

The Imperial Astrologer

Tutorial

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1 Introduction

Welcome to the Imperial Astrologer!

This is our introduction to Chinese Astrology – aimed primarily at Western audiences. The methods and calculations used in this program form the basis of the style of Chinese Astrology practiced for and by the general public throughout many Oriental cultures. They are actually not purely astrological systems, though. Rather, they are more sophisticated systems of calendar-based numerology used by the Chinese for many centuries.

The major divisions of Chinese astrology covered in the Imperial Astrologer include:

- The Four Pillars
- The Life Cycle Map, a lesser-known system developed during the Tang Dynasty
- Tzu Wei Dou Shu, which synthesises the above division

These three divisions of Chinese Astrology are methods known as Fate Calculation. Without them, an understanding of any form of Chinese Astrology is virtually impossible. Therefore, we are pleased to include them all within this program, and in this tutorial, we describe each of them in some depth.

2 Background and Basic Concepts

2.1 Chinese Astrology

“What’s your animal sign?”

When we hear the words “Chinese astrology” we automatically think of the animal that describes the Chinese year in which a person is born. We think with amusement that we might be a Rat, a Dog, a Pig, a Horse or even a Dragon.

However, there is much more to Chinese astrology than the twelve animal signs one finds on the place mats in Chinese restaurants. Chinese astrology is actually an ancient, august system of divination that has evolved quite independently from the rest of the world and is, in fact, the sister system to the astrology we know in the West, giving us the missing pages of a long-sought chapter on the mysteries of astrological art and practice.

Our first exposure to Chinese Astrology is usually only a look at the Year animal. But, this is only 1/8 of the birth data from which the Chinese astrologer would work.

When we give a Western astrologer our birth details—date of birth, time of day and place of birth—we get a natal horoscope derived from that, which is simply a map of the planetary positions at the moment of our birth. From the Chinese astrologer (a good one, that is), besides getting the natal chart, we get quite a bit more than that. We are given what are known as The Four Pillars (Year, Month, Day and Hour)—the foundation of their Fate Calculation systems—the possibility of at least one hundred derived “stars” in addition to the planets, the further subdivision of the zodiacal wheel into 28 lunar mansions with all those resultant meanings and the inclusion in the analysis of many other cycles--planetary and otherwise—of which Western astrology knows little or nothing.

For instance, most of us know about the animal associated with a person’s year of birth. But, there are “animals” associated with the month, day and hour, as well as one of Five Chinese Elements associated with each one and twenty-eight extra animals, each associated with a day of the month. The learned Chinese astrologer would smile quietly to him/herself at the blissful ignorance of the restaurant patrons so delighted with their new animal labels. The depth of analysis a good Chinese Astrologer would give to the Four Pillars goes far beyond the Year Pillar, where the

animal for the year is found. In fact, the Year Pillar does not really describe the person. Instead, it describes social contacts, ancestors and extended family. It is the Day Pillar that describes the self.

Much of Chinese astrology in the public domain is actually what is known as Ming Shu - Fate Calculation - which does not use the actual planetary positions at all. The reason for this goes back to ancient China where astrology was reserved for the Imperial Court and for people of real importance within the state. Possession of star charts by commoners was a crime punishable by death. This was because the Emperor was considered as the representative of Heaven on Earth, so someone outside the Imperial court to be in possession of star charts would present a danger to the state as they would essentially be in possession of state secrets and in a position to usurp the power of the throne—if they knew what to do with the information. Fate calculation was used in the court as well, but its secrets were so subtle and the veiling of the true cycles and meanings so complete that safety in the hands of the public was assured. The motions of the stars are obvious. The operation of more esoteric cycles is not apparent to the average person.

There are many different methods of Ming Shu, some quite simple and others very complex, such as the Tzu Wei (Purple Palace) system. The latter, though complex, is not the be-all and end-all of Ming Shu, however. There are some methods that are amazingly exact, but these are generally kept from public view and, due to the nature of the calculations involved, are prohibitively expensive for the incomes of most Chinese.

It may be of interest to note that schooled Chinese astrologers do not use the animals at all in their delineations. Instead, they use the Branch, which the animals represent. A Branch is simply a notation of a portion of the greater cycle. It is always a division of the cycle by twelve. As an equivalent, we could say that Aries would be the first Branch in Western astrology. These Branch numbers have no numerical values. They are simply labels. Animals are a convenient tool for memorizing the intrinsic meaning of each Branch and there is some parallel between the zodiacal signs (Aries=1) as phases of the Western Zodiac and the Chinese Branches, although the 1st Month Branch (Rat) corresponds loosely with Aquarius, not Aries. Seeming inconsistencies aside, the animal symbolism in Chinese astrology is actually an esoteric blind for a much more profound meaning and mechanism.

As an aside, there is a method of Ming Shu which can actually give one their birth weight, among other things. It is called *San Shi Xiang Fa*—Three Worlds Physiognomy Rules—is reasonably accurate and it is based upon the Four Pillars. Each Pillar is assigned a weight, the summation of which yields the person's weight

at birth. This system is well known in China and it appears in many dictionaries there. There is another form of Ming Shu called “Plum Flower” I Ching, which relates astrology to the I Ching, or Book of Changes. This is one of the more accurate systems of Fate Calculation, but it is virtually unknown in the West. Yet another one is called “Iron/Wood” Ming Shu—having as its basis a plethora of calculations all done on a slide rule (the “Iron/Wood”), which also yields remarkable results.

The question arises as to how this all works if not based on planetary cycles, this being one of the more obscure parts of Chinese astrology. All these methods of Ming Shu and the Four Pillars themselves are, in fact, *based upon real planetary cycles*, even though there is no correspondence with the actual orbital positions of the planets. Just as everyone has their own physical cycles, such as respiration, heartbeat, sleep, etc, so we also have cycles associated with our psyches. Just as we breathe in and out ceaselessly through life so, too, does the psyche.

To use a simple analogy, there are periods when we are outwardly focussed and times when we withdraw inwards, and these have their own cycles and timing. As surely as we do this, so do the Great Planetary Lives as well. The esotericist will recognize these periods of in-breathing and out-breathing of the psyches of the planets as “Ray cycles”. “Ray” is a term used by esotericists to describe what might be called the psychic ebb and flow of a planetary Life, or Lord. Ray cycles are indeed *bona fide planetary* cycles, and they condition the psyche of humanity, the lower kingdoms and all other kingdoms in nature throughout the solar system. To show how this might work, consider the following:

For many centuries the Chinese have used a cycle of nine years in their Feng Shui calculations to determine a person’s orientation within the environment. This yields what is known as the Nine Star Ki numbers for a person. They list this cycle as the lesser cycle of Saturn, their Earth Planet. Saturn, as we know in the West, governs a person’s placement within the greater scheme of things, astrologically defining the boundaries within which we must work. For the most part, this is a subjective matter governing our place upon the earthly sphere through the power of our thinking. This number nine is also recognizable as a subdivision of one of the Ray cycles elucidated in the Alice Bailey material.

Although this particular cycle of nine does not figure prominently in Chinese *astrological* calculations, there is another one that does—the number five, which is a lesser subdivision of the Ray cycle for Jupiter. As it turns out, the entire Five-element, twelve Branch hexagesimal cycle (cycle of sixty) is governed by Jupiter, the Branches being governed by its twelve-year orbital cycle, and the cycle of the Five Elements (Stem cycle) being governed by its Ray cycle. Jupiter is said to be the Year

Planet, or that planet whose orbit maps out the course of the Great Year. There are similar Ray cycles embedded throughout Chinese astrology, but all we are doing here is indicating that these fate cycles are not simply fanciful, but have evolved through many generations of careful observation and study, for which the ancient Chinese were renowned.

This program works only with various aspects of Fate Calculation—Ming Shu. Since this is an introductory program, these methods are the best place to start unravelling the mysteries of Chinese Astrology. They are comparatively simple with regard to the wider scope of Chinese Astrology and they form the backbone of it. Future versions of the Imperial Astrologer will include more complex and comprehensive systems of divination and Fate Calculation, but what we have here can, on its own, tell us quite a bit about a person.

Before looking at the systems of Fate Calculation, we must first become familiar with the Chinese Calendar, which is a calendar based on lunar months, as distinct from the western calendar, which has no lunar influence.

2.2 The Chinese Calendar

The Chinese calendar is a somewhat complex one, based on lunar months within the solar-based annual cycle of seasons. A report showing the solar and lunar months for the year of the current chart has been included in The Imperial Astrologer for two main reasons:

- 1) To display the starting dates of the lunar and solar months and when the solar periods fall within the year. Also, by calling up this feature within a reading, it gives a handy reminder of which calendrical system is in use.
- 2) For purposes of predictive work, in order that the exact timings for the solar and lunar months can be seen.

The following example shows the Chinese calendar months during the year of birth of the Prince Charles (1948).

CHINESE CALENDAR

CHART: PRINCE OF WALES, CHARLES

Date/Time: 14 Nov 1948, 9:14 pm (+0:00)

Adjusted: 14 Nov 1948, 9:13 pm (LMT +0:00:32)

Calendar Data - Lunar Year 1948

For timezone -8.0

Month 1 = 10 Feb 1948 11:01 am

Solar Point 1 = 20 Feb 1948 1:36 am (Rain water)

Month 2 = 11 Mar 1948 5:14 am

Solar Point 2 = 21 Mar 1948 0:56 am (Spring equinox)

Month 3 = 9 Apr 1948 9:16 pm

Solar Point 3 = 20 Apr 1948 12:24 pm (Corn Rain)

Month 4 = 9 May 1948 10:30 am

Solar Point 4 = 21 May 1948 11:57 am (Corn sprouting)

Month 5 = 7 Jun 1948 8:55 pm

Solar Point 5 = 21 Jun 1948 8:10 pm (Summer solstice)

Month 6 = 7 Jul 1948 5:08 am

Solar Point 6 = 23 Jul 1948 7:07 am (Great Heat)

Month 7 = 5 Aug 1948 12:12 pm

Solar Point 7 = 23 Aug 1948 2:02 pm (Heat finishes)

Month 8 = 3 Sep 1948 7:21 pm

Solar Point 8 = 23 Sep 1948 11:21 am (Autumn equinox)

Month 9 = 3 Oct 1948 3:41 am

Solar Point 9 = 23 Oct 1948 8:18 pm (Frost descends)

Month 10 = 1 Nov 1948 2:02 pm

Solar Point 10 = 22 Nov 1948 5:28 pm (Little Snow)

Month 11 = 1 Dec 1948 2:44 am

Solar Point 11 = 22 Dec 1948 6:33 am (Winter solstice)

Month 12 = 30 Dec 1948 5:44 pm

Solar Point 12 = 20 Jan 1949 5:08 pm (Great Cold)

Month 1 = 29 Jan 1949 10:42 am

A lunar month is a period starting at a new moon and ending at the next new moon. The lunar calendar month is deemed to begin at the beginning of the day during which the exact new moon occurs, regardless of the precise time of day at which it occurs. Therefore each calendar lunar month consists of either 29 or 30 calendar days.

Note that the calendar day during which the new moon occurs varies according to location around the earth. This is due to the fact the new moon occurs at the same instant everywhere, but that it falls at different local times and dates according to the local time zone. The traditional Chinese calendar is based on the dates of new moons according to Chinese Civil Time (eight hours ahead of Greenwich). However, it must be noted that if the calendar were to be based on a different location and time zone, then some differences to the lunar months could occur.

The lunar year is deemed to start on the day of the new moon preceding the Sun's conjunction with 0° Pisces (330°) in tropical longitude. In other words, the Chinese New Year starts on the new moon of Aquarius, in western astrological terms.

There can be either twelve or thirteen lunar months in each lunar year. In those years in which there are thirteen lunar months, one of those months is called an "intercalary" or "leap" month, and is given the same month number as the previous lunar month. Consequently, the lunar month number is always limited to twelve. The leap month is usually the lunar month during which there is no Solar Point. The following example is for the year 1944, in which there was no Solar Point during the fifth lunar month. Therefore, the fifth lunar month is assigned the same lunar month number as the previous month ie. Month 4.

Calendar Data - Lunar Year 1944

For timezone -8.0

Month 1 = 25 Jan 1944 11:24 pm

Solar Point 1 = 20 Feb 1944 2:27 am (Rain water)

Month 2 = 24 Feb 1944 9:58 am

Solar Point 2 = 21 Mar 1944 1:48 am (Spring equinox)

Month 3 = 24 Mar 1944 7:36 pm

Solar Point 3 = 20 Apr 1944 1:17 pm (Corn Rain)

Month 4 = 23 Apr 1944 4:43 am

Solar Point 4 = 21 May 1944 12:50 pm (Corn sprouting)

Month 4 = 22 May 1944 2:12 pm

Leap Month

Month 5 = 21 Jun 1944 0:59 am

Solar Point 5 = 21 Jun 1944 9:02 pm (Summer solstice)

Month 6 = 20 Jul 1944 1:42 pm

Solar Point 6 = 23 Jul 1944 7:55 am (Great Heat)

Etc...

A solar month is a period during which the Sun traverses each sign of the tropical zodiac. There are therefore always twelve solar months per year, corresponding to the twelve signs of the zodiac. The dates on which the Sun enters each new sign are called the Solar Points. The first solar month starts at 0° Pisces (330°) in tropical longitude (in contrast to western astrology in which Aries is considered to be the first sign of the zodiac).

As Prince Charles was born on the 14th November, you can see that this occurred in the 10th Lunar Month (1st Nov to 1st Dec), and in the 9th Solar Month (23rd Oct to 22nd Nov).

Further, each day is divided into twelve “double-hours”, each of which is equal in length to two western hours. The first Chinese hour of the day runs from 11pm to 1 am, and subsequent Chinese hours consist of two-hour intervals following this. Consequently, a western time between midnight and 1am is deemed to be in the first Chinese hour of the day, and equally a western time between 11pm and midnight is also deemed to be in the first Chinese hour of the day.

2.3 The Four Pillars of Destiny

We proceed with our investigation into the world of Chinese Astrology with an exposition on the Four Pillars of Destiny. The Pillars are the cornerstone of all Chinese astrological work. As has been previously stated, without a thorough understanding of this system, any further work with Chinese astrology is much more difficult, if not impossible. The Four Pillars demarcate the relationships between the **Five Elements** and the **Twelve Phases (Branches)** that were in effect at the hour, day, month and year of a person’s birth. They are analogous to the ascendant, Sun’s degree, zodiacal sign and aspects, respectively, in the Western system, although they are not identical to them.

The Pillars are based on a hexagesimal cycle (cycle of 60) of the combinations of **Yin and Yang**, the **Five Elements** and the **Twelve Phases (Branches)**. The Pillars define the basic qualities of a person and their immediate environment for the person’s life, based upon the combination of Stem and Branch (phase) for any given pillar. Every pillar is divided into two main sections—a **Stem**, denoting one of the Five Elements and its polarity and, a **Branch** (phase)—more commonly known as the “**Animal Sign**”, denoting the Phase through which the Stem operates in that pillar. There is also a third section, not commonly used, that is a Resultant/ Combined/Harmonizing Element derived from the preceding two. So, we have the following construct:

STEM - Polarity/Element
BRANCH - Phase (Animal sign)
COMBINED ELEMENT

These appear in the Four Pillars Analysis both as text and in the tabular layout as seen below:

Hour	Day	Month	Year
Stem: 10 yin water	Stem: 10 yin water	Stem: 10 yin water	Stem: 5 Yang Earth
Branch: XII Water Pig <i>Pig in the Forest</i>	Branch: IV Wood Rabbit <i>Rabbit Leaving the Forest</i>	Branch: XII Water Pig <i>Pig in the Forest</i>	Branch: I Water Rat <i>Granary Rat</i>
Combined Water <i>Sea Water</i>	Combined Metal <i>Bronze Mirror</i>	Combined Water <i>Sea Water</i>	Combined Fire <i>Lightning Fire</i>

It is common in the nomenclature of the Pillars to denote the Stem by an Arabic numeral and the Branch by a Roman numeral for ease of distinction. The Combined Element is based upon the pairing of the Stem and Branch combination and its order within the hexagesimal cycle. Thus, we have a possibility of ten Stem variants (the two polarities of Yin and Yang for each of the five elements) and Twelve Branches.

The cycle of ten for the Stems starts with Yang Wood, which is numbered as 1. This is followed by Yin Wood at number 2. The elements in order are: Wood, Fire, Earth, Metal and Water. Thus, Yang Stems are always denoted by odd numbers, with Yin Stems denoted by even numbers. The stems rotate endlessly in order through their cycle of ten, while the Branches rotate endlessly in order through their cycle of twelve.

The Branches begin with Branch I, denoted by the Rat. It should be noted that these Roman numerals have no numerical significance. They are simply used as identifiers in the Chinese system. The animal cycle for the Branches is as follows: Rat (I), Ox (II), Tiger (III), Rabbit (IV), Dragon (V), Snake (VI), Horse (VII), Sheep (VIII), Monkey (IX), Rooster (X), Dog (XI), and Pig (XII).

These cycles of ten and twelve are independent of each other. They both start at 1,I; 2,II; 3,III, etc., until they have combined sixty times, after which the entire greater cycle starts over again. Hence, there are sixty possible combinations of Stems and Branches, which is easily seen from the table in Section 6.2. Each of the combined elements takes its name from a particular pairing of Stem/Branch combinations, so there are 30 variants of Combined Elements. These are sometimes called “Harmonious Elements”, and they are derived from the book *Jin Ping Mei*, written ca. 1590, although they were certainly known before that. It should be noted, too, that

there is no polarity associated with these (Yin or Yang). They were added to give the general fortunes of the Pillar with which they are associated, and they are not meant to be descriptive of character.

