowers grow occasionally. The planet is a terrible place. Its frequency is horrendous. The lack of awareness on this planet is unbelievable. And yet, that's not the point. There are tens of millions of beings who are struggling across this 37/40 bridge right now. This is where they are. You know them; you've been there. You know the not-self and when something is not quite right, you feel it in your gut. You feel it in the continuity of your 40th gate principle. Somehow, somewhere inside of you, this need to be free, to be liberated from this or that, whatever the hell it is, it's there.

There are millions of them out there, tens of millions. And there is a part of them that is yearning for liberation and they don't know how to get there. And it's not that they don't try. They fill up churches and mosques and temples, you name it. They pack all of the New Age lecture circuit, they try. It's part of the 37/40 bridge. Don't you know these people, when they get old and they're dying and they never got across? You know all kinds of them that never got across, that never reached liberation. We're all here to reach liberation, every single one of us. And to be liberated simply from not being homogenized, not being pulled into the flotsam and jetsam of conditioning, not losing our identity, our purpose, our nature, our health, our life. They're all looking for liberation.

And the rest, the billions? You can see them in the 37 themes, this is where they are, this is where they stay, and nothing will move them. It is fractal lines, after all.



These are the ones that hold the cultural, religious institutions together. And oh, are they going to have trouble as we move into this new era where there is no longer the cyclical 40/37 for support. How radical they will become in trying to influence the others. Or get them to be more and more devoted, or see the greater value, and on and on.

We already see the beginning of this backlash in the intensity of what we call fundamentalism. This is the 37 force. Everyone is here to live out the formula. We are formulas, unique formulas. And then, you can really get rid of something. You can get rid of thinking about the importance of what it is to be you. We're deeply connected to our vehicles; it's the illusion that mind brings us. And we're so deeply connected to our vehicles that it's hard for most human beings to understand that it's not theirs at all. When you can finally let go, truly let go of being that person, then you have your seeing, and there's everything to see and everything to share—the beauty, the magic of the unique vision. It's something that has inspired us through the ages and we have always seen it as an anomaly, a miracle. Well, we're all capable of such miracles, I'm convinced of that.

A Mystical Story

The Voice told me a lot of strange things. Much of what was difficult to grasp was the whole way in which consciousness has evolved on a universal scale, the movement of the crystals of consciousness, the bundling of the crystals of consciousness. According to the Voice, after what for us would be an incredible length of time, the crystals of consciousness always bundle. And they start another process, or enter into another process.

The crystals of consciousness here on this planet, all the Personality crystals in the bundles of the atmosphere, the vast Design crystal bundle beneath the mantle of the earth, all the consciousness in form—all of these crystals, according to the Voice, will once again bundle, when we reach the end of the round in about 1300 years.

According to that mythology there will be, in fact, an end of days. The apocalypse, whatever you want to call any of those things; it is clear that something is simply going to bang into the earth. That will just simply end the experiment of life on this planet.

According to the Voice, when the crystals of consciousness re-bundle, which will be millions of years after the end of the round, they will have a new form. It has a name. I don't know if it's a name, initials, symbols, I really don't know—it's like Rave, I only saw it, I never heard it—I call it Eron because that's what it looked like. And the Eron is a very complex form, though it's not a bioform. In this cosmology program in year two I will be doing Erons and Eron design, that's about as far out as I get.

The thing that fascinates me about the Eron is that it is a trinary crystal creature. Think about the totality as the way I like to anthropomorphize it. Think about it as



an unborn child, just to put it that way. And compare it, in the microcosm, to what it is to be a child in the womb. One of the things that's obvious is that you can't possibly know the world you belong to when you're in the womb. There just simply isn't a way.

There's something else we know. That is, we know that the vehicle in the womb, for whatever the time is from conception to 88 degrees of the sun before birth, in that frame,—whether it's the full six months or less—that at that point does the Personality crystal arrive. And only then does the being have its binary potential.

According to the Voice, the totality does not have its Personality. I think it's obvious to all of us on the mundane plane that we do not share the oneness that we speak of. We do not share a oneness of consciousness on this plane; we don't. It's something that Erons are evolving to experiment with—shared consciousness—to prepare us, ultimately, for what it is to be Erons.

According to the Voice, when the next phase of the evolutionary program continues, the next time that consciousness is endowed with form, there are going to be two crystals that are derived from this plane. That is, one crystal will come from what we call human, and one crystal will come from what we have always called animal. So, the Personality crystal of a human and the Personality crystal of a mammal will become what in effect are design crystals of an Eron. And that the Eron will be endowed with a Personality crystal because, according to the Voice, the totality's Personality will enter into the universe, will enter into the biverse at this point, and shatter and seed all of these forms with what in essence is a uniform Personality consciousness, these trinary crystal entities—Erons. One of their components is mammals, and mammals are really my theme in this story.

We are cursed by being a bioform. That means, we are cursed because we have to eat, and if you have to eat you have to kill. We are designed to be strategically superior to anything on the planet, and so we have become the greatest of all killers that one can imagine.

I want you to think about the evolutionary karma of sharing your existence with a crystal of something that you ate for dinner or that you butchered aimlessly. Mostly it was eating for dinner. It was one of the first things that caught me about 19th century theosophical thought, their deep concern and respect for the mammalian plane. Their belief that our relationship to mammals was something that had to change in order for us to fulfill whatever it was; their concepts of our destiny and purpose.

In the news lately, there is this book by Dan Brown, *The Da Vinci Code* that everybody talks about, an old story, anyway. I can remember reading *Holy Blood, Holy Grail*, which was supposedly one of the things that inspired it—the story of Jesus surviving the crucifixion and dying in Afghanistan, and all these stories. The resurrection story is probably one of the most fascinating stories that we have in religious mythology. The very concept of rising from the dead is quite something to think about. It is the dream of being eternal; the dream of defying death is something that is very much a part of the psyche of a bioform that must die.



Barley Baker's Story

When I was going through my deconstruction process, this was in 1986, I had a dog. His name was Barley, I called him Barley Baker, I gave him a last name. I figured he deserved a last name. Barley Baker was what you would call a mutt, a mixed-breed dog, a fairly large creature. He had had a very strange beginning because the daughter of a friend of mine, coming home from school heard a strange sound in a little gully beside the road, and discovered a bag of puppies that somebody had tied up and just slung out there. She was able to save one of them, and that became my dog. She gave that puppy to me.

I guess it was because of the way in which Barley had started his life, that Barley had an enormous distaste for human beings. He was fine with me. I looked after him from when he was probably no more than 3 or 4 days old. But he couldn't stand people. He would go away whenever people would show up. In late summer of 1986 I moved into the ruina, the place where I would have my encounter. I moved in there with Barley.

In hindsight I can understand that he was a magical creature. I was so intensely into my process that I don't think I had a perception of him that was clear—being a 5 anyway, it's hard to see sometimes in your projection. I had nothing. I had lived without resources for a long time and could not afford to feed the dog, let alone myself. I had no money; I had no access to money. I hadn't touched money in God knows how long.

