

The I Ching, Human Design, and The Gene Keys

Joseph Jordi Marqués

East West Psychology Department, California Institute of Integral Studies

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Dr. Jun Wang

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Introduction

My intention in writing this paper is to inform you about how the I Ching, Human Design, and the Gene Keys are fundamentally related to one another, and have the potential to enrich your life. In gathering the necessary information to write this paper, I skimmed and speed read a tremendous amount of writing. More importantly though, I engaged in a practice of contemplation. As mystic and author Richard Rudd explains in his magnum opus *The Gene Keys - Embracing your higher purpose*, “Contemplation is something of a forgotten spiritual path. Unlike meditation, it does not completely bypass the mind, rather it uses the mind in a playful way to open new inner pathways inside our brain and body... Contemplation is far more than simply thinking about something. It is the direct imbibing of a universal truth at a physical, emotional and mental level... To enter on a path of contemplation is to slow down inwardly in order that you begin to see things around you more clearly.” (Rudd, 2015, p. xv) While Rudd is specifically talking about contemplation as applied to the Gene Keys, I’m sure he would agree that contemplation is an important part of engaging with any of these three teachings. Rudd actually immersed himself in the contemplation of the I Ching and of Human Design for seven years with the originator of the Human Design system known as Ra Uru Hu. After this, he began crafting, transmitting, and introducing The Gene Keys to the world.

Once you’ve read this paper in full, you’ll have a pretty good overview of the history/ big picture regarding what all these systems are and how to engage with them in a productive way. I hope that you’ll gain the understanding necessary to begin your own contemplative relationship with any or all of these three teachings. If this introductory essay is useful to you, please let me know! Please also advise me if you notice any misunderstandings or misrepresentation on my part. I am simply a student of these systems, and I encourage you to obtain the texts cited in the

references section at the end of this paper for yourself in order to deepen your innerstanding, embodiment and transformation via these powerful and accessible treasures.

The I Ching

The earliest versions of the I Ching (pronounced E Ching) are over 4500 years old, though “without Confucius’s commentaries it is most difficult to understand”. (Huang, xvi, xxi) Confucius lived from ca. 551-479 B.C., so it may be said to have been canonized about 2500 years ago, though there is some debate over the exact dates. (Huang, 2010, p. xvi) Confucius’s commentaries finish off the grand text, describing the sixty four possible combinations of yang lines (solid) and yin lines (broken) in the six line hexagram (called the ‘gua’ in Chinese). By casting the three coins six times, you can create your own gua with six lines that applies to your particular divination at that present time. Divinations are joyfully contemplated and understood.

I personally had heard of the I Ching from many people in many contexts over many years. There are many English translations of the I Ching, and the two translations that I bought and started working with were the two recommended by Professor Jun Wang in our syllabus for this course. They are *The Complete I Ching* by Taoist Master Alfred Huang and the Wilhelm/Baynes version titled *The I Ching or Book of Changes*. Taoist Master Alfred Huang introduces the I Ching by saying “The I Ching is a work of poetry, not prose. It has its own oracular language and conceals its meaning in metaphors, parables, and images. There is even a matching of word and word order, and sometimes sound, within the lines.” (Huang, xxvii) This is important to remember whenever consulting any English translation of the I Ching. Originally, these concepts were communicated in pictures and poetry, not precise English words.

The Richard Wilhelm translation from Chinese into German begins with a foreword by Carl Jung, and was rendered into English by Cary F. Baynes. This version of the Chinese text played an important role in decisively introducing the I Ching to European language speakers with the publication of the first edition (a two volume work) in 1950, and a second edition (one volume) in 1961.

Synchronicity

Synchronicity is Jung's word for sequential events that are not connected by a clear cause, but which are nonetheless related in a meaningful way. (Jung, 1960) For example, the other day a Maui buddy called me about getting some mechanical work done on his truck. The conversation drifted to my academic work. I mentioned that at the moment when he called I was reading the I Ching and said I was really liking the introduction so far written by Taoist Master Alfred Huang. My friend paused and said, "Oh I know Alfred."

