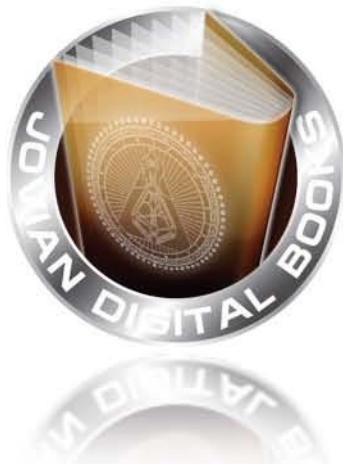


EXCERPT

RAVE COSMOLOGY I: BHAN TUGH

RA URU HU



INTERNATIONAL HUMAN DESIGN SCHOOL



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TABLE OF CONTENTS

Introduction to Bhan Tugh	x
Lesson One	1
The Beginning before the Start	1
The Practicality of Rave Cosmology	2
Human Design, a Miracle Science	3
A New Mythology	4
Ibiza.....	5
The Phoenicians.....	6
The Phoenicians' Spiritual Practice.....	7
Ra's Mystical Process.....	8
The Ruina	9
The Design Crystal	9
Fractal Connections	10
The Goal of this Course.....	10
Spiritual Conditioning	11
The Goddess Tanit	12
The Voice.....	13
A Journey through the Plates.....	14
The Ring Pass Not	15
The Theory of Relativity	15
In the Beginning before the Start There Was the Two	16
The Totality is an Unborn Entity	16
Everything has a Name.....	17
The Bhan and the Tugh.....	19
Lesson Two.....	21
The Bhan Tugh	21
The Beginning	21
Quarks and Leptons	22
Quarks	22
Leptons	23
The Child	23
Rave Physics	24
The Premise: Yin is Always Superior to Yang	25
The Prime Yang Crystal.....	25
The Tugh	26
The Universe as a Form	27
The Bhan Came from the Outside.....	27
The Beginning before the Start	28
Everything Has Always Been Inside	28
The Bhan is a Design Crystal	29
The Eron Vehicle	30



In the Beginning Was Yin and Yin	31
Conception	32
Traveling through the Cosmology	34
The Totality is Formed through Our Instruction	34
We are the Solar System	35
We're All Transmitting	36
Humans Have the Ability to Condition the Gods	36
The Design Crystal's Responsibility: To Create a Viable Neocortex	37
The Magic of Conception	38
The Illusion of the Animate	40
Lesson Three	41
The Primary Magnetic Monopole	41
The Voice	41
Crystals of Consciousness	42
The Aftermath of the Crystals Colliding	43
The Explosion Creates Enormous Heat	43
The Line of Geometry	44
Life is Not a Time; it's a Place	45
The Bhan Aspects	45
Neutrinos	46
Neutrinos are Produced on Earth	47
The Creation of the Form Principle	47
The String is the Neutrino Information	48
We're an Aspect of the Form Principle of the Whole	49
There was a Geometry before the Emergence of the Biverse	50
The Shattered Mirror	50
Robert Browning Quote	51
What is This All About?	51
The Ark	52
Stars	53
Consciousness is in the Stars	54
Some Stars are Older Than the Beginning	55
The Wall	55
The Violence of Existence	56
Asteroids	57
The Initiation of the Whole Life Process	57
There is Always Death and Rebirth	58
Lesson Four	61
The Creation of Personality Crystals	61
The Illusion of Existence Emerged with Self-reflected Consciousness	61
The Bundle Smashing into a Star of the Wall	62
The Exoteric and the Esoteric of the Program	63
The Shattering of the Design Crystal	63



