

ZENO

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Zeno Dickson and the Erasure of Human Design's Teachers

A Documentary History

A. R. Sayer

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This is a work of documentary history. It draws on public records, published statements, archived materials, and court and trademark-registry filings; the sources are set out in the notes and the Appendix.

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The complete edition, with every source linked, is free at thescienceofdifferentiation.com.

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Chronology

A timeline of the people and events in this book.

1948 Ra Uru Hu (born Alan Robert Krakower) is born; his 2011 Montreal Gazette death notice records 1947 (see Appendix, Section H).

1952 Zeno is born Karen Cox, 12 April, in Oakland, California.

1980 Zeno receives sannyas and the name Ma Vedant Zeno from Bhagwan Shree Rajneesh in Poona.

December 1984 Zeno leaves Rajneeshpuram for San Francisco, a year before the commune collapses.

January 1987 Ra's eight-day "Voice" encounter on Ibiza.

January 1990 Zeno and Chaitanyo meet in Zurich, at the celebration marking Osho's death.

1991 Ra meets Jürgen Saupe; the first book, the "Black Book", is translated and published.

February 1992 Ra's first public lecture, Sant Miquel, Ibiza; the Rave I'Ching is published.

November 1993 Ra arrives in Albuquerque on 1 November; his first public U.S. lecture fills the Taos council chamber on 29 November. The 1993 contract names Zeno and Chaitanyo his exclusive U.S. representatives; the first eight American analysts are certified on New Year's Eve.

Winter 1994–95 The first Teachers Training, Ibiza; the school's newsletter reports the certifications in February 1995.

May 1997 Ra introduces the Four Types, Strategy, and Authority at the Chart Reading Seminar in Taos. Zeno and Chaitanyo teach within the overlay for a time, then set it aside.

1999 Zeno and Chaitanyo break with Ra; on 28 July their website records that Ra will now organize his classes himself. The business separation completes by the end of 2000.

September 2000 National contracts establish the federation: the "International Human Design Schools" (plural); Austria's seat goes to Ilse Sendler.

2001 Jovian Archive's website is rebuilt; the U.S. listing shifts to jovianarchive.com and the public directory of national Human Design organizations disappears from the site.

August 2001 New Sun Services America is offered for sale; Zeno and Chaitanyo continue as *zc design*. In April 2002 the master recordings of Ra's American classes pass to GeneKeys in the UK.

2002 Jürgen Saupe dies (the bodygraph rights pass to his family); Eleanor Haspel-Portner breaks with Ra.

25 July 2003 Ra's open letter names Zeno, Chaitanyo, and Eleanor.

2004 Jovian Archive Media Inc. is registered in Ontario; the first U.S. trademark filing on "The Human Design System" (abandoned 2006).

May 2008 Ra writes that "the IHDS spent most of its existence as me."

2009 Zeno publishes the six-part Michael Jackson conditioning series; in August, zc design becomes Zen Human Design.

2010 ihdschool.com is registered; the IHDS is run by Lynda Bunnell.

2011 Ra dies, aged sixty-two.

2013–17 Zeno teaches from a wheelchair in Taos: newsletters, recorded classes, the YouTube presentations, the goodbye video posted September 2017.

2016 Jovian Archive Media Pte. Ltd. is incorporated in Singapore; the German-speaking coalition issues its declaration (26 January 2016).

2016 Austria disappears from Jovian Archive’s national-organizations roster, absent in the capture of 13 April 2016.

25 March 2020 Zeno dies in Taos, aged sixty-seven.

June 2020 The Tribunale di Firenze rules that no one can own the Human Design System, copyright does not extend to ideas, methods, or systems.

2025 Jovian Archive secures its first live U.S. trademark registrations (myBodyGraph; Jovian Archive Human Design), each obtained only by disclaiming any exclusive right to the words “Human Design.”

Cast of Characters

Zeno (Karen Cox / Ma Vedant Zeno): built the American school of Human Design and taught the original mechanics until her death; the subject of this book.

Chaitanyo Taschler: Zeno’s partner; designer, recordist, and keeper of the original archive.

Ra Uru Hu (Alan Robert Krakower): founder of the Human Design System; received it in 1987.

Jürgen Saupe: German printer and publisher; produced the first bodygraph and the Black Book and held the image rights.

Eleanor Haspel-Portner: clinical psychologist who ran the 1999–2002 statistical study of the system.

Lynda Bunnell: trained through Zeno’s New Sun Services in 1999; later licensed and ran the IHDS from 2010, and head of the consolidated institution.

Peter Schöber: installed as the German-speaking IHDS organization, Human Design Services.

Ilse Sendler: “Human Design Austria”; original-circle teacher removed from the roster, now running Human Design Worldwide.

Martin Grassinger: original-circle German-speaking teacher (since 1992).

Erik Memmert: built the original Human Design software and holds the graphics copyright.

Chetan Parkyn, Richard Rudd, Mary Ann Winiger: among the teachers who came through New Sun Services and later became pillars of the system.

Josef Velten: among the eight analysts certified in the first American class, December 1993; his 2015 letter to Zeno is quoted in Chapter Six.

Divo Dickson: Zeno’s daughter, listed as a contributor on the December 1993 Taos Time masthead.

Chapter Zero

The Voice on Ibiza, January 1987

Before Zeno Dickson and Chaitanyo Taschler ever met Ra Uru Hu, before the November 1993 flight to Albuquerque and the six weeks in their Taos house and the contract Ra drafted in their kitchen and signed in his own

hand, there had been a man named Alan Robert Krakower who had spent eight days and eight nights inside an experience he would, for the rest of his life, struggle to describe.

He was thirty-eight. Canadian by birth, born in Montreal on April 9, 1948, with a bachelor's degree behind him and a career in advertising, magazine publishing, and media production. He composed and performed music. He had worked in film. In 1983, at thirty-five, he left Canada and made his way to the small Mediterranean island of Ibiza, where he took work as a schoolteacher. By his own later description he was a science-trained skeptic who held no mystical beliefs. Pressed, he could not name his own astrological sign.

On the evening of January 3, 1987, by his own subsequent account shortly after dark, something began that would not finish until the morning of January 11. The published accounts of those eight days vary in tone. Their structural elements do not. Across the sources the same core holds: a sustained encounter with what he would later call, simply, the Voice, and the reception of an enormous, structured body of information about the design of the human form. It set out the mechanics by which the planets and the I Ching were said to correspond to a graphical representation of that design: types and centers and gates and channels and lines, authorities and strategies, the framework that would, across the next twenty-four years and in his hands, be called the Human Design System.

He did not eat. He did not drink. He did not sleep. He took notes. By his own later description, two days of the eight were devoted specifically to the architecture of what became Human Design. The remaining six days carried what he would call, with characteristic flatness, cosmic fairy tales, the larger cosmological context inside which the bodygraph mechanic was situated. He came out the other side of those eight days with a name he had been given inside the experience, Ra Uru Hu, and with the obligation, as he understood it, to spend the rest of his life translating what he had received into a teachable form.

He did not, by his own later admission, want this obligation. He had not asked for it. He resented the intrusion. He frequently described himself in the years that followed as a person who had been ambushed by something

he had not believed in and could not refuse. The integrity of his subsequent teaching, in his own account and in the account of those who studied with him in the earliest period, came partly from this resistance. He did not present what he had received as something he had earned or developed. He presented it as something that had happened to him.

* * *

In March 1987, two months after the encounter, Ra received his first invitation to do a Human Design reading. Tullia Duymaer-Van Twist, a resident of Ibiza, asked him to read her chart and that of her daughter Tonka. He did. In 1988 he drew his first Human Design bodygraphs by hand. In 1989, in a small apartment outside Frankfurt, Germany, he began writing what would become the Rave I'Ching, the textual foundation of the system, alongside the materials that would later be gathered as the Black Book.

In 1991 he met Jürgen Saupe, a printer based in Augsburg, and hired him to translate the Black Book into German. The original publishing deal fell through. Saupe offered to help propagate the work, and Ra accepted. Through the 1990s, Saupe's firm, New Sun Services International, produced the first printed bodygraphs, maintained the European archive, and translated every German course Ra would later teach. The summer of 1991 carried the first Design Analyst training, with three students. The Black Book was published that year. By February 1992, in Sant Miquel, Ibiza, Ra delivered his first public lecture. Later that year, the Rave I'Ching was published, in English and in Jürgen Saupe's German translation, and a small Design Network newsletter began circulating to subscribers in Germany and Austria.

In the autumn of 1992, at a Zürich lecture organized through informal channels, Ra spoke to a small group. Among them was a Swiss man named Peter Wolf, who carried the day's materials back to two American friends he knew were the sort of people who would understand them. Zeno Dickson and Chaitanyo Taschler had recognized themselves in Ra's descriptions before they had ever met him. Within a year, they would be paying his airfare to America.

* * *

This chapter offers no opinion about what happened to Alan Robert Krakower on January 3 through 11, 1987. The book treats the encounter as Ra subsequently described it, not as a claim it is the book's job to verify, but as a foundational subjective experience that produced the body of teaching the rest of the book is about. Whether the Voice was a mystical encounter, a sustained psychological event, a creative breakthrough of unusual intensity, or something the categories of contemporary description do not capture cleanly, the book does not say. It is not equipped to answer that question, and would not try if it were.

What the book does say, and what every page that follows from this one assumes, is that something happened. A man went into eight days of solitary contact with something he experienced as larger than himself, and a body of structured knowledge came out the other side. That body of knowledge subsequently passed through hundreds of teachers in dozens of countries across the next four decades and helped millions of people come to a more articulate understanding of how their own systems were built. The institutional question of who owns the resulting body of knowledge, who is permitted to teach it, who is permitted to develop it, and what happens to those who develop it outside the institutional framework, those are the questions this book is about. But this chapter belongs to what came before any of that.

It belongs to a thirty-eight-year-old advertising executive on a Mediterranean island in January 1987, who came out of eight days he had not asked for with the rough architecture of a system that, by the time he died on March 12, 2011, would carry his name and the names of his collaborators across a worldwide community of practitioners. The book begins, properly, in the kitchen in Taos in November 1993, when the first American contract was drafted. But it begins, before that, in a small apartment on Ibiza across eight days in January 1987, with a man who would later say that he had not been the same person on the eleventh as he had been on the third, and who would spend the next twenty-four years trying to make the difference legible to anyone who would listen.

That is where Human Design begins.

The rest of this book is what happened next.

ZENO

Zeno Dickson and the Erasure of Human Design's Teachers

For Chaitanyo,

the partner in the work and the keeper of the original flame.

And for the Friends and Colleagues

who chose awareness over hierarchical labels.

"Belief is the avoidance of the pain of not knowing."

~ Zeno

Prologue

On May 17, 1997, in a small classroom in Taos, New Mexico, a teacher named Ra Uru Hu stood at the front of a room and began to explain that there were four kinds of human beings.

The system he was teaching was called Human Design. It was four years old in the United States. Ra had received it, he said, during an eight-day mystical encounter on the island of Ibiza in January 1987, in which a Voice had transmitted to him a complete description of the human energetic anatomy. He had spent the years since 1991 trying to teach others to explain what he had been given.

Ra was forty-nine years old. In four years of American teaching he had never introduced the Four Types as a formal framework.

He was now doing so.

Across the room sat a forty-five-year-old woman named Zeno. She had organized the class. She and her partner, Chaitanyo, had brought Ra to the United States four years earlier and paid for his ticket. They had hosted his first six weeks of American teaching. Chaitanyo collected him from the airport in Albuquerque and recorded every lecture. Zeno organized every visit and class since, and certified the first generation of American Human Design teachers. She was Ra's senior American teacher.

She was also, as Ra spoke, sitting next to Chaitanyo, looking at him.

Zeno turned to Chaitanyo, and he to her. Without a word, both understood what they were watching, because both had seen it before.

Zeno had been here twelve years earlier, at Rajneeshpuram, a 64,000-acre ranch in the high desert of Oregon. There she had watched a different charismatic teacher convert genuine insight into a system of behavioral

prescription. She had watched the apparatus around him become a control mechanism. And she had watched the whole thing collapse under the weight of what it had become.

She had left Rajneeshpuram by December 1984, a year before the commune collapsed.

She had not left it to walk into the same room with different furniture.

* * *

This is a book about what she did next.

It is not a book about whether Human Design is a cult.

The cult question (*Is Human Design a cult?*) is among the most frequently asked questions about the system, by people inside it and outside it. The standard cult-screening criteria (charismatic authoritarian leader, isolation from outside influences, us-versus-them mentality, thought and behavior control, financial exploitation) map onto the documented institutional pattern with varying degrees of precision. Other authors, writers, and vloggers have made that argument. This book does not.

This book is a documentary biography of one woman. She built the American school of a global movement, then recognized the moment its founder began to change what he had transmitted. She refused to participate, and lost most of her students and allies to the institution she had helped create. For the next two decades (in a wheelchair, in Taos, in declining health) she taught what the system had originally been to anyone who came to her.

The documentary record is at the back of this book: contracts, letters, archived correspondence, public statements, archived classes, institutional self-descriptions placed beside what actually happened. The reader is not asked to conclude anything. The reader is invited to simply read.

* * *

Osho had named her Zeno. She was born Karen Cox on 12 April 1952, in Oakland, California. She received the name during her years with Bhagwan Shree Rajneesh, the teacher later known as Osho, drawn from Zen, the practice of direct unmediated awareness. The Rajneesh lineage did not survive her. The name did.

She died on March 25, 2020, in Taos, in the care facility where she had been living since 2017. She was sixty-seven. For most of the last three years of her life she had been unable to care for herself or to speak intelligibly. The work, by then, was in other hands: the archive, the software, the recorded classes. And the book she and Chaitanyo had built and rebuilt over twenty years, until every trace of Ra's interpretive overlay was gone and only the mechanics remained.

Most people working in Human Design today have never heard of her.

This is the story of what they were not told.

Chapter One

*The Observer's Apprenticeship (Oakland, CA, Switzerland,
Rajneeshpuram, Oregon, 1952–1993)*

She was seventeen during the Summer of Love.

The East Bay in 1967 was not a location so much as a field, charged, disruptive, full of people who had decided that the inherited version of reality was insufficient and were willing to make themselves uncomfortable to find out what was true. Zeno grew up breathing that air. She described it later as “enormously imprinting, changing my perception as to what was important, what life means, what consumerism and war have to do with each other.”

She was a fifth-generation Californian, the third of four children. She picked up trash off the beach before recycling was a word anyone used. She loved the redwoods. She studied philosophy at Humboldt State University, drawn to Socrates and what she called the wisdom traditions: yoga, Tai Chi, the I Ching, the Tarot, the stars. These were not hobbies for her. They were methodologies. Ways of looking that preceded conclusions.

This is the first thing to understand about Zeno: she was, before anything else, a practitioner of observation. Not mysticism in the sense of belief, not spirituality in the sense of surrender to an idea, but the disciplined practice of watching what actually happens and staying honest about what you see. She would spend the rest of her life trying to teach this distinction (between seeing and interpreting, between the mechanic and the slogan) and she would find it the hardest thing in the world to communicate. Most people did not want to be taught to see; they wanted to be told what they were. A label can be handed over in a single sentence and repeated

forever; the discipline of looking has to be practiced, and it offers no shortcut and no final answer. The distance between what people wanted and what she was offering would shape the rest of her working life.

* * *

In 1980, she woke from a dream that told her to go to Poona.

She was twenty-eight years old. She had a daughter, Divo, who was three. The money appeared, she would say later, “through incredible divine synchronicity.” Eight days after the dream, she was sitting at the feet of Bhagwan Shree Rajneesh, who would later rename himself Osho, at the ashram in India. She had not intended to be initiated. She only wanted to see if she would feel anything.

She felt something. He gave her sannyas, the initiation that made her his disciple, and the name Ma Vedant Zeno, the Zeno drawn from Zen, from the practice of direct, unmediated awareness. It would be the name she kept for the rest of her life, worn down eventually to its last syllable, the one that mattered.

* * *

The commune years were formative in ways she would later understand more precisely than she could during them. She lived in Berkeley, in Zurich, and at Rajneeshpuram in Oregon, the Ranch, on 64,000 acres of high desert in Wasco County, where the global Rajneesh movement had relocated in 1981 after pressure on its Indian ashram became unmanageable.

It had Sheela, the master’s personal secretary. Her increasingly authoritarian administration of the commune would become, by 1985, a textbook case of how the apparatus around a charismatic teacher metastasizes into something its original devotees no longer recognize as what they came for.

What Zeno saw at the Ranch, over the years she was there, was the slow conversion of a body of teaching that had genuine value into a system of behavioral and social control. She saw the followers become unable to

distinguish between what Bhagwan had said and what Sheela was now requiring them to do in his name. She saw the language of liberation deployed in service of obedience. She saw an entire community of intelligent, sincere people unable to see what was happening to them because what was happening was happening through them.

She left before the end. In her own published account, the commune spent the fall of 1984 “organizing shelter and transportation for busloads of homeless people to become residents that would affect the elections”, and it “became increasingly clear that it was time for me to leave. By December 1984, I made my way to San Francisco.”¹ The 1984 salad-bar poisoning of seven hundred and fifty Wasco County residents (organized by Sheela’s inner circle to influence that same local election, widely documented as the largest bioterrorism attack on U.S. soil) would surface in court records the following year. Sheela would be indicted. Bhagwan would be deported. The Ranch would empty. Zeno watched the collapse from San Francisco, having read the signs a year early.

Zeno took the name with her. The lineage she did not.

What she had learned, she would later say was a method of seeing. She had watched, in real time, the conversion of insight into prescription. She had watched the apparatus replace the teaching. She had watched followers’ field-conditioning override their direct perception, so completely that by the end they were defending acts they would once have refused.

She had spent five years inside the experiment. She had a body of method she would never lose.

She saw it happen once. She would watch it happen again.

* * *

She returned to Zurich in January 1986, after a year in San Francisco. By the end of the decade she had been doing awareness work for most of her adult life. Her daughter was receiving “a poshy, wonderful education.” She

had built a life in the European alternative community, moving through Zurich's spiritual network with the ease of someone practiced enough to be both serious and unsolemn about it.

That is where she met Chaitanyo, in January 1990, at the celebration marking Osho's death. He was at the time, in her later account, "the Swiss sannyas node". Twenty-one years afterward she called the day the hinge of her life: "It was a huge moment for me that transformed my life in unexpected ways. It was the beginning of my relationship with Chaitanyo."²

He was Swiss-born, a graphic designer and recording artist, a meditator of nearly fifty years by his own accounting. He had a Christian name he did not use. His meditation teacher had given him the name Chaitanyo, consciousness, and that is what he went by. They fell in love. She and Divo moved into his house.

Two years later, in the first days of January 1992, the house burned down.

A photograph preserved in the archive, dated January 6, 1992, shows the two of them standing with the ruin.³

* * *

With the insurance money, they decided to start over somewhere else. They looked at California, but a 7.2 earthquake shook them out of Zeno's home state, the 1992 Petrolia quake, which she would later describe as a fairly clear signal. They traveled until they found Taos, New Mexico: a small town with a big sky, two health food stores, and, as Chaitanyo noted dryly, "lousy graphic designers." The former met one of Zeno's conditions; the latter met one of his. They stayed.

They were running an alternative monthly magazine called *Taos Time* (a pun on the local attitude toward time, its first cover a Swiss watch without hands) when their friend from Switzerland came to visit.

* * *

It was an afternoon in the summer of 1993, in the kitchen of Chaitanyo's and Zeno's house in Taos. Their friend from Switzerland was sitting at the table with two pieces of paper in front of him.

The papers had been hand-drawn. They were diagrams of human figures with nine geometric centers arrayed up the spine and across the head, connected by lines that looked like circuitry, with numbered points scattered around the periphery in a configuration that resembled a zodiac wheel. One was labeled with Zeno's birth date. The other with Chaitanyo's.

Their friend had met a teacher in Europe a few months earlier. The teacher's name was Ra Uru Hu. The teacher had shown him a body of work he called the Human Design System and had run their charts based on their birth data. The friend had carried the charts across the Atlantic in his suitcase.

He turned them around on the kitchen table and slid them across.

Zeno looked at hers first. Chaitanyo looked at his.

Neither of them said anything for some time.

* * *

What they were looking at was unlike anything either of them had seen. It was not astrology, though there was astrology in it. It was not the I Ching, though there were hexagrams. It was not the Kabbalah, though there were sephirot. It synthesized those traditions, and several others, into a diagram that claimed to describe (graphically, computationally, with the specificity of a circuit schematic) the energetic anatomy of an individual human being.

Their friend explained what he could. The system was new. The teacher who had transmitted it lived in Ibiza, had received the original transmission in 1987 in a mystical encounter that lasted eight days. He had been teaching it for six years, mostly in Europe. He had no presence in America.

He had asked their friend, when he saw the charts, what kind of people these were.

* * *

Their friend went back to Switzerland and told Ra about them. Ra wrote.

The first letter from Ra was an introduction. The second was a request. Could he come visit?

Zeno and Chaitanyo wrote back. They paid for his ticket.

He arrived in Albuquerque on the first of November, 1993.

Chapter Two

The Mandate (Taos, New Mexico: Ibiza, Spain: 1993–1996)

The man Chaitanyo collected at the Albuquerque airport on a November afternoon in 1993 was traveling under his original name, Robert. He carried the manuscripts of a system he had received six years earlier from what he described as an encounter with a Voice. He was forty-five years old. He had spent the years since the revelation living in Ibiza, teaching school, attempting to put what he had received into a form that others could use.

He would stay in their house in Taos for six weeks. It would be the first of many long stays.

On that drive (Albuquerque to Taos, two hours through high desert with a man whose system he would spend the rest of his life arguing with) Chaitanyo had reservations from the start. He noted the guru attitude. He noted that Ra spoke as though the information he carried was final. Chaitanyo wanted the information, and so he went along.

By Chaitanyo's account, the first introduction lecture in Taos drew close to sixty people, "the biggest live audience," he would later write, "he ever had and would ever have." Ten people signed up for the Basic Training. Eight continued to the Advanced. By the end of December 1993, all of them had been certified as licensed Human Design Analysts. They were the first in America. Zeno and Chaitanyo were among them.

The certification is physical: Chaitanyo's certificate, preserved in the archive, reads "date of completion: 31.12.93", signed by Ra Uru Hu for New Sun Services. The school's first newsletter, mailed in February 1994, reported that the training "ended on New Year's Eve with eight newly certified Human Design Analysts", and recorded one piece of classroom

lore: the only two gates missing from the group's composite chart that week were the gates of Doubt and the Fighter, which "was taken as an auspicious sign".⁴

The lecture is datable from the couple's own magazine. The December 1993 issue of Taos Time reported that "On November 29, the Taos council chamber was filled with people who came to hear an introductory lecture on the Human Design System given by Ra Uru Hu", and carried Ra's first American byline, an excerpt from the Black Book, with the first advertisement New Sun Services ever placed printed beside it: a personal design chart, ten dollars, by mail to a post office box in Taos.⁵

In the photograph that survives from that first Advanced class, dated December 31, 1993, they stand in a line in the sagebrush with Taos Mountain snow-capped behind them: Josef, Liz, Zeno, Sarasvati, Ra, Ilse, Chaitanyo, Ivy, Lenny.⁶ Ra wears sunglasses and a patterned sweater. Zeno is third from the left, smaller than the men, her hair longer than it would later become. Chaitanyo stands on the other side of Ra. They are not yet who they will become. None of them are.

* * *

What Zeno built in those first weeks was a school. She did not call it that. She called it New Sun Services America, the name Ra wanted. She organized it the way she had organized everything since she was twenty-eight: as a container that could hold whatever was placed inside it.

She arranged the rooms. She booked the venues. She placed advertisements in the regional alternative press. She picked up students from the Albuquerque airport when Chaitanyo couldn't. She cooked Ra's meals and washed his clothes and procured his marijuana when his supply ran low. She made coffee for the morning sessions. She kept the kitchen stocked. She did the work that infrastructure always requires and that no one ever sees: the work of holding the conditions stable so the content can be transmitted.

The school's growth is measurable in its own pages. In February 1994 the couple launched a monthly newsletter, the Human Design Network, hand-numbered print runs of a few hundred copies mailed from the Taos post office box. By April the newsletter had Zeno on the road as Ra's advance team, San Francisco from the 12th to the 19th, Las Vegas from the 20th to the 22nd, booking venues city by city for his first national tour that fall: seven cities, from Fort Mason in San Francisco to the Fiske Planetarium in Boulder, ending with the Advanced Training at the Sagebrush Inn in Taos. A reading cost \$120; the Basic Training was \$200, the Advanced \$500. The December 1994 issue introduced the first American analyst directory under the headline "Analysts from Rhode Island to Hawaii", with the note: "These are the pioneers."⁷

Chaitanyo was recording. He had been a recording artist before he met Zeno. He understood that what Ra was teaching either mattered or it didn't, and that either way, the responsible thing was to capture it. The cassette tapes accumulated in boxes. Hundreds of hours of Ra teaching the original system, before the overlay thickened. When the technology caught up, they became CDs.

Zeno and Chaitanyo had it. Zeno would auction the original recordings in 2003.

In 1997, Chaitanyo built the first Human Design website in the world, www.humandesignsystem.com, an address Zen Human Design still uses today. He laid it out himself. He coded it himself. He published the bodygraph at a time when most people did not yet know what a bodygraph was, on a network most people had not yet used. He would keep the work going for the better part of thirty years, at first with Zeno and in time largely on his own, alongside his living as a graphic designer in Taos.

* * *

That same year, in their living room in Taos, there was an incident Zeno would still be talking about a quarter-century later. She described it in one of her late videos, when her speech was shaking and her hands no longer worked.

She had done a chart reading for someone. In preparing it, she had used the Wilhelm I Ching, Richard Wilhelm's translation, with Carl Jung's foreword, considered for two generations the standard Western reference. She had been reading the Wilhelm I Ching for twenty years before she met Ra. She used it the way a scholar used it: as a primary source.

She mentioned this to Ra.

Ra yelled at her. He told her she was to use only his I Ching, the Rave I Ching, the version he had built, which interpreted each hexagram and each line through the lens of his Human Design overlay. The Wilhelm translation was not to be referenced. Only his.

Zeno would remember the moment with the specificity of an injury. *He yelled at me, and he said you should only use my I Ching*, she said in a late video, titled "Maybe Ra Stole the Human Design System." *I was shaking (not like I am now, she added, gesturing to her trembling hands, but just) wow, with reacting to him yelling at me, that I wasn't supposed to use any but his Rave I Ching.*

The Rave I Ching, when she had time to look at it carefully, struck her as something other than scholarship. *If you know what is there*, she would say later, *you realize how severely damaged he was, and how he really wanted other people not to see how the Human Design works.*

She filed it away. She would go on without his blessing, using a classical translation of the I Ching, not his.

She used classical translations for the rest of her life: her late articles cite the Taoist master Hua-Ching Ni's rendering by name, and her shop sold Ni's Book of Changes alongside her own ephemerides.⁸

* * *

In the winter of 1994 to 1995, Ra invited his American students to Ibiza for the first Teachers Training. (The school's own record splits the date: a 1999 issue recalls the training as December 1994, while the February 1995 newsletter reported it as the previous month's news and the couple's December 2000 retrospective places their certification in January 1995.)⁹

The island is small and dry and Mediterranean. It sits off the eastern coast of Spain, an hour's flight from Barcelona. Its hills are scrub pine, dirt and dust. Its towns are whitewashed against the scorching heat of the sun. In December the tourist season has finished, the light is low and clear, the year has settled into itself. Ra had lived there since 1983, a hermit, schoolteacher with a quiet life, a routine and a drug habit. It was the place where the Voice had spoken in January 1987. It was, in some sense, the origin point of everything that followed.

What Ra had in Europe was already substantial. He had been there since 1983, longer than he had been anywhere else. Before Zeno and Chaitanyo, before America, his work had been organized by a man named Jürgen Saupe. Saupe was a German who had translated Ra's first book, arranged his European tour schedule in the early 1990s, and would remain one of Ra's closest associates for years. Around Jürgen had formed, in the recollection of one of those early students, Ilse Sandler in Austria, "a bunch of dedicated friends and freaks." There was no organization. There was no school. There was a traveling teacher, one organizer, and a small circle of European students. The Teachers Training in December 1994 was where the European thread and the American thread first met.

The training brought together that small group of original students from both continents. Lynda Bunnell was not among them. She would come to lead the International Human Design School, and be named co-author, with Ra, of *The Definitive Book of Human Design* after his death. But first she would arrive at Zeno's school in Taos six years later, in 1999. She took the Analyst Training there, and joined Ra's American operation after the split. Neither were the other names that would later define the global Jovian apparatus: Chetan Parkyn, Richard Rudd, Mary Ann Winiger. All of them would come through New Sun Services in the years that followed,

through Zeno's school, in Taos, in the house where Ra had stayed. They were, in a meaningful sense, Zeno's students before they were Ra's certified teachers.

The training was scored. Two hundred possible points.

When Ra read the results aloud, Zeno had received 199. Chaitanyo had received 198. They were at the top of the class. Ra granted them what Chaitanyo would describe as a life-long license to teach the Human Design System.

The school's February 1995 newsletter reported the result without the scores: "Over twenty Human Design Analysts from Austria, Switzerland, Germany, Spain and the United States" had attended the six-day training, and three Americans, "Zeno and Chaitanyo from Taos and Connie Schweifler from Phoenix", had passed the certification examination and were licensed to teach.¹⁰

It was a license Ra could not, in the end, legally undo.

* * *

What happened between 1994 and 1996 was, by any external measure, success.

New Sun Services America was the operational center of Human Design in the United States. Students came from across the country and from Europe and Australia. Ra visited frequently, sometimes for months at a time, sometimes living in their guest room. The school ran. The archive grew. Chaitanyo was building and recording and laying out the materials that would later become the curriculum. Zeno was teaching and organizing.