The fact that my friend knew the author of this version of the I Ching personally is meaningful to me. The fact that he had happened to call me when I was reading Alfred's work for this section of the paper is certainly a coincidence without a clear cause - yet the sequence of events are connected in a meaningful way. I was in a calm and loving internal state when I received the call, which I believe plays a role in heightening the probability of a synchronicity like this taking place. After that conversation I realized that Alfred probably still lives somewhere here on Maui and would have to be about 102 years old. In his acknowledgments section he mentions that he "stayed at the Zen Monastery at Akahi Farm in Haiku, Maui" while writing his translation, which must be less than a 20 minute drive from where I live. (Huang, xiv)

The idea that Alfred has connections to the Zen temples around here makes perfect sense to me. In the course of the synchronistic conversation, I was told me a brief anecdote about Alfred spontaneously ringing the bell at the Zen mission in Paia during a gathering there in the 1990's. This is exactly the kind of behavior I would expect from someone who translated the whole I Ching and mastered its mystical divination paradigm. Ultimately it is very meaningful to me that Alfred likely lives a short drive away from me and must know all the same towns and nature spots that I do. This makes his version of the I Ching special to me in a way that would have been impossible to predict by my professor when she assigned this version to our class as a textbook for the course. The physical cause of this meaningful coincidence is not apparent, so it's a good example of a synchronicity, which is a central component of the I Ching.

Divination

The traditional processes by which one engages with the text of the I Ching is described in detail online and in the beginning sections of any translation, so if you wish to work with the I Ching directly, please refer to my references and consult a more thorough and detailed explanation of the practice. When someone consults the I Ching, they are relying upon synchronicity to manifest an answer to a question. One might align with a contemplative, grounded, centered, and loving attitude for hours before one even approaches the I Ching. Alfred stated: "People have always been instructed to adopt a correct attitude in divination. The purpose of divination is to resolve doubt and confusion. When one already knows what one should do according to common sense and moral principles, then one should not consult the I Ching. Divine only for important questions and events, never for mean purposes or with selfish motives." (Huang, 3)

The divination begins when you are present and in a meditative place internally, and you pose a sincere question about the future either out loud or in your mind. You might feel the energy of pursuing a path that you are unsure of taking, and ask what the advisability of taking that path will be for example. Next, “shake three coins in your hands and drop them to the ground while mentally asking your question. This is something you do 6 times, each time you form a line of a hexagram, starting at the bottom and working upwards.” (Dao, 2003) The hexagram is the central component of the I Ching, and of Human Design and Gene Keys as well. There are sixty four possible combinations of yang lines (solid) and yin lines (broken) in the six line hexagram (called the ‘gua’ in Chinese). By casting the three coins six times, you will create your own gua with six lines that applies to your particular question at that present moment in time. “When you drop three coins there are 4 possible combinations you can get. Assign heads as 3 and tails as 2 and you get:

- $3+3+3=9$ a moving yang line, also called old yang
- $3+3+2=8$ a yin line, also called young yin
- $3+2+2=7$ a yang line, also called young yang
- $2+2+2=6$ a moving yin line, also called old yin

Old yin and old yang are about to change into their opposites (enantiodromia, the principle that things change when they reach their extremity). Old yin changes to young yang, old yang to young yin.” (Dao, 2003) Depending upon the presence and placement of the old yin and old yang lines generated by tossing the coins, the first gua will transition into another gua.

One resource we read in class tells us that “to start you form a question, such as 'How would it work out if I did such-and-such?'. Other examples: 'Consequences of taking this new job I've been offered?', 'I'm thinking of moving house, is this a good idea

at this time?' Don't use questions with a 'fork' in them, 'Should I do A or B?', since this makes it difficult to interpret the answer. Instead, consult the Yijing twice, once for each choice. Ask 'Oracle for going ahead with A' and then 'Oracle for going ahead with B', and compare the results. You could ask two questions over any matter, since it usually boils down to a choice between doing it and not doing it. Ask for an oracle for going ahead and then an oracle for not going ahead, this will usually make the best path clear. This in fact was the way the Shang divined as a standard practice.

'Oracle for...' and 'Consequences of...' are just two ways I evolved over the years to formulate questions, you can phrase the question in whatever way feels right to you. You may not get to the heart of what you want to know straight away and the oracle you receive from the Yijing may clarify that for you, leading to a more precise and honed question. You don't have to ask a question, you can simply consult the book and see what it says in the hope that it is relevant to something in your life, but in general this doesn't work as well. The clearer the question, the clearer the answer. If you ask a vague question the likelihood is that the answer will be vague or that you won't really understand it.