For any particular date and time (usually a birth time), it is possible to construct four Pillars based on the Chinese calendar of that instant.

The Four Pillars are

- **The Year Pillar** – based on the current Chinese year number (optionally this may be either the lunar year or the solar year)
- **The Month Pillar** – based on the current month number (optionally this may be either the lunar month or the solar month)
- **The Day Pillar** – based on the current day number, on a repeating cycle of sixty days
- **The Hour Pillar** – based on the current Chinese double-hour number

Additionally, this system may be extended to include

- **The Minute Pillar** - based on the current double-minute within the Chinese double-hour
- **The Second Pillar** - based on the current double-second within the Chinese double-minute

In addition to the animal name for the Branch (also called a “Phase”), each Branch is also given its own Element, which is subsidiary to the Stem element in the Pillar, as well as a descriptive phrase. They are not found in classical Chinese Astrology texts. These extra descriptors for the Branches are derived from their place in the hexagesimal cycle. There are sixty variants of the descriptors for the animals. These are derived from the combination of the associated element and the animal (5 X 12) within the Branch. The animal names of these Branches are most commonly known through their widespread use in popular Chinese astrology, which refers to the animal of the Year Pillar’s Branch for someone’s year of birth, as mentioned previously, or just to a year in general (for example, the Chinese New Year of 2004 is a year of the Monkey).

The meanings of the Four Pillars can be defined as follows:

- **Year** - Society as a whole, extended family, the largest group which one is examining, the outer planetary influences, generational influences, ancestors, the past-life influences
- **Month** - The immediate family, governments, leaders, those people who immediately shape one's fate, body type, hereditary patterns, visible planets, lunar cycles, the immediate past
- **Day** - The Self, the individual, the solar degree, the present issues being worked out, the present qualities being built in, the present.
- **Hour** - Friends and offspring, supporting influences and things/qualities that one produces, possibilities, personal motivations, the immediate future, the beginnings of one's legacy, people we immediately influence. Creative output.

And, if one uses them, the additional pillars are as follows:

- **Minute** - Grandchildren, friends of friends (distant contacts of benefit), children's friends, one's legacy, and people we influence from a distance, the higher possibilities of one's life
- **Second** - The moment, also the long-range future, potency of effort at a given time, great-grandchildren and their friends, the society of the future that we shape by our actions now, prevailing currents of thought, our extended legacy, the immediate choice before us

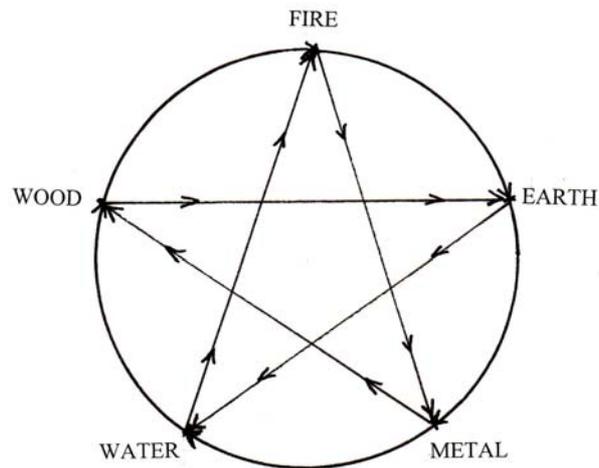
We will begin our more in-depth exploration of the Four Pillars with a look at the Stems and the Elements in each pillar. As stated previously, the Stems are comprised of a polarity—Yin or Yang—and one of the Elements.

2.4 The Five Elements

The Five Elements of the Stems are the most basic and pervasive energy within any Pillar. The Elements as used in Chinese and Oriental philosophy are Wood, Fire, Earth, Metal and Water, as mentioned in the overview. Some of the meanings of these are the same as in the Western system of four elements (fire, earth, air and water), but there are differences. The main difference between the two systems lies in the meanings of Metal and Wood. The Chinese elements actually extend further than the western system. "Metal" corresponds with the western concept of "air", whereas "Wood" is more esoteric, and corresponds with the western esoteric concept of "ether" [space]. These elements suffuse and form the basis for everything within the manifested universe in the Oriental philosophies, and they describe both placement (static conditions) and process (the ever-mutating, unfolding and evolving processes of change).

Therefore everything in nature can be described in terms of one of the five Elements. Vegetation, for example, is Wood. Fire and hot things are Fire. All liquid things are Water. Metal stands for hard things, wind, metallic things and gives support. Earth, of course, stands for all earthen constructs. There are a lot of variations on these, which can be seen from the table of Five Element Correspondences later in this section.

As the basis for transmutation and process, the elements all evolve into each other and mutually interact. Nothing ever remains the same in nature, and the Chinese use their system of elements to describe these changes. From the following diagram we can see their interactions at a glance.



Looking at the circle of the Elements, we see that they progress in a clockwise fashion around the circle. The basic agent of change in all Chinese philosophy is Fire (Yang), and it underlies this entire system. Fire is the basis of transmutation among the elements. We have the following sequence: Wood, heated, produces Fire; As Fire burns, it produces ash, which becomes Earth; Earth, heated, precipitates (smelts) Metal; Metal, heated, melts and becomes Water; Water, heated, rises as steam and becomes rain, nourishing Wood and the whole cycle endlessly repeats itself.

There is another relationship within the diagram that defines how the Elements maintain balance or imbalance amongst each other. Simply stated, each Element that is the grandchild is controlled by the grandparent. Wood, for instance, sends out roots which keep Earth in place; Earth forms dams and channels which keep Water in its course or place; Water quenches Fire, which keeps it at bay; Fire melts metal, making

it pliable or unusable, i.e., Fire softens metal; Metal cuts Wood, keeping the vegetation pruned.

There are other relationships as well. Using the two basic cycles just described, all relationships within the elements can be maintained in balance. For instance, if Metal is weak within a chart, there are three main ways of aiding it: 1) One can supply more of the Earth element, which feeds the Metal, 2) One can control the Fire element, which allows the Metal to harden and flourish, 3) One can lessen the Water element, which keeps the Metal from being drained of energy (since it produces water). The entire system can become quite intricate once one learns how the elements interact.

As another example, if Fire is too strong in a chart, then the following remedial actions are possible: 1) Produce more Water, which quenches the Fire, 2) Provide more Earth, which drains and disperses the Fire, 3) Lessen the Wood, which gives the Fire less to burn and starves it. All one needs for working with the system is a firm grasp of the correspondences with each of the elements and a lot of practice.

2.5 Element Relationships Within The Pillars

Every element has a basic relationship with every other element within the Five Element cycle. The most common nomenclature used for those relationships are as follows:

- **SAME:** Kin
- **GENERATOR:** Benefactor/Grantor (the element that causes the increase of the succeeding element. It “feeds” the next element.)
- **GENERATED:** Offspring (that which is produced by the preceding element)
- **CONTROLLER:** Ruler/Driving Force (the element that pushes one to change through friction)
- **CONTROLLED:** Money (that which is earned through controlled effort)

There is also a further refinement that has been put forward by Chung. It is as follows.

REMEDIAL ELEMENTS

TYPE OF SELF	TOO STRONG	TOO WEAK
--------------	------------	----------

WOOD	Fire to use up excess Metal to control	Water to nurture Wood for added strength
FIRE	Yin Earth to dampen over-enthusiasm Water to curtail	Wood to feed inspiration Fire to aid
EARTH	Metal to add strength Wood to control	Fire to breed Earth to solidify
METAL	Water to take the edge Fire to make more malleable	Yin Earth add substance Metal to fortify
WATER	Wood to calm Earth to “ground”	Metal to add strength Water to aid

Since the Self is defined primarily by the Day Pillar, certain elements will be needed to balance an individual, certain elements feature strongly and others are weak. As we know, each pillar is divided into a stem and branch pair. The stem defines the primary elemental emphasis of each pillar. As such, it is the predominant coloring and psychology for each Pillar and it is the only one that has a polarity, Yin or Yang. But, the elements from the Branch and resultant elements can aid in the balance of the Stem element for the Day Pillar. In Chung’s system she also adds the factor of “Kin” to aid and support weak elements. The kin of Fire, for example, is also Fire, but it would be drawn from another section of the Four Pillars. We would advise you to read her book on the matter to get a full idea. What is given above are simply indications of how the system works.

With these points in mind it is useful to look at an example of how the system works. What follows is a brief description of the information contained in the Four Pillars Analysis report of the Prince of Wales, Prince Charles.

THE FOUR PILLARS

Hour:

- Stem: 10 - yin water
- Branch: XII - Water Pig (Pig in the Forest)
- Combined: Water (Sea Water)

Day:

- Stem: 10 - yin water
- Branch: IV - Wood Rabbit (Rabbit Leaving the Forest)
- Combined: Metal (Bronze Mirror)

Month:

- Stem: 10 - yin water
- Branch: XII - Water Pig (Pig in the Forest)

Combined: Water (Sea Water)

Year:

Stem: 5 - Yang Earth

Branch: I - Water Rat (Granary Rat)

Combined: Fire (Lightning Fire)

THE MINUTE PILLAR

Stem: 7 - Yang Metal

Branch: I - Water Rat (Rat on the Crossbeam)

Combined: Earth (Earthen Walls)

Strong Stem Pairs:

Hour/Year: Mutual need

Day/Year: Mutual need

Month/Year: Mutual need

Stem Element Relationships:

Hour Pillar (water) is same as Day Pillar (water)

Hour Pillar (water) is same as Month Pillar (water)

Day Pillar (water) is same as Month Pillar (water)

Year Pillar (Earth) controls Hour Pillar (water)

Year Pillar (Earth) controls Day Pillar (water)

Year Pillar (Earth) controls Month Pillar (water)

We see from the report above that Prince Charles is a Yin Water type [Day Pillar], and that he is also a Rabbit, describing the 4th Phase of the twelve-month cycle. His combined Element is Metal—The Metal of the Bronze Mirror, and he is a “Rabbit Leaving the Forest”. Just from what we have so far, we can see that he is primarily a Yin type, since all but his Year Pillars are Yin. Also, we see that he has a predominance of Water in his makeup, having seven of the twelve boxes occupied by Water. Thus, the element ruling his Self dominates the whole of the chart, even though the chart is primarily Yin. (A more detailed explanation of Yin and Yang is given in Section 2.6.) We only find one box with Wood, one with Fire, two with Earth and one with Metal, giving a total of twelve.

Referring to the Element Correspondences table in the next section, we see that Prince Charles is a communicator and that he is quite reflective. He relies heavily upon his intuitive abilities, he can be quite wilful, he can be very secretive and restless, and he desires a tranquil culture around him. But, he can also be contemplative, talkative when in his element, eloquent in his own way and quite desirous of community in his life. The major areas where he receives this support and sameness of expression are from his birth family [Month Pillar] and from his friends

and children—along with his creative outlets (he is a painter) [Hour Pillar]. Those Pillars are his Kin Pillars. The major area of stress for him in life comes from the society at large [Year Pillar], whose opinions of his actions have assailed him ever since his marriage to Diana, if not before. On the whole, one would have to say by looking at this report that society seeks to mould Charles in a certain way. But, his home element is so strong that he ultimately wins the day.

The fact that Charles is a Yin type points to the necessity for a retreat in order for him to find his sense of center and to recharge his being. He is, primarily, an inwardly focussed man in many ways, although the demands of his social and genetic heritage are such that he is very much in the public eye. Above all else, the indication here is that Charles would be quite happy to give up the public life in favor of a quiet and reflective existence in the country somewhere with his spouse [as indicated by Wood in the Day Branch (spouse)]. But, the world calls and he must answer. Thus, he is moulded by the world at large [Earth controlling Water], although he is a man of considerable inner ability, could the world only see the true Charles [surfeit of Water, and ruling the Self]. The preceding is merely a thumbnail sketch, but demonstrates the concepts involved.

The classical correspondences between the elements are as follows:

5 ELEMENT CORRESPONDENCES

	FIRE	EARTH	METAL	WATER	WOOD
DIRECTION	South	Center	West	North	East
SEASON	Summer	Long Summer	Autumn	Winter	Spring
CLIMATE	Heat	Damp	Dry	Cold	Wind
ORGAN YIN	Heart	Spleen	Lungs	Kidney	Liver
YANG	Sm. Intestine	Stomach	Lg. Intestine	Bladder	Gall Bladder
STORED IN	Vessels	Ying	Chi	Jing	Blood
SENSE	Smell	Taste	Voice	Liquid	Sight
OPENS INTO	Tongue	Lips	Nose	Ears	Eyes
EMOTION	Joy	Meditation	Grief	Fear/Shock	Anger
SPIRIT	Spirit	Thoughts	Body Spirit	Will	Soul
COLOR	Red	Yellow	White	Blue/Black	Green
ACTIVITY	Watching	Sitting	Reclining	Standing	Walking
BRANCHES INTO	Face Color	Lips	Skin	Hair	Nails
VOICE	Long/Harmonic	Big/Moderate	Loud/Sob.	Quiet/Feather	Square
ODOR	Burnt	Sweet	Raw Flesh	Rancid/Must	Greasy
TASTES	Bitter	Sweet	Spicy	Salty	Acidic

SYMPTOM	Belching	Vomiting Cough	Cough	Yawn/Sneeze	Speaking
INJURIES	Chi	Flesh	Bone	Muscles/Tendons	Blood
TRANSFORMS TO	Crying	Hiccough	Cough	Chill	Spasms
ACTION	Stimulate	Stabilize	Courage	Communing	Creating
MANIFESTS AS	Inspiration	Centering	Strength	Divining	Growth
PHILOSOPHY	Spirited	Circumspect	Direct	Contemplative	Imaginative
EXCESS	Vivacious	Obstinant	Competitive	Loquacious	Avant-garde
STRENGTH	Incisive	Bold	Enterprising	Eloquent	Inventive
WEAKNESS	Quiet	Flexible	Indecisive	Secretive	Particular
VOCATION	Profession	Farming	Clerical	Mining	Electrical
QUALITY	Lively	Stable	Progressive	Attentive	Rustic
DEMEANOR	Agile	Practical	Vigorous	Communication	Casual
BASE QUALITY	Aggressive	Primitive	Calculating	Restless	Boorish
CULTURE	Educated	Intellectual	Eloquent	Tranquil	Bearing
PLANET	Mars	Saturn	Venus	Mercury	Jupiter

2.6 Yin And Yang

Aside from the Five Elements, Yin and Yang are the most essential consideration in Oriental philosophy, for these concepts are the basis of all change and transmutation in any system—natural or philosophical. Yin is commonly associated with the feminine principle, and Yang with the masculine. However, there is much more to it than this, as can be seen from the following correspondences.

YIN	YANG
Inner	Outer
Solid	Hollow
Cold	Hot
Moving toward the Center	Moving toward the periphery
Nurturing	Disseminating
Static	Moving
Earth	Heaven
Female	Male
Soft	Hard
Contemplative	Active

Building	Dismantling
Rest	Movement
Dark	Light
Including	Dividing

Yin and Yang are the basis for the yearly cycle - and, indeed, all cycles - for the Chinese. All other things rise and recede in response to the interaction of Yin and Yang. Yin and Yang form a “closed-loop” system, in which a natural balance is always maintained. If Yang gets too strong it tends to become Yin - i.e., Yang collapses in on itself if it gets too over-extended because it loses its strength. If Yin gets too strong it becomes Yang - i.e., Yin becomes hollow and hard if it overextends itself because there is only a finite amount of the Yin essence. The essence of each is said to be held in the bosom of the other, as is represented in the famous Yin/Yang diagram.

Everything in nature is thus polarized. The polarized elements are the basis for each Pillar and set the tone for each one as a result. Once the polarity of the Stem and its Element are determined, one can then move on to a consideration of the phase that each Pillar represents, because a Pillar defines a part or segment of a greater cycle.

2.7 The Twelve Animal Phases

We will now consider the next part of the Four Pillars system—the Branches. Each of the Four Pillars represents a unique perspective of time, the portion of time being represented by the Pillar under examination. In Chinese astrology all the cycles associated with the Four Pillars system are divided into twelve distinct portions, or phases. Thus, a year is divided into twelve months. A month can be divided into twelve two to three day periods. A day is divided into twelve double-hours, and an hour can be divided into twelve five-minute segments. The basic division of twelve refers back to the yearly cycle.

The Chinese have a Great Year of twelve years duration, and that year is divided into twelve lesser years that are defined by a complete cycle of the Sun through the four seasons (what we call a “year”). The ancient Chinese philosophers and astrologers had many descriptions of what each of these twelve divisions of their greater cycles meant. For the common people to understand those phases of a cycle it was easier to assign the phases the characteristics of animals. People remember pictures much better than rote information. Besides, much of the meaning of the cycles was

philosophical or even esoteric, so the information about them would have meant little to commoners, who were largely uneducated in those days.

In the individual Pillars, the Branch shows the phase of the cycle under consideration. Branch III in the Year Pillar, for example, defines the third lesser year of the Great Year. In the Month Pillar, III defines the third lunar month of Branch III in the Year Pillar, and so on. Thus, we see that each of the Four Pillars defines ever-finer gradations of the period of time under consideration. So, for a birthday—for example—let's say a person was born with the following Pillars: 2 V [Year], 7 VI [Month], 4 II [Day], 1 VI [Hour].

This person was thus born in the 5th solar year of the Great Year (Dragon), during the 7th lunar month of that year (Horse), during the 4th period of that Horse month (Rabbit day) and during the 1st double-hour of that day (Rat—between 11:00 PM and 1 AM western time). Additionally, referring back to the section on the Five Elements, we find that the Year was a Yin Wood year, the month was Yang Metal, the day was Yin Fire and the hour was Yang Wood. (We should also note that the Four Pillars diagram is read from right to left, so the Year Pillar is in the far right column.)

