



BECOMING THE PERSON YOU WERE BORN TO BE

**THE KEY CONCEPTS OF
I-CHING, HUMAN DESIGN,
AND GENE KEYS
TEACHINGS**

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INTRODUCTION

My goal is to introduce you to powerful ancient tools and essential concepts of self-realization that will help you attain wisdom, develop personal authority over your life, and create permanent change. These tools have been utilized by our ancestors for centuries in order to achieve success and good fortune, and to impart balance and perspective to their life.

Your life's purpose lies in learning lessons about how to use your positive qualities in order to attain life's greatest rewards-prosperity, understanding, and peace of mind.

There are two types of Change. There is change that comes out of nonacceptance, and there is change that comes out of acceptance.

The first type of change is probably the reason why you might read this text such as this in the first place. If there is something about your life that you are not happy with, the assumption is that you can simply go out and change it for the better. This kind of change is the fastest growing business in the world today – you can be happier, thinner, richer, faster, better, even enlightened. This kind of change is based upon being anywhere or anything other than where you are right now.

The second type of change comes out of acceptance. It is very rare, because it is too easy. By doing nothing, by simply allowing things to be the way they are, a natural change occurs without our help. This type of change appears to be totally illogical – it is based only upon simple understanding. Its only requirement is that you finally give yourself permission to be the way you are, warts and all. If you can do this – accept yourself, accept your health, accept your life situation, accept your

irritating mother-in-law, then you will witness the awesome power of what true acceptance can do.

The moment you stop trying to change things and allow them to be the way they are, you release so much energy back into your life, that it will initiate a natural change. That is the domain of this ancient knowledge – to inspire you to begin this journey of self-acceptance.

Somewhere along the line, we have forgotten to trust in life. We have forgotten a beautiful truth that is present everywhere in nature – that life is self-healing. If you leave a wound, it will heal itself without your help. Everything about you is already correct. If you find yourself unhappy, accept your unhappiness and soon you will find yourself happy again. But we humans are so busy wanting to control our lives it doesn't generally occur to us that life might know better than us.

Love Yourself!

Irina Maryanchik

THE ESSENTIALS

MEDITATION



When we refer here to meditation, we are referring to more than just a technique. Meditation is a fundamental path leading towards enlightened spiritual understanding. Meditation is the great feminine or ‘yin’ path and is also known in some cultures as the ‘right hand’ path. Conversely, meditation is primarily involved with the ‘right brain’ approach to life, which is holistic rather than reductionist.

Meditation is well exemplified in the Buddhist tradition by the word ‘vipassana’ which can be translated as deep-seeing. This kind of meditation is based on watching, waiting, listening, witnessing and allowing. This also correlates with the ancient spirit of ‘tantra’, which is based upon an all embracing view of the universe.

From the perspective of the self-understanding, meditation is a path in which you simply go along with whatever is emerging in your life. You do not in any way resist your nature. This is beautifully caught by the Advaita Vedanta tradition, in which everything is viewed as perfect the way it is.

Even if you forget, it's still perfect. If you are angry, impatient, mean or any other negative state, it is part of the emerging perfection of the totality. To use the simple metaphor of life as a river, in meditation your awareness is just sitting quietly beside the river. You just sit there watching life go by, and slowly, over time, as you watch life without judgement (or even with judgement) an inner core begins to become aware of itself inside you.

As this core emerges you are able to let go even more of trying to control things and follow life. This is the path of effortlessness and deep trust.

CONCENTRATION



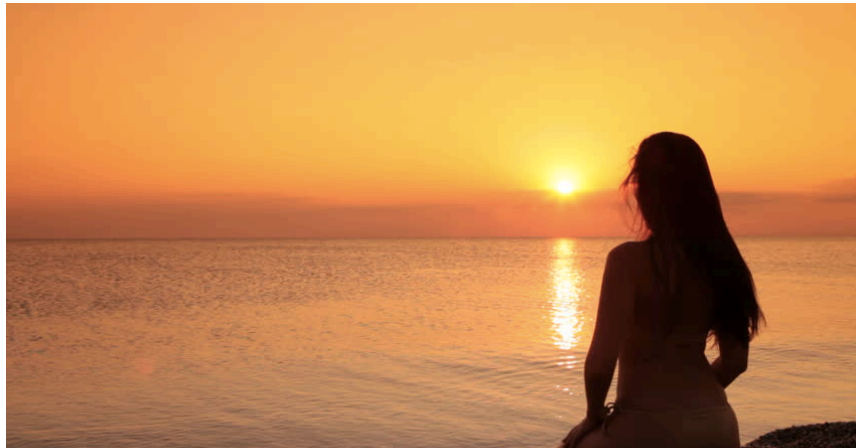
Concentration lies at the opposite end of the spectrum from meditation. Concentration is the Yang path or the left hand path, the path of effort. The right hand path is rooted in the left hemisphere of the brain – the logical brain that sees consciousness as a process of questing that can be fulfilled in stages over time. Concentration correlates to yoga, in the widest use of the word.