So, Barley hunted. He hunted sheep, which meant that he got shot quite often. I would find him and pull buckshot out of him. One time he got shot quite badly and one of the shotgun pellets went into his hanging ear. He got used to letting me pull the things out; it wasn't very pleasant for him. But he wouldn't let me touch that ear. And it was very bizarre, because eventually skin sort of grew over it. But he looked like a dog with an earring. He should have been a Hell's Angel, or something.

He was vicious; I watched him kill another dog at my feet. He was a strange creature. As a matter of fact, I was walking along the road with Barley after he had killed this dog, and a police car pulled up. Two Guardia Civil police officers, the local national police, got out of their car. With their swagger and their guns came over and asked me if that was my dog. It was kind of like what my son would say, "Duh" to. I said to them, "No, he's not mine." Of course, Barley is just standing there in the background, near me. They're looking at me like I'm nuts. And they said, "Is this your dog?" and I said, "No, it's not mine."

Then they asked me if I knew that my dog had killed another dog, and I said, "Yes." Then they were silent. And I said, "Are you going to arrest him?" It was a very funny moment in my life. They didn't know what to do. Finally, they said to me, "Put a leash on your dog." I said, "Look, it's not my dog." It's really what I felt about Barley. He was wild; I didn't feed him. It wasn't like I looked after him.



There was a little tienda not far from the ruina. I went in there one day and there was this woman in there, Maria, she died a few years ago. When I knew her she was already either 70 or 90 or God knows what, it was hard to tell. I went in one day and asked her if I could put six tins of dog food on a cuenta, on a bill. She sort of looked at me and said, "Do you want anything else?" Her assumption was that I was going to eat it. It was very sweet. I said, "No, I don't need anything else."

So, I did that for awhile, but I was building up this what to me was a huge bill; eventually it was about 100, or what would now be maybe \$150, something like that. I had no way, absolutely no way of being able to repay that. One day at the ruina, a man shows up that I did not know. Somebody had told him that there was this weird guy living at this place, and he had decided to come see me.

He said to me that he had a problem. And I said, "Well, what's your problem?" He said that he had a new girlfriend and she was pregnant. And he asked me what he should do. I said, "Well, you already did it." And I went off to do my thing. When I came back to the ruina he was gone, I was quite relieved, integration beings at their worst. I went inside the ruina, there was a board that acted as a desk and on that desk was a 5,000 peseta bill, which was a lot of money then. I was very pleased, how nice, a lovely gift. So, I got dressed to walk down to the tienda and I pick up this bill, and it was all new bills. So, it wasn't one, it was many of them. It was very weird. I was able to pay Maria, who was very happy. She asked me if I was going to buy food, and I said, "No."

Anyway, on the evening of my encounter with the Voice—I've told this story many times—when I arrived at the ruina, it was nightfall. Barley had picked up my scent and he came running to me. As I approached the ruina there was a light underneath the door. That was very shocking to me. I had no money, I had no candles. There was a kerosene lantern that hung over my bunk but it was bone dry, it hadn't had any kerosene as long as I knew that place.

It was a very ancient door with a very odd big iron key, and I had the only key. And the door was locked. So, it was a very shocking moment. I approached the door, not knowing at all what the hell was going on. I shouted, "Who's there?" Which was one of the funnier, more ironic shouts of my life. I didn't know that "who" was about to happen. But nonetheless, there was obviously no answer.

Anyway, I put the key in the door and I opened it. As I opened the door—it's one of those things that are just burnt into my re-seeing of this moment—as the door swung open, my eye caught the kerosene lantern because it was lit and it was spinning counterclockwise, for information freaks, but it was spinning.

At the same time that I was conscious of that, I was also conscious of Barley crossing the threshold of the door and collapsing, and I can only describe it as collapsing, as if he'd been shot. Not the way a dog lies down, or a creature lies down, but this was just a complete collapse. I couldn't pay much attention to that because all of it was happening simultaneously, and in that moment there was the



Voice. And that put me in a state of shock. I had liquid pouring from my body, I heard the resonance of this strange voice, "Are you ready to work?" in my head.

At some point I dragged Barley and stuffed him, literally, I sort of pushed him underneath this board that was acting as a desk. He wasn't alive. And it was obvious to me that he wasn't alive; there was no breathing, there was no heartbeat, there was no movement. He stayed under the desk for eight days. When I was drawing the pictures, the very first BodyGraphs and the channels and all of that, my feet were on his body. The body was not cold; it was all so bizarre. So eight days he lay under that desk.

On the final morning of my encounter I was told to leave the ruina and climb up on the mountain behind; this was my special place, where I could just sit and stare. The vista was magnificent. So, I went up the mountain, leaving Barley under the desk. I had my final experience with the Voice. When it was all done I came down the hill and as I'm walking down, there comes Barley wagging his tail, full of piss and vinegar. I fell down. I had been ready to go back and dig a grave.

Barley resurrected. He came back to life. I realized when I saw him that I had to find some way to free him. I had a friend of mine who had bought some property in the wildest part of the island. There were very few people. One day I took Barley out there and walked around with him a bit. I sat down on a rock and looked at him. I said, "Live out your life, do what you can," and I left him.

I went back about a year later. I went up into the hills to the area where I had left him. I called a couple of times, whistled a couple of times. He showed up with a female and two or three young pups. He never actually approached me. He sort of stood about 10 meters away and looked at me, and then went away. I never saw him again.

From that experience all those years ago, I see mammals in a very different way. I understand that at some point there is a reward for their service, as well. And that theirs is a consciousness that is very unique and very special, and so is their experience in the incarnative process.

For me, it brought something very special. The Ibiza event next week, I'm doing the 'Architecture of Life' series. And that's only because of Barley. Because when Barley had collapsed and he was under the table, in the first evening of my process some place inside of me was very concerned about him. On the second day, I began to draw graphs. It was because of Barley, because it was in my head, "Does he have a design?" It was then that I was given the form designs. For me, the magic of knowing the design of the inanimate and the design of insects and plants and fish, all of that is because of Barley. So, he was a real messiah, a resurrected dog. Bless him, wherever he may be.

That's my mystical story for you. Rave Cosmology is a pleasure and I enjoy sharing it with you, I enjoy looking at these things, I think that it's very important that this knowledge is witnessed. I look forward to being able to do a full semester on Bardo States, on the dying process. And to begin to develop very important skills to be



able to help human beings leave this plane correctly. It's part of the process. And for all of you, wherever you are, be entertained. It's what it's all about. And those of you that are coming to Ibiza, and those of you that are already here, welcome Genoa to the island. I look forward to seeing you. Until the beginning of the next semester, the 18th, bye for now.