The phases each represent a certain quality that is being expressed or developed in a person's life. In the preceding example, for instance, the Self is represented by the Day Pillar (see section: Relationships within the Pillars), so this person would be developing certain qualities and they would be in the embryonic phase. Of course, everyone has gifts and qualities that need to be developed, but the primary emphasis for the person in this life would be on self-development. This is, of course, a subjective assessment. We would expect this person to always be looking at new ways of doing things, of being interested in things like self-help courses and the like, and of having certain areas of their life that somehow seem undeveloped or ill-defined. They may very well behave in a clown-like manner when they are in that state of mind. Like a child in some respects, there will at times be reticence or apprehension at taking steps forward. They may display a more conservative and cautious approach and a deep need to feel secure in whatever they do, much like a child needs its parents' support. The Animal associated with this phase is the Ox, which displays many of the traits just mentioned—slow to move, cautious, conservative, security-conscious, but also steady and persistent, as children often are in their early development.

Branch I thus represents commencement, or new growth. It can represent either birth or conception, depending upon one's point of view. It is when the first bud is seen. It is a cycle of rapid growth, because the potency of the cycle just begun is pushing everything forward. There is great potential here. This Branch I and II are at the peak

of the growth cycle. As we know, newborns and small children grow very rapidly. The next three Branches (III-V) form a period of rapid fulfilment within any cycle. The Chinese New Year starts in the third lunar month (Branch III of the year). After that, there is a steady decline over the next five Branches (VI-X). The crops bear their fruit during that period. It is a ripening and reaping phase, leading onward into the autumn of the cycle. Growth is completed in that period and then begins to recede. After that, growth commences again, (Branches XI and XII) though unseen from an outer perspective. The seeds of the new cycle are planted and begin to stir within the end of the old cycle. The end gives birth to the new.

Animal	Compatible	Best	Inimical	Worst
I - Rat	Ox, Snake, Pig	Dragon, Monkey	Sheep, Rabbit	Horse
II - Ox	Rabbit, Rat, Snake	Rooster	Dragon, Sheep, Tiger, Dog	-
III - Tiger	Pig	Horse, Dog	Monkey, Snake, Ox	-
IV - Rabbit	Pig, Dog, Ox, Snake	Sheep (Excellent)	Rooster, Rat	-
V - Dragon	Snake, Sheep, Pig	Rat, Monkey, Rooster	Ox, Dog	-
VI - Snake	Rabbit, Sheep, Rat, Ox, Dragon	Rooster	Tiger, Pig	-
VII - Horse	Dog	Tiger, Sheep	-	Rat
VIII - Sheep/Goat	Dragon, Snake, Pig	Rabbit, Horse	Rat, Ox	Rabbit, Horse
IX - Monkey	Pig	Rat, Dragon	Tiger	-
X - Rooster	-	Ox, Dragon, Snake	Dog, Rabbit	-
XI - Dog	Horse, Rooster	Tiger, Rabbit	Ox, Dragon	-
XII - Pig	Rat, Rabbit, Sheep, Tiger, Monkey	-	Snake	-

From this we see that Branches X-II are periods of great potential and initial growth. We could thus say that Dogs, Pigs, Rats and Oxen are the animals of potential. We can also see that Branches III-V are periods of rapid fulfilment. Thus we could say that Tigers, Rabbits and Dragons are animals that tend toward rapid fulfilment of design within a cycle or plan. Branches VI, VII and VIII are periods of maturity. Thus, we could say that Snakes, Horses and Sheep are those animals most closely associated with maturation within a cycle. This is the “fruiting” stage. Branches IX and X are periods of harvest and ploughing under. Thus, Monkeys and Roosters could be said to exemplify those activities on a subjective scale. The final two Branches are periods of dormancy, though full of potential, “when all sleeps within the bosom of Yin”, as the Chinese would likely state it.

A description of each phase is included in Section 6.3 at the end of the tutorial, along with brief descriptions of the animal signs in Section 6.4.

In addition, each Branch and animal is compatible, incompatible or neutral with respect to the others. The relationships between them can be seen in the following sample.

Element Counts:

Wood: 1 Fire: 1 Earth: 1 Metal: 1 Water: 8

Birth Phase:

Blooming

Day Pillar Element Analysis:

Kin: (Water)

3 Strong; 7 Weaker; Overall Score = 7.9

Benefactor/Grantor: (Metal)

0 Strong; 1 Weaker; Overall Score = 0.6

Offspring: (Wood)

4 Total

Ruler/Driving Force: (Earth)

1 Strong; 0 Weaker; Overall Score = 1.0

Money: (Fire)

1 Total

Dominant: Score = 0.0

Overly Strong: Score = 0.0

Overly Weak: Score = 0.0

Weak: Score = 0.0

Helpless: Score = 0.0

Competitive: Score = 0.0

Pillar Branch Animal Analysis:

Hour Pillar (Pig) / Day Pillar (Rabbit): Good rapport
 Hour Pillar (Pig) / Month Pillar (Pig): Neutral
 Hour Pillar (Pig) / Year Pillar (Rat): Good rapport
 Day Pillar (Rabbit) / Month Pillar (Pig): Good rapport
 Day Pillar (Rabbit) / Year Pillar (Rat): Some friction
 Month Pillar (Pig) / Year Pillar (Rat): Good rapport

The general rule of thumb is to arrange the animals in order around a twelve-segment circle. As we would expect, trines (every 4th segment) give ease and compatibility. Squares and oppositions give tension and conflict. However, there are exceptions to the rule, as you will no doubt find. These exceptions are based upon many centuries of observation by Chinese astrologers and will have to be taken as hypotheses until we can either prove or disprove them for ourselves. With the general rule just outlined and from knowledge of the animal cycle, all these relationships can be recognised at a glance.

There are some proverbially good or bad relationships between the Branches/Animals. They are as follows:

- Snake and Rabbit—Supreme happiness
- Ox and Tiger—Continual quarrels
- Horse and Ox—Horse fears the Ox
- Pig and Monkey—Tears
- Rooster and Snake—Arguments
- Tiger and Snake—Battles
- Sheep and Rat—War
- Dragon and Rabbit—Good luck is shattered
- Rooster and Dog—Always ends in tears

Chung also gives the following proverbial relation between the Stems:

STEM PAIRS

Stem1	Yang Wood	Yin Wood	Yang Fire	Yin Fire	Yang Earth
Stem2	Yin Earth	Yang Metal	Yin Metal	Yang Water	Yin Water
Relation	Financial	Mutual	Superior/	Strongest	Mutual

	Success	Liking	Subordinate	Sacrifice for Love	Need
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As we can already see, there is much to consider even in this, the most basic, of Chinese astrological practice. In addition to the Stem and the Branch, it has been mentioned that there is also a **resultant element**, which is non-polarized, but which rounds out the description of the Pillar and adds a further elemental coloring—a sub-tone or tint, if you will. Each Branch also has a sub-element, or even several sub-elements in certain systems. One such system of sub-elements for the Branches is adapted from Lily Chung, and is as follows:

PHASES/BRANCHES/ANIMAL EQUIVALENTS

BRANCH	PHASE	STEM EQUIVALENT	DESCRIPTION	ANIMAL
I	Commencement	yin water	Birth	Rat
II	Closure	yin earth, yin water, yin metal	Childhood	Ox
III	Establishing	Yang Water, Yang Fire, Yang Earth	Adolescence	Tiger
IV	Dividing	yin wood	Adulthood	Rabbit
V	Filling	yin wood, Yang Earth, yin water	Prime	Dragon
VI	Equating	Yang Fire, Yang Earth, Yang Metal	Decline	Snake
VII	Fixing	yin fire, yin earth	Aging	Horse
VIII	Regulating	yin water, yin earth, yin fire	Death	Sheep
IX	Breaking	Yang Earth, Yang Metal, Yang Water	Dormancy	Monkey
X	Danger	yin metal	Void	Rooster
XI	Protecting	yin metal, Yang Earth, yin fire	Embryo	Dog
XII	Receiving	Yang Water, Yang Wood	Pregnancy	Pig

These branches form natural pairs and trios, according to Chung, and these are a further refinement upon the traditional delineations of animal compatibilities as given by Walters and other authors.

PAIRS

I, II	III, XII	IV, XI	V, X	VI, IX	VII, VIII
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TRIOS

I, V, IX (North)	III, VII, IX (South)	IV, VIII, XII (East)	II, VI, X (West)
Water	Fire	Wood	Metal

CLASHES

I, VII	II, VIII	III, IX	IV, X	V, XI	VI, XII
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CON TRIOS

I, II, XII (North)	VI, VII, IX (South)	III, IV, V (East)	IX, X, XII (West)
Water	Fire	Wood	Metal

The table in Section 6.2 shows the correspondences Walters gives the Stems, Branches and combined Elements.

2.8 Interpreting the Pillars

We have now reached the point where we have to look at all the information before us and begin to interpret it. We do this first of all by looking at the weighting of the Five Elements within all four of the Pillars.

2.8.1 Primary Guide

The stem is the primary guide for the weighting of elements. In general, all Yang elements are thought to be stronger than Yin elements. It should be remembered, though, that this is only from the outer, material perspective. Yin elements can be just as strong in their own way, depending upon what is needed for the individual. For example, if a person is in a phase of life wherein new qualities are needed to be built in, then Yin elements are most needed and can be quite powerful in their own right. Remembering the basic actions of Yin and Yang, we know that Yang elements

work more with dissemination and protection, whereas Yin elements work more with in-building and nurturing.

On the whole, it is possible to make statements about the static nature of each pillar, but it is more meaningful to apply such weightings once the phase of a person's life is known from the fate cycle. To give some idea of how the static pillar weighting would work, let us consider the following example. For our example, let us say that a person (female) is born with Yang Wood and Branch V (Dragon) in the Day Pillar. This yields Earth Dragon as the branch animal descriptor (Dragon in the Whirlpool) and the combined element of Fire (Lamplight Fire). The birth is in the Northern Hemisphere; hence the name of the 5th Branch is "Filling".

Just on its own, this describes a person who seeks to do something very creative with her life. She seeks after personal growth and tries very much to live her dreams. She would have a love of art, literature and all sorts of creative pursuits. She would have a good imagination, would enjoy very much being in nature and would have periodic flashes of insight of a visionary nature. Furthermore, she would seek to make her mark in the world, being born with a Yang element, rather than keeping things to herself. She was born in the phase of "filling", which corresponds to mealtime. Thus, she would go eagerly out to experience (digest or feed herself with) as much of life as she possibly could. The primary focus of her individuality, then, would be toward some type of personal fulfilment—a sort of "reaping" life. This is one way of reading what this pillar represents. In addition, she would seek a partner who would fulfil or feed her in some way, or through whom she could outwardly manifest the gifts of her Yang Wood, since the partner is represented by the fifth branch.

The element associated with any Branch can be seen in the same light as the element ruling an astrological sign. The psychology of any astrological sign is the most important consideration for the sign, whereas the element simply supports the basic psychology of the sign. We all know, for instance, that Taurus is an earth sign. Earth can mean many things, but the primary emphasis of Taurus is upon possessions, accumulation of wealth, material security, seeking fulfilment of pleasures and the finding of stability in life. This manifests in a conservative manner in most Taurean types, as they tend to be slow and plodding toward their objectives. They can also be slow to change and stuck in certain directions. From this we can begin to get a mental picture of what the element for the branch represents.

From our example then, we see the branch in this case is described by the Earth Dragon. This describes a phase wherein the native requires a centered, common sense, yet elegant and somehow inspired experience in order to feel fulfilled. We can see that this combination of Earth and Dragon might seem at odds, thus contributing

to this description of “Dragon in the Whirlpool”. The Dragon as a sign or animal does not readily lend itself to Earth. It prefers life in the ethers. Again, let us be clear that we are describing a phase of experience here and not an element. This would be a person who would either constantly seek to “ground” her efforts in reality and see substantive rewards for her work, or her process would be a constant battle to keep her feet on the ground while her mind was more often than not “off with the fairies”. In the latter case, an Earth partner would greatly aid her in her efforts by giving her stability and direction and provide perspective for her. The former case would likely prevail if the Yang Wood in the Stem was strong, whereas the latter case would arise if the Wood in the Stem was weak.

The combined element-Lamplight Fire-is what we might call the resultant or **Harmony** of all the above descriptions. It is not the primary descriptor of the individual, as we see in Yang Wood, but it is a quality that comes about as a result of the fulfilment of the interaction between the above factors. It describes a person who goes out into experience, brings the fire of their inspiration into the world, and shines it forth as a beacon for others to follow or to study. Of course, there are many ways in which this pillar could be read. This is but one example. Everything for this individual has sprung from the primary Yang Wood in the pillar. That primary expression is shaped by the experiences indicated by the phase, which is the branch. The results of all that experience are seen in the combined element.

2.8.2 Weighting

There are several methods of figuring out the total effect of the Elements within the Pillars. Some authors combine them and look at the total picture without any consideration of where the elements are placed and how. That is the system used in the Life Cycle Fate Map as brought forward by Walters. Chung assigns her own Elements to the Branches and then combines them, but ignores the resultant Element. My own research indicates a process somewhere in between. Each astrologer must find out what works best for them and proceed with that. It is the same in all areas of astrology - find a system that works (no matter what is being examined) and then persist with it. We have included Walter’s and Chung’s methods in this version to give an indication of the options available, but their methods are not to be taken as set in stone, by any means. Their systems work for them, and they therefore have value, but they may not work as well for you.

My own process is to look at everything in relation to the Day Stem. The Stems in relation to each other form the primary consideration in any analysis of the Four Pillars, especially in relation to the Self (Day). The Branch Element forms a coloring for the cycle of life it represents. It will interact with the Stem either positively or negatively according to the rules outlined previously under the section on the Five

Elements. If all goes well, then the resultant Element for the Day Stem will either shine or falter, depending upon the strength of the Day Pillar. Certain of the other Pillars will support the Self. Others will hinder it.

For instance, there might be a very supportive relationship between the Day and Year Pillars. The indications there would be that the person would feel quite good within the larger social construct. They would feel supported by society and their extended family. Social activities would bring them great benefit, and they would enrich society in kind. If the Self was Fire and the Year was Wood, for instance, such a person would find inspiration through the creative works and expansiveness of the larger groups in which they found their place. This is but a small example. A Yin Day Stem indicates a more reflective persona, whereas a Yang Self indicates a person who moves outward into life and is thus a person of action in the world.

2.9 Progressing the Pillars

We will now move on to a consideration of the Self in relation to the greater questions of Fate and Destiny.

All of the factors described in the previous section are shown at a glance in Four Pillars Report generated by the program. Now that we have a fuller understanding of what the Four Pillars represent, we can begin to examine them within the dynamics of the unfolding of a person's life. We are, therefore, talking about a method of *progressing* the Pillars and seeing what energies are impacting upon a person at any time within their life – referred to as the Fate Cycle.

The Fate Cycle is actually a form of progression as understood by western astrologers, and the rate used is one month for ten years. For example, to determine the progressed pillars for someone at the age of 30 years, the pillar calculation would actually be based on a date 30 months since their birth. Note that the month here can refer to either a lunar month (about 29.5 days) or a solar month (about 30.4 days), depending on whether the user has chosen the option to calculate pillars using the lunar or solar months.

This method yields a derived (progressed) Pillar against which the natal Self [Day] Pillar (or any other natal Pillar, for that matter) can be compared. The most common method for calculating this by hand is as follows:

- 1) Determine if the Year and Day Stems of the birth Pillars are of the same polarity (Yin or Yang)
- 2) Mark down the Month Pillar as the starting point (first Fate Cycle Pillar) of the Fate Cycle
- 3) Determine the lunar date of birth
- 4) If the polarities in step one are the same, the count goes forward, and vice-versa
- 5) Count the number of days, forward or backward, to the commencement of the next or previous lunar month
- 6) Divide the result by three. The result is the number of years remaining in the first Fate Pillar.
- 7) Depending upon the direction of the count, mark down a series of pillars after the first Fate Pillar in order, depending upon how long you want you or your client to live. Ex: Month Pillar is 3/VII, count is backward, successive Pillars are as follows: 2/VII, 1/VI, 10/V, 9/IV, 8/III, etc.
- 8) Under each Pillar, mark down the ten-year period (Each Pillar represents a progression of ten years.) for each pillar. So, if the first Pillar is 0-3 years, the successive Pillars will be, in order: 4-13, 14-23, 24-33, 34-43, etc.
- 9) Under each Fate Pillar, write down the Stem element and the equivalent element(s) for the Branch of each of the Fate Pillars. Do the same with the Day Pillar of birth.
- 10) You are now ready to compare each of the Fate Pillars to the Day Pillar of birth (Self) to see what is/was needed for a balancing of the energies in one's system during any ten-year period of life.

These ten-year cycles may be further broken down for more precision in forecasting. Each Fate Pillar can be subdivided into 28-29 sectors, each representing approximately four months duration (3 days to a year from Steps 5 and 6 above). These Sub-Pillars are numbered according to the Day Pillar of birth for the first Fate Pillar and for the first or last day of each month in the succeeding Pillars, depending upon the direction of the count. Furthermore, the Day Sub-Pillars can further be subdivided into twelve Sub-Pillars, starting with the hour of birth. These equate to periods of time equalling approximately 9-10 days. *Then*, if you are really ambitious (or masochistic), each hour can be broken down into sectors or Sub-Pillars of one hundred each (The Chinese divide their hours into one hundred minute intervals.), equalling approximately two-hour periods. Suffice it to say, this particular Fate Cycle can be quite precise in terms of its timing—if one knows how to read the signs.