Yoga begins with the premise that somehow you've fallen out of union. So you take on this yoga and you begin to work to bring yourself back to union. You set off on a journey to recover your true nature.

Effort is needed in the path of concentration. In the West it has always been a strong path – exemplified in the path of prayer - the path of heading back towards God. An Eastern example of this approach is Zen. In Zen, especially the Rinzai version of Zen, you sit and concentrate your mind and your full being on a koan, a paradox. Finally through that concentration, which may take years and years of effort, you break through and see the true nature of reality.

There are many types of yoga – karma yoga, bhakti yoga, mantra yoga – and they all move towards the same truth – they are all efforts moving towards truth. This is what is meant by concentration.

CONTEMPLATION



The central technique that underpins the entire spectrum of the self awareness is contemplation. It is an important term to clarify as it already carries different meanings within different languages and cultures. The essential tools for developing self-awareness and change are meditation, concentration and contemplation.

Since contemplation is a blend of the other two it is important to fully understand their relationship, and you are invited to suspend any previous understanding you may have concerning these words.

Contemplation is the no-hand path. It borrows elements from both meditation and concentration. In some respects contemplation is a forgotten path. Of all the world teachings, the one most related to the essence of contemplation is the Tao. Because it is less easy to define than meditation and concentration, it sometimes seems a more nebulous path, and this is its one disadvantage.

However, when it is correctly understood and practiced, it is a less extreme path than the other two and is particularly suited to our practical, everyday lives. Contemplation uses the sustained pressure of concentration in order to create the conditions for a breakthrough to occur. However, contemplation is a gentler approach than concentration and it doesn't push too hard in any direction. It presupposes that breakthrough can only occur in a state of relaxation and play.

There is a well-known story about the Buddha overhearing a musician. The man said that if you tighten the string of your instrument too far, it will snag, but if you have it too slack it will not play music. Out of this insight the 'Middle Way' was born. Like the Middle Way, contemplation is a dance with the opposites. It uses sustained pressure in a playful way and this also makes it a less formal path than concentration or meditation.

Imagine a small ring case such as you might find at an expensive jeweler's. The case is covered in sumptuous velvet, and somewhere inside a thing of mysterious beauty lies hidden. Amid the countless folds of velvet is a tiny hidden catch. You take the case in your hands and you roll it gently through your fingers. You don't know what you are looking for but you just enjoy the feel of the soft velvet while you allow your fingers to explore the case. At a certain point, you find the hidden catch and all of a sudden the case springs open to reveal the treasure.

Contemplation is such a search. It is not an intense search, rather it is a playful appreciation of mystery, content to enjoy the journey itself as much

as the breakthroughs along the way. The key in contemplation is to have an object to Contemplate. You need an object with enough dimensions to sustain your practice.

To some, contemplation may sound like a mental word, and at one level it is. We do use our minds to consider the mysteries of the inner dimensions. But we also use other aspects of our being at the same time. Contemplation is a trinary path. We contemplate mentally, emotionally and physically.