Her ascent through those years is on the record in the school's own pages. Through 1995 and 1996 she toured alone: Las Vegas, Sedona, Santa Monica, Sacramento, Asheville. By January 1996 the newsletter described her plainly as "a Human Design teacher of the first generation, the only teacher to offer Human Design trainings in America at this time". By August 1996 the Advanced Training itself was split between them: "The

morning sessions with Zeno are dedicated to studies and exercises. In the afternoons, Ra will share his wealth of knowledge.” And in November 1996 the newsletter recorded the succession in a sentence: the October class “was the last Advanced training given by Ra”, who “has delegated the Advanced trainings in the US to Zeno”. The photograph of that class carries the same caption. Twenty-two students. His last.¹¹

The December 1996 issue printed the 1997 spring schedule. Between Zeno’s Advanced Training in early May and the Teachers Training at the end of the month sat a two-day class, announced without ceremony: “May 17 18. Reading charts with Ra. The fundamentals of chart reading. \$350.”¹²

And Zeno was watching.

She would describe it later in the clearest terms she could find: studying Ra’s system for five years and hitting a wall. Not a wall in the ordinary sense of running out of material, but something more specific, a place where the information stopped yielding. Where the structure had reached the edge of what it could actually show you, and beyond that edge was only more of Ra’s interpretation, which was not the same thing as more of the system.

Nobody trained in the school, she noticed, could say anything other than what Ra said. They had his language. They had his keywords. They had his frame. But the frame was not the picture. And she was increasingly certain that she could see the difference.

She did not say so. Not yet. She was, by training and by chart, a person who waited until she was sure. She had spent twenty-two years learning to observe before she concluded, and she applied the same standard to this. She needed more data. She needed to test what she was seeing against more of what Ra would do.

She would get her test in May 1997.

Chapter Three

The Trial Balloon (Taos, New Mexico: 1997–1999)

The class met for two days, May 17 and 18, 1997, in Taos, New Mexico. It was called the Chart Reading Seminar. By Chaitanyo's later account, eighty-two people qualified to attend based on prior training. Only a handful made it into the classroom.

This is the detail that would resurface in Chaitanyo's writing for decades afterward: that what he considered the most consequential weekend in the history of American Human Design had happened in front of almost no one. A small room, a high desert spring weekend, a teacher at the front and, in his recollection, perhaps eight or ten students in folding chairs.

Zeno was there. Chaitanyo was there. Chaitanyo had brought his recording equipment, he brought it to everything. The cassette would later be edited and released as a three-tape set called 4 Types of Raves. It would become New Sun Services' first audio bestseller. Chaitanyo would later describe his role in that release as a mea culpa. They had not yet understood what they were participating in.

What Ra introduced that weekend was the language of Types.

He stood at the front of the room and explained that there were four kinds of human beings according to the bodygraph. Manifestors, who initiate. Generators, who respond. Projectors, who wait to be invited. Reflectors, who wait a lunar cycle. Each Type, he said, had a Strategy, a correct way to engage with the world. Each Type had an Authority, an internal mechanism for making decisions. Each person, he said, would suffer until they understood their Type and lived according to it. And each person had been suffering, until this moment, precisely because they did not know.

These were not, Ra indicated, his opinions. These were what the Voice had given him.

It was the first time he had spoken about Type as a formal framework. The terminology had appeared in his classes before in fragments (passing references, partial framings) but this was the introduction. Ra was, in his way, presenting a discovery.

Chaitanyo would later describe what he and Zeno felt in that room as alarm bells. Not metaphor. The actual sensation. He glanced over at her at some point during the presentation, and she was already looking back at him. They knew, without speaking, what they were watching.

They knew because they had been here before. Zeno had seen this exact dynamic at Rajneeshpuram, a teacher who began with insight and ended with prescriptions, a system of correct behaviors substituted for a practice of awareness. Chaitanyo had seen it less directly, but he had watched Ra add interpretive layers steadily over four years and he had been waiting for the moment Ra crossed from offering descriptions of mechanics to issuing rules for human conduct. That moment was the moment.

The Types overlaid the bodygraph with a code of conduct. There would now be a correct way to live based on your Type, and wrong ways to live based on it. The bodygraph was still there underneath, laminated over with a thick layer of behavioral prescription, and the prescription would be what everyone learned first.

Zeno did not stand up. Neither did Chaitanyo. They were professional. They were Ra's senior American teachers. The class was being recorded for distribution. Nobody walked out.

For a time, Zeno taught within it. The Four Types became the common language of the field almost overnight, and she worked with them as every teacher of the period did, the labels were what students now arrived already speaking. But the unease did not pass. Over the years that followed she worked her way back out of the overlay. By 2010, in her own classes and newsletters, she was teaching what she called Human Design "without the types", back to the mechanics she had learned before 1997: the body graph, the centers, the channels, the original definition types and modes. What Ra had placed at the center of the System, Zeno would, in time, take back out of hers.

In a later recorded class she put the judgment in plain terms. Strategy and Authority, she said, were Ra's own addition and not part of what the voice had given: "Ra made that up. It was not from the voice." The motive, in

her account, was commercial, a way “to make money, make Human Design easier and more sellable.” The remark is preserved in her class “Certification with Zen Human Design.”

But she had not left Rajneeshpuram to walk into the same room with different furniture.

* * *

In the months that followed, the Types spread fast.

Students who had spent the previous four years struggling to read bodygraphs suddenly had something they could say. *Hi, I'm a 3/5 Manifesting Generator*. The labels were sticky in a way the mechanics had never been. They could be remembered, traded, identified, marketed. Within a year, the way people introduced themselves to other Human Design students had changed permanently.

Ra had reduced the unlimited variability of definition types and modes, the actual content of the bodygraph, into four memorable categories. They were not wrong, exactly. A Manifestor in his terminology did have a motor connected to the Throat. A Generator did have a defined Sacral. The categories captured something real about the mechanics. The problem was what they covered up: the question of whether the motor connected to the Throat carried awareness or only emotion, the question of which gates were activated within the defined Sacral, the question of what specifically was being defined and what was being left open. The Types answered a question students had been struggling to answer. They also made it impossible to ask the better question underneath.

Ra spent the next eighteen months elaborating. Authority became a complete framework. Strategy became a complete framework. Profile, which had appeared only in fragmentary form before, was developed into the twelve-line catalog that became standard. The pre-1997 bodygraph (the one Ra had taught for four years, the one Zeno and Chaitanyo had built their school around) was disappearing under the new vocabulary at a rate of roughly one new conceptual layer per quarter.

* * *

The contradiction would only be obvious in hindsight. What Ra had said about the System before 1997, in his own words and to other early students, was very different from what he was about to start demanding.

Martin Grassinger, a German health practitioner who had been part of the original German-speaking circle around Ra, would later document the original framing. In the 1992 preface to the English edition of Ra's first book, the Black Book that Jürgen Saupe translated for the German tour, Ra had written, literally: I require nothing for me. In Grassinger's recollection, Ra had repeated some version of this statement for years afterward: You can teach whatever you want everywhere. Ra had authorized Grassinger personally to develop Rave Biology, a health application of Human Design that Ra himself never taught, and had encouraged him to teach it without restriction. The early posture was open. The information was for the world. There was no central pyramid.

What changed in 1997 was not the System. What changed was Ra's interpretation of his own role in transmitting it. Grassinger, decades later, described the man he had known as "a master at terminating loyalty when it suited his new interests." It was a description that fit only a man who had not always been that way. Something happened to Ra between 1992 and 1997. It converted him from the teacher who required nothing for himself into the one who would, by 1998, demand the entire book Zeno and Chaitanyo had built, without credit, without compensation.

* * *

By the spring of 1998, Zeno and Chaitanyo had finished their book.

The book was called *The Course in Human Design*. It had taken years. Chaitanyo had designed it himself, illustrated it in full color, laid out the diagrams with the precision of a graphic designer who understood that visual clarity was a form of pedagogical respect. It covered definition types and modes, the centers, gates, channels, the planets, how to use an ephemeris, the calculation mathematics, the composite chart. It was

comprehensive in the way only people who had been teaching the material for years could make a book comprehensive. They knew where students got lost. They had built the book to prevent it.

It was also, by 1998, the only complete presentation of the system Ra had taught before the Types overlay. Ra wanted it for the international Human Design School.

When Chaitanyo asked that his design work be credited, that the labor of years be acknowledged, Ra refused.

The conversation took place in their house in Taos. The book was on the table. Ra wanted to use it as the official curriculum, internationally, without compensation and without authorship attribution to Chaitanyo. He wanted, in effect, the work of the two people most likely to challenge his interpretive overlay, presented as his own.

Chaitanyo said no.

Ra left the kitchen. He came back. He demanded again. Chaitanyo refused again. The argument escalated through the afternoon. Ra had been a guest in this house for six years by then. He had been picked up at airports, fed at this table, given a bed when he needed one. The work being argued over had been done by the people who had hosted him. None of that signified.

The failure of the training program itself had a date in her account. In January 1999, reviewing tapes submitted for analyst licensing, she found the proof of what she had been watching for. One diligent student, she wrote later, “had created a data base of all the phrases possible” and sent in a reading assembled entirely from them, “without one original thought or formulation”. She raised it with Ra, “who brushed it aside”. She would write that the discovery “shook me to the core and propelled me onto a long odyssey to see whether Human Design could be proved as a logic system or that in fact, it is only a very sophisticated New Age belief system”.¹³

In early 1999, during what became their final confrontation, Ra shouted at them (Chaitanyo, decades later, could not remember exactly what) and ran out of the house, slamming the door behind him.

Zeno was in the kitchen. Chaitanyo was standing where Ra had been standing.

Neither Zeno nor Chaitanyo ever saw him again.

The public record around that scene is dated, and it complicates any simple telling. In November 1998 the school's newsletter had announced "Ra moves to Taos": he had "brought his family with him to make Taos their home", and the couple wrote that they felt "deeply honored by his confidence in us". In the same issue Ra published a message calling New Sun Services "the standard for the future of Human Design education" and warning of American analysts "who complain and conspire out of a professed love of Design". In February 1999 the newsletter carried his appeal for money after his son's premature birth, with the school noting that the proceeds would go directly to Ra. In July 1999 he moved his fall classes from Taos to Sedona. And on July 28, 1999, the school's website recorded the end in two sentences: "Ra informed us that, in addition, he will organize these classes by himself now and change the schedule. He says he will inform the students directly."¹⁴

The rupture and the separation ran on different clocks. The slammed door was early 1999, in Chaitanyo's account; the working relationship, in the couple's own later dating, "was completed by the end of 2000".¹⁵

The dispute over the materials outlived the friendship. In the summer of 2000, by Chaitanyo's later account, Ra asked to take over the correspondence trainings the couple had built; they tried "to negotiate a fair agreement, but to no avail". Their January 2001 statement records the campaign as it was experienced at the time: "Some clients have even reported being directly contacted by Ra's representatives and new teachers in an effort to steer them away from our classes." Its closing

sentence is the couple's whole position in miniature: "Once the knowledge is transferred, it continues its process independently... It belongs to anyone who embraces it."¹⁶

* * *

Legally, he could not stop them. The life-long license from Ibiza was real. He set up Jovian Archive, built his own website, and began what Chaitanyo would later describe simply as a smear campaign, the systematic undermining of the people who had built his American school, who had certified the names that would become the pillars of his institution, who had the cassette tapes and the book and the archive.

Most of their former allies went with Ra. It was the predictable thing to do. Ra had the audience. Ra had the infrastructure. Ra had the momentum of a growing global movement and the considerable social pressure that comes with being the only person who received the revelation.

Zeno and Chaitanyo had their integrity and a small mailing list in Taos, New Mexico.

Those were, as Chaitanyo would later say, very hard years.

* * *

What Zeno would only fully articulate decades later, in the recordings of her final teaching years, was that the break with Ra in 1999 had not been the first damage. The damage had been ongoing for years inside the house Ra had been a guest in. The break only made it visible.

In Zeno's later reading of her own design, what she carried was a defined emotional nature, a defined Solar Plexus in the mechanics: emotional depth, intensity, the capacity to feel a thing fully and stand inside it. In the underlying mechanic this was a neutral fact, neither virtue nor flaw. Ra himself had an undefined Solar Plexus. In the interpretive overlay he was building across the 1990s, and in the institutional language that solidified across that decade, emotional definition came to carry a heavier valence.

It was increasingly framed as “emotional conditioning,” something to be transcended or managed in those who had it, rather than recognized as architecture.

What she set down in those recordings was the reshaping itself: how the interpretive frame built across the Ra years had changed the way her emotional nature was read inside her own marriage, recast from a way of being into a defect. In her account, Ra’s disapproval did not stay abstract. By her telling, it gave her husband, who carried the defined Heart she did not, permission to meet her emotional intensity as something to walk away from rather than a person to stay with.

What had happened, in her account, was subtler than coaching and more pervasive than dispute. Across six years of intermittent cohabitation, the interpretive frame Ra was developing sat at the kitchen table. The framework that read emotional definition as suspect formed in real time, in conversations she was part of, in conversations she was not, and in the ordinary influence of a charismatic teacher living in a marriage for weeks at a stretch. By the mid-1990s, in her telling, it had become part of the air the marriage breathed. By the time of the break in 1999, the marriage had been strained less by any single accusation than by the steady pressure of that lens, gradually installed in the atmosphere of the house.

The book offers no opinion on whether Chaitanyo experienced this as she did. He would not, in his preserved account, describe their marriage in these terms. He would say, with the same flatness he brought to difficult facts, that they had been together thirteen years and that the strain of the Ra years had taken its toll. They divorced in 2003, and became better friends afterward than they had been during the marriage. He described a marriage that did not survive the pressure it had been put under, and he was careful, then and later, not to apportion the pressure to any one source.

What Zeno claimed, and what the structure of the cohabitation made plausible, was that Ra had not merely been a guest in the house. He had been an active interpretive presence inside it, reading the two people he was living with through the system he was building, and reshaping how they came to read each other. The effect on the marriage was the same

whether one located the cause in any specific exchange or in the ambient interpretive weather: by 1999, the marriage had been structurally affected. The break with Ra revealed what had been there.

This was a cost the early years had carried that nobody had been counting. The school was built. The book was written. The system was taught. And inside the house where all of it happened, a marriage was being slowly reshaped by the framework being assembled at the kitchen table.

Chapter Four

The Wilderness Years (Taos, New Mexico: Vienna, Austria: 2000–2010)

On the morning of July 25, 2003, an email arrived in the inboxes of every certified Human Design practitioner worldwide.

It was from Ra Uru Hu, in Ibiza, Spain. The subject line was “Misrepresentation.” It contained a deadline.

The letter named three people specifically: Zeno Dickson, Chaitanyo Taschler, and Eleanor Haspel-Portner. Of these, Zeno and Chaitanyo were Ra’s senior American teachers. They had organized his first visit to the United States in November 1993, hosted him for six weeks on that trip and for long stays after, and organized every class and tour through 1999. They had recorded every lecture, created every piece of curriculum and print material, built the very first Human Design website on the internet in 1997, and certified the first generation of American practitioners. Eleanor Haspel-Portner was a clinical psychologist who had run, between 1999 and 2002, the only large-scale statistical study of the Human Design System known to have been conducted. Ra had commissioned the study. He had been her formal business partner.

Ra now claimed all three were frauds.

I am a 5/1 and as such, a transpersonal being. To be transpersonal is a double edged sword. Allies are not choices and given the nature of duality, they don't all turn out to be valued partners. I have been disappointed twice in my transpersonal relationships in America. Twice I trusted individuals with this

knowledge only to see them abuse their privilege and responsibility. I am not designed to be a policeman. I am a teacher of awakening. Yet, I see now that my years of silence regarding these beings have only added to their boldness.

The couple, Zeno Dickson and Chaitanyo Taschler, operate a so-called IRS non profit organization based on claiming to represent Human Design in America. This is a fraud.

Ra's version of how the partnership began followed.

In 1993, I had yet to visit America and a client of mine suggested a couple he knew. I contacted them and arranged for a visit. At the time, they published a local giveaway magazine where my first visit was announced. I worked with them for five years. They claim to have started Design in America. It is simply not true. I selected them, and supported them financially in the beginning. They were very poor. I paid my own expenses to travel regularly from Europe. They took my teaching revenue and began recording my teachings to transform into products.

And his account of the break.

I did not 'drift away', I broke with them and moved to Sedona, Arizona and formed a family corporation, Jovian Archive to protect the knowledge. Despite what they had done, I still offered them a license to legitimize their relationship with me and Human Design. They never signed. They are heartless and unscrupulous and the greediest beings I have ever met. They are still arrogantly stealing from my family.

And, in the final third of the letter, the mechanism.

Jovian Archive does not in any way support these individuals nor does it recognize any of their teaching. The IHDS (International Human Design Schools) does not recognize them or any of their students. Any IHDS registered professional publicly listed with these organizations has until September 1, 2003 to end their association. After this date, to protect the general public from

confusion, professionals listed with these organizations will be removed from the IHDS official register of Human Design professionals.

The deadline was six weeks. Practitioners had until September 1 to publicly disassociate from Zeno's and Chaitanyo's organizations, or be deleted from the official register of Human Design professionals.

The letter closed: "Love Yourself, Ra Uru Hu, Ibiza, Spain."

* * *

That word (Schools, plural) appears in Ra's own letter. The IHDS he was writing from in July 2003 was the International Human Design Schools, with an S, a federation of national organizations he had formalized three years earlier. The institution that would later represent itself on its public website as the singular IHDS, founded in 1992 and licensed to Lynda Bunnell in 2010, had not yet collapsed itself into one name. In 2003, the plural was still operative. In Ra's own words.

The collapse is visible in the institution's own website. The Internet Archive preserves Jovian Archive's directory of national organizations from this period: as late as October 2000 it stood under the heading "New Sun Services World Wide" and listed the United States organization under its own domain, humandesigntsystem.com. By April 2001 that entry had been changed to jovianarchive.com, the family corporation's domain, and within months the directory vanished from the site altogether. The plural masthead did not survive the redesign either: by 2002 the homepage no longer carried the words "International Human Design Schools" at all. The singular school came later still: the domain ihdschool.com was not registered until June 2010. Step by step, the plural federation Ra had written from was absorbed into a single corporate name.

One passage in the letter is corroborated, in part, by the couple's own record, and the book sets it out for that reason. Ra wrote that in 1998 he and his family had left Europe to settle in America; that two months after arriving, his wife, seven months pregnant, was rushed to a hospital in Albuquerque; that the baby spent months in intensive care; that "The costs were astronomical and payment was demanded... I was wiped out

financially overnight”; and that when he asked his Taos neighbors to arrange a tour so he could earn money, “They refused on the grounds that it would be unprofitable!”¹⁷ The medical and financial catastrophe is documented on both sides: the couple’s own February 1999 newsletter reported that Ra’s son had been “delivered several months prematurely”, that “the financial cost has been enormous”, and that Ra was offering a \$1,500 package of readings, with the school noting that the proceeds would go directly to Ra.¹⁸ On the refused tour, the couple’s record is silent. The catastrophe was real. The use the letter made of it is a separate question.

The letter’s history of the partnership fares worse against the record.

That Ra had not visited America before 1993 was true. Most of what followed (the framing of who had selected whom, who had supported whom financially, who had taken whose teaching revenue) was reversed.

Per Chaitanyo’s preserved account, corroborated by the contracts, correspondence, and physical archive he and Zeno had maintained: in the summer of 1993, a Swiss friend had visited them in Taos. He had recently met Ra in Europe and recognized in the bodygraph descriptions in Ra’s Black Book a description of his Taos hosts. He brought their hand-drawn charts back from Europe. Zeno and Chaitanyo recognized themselves. The friend returned to Switzerland, told Ra, and Ra contacted Zeno and Chaitanyo to ask whether he could visit. They paid for his ticket. He arrived in Albuquerque in November 1993, was picked up at the airport by Chaitanyo, and stayed in their house for six weeks. He returned for many long stays in the following years.

Zeno organized his classes, his lectures, his accommodations, his travel logistics. She cooked for him. She washed his clothes. She procured his marijuana. She welcomed his guests. Chaitanyo, a trained graphic designer and recording artist, created the teaching materials, the course materials, the print advertising, the published newsletters. He recorded every class onto cassette tape and later, when the technology became available, onto CD. He took the photographs. In 1997 he built the first Human Design website that ever existed: humandesignsystem.com.

In Ra's account, this was Ra supporting them financially. In the documentary record, the reverse was the case. Zeno and Chaitanyo had been the financial and logistical infrastructure of Ra's American operation since November 1993. They had funded most of it themselves. They had built every piece of curriculum that would become the international standard.

Chaitanyo set out the contract sequence in a newsletter dated January 2001. After working since 1994 without a written contract, he wrote, the document Ra sent them in May 2000 arrived with clerical errors that invalidated it and with a clause that, in his words, "in effect exempted our original work from copyright protection." When Ra sought their training materials as the model for the forthcoming international standard, they asked him first to set the copyright record straight; instead, in his account, "he cut off the contract negotiations and further communications." The newsletter is preserved in the New Sun Services archive at humandesignsystem.com.

Ra's letter called their organization "a so-called IRS non profit." The IRS designation was real. The organization's name was New Sun Services America. It was the name Ra himself had requested in the 1993 contract he drafted in their kitchen after the first six-week visit, which named Zeno and Chaitanyo as his exclusive representatives in the United States and which he signed in his own hand.

That directorship is corroborated outside the couple's own archive. Eleanor Haspel-Portner, the third person named in Ra's 2003 letter, would write in 2025 that she had encountered Human Design in *The Mountain Astrologer* in March 1996, and described her training in her own account:

When I saw Human Design in The Mountain Astrologer magazine in March of 1996, I knew what it was because I had trained as a Jungian Analyst and recognized all the parts of the Mandala. I was fortunate to study privately with Zeno, an early student of Ra Uru Hu's and director of New Sunware America at the time. I learned the basics in a traditional and grounded way.

The account places Zeno at the head of the American organization in 1996, from a named contemporary witness who was not herself party to the contract dispute. Haspel-Portner renders the entity as “New Sunware America”; the 1993 contract preserves it as “New Sun Services America.” The variance is consistent with an evolution of the name across the 1993–1996 period or with related entities under similar designations; it is treated in Appendix, Section C.

Most of the names Ra now positioned against them were names they had trained. Lynda Bunnell had taken her Basic and Advanced Trainings through New Sun Services by correspondence in 1999, then traveled to Taos for the Analyst Training that fall. Chetan Parkyn, Richard Rudd, Mary Ann Winiger, Genoa Bliven, Randy Richmond, all of them, in the language of Chaitanyo’s later account, “started out with New Sun Services’ classes.” The names Zeno had certified were now, by 2003, the infrastructure of the organization working to discredit her.

The accusation that Zeno and Chaitanyo had “never signed” a license offered to them after the 1999 break was accurate. They had refused. What the letter did not say, what Ra knew and they knew, was that they already held a license. The 1993 contract Ra had drafted and signed named them his exclusive American representatives. The “new” license offered after 1999 would have downgraded them to sublicensees of an institution that was consolidating around his interpretive overlay rather than the mechanics they had built the school to teach. They refused because the existing contract was better.

One caution belongs here. The couple’s January 2001 statement, set out above, says they had worked “since 1994 without a written contract.” The 1993 instrument Chaitanyo preserved was a representation agreement; what was never put in writing afterward, on their account, was a contract governing the training materials and their copyright, the subject over which the May 2000 negotiation collapsed. The two statements describe different instruments. The reader should see both.¹⁹

The “family corporation” Ra described in his letter as having formed in Sedona did not, in the documentary record, exist as he described it. The entities that would later claim the rights were registered elsewhere, at

different times, under shifting names, a corporate and trademark record that did not fully surface until after his death, and that is taken up in Chapter Eight.

The accusation that they were “still arrogantly stealing” from his family had no documentary basis. The cassettes and CDs they sold were recordings Chaitanyo had personally made, of classes Zeno and Chaitanyo had organized, in venues they had booked, with their own equipment. Ra had been paid for those classes when he gave them. Chaitanyo was, under the 1993 contract, authorized to record and distribute the teaching as Ra’s American representative. The recordings were his work.

The closing of the letter contained one further note. “Personally,” Ra wrote, “I am appalled at their lack of grace and humbled by the fact that they were on my fractal.” In Human Design terminology, fractal refers to the orbit of beings within one’s personal destiny, transpersonal karma, or fixed fate. Ra was framing Zeno and Chaitanyo as having been in his sphere by design. The framing did not survive contact with the record. They had been in his sphere because they had built it, in their kitchen, with the contract he had drafted.

* * *

The third name in the letter was Eleanor Haspel-Portner.

She came to Human Design from a different direction. She was a clinical psychologist, trained at the University of Chicago, with decades of practice behind her by 1999. She had not taught the system, and she had not built a school. Ra recruited her for what was, on paper, the most ambitious institutional project of his American period.

In 1999, after the break with Zeno and Chaitanyo, Ra asked Eleanor and her husband Marvin Portner, a physician, whether they would host him in their California home. He arrived without his family. He had an idea. He wanted the Portners to form what he described as a research arm of Human Design, a body separated from the Human Design community, free from what he called its contamination, that could test the system scientifically.

The legal vehicle for the project was Rave Life Sciences, LP, a limited partnership established between Ra and the Portners in 1999, with technical infrastructure built by the German software developer Erik Memmert. Its stated purpose, in the language of the 2000 publication that would emerge from it, was “the documentation and validation of the Human Design and associated systems and to prove that these systems can stand the rigors of testing.” Marvin would integrate the work into his medical practice. Eleanor would integrate it into her clinical practice. Erik Memmert would build the specialized software, Neutrinos for Rave Life Sciences, that allowed the statistical work to be done. Across the next two years they co-authored thirteen books with Ra, transcribed from web seminars and in-person classes. In them Ra acknowledged (in his own voice, on the record) that the system as he had been teaching it was incomplete, and that without Eleanor’s work to flesh out the dream matrices and integrate the psychological architecture, he could not have taught the layers he was now teaching.

Eleanor ran the study. The 1999 paper verified Type across five general-population samples of five thousand birth records each, twenty-five thousand records in all, beyond ninety-nine percent confidence. Across the wider work of the partnership, by her own later accounting, the analysis reached thirty thousand statistical cases and fifteen thousand clinical cases, using the Statistical Package for the Social Sciences to test Ra’s medical hypotheses against matched samples. Cardiac deaths. AIDS patients. Fertility cases. The full structural apparatus of what Ra had built (centers, types, gates, lines, profiles, the open-and-closed-center hypotheses he had built clinical claims on) tested at population scale.

The first results were published in 2000 under the title “Preliminary Research on the Human Design System and Health,” co-authored by Eleanor Haspel-Portner, Ra Uru Hu, Marvin Portner, Erik Memmert, and Charles Haspel. The paper is preserved on the German Human Design archive and on Rave Life Sciences’ own domain. The copyright line, in 2000, reads: “© 2000, Rave Life Science, LP. Licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0): you may share this work freely, unaltered and with

attribution to The Science of Differentiation (thescienceofdifferentiation.com), for non-commercial purposes.” Ra Uru Hu’s name is on it as co-author.

What held up was the foundation. The centers were statistically real. Type was statistically real, at confidence levels beyond ninety-nine percent. The bodygraph as a structural system survived the analysis.

What did not hold up was the interpretive overlay. None of the medical or psychological gates and lines that Ra had hypothesized showed statistical significance. The open-or-closed-center claims, the hypotheses he had taught for years about what an open Heart Center or open Spleen meant, did not survive testing. Five thousand cardiac death cases showed no significance for open or closed Heart Center. AIDS patients did not cluster by the centers Ra had predicted. Fertility patterns did not align with the gate activations he had named.

And the published research, signed by Ra himself, named five types: Manifestor, Generator, Projector, Reflector, and Manifesting Generator, with Manifesting Generator classified as a sub-type of Generator. The structural concession to the data was on the page. Ra signed it. But in his public teaching, the framework remained at four. The Manifesting Generator he had acknowledged in print he continued to fold quietly back into Generator in the classroom. Eleanor would later report that he told her, in the words she has repeated for two decades since: “You teach five. I’ll teach four. My ego won’t let me change.” The book treats the quote as her testimony of what Ra said. The discrepancy between the published paper and the public teaching is documentary.

She refused to falsify. The Human Design community wanted her to release the data and misquote it to confirm the existing claims. She could not. Her clinical license was at stake. In 2002, she broke from the community and from Ra. She continued the research on her own terms.

In her account, the July 2003 letter that named her alongside Zeno and Chaitanyo was retaliation for that refusal. It arrived approximately one year after her break, the same temporal pattern that had marked the

public attacks following each break with the Ibiza office. The grievance was private; the response was institutional. Eleanor would not falsify the data. So she was a fraud.

This was the third name. Her story did not match Zeno's, they had been in different relationships to Ra, doing different work, breaking with him for different reasons. But the structural shape of what happened to her was the same. She had refused to do what the institutional apparatus required. The institutional apparatus declared her invalid. The book offers no opinion on the metaphysics of what Eleanor calls the four worlds, the framework she would spend the next two decades developing on the basis of that research. It records that the 2000 research paper is an extant document with Ra's name on it. The partnership corporation (Rave Life Sciences, LP) is named in its copyright line; Erik Memmert is on the record as the partnership's software architect; and the chronology (partnership in 1999, paper in 2000, break in 2002, smear letter in 2003) is documentary.

* * *

What the July 2003 letter made public, Ra had said to Zeno in private four years earlier.

In late February or early March of 1999, Zeno would later place the date approximately, Ra had told her, in a conversation she would describe many times across the remainder of her life, that without him she was nothing. He told her, in her account, that he was to destroy her. The phrasing was characteristic. The verb form, "I was to destroy", was the construction Ra used for actions assigned to him by the Voice. He framed it as the role he had been given, not as a personal choice. She was, in the cosmology he had constructed, the assignment.