From there it is a fairly simple matter to judge the trends of a person's life or of an event. All one needs to do is to compare the Day Pillar to the derived progressed

Pillar that corresponds to the time period in question. Using the criteria outlined in the Five-Element and Four Pillars sections, one can get a fairly good idea if a person will be strong, weak, stressed or balanced in any period under examination. As always, a little practice yields results.

3 The Tetragrams

The Tetragram for the current date and time is displayed on the opening screen of the Imperial Astrologer, as well as within the Four Pillars Analysis report for any birth chart. They are a most interesting aspect of this program and are, in many ways, no less important to an understanding of Chinese astrology than are all the other systems outlined, for what follows introduces the concept of *divination* into Chinese Astrology. And, as we know, the Chinese had their own profound systems of divination and prognostication, just as the Western traditions do.

The following example is taken from a Four Pillars Analysis report for a chart dated 14th Nov.

TETRAGRAM 73

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Completion: Yin Chi forms all things into spirals of light. Yang Chi is stored in the luminosity. All things rotate back into the center.

14 Nov (Nighttime): Time is perfect. To be in good timing breeds perfection.

3.1 Interpretation Text

The text is divided into three parts:

- 1) The symbol (tetragram) with its number and name.
- 2) A head or chief statement that describes the evolution of the interplay between Yin and Yang energy within a precise phase of the annual cycle. Each tetragram covers a period of 4½ days. There are 81 of these. These phases apply, of course, to the Northern Hemisphere. In the Southern Hemisphere they would have to be shifted by exactly six months.
- 3) An appraisal phrase, representing ½ of the day between sunrise and sunset, or vice-versa. These are loosely patterned after the Line texts in the I Ching. There are 731 of these, with two extra for the extra ¾ of a day during a leap year. These appraisals function as a metaphoric bridge between human choice and achievement and the ever—present dominion of the cycles of fate. These appraisals are the most potent of the meditative/reflective phrases, although

any of the 3 sections of text could form its own symbolic reflective seed (mantra/yantra).

The text regarding the tetragram is translated from the only complete masterwork of early Chinese philosophy still in existence—The T'ai Xūan Ching (The Cannon of Supreme Mystery or The Hidden Classic) by Yang Hsiung (Xiung). It has only recently been translated into English and was written during the Han Dynasty (ca. 4 BC). It is both a divination manual and a philosophical treatise in one work—a response by Yang Xiung to the I Ching (Book of Changes). The Mystery (as it is called) is also one of the great classics of philosophical poetry in world literature. It suggests a complex interaction between the ever-repeating cycles of Yin and Yang and the unfolding of virtue within human destiny. It is included in this program because it will eventually become a part of the larger astrological divination in future versions of this program, but also because it provides a unique insight into the symbolism and character of Chinese philosophy, especially as it relates to time measure and human evolution. The opening text from The Mystery you see in this program is intended as a meditative/reflective station or interlude before going into the program in earnest.

3.2 Background

Yang Xiung was born about 53 BC in a district near the capital of the Szechuan province. He was born into near-poverty, though his family was descended from the fief of Shansi. This never bothered Yang Xiung because he was never interested in money anyway. His interests were purely academic. From an early age he distinguished himself as a very thorough student who always had to grasp the broad scope of works and was never satisfied simply to learn things by rote. He had a speech impediment that made him withdraw from any teaching role during his adult life. Instead, he led the cloistered existence of an academic. He was appointed as an assistant to a lectureship at a university and was eventually appointed to the Censor's office. In 9 AD the Han dynasty fell to a rebel emperor and Yang was actually arrested for suspicion in a plot to overthrow him—a charge that was completely unjustified. He escaped and eventually managed to exonerate himself, as he was later appointed to the post of Great Scholar in the regime. He was the compiler of a dialect dictionary, a book on music and other works that have since been lost, unfortunately. He has never really been known, though, because his later critics viewed his work with disfavor, largely for political reasons surrounding the post he held as Great Scholar under the rebel emperor. He died in AD 18, aged 71.

Yang was known as a moral philosopher of great ability. The most celebrated of his writings was the Fa Yen, which was a collection of rather pithy sayings. There are

very few works published on the Tai Xüan Ching—about 20 in all, and this is in comparison to the hundreds of volumes extant on the I Ching, The Book of Changes. There are many people who know of the The Mystery who think it to be a pale imitation of the I Ching, but that could not be further from the truth. The Mystery stands on its own and stands out as one of the finest books on philosophy and divination in Chinese culture. It was, in fact, a rather radical departure from the Taoist thinking of the time that posited a strict dualism to the universe—the unceasing interplay between Yin and Yang as the basis for all that is and for all transformation and manifestation. Yang Xiung introduced the factor of free will—human intellect—into the equation. This third factor was neither Yin nor Yang, but something else entirely outside of it that could affect the results of the normal processes of transformation. As we know today, the force of human intellect has vastly changed the natural order of things, and Yang Xiung knew this to be a powerful factor in the course of evolution. He was, indeed, a prophet of his times. The Mystery was either condemned as heresy or dismissed as rubbish by Yang’s contemporaries, though. Such is the plight of anyone who seeks to introduce new concepts into the orthodoxy. Taoism was the state religion of the day, and anything that challenged the ascendancy of the Tao was met with much the same reaction as were the teachings of Jesus by the society of his time.

The full story of The Mystery cannot, of course, be told here. For a fuller exposition there are two rather excellent books on it: The T’ai Hsüan Ching: The Hidden Classic: A lost Companion to the I Ching, by Derek Walters (if you can find it) and The Cannon of Supreme Mystery: A Translation with Commentary of the T’ai Hsüan Ching, by Michael Nylan. Suffice it to say that either of those books is well worth the effort to obtain if one is interested in the broader scope of Chinese culture and philosophy. We can only give but the barest of an outline of it here, although reflection upon parts or the whole of each tetragram section will likely lead to some surprising insights and more than adequately set the tone for the mental state needed for the workings of Chinese astrology as contained in this program.

As far as the tetragrams and commentaries used in this program are concerned, the following points need to be mentioned.

- 1) The actual order of the tetragrams is taken from Derek Walter’s translation since it appears to follow a set pattern with regard to its operation and cyclic unfolding.
- 2) The lines in each tetragram represent the following:
 - a. A: Unbroken line—Yang
 - b. B: Double line—Yin

- c. C: Triple line—The “extra factor”, i.e, will, intellect, etc. The human factor.
- 3) The lines of interpretations have been adapted from the original text and subsequent translations. Both the head statements and the commentary (half-day statements) are my own adaptations of the original. I have several reasons for having done so, the most primary of which is to bring the commentary forward into the current era and to make them more understandable to a Western audience. Many of the original statements by Yang Xiung would be meaningless to Westerners. I make no claims as to whether or not my commentary fits with the original, but I did do my best to give a statement that kept within the spirit of Yang Xiung’s work at each step along the way. It was both a joy and a test to do so.

In the texts for the tetragrams, certain words and phrases are used over and over. For instance, the term “Wise One” refers to a person who lives a “virtuous” life. More than that, though, it describes a person who lives according to the laws of Nature and thus lives in harmony with all things. The “foolish one” is the person who simply goes blindly through life and cares little for the attainment of virtue and is rather more inclined to “the sins of the flesh”. “The Center” refers to the source of one’s being—the Soul or higher Self. It is the Voice of the Inner Silence, The Silent Watcher, etc. It is the place wherein all things are known and seen in truth and in perfect accord with Heaven and Earth—a place of sublime contentment. I have deliberately left out political statements and the like, although they are a part of the human tradition. The other main reason I have put my own adaptations on these text statements is because there are wide divergences in translations among some texts by other authors. I simply made a more “spiritual” interpretation, although I do not like that terminology for it. In point of fact, and without getting esoteric about it, one could argue that it is the Center, as described above, that makes us all distinctly human yet also works in complete concert and cooperation with the laws of Heaven and Earth. It is the magical force that transmutes both Yin and Yang and also human consciousness. Aside from that, just simply enjoy the experience of it.

4 Birth Chart Reports

4.1 Four Pillars Analysis

This report provides information about the Four Pillars for the birth date and time of whichever chart that is currently selected. The core information of this report is a listing of the branches, stems and elements that make up each of the pillars, the background of which has been discussed at length in Section 2.

When the Four Pillars Analysis report is displayed, you will notice that there is some extra information about the Chinese calendar for the date and time of the chart. A brief explanation of this information is included below.

FOUR PILLARS ANALYSIS

CHART: PRINCE OF WALES, CHARLES

Date/Time: 14 Nov 1948, 9:14 pm (+0:00)

Adjusted: 14 Nov 1948, 9:13 pm (LMT +0:00:32)

THE CHINESE CALENDAR

Solar Period: 19 Winter commences (N); Summer commences (S)

Solar Year: 1948

Solar Month: 10

Lunar Year: 1948

Lunar Chinese Month Number: 10

Ordinal Month: 10

Day of Lunar Month: 14 of 30

Hour of Day: 12

Lunar New Year : 10 Feb 1948 11:01 am (CCT -8:00)

Li Ch'un : 5 Feb 1948 5:42 am (CCT -8:00)

- **Solar Period** - There are twenty-six fortnightly periods in the Chinese solar year, and they all have different names. They are aligned with the seasons, and they are included for completeness. These are fixed at the four solar markers—the solstices and the equinoxes. Twelve of them are used as monthly festivals. There are two of particular import—4 April (“Clear and Bright”, or “Ching Ming”) and “Li Chun”, the “Inauguration of Spring”. “Ching Ming” has a close association with Easter, and it is used for decorating tombs and for making offerings to the ancestors. These Solar Terms are the closest Chinese equivalent to the western zodiacal signs. The twelve monthly festivals were also important for various methods of Fate Calculation. The start of the twelve monthly festivals also corresponds with a note

of the ascending chromatic musical scale, with the remainder of the solar terms corresponding with a note of the descending scale. The date and time of the Li Chun is listed as the last heading in the calendrical report.

- **The Solar Year, Solar Month, Lunar Year, and Chinese Lunar Month Number** are as defined earlier.
- **Ordinal Month** - This indicates the number of lunar months ignoring any leap month adjustments. If the Ordinal Month number is the same as the Lunar Chinese Month Number, then there has been no leap month since the beginning of the lunar year. However, if the Ordinal Month is one higher than the Lunar Chinese Month Number, this indicates that this lunar month or any earlier lunar month this month has been a leap month.
- **Lunar New Year** - This indicates the date and time of the commencement of the lunar year. For calendrical purposes, the lunar year and first lunar month are deemed to commence at the beginning of this day (ie. 0:00am)
- **Li Chun** - This indicates the date and time of the commencement of the solar year. For calendrical purposes, the solar year and first solar month are deemed to commence at the beginning of this day (ie. 0:00am)

In addition to the pillar information itself, there are two other factors found in the Four Pillars Analysis that are commonly found in Chinese almanacs along with calendar information. These are The Animal Constellation of the Day, the Day Indicator and the Nine Star Ki Numbers. These three factors are part of the Four Pillars Analysis as seen below. The Animal Constellation and the Day Indicator figure heavily in the general luck of each day as well as the prevailing energy of each day. The Nine Star Ki numbers are used exclusively in Feng Shui calculations. They are not normally used in pure Chinese Astrology, but they are included here because some users of this program are also Feng Shui practitioners.

CONSTELLATION OF DAY

Animal: Rooster

This is a bad day for constructions, weddings or starting a family.

Day Indicator: K - Open

This is a good day for correspondence and for recovery from illness.

9 STAR KI (JAPANESE)

Year Number: 7 Yang Metal

Month Number: 8 Yin Earth

House Number: 6 Yin Metal

Trigram: Chien

9 STAR KI (CHINESE)

Year Number: 7 Yang Metal
Month Number: 8 Yin Earth
House Number: 4 Yang Wood
Trigram: Sun

- **The Animal Constellation of Day** - Each day of the lunar month has an animal sign associated with it. These are called “Notional Xiu”, or notional lunar constellations. They are called “notional” because, due to the unequal length of each month, they do not, in fact, correspond exactly with the day. To be precise about it, they do not correspond with the days of the month at all in the vast majority of cases, but they are still used. This is an endlessly-repeating sequential cycle of twenty eight animal symbols that conveys certain information about the subjective astrological qualities of the date in question. They, along with their symbolism, are included in Section 6.5.
- **The Day Indicator** - These are called The Twelve Indicators of Good and Evil Fortune, known as the Chien Chu Cycle, from the early Han Dynasty. This is not an endlessly repeating cycle. It is interrupted after the 12th Indicator and the beginning of the succeeding cycle is determined according to a complex rule. These Indicators show the general fortunes of the Day, whereas the Notional Xiu shows the general tone, or character, of the day. Their auspices are listed in Section 6.6.
- **Nine Star Ki Numbers** - You will note there are two sets of these numbers. The first set is the Japanese derivative of these numbers and the latter is from the Chinese system. These numbers are used primarily to find the orientation of a person within the environment. If you are further interested in these numbers and what they are used for, please see the Bibliography Section of this tutorial.

4.2 Pillars Interpretation Report

This report provides a synthesised interpretation of the currently selected chart, based on the four pillars for the chart. It is constructed by pulling together interpretations of various factors relating to the four pillars for the chart, such as the branches, stems and elements.

For an explanation of how to approach your own interpretation of the four pillars, refer to Section 2.8.

4.3 The Tzu Wei Chart and Report

The Tzu Wei chart is also known as Tzi Wei Dou Shu, and has also been referred to as the “King of Fate Calculation Charts”.

The Tzu Wei chart for Prince Charles appears as follows:

Servants Tien Tsun 19 I Ma 31 43 55 67 79 91 103 VI 52-61	Moving 8 ++ Tien Chi 20 -- Yang Jen 32 Tien Hsing 44 56 68 80 92 104 VII 62-71	Sickness 9 - Tzu Wei 21 - Po Chun 33 Tien Kuei 45 Hua Lu 57 69 81 93 105 VIII 72-81	Wealth 10 22 34 46 58 70 82 94 106 IX 82-91																
Officials 6 ++ Tai Yang 18 + To Lo 30 42 54 66 78 90 102 V 42-51	Prince of Wales, Charles 14 Nov 1948, 9:13 pm (LMT +0:00:32)		Man/Woman 11 + Tien Fu 23 - Ringing Star 35 Tien Hsi 47 59 71 83 95 107 X 92-101																
Property 5 + Wu Chu 17 + Chi Sha 29 + Wen Chu 41 Huang Luan 53 65 77 89 101 IV 32-41	<table border="1" style="width: 100%; text-align: center;"> <thead> <tr> <th>Hour</th> <th>Day</th> <th>Month</th> <th>Year</th> </tr> </thead> <tbody> <tr> <td>Stem: 10 yin water</td> <td>Stem: 10 yin water</td> <td>Stem: 10 yin water</td> <td>Stem: 5 Yang Earth</td> </tr> <tr> <td>Branch: XII Water Pig <i>Pig in the Forest</i></td> <td>Branch: IV Wood Rabbit <i>Rabbit Leaving the Forest</i></td> <td>Branch: XII Water Pig <i>Pig in the Forest</i></td> <td>Branch: I Water Rat <i>Granary Rat</i></td> </tr> <tr> <td>Combined Water <i>Sea Water</i></td> <td>Combined Metal <i>Bronze Mirror</i></td> <td>Combined Water <i>Sea Water</i></td> <td>Combined Fire <i>Lightning Fire</i></td> </tr> </tbody> </table>		Hour	Day	Month	Year	Stem: 10 yin water	Stem: 10 yin water	Stem: 10 yin water	Stem: 5 Yang Earth	Branch: XII Water Pig <i>Pig in the Forest</i>	Branch: IV Wood Rabbit <i>Rabbit Leaving the Forest</i>	Branch: XII Water Pig <i>Pig in the Forest</i>	Branch: I Water Rat <i>Granary Rat</i>	Combined Water <i>Sea Water</i>	Combined Metal <i>Bronze Mirror</i>	Combined Water <i>Sea Water</i>	Combined Fire <i>Lightning Fire</i>	Marital 0 ++ Tai Yin 12 Ti Chieh 24 Tien Yao 36 Hua Ko 48 60 72 84 96 XI 102-111
Hour	Day	Month	Year																
Stem: 10 yin water	Stem: 10 yin water	Stem: 10 yin water	Stem: 5 Yang Earth																
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Combined Water <i>Sea Water</i>	Combined Metal <i>Bronze Mirror</i>	Combined Water <i>Sea Water</i>	Combined Fire <i>Lightning Fire</i>																
Fortune 4 + Tien Tung 16 + Tien Liang 28 40 52 64 76 88 100 III 22-31	Parents 3 ++ Tien Hsiang 15 - Fire Star 27 Tien Yueh 39 Tso Fu 51 Yu Pi 63 Tien Hao 75 87 99 II 12-21	Ming/Fate 2 + Chu Men 14 Tien Kung 26 Hua Chuan 38 50 62 74 86 98 I 2-11 Metal	Siblings 1 -- Lien Chen 13 -- Tan Lang 25 + Wen Chang 37 Hua Chi 49 61 73 85 97 XII 112-121																

The Tzu Wei chart is unique among the various methods of fate calculation. It is the only one that is laid out like a “wheel” or dial. It is divided into twelve sectors called “Palaces”, and these have a rough correspondence with the twelve houses in a western horoscope. However that is where the similarity stops. Each Palace is populated by stars, all of which are imaginary in the sense that they do not correspond in terms of their actual positions in the heavens. In fact, the Tzu Wei chart is not a true planetary map at all. Rather it is a numerological system, and its “stars” are simply names that identify certain qualities. The whole system is more like the system of Arabic Parts than an actual chart wheel. The calculations for the “stars” are much as they are for the Arabian Parts, too.