FREQUENCY



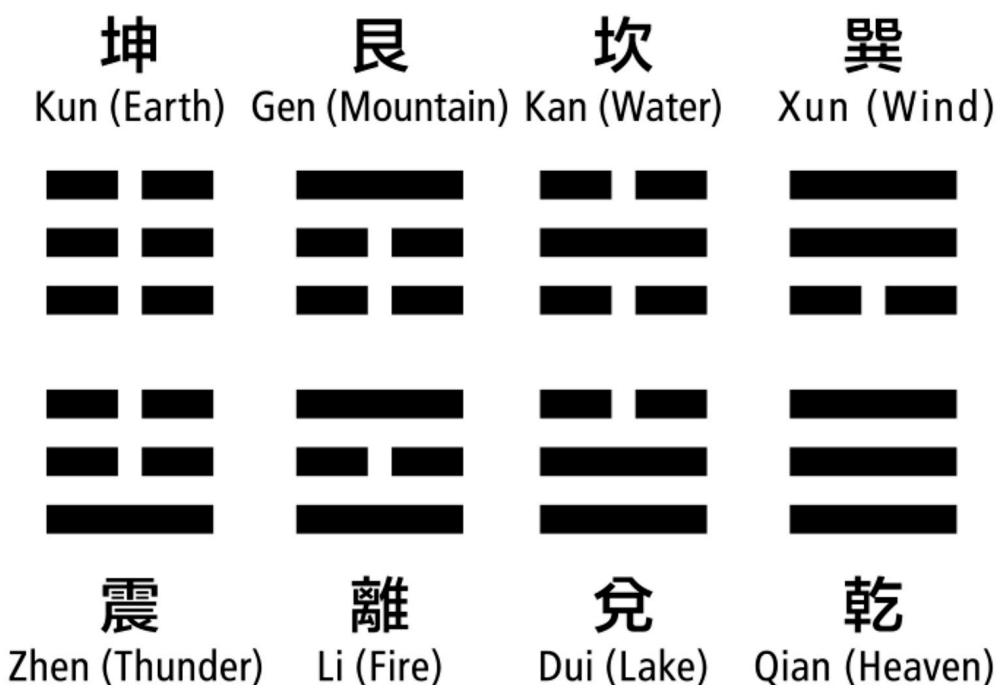
For example, as you contemplate your incarnation cross or on specific aspects of your human design, you may begin to understand aspects of your past in a new light. At the same time you may also begin to realize that you have a far greater potential for a new future than you have allowed yourself to believe. This change in the frequency of your beliefs is what makes the contemplation so powerful.

As your contemplation on each aspect of yourself deepens, you can experience striking periods of transformation or breakthrough as this inner

light begins to flow once again through your life. This process of self-illumination takes time and requires sustained contemplation and patience.

As your frequency becomes raised, you also begin to see how your beliefs create your physical reality. For example, as you experience a shift in your mental beliefs, so you will see this reflected in your physical body and in your relationships.

THE I-CHING



The I-Ching has served for thousands of years as a philosophical taxonomy of the universe, a guide to an ethical life, a manual for rulers, and an oracle of one's personal future and the future of the state. It was an organizing principle or authoritative proof for literary and arts criticism, cartography, medicine, and many of the sciences, and it generated endless Confucian, Taoist, Buddhist, and, later, even Christian commentaries, and competing schools of thought within those traditions.

In China and in East Asia, it has been by far the most consulted of all books, in the belief that it can explain everything.

In the West, it has been known for over three hundred years and, since the 1950s, is surely the most popularly recognized Chinese book. With its seeming infinitude of applications and interpretations, there has never been a book quite like it anywhere. It is the center of a vast whirlwind of writings and practices, but is itself a void, or perhaps a continually shifting cloud, for most of the crucial words of the *I Ching* have no fixed meaning. The origin of the text is, as might be expected, obscure.

In the mythological version, the culture hero Fu Xi, a dragon or a snake with a human face, studied the patterns of nature in the sky and on the earth: the markings on birds, rocks, and animals, the movement of clouds, the arrangement of the stars. He discovered that everything could be reduced to eight trigrams, each composed of three stacked solid or broken lines, reflecting the *yin* and *yang*, the duality that drives the universe. The trigrams themselves represented, respectively, heaven, a lake, fire, thunder, wind, water, a mountain, and earth.

YIN AND YANG

The basic idea of the 'yin- yang theory' consists of two natural, complementary and contradictory forces in our universe, the principle of opposite polarity and duality. Both of the forces are different, but in the best way, they mutually complement each other.



The yin-yang elements or energies are constantly moving and influencing each other. The maximum effect of one quality will be followed by the transition toward the opposing quality. The yin-yang aspects are in dynamic equilibrium. As one aspect declines, the other increases to an equal degree.



All forces in the universe can be classified as yin or yang:

YIN CHARACTERISTICS

Passive, negative, darkness, earth, north slope, cloudy, water, softness, female, moisture, night-time, downward seeking, slowness, consuming, cold, odd numbers, and docile aspects of things.