She did not at first believe him. She believed the voice he had channeled, she would later say. She did not believe everything that came out of his mouth.

What happened after was something she would frame as confirmation of his power, and which others might frame as coincidence, and which the book makes no claim about either way.

In August 1999, six months after the conversation, Zeno experienced the episode of optic neuritis that would eventually be identified as the onset of multiple sclerosis. The disease that would slowly progress over the next decade (that would put her in a wheelchair by the late 2000s, that would shape every photograph of her later years) began that summer with the loss of vision in her right eye.

Zeno believed Ra had cursed her. She said so explicitly in her late teaching recordings. She did not believe she had simply gotten sick. She believed, on the basis of the timing and the content of the February conversation, that what Ra had announced he would do, he had done. She had spent twenty years inside a system whose central premise was that the cosmology was real. She did not now find the discipline available to draw a line between Ra's metaphysical authority and his personal capacity to use it as a weapon. She believed both things were what they appeared to be.

The book offers no opinion on the metaphysics. It records that Zeno held this belief, that she held it consistently for the rest of her life, and that the chronology (the threat in February, the symptom in August) is what she said it was.

* * *

Most people complied with the ultimatum.

The social dynamics had not changed since the 1999 break. Ra still had the audience, the infrastructure, and the authority of the man who had received the revelation; Zeno and Chaitanyo had a small mailing list in Taos and a book Ra wanted to use without crediting its creators. For most people the calculation was not difficult.

What made it harder was that many of the people who went with Ra were people Zeno had trained. She did not call it betrayal, at least not in print. She called it conditioning, applying to the students who left the same

analytic language she had taught for two decades. In her terms it was a diagnosis, not an accusation: people behaving as the system said a conditioning field would make them. The book takes no position on whether that language describes anything real; it records that this was the language she chose, and that it was not the language of betrayal.

It cost her something anyway.

* * *

What Zeno and Chaitanyo could not see clearly from inside the Taos smear campaign was that they were not alone in what they were experiencing.

Three years earlier, in September 2000, well before Ra's ultimatum letter went out, he had extended formal national contracts to a handful of original European and Japanese students. Germany. The United Kingdom. The United States. Italy. Spain. Japan. Austria. Seven countries, seven national directors, seven official representations of the Human Design System in their territories. Each director had been with Ra long enough to remember the system before the Types had been introduced. Each was offered, in essence, what Zeno had been operating without contract since 1993: a formal authorization to run a school.

The Austrian contract went to Ilse Sandler, who had been with Ra since the early 1990s and had spent the previous years organizing his lectures and trainings in the German-speaking world. The German contract eventually extended to her colleagues there, including Martin Grassinger, who had been part of the original German-speaking circle. There were directors in Italy, in Spain, in the United Kingdom, in Japan. Each, in their own country, was beginning what would become a parallel version of what Zeno had built in America.

Not every original European had signed. Jürgen Saupe, the publisher and printer who had produced the printed bodygraph in 1992 and held the image rights, was not among the September 2000 signatories. Per the German Human Design archive, Saupe held the rights to the bodygraph itself from 1992. He did not assign them to Jovian Archive.

The year 2000 was the actual formation of what would later be called the International Human Design School. At the time it was the International Human Design Schools, plural, with an S, exactly as Ra would call it in his own July 2003 letter. Each national director ran their own school, organized their own classes, certified their own students, kept their own archive. Ra was the source. They were the implementation. It was a federation.

Lynda Bunnell was not part of this network. In September 2000, she had just completed her Analyst Training at Zeno's school in Taos the previous fall. She would not appear in any formal role in the global organization for another decade.

What this meant for Zeno, when she was able to see it clearly years later, was that her experience after the split was not unique. The dynamic she had identified, a teacher converting his insight into a control system, an interpretive overlay replacing direct observation, original students being displaced by people more loyal to the institution than to the work, was happening across seven countries, in parallel, with seven different directors discovering it at roughly the same time. She did not know all of them. She would never meet most of them. But they were there. The pattern was structural, not personal.

* * *

On July 13, 2002, Jürgen Saupe died in Germany. He was sixty-two.

He had been the original publisher and printer of the system, the man who had taken Ra's drawings of the bodygraph in 1992 and produced the printed version that became the international standard. He had been part of the original European circle, the small group of teachers and operators who had built the system's first audience in the German-speaking world before the system had a name in America. He had been close enough to the source that the rights to the bodygraph image were registered in his name. He had not signed the September 2000 national contract that bound the other German-speaking representatives to Jovian Archive.

Zeno, when she spoke of Saupe in her late teaching recordings, was clear about what she believed had happened to him. He had died of a broken heart, in her account, the heart of someone who had loved the early work, who had built something he believed in, and who had watched it become something else. She did not soften the framing. She had watched the same thing happen to other people in the original circle. Saupe had simply not survived it.

Per the German archive, the rights to the bodygraph image passed to Saupe's family on his death. They did not pass to Jovian Archive. Whether and how that succession was ever resolved is not a question the book has access to answer. What the record shows is that the image Jovian Archive would later represent as its proprietary asset had a different documented history than the institutional narrative assumes. A year after Saupe died, still holding the rights to the image at the center of the entire system, Ra issued the letter that consolidated the institution around himself and erased the rest of the original circle from the official record.

* * *

Also in 2003, Zeno and Chaitanyo divorced.

They had been together for thirteen years. They had burned down a house together, crossed an ocean, built a school, raised a daughter through the years of the commune, weathered the Ra years, and then weathered the aftermath. The strain of the split from Ra (the loss of allies, the legal pressures, the financial difficulty of rebuilding a practice from scratch against an organized opposition) had taken its toll on their relationship in ways that professional partnership cannot always absorb.

Chaitanyo would say later, with the same flatness he brought to difficult facts, that they discovered after the divorce that they became better friends to each other than they had been during the marriage. He continued to support her work with his design skills, his technical capacity, his archive. She continued to teach. The partnership that had built Human Design in America persisted in a different form, quieter, more durable, stripped of the things that had been held together by circumstance rather than choice.

They were, in the end, collaborators. That was the relationship that lasted.

* * *

The years between 2003 and 2008 look, from the outside, like retreat. The newsletters tell it differently. She did not stop teaching. She ran weekend workshops at the mineral springs at Ojo Caliente and at Harbin Hot Springs in California, taught free teleconference classes from 2004 onward, kept a hilltop classroom that one newsletter described as “overlooking the Taos valley with 360 degree views of the surrounding landscape”, and rebuilt the entire curriculum from the ground up. The intellectual break had been stated publicly before Ra’s letter ever arrived. In August 2000, in the school’s own newsletter, she had named the danger: “turning Human Design into a sophisticated belief system, whereby phrases get repeated from one person to another, without direct evidence”. “The logical process”, she wrote, “begins with doubt as its inspiration.”²⁰

The fullest account of those years is her own. In October 2005 she published an open letter to her fellow sannyasins, the most autobiographical document she ever wrote. In it she turned the judgment on herself: “from the beginning we were creating a very sophisticated belief system that relied on ‘this is what Ra says.’” And harder still: “I felt that I had compromised my own inner being far more than ever I had allowed myself on the Ranch... It was quite revelatory to acknowledge turning over my life in the service of someone else.” The recovery she credited to “wise women who reminded me not to relinquish my spirit”, and to “a journey into the elements of the system but without Ra’s mechanistic interpretation”. In 2008, describing the reconstruction, she claimed its originality plainly: “I don’t think anyone else did what I did, which was to completely remove the entire structural overlay of Ra’s initial interpretative bias to expose the revelation is all its glorious simplicity.”²¹

She was also sick. The August 1999 episode of optic neuritis had been the first that could not be missed, but it had not yet acquired a name. The disease that would eventually be diagnosed as multiple sclerosis progressed slowly through the early 2000s, in the discontinuous way MS

does. Episodes. Partial recoveries. Each cycle leaving new deficits that did not fully resolve. By 2009, in a photograph taken on September 15th in Taos, she was already using a cane. By the late 2000s, she was in a wheelchair more often than out of it. By the final years of her teaching, the wheelchair was permanent.

The first signs, as Chaitanyo wrote about them years later without drama, had appeared toward the end of the last millennium. Small things at first that were only legible as symptoms in retrospect. The body knows before the diagnosis does.

What she was doing during the wilderness years, in addition to surviving them, was thinking. Specifically, she was continuing the project she had started before the split from Ra, the excavation of the original mechanics from beneath the accumulated weight of the Jovian overlay. Without Ra's presence in the room, without the social pressure of his following, without the constant noise of the certification industry that had grown up around his teaching, she could hear the system more clearly.

What she heard, when the room was quiet enough, was that the bodygraph worked. Not because Ra said so, and not in the way Ra described it, but in the empirical, observable, testable way that a map works when it accurately corresponds to the territory. She could read a chart and tell someone something true about their life. She could look at two composite charts and explain why two people found each other easy or impossible. She could look at the planetary transits and predict the quality of a collective conditioning field with the reliability of someone who had been doing it long enough to know when she was right.

What she was increasingly certain did not work was the interpretive layer. The Types. The Strategy. The Authority labels. The keyword system that Ra had built around the gates and channels and centers until the original structure was almost entirely hidden beneath the terminology. She had watched students learn these labels and mistake the labels for understanding. She had watched them become incapable of saying

anything about a chart that Ra had not already said, because the keywords had replaced observation and the keynotes had replaced contact with the actual mechanic.

Among the most consequential of these labels was the Not-Self.

Ra had taught, from the earliest classes, that the undefined centers were the Not-Self. The places in the bodygraph where conditioning entered. The sources of pretense, distortion, frustration, bitterness, anger, disappointment. The architecture of suffering. The defined centers, in Ra's teaching, were what could be trusted: consistent, reliable, the genuine self. The undefined centers were what had to be observed and identified as foreign. The whole therapeutic frame of Human Design rested on this distinction.

Zeno taught the opposite.

The undefined centers, in her teaching, were not the Not-Self. They were the learning ground, the place where consciousness most reliably encountered what it was not yet, and therefore the place where awareness had the most work to do. To call them the Not-Self was to teach students to disown half of their own design. She refused to use the term in the Ra sense. Her newsletters, her classes, her readings returned to this point repeatedly across the next decade. The undefined centers were where you learned. They were where you lived. They were not foreign. They were yours.

This was the doctrinal split that would define the rest of her teaching career. The Jovian system pathologized the undefined centers. Zeno reclaimed them.

* * *

The recordings left their hands in stages, each stage documented in the newsletter. In August 2001 the business itself was offered for sale, owning "masters and stock for 30 titles on audiocassette, 73 titles on CDs, and approximately 120 hours of unreleased materials". In April 2002 the transfer completed: "All the recordings Chaitanyo made of Ra's classes in the US from 1993 to 2000, released and unreleased, are now in the hands

of GeneKeys in the UK.” GeneKeys was the company of Richard Rudd, who had come through New Sun Services’ classes. In September 2003, five weeks after Ra’s letter, Chaitanyo auctioned his complete private collection: 130 CDs and 42 cassettes, “the teachings that were closest to his revelation (and are therefore not as interpreted as what came later)”, starting price nine hundred dollars, the whole collection or nothing. And in July 2011, four months after Ra’s death, Zen Human Design “re-examined the commitment we made and after long consideration decided to make the entire archive finally available”: thirty-three titles on 359 CDs.²²

The original teaching survived, in other words, because the two people who recorded it kept placing it back into the world, by sale, by auction, and finally by release. No institutional archive did that work. The original was exactly what was inconvenient.

* * *

In May 2008, Ra sent an email to a group of professionals and teachers, including the national directors who had been operating under their 2000 contracts. The email contained a sentence that would later be quoted, as documentary evidence, on a website Ilse Sendler would create to preserve the record of what had actually happened.

The IHDS spent most of its existence as me. In the last years this has begun to change and September mutates the IHDS into you...

Ra was acknowledging, in his own words, what the national directors had always known. Until that moment, the International Human Design School had not been an institution at all, only Ra teaching under a brand name. The September 2008 mutation he was announcing, the point at which the IHDS would become an organization with structure and continuity beyond himself, had not yet happened.

The institution today describes itself as founded in 1992 by Ra Uru Hu. The dated record places its origin later, and the institution’s own materials say so. By its own 2010 account, 1992 was the year Ra “began training the first students,” not the year a school was founded. What

existed by 2000 was plural: the International Human Design Schools, a federation of national licensees rather than a single body. In May 2008 Ra wrote that the IHDS had “spent most of its existence as me.” The singular school that carries the name today enters the record in 2010. The domain ihdschool.com was registered on 16 June 2010, and the page captured that November described the IHDS as “currently licensed and run by Lynda Bunnell.” That page dated the founding not to 1992 but to 1994: “In 1992, Ra Uru Hu began training the first students in Human Design and in 1994 the International Human Design School was founded.” The 1992 date entered the institution’s self-description only afterward. A school whose name was not registered as a domain until 2010, whose founder in 2008 still described it as having spent most of its existence as himself, whose own website as late as 2010 dated its founding to 1994, now places that founding in 1992. It is a year its own records mark only as the start of Ra’s first teaching, never as the founding of an International Human Design School.

What Ra was setting up in 2008 was succession. He was sixty years old. He had been teaching for fifteen years. He had a system, a following, and an income stream, but he did not have an institution that could survive him. The mutation he was announcing would create one. Within two years, he would name its successor.

* * *

In August 2009, zc design changed its name to Zen Human Design.

The name had been implicit in her approach from the beginning (Zen: self-observant, present, empirical, stripped of mystification) but making it explicit was a statement. She was no longer positioning what she did as an alternative interpretation of Ra’s system. She was naming it as something distinct. The bodygraph was the same. The mechanics were the same. The interpretive frame was not.

That same month, something small happened that she documented on the archive page with the careful neutrality she brought to unpleasant facts. Chaitanyo had recently joined Facebook, privately, to stay in contact with family and friends. A few weeks after joining, he received a friend request from Lynda Bunnell Stone, who within a year would be handed the IHDS.

He declined it. A few days later, he noticed that many of his Facebook friends had suddenly become friends with Lynda Stone as well. She appeared to have been systematically working through his friends list, sending requests to everyone on it, his daughters, his ex-wife, his brother, people with no connection to Human Design who had simply been in Chaitanyo's network. People tended to accept friend requests without investigating them. That was how it worked.

The archive entry notes that Chetan Parkyn's friends list had been similarly harvested. It records the fact without editorial comment beyond a triple asterisk separating it from the next entry. The triple asterisk was doing considerable work.

* * *

In June 2010, Zeno wrote what she called a personal message to her mailing list. It is among the most unguarded documents she published.

She wrote about finally understanding, in the preceding months, what it had meant to be conditioned by Chaitanyo and to act from energy that was not always beneficial. She wrote about entering a state of not doing. She wrote about the toll that years of defending her practice against the Jovian apparatus had taken on her body.

Defending myself against the Jovian Goliath has taken a toll on me.

She could not type well anymore, she noted near the end. Her left hand was getting weak. She was taking that as the sign to stop writing.

She was fifty-eight years old. She had been teaching Human Design for seventeen years. She had built a school, lost most of her students to a smear campaign, survived a divorce, renamed her practice, watched the

system she helped establish become a global industry built almost entirely on the overlay she had rejected, and continued teaching in Taos to whoever came to her. She had three defined so-called awareness centers in her chart (mental, intuitive, emotional) and a Triple Split definition that left her needing consistent connection through others' auras to synthesize information according to Ra's version of the system. By the late 2000s she was largely in the wheelchair. She had spent the past decade without the connection, and increasingly, without the compliance of her body.

Her body, which had been signaling something for years, was beginning to say it louder.

“Though my body doesn't function well,” she wrote, “I still feel joyous. The mastery in my work is exhilarating, while the breakdown in my body has been and is a huge teacher for me.”²³

She had been a student of awareness for her entire adult life. She was apparently willing to learn from this too.

* * *

One month later, in July 2010, Ra completed the institutional handoff he had begun in his May 2008 email. He named Lynda Bunnell as the new caretaker of the IHDS, gave her, in her own later words, “complete authority,” and stepped back. The mutation was complete. The IHDS was no longer Ra. The IHDS was Lynda, a 4/1.

Across seven countries, the national directors received their first communications from the new administration.

None of those communications were friendly.

Chapter Five

The Pedagogue of Centers (Taos, New Mexico: 2009–2013)

Michael Jackson died on June 25, 2009. He was fifty years old.

Within two weeks, Zeno had published two newsletters about his chart. Within four months, she had published six. It was a sustained analytical effort, six consecutive newsletters, each one excavating a different undefined center in his design, using his documented life as a case study in what it costs a person to be conditioned without understanding.

She had not planned it that way. She had planned one newsletter. But the responses came back immediately, readers writing to say they were beginning to look at their own undefined centers differently, and she kept going because the example was too good to abandon. She had been teaching Human Design for sixteen years by then, and she had never had a subject this large, this publicly documented, this complete.

Michael Jackson's chart showed seven undefined centers out of nine. Sacral, Spleen, Root, G (Identity), Throat, Ajna, Head, all white, all open to conditioning from whatever field he was in. Only the Heart and the Solar Plexus were defined. The two centers most associated with will and emotional depth were the only stable ones in a design that otherwise had almost no consistent floor beneath it.

For Zeno, the chart was a lesson about what happens when a person with profound openness encounters a world that does not understand what openness means.

* * *

The newsletter series opened with the Sacral center: life force, creative power, the generative energy that drives sustained physical effort. Michael Jackson's was undefined. He reflected the Sacral energy of everyone around him, which meant on stage, surrounded by dancers, he appeared

to overflow with vitality. The Thriller video. The moonwalk. The impossible physical precision of thirty years of performance. All of it amplified from outside rather than generated from within.

The undefined Sacral center, Zeno wrote, does not have a sustainable reservoir of its own. It fills from the conditioning field and empties when the field is gone. Michael Jackson could not sleep, could not stop, could not let his body rest because the habits of pushing had been built over decades and the underlying signal (I am depleted, I need to stop) was not reliably available to him. He had been conditioned since childhood to perform, to sustain, to continue past the point of his own energy. His father's defined Root center, driving and ambitious, had been the field that pulled him forward since he was a boy. By the time he was attempting one final tour, the conditioning field was gone, replaced by debt and the machinery of an industry, and there was nothing left underneath it.

The undefined Sacral center was his undoing. His life force was depleted.

Part Two covered the Spleen center: body consciousness, the immune system, the moment-to-moment warning field that tells a person when something is physically wrong. His was undefined too. The Spleen center, when defined, provides an instinctual alarm, this is harming me, this is not healthy, stop. When undefined, those signals are inconsistent, unreliable, easy to override or miss entirely. Zeno noted that during the filming of a Pepsi commercial, Michael Jackson's hair had caught fire. He had not felt it in time. He had not smelled it. The warning system had not fired.

She compared him to Heath Ledger: also dead young, also with an undefined Spleen, also with documented difficulty sleeping, also dependent on the narcotics that finally killed him. Both of them had sought relief from pain in the only way their bodies could find it, because their bodies could not tell them clearly enough when they were crossing from relief into danger.

Part Three: the Root center, where survival instinct lives, where the adrenal system generates the pressure to act, to move, to endure. Also undefined in his chart. His father's driving ambition had conditioned it for decades. Without that conditioning field, the pressure disappeared, but the habits it had built did not. He kept performing past the point of performance because that was the only life he had ever known how to have.

Part Four: the G center, identity and love and direction, the place in the body graph that corresponds to the chest, where a person points when they mean themselves. Also undefined. An undefined G center, Zeno wrote, can magnify the love in whatever conditioning field it enters, and can just as easily reflect back whatever rejection or hostility is present. Michael Jackson performing for stadiums full of people who adored him: the G center reflecting and amplifying that love until he appeared to be made of it. Michael Jackson at a press conference, alone, trying to assert his innocence, the same openness now reflecting back a world that had decided he was guilty: "these charges are utterly false," he said, and no one believed him.

Put all his undefined centers together — the Sacral, then Root, Spleen, G, Throat, Ajna, Head — and you might get a picture of enormous confusion. Couldn't sleep, couldn't relax — Michael Jackson had a message of love, kindness and humanity. But his openness made him very easy to attack.

Part Five was the Throat center: manifestation, communication, the ability to be heard. Undefined. She watched the footage of him attempting to hold a press conference and understood it in mechanical terms. An undefined-Throat person was trying to convince a room that had already decided, while the conditioning field of their collective certainty made his words simply fail to land. "How can anyone believe this?" he had asked, and the answer was visible in the chart. They couldn't. He didn't have the energetic structure to make them.

Part Six was the Ajna and Head centers, the mental field, the capacity to hold and defend a logical argument. Also undefined. The paranoia reported throughout his later life was, in mechanical terms, the

predictable result of a person with no stable mental definition operating in a world that had assigned him a narrative and would not revise it. His undefined mental field received everything, filtered nothing consistently, and could construct elaborate internal architectures from whatever conditioning it absorbed.

* * *

What made the Michael Jackson series significant was the method, not the celebrity. Zeno was using a documented life as a controlled experiment in the mechanics she had been studying for sixteen years, and his chart was an almost perfect instrument because the data was so public.

Her own summary of that life, in the newsletter on the Ji center, was a single respiratory image: “I pictured a long 25 year inhale, beginning with that darling boy, then an attractive young man, every year expanding until peaking with Thriller. Then the long sucking out of juice, money, reputation, health...”²⁴

Every undefined center she described, she grounded in something verifiable: the Pepsi commercial fire, the press-conference footage, the documented insomnia, the last rehearsal footage from This Is It. In that footage he appeared diminished, careful, saving his voice, explicitly including the cast and crew, as if he understood, somewhere, that the field he needed was the collective rather than the stage.

The teaching underneath the series was the same teaching she had been doing since 2008, when the newsletter archive began: the undefined centers are not broken. They are not the “not self.” They are not the enemy of awareness. They are the learning ground, the place where conditioning enters and can either be observed or mistaken for the self. The tragedy of Michael Jackson was not that he had seven undefined centers. It was that no one had ever taught him what they were.

You are not just what's defined. The concept of the Not Self some people use is very misleading. Though there is merit in recognizing what's conditioned in you versus what is stable, the conditioning field is your experience. It's not as though undefined centers are not you. They just operate differently.

This was the argument she had been making since the first newsletter in July 2008, and she would make it for the rest of her career. The Jovian system taught students to identify with their defined centers and regard their undefined centers as the Not-Self itself, the source of pretense, distortion, and dysfunction. Zeno taught the opposite: the undefined centers are where you learn the most, where consciousness has the most to do, where the real work of self-knowledge happens. They are not the Not-Self. They are the wider self, the self that knows something about being human beyond its own natal imprint.

* * *

There was a parallel pedagogy being published during these years.

Around the same time Zeno was teaching her Saturday classes from a wheelchair, Ra was publishing a one-hour audio lecture and accompanying eBook through Jovian Archive titled *Neo-Narcissism*. It was offered as a Valentine's Day product. Its table of contents included sections titled "Self-Love," "Be for Yourself First," "We're here to be Selfish for our Lives," "The Vehicle Is Narcissistic," and "Homogenization's Nightmare."

The lecture opened with an acknowledgment Ra had never quite made in public before.

I grew up as a deeply conditioned not-self Ego Manifestor and have met in my life, many times actually without that being an exaggeration, accusations of not specifically narcissism — I don't think too many people have that rolling off their tongue — but all the pejoratives that go with narcissism — vanity, conceit, selfishness, egotism, all these things that are associated with narcissism.

He had been hearing these accusations for years. He was now ready to reply.

It's obvious that I am a neo-narcissist, about as narcissistic as one can get, in essence. I do very much love myself.

The reframe was philosophical. Narcissism, as the mainstream world used the term, was a clinical diagnosis, a pathology. But in the context of Human Design, Ra explained, narcissism inverted. It became self-love, the recognition of one's own correctness, the act of seeing the beauty of one's own process. *I'm a narcissist, but I'm aware*, he said. *It's the difference between the not-self narcissist as it is clinically understood. The lecture was Ra's "Neo-Narcissism," published by Jovian Archive.*

Further into the lecture, the doctrine became more specific.

I know my unique Authority to the point of which it challenges the very existence of anything to have an Authority over me. I am not somebody that accepts for a moment that there was intent, a creative intent to the totality, to the universe. It's not like the finger of God is going to have Authority over me, it does not. None of it does.

And, addressed to followers:

Hey, you've got a clean slate. You don't owe anybody anything, nobody does.

This was the foundation. No one had authority over anyone. No one owed anyone anything. The only law was internal authority, the only correctness self-correctness. In this doctrine, terminating a loyalty when one's interests had changed, what Martin Grassinger would later describe as Ra's mastery, was the correct application of self-love, not a betrayal.

There was one further refinement. The narcissism, Ra explained, was not him.

It is not my passenger that is narcissistic. It's my vehicle that has to be narcissistic. It's the vehicle's life, after all. I'm only an observer. I am nothing else.

The split, the personality observing while the vehicle behaved, was, in the doctrine's terms, a description of how Human Design worked. The observer was not responsible for what the vehicle did, because the vehicle's behavior was mechanical. It was the design.

Zeno was teaching a different doctrine. Her classes during these years insisted on a different relationship with the bodygraph: the undefined centers were where learning happened, the defined centers were what could be relied upon, and the consciousness that observed both was responsible for what it did with what it saw. There was no doctrine in her teaching that absolved a person of consequences by attributing their behavior to mechanics. The mechanics were the description, not the alibi.

She had been teaching that since 1993. Ra had developed Neo-Narcissism over decades but had not published it under that title until late in his career. It would become a curriculum offering. In time, it would become the doctrine the institution inherited.

The same lecture also stated the system's promise in unqualified terms, then asked in the same breath whether anyone could actually follow it.

Human Design is a real panacea: if you follow your Strategy and Authority your life is going to change; no question about it. But can you really do it?

* * *

While Zeno was producing the Michael Jackson series in Taos, the institution that had once been her school was being consolidated under new management.

In July 2010, Ra had named Lynda Bunnell as the caretaker of the IHDS. Within months of taking the role, Lynda issued her first major directive. A new sublicense agreement, sent to every certified Human Design Professional. The terms were specific: a five-hundred-dollar annual fee for

the right to do online work in connection with the system. A Skype reading counted as online work. Most readings, in 2010 and 2011, were conducted by Skype.

The contract was, in legal terms, an attempt to convert a community of independently-licensed practitioners into a sublicensed network, one paying ongoing fees to the IHDS for the right to do what they had been doing all along. Many of them held active prior contracts with Jovian dating back to 2000.

The national directors responded with an open letter, co-signed by Ilse Sendler and several other holders of original 2000 contracts. They asked on what legal basis the IHDS could impose a fee on professionals whose original contracts contained no such provision. Within hours of the letter's circulation, Ilse Sendler was deleted from the official IHDS listings of certified professionals, along with the entire HDAustria organization she directed.

She had been the official Austrian representative of Human Design since September 2000. Her existing contract was, per her own legal review, still valid and undissolved. She had simply ceased to exist on the official record.

That was how it worked. The institution that had once been a federation of national schools (plural, with an S) was now centralized. Membership was conditional on payment. Disagreement was met with deletion. The professionals who could not be controlled by this method were the ones, like Zeno and Chaitanyo, who had already been deleted years earlier.

In Taos, in a wheelchair, Zeno continued to teach. The students who came to her had usually been somewhere else first.

* * *

The body's decade kept its own dated record, in her hand, in the newsletters.

On New Year's Day 2010 she described a fall in a shop: "I stumbled and fell, propelled into a row of magazine racks... my left hand weaved through the wire racks before I came fully crashing to the ground with my hand still trapped." The wrist took a plate and twelve screws. "A small bone in my pelvis also cracked." The sentence she found for it set the tone for everything that followed: "This is a transformation of my identity as I embrace a walker to move about. It brings me into the Now as an unexpected benefit."²⁵

In April 2011, under the heading Truth Be Told, she told her readers the house was going: "My very cool house with 320° views of the horizon, mountains framing the vista, lets go of me. There's no money for mortgage payments." The same letter disclosed "three autoimmune disorders that have sort of stabilized with diet, exercise and supplements", the walker, the neurofeedback sessions, her mother's death from early-onset Alzheimer's, and the sentence that carries the whole decade: "while I imagine myself upright and dancing into my eighties, I no longer count on my ability to determine my outcome." It also recorded what the mission had cost and why she had accepted the cost: "I felt that I was given a mandate to start over again with the revelation and rescue it from the ill-conceived, one-way; the only way bias that is the dominant form of Human Design on the planet." Of the years when almost no one listened: "I was this lone voice in the wilderness."²⁶

Three weeks later, answering readers alarmed on her behalf, she refused the picture of suffering. "The entire breakdown of the body for me was that I got to really learn about the centers of the body graph and most especially, the undefined Sacral center," she wrote; she had come "to recognize how I had pushed myself since ever, and then, the body just said 'no, this doesn't work.'" She closed the subject the way she closed most subjects: "Life is the gift. We should not miss it."²⁷

In June 2012 she told the mailing list she had scheduled a "mobility assessment" for a wheelchair: "yes, I know that sounds bad, but at this point, it looks easier to me than my walker."²⁸

In November 2012, Chaitanyo published a newsletter that Zeno had not written. She had broken her left elbow and needed surgery. She was already using an electric wheelchair, the walker had become impossible when the strength left her arms. The elbow surgery meant she could not operate the wheelchair either. She was in the hospital for weeks.

He wrote about her illness then in the careful, factual way he wrote about everything that was painful: clearly, without dramatization, with the precision of a man who believed that honesty was the minimum form of respect you could offer someone.

The first signs had appeared almost fifteen years earlier, he wrote, sometime around 1998 or 1999. By 2002 it was obvious that something was seriously wrong. The diagnoses had accumulated over the years: Myasthenia Gravis, Multiple Sclerosis, Lyme disease, Hashimoto's, Osteoporosis. He did not think she had all of these diseases. They were names for a cluster of symptoms that no one fully understood, an immune system that had turned against the body that housed it, a slow and steady decline that no form of medicine had been able to arrest.