~

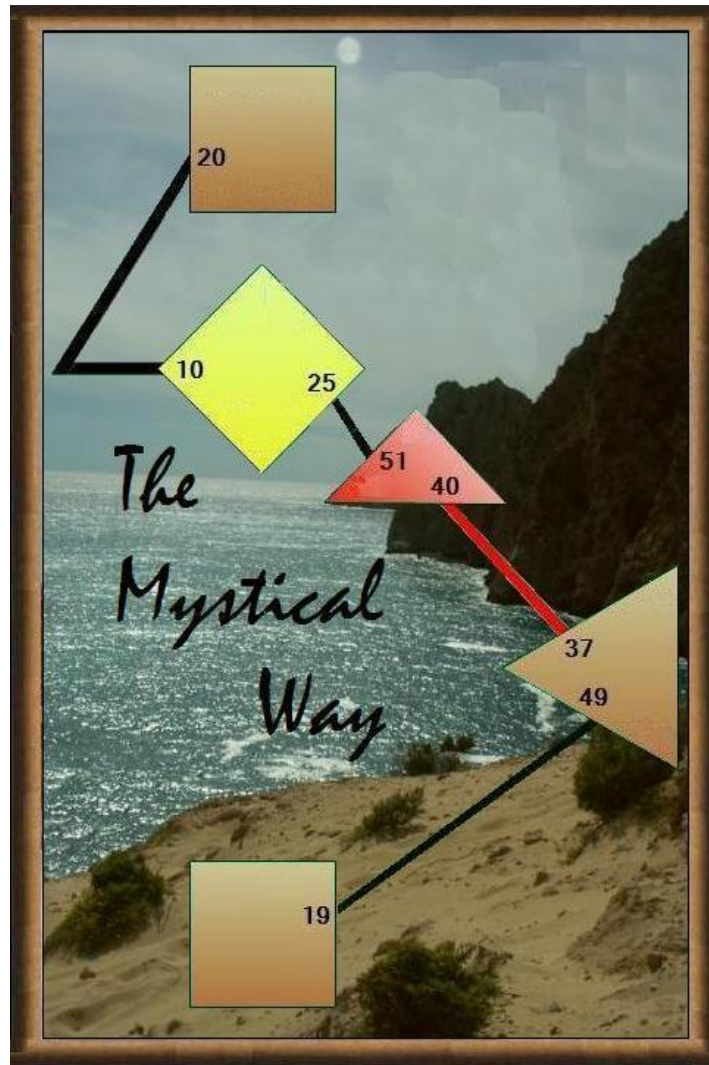




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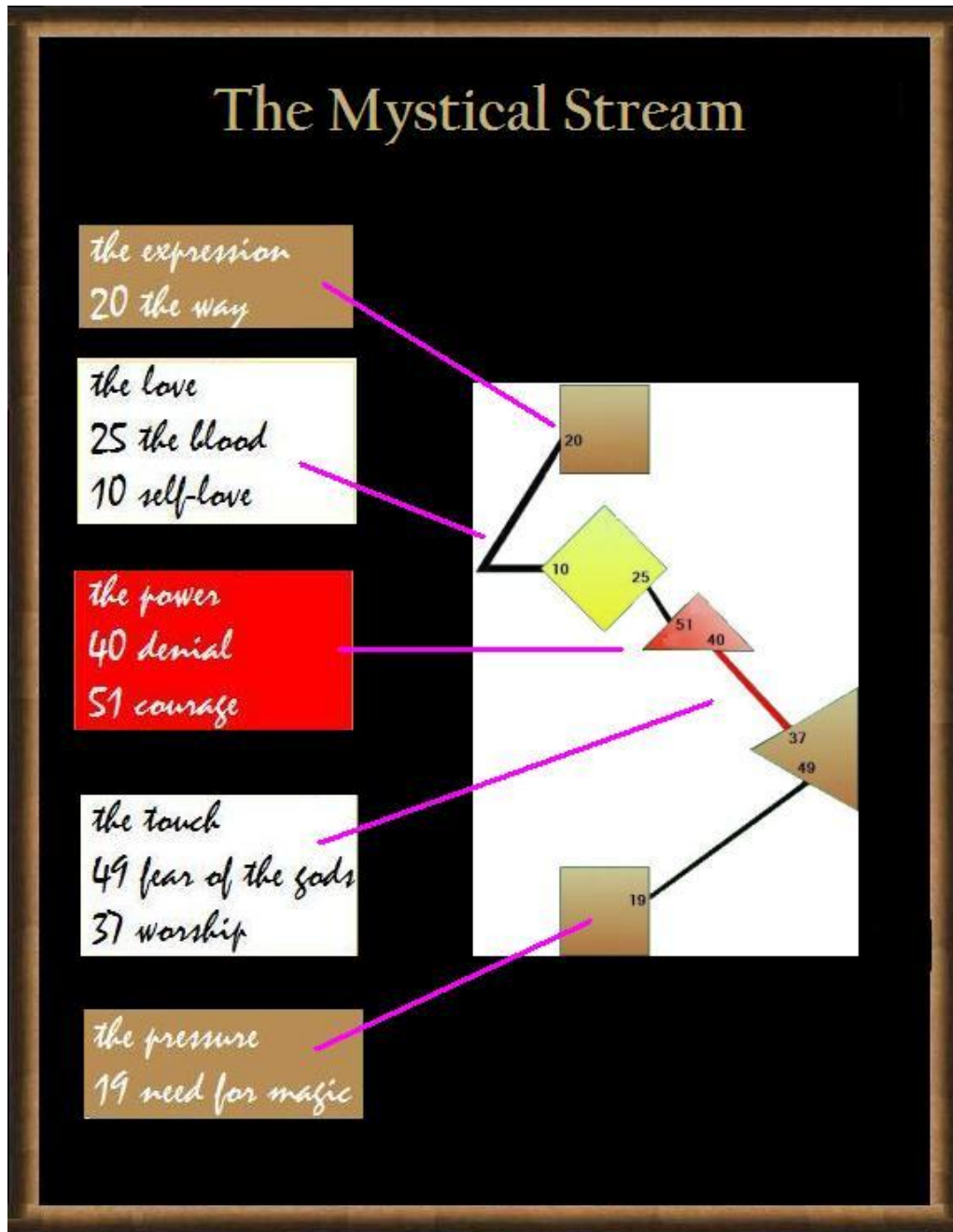
Lecture 1: The Mystical Way