So first you get your question. It's a good idea to write it down on the piece of paper that you will form the hexagram on. Then you might light a stick of incense, take three coins of the same denomination, pass them through the incense clockwise three times (just a little ritual to begin), then you shake the three coins in your hands and drop them to the ground while mentally asking your question. This is something you do 6 times, each time you form a line of a hexagram, starting at the bottom and working upwards.”

(<https://www.biroco.com/yijing/basics.htm>)

Book of Changes

I heard a Buddhist monk called Thanissaro Bikkhu say in his nightly talk once that the words of the wise will not lack mention of impermanence. The I Ching makes use of this fact about the nature of the way things are via the idea that “each hexagram signifies a transitional state rather than a fixed idea”. (Lai, 225) All situations are impermanent and change, and the way in which the situation will change is suggested by considering both the overall situation and the changing lines. As Alfred explained, the “decision is the interpretation of the whole gua, the six lines taken together... I have seen many people who, when consulting the I Ching, pay attention to the [changing] lines while neglecting the overall situation. In this way they merely see the trees and are blind to the forest.” (Huang, 2010, xxiv-xxv) Thus we must take everything into account when consulting the I Ching.

Also crucial to consider is the verbal nature of any Chinese-English translation of the I Ching. As Alfred said and as I alluded to earlier, “The I Ching is a book that speaks in images, not words. The ancient Chinese language was composed of pictographs - pictures. They do not connect in the same way that English speakers think of words as doing. There is no tense, gender, plural, article, preposition, or punctuation, and quite often no subjects or object. The beauty of this ancient language and of the I Ching, is that it merely presents pictures and lets the reader’s own imagination resonate with the scene.” (Huang, p.xxvii) By developing an authentic conceptual embodiment of the gua and the associated symbols pointed at by both the pictures and words, the universe synchronistically provides an intuitively understood answer to the asker of the question and caster of the coins through the divination with the I Ching.

As Karen Lai notes in her *Introduction to Chinese Philosophy*, “Each of the sixty four hexagrams is a compilation of two trigrams (a combination of three broken or unbroken lines, one set of three stacked on top of another). The eight trigrams are attributed to the Confucian culture hero, Fu Xi (c. 2800 BCE) (Legge, *Yi King*, 1899: 32)” (Lai, 224) The eight trigrams may be combined in sixty four novel ways, adding another symbolic layer to the interpretation of the divination.

Taoist Master Alfred Huang’s version is a wonderful companion to the Wilhelm translation. I find it to be easy to read and clearly organized. My friend who knew Alfred personally divined daily using the Wilhelm version for years, and he also recommended a third translation of the I Ching called *The Buddhist I Ching* by Chih-Hsu-Ou-I (translated into English by Thomas Cleary). This version delivers a straightforward and brief divination, and I appreciate the Buddhist interpretation given to each gua. It synthesizes the four different parts (written by Fu Xi, King Wen, The Duke of Zhou, and Confucius) into each entry, whereas Alfred’s version is much more precise and specific in terms of laying out exactly who wrote what.

Human Design

As I move into a discussion of the Human Design system, I have to emphasize again the significance of the 64 hexagrams (gua) of the I Ching and the associated pictorial/verbal archetypes. These symbols are combined with astrology and form the basis for the Human Design System. Instead of dividing the sky into twelve zodiac signs, Human Design practitioners divide the sky into sixty four ‘gates’ as they are called. Imagine looking up at a starry night’s sky and seeing gua along the ecliptic (the path that the planets follow) instead of the zodiac symbols. It is from this starting place that the Human Design System emerges.

An individual's Human Design BodyGraph is directly correlated to the planets position in relation to the 64 gates at the exact moment of their birth, and three months before their birth, in relationship to their birthplace. (Bunnell, L., & Ra Uru Hu., 2012) Those positions in the sky correspond to gates in the BodyGraph. The BodyGraph is shaped like a human body with 9 interconnecting energy centers that draw their origin from a hybrid of the Hindu Chakra system and the biological organs of the human body. Centers are connected by two gates. A planet in any of the 64 gates in the sky at the time of birth changes that gate from 'undefined' to 'defined'. Where two defined gates meet in the BodyGraph, a defined channel is formed. The defined channel unites two energy centers, giving them definition in turn. Everyone's BodyGraph has a different combination of defined and undefined gates, channels, and centers. Having certain centers defined and other centers undefined is what assigns one of five 'types' to any given person, and thus informs what strategy they should follow in every day life situations in order to live a harmonious existence in optimal accord with their type. This is often contrasted with living from their conditioning, or 'not self'.