Her left side had started to become paralyzed first. Then the cane, then the walker, then the wheelchair. The elbow broke because she had fallen trying to hold herself upright with a walker she no longer had the strength to use, and the wheelchair that had been prescribed hadn't arrived yet because the healthcare system moved slowly when it was reluctant.

Chaitanyo included a line Zeno had written about her own condition: *the vehicle that carries my spirit seems to be wearing down.*

He also included testimonials from students who had found her. One, from someone who had spent years in the Jovian system: "Zeno so far is the only person who I feel is totally open and honest without any hidden agenda. I love her and I admire her for her dedication and strength to keep going. She kept her integrity. I was on the path of losing mine."

Another, from a student named Lisa who had received a reading after two unsatisfying Jovian analyses: "Your reading made me so happy. This is the way it should be, how these charts can be brought to life."

Despite the wheelchair, despite the broken elbow, despite the exhaustion that usually overtook her by noon, Zeno resumed her Saturday classes within weeks of returning home. She taught with shaky hands. She taught with a failing voice. She taught people how to read a bodygraph without reference to Type or Profile or Strategy or Authority. She taught them to look at the picture and see what it actually showed, as Ra himself had instructed in the early years, before he forgot his own instruction.

Her one public comment on the hospitalization was in character: “I am grateful to all who have assisted me but I confess, it’s not nothing to be such a basket case.”²⁹

“It’s the picture, stupid, it’s all in the picture,” Ra had said in the early Clinton years, and Chaitanyo had remembered it. By 2012, almost nobody in the Human Design world was looking at the picture anymore. They were looking at the labels in software. Zeno, in a wheelchair in Taos, was one of the only people still teaching them how.

In December 2012, she recorded a series of online classes. Chaitanyo had persuaded her: if the body was going to continue its decline, the teaching needed to exist independently of it. He filmed her at the computer, voice still recognizable, hands unsteady. Centers, Conditioning and Consciousness. Imprint. The Channel Classes. She recorded everything she could still record.

Her first letter after the hospitalization, in late January 2013, measured that winter plainly: “lots of things are coming back, like swallowing (this choking issue is the main reason I thought I might just get yanked out of the story on earth), digesting, balance, and standing.”³⁰

She was sixty years old. She had been teaching for nineteen years. She was out of time in ways she could not yet fully measure, and she was using what remained with the precision of someone who had spent a lifetime learning to observe without flinching.

Chapter Six

The Iconoclast (Taos, New Mexico: 2013–2017)

In May 1997, at the weekend class in Taos where Ra introduced the Four Types, the Chart Reading Seminar, Chaitanyo had been one of the few in the room. He remembered the anticipation, the sense that something clarifying was about to happen after four years of teaching a system that still resisted complete articulation.

What Ra introduced that weekend was a replacement, not a clarification.

The labels came first: Manifestor, Generator, Projector, Reflector. Then the strategies: to inform, to respond, to wait for the invitation, to wait a lunar cycle. Then the authorities. Then the profiles. In the years that followed, more terminology accumulated, keynotes for every gate and channel, names for every cross, a vast interpretive architecture that had the appearance of completeness and the function of enclosure. You no longer needed to look at the bodygraph carefully. You needed to know your Type. The Type told you what to do.

By 2013, Chaitanyo would describe looking at the landscape of Human Design with despair. The system he and Zeno had helped establish had become, in his assessment, a catechism: a set of rules for behavior dressed in the language of mechanics. It was maintained by a hierarchy of certified teachers who derived their authority from proximity to Ra rather than from independent verification of anything. The students who came to Zeno's classes increasingly arrived from that landscape, bewildered, reporting that they'd been studying Human Design for years and still couldn't read a bodygraph.

“All the information I got through the Jovian approach fell short,” one of them wrote. “It was like Ra handed me a box of Christmas tree ornaments, all flashy and captivating... for a time, until I realized I had no Christmas tree to hang them on. Now, thanks to you, I am seeing the tree take shape.”

The tree was the bodygraph. The ornaments were the labels. Zeno had been teaching people to see the tree since 1993. By 2013, most of the Human Design world were blinded by the shiny ornaments on the tree.

* * *

The critique became more explicit in the newsletters of this period. Zeno had always been willing to name what she saw, but in the earlier years she had framed it pedagogically: here is what the centers actually do, here is how conditioning works, here is the mechanic underneath the keyword. By 2013 she was naming the source of the problem directly.

The issue was not that Ra’s labels were imprecise, though they were. The issue was that the labels had replaced observation. Once a student had a Type, they had an explanation for everything that happened to them, an explanation that came pre-interpreted, pre-approved, calibrated by a dead man’s opinions about what their design meant. The labor of actual self-knowledge (the patient, honest, often uncomfortable work of watching your own conditioning over time and learning to distinguish yourself from it) had been replaced by a vocabulary.

A bodygraph described how a person actually functioned. It was never a caste system, and it was never a license for one person to dictate how another should live.

She drew the distinction with surgical precision in her classes and in the newsletters, and Chaitanyo sharpened it further in his own writing. Take the label “Manifestor.” It invoked gravity, competence, authority, creative leadership, the pinnacle of evolutionary function. Strip the label away and look at the mechanic: a person with a motor connected directly to the Throat, capable of initiating without waiting. Two of the four channels that produce this configuration connect power and ego to the Throat, without awareness centers in the circuit. Another two connect the

emotional Solar Plexus to the Throat, meaning that action is frequently guided by emotional energy rather than clarity. The label implied superiority. The mechanic revealed vulnerability, a specific kind of vulnerability, worth knowing about precisely because the label had hidden it.

This was what Zeno meant by the dead space. Not an absence of material but an obstruction. The labels were not bridges to the mechanics; they were walls. Students on the other side of the wall did not know there was anything to see.

* * *

What the school stood for instead was stated most completely in a single newsletter from March 2013, published as Zeno prepared what was billed as possibly the last live run of her foundation class. The occasion was the name of the official curriculum. After the collaboration ended, Chaitanyo wrote, Ra had needed new teaching materials and a new name, “Since we own the teaching materials we developed for the Human Design School”, and the name he chose was Living Your Design.³¹

The newsletter took the name apart. “Here lies the core of the misunderstanding: Of course you are living your design, always have been and always will be. You cannot help but live your design.” A curriculum built on the premise that students must first learn to live their design “will inevitably mislead you”. The comparison that followed was the sharpest the school’s pages ever printed: “It’s just like the old game of religion, convincing you first that you are fundamentally flawed and then selling you the remedies needed for your redemption. There’s wealth and power in that game!”

Against it, the same page set out the positive doctrine, the closest thing to a manifesto Zen Human Design ever published:

Zen allows you to relax in the knowledge that you have always been and will always be the person you are born to be. There’s no distance between you and the truth. There’s nowhere to go. There’s no need to become. The only need is to be aware, an ability to

witness your own life. Therefore, Zen Human Design doesn't offer you strategies to become a more successful person, just a tool to better reflect and see yourself and your environment, a tool to be a more aware person.

The practice it prescribed was observation, not compliance: “Take a deep breath and observe the truth of what happens in your life, in real time, from moment to moment, without interference or judgment.”

A month later, in April 2013, the companion essay took on the doctrine's central term. The undefined areas of the chart, Chaitanyo wrote, describe most of a life: “This life is described by the entire body graph, all 64 gates, all centers, all channels, all awareness, not just by the colored parts. It consists of approximately a third natal imprint and two thirds of experience and conditioning.” To label the white areas the Not-Self was to ask a person “to reject approximately two thirds of who you are”, which he called “a recipe for an unhappy and burdened life that unnecessarily expends far too much energy fighting itself”. The white two-thirds of the body graph were not foreign tissue but “the placenta that connects you to the other, to life itself”. The essay closed on the sentence that holds the school's whole teaching in one line:³²

There is no “not-self,” there is only lack of awareness and acceptance of the totality of self that you are.

It was the final form of the argument Zeno had been making in her own newsletters since 2008. The same April issue measured the audience the argument was finding: the spring run of her foundation class had drawn almost forty participants, her largest group ever, from the United States, Canada, Britain, Germany, the Netherlands, Croatia, Bulgaria, Greece, Portugal, Israel, India, New Zealand and Australia. A teacher who could no longer walk, in a small town in New Mexico, was being heard in thirteen countries.

The economics matched the doctrine. The class was offered at three prices, full, medium, and low, with a note that anyone who could not manage even the low price should say so. The newsletter quoted Zeno on her pricing directly: “Because I have been cash-strapped much of my life, I

want to honor anyone's desire to study Human Design with me affordably, so I offer three prices for my live classes and you can decide what you can afford. Please understand that I am always glad to have your support if you can pay full, but less is also support and fantastic." The school that had once printed a two-thousand-dollar teacher's certification on its 1997 schedule now let students name what they could afford. That, as much as any doctrinal statement, was the difference: no strategy to sell, no redemption to withhold, no price of admission to the self.

* * *

That summer, with her voice going, she assembled the most ambitious teaching project of her late career and handed most of the speaking to others. The Planets, eight Saturday webinars running from September into November 2013, put a roster of professional astrologers in front of her students: Caroline Casey, Chris McRae, Dena DeCastro, Alexandra Karacostas, Arlan Wise, Sandra-Leigh Serio, alongside her co-host Hal Bahr and her longtime colleague Bettina Gribben. She was open about both of her reasons. The first was the body: "If you've been following the story of my decline or have been taking class with me, you know that my voice has gotten very weak, and this idea of having true astrologers give us their wisdom was something I wanted to do much longer ago."³³

The second reason was older than the illness. The culture of Human Design had carried, from Ra's earliest framing, a condescension toward the discipline its calculations were borrowed from; Ra had said, in her recollection, that Human Design would put astrologers out of business. Zeno, who had read the stars for decades before she ever saw a body graph, presented the class as an act of repair. She and Hal Bahr had designed it, she wrote, "to go a long way to healing the old fracture borne out of disrespect for astrologers and an inflation of superiority as to what a Human Design chart shows." She put her own authority behind the point: "Look, I know how amazing and profound Human Design is. I have spent the last twenty years studying it, but that is not in any way diminishing how fantastic astrology is!" And she reordered the hierarchy in a sentence: "I consider astrology and the synthesis with the I Ching the interpretative basis and as such, it's advanced Human Design."

Her sign-off that July had none of the decline in it: “This class will be so exciting! I hope you will be able to join me.”

* * *

By 2014, Chaitanyo had sold his house in Taos. He had spent years supporting Zeno’s work while barely sustaining his own finances, and the sale gave him enough to leave. Not permanently, but in the way a person leaves when they need distance from a life entirely organized around someone else’s crisis. He traveled in Asia and South America, living inexpensively, waiting for his Swiss pension to begin. He maintained the website, the correspondence, the technical infrastructure. He edited her newsletters from wherever he was.

Zeno, in Taos, continued teaching from the wheelchair.

By 2014, she could no longer walk at all. The fumble-factor (his word for it, offered without irony) had made it difficult for her to operate a computer mouse or hit keyboard keys with accuracy. Her hands moved in arcs of two to three inches when she tried to aim at anything on a screen. She recorded short videos instead, posting them to YouTube because they were still within her capability, sitting at her computer, voice recognizable, hands out of frame.

The videos were not polished. She said so in the newsletter, asking viewers to be mindful and forgiving of her disability. What they were was clear. She knew what she was talking about with the completeness of someone who had spent more than two decades doing one thing very carefully, and the knowledge did not require a steady hand to come through.

Josef Velten, one of the eight certified in that first American class in 1993 (present at the beginning, still watching decades later), wrote her a letter that the newsletter published in November 2015: “His failure was his inability to either recognize you, or if he did, to fight you and to disparage and to demean you, rather than to encourage you in your endeavor. So ultimately he may have done more harm to the system he was chosen to introduce to the world. Please know the impact that you have made is

indescribable. Without all your and Chaitanyo's work and effort in those early days and subsequently throughout this time, Human Design would be just a sliver of what it is now."³⁴

Then: "I can tell from your YouTube videos that your health is declining. I wish you well, Zeno."

* * *

Ra died on March 12, 2011. He was sixty-two years old.

She had seen it coming. In January 2011, seven weeks before his death, her newsletter had carried a section titled "A prayer for Ra".³⁵ A week after he died she published the closest thing to an epitaph she would ever write for him: "It was a week ago today that Ra departed this earthly paradise. I hope his death was a peak illumination moment." He "was the person who brought Human Design to my life and while I think his interpretation was flawed, he was the person who initiated my exploration and life path. I'm glad I did a prayer for him to wish him everything that he wanted."³⁶ Then the newsletter returned to the schedule of classes. The archive's timeline records the event in a single line: "Ra dies March 12."

There was no celebration in it and no mourning performance either. Ra was gone. The system he had built continued without him, managed by the institution he had created, teaching the overlay he had spent the last fourteen years of his life elaborating.

The overlay, in other words, had survived its author. Which was exactly what Zeno had expected.

* * *

In the three years that followed Ra's death, Zeno made the institutional critique fully and publicly on the record.

She had decided, with the time she had left, to do this. Her speech was slowing. Her hands could no longer reliably operate a mouse or a keyboard. The medium that remained available was video, sitting at her computer, the camera on her face, speaking until the throat tired and she had to stop. She used it.

What she made, between roughly 2014 and 2016, was a series. The series had a structure. Each video took one of Ra's Four Type designations and named what was wrong with it. Not stylistically, not as opinion, but mechanically, what the chart actually showed versus what Ra had told people to do because of what their chart showed.

The series opened with the Reflector.

There's quite an error in types, she said into the camera in 2014. And so what I've decided to do is talk about the errors. And I start with the Reflector because I tell you, I think this is the saddest and worst crime that we could possibly do.

Reflectors, the people with no defined centers, were, in the original mechanic, the rarest design. They were also the most open, the most field-conditioned, the people whose work was specifically to register the quality of the environment they were in. Ra had given them a strategy: wait twenty-eight days, the full lunar cycle, before making any significant decision. Watch the moon. The moon was their authority.

Zeno called this artificial. She named the methodological problem: *Having no definition, the one thing you really want to get right off the top is, you are not a mental person, period.* A person without mental definition, watching the moon transit through hexagrams and lines, trying to track each Gate change every twelve hours, this was viewing one's design through exactly the mental lens the design did not have. The strategy required the very thing the person was structurally without. *This having the strategy of watching the moon, it is ridiculous. The critique is from her video "Errors in Types: Reflector."*

She did not stop there. *I have no idea whether Ra did this on purpose to screw up these people, or it was just in his narcissism, arrogance that he thought it was alright to just play around.*

Ra had been dead for three years. She was naming his narcissism by name, on YouTube, in 2014, years before Neo-Narcissism would surface in the wider HD discourse as a Jovian Archive doctrine Ra had himself published.

The Generator video followed. Generators are roughly two-thirds of the population, the bulk of the system’s audience, the people for whom most of Ra’s teaching infrastructure was built. Zeno opened with a private observation.

I heard Ra disparage people with Sacral definition for years. He considered these people the slaves of our society.

In public, Ra had taught Generators to “wait to respond”, to anchor their decisions in the Sacral gut sound, the audible “uh-huh” or “uh-uh” that signaled correct alignment. In her late-career recollection, set out in her video “Errors in Types: Generator,” Zeno said he disparaged the same people privately. The term was not only hers: Ra used it in his own published material, referring, as a recurring aside in his 2009 IHDS course “Manifestor Manifesto,” to Manifestors and their “Generator slaves.”

The Manifesting Generator video came next. The MG designation was Ra’s later addition to the original Type system: Generators who also had a motor directly to the Throat, capable of initiating. Ra had eventually redesignated them as “designs to wait” rather than “designs to do.” Zeno called this one of the stupidest decisions [he] made. She traced the change to outside influence on Ra rather than to the original revelation, a doctrinal shift, in her analysis, made in deference to a follower rather than in fidelity to the system.

Embedded in the MG video, she handled the Projector critique. Projectors had been given the “wait for invitation” strategy, wait to be recognized, do not speak until spoken to. Zeno, herself in Ra’s framework a Projector, had spent years being a Projector practitioner under that instruction. By

2014 she had stopped accepting it. *Waiting to be invited, come on, we're in 2014. It is evident that we don't need everything to be determined by somebody seeing us on the outside.* If the other person is not paying attention, she said, *that's what you get to know, they aren't interested. Shut up. Leave it. You don't need that.*

The fourth Type, Manifestor, she did not address. The series stopped at four videos. Ra had given Manifestors the strategy “to inform”, to tell others before initiating, and the underlying mechanic (motor directly to Throat, capacity for initiation) corresponded to what Zeno’s own framework called a *design to do*. The label and the mechanic aligned. There was nothing to correct. The Manifestor was the only Type designation Zeno’s late-career critique let stand.

The systematic absence was itself documentary. She had not been making a general complaint about the institution. She had been targeting the specific Types where Ra’s behavioral overlay contradicted the underlying chart, Reflector, Generator, MG, Projector. The four designations where, in her assessment, the strategy did not honor the design.

* * *

In another video from this period (undated, recorded in the same wheelchair-era voice) Zeno took her diagnosis past institutional critique and into the personal.

The video was framed as a response to a viewer who had written to her asking for an assessment of various Jovian-affiliated classes. She did not answer the question. Instead, she explained why she could not recommend the curriculum at all.

I think Ra was a fraud. He suffered from his narcissism and his egoism, and it is very clear that he didn't want to pay the price because he screwed up. He wanted to avoid getting in trouble, and that was a tremendous central theme in his life.

She used three nouns: fraud, narcissism, egoism. She had given herself room to take them back. She did not take them back.

She also said the diagnosis was not lightly arrived at. *I didn't understand that he was a psychopath. It was only when, I mean it still would take me more years, I thought the first thing when he dropped out was just money.* It had taken her years of meditation and thinking to arrive at the assessment. By the time she said it on YouTube, it was her considered, late-career position, stated cleanly, in her own voice, to a small audience that would still listen.

The Jovian apparatus did not respond. There was no public acknowledgment that one of Ra's senior original students, the woman who had built the American school and certified the first generation of analysts, had named his character by name three years after his death. The institution continued as it had: selling certifications, training analysts, expanding the global footprint, treating Ra's recorded classes as the source material.

She had said what she had to say. She did not say it twice.

* * *

Four years after Ra's death, what the institution looked like without him was visible in a single email exchange.

In late 2015, Lynda Bunnell granted a teaching license for the Differentiation Degree Program (the culmination of Ra's work, the program he had been developing through the last years of his life) to a German practitioner named Peter Schöber. The DD Program had been left unfinished at Ra's death. Andrea Reikl-Wolf and Alok Díaz, the two co-developers Ra had named, had completed it, and were its only qualified teachers. A third designated teacher, Josette Lamotte, had been authorized by Ra before his passing. That was the complete list.

Werner Lessmann, a graduate of the DD Program in Germany, wrote to Lynda Bunnell to ask on what basis Peter Schöber had been certified to teach it. Peter had not trained with Andrea. He had not trained with Alok. He had not trained with Josette Lamotte. Werner had paid a great deal of money for his own training in the program. He wanted to know how Peter Schöber had been licensed to teach it without that training.

Lynda's response, preserved in the German-language documentation that Ilse Sendler maintained on her website, was unusually frank.

In my judgement and the judgement of Jovian, Peter was and is ready to step into the role of DDP teacher. We do not take these things lightly. They are thoroughly considered. There was also a demand from the public for an additional teacher of this program. We are growing and the fractal is becoming wide.

We do not need the approval of you or anyone else to make these decisions. We are looking out for the best interest of Human Design from our vantage point. And this was a correct decision.

Peter was one of Ra's first students and was highly respected and regarded by Ra. The selection of Peter to fill this role was not taken lightly nor was it "given" to him. He has earned it.

He had earned it, in the institution's judgment, without training. Without certification by any of the three designated teachers. Without any documented demonstration of competence in the material. He had earned it by being highly respected, by being one of Ra's first students, by being available when the institution needed a German-speaking teacher to meet public demand.

The institution had reached a point at which the explicit teaching credentials Ra had himself established were no longer binding. What mattered was the institution's judgment of who was ready. The teaching role, like the Type label, had become something the institution could assign, a position in the system rather than a demonstrated mastery of the material.

This was what Zeno had spent the previous twenty years saying would happen.

* * *

The work she was doing (the videos, the classes, the newsletters, the readings from a wheelchair in Taos) was aimed less at Ra now than at what his system had produced: a generation of practitioners who had

been taught to read labels instead of bodygraphs, who carried a vocabulary without the original foundation, who recognized, when they encountered her work, that they had been given ornaments without a tree.

Chaitanyo, traveling, began writing his own newsletter entries during this period and in the years that followed, sharper, more polemical, with the distinct voice of a man who had held his tongue for a long time and had decided to stop. He would come to call the Jovian system the JOV-97 virus. He described it as a parasite, camouflaged, tricky, devious. He said he had watched bright, intelligent people turn into zombies in its thrall, unable to see that they had been captured. The capture had been gradual, and the vocabulary of the capture was now the vocabulary they used to think about everything.

It's like an alien parasite in a movie, a predator. It's camouflaged, it's tricky, it's devious, it seduces. I've seen plenty of bright, intelligent people turn into zombies in its thrall. And of course, they don't realize that they're zombies. They think they are the real thing.

He wrote this after Zeno's death. But the analysis had been forming for thirty years, and she had arrived at it independently, in her own language, through the same evidence.

* * *

In May 2017, Zeno lost her house, the ending she had seen coming since the mortgage letter of 2011.³⁷ She moved to a care facility in Taos.

She could not write. She could not operate a computer or a phone. She had increasing difficulty speaking for more than a few minutes at a time. Chaitanyo flew back from wherever he was traveling, spent several months helping with the transition, then left again, not because he was indifferent but because there was nothing more he could do and because she had, years before, prepared for this.

The recorded classes existed. Two years earlier, understanding what was coming, she had recorded everything she could still record while her hands and voice still held. Centers, Conditioning and Consciousness.

Imprint. The Channel Classes. The foundational arc of Zen Human Design, captured on video, available on the website, independent of her continuing presence.

There was one more video, a short goodbye to her students, recorded while she could still speak to a camera. It was posted on September 26, 2017, with the newsletter in which Chaitanyo announced that she had passed Zen Human Design to him.³⁸ She sat in front of the camera and said goodbye.

The transcript does not exist, the video was not captioned, and the audio has not been publicly transcribed. What Chaitanyo reported in the newsletter that followed was that responses came in immediately, dozens of them, heartfelt, from people who had found her work after years in the Jovian system and had used it to start over. He collected all the responses in a file and sent them to a friend in Taos who printed them out and read them to her at her hospital bed.

She felt touched, the newsletter said. She sent her deepest thanks.

The newsletter was the last one she would have any part in. After that, Chaitanyo wrote alone.

What she had wanted to say, she had already said. It was in the archive. It was in the recordings. It was in the book she and Chaitanyo had built and rebuilt until every trace of Ra's interpretation had been removed and only the clean mechanics remained. It was in the students who had come to her from the Jovian system, understood what she was showing them, and started over. It was in the software that Chaitanyo had begun building, a tool for looking at the bodygraph without labels, without keynotes, without the intermediary of anyone's opinion about what the mechanics meant.

She had spent thirty years trying to make the system independent of its teacher. She was now, at last, making the work independent of herself.

Chapter Seven

The Tool Without Interpretation (Traveling: 2018–2020)

Chaitanyo was somewhere in Asia when he published the first newsletter of 2019, a long, careful introduction to himself. Most of the people on the Zen Human Design mailing list had arrived after the years when he was visible, and did not know who he was or what his relationship to the work had been.

He had been traveling for five years by then. He carried a suitcase and a small backpack. He had sold everything in Taos, paid his debts, and left. His Swiss pension had begun. He had no fixed address and no particular intention to acquire one. He sat in cheap hotels in countries he had not previously lived in, connected to whatever Wi-Fi was available. He wrote newsletters when the words came together, answered questions from students and readers who had found Zeno's recorded classes, and, from wherever he was, kept up the archive, the software, the shop, and the website he had built in 1997 and still ran.

Zeno was in a care facility in Taos. She could not operate a computer. She could barely hold a phone. When she managed to answer his calls, her voice was often difficult to understand. He reported that for their last couple of conversations, there had been a marked improvement in clarity. They had been able to talk until she got too tired to hold the phone.

A friend in Taos visited her on Valentine's Day 2019 and sent him a report: Zeno was in good spirits, laughing and telling stories. She seemed, the friend wrote, "so accepting of where she is in her life stage and her circumstances." She had just had a bath and was pleased to be shining and clean. She mentioned Chaitanyo might be coming back to visit in the spring. She sounded happy, the friend reported, with how Human Design was progressing in his hands.

What was progressing in his hands was, among other things, Auracle.

* * *

Auracle was the software that Zeno and Chaitanyo had always wanted and had never had the technical resources to build until the later years of her life. The name was hers before the software existed: in the early 2000s, by Chaitanyo's account, she bought the domain auracle.com, paid more than a thousand dollars for it, and announced that this would be the name of their own Human Design software. He built it for her, and for the work, while she was still alive to see it. He showed her the first working body graph, he wrote later, "just at the onset of her rapid final decline. We enjoyed that moment, knowing well that without her determination the project would not have come this far."³⁹

The design philosophy was embedded in the name: an oracle, but one that shows rather than tells. An instrument for looking at the body graph without the mediation of anyone's interpretation. No Types displayed by default. No Profiles. No Authority labels. No Strategy prescriptions. The body graph as a crystalline structure, as Chaitanyo would write years later, "capable of refracting totality as human."

The chart it produced was the chart Chaitanyo had been making by hand since the early 1990s: centers defined and undefined, channels activated, gates present, without Ra's naming system converting each mechanic into a behavioral prescription. It was the chart that let you look at the picture. The one Ra had originally instructed them to look at, in 1993, before he forgot that instruction and began building a catechism instead.

Auracle also contained a Notables database: designs of public figures, politicians, artists, athletes, historical persons, with birth data sourced from the same careful standards that Zeno had applied to the Michael Jackson series a decade earlier. Not a collection of chart readings and interpretations, but a research instrument: two thousand eight hundred designs and growing, available free to anyone with an account, organized for comparison and study. The tool she had always wanted when teaching: a controlled sample of real lives against which to test the mechanics.

The software was built to work on computers, not phones. Chaitanyo was explicit about this and unapologetic. Human Design studied on a small screen, amid the interruptions of notifications and social media, was Human Design as Jovianism had made it, consumable, shareable, reduced to what could be conveyed in a post. Auracle required a screen large enough to see the bodygraph clearly. This was a philosophical position about what the work required, not a concession to user experience.

* * *

The first newsletter Chaitanyo published under his own name, in January 2019, generated a response he described as almost overwhelming. He had not expected it. He had simply started writing, without a goal, without an agenda, to see whether anyone was listening.

What the responses told him was that a significant number of people had been waiting for exactly this. They wanted someone to say clearly what Zeno had been saying from a wheelchair in Taos, in recorded classes, with shaky hands, in a voice increasingly hard to hear. The Jovian system was a trap. The labels were not the mechanics. The Types had never been the revelation. And there was an alternative: the original, the clean, the simple bodygraph that Ra had shown them in the beginning and then covered over with thirty years of interpretation.

He published more newsletters. Not on a schedule, not with a strategy. When the words came together. The response kept coming.

Among those who had been listening all along was a student who had been in the very first class Ra gave in America, in Taos in 1993. He had walked away from Ra early, unable to reconcile what Ra said in the reading with what he saw in the bodygraph. He had spent the intervening twenty-five years learning the mechanics on his own. Working at a health food store in Santa Fe, he watched the charts of the two hundred and twenty-five people he encountered daily, comparing the mechanics against the evidence of actual lives. He had understood Human Design, he said, by doing exactly what Ra had originally instructed and then stopped instructing: looking at the picture, comparing it to experience, arriving at his own conclusions.

He was the author of the letter to Zeno quoted in the previous chapter, the long testimony about what Ra had failed to recognize in her and what the system would have been without her and Chaitanyo's work.

* * *

Zeno died on Wednesday, March 25, 2020, at 19:55 Mountain Daylight Time, in Taos, New Mexico.

Chaitanyo was there. He had come back from his travels to be with her. He wrote about her death in the newsletter that followed, in the clearest language possible.

My best friend of 30 years, my lover, my wife, my ex, my partner, my collaborator, my inspiration, my challenge, my teacher, my goddess, my love, has finally succumbed to the creeping devastation of her 20 year Progressive Multiple Sclerosis. Zeno died in my arms Wednesday evening, March 25, 2020, at 19:55 MDT, in Taos, New Mexico.

That was the entire newsletter. One paragraph. He did not elaborate. The archive simply noted: "Zeno dies March 25."

She was sixty-seven years old. She had given twenty-seven years to Human Design. She had built the first American school, certified the first American analysts, produced the only textbook that adhered to the original mechanics without Ra's overlay, recorded a complete curriculum of classes in the years before her body made teaching impossible, and built with Chaitanyo the software tool that would let the work continue without either of them.

She had been unable to walk since at least 2012. Unable to type reliably since 2014. Confined to bed in the care facility since 2017. She had spent the last three years of her life listening to Chaitanyo's voice on a phone she could barely hold, being read his newsletters by friends who printed them out and brought them to her bedside, watching television, receiving visits from her little dog Sweetie three times a week.

She had died, the friend who visited on Valentine's Day reported, in the presence of someone who found her inspiring to be with. Accepting. Clear. Happy with how the work was progressing.

Chapter Eight

The Design Itself (Oakland, CA, 1952: and the reckoning, 2020–2026)

She was born April 12, 1952, at 5:05 in the morning, in Oakland, California. The sun had not yet risen. The bay would have been dark.