YANG CHARACTERISTICS

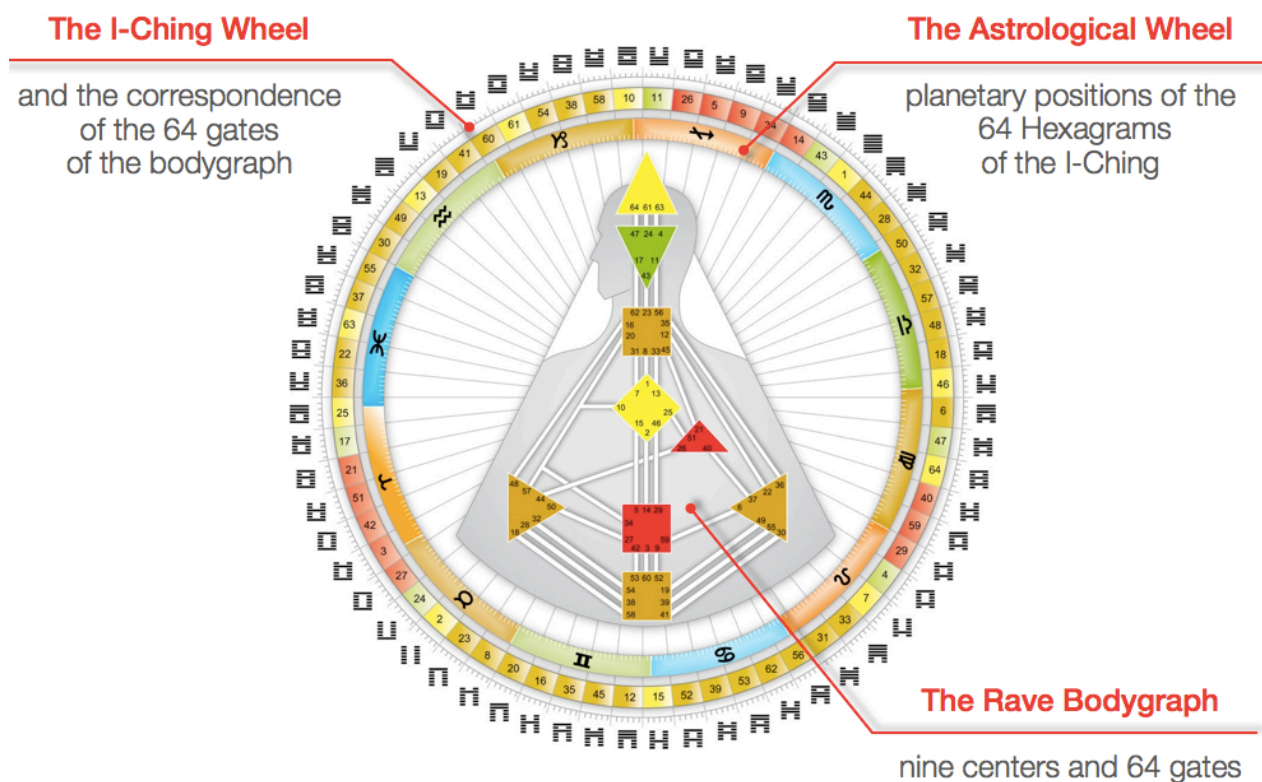
Active, positive, brightness, heaven, south slope, sunshine, fire, hardness, male, dryness, day-time, upward seeking, restless, producing, hot, even numbers, and dominant aspects of things.

The Yin - Yang Theory is an important principle in Taoism. Yin and Yang are the basic idea from which the bagua (ba- eight, gua- area) and the trigrams and hexagrams were developed.



HEXAGRAMS AND LINES

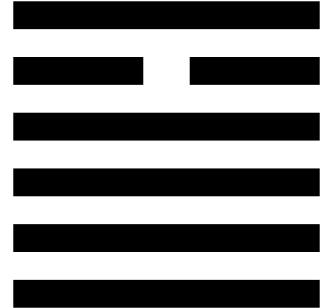
The 64 Hexagrams in your design are the programming language of inner consciousness. As you contemplate your own gates and even those that do not appear in your own Profile, you are directly imbibing the universal truth at the heart of these teachings. In addition to this, the story of each hexagram is focussed through one of 6 possible lenses known as the 6 lines. The revelation of the 6 lines comes directly from the mathematical structure of the I-Ching and its 64 Hexagrams.



A hexagram is a symbol made up of 6 lines and each line adds a certain color to the individual expression. If you imagine that each gate is like an individual melody in music, then the 6 lines would be like 6 different keys that those melodies could be played in. The same melody would sound

very different in each key, so the importance of understanding the line together with the hexagram cannot be underestimated.

As you learn to understand the timbre of each line, you will find it easier to apply them. This means that there are 6 x 64 permutations of your expression, making 384 fascinating stories about you. Once you have mastered the lines in your own sequences, you will easily be able to apply them to the sequences of others. The inclusion of the 6 lines is one of the things that make contemplating the your design so special.



You have to release the power of your imagination coupled with your intuition as it works through the formula of the 6 lines. This can lead to surprising and uplifting insights. Contemplation on your design and the 6 lines is an empowering process as it is something you learn to do yourself. It allows you a certain freedom to rove within the living text and explore its hidden capacities for awakening those secrets that lie hidden within.

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