All that being said, the system is surprisingly accurate if the astrologer knows how to read it. We will not go into great depth on the reading of these charts here because it would be too involved. It is a method of fate calculation, as has been stated, but it is much expanded on the previous systems because all the Palaces interact, and the “stars” can be swapped into the opposite Palace if there is a lack of stars in that Palace. It is a much more flexible system than the other two, yet it is still based upon the Four Pillars and the Five Elements. There is an Element of Fate in this system as well, and it determines how the chart is viewed.

A person with a Fate Element of Earth, shall we say, will build steadily for the future, will tend to be more conservative, will seek security, will be geared toward finances and real estate and will tend to be circumspect in outlook, especially in later years. The same or very similar chart with a Fire Fate Element would exhibit in an entirely different manner in the outer life, yet the timing of events would be the same and the basic parameters as set by the “stars” would be the same as well. The person’s reaction and responses to those factors would be entirely different, though. The basic descriptions of the “stars” are found in Section 6.7.

4.3.1 Tzu Wei Chart Construction Method

The method for setting up the Tzu Wei chart manually is as follows:

Step 1) Locate the Branches for the Month and the Hour from the Four Pillars.

Step 2) From the following table, find the Branch that defines the Ming Palace in the chart wheel to be erected:

Table I
Ming Palace Branch

Hour Branch	Month Branch											
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
I	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
II	XII	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
III	XI	XII	I	II	III	IV	V	VI	VII	VIII	IX	X
IV	X	XI	XII	I	II	III	IV	V	VI	VII	VIII	IX
V	IX	X	XI	XII	I	II	III	IV	V	VI	VII	VIII
VI	VIII	IX	X	XI	XII	I	II	III	IV	V	VI	VII

VII	VII	VIII	IX	X	XI	XII	I	II	III	IV	V	VI
VIII	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V
IX	V	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV
X	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II	III
XI	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I	II
XII	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	I

Step 3) Form a square with twelve boxes, like an Indian horoscope wheel.

Step 4) At the 6:00 position, in the box to the immediate right, label that box as Tzu or I, depending upon your preference.

Step 5) In a CW direction around the Square (the next box immediately to the left of the Tzu/I palace—7:00), label each box in order, as follows: Chou/II, Yin/III, Mao/IV, Chen/V, Ssu/VI, Wu/VII, Wei/VIII, Shen/IX, Yu/X, Hsu/XI, Hai/XII.

Step 6) Find the box that corresponds to the number obtained from the previous table, and label that box as Ming or Fate.

Step 7) Now, in a CCW direction around the square from the Ming Palace, label each box with the following names: Brothers and Sisters; Marriage; Man and Woman; Wealth; Sickness; Moving (Relocating); Servants; Officials; Property; Fortune and Virtue; Parents

Step 8) Find the Branch associated with the Ming Palace (Step 2) and the Year Stem. From these, locate the element that rules the chart in the following table:

Table II
Ming Chart Element

Ming Branch	Year Stem									
	1	2	3	4	5	6	7	8	9	10
I, II	5	2	3	1	4	5	2	3	1	4
III, IV	2	3	1	4	5	2	3	1	4	5
V, VI	1	4	5	2	3	1	4	5	2	3
VII, VIII	3	1	4	5	2	3	1	4	5	2
IX, X	4	5	2	3	1	4	5	2	3	1
XI, XII	2	3	1	4	5	2	3	1	4	5

Step 9) This is the basic setup for the chart wheel. The meanings for the fate cycle houses are as follows:

Ming/Destiny: Physical appearance and the general fate of the life. The Fate Palace.

Brothers and Sisters/Siblings: Relations with siblings and colleagues.

Marital/Union: The fate by which partners are brought together and the affinity with the marriage partner. Marital bliss or lack thereof.

Man and Woman/Children/Love Life: Sexual happiness and fertility. Relationship with one's children.

Wealth: Level of income and overall wealth.

Sickness/Health: Physical health, illness and accident.

Moving/Travel/Friends: Success at work and auspiciousness of travel.

Servants/Peers: Relationships with inferiors.

Officials/Vocation: Relationships with superiors and suitability with one's job.

Property: Luck in the family life and likelihood of property.

Fortune/Virtue: Longevity, leisure activities, physical and psychological condition.

Parents: General luck of one's parents and one's relationships with them.

As you can see, there are a lot of tables that would be involved in the calculations of the stars, so we will not take up space with that here. Also, note the meanings of the Palaces from the listing above. Once the chart is set up it is interpreted using the following basic format, although others can be devised, depending upon the skill of the astrologer.

4.3.2 Tzu Wei Chart Delineation

Step 1) After the chart has been erected, note the degree of influence for each star from the Degree of Influence Table, and pencil it in next to the star in the chart.

Step 2) Note if there are any empty houses. If there are, then note the *weakest* stars in the opposite house to those empty houses. Those stars can be moved to the empty houses, *but only if the interpretation fits the life of the individual.*

Step 3) On a separate sheet of paper, write down the names of the houses in order with 5-6 lines of space in between. This is so you can write down the appropriate notes for each house.

Step 4) In the tables for interpretation of the stellar influence for each Palace, find the headings under the stars that are found in each Palace. For each star, find:

- 1) the appropriate heading matching the degree of influence for that star
- 2) the heading containing that star along with the greatest number of the other stars in that Palace
- 3) the heading for that star plus any lucky or unlucky stars
- 4) the headings for any other stars along with the main star

These are the lines of text you will write down, *in the order just given*.

Step 5) Note the great and small limits that correspond with the person's age. These are the houses of current relevance, the house showing the greater limit having the most significance.

Step 6) Read the current house(s) and their interpretation. Then, read the interpretation for the house opposite that one. This is the primary reading, since the stars in the opposite house will either AID or DISPUTE the stars in the Palace under investigation.

Step 7) Find the Palaces at 120 degrees (trine) to the primary Palace. The stars in these Palaces are said to JOIN the stars of the primary Palace. These energies FEED the primary Palace.

Step 8) Look at the stars in the Palaces to the immediate left and right of the primary Palace. These stars are said to PINCH the effects of the primary stars.

So, in essence, we look to see 1) which stars aid or dispute, 2) which stars join and feed and 3) which stars pinch (bear down on) the stars in the Palace under investigation (primary Palace).

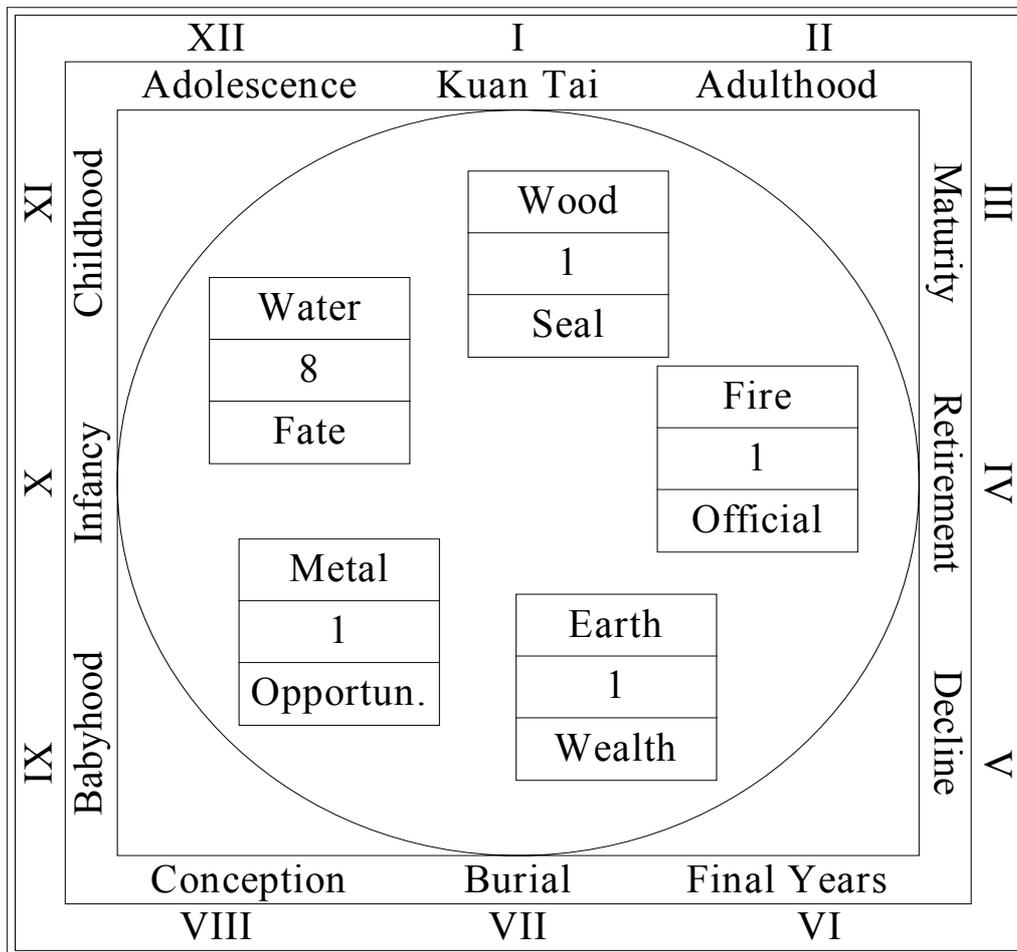
Step 9) It will be seen from this that there is a very definite priority and ranking in the interpretation of the Tzu Wei chart. It is also helpful to look at the total information in each palace in terms of the pattern just enumerated in Steps 7, 8 and 9. This is the most basic interpretation of the Tzu Wei chart.

5 Fate Cycle Reports

Once the natal Four Pillars have been established, we can begin to look at them in terms of a person’s personal growth and fulfilment. There are two main methods provided in this program. The first is the Lifetime Fate Map method and the second is the Lifetime Fate Cycle method.

5.1 The Lifetime Fate Map

Using our example chart of Prince Charles, the Lifetime Fate Map appears as follows:



The method we use in this program for the calculation of the Life Cycle Fate Map is adapted from a method of fate calculation elucidated by Derek Walters. It is a simple wheel, and from it the various periods of the lifetime can be seen at a glance. Before we look at how it works we need first to see how it is derived. The method of its construction is as follows.

One needs to first calculate the Four Pillars and then take a summation of the number of each of the Five Elements from each Pillar and from each section of the Pillars, so one ends up with a total of 12 entries comprised of varying combinations of the Five Elements, depending upon the chart. The method is as follows (if done by hand):

- 1) Obtain the Branch element for the Year Pillar of birth (This is the actual element listed in the Pillar with the Branch/Phase/Animal sign. This is the *Element of Fate* in this system.)
- 2) Note the *numbers* of the Branch of the birth Month Pillar and of the Stem of the birth Year Pillar
- 3) From the table below, find the *Element of Graduation*.
- 4) From the birth Pillars, count the total number of each of the Five Elements in all Four Pillars. Write this down.
- 5) Draw a square of about 100 mm each side. At the 12:00 position on the outside of the square, label this as *Kuan Tai*.
- 6) Going clockwise in twelve sections around the outside of the square, affix the following additional labels in order: Adulthood, Maturity, Retirement, Decline, Final Years, Burial, Conception, Babyhood, Infancy, Childhood, Adolescence.
- 7) Under the Kuan Tai label, on the inside of the square, draw a box app. 25 mm square and divide that into three horizontal sections. In the top section of that box write the Element of Matriculation.
- 8) Clockwise around the inside of the square construct four more boxes of equal dimensions and divisions spaced as though they were on the points of a five-pointed star.
- 9) In the top section of each of the remaining boxes write down the remaining four Elements of the 5-Element sequence in the *generating* order, going clockwise around the square.
- 10) From Step 1), find the box with the Element of Fate contained therein. Write down the word "Fate" in the bottom third of that box.
- 11) In a clockwise direction starting from that box, affix the following labels to the remaining boxes: Seal, Official, Wealth, Opportunity
- 12) In the middle section of each box, write down the appropriate element count from Step 4) for each box.

ELEMENT OF GRADUATION TABLE

MONTH BRANCH	YEAR STEM									
	1	2	3	4	5	6	7	8	9	10
I	Wo	Wo	F	F	E	E	M	M	Wa	Wa
II	Wa/Wo	Wo	Wo/F	F	F/E	E	E/M	M	M/Wa	Wa
III	Wa	Wo	Wo	F	F	E	E	M	M	Wa
IV	Wa	Wo	Wo	F	F	E	E	M	M	Wa
V	Wa	Wa/Wo	Wo	Wo/F	F	F/E	E	E/M	M	M/Wa
VI	Wa	Wa	Wo	Wo	F	F	E	E	M	M
VII	Wa	Wa	Wo	Wo	F	F	E	E	M	M
VIII	M/Wa	Wa	Wa/Wo	Wo	Wo/F	F	F/E	E	E/M	M
IX	M	Wa	Wa	Wo	Wo	F	F	E	E	M
X	M	Wa	Wa	Wo	Wo	F	F	E	E	M
XI	M	M/Wa	Wa	Wa/Wo	Wo	Wo/F	F	F/E	E	E/M
XII	M	M	Wa	Wa	Wo	Wo	F	F	E	E

Wo=Wood, F=Fire, E=Earth, M=Metal and Wa=Water

In this method, Graduation (Kuan Tai) is the time roughly when a person leaves home and starts life on their own, usually in the early 20s. The Items in the boxes with the Elements have the following meanings:

Fate: This is the element that shapes one's fate, and it marks a period in life where one's destiny calls, in a manner of speaking. It is where the tone of the life is both set and settled. It defines the rest of the chart. The nature of the event(s) that brings this on is determined by the number in the Fate box. The higher the number, the more fortunate the event (the more mastery one has over one's circumstance). Low numbers can indicate bad luck at the worst and a lack of direction and purpose in the life at best. High numbers can indicate sudden windfalls and extreme good fortune.

Seal: This indicates one's general sense of well-being and is an indicator of family life. It is an indicator of the general health. High numbers grant great contentment, and vice-versa. At the beginning of life, it can compensate for other factors that are more stressful. At the end of life it is an indicator of a life well-lived.

Official: This is the general indicator for career and public life. High numbers indicate acclaim, recognition for service, good reputation and honors, especially at the end of life. At the start of life it can indicate special talents. At the time of graduation it can indicate a very successful career. At the end it can indicate great honors and emeritus status. Low numbers, of course, indicate the reverse.

Wealth: Wealth simply indicates material rewards. At the beginning of life, high numbers in this box indicate an easy start to life and one coming from a well-to-do background. At graduation it can indicate great wealth from a successful career. If it comes at the end of life it can indicate that wealth gradually accrues throughout life and that retirement will be materially comfortable. After death it indicates that a large legacy will be left to someone, but that the person who accumulated it will not be able to enjoy it during life. Low numbers, again, indicate the opposite to the preceding descriptions.

Opportunity: This is the use that one makes of opportunities. Low numbers here indicate either a lack of opportunities in life or a lack of vision in terms of how to use the opportunities presented. Often, it is the “once-in-a-lifetime” chance—the chance that must be recognized and seized if there is to be advancement in life above and beyond the indicators in the remainder of the chart. It is that “something extra” that life presents us if we are willing to rise to the occasion. At the start of life it is said to indicate the continuation of a strong family pattern or tradition. Naturally, it is better closer to graduation, because it then becomes a factor upon which greatness can be built if other indicators show such aptitude. Low numbers can also indicate that one must create their own opportunities, because life will not otherwise provide them.

From our example chart, we can see that the major emphasis of elements, and thus the most developmentally important part of Prince Charles’ life, lies in the period of his childhood. Further, we see that part of his life being the Fate sector of the chart. This sort of chart is actually common among families such as the Windsors (royalty and old money). Prince Charles would have been shown the course of his destiny at an early age. It would have been a period wherein communications, subtlety, fluidity and wilfulness would have been strongly instilled in him. The Fate box appearing so early in a person’s life, and especially so highly loaded as his is, is an indication of a very strong family patterning and legacy—to the point that any individuality could even be crushed out of a person. This sort of chart is also common in strong people of destiny.

Having eight of the twelve possible Element placements associated with one sector is rare. Four or five out of twelve in one sector is fairly common, but eight out of twelve in a sector is very overpowering and imbalanced. Such a setup for Prince Charles shows that at the very least it would take him a long time to get past the family dynamics and begin to live life on his own terms. For most people such a chart would show that the person would live by continuing the values and patterning of the family (and society in the case of Prince Charles), or that they would break totally with tradition and social convention and be a very powerful force for change within their own sphere of influence. Prince Charles actually has all of the aforementioned characteristics in varying degrees.

5.2 The Lifetime Fate Cycle

The Lifetime Fate Cycle includes information about the progressed pillars during the lifetime of the person being considered. The background and details of the pillar progression method is described in Section 2.9.

The LIFETIME FATE CYCLE report for Prince Charles is as follows.

CHART: PRINCE OF WALES, CHARLES

Date/Time: 14 Nov 1948, 9:14 pm (+0:00)

Adjusted: 14 Nov 1948, 9:13 pm (LMT +0:00:32)

Birth Day Pillar:

10, IV - Stem: yin water; Branch: Rabbit, yin wood

From Age: 0yrs (1948)

10, XII - Stem: yin water; Branch: Pig, Yang Wood, Yang Water

3 Kin; 2 Benefactor/Grantor; 1 Offspring; 0 Ruler/Driving Force; 0 Money

2 Yang; 3 yin; 2 Wood; 0 Fire; 0 Earth; 0 Metal; 3 Water

From Age: 5yrs (1953)

9, XI - Stem: Yang Water; Branch: Dog, Yang Earth, yin fire, yin metal

1 Kin; 2 Benefactor/Grantor; 1 Offspring; 2 Ruler/Driving Force; 2 Money

2 Yang; 4 yin; 1 Wood; 1 Fire; 1 Earth; 1 Metal; 2 Water

From Age: 15yrs (1963)

8, X - Stem: yin metal; Branch: Rooster, yin metal

0 Kin; 2 Benefactor/Grantor; 0 Offspring; 2 Ruler/Driving Force; 0 Money

0 Yang; 4 yin; 1 Wood; 0 Fire; 0 Earth; 2 Metal; 1 Water

From Age: 25yrs (1973)

Etc...