My friend Robin Winn MFT authored a book on Human Design titled *Understanding Your Clients through Human Design*. I found the premise of the book to be very compelling. Winn makes the case that therapists like her should incorporate insights gleaned from clients' Human Design BodyGraphs into their therapy sessions together. In her own words, she says that "not only is Human Design a cross cultural index of personality archetypes, it's also a powerful way to support clients in understanding their strengths, their gifts, and why they may be pre-disposed to certain challenges." (Winn, 2020) Winn's book provides an excellent, down to earth introduction to the Human Design System. She explains that "We are uniquely configured to experience the world in a way that can often be easily explained by Human Design. ... Our

Human Design contains the code of our life curriculum and teaches us what we need to master in order to cultivate our maturity, our purpose, and our wisdom.” (Winn, 2020) Winn sums up the five ‘types’ and their corresponding strategies that I referred to earlier very succinctly. She says, “Generators have defined sacral centers and no motor to the throat. Their strategy is to respond. Manifesting Generators have a defined sacral center and a motor to the throat. Their strategy is to respond and inform. Manifestors have an open sacral center and a motor to the throat. Their strategy is to inform. Projectors have an open sacral center and no motor to the throat. Their strategy is to wait for the invitation. Reflectors have no centers defined. Their strategy is to wait 29 days before acting or making decisions.” (Winn, 2020) As a projector, I don’t get the same clear yes/no somatic response that generators do when someone asks me a question. I’m all about promoting universal harmony through my interactions, so when someone asks me what I want, I naturally pause and reflect about what would be the best outcome for everyone involved in the situation, and I balance any future impacts of my actions with my desires rather than clearly expressing my own needs. This can be confusing for most people (about 70 percent of people are generators, 20 percent are projectors). I think it’d be great for generators to gain an awareness of and a healthy sense of respect for the differences between themselves and projectors. This is especially applicable to therapists and coaches that have their generator center defined. Winn would say (and I would agree) that therapists should get curious about how I and other projectors communicate, rather than trying to condition projectors into relating to them and the wider world in the way that another generator would relate to them.

Origin of Human Design

The Human Design System originated from a man called Ra Uru Hu. He is the co-author of a book called *The Definitive Book of Human Design: The science of differentiation*. In the about the author section, it says that “Ra Uru Hu is the Human Design System’s founder and messenger. Ra was born Alan (Robert) Krakower in Montreal, Canada on April 9, 1948, where he spent his early years.

After he earned a Bachelor of Arts degree, his career path led him into the business world as an advertising executive, magazine publisher, and media producer. The arts were important to Ra and he expressed himself as a composer and performer throughout his life.

In 1983, he left Canada to travel, eventually finding his way to the Island of Ibiza, where he spent years working as a school teacher.

In January 1987, he had a sudden and unexpected mystical experience followed by an encounter with ‘a Voice’, an intelligence far superior to anything he had ever experienced. This encounter lasted for eight days and nights during which he was given the information for what is known today as the “Human Design System.”

Ra considered himself the messenger of the Human Design System, and dedicated the next 25 years of his life to teaching the System around the world, teaching people how to live a healthy life, how to make the right decisions and live with awareness.