Her Design date (the planetary positions eighty-eight degrees of Sun before birth, when the body becomes ready to receive its personality crystal) fell on January 15, 1952. The body that would become Zeno was already being shaped before the spring.

Her chart shows Triple Split definition. This means her defined centers form three distinct clusters, each internally connected, with gaps between them, bridges that only complete when another person or a transit fills the empty gates in between. She was, by design, not self-contained. She was built to be completed by the conditioning field, to need the presence of others to feel whole, to register the difference between what she was in isolation and what she became when someone else closed the circuit.⁴⁰

This is a design that learns, above all things, about conditioning. A person with Triple Split definition does not carry a stable, unified internal field. They carry three fields, each consistent within itself, with the spaces between them as the curriculum. Every person who walked into Zeno's classroom was potentially closing one of her bridges. Every relationship she navigated (with Ra, with Chaitanyo, with her students, with the Jovian apparatus) was a lesson in the difference between being genuinely bridged and being pressured into apparent wholeness by a conditioning field she had not chosen.

She spent thirty years teaching this. She lived it simultaneously.

* * *

She was a design to wait. No motor connected to the Throat. No initiating energy. A design that functions best when recognized, when someone whose energy moves outward encounters her and invites her perception in. When that recognition is absent and she pushes anyway, the cost is specific and documentable: the undefined Sacral and Heart centers amplify the conditioning field without generating their own sustainable momentum, and the body pays.

She named this herself, in the 2010 newsletter, without recourse to any Type label: “I didn’t understand how high a price I was paying with my undefined Sacral and Heart centers. Though my body doesn’t function well, I still feel joyous.”

She read it through the mechanics she taught. She had been defending her practice against an organized opposition for a decade, operating in a field that was hostile to her, and, in her own account, drawing on something other than initiating energy, because by the system’s terms she had none. What held her, as she described it, was clarity: the consistent access to knowing she attributed to her defined awareness centers, and the particular stubbornness of someone who had spent twenty-two years learning to look at what is rather than what she wished were true.

But the body kept the account. By 2010 her left hand was weakening. By 2012 the decline was clearly progressive. By 2017 she could not walk, could not type, could barely speak. The book makes no claim about the cause of her multiple sclerosis; that is not a question its method can answer. What can be said is what she said herself, that she had paid a price, and that she understood it through the system she had spent her life teaching.

* * *

Three awareness centers defined. This is the structural rarity of her design, and the one that explains most directly what she was able to do.

Most people have one awareness center defined, some have two, very few have all three. The Ajna: mental clarity, the capacity to hold and process ideas without being swept away by them. The Spleen: body consciousness,

the moment-to-moment instinctual knowing of what is healthy and what is not. The Solar Plexus: emotional depth, the full range of feeling, the wave that requires time and movement before clarity arrives.

All three defined simultaneously means a person who has consistent access to all three modes of knowing at once, and who conditions everyone around them in all three domains simultaneously. Mental clarity, body awareness, and emotional depth, all generating a stable field. When students sat with Zeno and reported feeling, often for the first time, that they could see their own charts clearly, that the mechanics suddenly made sense in a way they hadn't before, some of what they were experiencing was instruction. Some of it was the effect of her three defined awareness centers on their undefined ones. She was, in the most literal mechanical sense, a field of perception.

Her Design Sun was Gate 61.5: Inner Truth, the Mystery. The pressure, at the level of unconscious orientation, to know what cannot be fully known. The I Ching names this hexagram "Inner Truth." Its fifth line carries the quality of a person whose knowing is genuine, but whose communication of that knowing, the transmission of inner certainty to those who have not arrived at it themselves, remains the central difficulty. She spent thirty years pressing toward what could be known about a system whose origin remained, by definition, mysterious. She arrived at genuine knowledge. She spent thirty years also trying to communicate it to people whose vocabulary had been built by someone else.

Her Personality Sun was Gate 43.1: Insight. The conscious identity as the person who sees something others have not yet seen, who carries a breakthrough knowing that arrives suddenly and whole. Gate 43 is the gate of the individual mind, the mutation in the circuit of knowing, the thought that does not derive logically from prior thoughts but simply arrives, and must then be articulated carefully or will be dismissed as eccentric or wrong.

She was a person whose knowing arrived complete and whose communication of that knowing was perennially difficult. She was also a person who understood that difficulty was built into the structure, not a failure of delivery. She kept trying anyway.

Her Personality Earth (the ground of her conscious orientation, the foundation she returned to) was Gate 30.5: the Recognition of Limits. She knew where things stop. Where the wall is. What the system can and cannot show you without honest observation. She built a career on this: identifying the precise boundary between the mechanic and the interpretation, between what the bodygraph actually shows and what Ra had decided it meant.

* * *

Her Uranus Opposition (the transit when Uranus returns to its opposition from its natal position, the midlife reversal) fell in 1990 and 1991, with a midpoint in April 1990. She was thirty-seven, thirty-eight years old. She was in Switzerland with Chaitanyo. Their house burned down in January 1992. They moved to the United States. They settled in Taos. In the summer of 1993, their friend brought the hand-drawn charts from Switzerland.

The Uranus Opposition is, in design terms, the moment when the conditioning pressures of the first half of life reach their maximum and then break. What was held together by external structure, by conditioning fields that substituted for genuine self-knowledge, becomes unmanageable. What remains after the break is what was actually yours.

What remained after Zeno's was twenty-two years of awareness practice, a partner whose design closed her bridges, a willingness to start over in a new country, and the readiness to encounter a genuine mechanical system with the precision it deserved. She was prepared for the bodygraph in a way most people who encounter Human Design are not, because her Uranus Opposition had already forced the question: what is actually mine, and what is conditioning?

She spent the next twenty-seven years answering it.

* * *

What the chart shows, in the end, is not a person built for comfort. Triple Split definition, all three awareness centers defined, a Design Sun in the Gate of Mystery. Such a chart is built to perceive clearly, to persist without initiating energy, to see the system and wait to be recognized, and to carry an unresolvable pressure toward knowing what cannot be fully known. It is not a design that rests easily.

She did not rest easily. She stopped when her body stopped.

“The vehicle that carries my spirit seems to be wearing down,” she wrote, with the quiet observation she applied to everything. Not a complaint. A report. She was watching herself the way she watched everything: with the steadiness of someone who had spent a lifetime learning not to flinch.

She kept watching until she could not.

What Remains

In January 2023, Chaitanyo published a newsletter about the Heart center. He was sitting in a restaurant in southern Mexico when he saw a Mexican matriarch at a long family table calling everyone “Corazon”, my heart. He wrote three thousand words about why calling the Heart center the “Ego center,” as Ra had done, was a fundamental misreading of what the center actually is, what the chakra research had known for millennia, what common sense had always understood. He ended with the threshold image he returned to most: the Heart as the crossing from animal to human. Its blossom is the love of the other and compassion.

He was seventy years old. He had been working with Human Design since 1993. He was writing better than he ever had.

This is what the work looks like now: one man, traveling slowly through inexpensive countries, writing when the words come together, maintaining the archive, running the sessions, keeping the software alive. The Notables database in Auracle holds more than two thousand eight hundred designs and grows. The recorded classes remain on the website. The book (*Human Design Revealed*, the only textbook built entirely on the original mechanics) is still in print. The pocket ephemeris, published every year since 1994, has reached its thirtieth edition.

Zeno’s voice is still there in the recordings. Shaky hands, failing voice, the fumble-factor that made it hard to aim a mouse, and underneath all of it the precision of thirty years of looking at bodygraphs and comparing what she saw to what actually happened in actual lives. Students still find her. They arrive (often after years in the Jovian system, often with the Christmas ornaments and no tree) and they sit with the recordings, and something clicks.

On the fourth anniversary of her death, Chaitanyo set down the moment itself: “I remember well the moment of her death, snuggling my head next to hers, her last exhale. The following minutes of silence.” What was left,

he wrote, were memories “of her brilliant mind and her ruts, of her grace and her stumbles, her strength and her fragility, her wisdom and her fallacies, of her fierce certainty of right and wrong”. And a verdict: “Hers is the sane Human Design... a lone and persistent voice for decades. Zen Human Design would not exist without her. Auracle would not exist without her.”⁴¹

* * *

In December 2024, a popular Human Design Substack called Mystical Heretic published an essay titled “The Cult-Like Behavior in the Human Design Community.” Its author, Chiara, was a longtime HD practitioner in the middle of leaving the system. The essay drew sustained engagement from inside the practitioner community in the months that followed. The comments section filled with practitioners who recognized themselves in what she described, the absolutism, the elitism, the language as brainwashing, the shaming of those who left. Toward the end of the piece, she mentioned that a friend had recently lent her a book.

A friend recently lent me the book Human Design Revealed, which was written by two early followers of the system called Chaitanyo and Zeno. They purport that Human Design diverted significantly from its origins as soon as Ra started coming up with specific language, phrases, and keynotes. As I was skimming through the book, I realized how boring and unsexy the basics of Human Design really are. There are no simple solutions given. There are no “do this and X will follow.” The authors focus on awareness as the only gift of this system. They do not believe in the laws of Type or Aura — they tell you to figure your life out for yourself.

Chiara was decades younger than Zeno had been when Zeno first met Ra. She had never met either Zeno or Chaitanyo. She had arrived independently, through her own observation of the institutional pattern, at the diagnosis Zeno had made in 1997 and held for the rest of her life. The book had been published twelve years before the essay. It had been waiting on a shelf, lent by a friend, available to anyone who looked.

That is how this kind of work survives. Not by going viral. By being there when someone is ready to find it.

* * *

The Human Design world in 2026 is enormous. It is also, in Zeno's analysis and Chaitanyo's continuing documentation of it, almost entirely built on the overlay Ra introduced in May 1997. The labels have become the language. Type and Strategy and Authority and Profile and the Not-Self and Deconditioning are now the vocabulary through which most of the world understands what Human Design is. Courses sell for thousands of dollars. Certifications proliferate. Social media algorithms amplify whoever speaks most fluently in the established vocabulary.

None of this would have surprised her. She had watched the same dynamic at Rajneeshpuram: a teacher with genuine insight whose followers replace direct observation with the teacher's words, until the words matter more than the thing they pointed at. She had spent thirty years trying to hold the pointing finger still while the world looked at the finger.

What she could not do was stop it. She could only be an alternative. A small practice in Taos, a handful of students who understood the distinction, a partner who built the tools and kept the archive and kept writing after she could not. A body of recorded work that will outlast the decade that tried to ignore it.

* * *

She was not looking for a large audience. She said so explicitly, in several newsletters, in the video where she introduced Zen Human Design to the camera: this is for people who are committed and in love with making the world a better place. Not everyone. The ones who want to actually see.

The Friends and Colleagues model that Chaitanyo is building is the institutional form of this: not a school, not a certification mill, not a hierarchy of levels and prices and titles. A small group of people who have

done the work, who can look at a bodygraph and say something true about it in their own words, who stay in contact, who grow. The goal is not scale. The goal is that the work survives.

Real Human Design doesn't tell you how to behave. It tells you how you behave. Chaitanyo wrote this after Zeno's death, but it is her sentence. She said it in different forms for thirty years. The bodygraph is a map of your actual function, not a prescription for your ideal function. You have been living your design since the moment of your birth, without anyone's help. The chart does not improve you. It shows you what you already are.

She believed this completely. She taught it relentlessly. She demonstrated it by living a life that corresponded, with uncomfortable precision, to exactly what her chart showed a life with that design would look like, the clarity, the cost, the stubbornness, the joy.

When an online post after her death recycled the institutional reading of her temperament, Chaitanyo answered it on the record: "Zeno was not 'moody,' her emotions didn't 'go up and down like a wave,' as Ra and his parrots insist. In fact, she was always a calming, balancing and upbeat emotional presence. You can take that from me: I've had 30 years of experience being very close to her, longer than anyone else."⁴²

* * *

She died in Chaitanyo's arms on a Wednesday evening in March 2020, in Taos, New Mexico, with the sun already down. She was sixty-seven years old. She had spent the last three years of her life in a care facility, unable to walk, unable to type, barely able to speak, and in the report of everyone who visited her: good spirits, telling stories, laughing, pleased about small things.

The archive is there. The recordings are there. The software still works, maintained by Erik Memmert in Augsburg since 1993. The book is in print. The ephemeris is in its thirtieth year.

She made the work independent of herself. That was the last thing she had left to do, and she did it.

* * *

She did not live to see the European court ruling. It came three months after she died.

On 3 June 2020, the Tribunale di Firenze (the Court of Florence, Companies Section, presided by Judge Niccolò Calvani) issued an ordinance in case R.G. 2756/2020. The plaintiffs were Nicolas Caposiena and Human Design Italia S.n.c., the Italian licensee of Jovian Archive Media Pte. Ltd. They had sued the Italian publisher AAM Terra Nuova S.r.l. for releasing Chetan Parkyn's book *Human Design, Scopri la Tua Vera Natura* in June 2019, claiming exclusive rights in Italy and the Italian language to the Human Design System.

The court rejected the claim and ordered Caposiena and Human Design Italia to pay €6,750 in costs.

The reasoning matters. The court did not find that Jovian Archive had no rights to anything. It found something more specific. Under both U.S. copyright law (raised by the defense) and the Berne Convention, copyright protects the form of expression, books, writings, specific works. It does not protect the underlying ideas, procedures, or methodology a work describes. The Human Design System as a system, the court found, falls into the latter category: it covers ideas, procedures, methodologies of representation that can be freely talked about, mentioned and illustrated even by those who are not the creators, without this infringing intellectual property rights.

Krakower's specific writings could be copyrighted. But Krakower could not hold a copyright over the system itself, only over the books he wrote about it. And whatever specific work-rights might have transferred to Jovian Archive, in the court's words, "neither it nor its assignees could prevent others from publishing other works on the Human Design System."

The sentence that followed read: "there is no evidence that Krakower has sold any rights to JA." The plaintiffs had assumed the chain of title from Krakower to Jovian Archive to Perrucchetti to Caposiena. The court found no documentation that the chain existed. The defense had also raised the

question of whether Jovian Archive even refers to a single entity, three separate companies share variations of the name; the claimants insisted it was always the same; the court found the question “irrelevant at this point” and moved on.

The ruling vindicated what the documentary record had always shown. The original bodygraph rights had been held by Jürgen Saupe until his death in 2002, then passed to his family. The original software, Neutrinos Through Windows, had been built in 1993 by Erik Memmert in Augsburg and was still being maintained there three decades later, independent of any Jovian license. The Human Design Graphics still carried Erik Memmert’s copyright. The 2000 research paper still carried Rave Life Sciences, LP’s copyright. The first American school had been built by Zeno and Chaitanyo with the 1993 contract Ra had drafted in their kitchen. The institutional narrative, that Jovian Archive held exclusive rights to the system Ra had transmitted, had been a construction. The Florence court named it that.

The Florence tribunal was a court of law making a finding about specific facts, not a believer in Human Design. The findings were narrow and precise: no evidence Krakower sold rights to Jovian, no exclusive rights over the system as a system, no infringement of Caposiena’s valid trademarks because Parkyn had not used them as trademarks of his own product. And in one line that does not appear in U.S. case law but appears in this Italian ordinance, the court named what it was looking at: in our legal system the representation of ideas is free and is not subjected to cult-like behaviors.

The defense that produced that ruling was not built by Terra Nuova’s lawyer alone. The Florence attorney who argued the case, Donato Nitti, had assembled a coalition of witnesses and document custodians whose names, by the time the ruling was issued, traced a complete map of the documentary record this book has been following. Eleanor Haspel-Portner contributed the research record. Chaitanyo contributed the historical archive at humandesignsystem.com. Karen Curry Parker contributed the post-Ra teaching record. Erik Memmert contributed the software and the Human Design Graphics copyright. Chetan Parkyn was, of course, the named defendant’s author. The case that overturned Jovian

Archive's claim of exclusive ownership was built by the same people the institution had been trying to disown for two decades. They knew what they had, they kept the documents, and when the moment came, they brought them.

The European ruling was not the only public record that disconfirmed the institutional narrative. The United States Patent and Trademark Office has been doing the same work, more quietly, for longer. Between 2004 and 2023, the Jovian Archive enterprise filed a succession of U.S. trademark applications on the Human Design System and its imagery, under three different corporate names: Jovian Archive Corporation in 2004, Jovian Archive Media Ltd. in 2018, and Jovian Archive Media Pte. Ltd. in 2023. Every one of them failed. The 2004 filing on the words THE HUMAN DESIGN SYSTEM was abandoned in 2006 because the applicant could not file a Statement of Use, the document required to prove that the mark was actually being used in U.S. commerce. The 2018 filing on the bodygraph image registered briefly, then cancelled when the registrant failed to file the Section 8 declaration of continued use due five years after registration. The Singapore entity then refiled the words THE HUMAN DESIGN SYSTEM once more (in two separate applications, covering educational services and electronic publications) and abandoned both.

Behind those filings the corporate entity itself kept moving. An Ontario company, Jovian Archive Media Inc., had been registered in 2004, with its headquarters listed in Ibiza, where Ra lived. The Singapore entity that today claims the worldwide rights, Jovian Archive Media Pte. Ltd., was not incorporated until 16 November 2016, five years after Ra's death. The marks the Singapore entity did finally secure, both in 2025, were composite only, the myBodyGraph logo and the words JOVIAN ARCHIVE HUMAN DESIGN, and each registered solely on the condition of a disclaimer entered, in identical words, on both registrations: "No claim is made to the exclusive right to use 'HUMAN DESIGN' apart from the mark as shown." A trademark disclaimer is precisely that concession: the registrant keeps the composite mark but states, on the federal record, that it claims no exclusive right to the disclaimed words on their own, which

remain free for anyone else to use. In disclaiming “Human Design” in both of its only surviving registrations, the institution conceded, on the record, that it cannot own the term.

On the U.S. trademark register, in 2026, Jovian Archive holds no live mark on the Human Design System as a name, on the bodygraph image, or on the name Ra Uru Hu. And trademark rights are territorial in any case: these were United States filings, reaching at most the surviving composite logos within the United States, not the words, and not the world. The only durable live marks on a Human Design term belong to a different entity entirely (Inner Human Design Inc., the California corporation Lynda Bunnell registered in 2002) and cover the BG5 business-coaching brand (the marks BG5 and Base Group 5, for “business advisory services”), not the Human Design System itself. The institutional claim that has been printed at the bottom of jovianarchive.com for two decades is not supported by the federal record it gestures toward.

Marga, the Italian Human Design teacher who wrote the contemporary account of the Florence proceeding for Osho News a few weeks after the ruling, named what the case did at the level practitioners would feel it: “this Court Order is an important precedent for any other lawsuit that might be initiated by Human Design Italia, Jovian Archive or any other organization or individual claiming intellectual property on the HD system. And it is important also for all the independent HD readers, teachers and writers — many! — that have been bullied through the years.” That was the practical consequence. For twenty years, independent practitioners around the world had been operating under the shadow of an institutional claim that their work required a license from a corporation in Singapore (or Canada, or somewhere) and a certification from a school in California that the corporation had blessed. The Florence court found no evidence that the corporation owned what it was licensing. The U.S. Trademark Office found nothing it could enforce. The independent practitioners had been bullied with a stick that, when finally examined under bright light by people who knew where to look, turned out not to be there.

That, in the end, was what Zeno had been saying for twenty-five years. Not that the system was wrong. That the institutional claim to own the system was unsupported. A European judge looked at the documents Jovian Archive could produce and reached the same conclusion she had reached from inside the original circle: the claim had no basis. The mechanic belonged to whoever could see it. The interpretation belonged to whoever offered it. The institution had been claiming what it could not prove.

She did not get to read the ruling. She would have nodded at it.

* * *

The bodygraph is a crystalline structure. It shows you, in the most honest language available, the refraction of totality that arrived as you, the specific pattern of definition and openness that has been your design since birth. It is unchanging, available to be studied, available to be tested against experience, available to teach you something true, if you are willing to look at the picture without needing it to say what you already believe.

This is what she offered. This is what remains.

Epilogue

Twenty-five years after Zeno first sat with the I Ching in the original Taos circle (and forty years after Bhagwan Shree Rajneesh had given her the sannyas name Ma Vedant Zeno in Poona, India) the world she predicted has arrived. Most of the world now understands, in some form, what Human Design is. Courses sell for thousands of dollars. Teachers spend tens of thousands on their certifications, with no recourse to teach students for the “official” school unless bound by strict rules. Certifications of Human Design readers outside the institution are, by the numbers, more plentiful and more commercially successful than those inside it. “Unauthorized” books proliferate. Social media algorithms amplify whoever speaks most fluently in the popular vocabulary, regardless of lineage.

Zeno predicted this. Not because she was prophetic, but because she had watched the same dynamic play out from the inside, twice. She had been a sannyas resident of three of Bhagwan's communes, Berkeley, Zürich, and finally the Ranch at Rajneeshpuram, Oregon. That 64,000-acre commune incorporated as a city in 1982 and collapsed in scandal three years later, when its leadership was arrested for arson, attempted murder, and the largest bioterrorism attack on U.S. soil. She had already gone: by December 1984 she was in San Francisco, and by January 1986 back in Zurich, working corporate jobs. And then in 1993, in Taos, she met Ra Uru Hu, recognized something genuine in what he was transmitting, and watched the same dynamic begin again. A teacher with real insight accumulates followers who replace direct observation with the teacher's words, until the words become more important than the thing they were pointing at. She separated from Ra in 1999, by her own description disappointed by his guru attitude. She spent the last twenty-one years of her life refusing to play that role herself.



Her refusal was a method, not a stance. And it carried a particular weight, because Zeno had not refused certification from the outside. For seven years, from 1993 to 1999, she had been the dean of the original Human Design School and the architect of its analyst certification program. She had built the structure she later walked away from. She knew, from inside, what it would become. After 1999, she did not certify other readers. She did not build a school. She did not appoint successors. She kept the work in her own house and the language her own. When she wrote, she wrote newsletters she could withdraw if the form turned dishonest. She did not want to be the source. She wanted to be one careful reader who could be argued with.

The institution that grew up around the same body of knowledge built itself on the opposite premise. There would be a school. The school would issue certificates. The certificates would be the difference between a real practitioner and an imitator. The institution would license the language and brand the imagery and assert ownership of the methodology. Practitioners would sign a contract acknowledging that authority. Books

would be authorized or unauthorized. Lineage would be tracked, gatekept, controlled. The institutional path was the one Zeno had already watched fail once at Rajneeshpuram. She refused to walk it a second time.



Twenty-five years on, what the documentary record shows is what this book has been documenting. The Tribunale di Firenze ruled in June 2020 that the Human Design System as a system is not the kind of subject matter copyright protects, and that there is no evidence Krakower sold any rights to Jovian Archive. The U.S. trademark and copyright registers, examined in Chapter Eight, tell the same story. The institution holds no enforceable mark on the Human Design System, the bodygraph, or the name Ra Uru Hu, only later composite logos that registered solely by disclaiming the words “Human Design,” plus two copyrights on specific books filed personally by Ra’s widow. None of it supports the claim of exclusive worldwide ownership of the methodology.

The IHDS Professional Agreement is enforceable as a private contract between a signatory and a California corporation. It is not, and has never been, a license to use intellectual property the corporation actually holds. The contract restricts the signatory; it does not restrict the underlying field.



The teachers who never signed the contract (the ones who proliferate now, on social media, in books, on YouTube, the ones the institutional communications describe as “imitators” and “unlicensed”) are not, in the federal record, infringing anything. They are independent practitioners offering interpretations of a methodology in the public domain. The institutional claim that has been calling them imitators required, to be enforceable, an exclusive intellectual property right the institution does not, in fact, have.

The irony Zeno would have appreciated is structural. The very proliferation the institution worked for twenty years to prevent (the unauthorized teachers, the parallel certifications, the books published without licenses) is now what makes the original institutional claim

practically unenforceable. There are too many independent practitioners doing legitimate work to credibly label them all imitators. The methodology, freed from the institution by people who simply continued to teach, has done what unowned methodologies do: it has spread, mutated, hybridized, and reached people the institution alone could never have reached.



What Zeno understood, and what she communicated for twenty-five years to anyone who would listen, was the underlying observation that made all of this inevitable. The teaching belongs to whoever can see it. The bodygraph is a graph; it cannot be owned. The interpretation is an act of attention; it cannot be licensed. The student who learns to read does not need permission. The teacher who teaches does not need certification. The institution that tries to hold a methodology between gatekeepers will, over time, lose the methodology to the people who simply use it.

She had said as much in plain words years earlier. In a newsletter dated May 6, 2011, she wrote that the true Human Design, “absent all that ego-interpretation nonsense, is completely contained in the revelation which cannot be owned or copyrighted.”

That was her position from the I Ching incident in the early 1990s to her last newsletter. It was an unfashionable position when she held it. It is also, on the documentary record, the position the institution itself has never been able to refute.

She read Ra’s purpose in the same key. In a later recorded class she set out the mechanics as she understood them: the system itself could not be copyrighted, but a particular interpretation of it could, and so he built one. The names he coined, the crosses, the Rave I Ching, the fixing of the lines, were in her account the copyrightable layer, assembled so that he would have something to leave his children. The account is preserved in her class titled “Ra’s Crime.”



Independent practitioners who have been carrying the shadow of the contract can put it down. The shadow was not what it represented itself to be. The institution that loomed over them held one live trademark on a three-letter abbreviation, two copyrights on specific books filed personally by a widow, a private contract enforceable only as a private contract, and a story about exclusive ownership that has not survived a single examination by a court of record or a federal register.

That is the documentary case. Whether the methodology itself is true, whether the four types map something real, whether the centers correspond to anything in the body, whether the I Ching synthesis tracks something genuine about human variation, is a question this book has not tried to settle. Zeno would not have wanted it settled. She wanted it argued with. She wanted readers to look at the bodygraph for themselves and decide. She wanted the work to belong to whoever was willing to do it.

She did not live to see her prediction confirmed. Zeno died on the evening of March 25, 2020, at 19:55 Mountain Time, in Taos, New Mexico, in Chaitanyo's arms, of complications from a twenty-year progression of multiple sclerosis. The Tribunale di Firenze issued its ordinance ten weeks later, on June 3, 2020. The Italian Human Design teacher Marga published the contemporary account of the ruling in Osho News on July 19, 2020, addressing it explicitly to "all the independent HD readers, teachers and writers — many! — that have been bullied through the years." Zeno had been dead just under four months. She did not get to read what the Florence court had written.

She died believing the institutional consolidation had succeeded and that her position had failed. She was wrong about that, but she was wrong in the most ordinary way: she did not live long enough to see the second-order effect of her own refusal. The teachers she had refused to certify went on to teach. The books she had not authored gave permission to others to write. The certifications she had not issued were issued, in profusion, by people who carried the same underlying conviction she had carried: that the work belonged to whoever could do it carefully.

She would have nodded at all of it.



The bodygraph is still on the wall. The mechanic still draws four types, nine centers, sixty-four gates, three hundred and eighty-four lines. The chart is computed the same way it was computed in the original software Erik Memmert wrote in 1993, and the way it has been computed by every independent calculator built since. The reading is still an act of attention performed by a person who has learned to read. The methodology is still here. It is, finally, here for everyone.

That is what the record shows.

: End:

APPENDIX, SECTION A

The Contract Chain and the Institutional Erasure Mechanism, 1992–2016

A.1. The Forensic Anchor: August 5, 2010, 8:29 AM

The institutional history of the Human Design System has been, for most of its public life, an oral tradition disputed between parties with incommensurate interests. The documentary record presented in this Appendix proceeds from a different basis. It is anchored to a single verifiable timestamp.

On the morning of August 5, 2010, at 8:29:17 AM, a one-page letter signed by Lynda Bunnell on International Human Design School letterhead was converted to PDF using Acrobat PDFMaker 8.1 für Word, a German-language Microsoft Windows installation of Adobe Distiller 8.2.3. The letter is titled, in the original Acrobat title field, “Hello all Human Design Professionals,” which matches its opening salutation. The PDF was modified one second later, at 8:29:18 AM, and has not been altered since. It now resides in the documentary archive operated by Human Design Austria at ra.uru.hu/hd-background/, where it is presented under the heading “the result” of an open-letter response by a coalition of national HD organization directors to a prior contractual demand from the IHDS.

The text of the letter is short. It reads, in full:

Hello all Human Design Professionals,

We have a change in the online license program and I am please to let you know that offering HD services online no longer requires a contract or payment.

And I'm also pleased to let you know that the discounted room from iVocalize is still available to you. The window for taking advantage of the discounted room is good through the end of September. More information about the special online room is below.

If you would like to take advantage of the discounted rate from iVocalize please use this link to sign up for the room: <http://tinyurl.com/HDConferenceRoom>

Enjoy your work!

All the best, Lynda Bunnell, IHDS, www.ihdschool.com

Three features of this letter are documentary in nature and reward forensic attention. The first is its opening phrase: “We have a change in the online license program.” This phrase, in passing, confirms that an online license program had existed as formal institutional policy of the IHDS, requiring contracts and payments from Human Design professionals as a precondition of offering Human Design services online. The second is the phrase “no longer requires,” which confirms that this license program was rescinded, and, given that the letter offers no transition period or implementation date, that the rescission was immediate. The third is the absence of any explanatory framing. No legal basis is offered for the original program, no apology is tendered for its imposition, no reason is given for its withdrawal. The letter pivots, in its third paragraph, to a commercial promotion of a discounted iVocalize conference room.

The Acrobat producer string on the PDF, Acrobat PDFMaker 8.1 *für Word*, bears on a separate question. Lynda Bunnell, then the recently-installed Director of the IHDS, operated in English from a United States base. The PDF on which her letter is preserved was not generated on her system. It was generated by a recipient working in a German-language Office environment on a Windows system, who saved her letter to PDF on the morning of August 5, 2010. The strongest candidate, given the timing, the eventual archive location, and the corroborating contractual record, is

Ilse Sendler, then the contractually exclusive Director of Human Design Austria with authority over all German-language Human Design education.