Pg.3



Lecture 3: The Mystical Stream



Pg. 44



Lecture 4

Gate 19 Line Keynotes 1, 2, 3



Pg. 61



Lecture 5

Gate 19 Line Keynotes 4, 5, 6



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Gate 19 Line Keynotes

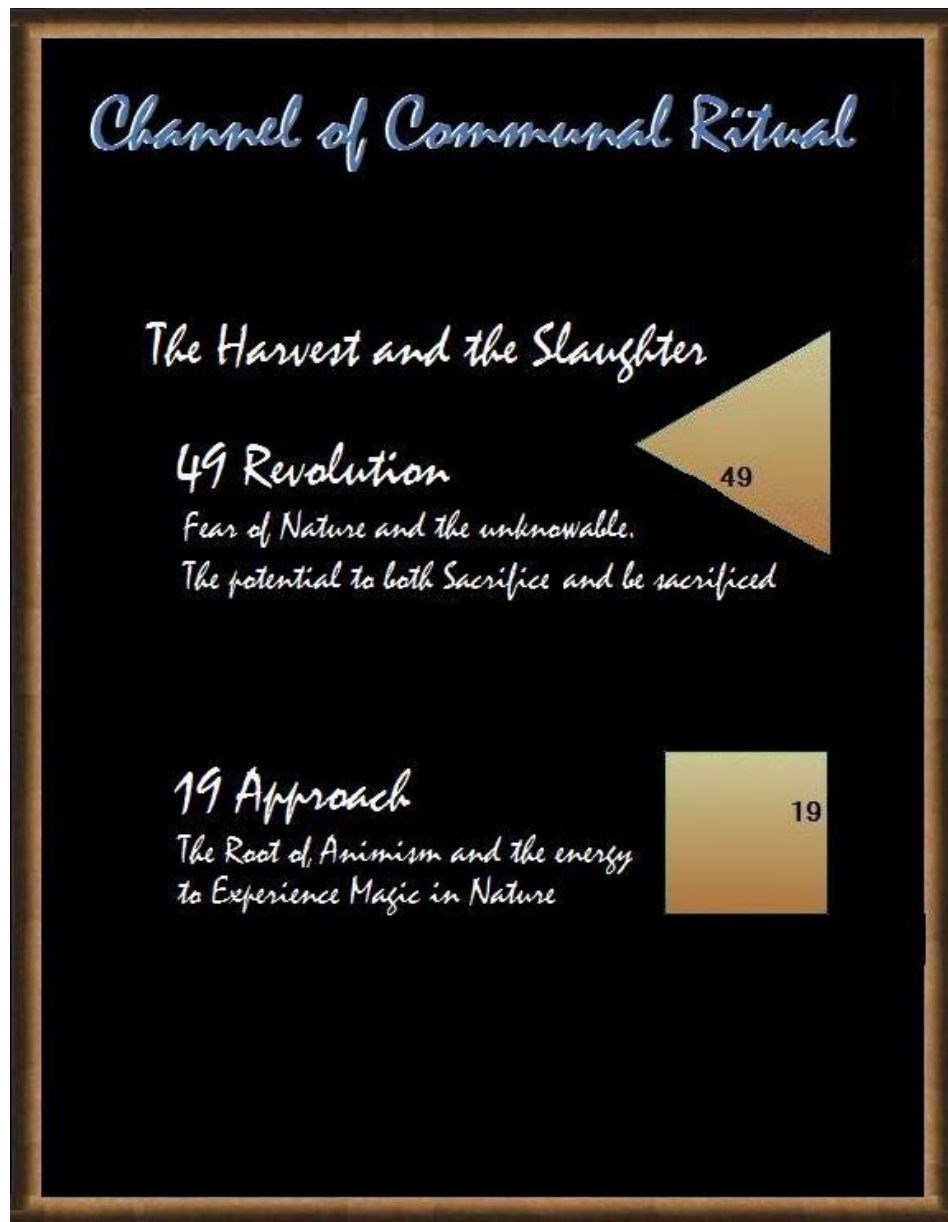


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Lecture 6

The Channel of Communal Ritual 49/19