The Monopole Spins, and Then Tears Apart	64
Every Fragment was seeded with a Monopole Aspect	64
The Center and the 88 Alphas.....	66
The Camel and the Dog	67
The 4 Corners.....	67
The 16 Faces	68
The 66 Sides	68
Consciousness Form Creators	69
Ra Uru Hu, the Bhan Tugh	71
The Engram	72
The Rave is Never One	73
Each of Us is Unique.....	74
The Shattering and the Coming Together	75
Everyone is Magical.....	76
We are Not Loved; We are Love.....	77
Love Comes out of Deep Surrender	78
Lesson Five.....	79
The Dog	79
The Name "Ra"	80
The Sun: The Dog	81
First Generation Fractal	83
Alien Consciousness	84
Three Kinds of Star Systems	86
The Camel and the Dog	87
The Dog is a Unique Personality.....	88
We are Building the Universe.....	89
The Dog Will Incarnate on Earth in July, 2084	90
Sun Programming Will Stop during the Dog's Incarnation.....	91
Life on This Planet is Breaking Down	92
Dysfunction in the Incarnative Process.....	92
Destabilization of the Sun	93
Gates Changing Their Value	94
Programming Based on the Number 5	95
Collapse and Breakdown	96
Lesson Six	97
The Camel.....	97
The Cross of the Laws	97
The 50 th Gate	97
The 3 rd Gate	98
The 56 th Gate	99
The 60 th Gate	100
Ra's Early Mystical Experience	100
Magic Just Moves through a Being.....	101



The Camel	102
'How a got leave an ox to be, no camel quoth the jews like 'G'	102
The Center Crystal	103
The Fundamental Trinity/The Godhead	104
The Dog Incarnates in 2084	105
The Camel Also Filters the String/It's Constantly Moving around the Dog	105
Mercury	106
The Camel Filtration: Our Personality Consciousness	107
The Tarot	107
The Trinity	108
Mercury's Job is to Communicate to Humanity	109
The Camel and the Human Personality Crystal	109
88 Potential Sequences.....	110
The Camel Informs Only through Mercury	110
The Incarnation of the Camel in 1936	111
Sequencing/Serotonin	113
Our Civilizing Agent Was Lost during the 1936-1941 Period.....	114
The Pyramids	115
Lesson Seven.....	117
The Four Corners	117
Jupiter.....	117
Ra's Experience with Jupiter	118
The Four Corners	119
Jupiter, Sirius, Dubhe and Alcyone	120
Alcyone	121
Dubhe	121
Sirius and Draco	121
Jupiter.....	122
The Four Corners: The Plate	123
Fractals	125
The Movement of the Information	126
Jupiter's Incarnations	128
The King of the Gods	128
The Breakdown of the Larger Process	130
A Personality Crystal is Limited by its Vehicle	131
Explanation of the Illustration.....	132
Deterioration of Yin/Yang Couplet	133
Transits of Jupiter	134
Deaths of Rounds.....	135
The Deterioration Brings a New Mutation	135
The Closing of the Door	136
Lesson Eight.....	139
The 16 Faces	139



16 Faces: Fields of Information	139
Crystals of Consciousness	139
Design and Personality Crystals at Death	141
New Bundles Created out of Personality Crystals	141
The Neutrino Stream Moves through the Crystal Bundles	142
We All Originate from One of the 16 Bundles	142
The Center Programs Monotheism in Humanity	143
The Camel	143
The Four Quarters in the Four Corners	144
Fractal Relationships	145
A Chain of Information	146
The Earth and the 16 Faces	147
The Program Operates through the Gates	148
Each Face Represents Four Hexagrams	148
The Godhead: Crystals of Consciousness	149
It's a Progression	149
Number 1 Corner	150
A General Deterioration: A Closing of a Door	150
The Quarter of Mutation	151
The Commonality of Each Four Hexagrams in One Face	152
Synthesizing the Four Themes of Four Gates	153
The Depletion of the Original 16 Bundles	154
The Wheel is Ruled by the 16 Faces	155
The Eron Mandala	155
Teutonic Mythology	155
The Gods Turning Mortal	156
The Genetic Construct of Life Will Break Down	156
Your God is One of These Faces	157
Lesson Nine	159
The 66 Sides	159
Fractal Lines Originate out of the 66 Sides	159
Everyone is Connected to One of the 66 Sides	161
Stars Make Neutrinos	161
Ra's Story	162
John Lilly and Ketamine	163
October 17, 1985	164
Coming Out of the Experience	165
This is It, We are It, and It is Us	166
Remembering the Ketamine Experience	167
The Smell of Compressed Intelligence	167
Ra's Deconstruction	168
Knowledge Passed Down through Fractal Lines	168
The 66 Sides are Always Coming into Incarnation	169
66 Ways to the Truth	170