This forensic anchor establishes the morning of August 5, 2010, as the moment when the institutional record of the post-Ra Human Design consolidation crisis began to be preserved by parties outside the Jovian Archive corporate apparatus. The rescission letter is the visible artifact of that morning. The contractual demand it rescinded, and the open-letter response that elicited the rescission, are the documentary substrate that surrounds it. The chapters of this Appendix that follow are organized around the contract chain that produced this moment and the institutional pattern that followed from it.

A.2. The Original National Schools, 1992–2003

The institutional history of the Human Design System in the period from Ra Uru Hu's first public teaching in 1992 to the consolidation of the IHDS in 2010 is best summarized in a single sentence written by Ra himself, in an email circulated to a group of his professionals and teachers in May 2008. The email is preserved in scanned form in the Human Design Austria archive.⁴³ In that email, Ra wrote:

The IHDS spent most of its existence as me. In the last years this has begun to change and September mutates the IHDS into you.

This sentence, written by Ra approximately three years before his death and twenty-six months before the August 5, 2010 forensic anchor, settles a question that has since been the subject of considerable institutional misrepresentation. Through 2008, the International Human Design School (the entity that would, in 2010, claim worldwide certification authority over Human Design education) did not exist as an organized institution. It was, in Ra's own characterization, a designation he applied to his own teaching. Whatever structures existed alongside Ra's teaching

were not a centralized school. They were a constellation of national organizations operating under direct or indirect contractual relationships with Ra and his corporate vehicle, Jovian Archive Corporation.

The earliest of these structures emerged through Ra's friendship with Jürgen Saupe, a German practitioner who translated Ra's first book into German, the so-called "black book", and served for several years as Ra's organizer and promoter throughout Europe. The pattern of activity in this period was itinerant rather than institutional: Ra traveled, taught in intensive formats of one to several weeks, and was supported by a rotating set of dedicated students from various countries.⁴⁴

By approximately 2000, this informal structure was contractually formalized for a small group of these supporting students. Ra and Jovian Archive Corporation issued the first national contracts to representatives in seven countries: Germany, the United Kingdom, the United States, Italy, Spain, Japan, and Austria. These contracts established the recipients as national licensees of the Human Design System, with exclusive rights to deliver Human Design education and to develop and distribute educational materials in their respective territories. The original IHDS, as it then existed, was the collective body of these national licensees. The name was plural: International Human Design *Schools*. This plurality reflected the structure that was actually contracted, a federation of national schools, each operating under contract with Jovian, rather than a single central school operating through a network of subordinated branches.

The Austrian contract was issued in September 2000 to Ilse Sendler. It gave Sendler, and the organization she operated under the name Human Design Austria (HDA), the exclusive contractual right to act as the representative of Jovian Archive Corporation in Austria, to operate a Human Design school, to create and distribute educational materials, and to train and license Human Design professionals. The terms of the contract were materially equivalent, by Sendler's own subsequent account and the account of other national directors, to the terms of the parallel contracts issued in the other six territories.⁴⁵

The same period, the late 1990s through the early 2000s, saw a parallel intellectual development inside the United States national organization, Human Design America (HDA-US), then directed by Mary Ann Winiger. Between October and November 2003, Winiger published a series of essays under the title “Locks and Keys” through the Human Design Voice Channel newsletter (HDVC numbers 48 through 54). The essays articulated, in Winiger’s own voice and from her own seven-year experiment as a Generator, the framework that Ra had taught as the Global Cycles course: the 1615–2026 historical cycle, the 2027 mutation of the Solar Plexus center, and the correspondence table of eight locks (the gates of the Cross of the Sphinx and the Cross of the Vessel of Love) with their corresponding keys for the current and subsequent eras. Winiger was succeeded as Director of HDA-US by Genoa Bliven later in 2003. The “Locks and Keys” framework remained in continuous community circulation in subsequent years⁴⁶

A.3. The November 2003 Contract Extension

In November 2003, Ilse Sendler’s original September 2000 Austrian contract was supplemented by a written extension. The extension expanded the territorial scope of Sendler’s exclusive rights from Austria alone to the entirety of the German-speaking Human Design education market. The extension, like the original contract, was issued by Jovian Archive Corporation. Its existence and continued legal force was confirmed, more than a decade later, in writing by Jacqueline Riley, then identified as President of Jovian, in correspondence with Sendler.⁴⁷

The combined effect of the September 2000 contract and the November 2003 extension was to establish Ilse Sendler, and Human Design Austria as the organization she operated, as the contractually exclusive representative of Jovian Archive Corporation for Human Design education in Austria, Germany, and the broader German-speaking territories of Switzerland, Liechtenstein, and the South Tyrol. No other entity held a contractual right to deliver or supervise Human Design

education in this territory. By the operative terms of the contracts, no other entity could be granted such a right without breaching the existing agreements.

A.4. The July 2010 Licensing of the IHDS to Lynda Bunnell

The transition from the federated national-schools structure of 1992–2009 to the centralized IHDS structure of 2010 onward was effected in July 2010 through a transfer that has never been documented in a publicly available contract. The transfer is, however, confirmed by Lynda Bunnell herself, in correspondence preserved in the Human Design Austria archive. In a letter to Werner Lessmann, a German Human Design analyst and graduate of the Differentiation Degree Program, dated to late 2015 or early 2016, Bunnell wrote:⁴⁸

I've been running the IHDS since 2010, and I take my job very seriously. My commitment is to follow through on Ra's wishes, the integrity of the knowledge and getting Human Design out into the world as best we can.... He asked me to take over the IHDS in July 2010 and gave me the authority to continue his work and run these programs, as well as all the others. He entrusted his school to me and gave me complete authority.

Three elements of this admission are documentarily significant. First, it confirms a transfer date, July 2010, that aligns with the timeline of the events that follow. Second, it characterizes the transfer as an oral transmission of authority from Ra to Bunnell (“*He asked me to take over,*” “*gave me the authority,*” “*entrusted his school to me*”), with no reference to a written instrument that could be inspected or contested. Third, it asserts that the authority transferred was “complete”, a characterization that, as the contract chain reviewed in Section A.3 establishes, was not consistent with the existing contractual obligations of Jovian Archive Corporation to the seven national licensees from 2000–2003. The IHDS that Bunnell received in July 2010 was, by Ra’s own May 2008

characterization, an entity that had “spent most of its existence as me.” Its existence as a separable institutional structure, transferable from Ra to a successor, was a recent development.

A.5. The Online Sublicense Demand

The first action taken by Lynda Bunnell in her new role, by her own implicit admission in the August 5, 2010 rescission letter and by the explicit testimony of Ilse Sendler, was to circulate a contract to all Human Design professionals worldwide. The contract, preserved in PDF form in the Human Design Austria archive⁴⁹, required every analyst, teacher, and professional to pay a fee of five hundred United States dollars per year as a precondition of conducting any Human Design activity online. The breadth of this requirement was expansive: the contract was structured such that any chart reading delivered over Skype, any class taught through a webinar platform, any consultation conducted via email, any service touching the internet, fell within the definition of “online work” and was subject to the annual fee.

The legal basis claimed for this fee structure was the assertion that the IHDS held not merely the rights to the Human Design System as a body of knowledge, but specifically the rights to the delivery of Human Design education online. This second claim, that the IHDS held enforceable “online rights” distinct from and additional to its claims to the underlying knowledge, was the specific point of contention that emerged in the response of the national directors.

A.6. The Open-Letter Response

The contractual demand circulated by Bunnell in summer 2010 elicited an immediate response from a coalition of national directors and senior professionals organized by Ilse Sendler. The response took the form of an open letter to Bunnell, also preserved in PDF in the Human Design Austria archive.⁵⁰ The letter raised a series of legal questions about the

basis of the online-rights claim. Sendler’s own retrospective account of the response, given in video testimony recorded in approximately 2015 or 2016, summarizes the substance.⁵¹

After quite some discussion I wrote an open letter and open email to Linda, criticizing this claim and asking for the legal backup — what is the so-called online right? I don’t think, and I still don’t think, that it exists.

The legal position embedded in the open letter was, in essence, that no enforceable category of “online rights” distinct from the underlying intellectual property rights to the Human Design System had ever been established, by trademark registration, by patent, by copyright registration covering the online delivery medium specifically, or by any other recognizable legal mechanism. The mode of delivery was, on this analysis, an attribute of how professionals worked; it was not a separately licensable property that the IHDS or Jovian Archive could rent back to those professionals on an annual basis.

A.7. The August 5, 2010 Rescission

The response to the open letter was the August 5, 2010, 8:29 AM rescission letter that constitutes the forensic anchor for this section. By Sendler’s account, the rescission came within hours of the open letter’s circulation.⁵²

Within a few hours — really, literally very, very fast, within hours — Linda took back her plan. So you can do Skype readings now without being obliged to pay a \$500 yearly fee. That was the positive result of this letter.

The retraction followed the open letter by a matter of hours. The letter offered no explanation for the change, no transition period, and no defense of the prior legal position. The first contractual instrument issued by the centralized IHDS structure under Bunnell required Human Design professionals to pay \$500 per year as a condition of online activity; the

second action issued under that structure, executed within hours of the first being challenged in writing, withdrew the requirement without comment.

The retraction did not, however, restore the institutional status quo ante. It produced an asymmetric outcome that the next section addresses.

A.8. The Erasure

The August 5, 2010 rescission of the online license program was a rollback of the contractual demand. It was not, by all subsequent indications, a restoration of normal institutional relations between the IHDS and the national directors who had signed the open letter. Sandler describes the asymmetric consequence directly:⁵³

The other result was not quite so nice. I personally was deleted from all records as a teacher and analyst. My national organization was deleted, simply disappeared. So that was the price you pay for being correct, for speaking up, for criticizing.

The mechanism of this erasure is the central institutional pattern documented by this Appendix. Sandler's contractual relationship with Jovian Archive Corporation, the September 2000 Austrian contract and the November 2003 German-language extension, was not terminated by any procedure provided for in the contracts themselves. The contracts, by Jacqueline Riley's later written admission, remained in force.⁵⁴ What was effected instead was a withdrawal of administrative recognition. Sandler's listings as a teacher and analyst on the IHDS website were removed. The institutional acknowledgment of Human Design Austria as a national organization was withdrawn from IHDS and Jovian channels. Sandler's name was excluded from forward-going IHDS communications, professional directories, and educational materials.

The contract endured. The recognition was withdrawn. Riley, in correspondence later cited in the Human Design Austria archive, defended this asymmetry on the grounds that the IHDS could withdraw its recognition independently of the underlying contract: "*your contract*

*has not ended — that would mean your license was revoked, which is not the case. What is the case is that you are no longer IHDS recognized due to your refusal to acknowledge IHDS guidelines, rules and standards.*⁵⁵

The position embedded in this exchange, that rights granted under contract could be functionally nullified by unilateral withdrawal of recognition without termination of the contract itself, is the pattern that recurred in subsequent years against other holders of pre-2010 contractual relationships with Jovian, and that Section A.11 examines as institutional mechanism.

A.9. The 2015–2016 Knebelung

The pattern of administrative erasure established in summer and autumn 2010 was extended, in late 2015 and through 2016, into an active attempt to install a replacement national organization in Sendler’s territory in contravention of the still-valid September 2000 and November 2003 contracts. The mechanism is documented in the Human Design Austria archive under the German term *Knebelung*, a word meaning “gagging” or “muzzling,” used in the archive to describe the contractual instrument by which the attempt was made.

The instrument took the form of contracts circulated to all German-speaking Human Design professionals by Peter Schöber, operating under the entity name HD Services. The contracts required signatories to commit to purchasing educational materials and courses exclusively from Schöber and to acknowledge his entity as the recognized German-speaking Human Design school. The contracts threatened that professionals who declined to sign would lose IHDS recognition and would no longer be acknowledged as legitimately certified.⁵⁶

This action was undertaken with the support of the IHDS. In correspondence with Werner Lessmann dated to the same period, Lynda Bunnell confirmed that Peter Schöber had been designated as a teacher of the Differentiation Degree Program, a four-semester advanced

certification program completed and operationalized after Ra's death by Andrea Reikl-Wolf and Alokand Díaz del Rio. Bunnell's admission of the basis for Schöber's DDP credential is documentarily significant:⁵⁷

In my judgement and the judgement of Jovian, Peter was and is ready to step into the role of DDP teacher. We do not take these things lightly. They are thoroughly considered. There was also a demand from the public for an additional teacher of this program. We are growing and the fractal is becoming wide.

I don't need to defend this, but I will say that Peter was one of Ra's first students and was highly respected and regarded by Ra. The selection of Peter to fill this role was not taken lightly nor was it 'given' to him. He has earned it, and I have no doubt Ra would be in complete agreement.

The admission is explicit on the question of formal credentialing. Schöber had not, as Werner Lessmann established in the correspondence that elicited Bunnell's response, completed the Differentiation Degree Program training. Neither of the program's only two qualified instructors, Reikl-Wolf and Díaz del Rio, had trained him. The institutional basis for his designation as a DDP teacher was, by Bunnell's own characterization, that "*Peter was one of Ra's first students and was highly respected and regarded by Ra.*" The credentialing was not based on completion of the formal training that other DDP teachers were required to complete; it was based on Bunnell's and Jovian's "judgement," informed by Schöber's prior relationship to Ra.

The coalition response to the 2016 Knebelung attempt was a joint statement, drafted in collaboration with legal counsel, addressed to Schöber and HD Services and circulated through the German-speaking Human Design professional network. The statement was signed by Werner Lessmann, Ilse Sandler, Dr. Andrea Reikl-Wolf, Martin Grassinger, Hans-Werner Jansen, Marie-Luise Kreis, Margit Müller, Meta Raunig-Hass, and by additional signatories representing the Human Design Association: Bettina Schäfer, Irmtraud Schmidt Farias, Dr. Jutta Edelbauer, Rudolf Keller, Susan Lee, Hermann Brodbeck, and Elfriede Steiner.⁵⁸ The signatories collectively represent the German-language

professional community of Ra Uru Hu’s pre-2010 student lineage, including two figures, Andrea Reikl-Wolf and Martin Grassinger, who had pre-Human Design personal relationships with Ra. Grassinger’s own statement, included in the coalition record, opens with the sentence: “*I knew Ra before the HDS was in the world. Ra introduced me to the HDS at the early stages of its development.*”⁵⁹

A.10. The Legally Verified Position

The lawyer-verified statement issued by the coalition in 2016, addressed to Peter Schöber and HD Services and preserved in the Human Design Austria archive, establishes the operative legal position with respect to the German-speaking territory. The statement’s principal findings, drawn directly from its text, are as follows:⁶⁰

First, the September 2000 contract between Ilse Sendler / Human Design Austria and Jovian Archive Corporation remains active and legally valid. The November 2003 written extension expanding Sendler’s exclusive rights to the entirety of German-language Human Design education likewise remains active and legally valid. The continued validity of both instruments was confirmed in writing by Jacqueline Riley, President of Jovian.

Second, the formation of the centralized IHDS as a separate institutional entity occurred temporally subsequent to the conclusion of the 2000 and 2003 contracts with Sendler. The IHDS therefore could not have inherited contractual rights in territories already exclusively contracted to Sendler. To the extent that the contractual instrument transferring the IHDS to Bunnell in July 2010 purported to convey such rights, that purported conveyance was inconsistent with Jovian’s pre-existing obligations and was, on the face of those obligations, void.

Third, the establishment of any new Human Design school in the German-speaking territory under the purported authority of Jovian or the IHDS is therefore contractually invalid. This applies to Peter Schöber's HD Services and to any successor entity that Jovian or the IHDS might attempt to designate.

Fourth, the IHDS has no contractual relationship with Human Design Austria and therefore has no authority to issue or revoke credentials for HDA-trained professionals. HDA's licensing of analysts and teachers under its contractual authority is fully recognized as a matter of Jovian's own pre-existing contractual commitments; any attempt by the IHDS to declare HDA-trained professionals "no longer recognized" is contractually inoperative.

Fifth, the conduct of Peter Schöber and HD Services in distributing contracts to HDA-affiliated professionals threatening loss of recognition for failure to sign, and in describing HDA as no longer recognized, constituted, in the assessment of legal counsel, unlawful competitive interference and unlawful coercion under the applicable competition law.

The statement closed with an offer to resolve the matter through dialogue rather than litigation, contingent on Schöber's public acknowledgment of HDA's rights and his cessation of the contested conduct. No record of a substantive response from Schöber is preserved in the archive.

A.11. Pattern Recognition: The Erasure Mechanism and Its Application to Zeno's Lineage

The documentary record assembled in Sections A.1 through A.10 establishes, with respect to events in the period 2010–2016, a specific institutional pattern with five characteristic features.

First, assertion of authority not grounded in enforceable instruments. The IHDS, after July 2010, claimed and exercised authority (first to license, then to revoke recognition) that on examination was not grounded in legal property of the type asserted.

Second, withdrawal of administrative recognition without contract termination. Pre-existing contractual relationships were not formally terminated; rather, administrative acknowledgment of them was withdrawn, producing functional erasure of the contracted party from the institutional record while leaving the underlying obligations technically intact.

Third, replacement by Jovian-aligned figures. The territories and roles vacated by the administratively erased parties were filled by figures with closer alignment to the post-2010 IHDS structure, with credentialing decisions made on the basis of “judgement” rather than completion of the formal training requirements applied to other figures.

Fourth, reliance on oral transmission of authority from Ra. The basis for the post-2010 IHDS’s exercise of authority was repeatedly characterized in terms of Ra’s wishes, Ra’s judgement, or Ra’s prior recognition, with no documentary instrument to inspect or contest.

Fifth, collective silencing of professional witnesses. Professionals who challenged the pattern in writing were subject to the same administrative erasure as the parties whose interests they were defending. The mechanism was self-reinforcing: the visible cost of speaking up disincentivized further speech.

The documentary record of the erasure of Zeno and his pre-1993 student lineage, treated in the chapters of the main text, predates the consolidation of the IHDS by approximately two decades. The erasure of Zeno occurred during the pre-institutional phase of the Human Design System’s development, when Ra Uru Hu’s teaching activity had not yet been organized into the federated national-schools structure of 2000 and was being conducted largely from Ibiza without a corporate vehicle to issue contracts or grant recognitions. As a consequence, the erasure of Zeno did not leave the same documentary trail as the erasure of Sendler.

There were no contracts to administratively rescind; the recognition that was withdrawn was direct personal acknowledgment by Ra of figures who had taught him or taught alongside him in the period before the system was named.

What the 2010–2016 record establishes is not direct documentary evidence of the mechanism by which Zeno was erased. It is, rather, the institutional pattern by which erasure has continued to function in Human Design’s organized period, and by which it presumably functioned during the pre-organized period as well, in less documented but structurally equivalent forms. The five features identified above are not specific to the 2010s. They are, in the language of the Human Design System itself, mechanical features of how an institutional power structure with no enforceable legal grounding nevertheless maintains its coherence: by selectively recognizing those who confirm it and by silently de-recognizing those who do not.

The remainder of this Appendix documents the specific cases that constitute the institutional record. Section B treats the case of Human Design Online, Inc., and its founder Gennaro Brooks-Church. Section C treats the case of Eleanor Haspel-Portner and the documentary record of the 30,000-case study. Section D treats the case of Jürgen Saupe and the pre-2000 European organizing network. Section E treats the original pre-2000 circle (Martin Grassinger, Andrea Reikl-Wolf, Werner Lessmann, and Ilse Sandler) and the persistence and continuity of its members in the public record. Section F treats the present-day roster of official national organizations as the administrative endpoint of the erasure, read against the original 2000 federation.

APPENDIX, SECTION B

The Case of Human Design Online, Inc., and Gennaro Brooks-Church

The case of Ilse Sendler and the German-speaking Human Design professional community treated in Section A is the most thoroughly documented instance of the institutional erasure mechanism, but it is not the earliest. A prior case, asymmetrically documented and shorter in its visible institutional life, concerns Human Design Online, Inc., an early online HD education and consultation entity directed by Gennaro Brooks-Church, active under that designation through at least September 2013, and visible in the post-2010 IHDS institutional record only as an absence.

B.1. The Documentary Position in September 2013

On September 25, 2013, a Dutch Human Design practitioner named Jan van den Berg compiled and circulated through the Human Design America Facebook group a 128-page community reference document titled *Our Cloud Online*.⁶¹ The document was structured as a numbered index of Human Design figures, organizations, and resources active in the community at the time of compilation, with each entry identified by name and accompanied by brief contextual notes, role designations, and active URLs. The index listed more than 116 named figures by sequential number.

Entry 78 in the index reads, in relevant part: “Gennaro Brooks-Church, director Human Design Online.” The URL attached to the entry, humandesign.com/message-from-the-hdo-director, confirms that the role designation was self-attached by Brooks-Church himself, on the public-facing domain operated by HDO. The same index further lists twenty-five distinct chart readings authored by Brooks-Church and published on humandesign.com, identified in van den Berg’s compilation by reading

numbers 8, 15 through 26, 39 through 42, 45, 46, and 49. This is a body of work representing substantial public HD analysis activity conducted through HDO's institutional infrastructure in the period leading up to and through 2013.

The presence of HDO in the September 2013 community record establishes, at minimum, that the entity was operating with sufficient public visibility for an external community archivist to identify its director, list its principal URL, and catalogue its publicly distributed work product. Ilse Sandler appears in the same index at entry 85, three years after her August 2010 administrative erasure from IHDS records, retaining her position in the community-circulated documentary record despite her absence from the institutional one.

B.2. The Self-Reported Pre-1992 Relationship

In a public endorsement preserved on the LinkedIn professional networking platform, an unnamed colleague characterized Brooks-Church as having *“personally knew (from childhood on) and studied with the revealer of Human Design, Robert Alan Krakower, aka: Ra Uru Hu.”*⁶² The endorsement places Brooks-Church within the small set of figures whose acquaintance with Ra predated the public emergence of the Human Design System in 1992.

The framing, childhood acquaintance plus subsequent study, locates Brooks-Church in the same documentary category as Martin Grassinger's coalition statement reviewed in Section A.9: *“I knew Ra before the HDS was in the world. Ra introduced me to the HDS at the early stages of its development.”* Where Grassinger's pre-HDS relationship to Ra is corroborated by the coalition record signed by sixteen named witnesses, Brooks-Church's pre-1992 relationship to Ra rests on his own representation and a third-party endorsement of unknown provenance. The relationship is consistent with what is otherwise known of the pre-

institutional period, Ra's teaching activity in the late 1980s and early 1990s drew on personal acquaintances and family connections from Ibiza and earlier networks, but is not independently established.

B.3. Absence from the Post-2010 IHDS Record

The post-2010 IHDS structure under Lynda Bunnell maintains a public registry of certified Human Design professionals on its website at ihdschool.com. The registry is the formal public record of who, by IHDS designation, is recognized to teach and offer Human Design services. Gennaro Brooks-Church does not appear in this public registry.⁶³

The absence from the public registry places Brooks-Church outside the formal institutional structure of the IHDS as it consolidated under Bunnell's directorship from 2010 onward. He was not, in any publicly documented sense, a participant in the IHDS recognition system. No public record shows him as a signatory of the agreements that, after 2010, became the principal contractual instruments by which Human Design professionals were administratively constituted as IHDS-recognized.

B.4. The Disappearance of HDO as Institutional Entity

Human Design Online, Inc., the entity through which Brooks-Church operated the humandesign.com domain and the body of HD work documented in van den Berg's September 2013 index, does not appear as an institutional component of the post-2010 IHDS structure. The IHDS public-facing materials do not reference HDO. The IHDS does not list HDO as an affiliated school, an authorized online platform, a predecessor entity, or a source of any of the educational assets, course materials, or domain properties that the post-2010 institutional structure subsequently maintained. HDO is, in the post-2010 IHDS institutional record, an absence.

The mechanism by which HDO ceased to operate within the public-facing infrastructure of the Human Design System has not been documented in materials available to the author. No public contractual instrument records the transfer of HDO's assets, domain, or member relationships to Jovian Archive Corporation or the IHDS. No public communication records the dissolution of HDO as an entity. The humandesign.com domain itself, in the years following 2013, has had an ownership history that public WHOIS records partially trace but do not fully clarify.⁶⁴

What can be established from the documentary record is the following. In September 2013, HDO was a publicly active institutional structure within the Human Design community, operating a domain that anchored substantial public HD educational and consultation activity, with Brooks-Church visibly identified in community-circulated reference materials as its director. By the time the post-2010 IHDS structure had matured, HDO had ceased to appear in the institutional record. The pre-existing institutional position and the post-2010 absence are both documentary facts. The mechanism connecting them is not.

The HDO case corroborates, with the asymmetry of documentation available to it, the pattern documented at greater length in Section A. The features of the erasure mechanism identified in Section A.11 apply to the HDO case in the form available to the documentary record: assertion of institutional authority not grounded in enforceable instruments; withdrawal of recognition without documented contract termination; replacement of pre-existing institutional structures by post-2010 IHDS-aligned figures and entities; reliance on oral transmission of authority from Ra rather than documentary instruments; and absence of any public communication recording the dissolution or transfer of the pre-existing structures. The case differs from Sendler's principally in the asymmetry of what was preserved. Where Sendler and her coalition preserved the documentary record of their administrative erasure on a public archive at ra.uru.hu, no equivalent preservation exists for HDO. The pattern of disappearance is structurally similar; the witness who would document it is, in this case, missing.

APPENDIX, SECTION C

The Case of Eleanor Haspel-Portner and the Documentary Record of the 30,000-Case Study

The cases of Ilse Sendler and Human Design Online, Inc., treated in Sections A and B, document the post-2010 institutional erasure mechanism in its contractual and entity-disappearance forms. A third case, structurally distinct from both, documents the same mechanism in its empirical-research form. Eleanor Haspel-Portner, a clinical psychologist and social scientist who was Ra Uru Hu’s commissioned research partner from 1999 through approximately 2003, and a named co-author of the 1999 statistical paper that constituted the only large-scale empirical validation study of the Human Design System ever conducted under Ra’s direct authorization, was administratively erased from the post-2003 institutional record. Her case is documented at length and from her own voice in a 2025 republication of the original research materials.

C.1. The 1999 Joint Research Paper

In 1999, Rave Life Sciences (the corporate research entity through which Ra Uru Hu was, at that time, conducting the empirical validation of the Human Design System) published a research paper titled “Preliminary Research on the Human Design System and Health.” The paper’s author attribution lists, in this order: Eleanor Haspel-Portner PhD, Ra Uru Hu, Marvin M. Portner MD, Erik Memmert, and Charles Haspel.⁶⁵ The corresponding 1999 author bios identified the contributors with these institutional roles: Haspel-Portner as a social scientist and clinical psychologist leading the research team at Rave Life Sciences; Ra Uru Hu as the individual “put in trust of the Human Design System and its associated information in 1987,” teaching in the U.S. and Europe and overseeing the dissemination of all Design knowledge for its truth and

integrity; Marvin Portner as a board-certified internist and allergist contributing the clinical documentation; Memmert as the software developer who designed the Rave Life Sciences research applications; and Charles Haspel as the computer scientist who designed the Rave Life Sciences website along with Ra Uru Hu.

Two features of this 1999 institutional configuration warrant attention. First, the corporate entity through which Ra was operating in 1999 was Rave Life Sciences, not Jovian Archive Corporation. Jovian Archive Corporation, as treated in Section A, was the corporate vehicle through which the seven national contracts were issued beginning in 2000, that is, in the period following the joint 1999 research effort. The institutional history of the Human Design System has been frequently characterized in the post-2010 IHDS record as having proceeded under Jovian Archive Corporation throughout, but in 1999 the empirical validation work was being conducted under a different entity name. Second, Ra's 1999 author bio characterizes him as having been "put in trust of the Human Design System... in 1987." This 1987 trust framing is the institutional self-description preserved in the original 1999 paper. It is not the post-2010 IHDS framing of Ra as having "established the International Human Design School (IHDS) in 1992", the claim Lynda Bunnell would later make and that Sendler corrected from Ra's own May 2008 admission as treated in Section A.2.

C.2. The May 1999 Legal Contract

In the introduction to the 2025 republication, Haspel-Portner describes the events of May 1999 in these terms:

Ra arrived at our home in May 1999 and, within a few days, requested that we form a legal partnership to validate the Human Design System scientifically. He had been gifted a residence in Sedona and planned to live there with his family. Marvin and I agreed to spend whatever time necessary with Ra to ensure that he could convey "everything the voice told him" in preparation for me to analyze the system statistically and both Marvin and me to evaluate it clinically. We drew up a legal contract with the intent

that Marvin and I would remain independent of the Human Design community, that our focus would be on documenting the science, and that we would work with a professional group interested in clinical and statistical research.

The May 1999 contract was, by Haspel-Portner's account, a written legal instrument.⁶⁶ Its principal terms (independence from the Human Design community, focus on scientific documentation, partnership with a professional research group) established the institutional position from which the 1999 research paper was published later that year. The contract predates the September 2000 Austrian contract with Sandler treated in Section A.2 by approximately fifteen months. Both contracts were issued by Ra to figures whose subsequent administrative erasure from the institutional record followed the same five-feature pattern documented in Section A.11.