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Gate 49 Line Keynotes

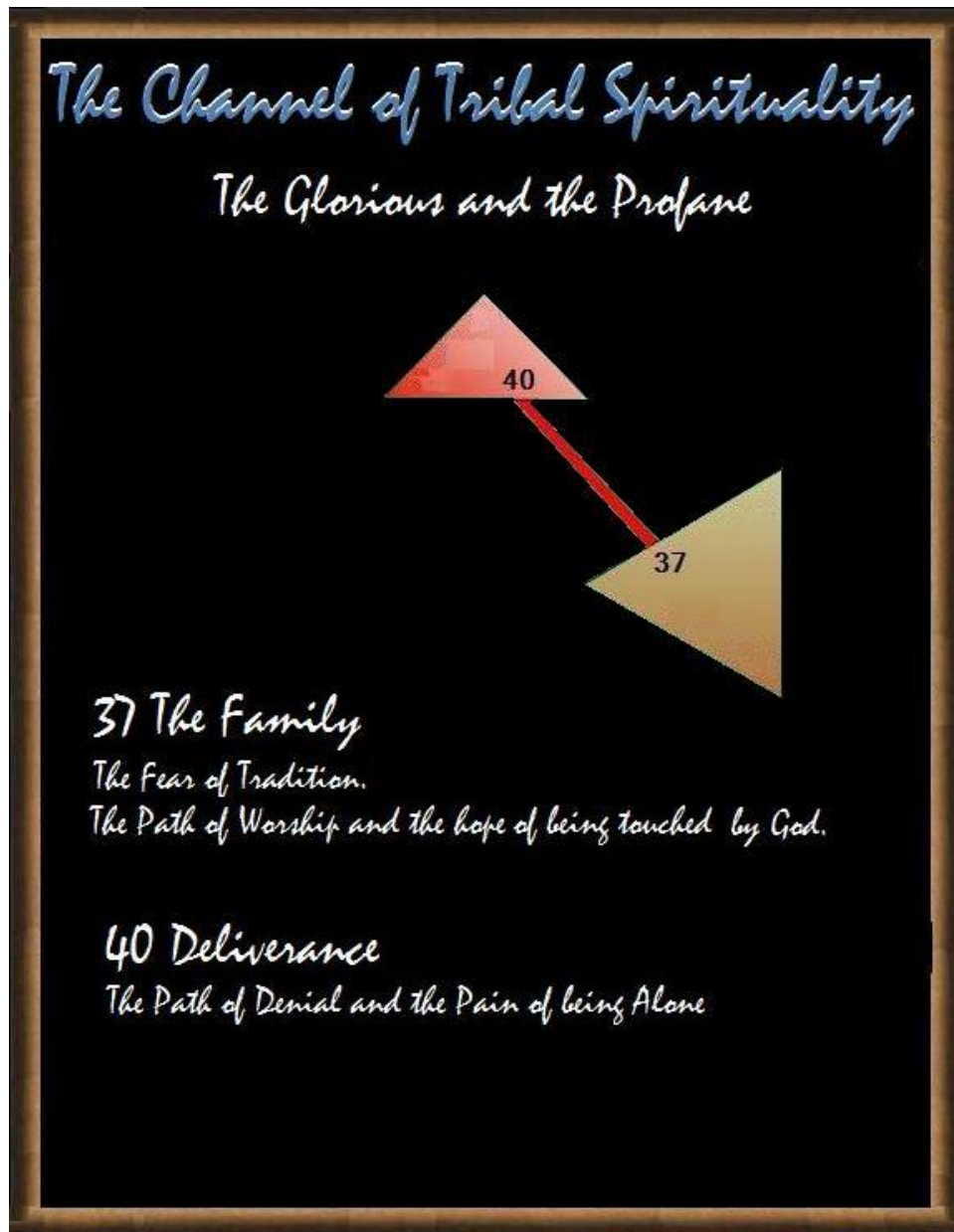


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Lecture 7

The Channel of Tribal Spirituality 40/37



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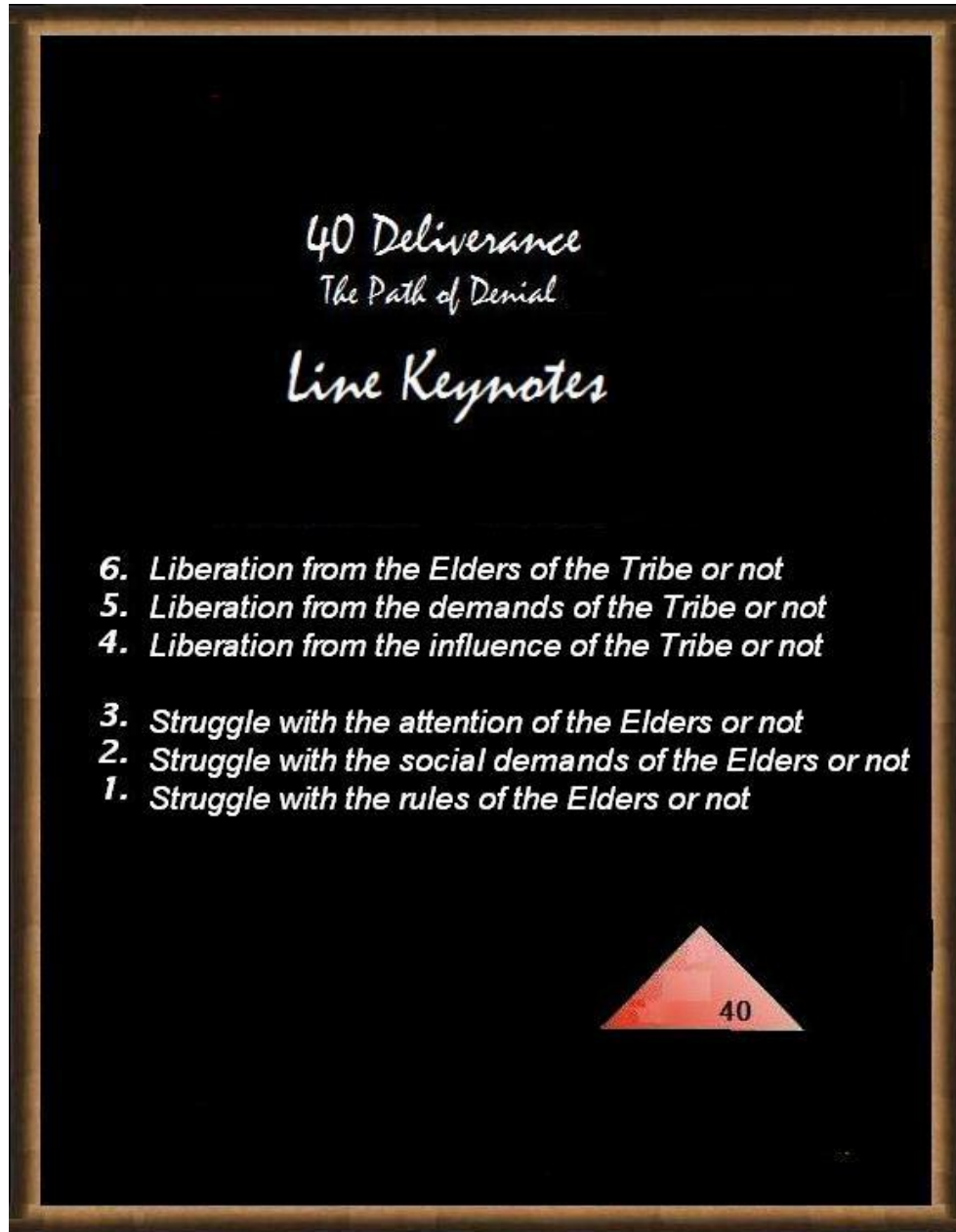
Gate 37 Line Keynotes