The End of Rave Cosmology	171
66 Sides: Personality Crystals.....	171
Not All Information Was Given	172
Research is Necessary	173
The Mapping of Consciousness.....	174
This Vast Life is Consciousness	174
Lesson Ten	177
The Death and Reincarnation of Sirius	177
The Dark Companion of Sirius	177
The Emergence of Sirius	178
Sirius as the Marker	179
The End of the Round	179
Sirius and the Egyptian Monuments.....	180
The Cult of the Personality	180
The Light of Sirius	181
The Tearing Down of the Buddhas.....	181
The End of the Seven Centered Being.....	181
The Spleen in the Seven and the Nine Centered Beings	182
The Crystal of Sirius is Now in a Plant.....	183
The Theme of Yin/Yang.....	184
The Eron.....	186
The Culling of the Yang/Yang.....	186
Heaven and Hell	187
The Death of Our Sun.....	188
The Brilliance of Our Form.....	188
Sirius, the Fourth Corner, is Now on Earth	189
Plants are the Majority of the Crystals That are Bundled	189
Enormous Amount of Consciousness to Sustain Our Experiment	190
Consciousness Operates in a Hierarchical Field	191
The Way is Change and Change is the Way	191
Our Form is for Raves.....	192
The Closing Off of a Process	192
Io	193
Lesson Eleven.....	195
Ra's Journey: Losing His Mystical Virginity.....	195
Shattering.....	195
Stopped Eating	196
Opening New Areas of His Mind	197
Tim and the Herbal Potion.....	197
The Night of Transformation	198
Stomach Cramps	199
Writing in the Book	200
Fear/Triple Conjunction.....	202



Giving up the World	203
Illustration Library	205
Lesson 1: The Beginning Before the Start.....	205
Lesson 2: The Bhan Tugh	209
Lesson 3: The Primary Magnetic Monopole	214
Lesson 4: The Creation of the Personality Crystals.....	221
Lesson 5: The Dog	227
Lesson 6: The Camel	229
Cross of Laws	229
Lesson 7: The Four Corners	231
The Four Corners	231
Sirius and Io.....	233
Star Fractal	235
Star Fractal Slanted.....	236
The Four Quarters in the Wheel	237
Lesson 8: The 16 Faces.....	238
The Center	239
The Camel	240
The Dog.....	241
Center Dog & Camel	242
The Four Quarters in the Four Corners.....	243
The 16 Faces Fractal	244
The 16 Faces in the Wheel	245
The 16 Faces and the Earth	246
The 16 Faces & the 4 Quarters.....	247
Lesson 9: The 66 Sides	248
Lesson 10: The Death & Reincarnation of Sirius	249
Impact of Sirius	249
Corners and the Wheel	250

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Introduction to Bhan Tugh

This course was originally taught by Ra Uru Hu in the Fall of 2005 as the first in a series of semester courses for the Rave Cosmologist certification program. Bhan Tugh was available for all who were interested, and continues to be offered as a self-study program through Jovian Archive.

The Bhan Tugh is the heart of Rave Cosmology. It is the mythology and mechanics of the Biverse transmitted by the 'Voice'. Ra's goal is that at the end of this course, every one will have the ability to recognize a Rave child. And each and every one of us will have the knowledge to transfer this knowledge to the next generation.

Note: The Bhan Tugh plates are each displayed on a full page in the Illustration Library at the end of this book.

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Lesson One

The Beginning before the Start

When I began to think about launching these programs, these International Human Design School (IHDS) programs this September, the most difficult thing was for my Heart Center, my Ego to deal with them, because all of this has to operate out of my will power—I'm a Manifestor, I'm not a Generator, I'm not somebody who is designed to actually be able to work at things for a very long time unless they're driven by my will. I rarely, for example, ever have the will power to repeat a course. In the early years I had to all the time because I was doing the same introductions over and over again, the same basic LD's. But as I advanced in my career as a teacher it became more and more difficult for me to find the will power to repeat courses.