C.3. The Statistical Findings of 1999

The 1999 paper presented the results of statistical analysis on five samples of 5,000 birth records each, drawn randomly from general populations. The paper documented the frequency distribution of the five Human Design Types (Manifestor, Generator, Projector, Reflector, and Manifesting Generator) across the samples, with the following findings in a representative sample of 5,000: 8.0% Manifestors, 36.8% Generators, 20.9% Projectors, 0.9% Reflectors, and 33.5% Manifesting Generators.⁶⁷ The five Types were verified through Z-test analysis as statistically independent of each other at confidence levels far beyond the 99% threshold (critical value 3.29 at 99% confidence, degrees of freedom 9998), with each Type-to-Type comparison producing Z-values well in excess of the critical threshold. The paper's conclusion states: *"Type, as used in the HDS, differentiates a significant construct in the general population. It provides groundbreaking and revolutionary knowledge for education in the growth of self-awareness."*

The 5-Type framework empirically established in the 1999 paper, verified through replication across five randomized population samples, multiple astrological calculation software systems (SPSS, Jigsaw, Astrodatbank), and statistical methods, has not been incorporated into the post-2010 IHDS canonical curriculum. The IHDS public materials present Human Design as comprising four Types, with Manifesting Generators characterized as a subcategory of Generators rather than as a statistically independent fifth Type. The 1999 research paper, co-authored by Ra Uru Hu, contradicts this curricular position with empirical data that Ra himself signed.

Haspel-Portner has further recounted that Ra Uru Hu privately acknowledged the five-Type result while declining to teach it. In her account, he told her: *“You found scientifically that there are five types. I’m going to keep teaching that there were four because my ego won’t let me change.”*⁶⁸

Haspel-Portner restated these findings in print years later. Her practitioner guide *Human Design & Health* annotates Ra’s own health teaching throughout to record that the study did not validate his defined- and undefined-Center medical hypotheses, representative annotations state that “statistical data on 30,000 cases did not validate this statement by Ra,” and that “all of Ra’s hypotheses about medical conditions and treatments ... did not hold up statistically in 30,000 cases or in clinical analysis.”⁶⁹

C.4. The Documented Relationship with Zeno

Haspel-Portner’s 2025 introduction documents her entry into the Human Design community in 1996. The relevant passage reads:

When I saw Human Design in The Mountain Astrologer magazine in March of 1996, I knew what it was because I had trained as a Jungian Analyst and recognized all the parts of the Mandala... I was fortunate to study privately with Zeno, an early student of Ra

Uru Hu's and director of New Sunware America at the time. I learned the basics in a traditional and grounded way. I was fascinated by the information and immediately began to seek mastery of it. I attended when Ra Uru Hu, the messenger of Human Design System, taught his first advanced Human Design class. It was a five-day course in Taos, New Mexico, where Ra presented the channels and circuitry for the first time. After the class, I was certified as a Human Design Analyst.

This passage provides third-party documentary corroboration, from a contemporary witness who is herself among the named subjects of Ra's July 25, 2003 "Misrepresentation" letter, of Zeno's institutional role in the mid-1990s.⁷⁰ Three elements of the corroboration are documentarily significant. First, Haspel-Portner identifies Zeno as the director of the U.S. national organization at the time of Haspel-Portner's entry into the community. Second, she identifies Zeno's role as that of Ra Uru Hu's early student and the figure through whom she received her first private HD training in 1996. Third, she structures her narrative such that Zeno's instruction precedes her subsequent attendance at Ra's first advanced class in Taos, which is to say, Zeno's instruction was the foundation on which her own certification as a Human Design Analyst was built.

C.5. The 2003 Erasure

The July 25, 2003 "Misrepresentation" letter from Ra Uru Hu treated in Chapter Four of this book named Haspel-Portner alongside Zeno and Chaitanyo as figures of whom Ra was "appalled." The letter characterized Haspel-Portner, without specifics, in terms equivalent to those it applied to Zeno and Chaitanyo. The contractual instrument that constituted Haspel-Portner and Marvin Portner's institutional position vis-à-vis Ra and his research program, the May 1999 legal contract, was not, on the available documentary record, formally terminated. Its operative effect, by the same asymmetric mechanism documented in Section A.8 with respect to Sandler, was withdrawn through administrative non-recognition: the 1999 paper ceased to be cited; the 30,000-case statistical

study ceased to be acknowledged in IHDS curricular materials; Haspel-Portner's name was excluded from the post-2010 IHDS record as completely as Sendler's.

The 2025 republication framing addresses this period only obliquely. Haspel-Portner notes that by the end of 1998, prior to the May 1999 contract, she had already “pulled back from the Human Design Community because of the way information and creative questioning were being censored.” Her “values in handling [her] clients,” she writes, “differed from those of Ra and Zeno.” The 1999 contract appears, on her account, to have been an attempt to formalize a research relationship that could proceed independently of the community dynamics from which she had withdrawn. The 2003 letter rendered that formalization administratively void.

C.6. The 2025 Republication

In 2025, Noble Sciences, LLC, a publishing entity operated by Haspel-Portner from Mount Pleasant, South Carolina, republished the 1999 research paper, together with subsequent monograph material from 2000–2002, as a book titled *The Science of Human Design: 30,000 Statistical Cases, 15,000 Clinical Cases, One Proven Map of Your Soul*.⁷¹ The book's author attribution lists Eleanor Haspel-Portner PhD, Marvin Portner MD, and Ra Uru Hu, that is, Ra is named as a co-author of the 2025 republication, twenty-two years after the July 2003 letter that named Haspel-Portner as a fraud and fourteen years after Ra's death in March 2011.

The monograph material of that period is preserved in the 2025 republication and in the original imprints. Across 2001 and 2002 the partnership issued a monthly series, *Rave Genetics*, on the twenty-one codon groups. Haspel-Portner's independent publishing then evolved through two imprints she operated: Unified Life Sciences, under which her work appeared by 2002, and Noble Sciences, LLC, under which it appeared by 2009 and which would carry the 2025 republication. A 2009 monograph issued under that lineage, *A Multidimensional Perspective of*

Venus, the Empress (Tarot Key 3), the Tree of Life, I Ching Hexagrams, and Noble Sciences Sacred Synthesis, restated the system's correspondences in the renamed framework she had by then developed.

The book's dedication reads:

To Ra Uru Hu, who invited me to question the science of Human Design. My inquiry led beyond validation into the emergence of the Four Worlds framework and the development of Noble Energy Maps® , grounded in empirical structure and scientific validation. Ra, your legacy now can empower and change lives as you dreamed it would, especially for children.

The 2025 republication preserves the 1999 paper text verbatim, with Haspel-Portner's subsequent analytical commentary inserted as inline annotations in blue italic typography. The annotations document where the original 1999 findings have been further developed by Haspel-Portner's continuing research, where Ra's claims in the 1999 and 2000–2002 materials have not held up to statistical scrutiny in subsequent analysis, and where Haspel-Portner's clinical experience over the twenty-two-year period since publication has diverged from the original framings. The republication strategy preserves Ra's original work as primary source while documenting Haspel-Portner's continuing development as scientific elaboration.

C.7. Application to the Section A.11 Pattern

The Haspel-Portner case extends the documentary record of the institutional erasure mechanism into the empirical-research domain. The five features identified in Section A.11 apply, with adjustments for the research context.

The pre-existing contractual relationship, the May 1999 legal partnership, endured without documented termination. The administrative recognition (citation of the 1999 paper, acknowledgment of the 30,000-case study, inclusion of the 5-Type statistical framework in curricular

materials) was withdrawn. The post-2010 IHDS canonical curriculum that consolidated under Lynda Bunnell's directorship did not incorporate the empirical findings of the research that Ra had commissioned and co-signed. The Manifesting Generator was retained in the curriculum as a subcategory of Generator rather than as the statistically independent fifth Type the 1999 paper had verified. The justification for these curricular choices was not advanced in writing in any documentary form available to the author; the choices were effected through the same mechanism of asymmetric administrative non-recognition that Section A documents in detail.

The asymmetry of preservation that distinguishes the Sendler case from the HDO case treated in Section B applies in a third form to the Haspel-Portner case. Where Sendler preserved her documentary record on a public archive and HDO's record exists only as community-circulated artifact, Haspel-Portner preserved her documentary record through commercial republication. The 1999 paper, with Ra Uru Hu named as co-author, is now available through the broader book trade in a form that the IHDS cannot administratively rescind. The post-2003 erasure rendered the work invisible within the institutional record; the 2025 republication has rendered it visible in the public record without IHDS sanction or acknowledgment. The pattern of disappearance documented in Sections A and B is, in the Haspel-Portner case, paired with a pattern of restoration that operates outside the institutional structure entirely.

APPENDIX, SECTION D

Jürgen Saupe and the Pre-2000 European Organizing Network

The institutional narrative of the Human Design System locates its origin in a single revelation to a single individual in 1987 and its custodianship in a single corporation formed to protect that revelation. The documentary record of the system's first decade in Europe describes a different structure: a small organizing network of translators, publishers, software developers, and national organizers, several of whom held the foundational assets of the system in their own names. The clearest case is Jürgen Saupe.

D.1. The Printed Bodygraph and the Rights, 1992

The Human Design System was first published as a printed book in 1992, five years after the transmission its author dated to January 1987. The book, known among practitioners as the “Black Book”, contained the first printed bodygraph, the diagram that would become the international visual standard of the system.⁷²

The German-language archive operated by the German Human Design community records that the rights to that diagram did not rest with Ra Uru Hu or with any corporation he later formed. Its History page states:

Seit 1992 war er Inhaber der Rechte an der Rave Körpergrafik, welche nach seinem Tod im Juli 2002 an die Familie Saupe übergegangen sind.

[From 1992 he was the holder of the rights to the Rave bodygraph, which after his death in July 2002 passed to the Saupe family.]⁷³

The holder named is Jürgen Saupe. The source is not an oppositional document; it is the German community's own published history of the system.

D.2. Translator, Publisher, and the Founding of New Sun Services

The same History page records Saupe's role in the European establishment of the system in terms the consolidated institutional narrative does not preserve:

Allen voran sei hier Jürgen Saupe genannt, der als überragender Übersetzer und Dolmetscher, als Herausgeber der Bücher sowie als Begründer und Leiter von New Sun Services die Grundlagen schuf und festigte, dass sich das Human Design System in Europa und von da aus in aller Welt verbreiten konnte.

[Above all, Jürgen Saupe should be named here, who as an outstanding translator and interpreter, as publisher of the books, and as founder and director of New Sun Services, created and consolidated the foundations for the Human Design System to spread in Europe and from there throughout the world.]⁷⁴

Three elements are documentarily significant. Saupe was the system's translator and interpreter into German, the conduit through which the early teaching reached the European audience. He was the publisher of the books. And he was the founder and director of an organization the archive names New Sun Services.

A contemporary witness corroborates this publishing role from outside the German archive. Eleanor Haspel-Portner (Ra Uru Hu's 1999–2002 research partner, treated in Section C) has stated that the system's first book was to be issued by a European publisher that withdrew before publication, and that Saupe, who had worked with that publisher, then financed the book himself with family funds and partnered with Ra to teach it across Europe.⁷⁵ Her account, given decades later, aligns with the

archive's record of Saupe as the system's translator and publisher, and adds that the original publication was privately underwritten by Saupe rather than by Ra or any corporation. An independent chronology of the system's early years records the same sequence, that Saupe had been engaged to translate the book, that the publishing arrangement collapsed, and that Saupe then carried the costs himself, mortgaging his house to finance the publications and the early touring.⁷⁶

That name is treated elsewhere in this book. The United States national organization operated by the subjects of Chapter Four was named New Sun Services America, a name its founders record as having been requested by Ra Uru Hu himself in the 1993 contract.⁷⁷ The recurrence of "New Sun Services" across the German and American organizations indicates a shared naming convention applied to the early national bodies rather than two unrelated coincidences. The book does not resolve the corporate relationship between the entities; it records that the shared root appears in the documentary record on both continents.

D.3. The Technical Layer: Memmert and Neutrinos

The same History page records that the calculation software on which the system's distribution depended was the work of a second figure in the German network:

1993 erhielt das Human Design System durch die genial-kreative Leistung von Erik Memmert seine Software „Neutrinos Through Windows“, ohne die das HDS nicht hätte verbreitet werden können.

[In 1993 the Human Design System received, through the ingenious-creative achievement of Erik Memmert, its software "Neutrinos Through Windows," without which the HDS could not have been disseminated.]⁷⁸

Memmert, based in Augsburg, operates New SunWare, which has maintained the bodygraph graphics within its software to the present.⁷⁹ He is named as a co-author of the 1999–2000 research paper treated in Section C.⁸⁰ The calculation infrastructure that allowed the system to move from hand-drawn charts to global distribution originated, on the record, outside the corporation that would later represent itself as the system’s custodian.

D.4. Absence from the September 2000 National Contracts

In September 2000 Ra Uru Hu extended formal national contracts to a group of original European and Japanese organizers, binding their territorial schools to Jovian Archive Corporation.⁸¹ Saupe was not among the signatories. The bodygraph rights he had held since 1992 were not assigned to Jovian Archive; as the German History page records, those rights passed on his death to his family, not to the corporation.⁸²

The non-assignment is structurally consequential. The asset most central to the institutional claim, the bodygraph the corporation would later represent as proprietary, had a documented chain of title that ran through Saupe and then to his heirs, and at no documented point through Jovian Archive.

D.5. Death, July 13, 2002

The German archive maintains a dedicated memorial page for Saupe. It records his dates precisely:

3. Mai 1940 in Berlin – 13. Juli 2002 ca. 11:30 in München.

[3 May 1940 in Berlin – 13 July 2002, approximately 11:30, in Munich.]⁸³

The memorial, signed “Deine Freunde und Schüler” (Your friends and students), describes his life’s work as the “Wegbereitung für das Human Design System in Europa und der Welt”, the pioneering of the Human Design System in Europe and the world.⁸⁴

Saupe died holding the rights to the bodygraph, one year before Ra’s July 2003 letter consolidated the institution and removed the original American organizers from the official register.⁸⁵

D.6. The Contradiction with the Institutional Record

The institution that consolidated under a single corporation and a single school from 2010 onward has represented itself publicly as founded in 1992 and as custodian of the system’s proprietary assets, including the bodygraph.⁸⁶ The German community’s own contemporaneous record supports neither element as applied to the bodygraph. From 1992 the bodygraph rights belonged to Saupe; the software belonged to Memmert; the European foundation was built by an organizing network of named individuals, each of whom the archive credits by name.

Saupe is not absent from the post-2010 institutional record because he was a minor figure. He is absent because he died in 2002, before the consolidation, holding an asset the consolidated institution would later claim, and because the institutional narrative had no place for an origin story in which the system’s foundational diagram was owned by someone other than its author or his corporation.

D.7. Application to the Section A.11 Pattern

The erasure mechanism set out in Section A.11 has five features: an original contributor present at the foundational moment; documentary evidence of that presence; a subsequent institutional narrative that

minimizes or omits the contribution; the consolidation of origin and ownership in a single figure or corporation; and a surviving documentary record left by the original party.⁸⁷

Saupe's case exhibits four of the five directly and the fifth by inversion. He was present at the foundational moment, the 1992 publication and the European establishment of the system. The documentary evidence of his presence is preserved, and preserved by the community itself rather than by an adversary. The institutional narrative consolidates origin and ownership in a single corporation. The surviving record (the History page, the memorial page, the chain of rights) was left not by Saupe, who could leave nothing after 2002, but by the network around him, which continued to document what he had built. The single feature his case does not share with the living subjects of this appendix is the possibility of contradiction by the figure himself. The record stands in his place.

APPENDIX, SECTION E

The Original Circle: Persistence and Continuity of the Pre-Consolidation Contributors

Sections A through D document the institutional erasure mechanism in its several forms, contractual displacement, entity disappearance, the minimization of a research partner, and the omission of a foundational rights-holder. This section documents the evidence that faces the other way. The named contributors of the pre-2000 organizing circle did not vanish from the public record. Several remained continuously active in the years after the 2010 consolidation (most independently of the International Human Design School, one within it) and their activity is documented in publicly verifiable sources, including the institutional record itself.

The book makes no claim that the figures treated in this section were erased. The documentary significance of their continuity is narrower. It is that the foundational work of the Human Design System was distributed across a circle of named individuals, not concentrated in a single founder, and that this multiplicity is preserved in the public record even where the institutional narrative of a single school founded in 1992 does not acknowledge it.

E.1. The Circle in the Institution's Own Record

The clearest statement of the circle's composition is the History page of the German Human Design community's archive, treated in Section D. In a single passage it credits, by name, the figures it identifies as having made the system's spread possible: Jürgen Saupe as translator, publisher, and founder-director of New Sun Services; Erik Memmert for the 1993 calculation software; Martin Grassinger and Wolfgang Schubert for

substantive contributions on the relationship between the Human Design System and health; and Dr. Eleanor Haspel-Portner for the scientific testing and validation of the system.⁸⁸

This is not an oppositional account. It is the German community's own published history, and it names a circle rather than a founder. Three of the named figures are treated elsewhere in this Appendix, Saupe in Section D, Memmert in Sections C and D, Haspel-Portner in Section C. The remaining figures, and the question of what became of the circle after consolidation, are the subject of this section.

There is a second record in the institution's own hand. The International Human Design School published a course calendar for its 2009/10 academic year through Jovian Archive, the year before the consolidation.

In it, the figures the consolidated origin account does not preserve appear as the school's own faculty. Ilse Sendler is listed as the teacher of BG5 Small Business Analysis. Martin Grassinger and Dr. Andrea Reikl-Wolf appear among the faculty, Reikl-Wolf co-directing the Primary Health System practitioner certification with Alokand Díaz del Rio. Ra Uru Hu is identified not as the school's single origin but as the Dean of one of its divisions, the Science of Differentiation College, which the catalog describes in his own framing of the system: "Human Design is the Science of Differentiation."

The same catalog dates the institution in its own words. It records that the IHDS Professional Training Academy "was formally established in September 2008," and presents the school as a federation of colleges and an academy staffed by a circle of named teachers. Both statements were published by the institution itself, the year before it consolidated under a single corporation and a single school. The catalog names the circle as faculty and presents Ra as the dean of one college among several. The consolidated account that followed names a single founder and a single school dated to 1992. The two documents are both the institution's own.

E.2. Martin Grassinger

Martin Grassinger is among the earliest documented practitioners of the system. He describes himself as the first licensed Human Design analyst, certified in April 1993, and as a teacher of the complete Human Design analyst training since 1992; he has offered seminars on the Human Design System and health since 1995.⁸⁹ A classical homeopath in practice since 1981, he is described as the first health professional to integrate the Human Design System into clinical work.⁹⁰

Grassinger's continuity is independent of the consolidated institution. He maintains his own practice and teaching website and appears in the Human Design Worldwide professional directory; he is not listed in the professional register of the International Human Design School.⁹¹ His coalition statement, preserved in the German archive and treated in Section A, places his relationship with Ra before the system had a public name: "*I knew Ra before the HDS was in the world.*"⁹² Grassinger is a continuously active foundational contributor operating outside the IHDS structure.

E.3. Andrea Reikl-Wolf

Dr. Andrea Reikl-Wolf, a molecular geneticist in Vienna, encountered the Human Design System and Ra Uru Hu in 1997 and has worked as a full-time analyst and teacher since 2002.⁹³ Hers is the one case in this section of continuity within the institution rather than outside it. After Ra's death in 2011, Reikl-Wolf and Alokand Díaz del Rio developed the Differentiation Degree Program further and trained its first practitioners; she is identified as the principal teacher of the Differentiation Degree Program at the International Human Design School, delivered through Human Design Austria.⁹⁴

Reikl-Wolf's position is documentarily significant for two reasons. First, it establishes that the advanced curriculum the post-2010 IHDS relied upon was, in material part, developed after Ra's death by original-circle figures,

not transmitted intact from a single founder. Second, as established in Section A, the fact that Reikl-Wolf and Díaz del Rio were the program's only two qualified instructors is what made it possible to document that Peter Schöber had been credentialed without the corresponding training.⁹⁵ The continuity of the original circle is, in her case, the very instrument by which a later irregularity in the institutional record became legible.

E.4. Werner Lessmann

Werner Lessmann, based near Nuremberg, is a graduate of the Differentiation Degree Program and a teacher for Living Your Design.⁹⁶ He is the managing director of the Human Design Association e.V., an independent German Human Design body, and maintains an independent professional practice.⁹⁷ As established in Section A, it was Lessmann's correspondence with Lynda Bunnell in the 2015–2016 period that elicited the admission documenting the Schöber credentialing irregularity.⁹⁸

Lessmann's case represents continuity outside the IHDS structure: an original-trained practitioner who organized an independent national association rather than operating under the consolidated school. His independent activity is part of the same documentary fact, the foundational circle persisted, in multiple organizational forms, after the consolidation.

E.5. Ilse Sendler

Ilse Sendler, the Austrian national director treated at length in Section A, represents a third form of continuity: the documentary. Beyond her contractual history, Sendler's enduring contribution to the record is the archive she operates at ra.uru.hu, which preserves the primary sources (the August 2010 rescission letter, the coalition statements, the lawyer-verified position, and Ra's own May 2008 email) on which much of this Appendix depends.⁹⁹ The continuity Sendler represents is not merely that of an active teacher but of an active archivist: an original participant who

made the institutional record durable and publicly accessible. Section A treats her contractual case; this section records that her documentary work is itself an act of continuity, and the reason a substantial portion of the publicly verifiable record exists at all.

E.6. Application to the Section A.11 Pattern

The erasure mechanism set out in Section A.11 turns on the consolidation of origin and ownership into a single figure or corporation, against a documentary record left by the original parties. The cases in this section bear on that pattern from the reverse direction.

What these cases establish is not that the individuals were erased, they were not, but that the circle is absent from the consolidated account even though its members are not absent from the public record. Grassinger teaches independently and is not in the IHDS register; Reikl-Wolf teaches the advanced program inside the IHDS; Lessmann runs an independent association; Sandler maintains the archive. The foundational work was distributed among them and others, and the distribution is documented. The single-founder, single-school narrative does not require erasing these people. It requires only that the multiplicity they represent goes unmentioned, that a circle be remembered as a point. The persistence of the circle, in the public record and in one case within the institution itself, is the evidence that the point was always a circle.

APPENDIX, SECTION F

The Present-Day National Organizations and the Administrative Endpoint of the Erasure

The preceding sections document the erasure mechanism in the historical record. This section documents its result, as it stands in the public record at the time of writing: the roster of official national organizations the institution itself publishes. Read against the contractual history set out in Section A and the foundational history set out in Section D, the present-day roster is the erasure made administrative, the point at which the displacement of the original parties became the institution's own published structure.

F.1. The Present-Day Roster

The International Human Design School and Jovian Archive each publish a list of the official national Human Design organizations. The two lists are materially identical. As of the time of writing they comprise organizations for the United States (Human Design America), the United Kingdom, Italy, Spain (Human Design Hispania), Japan, France, Brazil, China and Taiwan, Russia, the Dominican Republic, South Korea, Bulgaria, Portugal, and the Netherlands, together with Human Design Services for Germany and Switzerland.¹⁰⁰ The rights under which these organizations are licensed are held, per Jovian Archive's own statement, by Jovian Archive Media Pte. Ltd., the Singapore entity that licenses the official publishing and teaching of Human Design worldwide.¹⁰¹

F.2. The Original Seven and the Present Roster

The original contractual federation, as established in Section A, comprised seven national licensees, issued by Jovian Archive Corporation beginning in September 2000: Germany, the United Kingdom, the United States, Italy, Spain, Japan, and Austria.¹⁰²

Five of the seven original territories remain represented on the present roster, the United States, the United Kingdom, Italy, Spain, and Japan. The German territory is represented by a successor entity treated below. The seventh original territory, Austria, is not represented at all. There is no national organization for Austria on either the IHDS or the Jovian Archive roster; the German-speaking listing covers, in its own words, “Germany and Switzerland.”¹⁰³

The absence is documentarily significant. Austria was not a peripheral seat. It held the September 2000 contract issued to Ilse Sendler and Human Design Austria, expanded in November 2003 to the exclusive German-language territory, a contract that, as established in Section A, the coalition’s lawyer-verified position held to remain active and legally valid.¹⁰⁴ The contractually exclusive German-language licensee of record is absent from the institution’s published roster of licensees.

The disappearance is datable in the published record. Jovian Archive’s own directory of national organizations, preserved in the Internet Archive, listed “Human Design Austria” (www.humandesignsystem.info) as the official organization for “Austria & Germany” in September 2011.¹⁰⁵ By May 2014 the same directory listed that organization for “Austria” alone, a separate entry, “Human Design Services” (www.humandesignservices.de), having taken the seat for “Germany and Switzerland.”¹⁰⁶ In the capture of 13 April 2016 the Austrian entry is absent; the German-speaking seat is held solely by Human Design Services.¹⁰⁷ The roster captured in September 2025 retains no Austrian organization.¹⁰⁸ The domain by which Human Design Austria was listed, www.humandesignsystem.info, remains the contact domain published in

the legal imprint of Human Design Worldwide (www.humandesignww.com), whose operator of record is Ilse Sendler, the contractually exclusive German-language licensee treated in Section A, now operating outside the institution’s roster.¹⁰⁹

F.3. The German-Speaking Seat: Human Design Services

The organization now listed as official for Germany and Switzerland is Human Design Services, operated by Peter Schöber through Human Design Services GmbH in Münster.¹¹⁰ Schöber records that he was appointed by the IHDS in 2013 as head of analyst and teacher training for Germany and Switzerland.¹¹¹

This is the same Peter Schöber and the same HD Services treated in Section A. There, the coalition’s lawyer-verified statement of 2016 held that the establishment of any new Human Design school in the German-speaking territory under the purported authority of Jovian or the IHDS was contractually invalid, and named HD Services specifically.¹¹² The present-day roster is the institutional realization of precisely that contested installation: the entity whose authority in the German-speaking territory was, on the documented legal position, contractually invalid is now the official national organization for that territory, while the licensee whose contract was held to remain valid is absent.

F.4. From Federation to Centralized License

Section A establishes, in Ra Uru Hu’s own words from May 2008, that through that year the IHDS “spent most of its existence as me,” and that the mutation into an organization beyond himself had not yet occurred.¹¹³ Section D establishes that the foundational assets and the European organizing network predated and stood outside any single corporation.¹¹⁴ The present-day structure is different in kind. The federation of

independently contracted national schools has become a worldwide network licensed centrally by a single rights-holding corporation, Jovian Archive Media Pte. Ltd., incorporated in Singapore in November 2016: five years after Ra's death.¹¹⁵

The institution presents this structure as continuous with the origin. The IHDS describes itself as founded in 1992 by Ra Uru Hu and as the official certifying agency and record keeper for Human Design worldwide; its national-organizations page carries the copyright line "Copyright 1992–2026."¹¹⁶ The documented origin, as set out in Sections A and D, was neither a single school nor founded in 1992 as an institution: it was a federation formalized in 2000, atop an organizing network that held the foundational rights outside any corporation.

F.5. Application to the Section A.11 Pattern

The erasure mechanism set out in Section A.11 turns on the consolidation of origin and ownership into a single corporation, the displacement of original parties, and the maintenance of a narrative inconsistent with the documentary record. The present-day roster exhibits all three in administrative form.

Origin and ownership are consolidated in a single Singapore rights-holder licensing the entire network. An original party, the contractually exclusive German-language licensee, is absent from the published roster, and the territory is held by the entity whose authority there was, on the documented legal position, contractually invalid. And the institution's account of itself as a single school founded in 1992 is maintained against a record, much of it the institution's own, that documents a federated origin formalized in 2000 atop a pre-2000 network. The roster does not argue any of this. It records the outcome. The erasure documented in the preceding sections is, on the public roster, no longer an event. It is the structure.

APPENDIX, SECTION G

The Tribunale di Firenze Ruling, 2020

In June 2020 a court in Florence was asked whether the Human Design System could be owned. The proceeding was narrow and commercial, but the finding reached the foundation of every ownership claim documented in this book. The plaintiff was Human Design Italia, holding itself out as the exclusive Italian-language licensee of Ra Uru Hu’s company, Jovian Archive; the defendant was the publisher Terra Nuova, which in June 2019 had published Chetan Parkyn’s *Human Design – Scopri la Tua Vera Natura*. The claim was that no one but Human Design Italia could publish a Human Design book in Italian.¹¹⁷

The court rejected the claim. In an ordinance dated 3 June 2020, the Sezione Specializzata in materia di Impresa held:

*No evidence has been provided by the claimants to prove that they had exclusive rights on the “Human Design System” or its teachings: those teachings cover ideas, procedures, methodologies of representation that can be freely talked about, mentioned and illustrated even by those who are not the creators, without this infringing intellectual property rights; nor, to do so, does one need to be authorized by a school or by its founders, since in our legal system the representation of ideas is free and is not subjected to cult-like behaviors.*¹¹⁸

The order located the principle where United States law and the Berne Convention locate it: no copyright subsists in an idea, procedure, process, system, method of operation, concept, principle, or discovery. From that principle it drew the consequence: a right Krakower could not hold, he could not have transferred; the object of the transfer “cannot be the right

to exploit copyright that does not exist”; and neither Jovian Archive “nor its assignees could prevent others from publishing other works on the ‘Human Design System.’”¹¹⁹

The ruling binds no court outside Italy. It is recorded here because it is the one occasion on which the ownership claim was tested by a neutral authority, and failed.

APPENDIX, SECTION H

The Founder's Birth Data

The Human Design System distinguishes itself from astrology by a claim to precision. Its charts are calculated from an exact birth time, and the system holds that without an accurate time the finer calculations cannot be relied upon. The founder's own birth data cannot be independently verified, and the public record carries more than one figure.

Three birth times circulate in public sources. Jovian Archive, the corporation Ra founded in 1999, publishes 00:05 a.m.¹²⁰ The earliest independent archive of publicly accessible Human Design charts (the chart service at humandesigntsystem.com, maintained by one of Ra's first American students) records 00:14 EST.¹²¹ Astrodatbank, citing Jovian for the 00:05 figure, adds that "variants like 0:20 or 0:14 are frequently found," and supplies no source for 0:20.¹²² No public record establishes which figure, if any, derives from the birth certificate.