Together with his family, he lived in the United States, Germany and for most of the time on Ibiza, where he passed away in March, 2011.” (Bunnell, L., & Ra Uru Hu., 2012)

The mystical way in which the Human Design System was ‘revealed to humanity’ through Ra Uru Hu opens the door for us to question it. By neither defining what Ra said he experienced as ‘true’ or ‘false’, one adopts the perspective of possibility. Maybe that happened, or maybe it didn’t - however if one is able to suspend their judgment and listen without anger

and attachment, then one will begin to allow the Human Design teachings to enrich their life. I would like to go even further and suggest that if your reaction to Ra's story is one of judgment and rejection, perhaps that reaction is a pointing at your own tendency towards fear and control. Often these sorts of judgmental responses are rooted in past traumatic experiences, where you might have felt powerless and scared. On one end of a 'things we cannot control' spectrum are fear and injustice. On the other end of that spectrum are love and peace. The way to manage traumas that are the result of having been subjected to fear and an authority complex is not by embodying that fear and authority complex yourself in an effort to control yourself and the world around you, as is so natural for people to tend to do. Rather, more and more people are waking up to the fact that love is the answer. Self love and compassion are higher vibrational states that are encouraged by Human Design, and in order to deepen in this direction, a certain amount of suspension of disbelief is necessary.

By engaging in this system (and the other two systems as well), I practice coming into the present and keeping an open mind. I allow what resonates to resonate, and then eventually discard the rest once I have integrated the gems of insight. There is much, much more that I could say about Human Design and its different components - including information on one's authority, profile, and circuitry. Since this is an introductory paper though I'm going to stop here for now. I encourage you to generate a free personal BodyGraph online so that you can become familiar with your type, strategy, profile, and authority. The Neutrino Design app is the best.

Gene Keys

As is noted in the introduction to this paper, Gene Keys creator Richard Rudd spent many years immersed in the Human Design System before midwifing his own system into the world.

In his acknowledgments section, he says that “the Gene Keys owe a great debt to Ra Uru Hu, the founder of the Human Design System. It was Ra who opened my eyes to the real nature of the I Ching, and it was Ra who also taught me how to read the codes hidden inside it.” (Rudd, 2015, p. xi) In saying this, Rudd cements the deep connection between the Gene Keys and the I Ching.

Rudd commences his work in his foreword with the following words:

“Welcome to the Gene Keys.

This book is an invitation to begin a new journey in your life.

Regardless of outer circumstances, every single human being has something beautiful hidden inside them. The sole purpose of the Gene Keys is to bring that beauty forth - to unveil your incandescence, the eternal spark of genius that sets you apart from everyone else.

Recent breakthroughs in biology point towards an amazing truth - your DNA, the coiled code that has made you who you are today, is not in control of your destiny. Rather, it is your general attitude to life that tells your DNA what kind of person you want to become. This means that every thought, feeling, word and action that you make in life is imprinted in every single cell of your body... You alone are the architect of your evolution.” (Rudd, 2015, p.xiii)

In taking on the role of becoming a student of these systems, I choose not to judge the truth or falsity of the claims that Rudd makes prematurely. By not taking sides in this situation, I open myself up to the possibility of facilitating the internal and external transformation that Rudd is attempting to catalyze. For now, my wish is merely to share this information with you. Rudd continues:

“The Gene Keys offer us a vision of a very different world than the one we see today. They show us a world where human beings are governed by higher principles such as love,

forgiveness and freedom. Such a world is not a dream, it is the next stage of our natural evolution and it depends upon each of us unlocking the higher purpose that lies hidden in our DNA.

I hope as you enter and explore the wonderful labyrinth of the Gene Keys that they will ignite the spark of your highest potential, and that you will embrace the beauty of your personal dream and allow it to grow inside you. And as your higher purpose begins to impact those you live and the world around you, may you join your genius with all of us who dare to dream of a higher and better world, and together let us make that dream reality.” (Rudd, 2015, p.xiii) I invite you to join me in a suspension of your disbelief for now, in order that we might grow together through optimism and towards a vision of “what your life would look like in your wildest dreams.” (Rudd, 2015, p. xxiii)

I Ching and the Gene Keys

Richard Rudd makes a compelling comparison between the structure of our DNA and the structure of the I Ching. As he puts it, “Your DNA is made up of two strands of nucleotides, one strand being a perfect reflection of the other. This binary pattern is also the foundation of the *Yin* and *Yang* of the I Ching. Your genetic code is also made up of four *bases*, which are arranged in groupings of three. Each of these chemical groupings relates to an amino acid and forms what is known as a *codon*. There are 64 of these codons in your genetic code... Just as there are 64 codons in DNA, so [too] there are 64 hexagrams in the I Ching.” (Rudd, 2015, p. xxii) This correlation seemed too good to be true, so I consulted the equivalent of a modern biology text book (in the form of Kahn Academy) to verify what Rudd was saying and to learn more. His understanding of the science checks out as far as I can tell. I learned that the history of gene research commenced in the mid 1950’s, and that the Nobel Prize in 1968 was awarded to

researchers who deciphered the whole genetic code. (Khan Academy, 2016) This is right around the time when Wilhelm's version of the I Ching was starting to make waves in the west, and it's amazing that it took more than 50 years for someone to put these puzzle pieces together and connect the dots in a major work like *The Gene Keys*. Perhaps though, it was only a matter of time, and Rudd did a spectacular job in my opinion.