I am an Arian; I'm somebody who has the Sun and the Moon and Mercury in Aries. So, I'm really great at getting around to doing something the first time and taking it through as a vision to its completion. But again, as an Ego Manifestor I can only do that if the will power is there. And of course, it's not up to my mind to decide that. I'm a splenic Ego Manifestor, and it is my Spleen that has to make these decisions. Often it's very, very difficult because the Spleen itself is something that is so spontaneous and existential that to extrapolate any kind of splenic existential decision making over long periods of time is very risky. What is healthy in the moment, and that is basically what the spleen is interested in, isn't necessarily the same thing that's going to be healthy down the road.

Nonetheless, in approaching these programs I had a very basic practical vision. That practical vision was that I'm now 57 years old and I don't know how long I will have the energy to continue to teach Human Design at the level that I've been able to teach you. It's clear to me that throughout my first nodal cycle of 18.6 years from my encounter with the Voice that basically all that had been accomplished in that time was laying a foundation for the general grasp of this knowledge and to be able to have some kind of implementation capacity—authority, strategy and what we can tell people about their Type and profile and so forth and so on. But it was obvious to me that because Human Design is only an aspect of the knowledge that I was given, that there are areas of Human Design, areas of the knowledge that needed to be expanded upon and I wasn't going to have necessarily 18 years to do it.

So, for my ego and for my will power I set in front of me this three-year program, these 99-week explorations of these themes that are essential to get out. I have to congratulate all of you, and there are a few that are missing tonight, for either being very aware or very mad and honestly I don't care which way it is. It was very cute



that we had a number of questioning emails regarding cosmology as to what precisely was its practicality. It was a kind of question that brought a smile to my face.

The Practicality of Rave Cosmology

There is a very practical, at least for me; there are two very practical things that are involved in this program. The first one is that I'm a mystic. If I'm anything I'm a mystic. I'm somebody who had a bizarre mystical experience. And the fact that that mystical experience was something that came to somebody who had a certain kind of intelligence and all of these things, the thing that you can see if you really look in any way at what I received from the Voice that I've spent most of my career dealing with a very, very tiny slice of the information that I was given. It's like the design of forms, I could have spent the last 18 years teaching people about plants, or reptiles, or fish, or mammals, or single cells. The fact that I am human and the practicality of this knowledge in its application for humans is extraordinary, my whole focus was on the human aura, the human design system, not the mammalian or the plant design system, or whatever. There was extraordinary knowledge that was given to me.

The other thing was that the knowledge came to me at a time when so many people had gone gaga over gurus and masters and the New Age was exploding with the flotsam and jetsam of every kind of concept, idea, bizarre, you name it. I can remember the shock, it was an incredible shock, I don't think I've ever had—I'm a 51, I get my shocks—I think it was the very first time that I had gone to Los Angeles to introduce Design. I was sitting in my hotel room and my coordinator brought in a publication to show me the ad that had been running for my presentation. I'm given this book that weighed more than the Gutenberg Bible, one of these huge format magazines, but thick enough to be 500, 600, 700 pages. Every page was filled with another image of another person who was offering some path to this or that, or whatever and on and on and on and on. There were literally tens of thousands—it was hilarious to me. It was clear to me from the very beginning that I had no place and that Human Design had no place in that world. Not the knowledge, because the knowledge is fishier, weirder, stranger and more spectacular than anything that was being pushed. But of course none of those things provide you with practical tools that make a difference in a human being's life.

I was interested in what was practical and logical because it seemed to me that this is what was missing out there. There was all this belief and hope that was being peddled. There were all these needs and seductions that were at work. But in fact, the reality was that nobody out there was doing anything about the form except for those people that were into yoga, in a sense. At least that's a step in the right direction, at least that's a recognition of the importance of the vehicle and the potential mystical quality of a vehicle that is physically correct.

My process for the first 18½ years was not to talk about magic and not to talk about the Voice and not to talk about my mystical journey and not to talk about all the strange things that I was told. Not to share, in that sense, the cosmology that I



hope that I will be able to share will all of you. Instead I focused on what was logical and empirical. It was my mantra when I began my first introductory lectures. I would get up there and I would say, "Look, don't believe me and do not trust me." It was my first thing. It was the antithesis of what people were being pitched, in that sense; it was the other side of the coin. It was, "This is logical, this is not spiritual, this is just a mechanical knowledge." And slowly but surely with the fact that these myriad other things were not working for people, slowly, but surely there were people that experimented with Human Design. And obviously, this was my focus.