For each progressed period of ten years, there are three lines of data given.

- 1) The progressed pillar's stem and branch number, along with their elements.
- 2) The relationships between the progressed pillar elements and the natal pillar
- 3) The counts of yin/yang and of each element when combining the progressed pillar with the natal pillar

You can refer to the explanation of element relationships in Section 2.5, and of the balances of elements in Section 2.4 in order to help interpret this information.

5.3 Event Fate Cycle

The Event Fate Cycle report provides an instantaneous snapshot of the The Lifetime Fate Cycle method for a chosen instant in time ie. for an event. This allows you to determine what the fate cycle has to say about that event. The background and details of the pillar progression method is described in Section 2.9.

For example, the following report was produced using Prince Charles' chart, for the date of his marriage to Camilla Parker Bowles.

EVENT FATE CYCLE

CHART: PRINCE OF WALES, CHARLES

Date/Time: 14 Nov 1948, 9:14 pm (+0:00)

Adjusted: 14 Nov 1948, 9:13 pm (LMT +0:00:32)

EVENT DATE: 9 Apr 2005 12:00 pm (UT -10:30)

PROGRESSED DATE: 1 Jun 1948 8:03 am (LMT +0:00:32)

THE PROGRESSED PILLARS

MINUTE:

Stem: 2 - yin wood

Branch: II - Earth Ox (Sea Ox)

Combined: Metal (Gold from the Sea)

Starts: 9 Apr 2005 11:56 am (UT -10:30) Ends: 9 Apr 2005 4:03 pm (UT -10:30)

Strength 47%; Productivity 23%; Creativity 27%; Learning 30%; Balance 49%

HOUR:

Etc...

In order to determine the attributes of this event for Prince Charles, his natal pillars (listed in the Four Pillars Analysis report) are compared to the progressed pillars of this event (listed in this report) – see Section 2.5. Then, for each progressed pillar, it possible to determine the levels of various attributes, as follows.

- Strength – Determined by how many elements in the progressed pillar are “generating” elements or kin to elements in the natal pillar.
- Productivity - Determined by how many elements in the progressed pillar are “generated” by elements in the natal pillar.
- Creativity - Determined by how many elements in the progressed pillar are “controlled” by elements in the natal pillar.

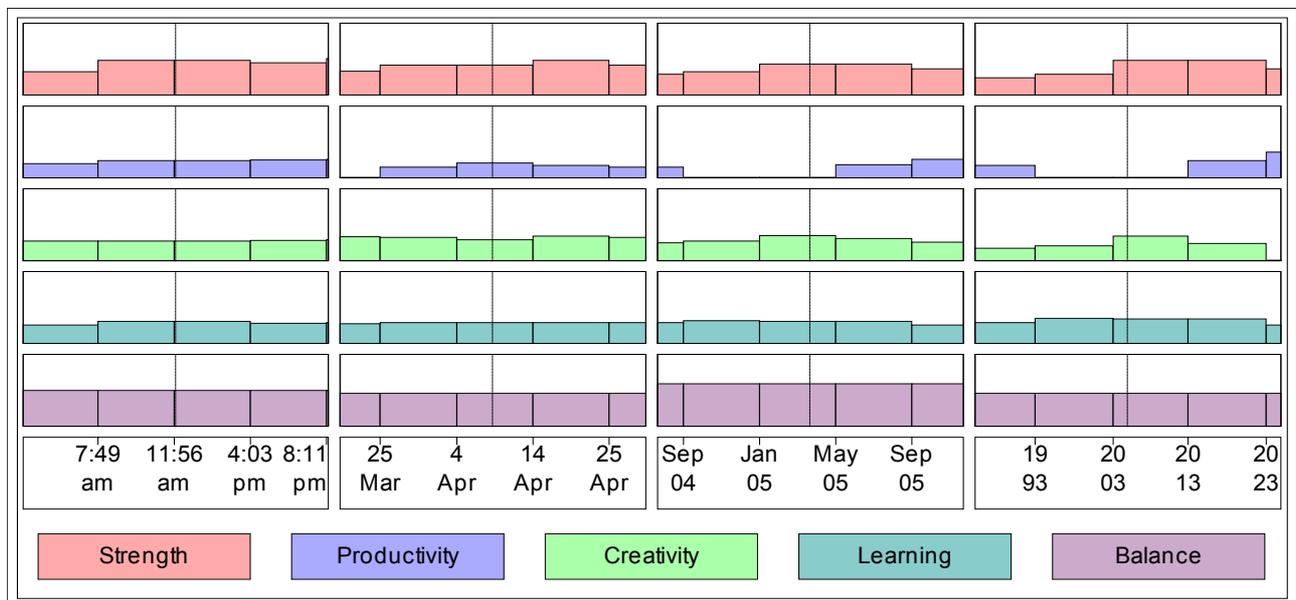
- Learning - Determined by how many elements in the progressed pillar “control” elements in the natal pillar.
- Balance – Determined by how balanced the individual element counts are in the progressed pillar.

5.4 Event Fate Cycle Graphs

The Event Fate Cycle Graphs provides time windows views of the The Lifetime Fate Cycle method around a chosen instant in time ie. for an event. This allows you to determine what the fate cycle has to say about that event, and how the situation changes prior to and after the event.

There are five time windows covering roughly a day, a month, a year, a decade, and several centuries, respectively. Within each time window, there are four to five periods of time about the current event time (denoted by a vertical dashed line).

For example, the following graph and report were produced using Prince Charles’ chart, for the date of his marriage to Camilla Parker Bowles.



This graph provides a graphical view of the information in the report relating to the minute, hour, day and month pillars, and shows how the qualities of strength, productivity, creativity, learning and balance vary prior to and after the current event time. The vertical bars range from 0% (where absent) to 100% (where extending the

full height of the containing box), showing the amount of each quality present during that period of time.

The text report contains the same information as the graph (but also includes time periods relating to the year pillar).

EVENT FATE CYCLE GRAPHS

CHART: PRINCE OF WALES, CHARLES

Date/Time: 14 Nov 1948, 9:14 pm (+0:00)

Adjusted: 14 Nov 1948, 9:13 pm (LMT +0:00:32)

EVENT DATE: 9 Apr 2005 12:00 pm (UT -10:30)

PROGRESSED DATE: 1 Jun 1948 8:03 am (LMT +0:00:32)

THE PROGRESSED PILLARS

MINUTE:

Stem: 2 - yin wood

Branch: II - Earth Ox (Sea Ox)

Combined: Metal (Gold from the Sea)

Starts: 9 Apr 2005 3:41 am (UT -10:30) Ends: 9 Apr 2005 7:49 am (UT -10:30)

Strength 31%; Productivity 19%; Creativity 27%; Learning 24%; Balance 49%

Starts: 9 Apr 2005 7:49 am (UT -10:30) Ends: 9 Apr 2005 11:56 am (UT -10:30)

Strength 47%; Productivity 23%; Creativity 27%; Learning 30%; Balance 49%

Starts: 9 Apr 2005 11:56 am (UT -10:30) Ends: 9 Apr 2005 4:03 pm (UT -10:30)

Strength 47%; Productivity 23%; Creativity 27%; Learning 30%; Balance 49%

Starts: 9 Apr 2005 4:03 pm (UT -10:30) Ends: 9 Apr 2005 8:11 pm (UT -10:30)

Strength 44%; Productivity 24%; Creativity 27%; Learning 27%; Balance 49%

Starts: 9 Apr 2005 8:11 pm (UT -10:30) Ends: 10 Apr 2005 0:18 am (UT -10:30)

Strength 50%; Productivity 24%; Creativity 28%; Learning 28%; Balance 49%

HOUR:

Etc...

6 Appendices

6.1 Glossary of Terms for Chinese Astrology

Animal Sign A descriptor used to define one of the Branches. Each animal is associated with a specific Branch. Animal signs are a popularization of deeper philosophical concepts used in order to help remember the order and meaning of the Branches.

Branch The branch describes the phase in which the pillar is operative at the time of birth. The easiest way to understand this is to look at the month pillar. Each month of the year denotes one of the 12 basic phases of the year. Hence, different months of the year have a different action, quality and meaning for a person born in that month. Each of the other pillars carries a phase relationship of its own. All phase numbers mean the same thing in any pillar. The phase defines how the element of the stem will operate for any given pillar. The branch can be called the operating parameters for the stem. It is what gives the focus of work for the stem.

Branch Element The underlying quality for the branch—an undertone of the main elemental expression of the stem. Just as every Western month of the year (zodiacal sign) has its associated element, so each phase (branch) of Chinese astrology has an undertone as well. It should be seen as a way of interpreting how the phase will differentiate itself or cause mutation of the phase (branch) and can tell us at a glance whether or not the branch (phase) will work in concert with or in detriment to the stem element, based upon the basic Five-Element relationships.

Branch Pair These are two branches that traditionally work very well together. These relationships are based upon long-term observations, upon underlying phase-relationship qualities and upon subsidiary element colorings for the branches involved—which is not to be confused with the stem.

Element A descriptor of the quality of a form or state of change. The Elements are the five mutations of form that are possible in the Chinese systems of divination and philosophy. They describe both the quality of any thing and the way in which that thing changes. They are the primary differentiations and end results of the interactions of Yin and Yang. They are the five most basic, subjective, intangible qualities behind all forms.

Fate Cycle A ten year cycle based upon the day of the lunar month on which a person is born. In the Chinese system the fate cycle is based upon ten years to a day, whereas in western astrology progressions and directions are based upon a year for a day. The fate cycle uses the same hexagesimal cycle the pillars are based upon. Each portion of the fate cycle is, in itself, a pillar, too. The fate cycle defines the basic tone of each period of a person's life and shows how the environment will affect the

individual, how relationships will vary, what is needed by the individual, what their strengths and weaknesses will be and how they can best adapt to circumstances. The ten year cycle can be further subdivided by ten and twelve.

Animal Constellation (Notional Xiu) A cycle of twenty eight animals, into which the twelve animal signs are included, which are supposed to represent the qualities of the days of the month. If all the months equalled twenty eight days, the cycle would work perfectly. Because of the differing lengths of each month, the days do not really correspond with the animal constellations. Yet, they do somehow seem to work for the days upon which they fall. They took their original meanings from the twenty eight lunar mansions, or Xiu.

Day Indicator The prevailing luck forecast for any given day, and the recommended actions to be taken as a result. The Indicators are reckoned according to a complex formula. Thus, they do not form a repeating cycle.

Li Chun The inauguration of Spring in the solar year. The Li Chun festival is one of the more important of the Chinese festivals, and it is sometimes used as the start of the New Year.

Phase A method or dynamic of unfolding—a Branch, as defined in Chinese astrology. Each of the branches is actually a part of a cycle of twelve, based primarily upon our understanding of the year divided into sections of twelve. The “season” of a cycle.

Resultant/Combined Element An Element formed by the interaction between the Stems and Branches. It is a contrived Element and is more suggestive than actual in its effects. It can be used to indicate the strength of a Pillar by whether or not its quality shines through.

Stem A stem is a combination of polarity and Element for any Pillar. It is the denominator of the Pillar, its primary coloring, and the means of its transformation. A Stem is always identified by an Arabic numeral. It is always found at the top line of a Pillar. It is the only polarized (Yin or Yang) Element within a Pillar. It is the Element against which the Pillar is gauged against all the others. There are ten possible variants of Stem Elements.

Stem Pair These are the pairings of elements in the stems that traditionally work well together based upon the relationships formed in the generating and controlling cycle of the Five Elements.

6.2 Stem/Branch Equivalents

Pillar Stem Branch	Pillar Type	Branch Element	Descriptor	Stem Branch Equivalent	Descriptor
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1 I	Wood Rat	Water	Rat on the Roof	Metal	Gold in the Sea
2 II	Wood Ox	Earth	Sea Ox	Metal	“
3 III	Fire Tiger	Wood	Tiger in the Forest	Fire	Fire of the Furnace
4 IV	Fire Rabbit	Wood	Rabbit Dreaming of the Moon	Fire	“
5 V	Earth Dragon	Earth	Dragon of Pure Virtue	Wood	Tree of the Forest
6 VI	Earth Snake	Fire	Snake of Happiness	Wood	“
7 VII	Metal Horse	Fire	Palace Horse	Earth	Earth on Roadside
8 VIII	Metal Sheep	Earth	Lucky Sheep	Earth	“
9 IX	Water Monkey	Metal	Elegant Monkey	Metal	Steel of Blade
10 X	Water Rooster	Metal	Barnyard Rooster	Metal	“
1 XI	Wood Dog	Earth	Guard Dog	Fire	Fire on Hill Top
2 XII	Wood Pig	Water	Travelling Pig	Fire	“
3 I	Fire Rat	Water	Field Rat	Water	Water that Nurtures
4 II	Fire Ox	Earth	Lake Buffalo	Water	“
5 III	Earth Tiger	Wood	Tiger Climbs the Mountain	Earth	Earth on Wall
6 IV	Earth Rabbit	Wood	Rabbit of Woods and Mountains	Earth	“
7 V	Metal Dragon	Earth	Dragon of Patience	Metal	Molded Bronze
8 VI	Metal Snake	Fire	Hibernating Snake	Metal	“
9 VII	Water Horse	Fire	Way Horse	Wood	Willow Wood
10 VIII	Water Sheep	Earth	Sheep in a Flock	Wood	“
1 IX	Wood Monkey	Metal	Tree Monkey	Water	Rain Water
2 X	Wood Rooster	Metal	Cock Crowing at Noon	Water	“
3 XI	Fire Dog	Earth	Sleeping Dog	Earth	Earth on the Roof
4 XII	Fire Pig	Water	Pig Traversing a Mountain	Earth	“
5 I	Earth Rat	Water	Granary Rat	Fire	Fire of Lightning
6 II	Earth Ox	Earth	Ox in the Byre	Fire	“
7 III	Metal Tiger	Wood	Tiger Leaves the Mountain	Wood	Pine Wood
8 IV	Metal Rabbit	Wood	Rabbit in the Burrow	Wood	“
9 V	Water Dragon	Earth	Rain Dragon	Water	Running Water
10 VI	Water Snake	Fire	Snake in the Grass	Water	“
1 VII	Wood Horse	Fire	Horse in the Clouds	Metal	Gold in the Mine
2 VIII	Wood Sheep	Earth	The Serious Sheep	Metal	“
3 IX	Fire monkey	Metal	Mountain Monkey	Fire	Foothill Fire
4 X	Fire Rooster	Metal	Solitary Rooster	Fire	“
5 XI	Earth Dog	Earth	Mountain Dog	Wood	Wood of the Plain

6 XII	Earth Pig	Water	Monastic Pig	Wood	“
7 I	Metal Rat	Water	Rat on the Crossbeam	Earth	Earth of the Wall
8 II	Metal Ox	Earth	Ox on the Road	Earth	“
9 III	Water Tiger	Wood	Tiger Crossing the Forest	Metal	Money Gold
10 IV	Water Rabbit	Wood	Rabbit Leaving the Forest	Metal	“
1 V	Wood Dragon	Earth	Dragon in the Whirlpool	Fire	Lamplight Fire
2 VI	Wood Snake	Fire	Snake Leaving a Hole	Fire	“
3 VII	Fire Horse	Fire	Travelling Horse	Water	Water of the Stars
4 VIII	Fire Sheep	Earth	Lost Sheep	Water	“
5 IX	Earth Monkey	Metal	The Independent Monkey	Earth	Earth of Big Road
6 X	Earth Rooster	Metal	Cock Pecking for Food	Earth	“
7 XI	Metal Dog	Earth	Temple Dog	Metal	Hairpin Gold
8 XII	Metal Pig	Water	Farmer Pig	Metal	“
9 I	Water Rat	Water	Rat on the Mountain	Wood	Mulberry Wood
10 II	Water Ox	Earth	Ox by the Gate	Wood	“
1 III	Wood Tiger	Wood	Tiger Standing Firm	Water	Water of the Stream
2 IV	Wood Rabbit	Wood	The Enlightened Rabbit	Water	“
3 V	Fire Dragon	Earth	Dragon in the Sky	Earth	Earth in Sand
4 VI	Fire Snake	Fire	Snake in the Pool	Earth	“
5 VII	Earth Horse	Fire	Horse in the Stable	Fire	Fire in Heaven
6 VIII	Earth Sheep	Earth	Sheep in the Pasture	Fire	“
7 IX	Metal Monkey	Metal	Monkey Eating Fruit	Wood	Pomegranate Wood
8 X	Metal Rooster	Metal	Caged Rooster	Wood	“
9 XI	Water Dog	Earth	Watch Dog	Water	Water of the Ocean
10 XII	Water Pig	Water	Pig in the Forest	Water	“

6.3 The 12 Branches As Phases Of A Cycle

I TZU This first branch is the phase of commencement. It is one of the more creative phases because it holds within it all the seeds of the remainder of the twelve cyclic phases. It marks the period of conception and beginnings. The conjectural name for this Branch from the Chinese is “Child” or “Son”. In the hour pillar it marks the beginning of the day—the first double-hour—from 11:00 PM to 1:00 AM. This is a time of day where people are usually in their deepest period of sleep and are thus most easily able to contact and commune with the ancestors as the body is in repose. In the day pillar it marks the 1st three-day period of the month and encompasses the

Bat, the Rat and the Swallow (3, 2 and 1 resp.) as day constellations. These day constellations correspond to the 12th, 11th and 10th Xiu (Lunar Mansions). They are all considered to be unlucky, having the names Danger, Void and Maiden, resp. In the month pillar it is associated with the 1st month of the lunar year, the beginning of winter. In the year pillar it is associated with the 1st station of the Jupiter cycle for the greater Year of twelve years. The name for this Jupiter station is also “Commencement” (the beginning of the twelve-year cycle). In both the month and the year pillars it is associated with the animal sign of the Rat, a nocturnal animal. It is a time of darkness, gestation, the void of the womb prior to the embryonic state, the “sleep of the dead”, but also a time of enormous creative potential, because great things can eventually come of it. It is considered unlucky because it is a time of apparent stasis from the outer perspective, but the creative process is begun in earnest in this Branch.