Imagineering our DNA - Spiritual Epigenetics

As Rudd explains, the symbols and archetypes associated with each of the 64 hexagrams can be directly correlated to the 64 codons of our DNA. "What most people don't realize is that as a salt, DNA is a natural conductor of electricity. It is extremely sensitive to electromagnetic waves. Even a slight shift in your mood will create enough of an environmental signal to trigger a response from your DNA. Likewise, a positive or negative thought will generate a subtle electromagnetic current throughout your body that will stir your DNA into some form of biological response. Most of us are completely unaware of how our moods, thoughts, beliefs and general attitude literally mould our bodies." (Rudd, 2015, xxiv) Rudd notes that "fear generates a low frequency energy field, whereas love generates a high frequency energy field" (Rudd, 2015, xxix) Perhaps this is why positive and loving people seem to look more beautiful - it comes down to a biological shift in their DNA influenced by their attitude and outlook on life.

This all relates nicely to a theory expounded by visionary mystic Adrian Andrejeff, who wrote: "DNA emits bio photons, which are laser like light, and the light around DNA has been witnessed to conform to fractal geometry. Fractal Geometry and Lasers make holograms, and there is at least an analogy between DNA and hologram projectors." (Andrejeff, 2019) This is based on facts, as the holographic universe theory has a long history which was popularized by

Michael Talbot. (Mishlove, 1991) A recent film on the subject is cited in my references as *What Is Reality?* where the theory of an eight dimensional crystal (E8) that is projected into 4D constitutes the basis for our material reality. (Quantum Gravity Research, 2017) The movie is quite good and only a half hour long, so I encourage you to check that out.

Anderjeff continues: “It is possible that the consciousness inherent in DNA slows light down to become matter, bringing existence from an energetic realm to our familiar material realm. This could be the quantum explanation of the law of attraction popularized in the book and movie, *The Secret*. How we feel and what we imagine has been observed to alter the formation of our DNA, and so it is theoretical that our hologram of life experience is a result of the emotions and imaginations we project through our DNA. Love and Gratitude allow for positive creations; imagine the best possible outcome.” (Andrejeff, 2019) These theories and concepts taken together lend strong support to Rudd’s postulations.

Shadows, Gifts and Siddhis

Rudd proposes that each of the sixty four codons in our DNA has three levels of vibrational possibility, which he terms the Shadow, the Gift, and the Siddhi. As he says, “One of the biggest insights into the Gene Keys comes from a close understanding of the... Shadows, Gifts and Siddhis.” (Rudd, 2015, xxxiii) “The goal of the Gene Keys is first to deprogram your DNA of all its low frequency patterns (the Shadows), then reprogram your cells with the higher frequency patterns of your genius (the Gifts and Siddhis). (Rudd, 2015, xxviii) As I suggested earlier, the process through which this transformation takes place is through the practice of contemplation.

Rudd explains further that “[t]he 64 Shadow frequencies are states of consciousness that many people consider *normal* in human beings. In some cases, we are even told these attributes are healthy, which is definitely not the case... the primary focus of the 64 Shadows is individual survival based on fear... No matter how positive you try to be in life, if you do not become fully aware of your own Shadow frequency patterns - your so-called *dark side* - you will never be able to unlock the higher frequencies.” (Rudd, 2015, xxx) In saying this, Rudd is establishing that his system is not a form of spiritual bypassing. Through awareness, contemplation and integration, the Shadow patterns are eventually transformed into the Gifts and the Siddhis. In fact, “[e]very Shadow contains a Gift... When you accept and embrace your Shadows, they suddenly reveal their true nature and a new creative impulse is released through you. Inside your DNA a subtle but potent mutation takes place. In genetics, a mutation refers to a change in the way the genetic code is copied within the cell, which leads to a change in your biochemistry. As your Shadows reveal your hidden Gifts, the whole tempo of your life changes. Your blood chemistry changes, your biorhythms change, your moods stabilize, your eating patterns shift and your general attitude to life becomes uplifting and optimistic... As you begin to live more and more at the Gift frequencies, you even find yourself opening up to the possibility of attaining the very highest states known as the 64 Siddhis... the nature of the Gift frequency is to open your heart, especially towards the Shadows. Once you know the Shadows inside yourself, evolution will begin to use you to raise the frequency of others, which will undoubtedly draw you into some form of service.” (Rudd, 2015, xxxi) “One day, service will be at the root of all business, economics and government as humanity realizes that it really is better for all of us.” (Rudd, 2015, 471)