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Gate 40 Line Keynotes

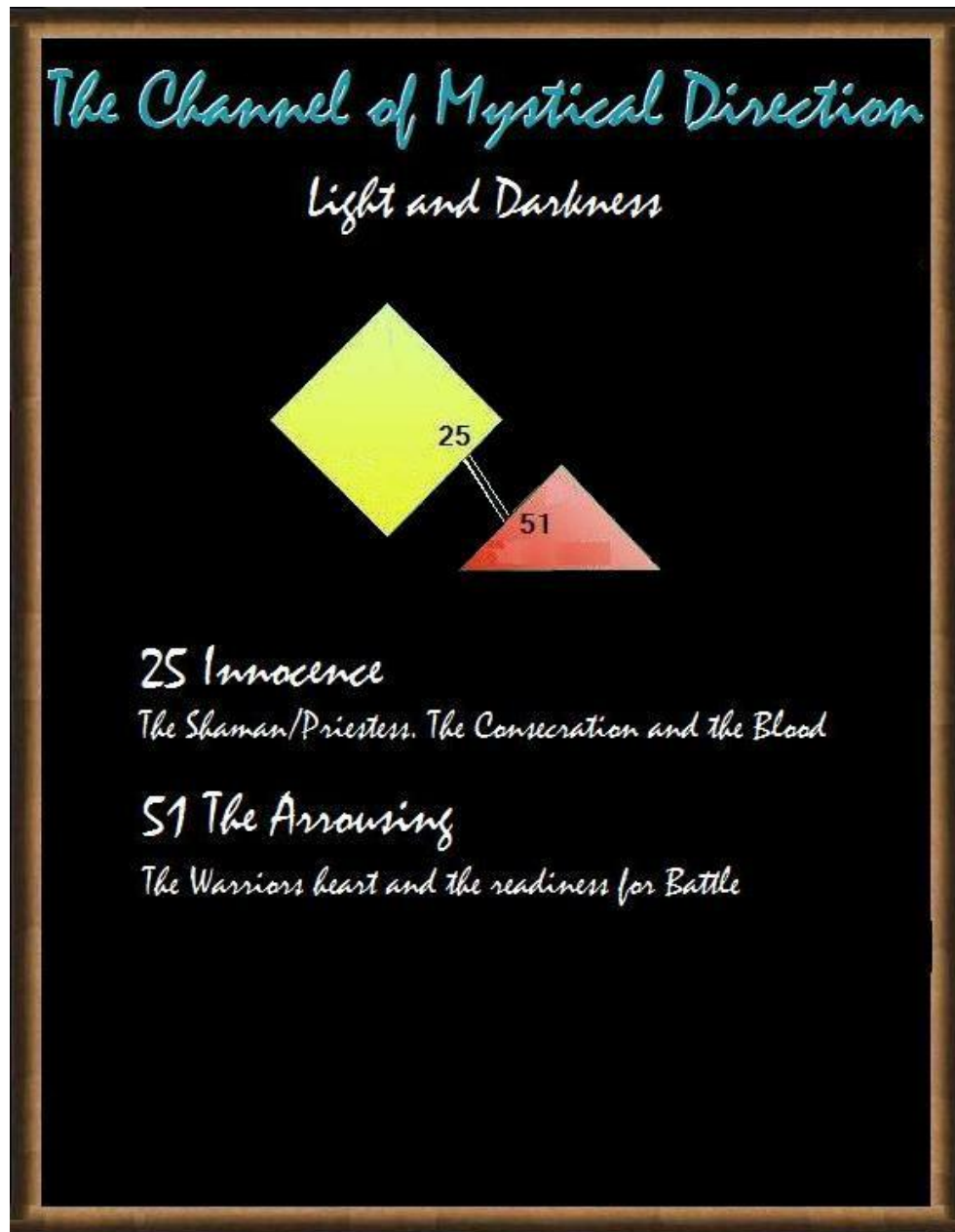


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Lecture 8

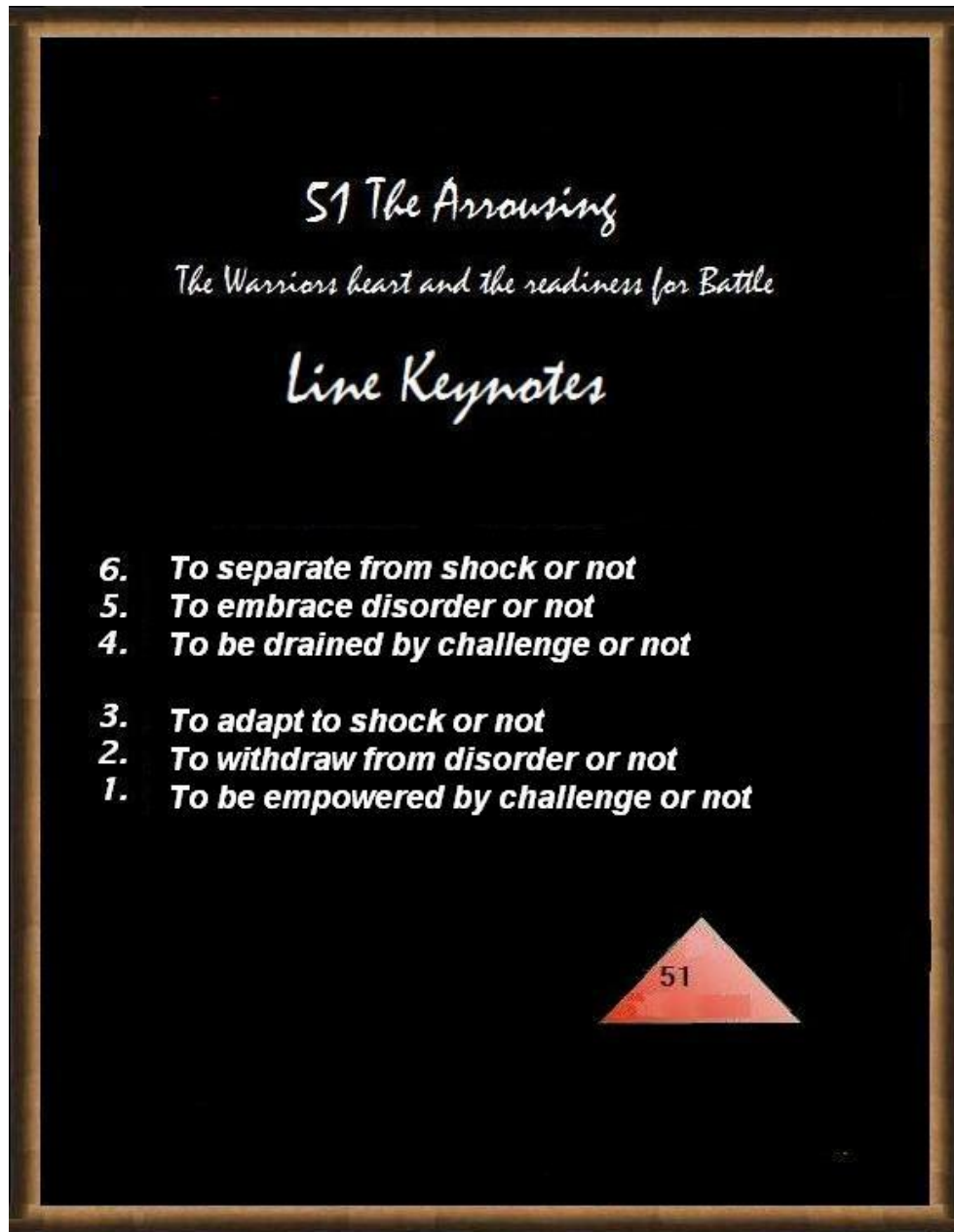
The Channel of Mystical Direction 25/51



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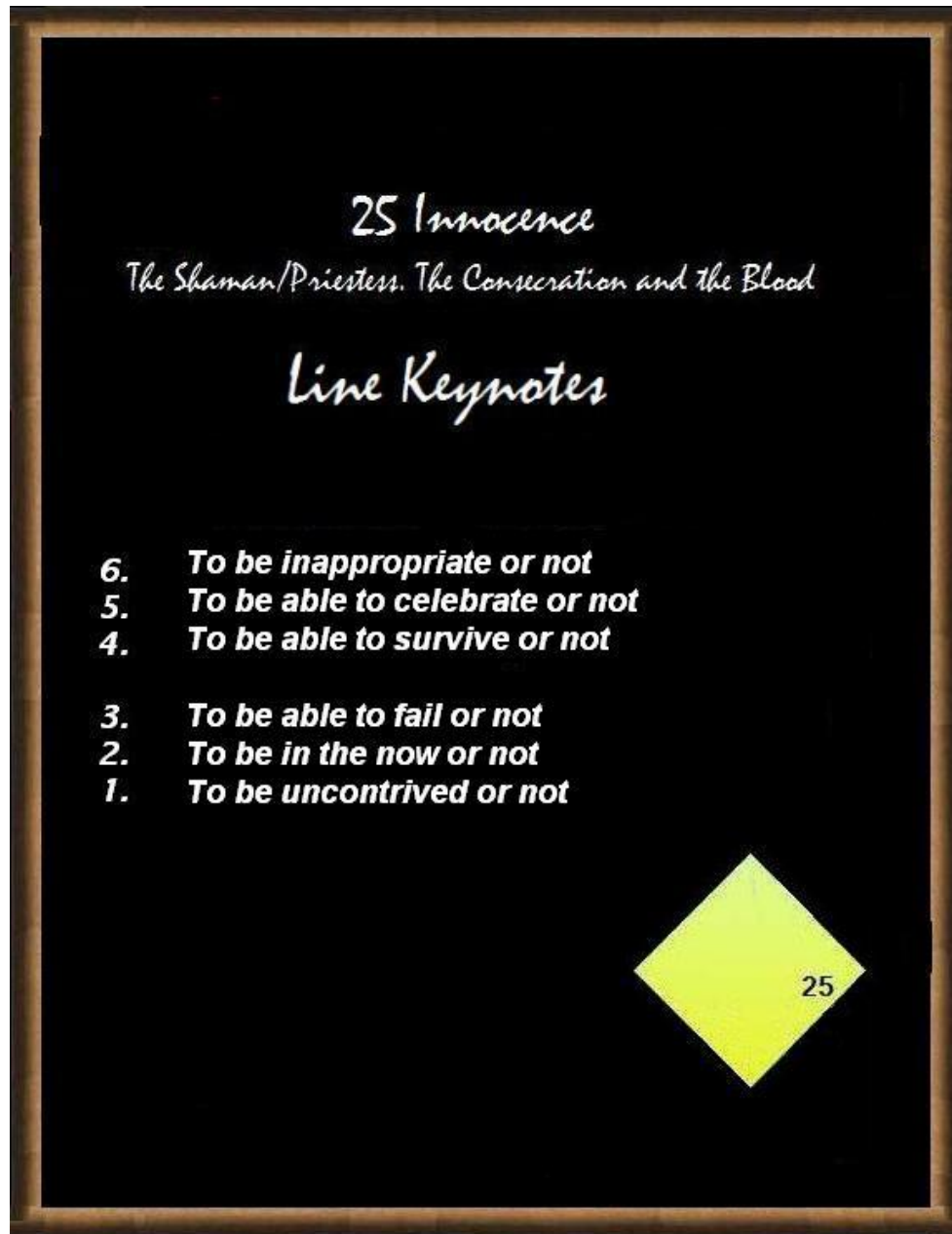
Gate 51 Line Keynotes