The birth year carries its own discrepancy. Jovian Archive and three independent newspaper records of Ra's documented life are consistent with 1948: a marriage announcement (1969), a university convocation record (1971), and a job-appointment notice (1973).¹²³ His death notice gives another year, the Montreal Gazette notice of 18 March 2011 records "April 9, 1947."¹²⁴ The documentary weight favors 1948; the discrepancy stands in the primary record, unaddressed by the institution or the family.

Neither figure can be resolved against the original. Quebec civil-registration records are confidential after 1900, open only to the named person, immediate family, or legal representatives, and the researcher who assembled the newspaper trail recorded that no entry under the name Krakower could be found in the Quebec birth registries. The birth certificate is therefore unavailable to public research.

The system was licensed and taught for three decades on the premise that birth data can be verified and that chart accuracy follows from it. On the Design side of the chart, calculated from roughly eighty-eight days before birth, a difference of a year can move planetary positions. The one set of birth data the public record cannot confirm is the founder's. The book draws no conclusion beyond the documentary one: the figure the institution publishes is uncorroborated, an independent early figure differs from it, and the original record is sealed.

About the Author

A. R. Sayer is an independent historian whose work reconstructs institutional history from primary sources: contracts, letters, filings, archived materials, and the public record, letting the documents carry the account.

Also by A. R. Sayer: *The Voice on Ibiza: The Life of Ra Uru Hu*.

A Note on Corrections

This book is part of an ongoing documentary record. Corrections and additional primary sources are welcomed and, where they can be verified, are incorporated into future editions and into the companion archive. Documentation may be sent to scienceofdifferentiation@gmail.com or submitted at thescienceofdifferentiation.com. The standard is the standard of the book: every claim must rest on a publicly verifiable source.

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1. Zeno, “A Letter To My Fellow Sannyasins And Other Lovers of Truth,” October 2005, humandesignsystem.com/archive/articles/Zeno/0003.htm.^[?]
 2. Zeno, “A Letter To My Fellow Sannyasins And Other Lovers of Truth”, October 2005, humandesignsystem.com/archive/articles/Zeno/0003.htm; Zeno, Human Design Transmission, vol. 18 no. 3, January 19, 2011, humandesignsystem.com/archive/newsletters/1803.html.^[?]
 3. Photograph captioned “January 6, 1992: Chaitanyo and Zeno with the ruin of their house in Switzerland”, in Chaitanyo, “Hi, I’m Chaitanyo”, Human Design Transmission, vol. 26 no. 1, January 26, 2019, humandesignsystem.com/archive/newsletters/2601.html.^[?]
 4. Chaitanyo’s analyst certificate, dated 31.12.93 and signed by Ra Uru Hu for New Sun Services, preserved at humandesignsystem.com/archive/varDocs/ChaitanyosAnalystCertificate.pdf; Human Design Network, vol. 1 no. 1, February 1994, humandesignsystem.com/archive/newsletters/0101.pdf.^[?]

5. The Taos Time, December 1993, preserved at humandesignsystem.com/archive/varDocs/TaosTime_Dec1993.pdf (the lecture report and Ra Uru Hu's article at pages 21 to 22; the advertisement at page 22). A 74-minute recording of Ra's second American introduction lecture (1993) is public at humandesignsystem.com/Ra93/index.php.^[?]
6. Photograph dated December 31, 1993, humandesignsystem.com/archive/varDocs/19931231_AdvancedClassTaos.jpg; the nine are named, left to right, in Human Design Transmission, vol. 22 no. 1, November 4, 2015, humandesignsystem.com/archive/newsletters/2201.html.^[?]
7. Human Design Network, vol. 1 nos. 1, 3, 5, 8/9, and 11/12 (February, April, June, September/October, and December 1994), humandesignsystem.com/archive/newsletters/0101.pdf, [0103.pdf](http://humandesignsystem.com/archive/newsletters/0103.pdf), [0105.pdf](http://humandesignsystem.com/archive/newsletters/0105.pdf), [0108.pdf](http://humandesignsystem.com/archive/newsletters/0108.pdf), and [0111.pdf](http://humandesignsystem.com/archive/newsletters/0111.pdf).^[?]
8. Zeno, "Benazir Bhutto", January 2008, humandesignsystem.com/archive/articles/Zeno/0004.htm ("I use Taoist master Ni, Hua-Ching's translation").^[?]
9. Human Design Network, vol. 2 no. 1, February 1995, humandesignsystem.com/archive/newsletters/0201.pdf ("the first Human Design School teachers training course last month"); Zeno and Chaitanyo, "New Beginnings," December 2000, humandesignsystem.com/archive/articles/zc/0001.htm ("In January 1995, we became the first American teachers"); Human Design Network Newsletter, vol. 6 no. 3, November 11, 1999, humandesignsystem.com/archive/newsletters/0603.pdf ("the first Teacher's training Ra gave in December 1994").^[?]
10. Human Design Network, vol. 2 no. 1, February 1995, humandesignsystem.com/archive/newsletters/0201.pdf.^[?]
11. Human Design Network Newsletter, vol. 3 nos. 1, 7, and 10 (January/February, August, and November 1996), humandesignsystem.com/archive/newsletters/0301.pdf, [0307.pdf](http://humandesignsystem.com/archive/newsletters/0307.pdf), and [0310.pdf](http://humandesignsystem.com/archive/newsletters/0310.pdf).^[?]
12. Human Design Network Newsletter, vol. 3 no. 11, 21 December 1996, humandesignsystem.com/archive/newsletters/0311.pdf.^[?]
13. Zeno, "Design Reconsidered", Human Design Transmission, August 8, 2006, humandesignsystem.com/archive/newsletters/1302.htm; Zeno, "A History of the Course Revision", January 2008, humandesignsystem.com/archive/articles/Zeno/0005.htm.^[?]
14. Zeno and Chaitanyo, "Ra Moves to Taos", November 21, 1998, humandesignsystem.com/archive/articles/zc/0003.htm; Ra Uru Hu, "A Message to the American Students", November 21, 1998, humandesignsystem.com/archive/articles/Ra/0003.htm; Human Design Network Newsletter, vol. 6 nos. 1 and 2,

- February 10 and July 4, 1999, humandesignsystem.com/archive/newsletters/0601.pdf and [0602.pdf](http://humandesignsystem.com/archive/newsletters/0602.pdf); online news, July 28, 1999, humandesignsystem.com/archive/onlineNews97-01/m1999.htm.^[?]
15. Zen Human Design, “Human Design Beyond The Cult,” humandesignsystem.com (“our eventual break-up, which was completed by the end of 2000”); Human Design Transmission, vol. 20 no. 3, March 9, 2013, humandesignsystem.com/archive/newsletters/2003.html (“our collaboration ended in 2000”).^[?]
 16. Chaitanyo, “The “Black Book””, Human Design Transmission, vol. 30 no. 2, January 22, 2023, humandesignsystem.com/archive/newsletters/3002.html; Zeno and Chaitanyo, “Truth or Consequences”, January 28, 2001, humandesignsystem.com/archive/articles/zc/0002.htm.^[?]
 17. Ra Uru Hu, “Misrepresentation,” letter to the Human Design community in the United States, July 25, 2003, preserved at humandesignsystem.com/archive/varDocs/20030725_JovianToUSA.pdf.^[?]
 18. Human Design Network Newsletter, vol. 6 no. 1, February 10, 1999, humandesignsystem.com/archive/newsletters/0601.pdf.^[?]
 19. Zeno and Chaitanyo, “Truth or Consequences,” Human Design Network Newsletter, January 28, 2001, humandesignsystem.com/archive/articles/zc/0002.htm.^[?]
 20. Human Design Network Update, July 9, 2002, humandesignsystem.com/archive/newsletters/0906.pdf; Human Design Transmission, September 20, 2004, humandesignsystem.com/archive/newsletters/1107.htm; July 13, 2004, humandesignsystem.com/archive/newsletters/1104.htm; August 14, 2004, humandesignsystem.com/archive/newsletters/1106.htm; Zeno, “Doubt Inspires Logic”, August 2000, humandesignsystem.com/archive/articles/Zeno/0001.htm.^[?]
 21. Zeno, “A Letter To My Fellow Sannyasins And Other Lovers of Truth”, October 2005, humandesignsystem.com/archive/articles/Zeno/0003.htm; Zeno, “A History of the Course Revision”, January 2008, humandesignsystem.com/archive/articles/Zeno/0005.htm.^[?]
 22. “New Sun Services America for sale” and “Introducing zc design,” online news, August 16, 2001, humandesignsystem.com/archive/onlineNews97-01/m2001.htm; Human Design Network Update, April 15, 2002, humandesignsystem.com/archive/newsletters/0905.pdf; Human Design Transmission, September 1, 2003, humandesignsystem.com/archive/newsletters/1003.pdf; “Archive recordings,” Human Design Transmission, vol. 18 no. 13, July 28, 2011, humandesignsystem.com/archive/newsletters/1813.html.^[?]
 23. Zeno, “A Personal Message”, Human Design Transmission, vol. 17 no. 9, June 21, 2010, humandesignsystem.com/archive/newsletters/1709.html.^[?]

24. Zeno, Human Design Transmission, vol. 16 no. 7, September 28, 2009, humandesignsystem.com/archive/newsletters/1607.html.^[?]
25. Zeno, Human Design Transmission, vol. 17 no. 1, January 1, 2010, humandesignsystem.com/archive/newsletters/1701.html. A surviving audio interview with Zeno from November 9, 2010, on The Dr. Pat Show, remains retrievable via thedrpatshow.com/shows/drp-101109-zeno.mp3.^[?]
26. Zeno, "Truth Be Told", Human Design Transmission, vol. 18 no. 9, April 18, 2011, humandesignsystem.com/archive/newsletters/1809.html.^[?]
27. Zeno, "Clarification on Truth Be Told", Human Design Transmission, vol. 18 no. 10, May 6, 2011, humandesignsystem.com/archive/newsletters/1810.html.^[?]
28. Zeno, Human Design Transmission, vol. 19 no. 9, June 29, 2012, humandesignsystem.com/archive/newsletters/1909.html.^[?]
29. Chaitanyo, "Zeno Resumes Teaching", Human Design Transmission, vol. 19 no. 14, December 2, 2012, humandesignsystem.com/archive/newsletters/1914.html.^[?]
30. Zeno, Human Design Transmission, vol. 20 no. 1, January 27, 2013, humandesignsystem.com/archive/newsletters/2001.html.^[?]
31. Chaitanyo, "Living Your Design", Human Design Transmission, vol. 20 no. 3, March 9, 2013, humandesignsystem.com/archive/newsletters/2003.html.^[?]
32. Chaitanyo, "The Not-Self", Human Design Transmission, vol. 20 no. 4, April 5, 2013, humandesignsystem.com/archive/newsletters/2004.html.^[?]
33. Zeno, "The Planets Explained By The Stars", Human Design Transmission, vol. 20 no. 8, July 17, 2013, humandesignsystem.com/archive/newsletters/2008.html.^[?]
34. "Dear Zeno", Human Design Transmission, vol. 22 no. 1, November 4, 2015, humandesignsystem.com/archive/newsletters/2201.html.^[?]
35. Zeno, "21 Years Later, the Passing of the Master," Human Design Transmission, vol. 18 no. 3, January 19, 2011, humandesignsystem.com/archive/newsletters/1803.html. The issue carries the section "A prayer for Ra."^[?]
36. Zeno, Human Design Transmission, vol. 18 no. 7, March 19, 2011, humandesignsystem.com/archive/newsletters/1807.html.^[?]
37. Zeno, "Truth Be Told," Human Design Transmission, vol. 18 no. 9, April 18, 2011, humandesignsystem.com/archive/newsletters/1809.html.^[?]
38. Chaitanyo, "About Zeno and Ephemerides," Human Design Transmission, vol. 24 no. 1, September 26, 2017, humandesignsystem.com/archive/newsletters/2401.html; the video remains public at youtu.be/bFSX_BTVTJ4.^[?]

39. Chaitanyo, “Auracle”, Human Design Transmission, vol. 31 no. 1, March 24, 2024, humandesigntsystem.com/archive/newsletters/3101.html.^[?]
40. Zeno’s chart and her death-transit chart are published at humandesigntsystem.com/archive/charts/Zeno.pdf and humandesigntsystem.com/archive/charts/Zeno_20200325_transit.pdf, linked from Human Design Transmission, vol. 27 no. 1, March 27, 2020, humandesigntsystem.com/archive/newsletters/2701.html.^[?]
41. Chaitanyo, “Auracle” (“Honoring Zeno”), Human Design Transmission, vol. 31 no. 1, March 24, 2024, humandesigntsystem.com/archive/newsletters/3101.html.^[?]
42. Chaitanyo, “Free Charts”, Human Design Transmission, vol. 31 no. 4, August 18, 2024, humandesigntsystem.com/archive/newsletters/3104.html.^[?]
43. Ra Uru Hu, email to professionals and teachers, May 2008, scanned and preserved at ra.uru.hu/scan_20190227/. The email was circulated in the Human Design Austria documentary archive in February 2019 as supporting evidence for Ilse Sendler's correction of Lynda Bunnell's 2017 anniversary claim that “Ra established the International Human Design School (IHDS) in 1992.”^[?]
44. This account of the pre-2000 European organizing network is drawn from Ilse Sendler's audio testimony “*Meine persönliche HD Story #1*,” preserved at ra.uru.hu/wp-content/uploads/2015/11/hd-story-1.mp3, and corroborated in writing by Martin Grassinger's coalition statement (see footnote 59).^[?]
45. Ilse Sendler, “*Abschließende Erklärung, Klarstellung der rechtlichen Situation*,” published at ra.uru.hu/hd-background/, paragraph 1.^[?]
46. Mary Ann Winiger, “*Locks and Keys 1615–2026 AD*,” published serially in the Human Design Voice Channel newsletter, HDVC numbers 48 through 54, October–November 2003. The essays remained in continuous community circulation in the years that followed; the framework was reproduced, with minor variations and without attribution to Winiger, in subsequent post-2010 educational materials issued under IHDS auspices.^[?]
47. Sendler, “*Abschließende Erklärung*,” paragraph 3: “Dieser Vertrag vom September 2000 mit seiner schriftlichen Erweiterung vom November 2003 ist ungekündigt und gültig. Dies wurde erst vor kurzem durch Jaqueline Riley, Präsidentin von Jovian, schriftlich bestätigt.”^[?]
48. Lynda Bunnell, letter to Werner Lessmann, circa late 2015 / early 2016, preserved at ra.uru.hu/hd-background/ under the heading “*Strange ways to acquire HDS teaching licenses*.” Date inferred from context: Lessmann's initiating letter referenced a Jovian newsletter circulated on 11 November 2015; Bunnell's response references “*the festive days*,” consistent with a December 2015 or January 2016 reply.^[?]

49. "1-action-SUBLICENSE.pdf," preserved at humandesignww.com/wp-content/uploads/2015/12/1-action-SUBLICENSE.pdf. Linked from the Human Design Austria documentary section at ra.uru.hu/hd-background/.^[?]
50. "2-response.pdf," preserved at ra.uru.hu/wp-content/uploads/2015/12/2-response.pdf.^[?]
51. Ilse Sendler, video testimony, BG5 training promotional recording, c. 2015–2016, YouTube identifier VlaZHtEVJZQ. Transcribed by the author from the original recording.^[?]
52. Ibid.^[?]
53. Ibid.^[?]
54. Jacqueline Riley, quoted in Sendler, "*Abschließende Erklärung*," section on Riley's correspondence: "your contract has not 'ended' – that would mean your license was revoked, which is not the case. What is the case is that you are no longer IHDS recognized due to your refusal to acknowledge IHDS guidelines, rules and standards."^[?]
55. Ibid.^[?]
56. Sendler, "*Abschließende Erklärung*," opening paragraph and points 1 through 10 of the lawyer-verified statement.^[?]
57. Lynda Bunnell, letter to Werner Lessmann, op. cit. (footnote 48).^[?]
58. List of signatories preserved at ra.uru.hu/hd-background/ at the close of the "*Abschließende Erklärung*" text. The HDA list referenced is the membership of the German Human Design Association (Human Design Vereinigung) operating under HDA's auspices.^[?]
59. Martin Grassinger, statement preserved at ra.uru.hu/die-stimmen-der-lehrer/, translated by JC Simpson and published in parallel English / German form: "I knew Ra before the HDS was in the world. Ra introduced me to the HDS at the early stages of its development. Ra was curious about the way I looked at the system. I suggested that it could be used for therapeutic and medical aspects of physicality. It was a very fruitful period of exchange and supplementation. In 1994 Ra encouraged me to teach the first health course I developed, he was present in the lecture hall and listened intently."^[?]
60. Sendler, "*Abschließende Erklärung*," points 1 through 10 plus subsidiary sub-points a–d on competitive law violations.^[?]
61. Jan van den Berg, *Our Cloud Online*, community reference document, September 25, 2013, circulated through the Human Design America Facebook group (Facebook Group ID 96640388365). Van den Berg is identified in the community record as a

Human Design practitioner and community documentarian who compiled and shared the index to support community awareness; he is not a credentialed teacher within the IHDS structure. [?]

62. Public endorsement preserved on LinkedIn; the endorsement's author and date are not preserved in the public listing. Brooks-Church's broader corporate history is visible through professional directory services and confirms continuous entrepreneurial activity in Human Design and adjacent fields over approximately two decades, including his incorporation of Human Design Online Inc. and his subsequent founding of additional companies operating under the names Cazimir, Sentra, and Eco Brooklyn. His professional base is in Brooklyn, New York; he attended Columbia University between 1997 and 2000. [?]
63. The IHDS public certified-professional registry is searchable at ihdschool.com. [?]
64. WHOIS history for the humandesign.com domain is publicly available through standard domain registration history services. The domain's registration record in the years following 2013 reflects multiple transfers and changes of registrant detail that are visible in the public record but are not, in the absence of corresponding public communications, individually attributable to documented institutional events. [?]
65. Eleanor Haspel-Portner PhD, Ra Uru Hu, Marvin M. Portner MD, Erik Memmert, and Charles Haspel, "Preliminary Research on the Human Design System and Health," research paper published in 1999. Reproduced verbatim as Chapter One of Eleanor Haspel-Portner, Marvin Portner, and Ra Uru Hu, *The Science of Human Design: 30,000 Statistical Cases, 15,000 Clinical Cases, One Proven Map of Your Soul* (Mount Pleasant, SC: Noble Sciences, LLC, 2025). ISBN: paperback 978-1-931053-24-2, ebook 978-1-931053-23-5; Library of Congress Control Number 2025919359. [?]
66. Haspel-Portner, *The Science of Human Design*, "Introduction and History," page 2. [?]
67. Haspel-Portner et al., "Preliminary Research on the Human Design System and Health," Table 1.1 (Type Frequency and Percent Occurrence, N=5000) and Table 1.2 (Z-Test Values for a General Population of 5000 by Type). The Z-test values reported in Table 1.2 include Manifestor-Generator at -35.950, Manifestor-Projector at -16.050, Generator-Projector at 19.900, Projector-Reflector at 25.000, and Manifesting Generator comparisons against the other Types at values exceeding 31.825 in absolute terms; critical value 3.29 at 99% confidence level with 9998 degrees of freedom. [?]

68. Eleanor Haspel-Portner, interviewed in “But Wait, There’s More ... with Dr. Eleanor,” Noble Energy Wellness (YouTube), April 4, 2025, youtube.com/live/arApxgznCOU. The same reported statement appears, in compressed form, in the narrative of Chapter Four (“You teach five. I’ll teach four. My ego won’t let me change”).^[2]
69. Eleanor Haspel-Portner, Marvin Portner, and Ra Uru Hu, *Human Design & Health: A Practitioner’s Guide to the Basics* (Mount Pleasant, SC: Noble Sciences, LLC), ISBN 978-1-931053-22-8. The quoted annotations appear at the Heart Center (the 30,000-case heart-attack finding) and in the Splenic-Center summary; comparable annotations recur across the Center chapters. Companion volume: Haspel-Portner et al., *The Science of Human Design* (2025), cited above.^[2]
70. Haspel-Portner, *The Science of Human Design*, “Introduction and History,” page 1. The 1996 reference in *The Mountain Astrologer* magazine cited by Haspel-Portner was the first English-language print exposure of the Human Design System to a general astrological audience. The entity Haspel-Portner refers to as “New Sunware America” is rendered in the 1993 contract preserved in Chaitanyo’s archive (and treated in Chapter Four of the main text) as “New Sun Services America.” The naming variance is consistent with either an evolution of the entity name across the 1993–1996 period or the coexistence of related entities under similar designations.^[2]
71. Eleanor Haspel-Portner, Marvin Portner, and Ra Uru Hu, *The Science of Human Design: 30,000 Statistical Cases, 15,000 Clinical Cases, One Proven Map of Your Soul* (Mount Pleasant, SC: Noble Sciences, LLC, 2025). Haspel-Portner is the author of additional related works, including *Beyond Human Design: Turbocharge Your Practice with Integrated Channels in All Four Worlds* (ISBN 978-1-931053-17-4) and *Human Design & Health: A Practitioner’s Guide to the Basics* (ISBN 978-1-931053-22-8), both published by Noble Sciences, LLC. The combined body of work constitutes the principal documentary record of the 1999–2002 Rave Life Sciences research program preserved by a participant in that program.^[2]
72. Ra Uru Hu, *The Human Design System* (1992); the first printed edition of the system and the first publication of the bodygraph. Treated in Chapter Four of the main text.^[2]
73. “History,” das human design system, humandesigntsystem.de/History.asp (archive of the German Human Design community).^[2]
74. “History,” humandesigntsystem.de/History.asp.^[2]
75. Eleanor Haspel-Portner, interviewed in “But Wait, There’s More ... with Dr. Eleanor,” Noble Energy Wellness (YouTube), April 4, 2025, youtube.com/live/arApxgznCOU. A personal recollection, consistent with the documentary record of Saupé’s publishing role on the German archive’s History page.^[2]

76. Jan van den Berg, *Ra's Work* (compiled chronology, 2020), citing Human Design Virtual Community (HDVC) no. 79 and no. 10. A secondary compilation, cited here as corroboration of the contemporaneous record.^[?]
77. See Chapter Four; the 1993 contract preserved in the Taschler archive names the U.S. entity “New Sun Services America.” On the related naming variance “New Sunware America” in Haspel-Portner’s 2025 account, see Section C.^[?]
78. “History,” humandesignsystem.de/History.asp.^[?]
79. New SunWare legal notice, newsunware.com/eng/Service/LegalNotice.asp (Erik Memmert, Augsburg). The 1993 authorship of the Neutrinos software is attributed to Memmert on the German archive’s History page.^[?]
80. See Section C; Eleanor Haspel-Portner, Ra Uru Hu, Marvin Portner, Erik Memmert, and Charles Haspel, “Preliminary Research on the Human Design System and Health” (1999–2000).^[?]
81. See Section A on the September 2000 national contracts and Jovian Archive Corporation.^[?]
82. “History,” humandesignsystem.de/History.asp.^[?]
83. “Nachruf auf Jürgen Saupe,” humandesignsystem.de/Nachruf_Saupe.asp.^[?]
84. “Nachruf auf Jürgen Saupe,” humandesignsystem.de/Nachruf_Saupe.asp.^[?]
85. See Section A on the July 25, 2003 “Misrepresentation” letter and the institutional consolidation.^[?]
86. See Section A on the institutional “founded 1992” claim.^[?]
87. Section A.11.^[?]
88. “History,” das human design system, humandesignsystem.de/History.asp. See Section D.^[?]
89. Martin Grassinger, professional biography, martin-grassinger.com (self-described as the first licensed Human Design analyst, April 1993; teacher of the analyst training since 1992; seminars on the Human Design System and health since 1995).^[?]
90. Ibid. (classical homeopathy in practice since 1981; described as the first health professional to apply the Human Design System in clinical practice).^[?]
91. Martin Grassinger, independent practice site, martin-grassinger.com, and listing in the Human Design Worldwide directory, humandesignww.com. Grassinger does not appear in the professional register of the International Human Design School at ihdschool.com/professionals.^[?]

92. Martin Grassinger, statement preserved at ra.uru.hu/die-stimmen-der-lehrer/ (parallel German/English). See Section A.^[?]
93. Dr. Andrea Reikl-Wolf, biography, humandesign.at (encountered Human Design and Ra Uru Hu in 1997; full-time analyst and teacher since 2002).^[?]
94. Reikl-Wolf and Alokand Díaz del Rio developed the Differentiation Degree Program after Ra's death in 2011; principal teacher of the DDP at the International Human Design School, delivered through Human Design Austria (humandesign.at).^[?]
95. See Section A (the two qualified DDP instructors, Reikl-Wolf and Díaz del Rio; the Schöber credentialing admission).^[?]
96. Werner Lessmann, profile, humandesignassociation.com (graduate of the Differentiation Degree Program; teacher for Living Your Design).^[?]
97. Werner Lessmann, managing director, Human Design Association e.V., Schwanstetten (humandesignassociation.com).^[?]
98. See Section A (the Lessmann–Bunnell correspondence, 2015–2016).^[?]
99. Ilse Sandler, Human Design Austria archive, ra.uru.hu/hd-background/. See Section A.^[?]
100. “National Human Design Organizations,” ihdschool.com/national-orgs; “Human Design National Organizations,” jovianarchive.com/pages/human-design-national-organizations.^[?]
101. Jovian Archive, “Human Design National Organizations,” op. cit.: “Jovian Archive Media Pte. Ltd., holder of the international rights to the Human Design system, licenses the official publishing and teaching of Human Design worldwide.”^[?]
102. See Section A.2 (the seven national contracts of September 2000: Germany, the United Kingdom, the United States, Italy, Spain, Japan, and Austria).^[?]
103. ihdschool.com/national-orgs (the Germany/Switzerland listing). No organization for Austria appears on either the IHDS or the Jovian Archive roster.^[?]
104. See Sections A.2–A.3 and A.10 (the September 2000 Austrian contract, the November 2003 German-language extension, and the lawyer-verified position that both remain active and legally valid).^[?]
105. Jovian Archive, “National Human Design Organizations,” archived at web.archive.org/web/20110913055328/http://www.jovianarchive.com/National_Organizations (captured 13 September 2011): “Human Design Austria ... The official Human Design Organization for Austria & Germany | www.humandesignsystem.info.”^[?]

106. Ibid., web.archive.org/web/20140512040952/http://www.jovianarchive.com/National_Organizations (captured 12 May 2014): “Human Design Austria ... for Austria”; “Human Design Services ... The official IHDS site for Germany and Switzerland | www.humandesignservices.de.”^[?]
107. Ibid., web.archive.org/web/20160413005142/http://www.jovianarchive.com/National_Organizations (captured 13 April 2016): no Austrian listing; the German-speaking seat held solely by Human Design Services.^[?]
108. Ibid., web.archive.org/web/20250912004115/https://www.jovianarchive.com/National_Organizations (captured 12 September 2025): no Austrian organization; footer “Jovian Archive Media Pte. Ltd.”^[?]
109. Human Design Worldwide, legal imprint (Impressum), www.humandesignww.com/impressum (operator of record: Ilse Sendler, Vienna). The contact domain published there, www.humandesignsystem.info, is the domain listed for Human Design Austria in the captures cited above.^[?]
110. “Human Design Services,” humandesignservices.de; Human Design Services GmbH, Münster (Peter Schöber).^[?]
111. Peter Schöber, professional biography, humandesignservices.de (appointed by the IHDS in 2013 as head of analyst and teacher training for Germany and Switzerland).^[?]
112. See Sections A.9–A.10 (the 2016 lawyer-verified statement, in which HD Services is named).^[?]
113. See Section A.2 (Ra Uru Hu, May 2008 email, preserved in the Human Design Austria archive).^[?]
114. See Section D.^[?]
115. Jovian Archive Media Pte. Ltd., Singapore; incorporated November 16, 2016. See Chapter Four and Section D on the corporate chronology.^[?]
116. ihdschool.com/about-us and the footer of ihdschool.com/national-orgs (copyright line “Copyright 1992–2026”). See Section A on the “founded 1992” claim.^[?]
117. Ordinanza del Tribunale di Firenze, Verbale di prima udienza n. cronol. 944/2020 del 03/06/2020, R.G. n. 2756/2020, Sezione Specializzata in materia di Impresa, Giudice dott. Niccolò Calvani. Parties and procedural history as reported in Marga, “Human Design goes to Court,” Osho News, 19 July 2020, oshonews.com/2020/07/19/human-design-italian-court-case/.^[?]
118. Marga, “Human Design goes to Court,” Osho News, 19 July 2020 (translation of the order as published).^[?]

119. Order quoted in “Human Design,” section “Legal Controversy over Copyright,” HandWiki (mirroring Wikipedia), translating the Ordinanza del Tribunale di Firenze, cronol. 944/2020, R.G. 2756/2020.^[?]
120. Jovian Archive, “About Ra Uru Hu,” mybodygraph.com/about-ra-uru-hu; jovianarchive.com/pages/about-ra-uru-hu.^[?]
121. Zen Human Design chart service, “Ra Uru Hu,” humandesignsystem.com/archive/charts/HuRaUru.pdf (00:14 EST / 05:14 UT); death-transit chart, humandesignsystem.com/archive/charts/transitCharts/RasDeath.pdf.^[?]
122. Astrodatbank, “Ra Uru Hu,” astro.com/astro-databank/Ra_Uru_Hu (researcher Sy Scholfield): birth time 00:05 attributed to Jovian Archive; “variants like 0:20 or 0:14 are frequently found”; “No entry in Quebec birth registries under the name of Krakower could be found.”^[?]
123. Documented in the Astrodatbank entry (Scholfield): marriage announcement, The Montreal Star, 20 September 1969; Sir George Williams University convocation, The Montreal Star, 22 May 1971; job-appointment notice, Times Colonist, 2 June 1973, each consistent with a 1948 birth year.^[?]
124. Montreal Gazette, death notice, 18 March 2011, recording the birth year as 1947; documented in the Astrodatbank entry.^[?]