“As your frequency becomes higher and higher, you have to process deeper and deeper Shadow patterns that come from our collective ancestral past. Known in the Indian yoga tradition as *sanskaras*, these ancient Shadow frequencies are literally wound around all human DNA. The only thing that can unwind them as light itself. Research into DNA has demonstrated that one of its more unusual electromagnetic properties is its ability to attract photons, elementary, light particles, causing them to spiral along the double helix. It is this ability of DNA to weave light around itself that reveals its true hidden role within your body – to act as a super conductor, whose sole purpose is to exponentially, increase the frequency, passing in and out of your body. This in turn leads to a complete transmutation of the fabric of your being.” (Rudd, 2015, xxxii)

Hologenetic Profile

For those wishing to dig deeper into the Gene Keys, the Hologenetic Profile is a wonderful starting place. As Rudd writes in the Glossary of Terms at the back of *The Gene Keys*, “the Hologenetic Profile is a “universal geometric matrix whose central purpose is to show the relationship between an individual and the whole. Your Hologenetic Profile is a personalized map of the various genetic sequences that will unlock or awaken different aspects of your genius. Unifying astrological calculation with an archetypal understanding of genetics, your Hologenetic Profile is your original blueprint that tells you who you are, how you operate, and above all, why you are here. As you contemplate your own Profile and its many pathways, sequences and geometries, it will activate and awaken the resonant faculties within the living field of your aura. As the central path working tool within the Gene Keys Synthesis, your Hologenetic Profile allows and invites you to bring the power of contemplation progressively deeper into your life.” (Rudd, 2015, 526) The Hologenetic Profile contains three Sequences that constitute what Rudd

has termed The Golden Path. The Activation Sequence is the first of the three, and is made up of four Spheres - meaning four individualized Gene Keys that are determined based upon your birth date, time, and place. Each of the four Spheres of the Activation Sequence has a name - in order they are: 1. Life's Work, 2. Evolution, 3. Radiance, and 4. Purpose. Contemplation upon these four personal Gene Keys is meant to activate your DNA and serve as a jumping off place for your dive into your awakening and transformation.

The Venus Sequence and the Pearl Sequence are the other two Sequences that follow the Activation Sequence. In order to generate your own Hologenic Profile and start contemplating your personal Golden Path, just visit www.genekeys.com to create a free profile. There are a lot of free YouTube videos that contain further information regarding the Golden Path and it's components, and Richard also sells courses packed with contemplations and meditations that help people to further unpack their Hologenic Profile and grow to their fullest potential and highest expression.

Conclusion

This concludes the brief introduction to these three profound systems. There is so much more to write on these meaningful matters. Perhaps an interesting topic for future discussion would be an exposition of what resonates with me from my own experiences with I Ching divination, Human Design readings and contemplations of the Gene Keys in my Activation Sequence. I could explore the realm of *Integral Human Design* in a future paper too (www.integralhumandesign.net). *Integral Human Design* is a system that Rudd created with Laura and Werner Pitzal that fuses the three vibrational levels of the Shadow, Gift and Siddhi from *The Gene Keys* with the Gates and Channels of Human Design.

Finally, I must say that I am feeling a pull to visit Ibiza where Ra Uru Hu lived for many years and developed the Human Design system. The native language there is Catalan, which is also the native language of some of my ancestors. It is the origin of my middle name *Jordi*, which is translated as *George* in English and *Jorge* in Spanish. It seems to me that this is a synchronicity for sure. Curious to learn more!

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