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Gate 25 Line Keynotes

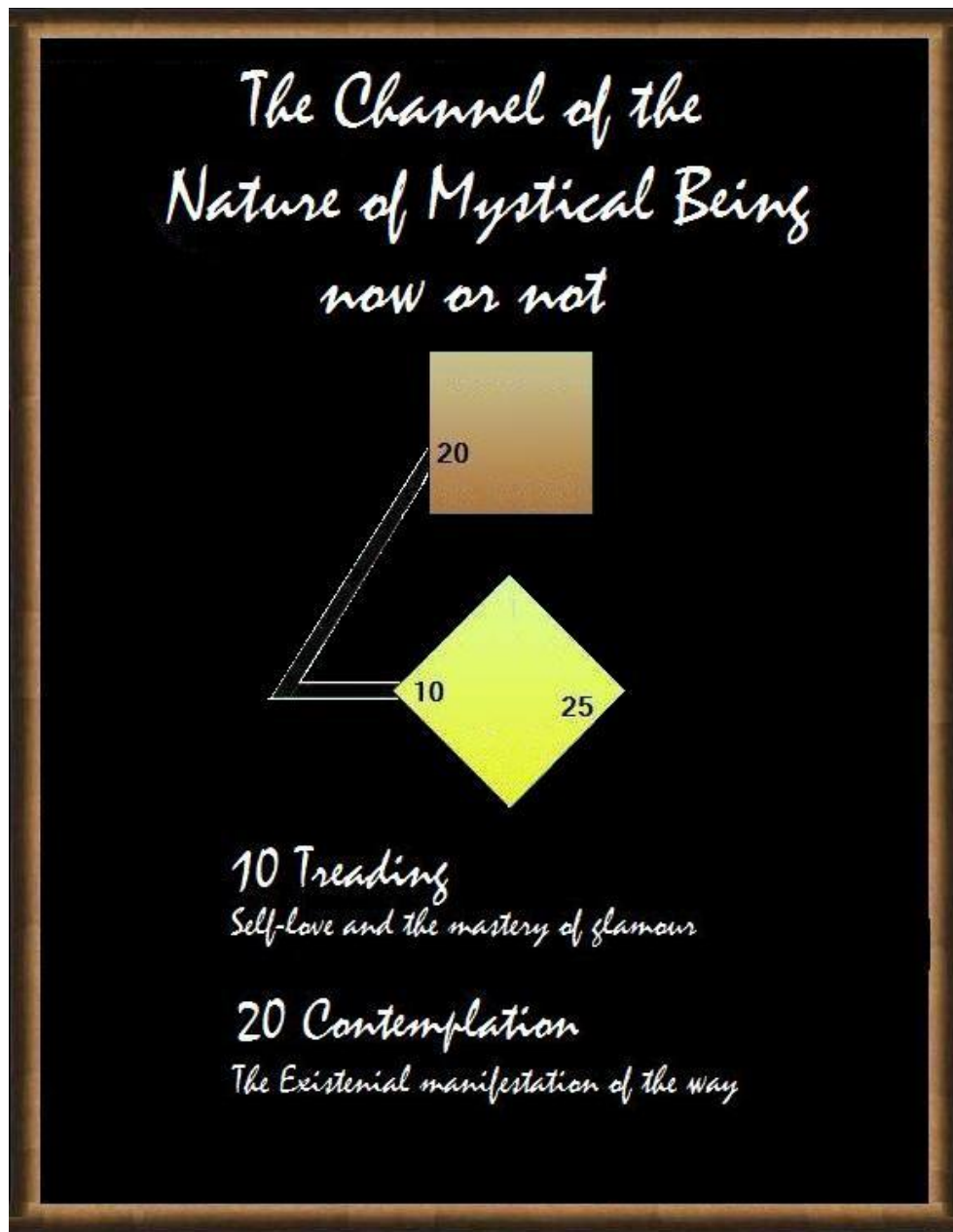


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Lecture 9

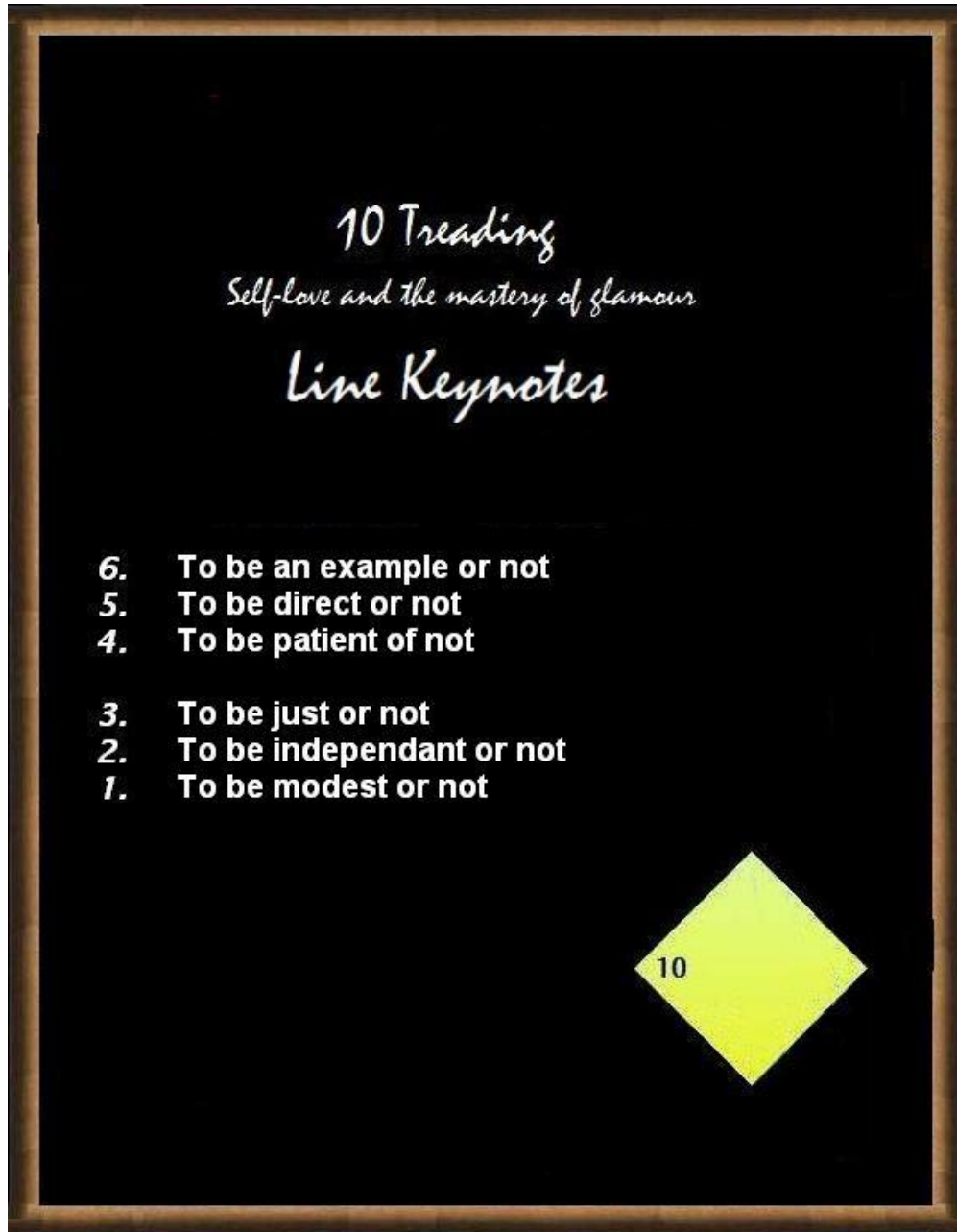
The Channel of the Nature of the Mystical Being 10/20