II CHOU The second branch is the phase of the first stirrings of life. It is the Yin counterpart to the Yang 1st phase and sees the fulfilment of the creative process begun in the 1st Branch from the standpoint that what was conceived in Branch I is now in embryo form in Branch II. The conjectural name for this Branch is “Clown”. In the hour pillar it marks the time of cock-crow and the 2nd double hour from 1 to 3 AM. This is the time of day where people begin their REM sleep and start the process of dreaming in earnest. Perhaps we could say that it imparts to us through the dream life the gist of our communion with the ancestors in Branch 1. There is a general first stirring in nature through this Branch, whereas in the 1st Branch all was relatively still. In the day pillar it represents the 2nd 2-day period of the month, which is associated with the Ox and the Griffon (Unicorn)—Xiu 9 and 8, resp., which is a mixed bag in terms of luck. The names of the Xiu are the Ox and the Southern Ladle, resp. In the month pillar it is associated with the 2nd lunar month, usually around the solar month of December. Along with the year pillar, Branch 2 is associated with the sign of the Ox. In the year pillar Branch 2 demarcates the phase of the Great year known as “Closure”. It is a time of the beginning in earnest of the gestation period and encompasses the time in gestation where the human heart begins to beat. In all, this phase, again, represents the first stirrings of the now embryonic life yet to be born. It is a highly productive phase with regard to differentiation and the creative in-building of the many different qualities that qualify what is to eventually be born, whether a person, cycle or society. Branches I and II define the House of Creativity.

III YIN The third Branch is the phase of the first recognizable shape of the form to come. It is a Yang phase and marks a time of expansion. In human terms it is the time in gestation where the growing embryo becomes quite visible. Most of the cells have been differentiated and the embryo begins a very rapid process of expansion. The conjectural name for this Branch is “Reverence”. In the hour pillar it marks the 3rd double-hour and is called “nearly dawn”, from 3-5 AM. This is when the sun begins to rise and the blackest part of the night ends. The first faint stirring of the coming dawn becomes evident. In the Day pillar this marks the 3rd two-day segment of the month and encompasses the 7th and 6th Xiu—the “Winnowing Basket” and the “Tail”,

resp. The associated day constellations are the Leopard and the Tiger, resp. It is considered to be a lucky period. In the month pillar it indicates the lunar New Year, and comes around the solar period of Jan/Feb. Along with the year pillar, it is associated with the Chinese sign of the Tiger. In the year pillar this marks the 3rd segment of the Great Year, denoted by the term “Establishing”, and it “establishes” the coming day and the New Year through the day and the month pillars, resp. It is a phase of great acceleration in the growth of the twelve-fold cycle. It is a time when the growing embryo “conquers” its domain and finally begins to move within it, when the light begins to conquer the blackness of night, when the seasons begin to break and the first glimmerings of spring can be felt. It is a phase marked by a growing sense of excitement and expectancy and a time when one comes to realize that things are really finally beginning to take shape since the start of the cycle in Branch I. It is said to be a time of conquering, along with the next Branch.

IV MAO The fourth Branch is the phase of the first outward appearance—of dawn. It is the Yin counterpart to Branch 3. The processes of creativity are now very well in evidence. In terms of human gestation the fetus is now very active and is making its presence very much known to the outer world. This is the time in pregnancy where there is little doubt that the mother-to-be is pregnant with a viable fetus. There is no conjectural name for this Branch, but the name “Mao” and the Chinese character for it are the same one used for the constellation of the Pleiades, suggesting some sort of rising constellation or even perhaps the Sun. In the hour pillar this is the period of sunrise and covers the 4th double-hour from 5-7 AM. In the day pillar this covers the 4th 3-day period of the month and the 5th, 4th, and 3rd Xiu—“Heart”, “Room” and “Base”, or Foundation, resp. The day constellations covered are the Fox, Rabbit and Marten, resp. It is largely unlucky, except for Xiu 4. In both the month and the Year pillar this Branch is associated with the animal sign of the Rabbit. It marks the 4th month of the year and the approximate solar month of March. In the year pillar it marks the 4th segment of the Great Year, which is called “Dividing”. In the day this Branch divides the day from the night. In human gestation this “divides” the fetus from the mother and fully establishes that there is a life other than her own within her. In the year this marks the solar festival of spring and divides the cold from the heat. It is a time of appearance, of a final conquering of that which was or of finally moving somewhat into one’s own in terms of the outer world. Everywhere there is now abundant activity and the task at hand is now fully underway. In another sense, this could also represent birth, or a second beginning (in distinction to conception as a “first” beginning). With the previous Branch, it denotes the House of Expansion.

V CHEN The 5th Branch is a time of work and filling. It is a Yang phase. Typically, it is the time of the first meal and the time in the life of the fetus where the phase of most rapid growth takes place. The body is now completely formed from the perspective of its human-ness and has only to gain in strength and fill itself out. There is no conjectural name for this pillar either. In the day pillar this marks the 5th double-hour, the time of breakfast—traditionally the largest meal of the day. It is called, simply, “Meal time”. In the day pillar it marks the 5th of the periods, covering 2 days

of the month. It encompasses the 2nd and 1st Xiu—the “Neck” and the “Horn”, resp. The day constellations are the Dragon and the Scaly Dragon, resp. It is mixed in terms of luck. For both the month and the year it is associated with the animal sign of the Dragon. In the month pillar it marks the 5th month of the year and generally comes around mid-April, when spring is in full bloom. Winter is well and truly gone by this point. In the year pillar it demarcates the 5th segment of the Great Year, which is known by the name “Filling”. It is, in all respects, a time of filling, of rapid growth, of magical transformation (re: spring and nature in general) and of rapid progress forward within the cycle. Color and growth abound in nature during this time.

VI SSU The sixth Branch is a Yin phase and is a time of equilibrating in work after the previous cycle of full activity. It marks a time when things settle in and progress goes on apace. For the human fetus it is more of the same from the previous month—more growth. There is no conjectural name for this Branch either. In the hour pillar this marks the time of day called “Middle angle”, referring to the angle of the Sun in the sky just prior to noon. This is the 6th double-hour, from 9-11 AM. It is very much in the same vein as the 5th Branch cycle of the day. The work of the day goes steadily onward as the Sun begins its ascent to its zenith in the day. In the day pillar this is the 6th of the periods, covering two days of the month. It covers the 29th and 27th Xiu, “The Carriage Board” and “Wings”, resp. The day constellations covered are the Worm and the Snake, resp. The 28th is considered lucky, while the 27th is not. In the month pillar this denotes the 6th lunar month of the year and marks the approach of the Sun to the solstice points. It is a very busy time in nature and in the fields. The crops are growing very quickly in the fields and vines are beginning to bear fruit. In both the month and year pillars this Branch is represented by the animal sign of the Snake. In the year pillar this marks the 6th segment of the Great Year and is denoted by the term “Equating”, although no explanation is given for its label as such. It is a time in nature and in the gestation period of ripening for certain plants and processes, and it is the 2nd half of the time of magic and mystery in the creative process. With Branch 5 it denotes the House of Mystery and Magic.

VII WU The seventh Branch marks the mid-point of the creative process in many aspects of nature. It is the high point of the year in many ways and marks the point of greatest activity on the outer side of things. This is a Yang phase and marks a period of culmination. It is the most extreme of the Yang phases of the greater cycle of which all the twelve Branches form the parts. The conjectural name for this phase is “Noon”, or midpoint. In the hour pillar this is the 7th double-hour of 11:00 AM to 1:00 PM. It is the noon time of day and is a period of respite—usually when people stop for the mid-day meal. It is the period of the zenith of the Sun’s path through the sky and is the defining point between the most rapid growth in the day and its slow slide into decline. In the day pillar this covers the 7th period of the month, lasting three days. It includes the 26th, 25th and 24th Xiu, denoted by the names “Bow”, “Bird” and “Willow”, resp. The associated day constellations are the Deer, Horse and Buck, resp., and it is generally considered to be unlucky. In both the month and the year pillar the associated animal constellation is the Horse. In the month pillar this is

the 7th lunar month of the year and includes the summer solstice in the northern hemisphere. It is the time of year where there is the greatest amount of daylight. In the year pillar this denotes the 7th segment of the Great Year, known as “Fixing”, and it fixes the time of the initial decline of the cycle, as well as the time of the break in the cycle. From here on the cycle starts its steady road to decline and completion. The greatest amount of work has been done and now energies are begun to be put in place for reaping the benefits of the cycle. In the life of the fetus the full differentiation and setting in place of organs, tissues, etc. is now all done and all that is left to do is to gather in enough material to ensure a successful life after birth. Preparations are now underway for the start of the birth process and the full emergence into the outer world.

VIII WEI The 8th Branch is the phase of the full move toward in-gathering. It is a Yin period, and is considered to be one of the most Yin periods. Attention in nature and in human life is now given toward reaping. The notional name for this Branch is “Not Yet”, as in not yet time to rest. In the hour pillar this marks the 8th double-hour of 1-3 PM, which is called “Sun declines”. In many ways it is the opposite of the period represented by the 6th Branch. The activity is just as great, but it is geared toward finishing things rather than to active building. In the day pillar this marks the 8th segment of the month, a two-day period that includes the 23rd and 22nd Xiu—“Ghosts” and “The Eastern Well”, resp. The associated day constellations are the Sheep and the Tapir, or wild dog, resp. It is considered to be a generally unlucky period. In both the month and the year pillar this marks the animal sign of the Sheep, or Goat. In the month pillar this denotes the 8th lunar month and begins the hottest part of the year. These begin the lazy days of the most unbearable part of the summer. In the year pillar this marks the 8th segment of the Great Year called “Regulating; Controlling Ruin”. This begins the time of harvest in nature. In the life of the fetus this marks the time of decision as to when readiness for birth will be fulfilled. Branches VII and VIII mark the part of the greater cycle known as the House of Gender.

IX SHEN The 9th Branch marks the beginning of the end of outer activity, so-to-speak. It is a Yang phase and is recognizable by a final flurry of activity before the outer work of the cycle shuts down. The notional names for this phase are something akin to “stretch” or “repeat”. In the hour pillar it is the time of day when the Sun begins to cast its long shadows on the landscape. It is also a time when the animals begin their final flurry of feeding prior to roosting or bedding down for the night. The Chinese call this the “Time of Bu” (“Pu” in the old transliteration). This is the time of nourishment—dinner time—the hours of 3-5 PM. In old China it was said to be when mothers fed their fat babies before putting them down for the day. In the day pillar this marks the 9th period of the month which consists of two days, encompassing the 21st and 20th Xiu—“Orion” and the “Beak”, resp. The day constellations are the Ape and the Monkey, resp. They are generally considered to be unlucky. In both the month and the year pillar the associated animal sign is the Monkey. In the month pillar this is the 9th lunar month of the year and is a time of year when the harvest is

in full swing. It is also the hottest month of the year in the northern climes. In the year pillar it denotes the 9th segment of the Great Year, a period called “Breaking, controlling balance”. In nature it is a phase wherein the animal world has to muster all the ingenuity it can to insure enough food to last through the night and a safe place to sleep. In the fetus it is the final period prior to birth and defines a time when the mother becomes truly ready to receive the new life into the world—and often not a moment too soon by this point.

X YU The tenth branch is the phase of cessation of outer activity. The work has been done and it is time to retire from further labors. It is a Yin phase and has the conjectural name of “Liquor”, suggesting a time of refreshment. In the hour pillar this is the 10th double-hour of 5-7 PM. It is the time of sunset, when the Sun casts its final glorious rays into the clouds and gives a final burst of its resplendence before fading into the night. It is a time of reflection over the day’s labors and a time of relaxation and enjoyment after a hard day’s work. In the day pillar this marks the 10th segment of the month, encompassing three days and the 19th, 18th and 17th Xiu—the “Net”, the “Pleiades” and the “Stomach”, resp. The day constellations are the Crow, Cock and Pheasant, resp. and it is generally considered to be lucky. In both the month and the year pillars it is known by the animal sign of the Rooster. In the month pillar it marks the 10th lunar month of the year and is the time of year when the fields are plowed under. The harvest is complete and the crops are stored away. It includes the autumnal equinox. In the year pillar it describes the 10th segment of the Great Year, known as “Danger; controlling the Tail of Tou (the Great Bear)” This is when the Year Star (Jupiter) goes past the tail of the Great Bear. In human terms, it is the time of birth—the sunset of the Soul and its final bondage in matter. On the outer planes it is a time of welcoming the new life, of celebration (“Liquor”), and is also a time of greatest danger for the mother and the newborn—both in animal and human life. Along with the 9th Branch it shows the full artistry of the creative process, because all is now complete and can be shown in fullness. There is nothing left to do now other than to enjoy the fruits of one’s labors. Branches IX and X define the House of Artistry.

XI HSU The 11th Branch is a time of resting prior to sleep. It is a time of full reflection over the phase just passed. Branch XI is a Yang phase and has the conjectural name of “Weapon”, suggesting guard duty. In the hour pillar this is the 11th double-hour of 7-9 PM—the time of “Yellow Dusk”. The final light of the Sun fades into the black of night. In the day pillar it defines the 11th segment of the month, consisting of two days and encompassing the 16th and 15th Xiu—“Mound” and “Astride”, resp. The day constellations are the Dog and the Wolf, resp., and they are considered to be mixed in terms of luck. The Wolf as a constellation is considered to be very unfortunate. In both the month and the year pillar it is associated with the animal sign of the Dog. In the month pillar it marks the 11th lunar month and is a time of relatively relaxed activity in nature. Many animals begin their hibernation during this phase of the year. It is a time in human terms for protecting the house against the coming winter and of gathering fuel for warmth, since the trees would have all but

lost their leaves by now. In the year pillar it marks the 11th segment of the Great Year, known as “Perfecting; controlling the Lesser Virtue”. In terms of the human birth process this is the time of assessment of the newborn—counting all the fingers and toes, etc., checking to make certain all is as it should be and of settling in to rest from all that hard labor. This phase starts the domestic period in the world of human affairs. In the old days it would have been a time of day when the house would have been battened down and protected for the night. It marks a time spent communing with family before retiring, or a final recounting of the cycle just about to end.

XII HAI The 12th Branch marks the end, completion and final rest. It has the conjectural name of “Darkness”, and it is a Yin phase. In the hour pillar it marks the final double-hour of the day, 9-11 PM. It is known by the name “Man reposes (sleeps)”. There is nothing to do now but to go to bed and commune with the ancestors. In the day pillar this represents the final segment of the month and encompasses the 14th and 13th Xiu—the “Wall” and the “House”, resp. The associated day constellations are the Porcupine and the Pig, resp., and it is considered to be lucky. In both the month and the day pillar the associated animal sign is the Pig. In the month pillar it denotes the final lunar month of the year, and it is a time when the cold sets in and nature enters repose. In the year pillar it denotes the final segment of the Great Year, which is named “Receiving; controlling the Greater Virtue”. This Branch and the previous one denote the House of Domesticity. In both natural and human terms, all now reposes and sleeps. The refuse of the completed cycle has been put to rest and dug in to serve as the fertile ground for the coming cycle. The seed has been stored away. Mother and child now take a much-needed sleep and the baby is able to commune with the soul that called it into being. The parents are able to meet with the ancestors, released from the bonds of the physical world. All is quiescent and the cycle is finished—while the plans for the coming cycle are decided upon in the Heaven worlds.

6.4 The 12 Branch Animals

RAT: The Rat represents charm, adaptability, creativity and inventiveness. Rats are quick witted, bright and sociable-ostentatious. They can also be irritable and upwardly mobile. A crafty and opportunistic character who will use friends before eventually losing or dropping them Rats are erratic in financial matters. They are bright and gregarious, with a love of gossip. They can be nasty when riled. Especially good with detailed and complex calculations, they have a remarkable command of abstract notions. The Rat represents Commencement, the beginning of cycles, with a 1st House connotation in Western astrological terms.