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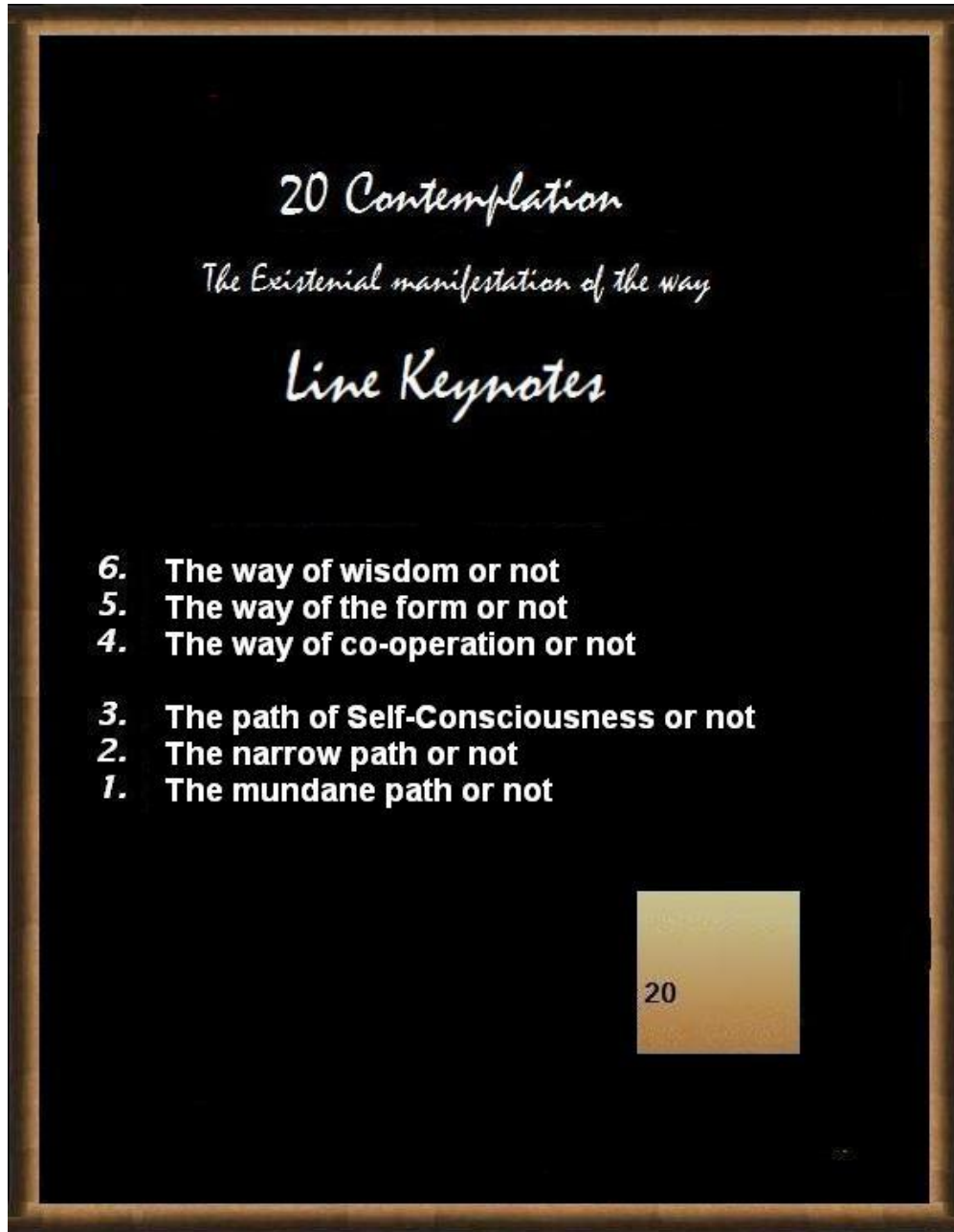
Gate 10 Line Keynotes



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Gate 20 Line Keynotes



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Lecture 10

The Lines of the Path: 1, 2, 3

The Lines of the Path			
20	The mundane path	The narrow path	Self-Consciousness
10	To be modest	To be independant	To be just
25	To be uncontrived	To be in the now	To be able to fail
51	empowered by challenge	withdraw from disorder	adapt to shock
40	Struggle with the rules of the Elders	Struggle with the social demands of the Elders	Struggle with the attention of the Elders
37	Behave according to the Elders tradition	Follow the traditions of the Elders	Respect the traditions of the Elders
49	Alter the form through principles	Alter the form through planning	Alter the form through rejection
19	The PRESSURE to WONDER or not	The PRESSURE to RECEIVE the call or not	The PRESSURE to ATTUNE or not
	1.	2.	3.

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The Lines of the Way: 4, 5, 6

The Lines of the Way			
20	The way of co-operation	The way of the form	The way of wisdom
10	To be patient	To be direct	To be an example
25	To be able to survive	To be able to celebrate	To be inappropriate
51	To be drained by challenge	To embrace disorder	To separate from shock
40	Liberation from the influence	Liberation from the demands	Liberation from the Elders
37	Influence the maintaining of Tribal tradition	Devotion to Tribal tradition	Value of Tribal tradition
49	Alter the form through persuasion	Alter the form through practicality	Alter the form through sensitivity
19	PRESSURE to INFLUENCE or not	PRESSURE to CALL or not	PRESSURE to SEPARATE or not
	4.	5.	6.

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