OX: The Ox is steadfast and methodical, sometimes practical to the point of dullness. Reliable and sensible, they fear taking the initiative because they are suspicious of anything untried and unproven. Oxen are conservative. They are often passed over in promotions because of their reserve. They are affectionate to those who are close,

but they also tend to be unromantic. Oxen are loyal and possessive. They are prosperous in business through logical thought, practicality and endurance and they achieve great things through steady persistence. The Ox represents Building, the establishment phase of cycles, with a 2nd House connotation in Western astrological terms

TIGER: The Tiger is the embodiment of animal magnetism. Fiercely competitive, Tigers like a good fight. They are born leaders with natural authority and they are great stimulators of others. Tigers are strong on appearances in order to impress. They are brave, rash and impetuous and there is a very strong competitive streak. Mercenary in business, Tigers are good in personnel management and in uniformed careers. They are warm, sincere, and even ardent in love. The Tiger represents Activity, the commercial phase of cycles, with a 3rd House connotation in Western astrological terms

RABBIT: Rabbits are strongly social. Reserved and withdrawn away from people, but independent within groups, Rabbits are humble, submissive and will avoid confrontation. They are happiest with friends and love a good conversation, reading and literary pursuits. They are remarkably brave when faced with danger. Rabbits are excellent judges of character and they are able to see deeply into people. They are often gifted healers, both emotionally and physically. The Rabbit represents Community, the nadir of cycles, with a 4th House connotation in Western astrological terms

DRAGON: Exotic, flamboyant, extroverted, it is hard to miss a Dragon. They are elegant and trendy, always at the forefront of fashion. Dragons have an extraordinarily fertile imagination. They are constantly dreaming and scheming. As a result, they tend to be impractical. Dragons are mercurial. They can be strong, decisive and resolute, but they can also undependable. Dragons are known for their great interest in the supernatural and occult. Narcissistic, they are ideally suited to stage and acting and thus to public life. The Dragon represents Creativity, the fruitful phase of cycles, with a 5th House connotation in Western astrological terms

SNAKE: Exotic like the Dragon, Snakes are more restrained and refined. The Snake admires subtlety and they both like and exude an elegance of line. They will ride others to the top of the social ladder. They like the image of knowledge rather than factual accuracy. Snakes are truthful, but they are not averse to double dealing. Fond of scandal, and with an aptitude for research, Snakes do well in detective work or academia. They possess a powerful sensuality. The Snake represents Utility, the serving (and often self-serving) phase of cycles, with a 6th House connotation in Western astrological terms

HORSE: The Horse is tyrannical and revolutionary. They are most comfortable in company of their own kind. Horses have difficulty relating to the opposite sex. They are sporty and sociable, club-loving and they like team sports. The Horse is very conscious of social standing and there is a great need to feel successful. They are good conversationalists, but they can harbour deep-seated prejudices. Horses work

best in close liaison with others. The Horse represents Poise, the interlude of cycles, with a 7th House connotation in Western astrological terms

SHEEP: The Sheep is the essence of the yin. They are affectionate, caring, trustworthy and selfless. Their artistic talents tend toward crafts rather than portrait. The Sheep can be a bit too fastidious. They are complacent, but diplomatic. They follow rather than lead, but hate being told what to do. Sheep prefer shared decisions and they resist advice. They incline toward social work. The Sheep represents Transformation, the reaffirming phase of cycles, with an 8th House connotation in Western astrological terms

MONKEY: Monkeys are renowned for an inventive and agile mind. They have an insatiable curiosity. A quick-witted schemer, the Monkey is always full of words and ideas, but they have a tendency toward unscrupulousness. There is a fundamental insecurity behind their mask of audacity and mischief. Because of their tendency to flit from one idea or scheme to the next, Monkeys are rarely taken seriously. Because of this, they are prone to resentment and pent-up anger, leading to depression. Monkeys are able to solve extremely complex problems. Extremely versatile, success can go to their head. Monkeys have a latent arrogance, but they are always socially engaging. The Monkey represents Philosophy, the meaning phase of cycles, with a 9th House connotation in Western astrological terms

ROOSTER: The Rooster represents determination, pride and confidence. They can be abrasive and borderline aggressive. Roosters are frank and fond of style. Resolute in career, they have a shrewd business sense, but they are extravagant. There is always an underlying motive with the Rooster. They have precise attention to detail, though they tend to take on too much. Roosters have stamina and vitality in business. They make a stimulating companion with high ideals. Roosters can be perfectionist. The Rooster represents Achievement, the apex of cycles, with a 10th House connotation in Western astrological terms

DOG: Dogs are the epitome of fidelity, honesty and humor. They make lifelong friends. The Dog is a steady worker and conservative. They will tolerate considerable hardship and inconvenience rather than make change. As a result, they are not very adaptable. Dogs can be intensely defensive of family and friends. They are the champions of causes. Sympathetic and a good listener, Dogs are rarely given to displays of violent temper, but they are very forgiving. They are very active and sporty. The Dog represents Fulfillment, the balsamic phase of cycles, with an 11th House connotation in Western astrological terms

PIG: Always a worker for future security, the Pig is fun-loving and family-oriented. What you see is what you get with Pigs. They love company and a good time. Caring and industrious, and with good manual skills, Pigs will see things through to the conclusion. They can become extremely financially successful, but they are naive and trusting. Career indeed, they like volunteer work and they are always good neighbors. Pigs are hospitable and trusting and they always have a large and varied collection of friends. Their attitude is to live and let live. The Pig represents

Conclusion, the ending of cycles, with a 12th House connotation in Western astrological terms

6.5 The 28 Animals of the Lunar Mansions

SCALY DRAGON: This is the Imperial Dragon. It is also called a crocodile, or earth dragon. All of the interpretations of the Dragon from the Twelve-Animal cycle apply here. It is astrologically auspicious. Glory and prosperity come to all who build on this day. Men of letters are able to approach the Emperor. Marriage produces large numbers of children. Funerals and tombs should be avoided, though, bringing only grief. Characteristics of the Imperial Dragon: It has 1) The head of a camel with a pearl on its forehead, a long beard and a sharp sword as a tongue. On each side of its mouth are whiskers, and under its chin hangs a beard, where a bright pearl is placed. Its breath proceeds from the mouth like a cloud and changes into either water or fire. Its voice is like the jingling of copper pans. 2) Horns of a deer 3) Eyes of a rabbit 4) Ears of a cow and it is deaf 5) Neck of a snake 6) Belly of a frog 7) Scales of a carp, as a ridge on its back, 81 in number. The scales on its throat lie toward the head. Those on the head are disposed like the ridges in a chain of mountains. 8) Legs and claws of a hawk, and 9) Paws of a tiger, with five toes. Lesser dragons have only 4 or sometimes 3 toes.

SKY, OR SMOOTH, DRAGON: This is a winged Dragon. It presides over the vaults of Heaven. It is said to purge one of their sins. The Imperial Dragon can do this, too. It guards and supports the mansions of the Gods and prevents them from falling. It is astrologically inauspicious. Building on this day causes the eldest son not to succeed. Doing things the next ten days will be disastrous. Funerals and marriages arranged on this day bring untimely death and makes widows.

MARTEN/BADGER: This is one of the Five Seers, along with Weasels, Hedgehogs, small Deer and Snakes. These have to be treated with reverence and respect, and that increases with their age. If they are not well-treated, unpleasantness follows. If anyone is made ill by one of these it is difficult to find a sorcerer to exorcise them because the work is very specialized. A sorcerer for one may not be able to deal with the other. They were also depended upon to keep diseases off of farmland.

RABBIT: The Rabbit is a servant of the genie who pounds the remedies of the elixir of life in a mortar and pestle. It is a symbol of longevity. The other qualities for the Rabbit apply here as well. Astrologically, this day brings wealth and prosperity, happiness, longevity and honor.

FOX: The Fox is endowed with highly supernatural qualities. They are said to be near the Yin forces of the underworld. The Fox passes between earth life and Hades, and it enables the dead to return to life. Also carries out the behests of the dead, often relating to vengeance. The dead can also ride on a fox back to the underworld. It

takes human form only at night, usually in the form of a pretty girl in order to do mischief. The Fox is generally wicked in this guise, but sometimes good. It disarms suspicions and is a symbol for longevity and craftiness. Foxes aid in the recovery of lost documents. It is said that a Fox could live for 800 years. Older foxes are mighty wizards. Following a fox's footsteps over ice guarantees safe passage. It is one of the Five Feared animals, and it is either beneficent or maleficent, depending upon circumstances.

TIGER: See the interpretations for the Tiger in the Twelve Animals section. It is one of the Four Power Animals.

LEOPARD: The Leopard is one of the Four Power animals, along with Elephants, Tigers and Lions. It represents bravery and martial ferocity and it is associated with the military. The Leopard grants assuredness and forthrightness.

UNICORN: The Chinese Unicorn resembles a large stag with a single horn in the forehead if male, with the body of a musk deer, tail of an ox, forehead of a wolf and horse hooves. Its flesh is multi-colored. It can walk on water as well as on land. It never eats or drinks dirty things. It has a highly musical voice. Unicorns are solitary. Like the Phoenix, it never harms other creatures. It is the prince of all beasts and it is one of the Four Intelligent Animals. Said to be able to appear and disappear at will, its appearance brings blessings to all who see it. The Unicorn symbolizes perfect fidelity, longevity, fecundity, industrious descendants and wise administration. Unicorns incline toward the monastic life. They display gentleness to every living thing. It is able to detect the appearance of wise kings and sages and it prefers the company of scholars. The accidental killing of the last unicorn brought about the death of Confucius.

OX: See the interpretations in the Twelve Animals section.

BAT: The Bat represents the avoidance of obstacles because it is said to have clear vision (possibly clairvoyance). It confers good luck, auspicious undertakings, happiness and longevity, but this can lead to jealousy due to increases. It is inauspicious in astrology. Marriages are inauspicious on these days and siblings will fight amongst themselves.

RAT: All of the interpretations from the Twelve Animals section apply here as well. Rat meat is said to be a cure for baldness. Rats are said to be able to divine a person's luck for the whole year and predict happenings 1000 miles away. It is a Yin animal and it is an emblem of timidity and meanness, though also of sharp intelligence. It is one of the Five Feared Household Animals, and was said to be able to bring on insanity. It is inauspicious in astrology. The Rat is said to bring disturbed sleep and debauchery. It is an indicator, too, of writers and historians.

SWALLOW: The Swallow is inauspicious in astrology. Dragons are said to eat swallows. Build nothing large on these days. These days are not good for business or irrigation, either. These will bring unhappiness and trouble with the legal system. A flock of swallows is a good omen and presages the coming of spring and prosperity.

PIG: All of the interpretations in the Twelve Animals section apply here as well. It is astrologically auspicious. Marriages and funerals remove care forever. Everything increases.

PORCUPINE/HEDGEHOG: This is one of the Five Calamity animals, along with Foxes, Weasels, Snakes and Rats. Paying homage and respect to these animals brings good fortune. It is said to lie in the way of people, and stepping on it causes an attack from the animal. Building on Porcupine days brings good fortune. Marriages contracted on this day bring peace and joy. Businesses started on this day bring wealth and happiness.

WOLF: The Wolf is suspicious of all except the master. Doing business on this day brings ruin. Burials bring disasters. Starting buildings is the only auspicious activity. Considered a treacherous and rapacious animal, the Wolf is said to have a psychopathic temperament. It is seen to be entirely evil.

DOG : The Dog is both a guardian and a scavenger. When a strange dog follows a person it is an omen of good luck. All of the interpretations from the Twelve Animals section apply here as well. It is astrologically auspicious. Building today is like building to the gates of Heaven. It brings many joys and complete harmony.

PHEASANT: This is the Imperial emblem of authority. The Pheasant is an animal of the Sun and Thunder. It represents courage. It is also one of the eight diagrams of the I Ching (Fire). It is astrologically auspicious. All things done on this day bring advancement and expansion.

ROOSTER: The Rooster is the domestic equivalent of the phoenix. The Rooster crow in the morning wards off evil spirits. It is an embodiment of Yang, and it represents the warmth and life of the universe. The Rooster can change into human form and inflict good or bad on mortals. It symbolizes the Five Virtues literary spirit crown, War spirit spurs, courage always in the face of enmity, benevolence (always clucking for the hens when he finds a grain) and faithful ever failing to tell the hour. The White Rooster is the only capable guide of transient souls. Cock-crow late in the morning is a bad omen for the family. All of the interpretations from the Twelve Animals section apply here as well. It is astrologically inauspicious. Anything started on this day brings bad luck, and a lot of worry.

CROW: The Crow is a symbol of filial piety. It is a Sun animal, and it takes care of the elderly and disabled. It is astrologically auspicious. The Crow brings plenty, especially from agriculture, luck and fortune. In its negative state, this indicates the renegade and cunning usurper/assassin. The cry of the crow is said to be a bad omen, and work should be delayed when it is heard. When crows gather in the corner of a city it is said to portend impending draught and infighting. People whose heads are sat on by crows should offer clothing and sesame oil to the poor and deserving.

MONKEY: The Monkey is said to be able to control hobgoblins, witches and elves. Thus, it confers health through keeping those spirits away. It is also an emblem of ugliness and trickery. All of the interpretations from the Twelve Animals section

apply here as well. It is inauspicious astrologically. Building today brings lawsuits. Funerals lead to collapse of the house with at least three deaths to follow, followed by dwindling reserves.

APE: The Ape is much the same as the monkey. Very little information is available about it, though. It is auspicious astrologically. Building on this day brings great benefit. The star of a lettered man will bring Light. Irrigation brings fruitfulness. Marriages and funerals end in broken families, though.

WILD DOG/TAPIR: Little is known about this animal. It is said to bring benefits to agriculture and great success in general. The only thing to watch for is to take care in funerals for one who has died a violent death. It is astrologically auspicious.

SHEEP: The Sheep is the emblem of retired life. All of the interpretations from the Twelve Animals section apply here as well. Building on this day brings the loss of the master. Funerals bring advancement, but marriages lead to loneliness, especially of the woman.

BUCK/STAG: The Stag is credited with longevity, and it is thus an emblem of long life. It is the only animal able to find the Ling-Chi he Fungus of Immortality. Astrologically, it portends legal troubles, thieves and disasters to the household. Funerals and marriages should be avoided on these days. It is inauspicious.

HORSE: The Horse grants speed and perseverance. All of the interpretations from the Twelve Animals section apply here as well. It also symbolizes the passage from one life to another and was associated with the Sea Gods. It is a symbol of military greatness. It is inauspicious astrologically. Building is favorable on this day, but funerals or work in the fields will cause one spouse to stray.

DEER: The Deer has much like the meaning of the buck, except it is Yin. It is astrologically auspicious. Building today brings approach to high officials. Funerals and work on the land attract money and riches. Marriages bring unending happiness and harmony.

SNAKE: All of the interpretations from the Twelve Animals section apply here as well.

WORM: This is the silkworm. All male (Yang) things are considered genial to the silkworm. It is a sign of industry and its product one of refinement, delicacy and virtue. These worms are sometimes eaten in dried form and are considered a delicacy. It is considered to be an extremely auspicious day.

6.6 The 12 Indicators For The Day

Chien—Establish: Auspicious. This is the day when the 10,000 things are generated. It is a good day for beginning all types of ventures. Avoid long journeys and outdoor activities. This is a day for beginning small things and getting small things done. It is not a day on which to finish things, redress things from the past or to embark on

major projects. It is best for indoor activities, including shopping and commerce. Good for short journeys as well.

Chu—Discard: Cleaning day. This is the day for the “spring clean”. General body maintenance and health matters are best addressed on this day. All sports activities are favourable, though. All organized activities are best avoided on this day.

Man—Fullness: This is the day for big events, not for menial events. Important meetings and tasks are done on this day.

Ping—Even: All things begun on Man days can be continued with confidence. If things have concluded, it is time to sit and reflect and to plan for future events. It is a day for taking stock of things.

Ting—Arrange: This is a day for getting back to work and tending to one’s own affairs. All kinds of activities are favourable.

Chih—Grasp: All domestic activity is favored on this day, except for moving house. All travel is contraindicated. It is a good day for staying indoors. Home weddings are good, though.

Po—Ruin: An unfortunate day. Things just seem to go wrong. Avoid conflicts of all kinds—especially with the law. It is a good day for catching criminals, though. It is a good day for outdoor leisure, too.

Wei—Danger: There is little of use on this day. It is a good day to have a party and drink. Everything else goes wrong.

Cheng—Completion: A good day for long journeys. All things are favored this day, but one should not interfere in the affairs of others on this day.

Shou—Acceptance: This is a good day for schooling and education. Outdoor activities are favored. Funerals should be left for Pi days, though. Arranging weddings on these days will bring success. It is a day for saving and drawing on savings.

Kai—Open: This is a good day for recovery from illness, for sending messages, and for corresponding. Business records should be updated. It is also a good day for practicing arts and crafts, but no heavy labor.

Pi—Shut: A good day for burials, setting up monuments and for hoarding. It is also good for instituting diets and making resolutions. This is a good day for corresponding—not much else.

6.7 The Stars in the Tzu Wei System

What follows are the equivalents for most of the 100+ Tzu Wei stars which one is likely to encounter in this and in other programs/systems.

6.7.1 Tzu Wei Star Equivalents

No.	Star	Equivalents & Nature
1.	Tzu Wei	Purple Star; Emperor's Star; The King
2.	Lien Chen	Pure Virtue Star; Wickedness; Virgin
3.	T'ien K'uei	Heavenly Leader Star; Laureate; Angel I; Leader
4.	Tso Fu and Yu Pi	Left and Right Assistant Stars; Deputies I&II; Aid and Support, resp.
5.	Hua Ch'uan	Transforming Authority Star; Power
6.	T'ien Chi	Heavenly Secret Star; Mercy; Motor
7.	T'ien T'ung	Heavenly Unity Star; Lucky Star; Servitor
8.	T'ai-yang	The Sun
9.	T'ai-yin	The Moon
10.	T'ien Hsiang	Heavenly Minister Star; General
11.	T'ien Ts'un	Heavenly Store Star; Angel II
12.	T'ien Yueh	Heavenly Halberd Star
13.	Chu Men	Great Door Star; Giant Gateway; Gloomy
14.	Ch'i Sha	Seven Killings Star; Star of Power; Seven Swords
15.	Hua Lu	Transforming Salary Star; Prosperity; Fortune
16.	Wu Ch'u	Military Music Star; Dance
17.	T'ien Fu	Southern Star; Treasury
18.	T'an Lang	Greedy Wolf Star; Flirting; Aphrodite
19.	T'ien Liang	Heavenly Roof-Beam Star; Blessing; Honest
20.	P'o Chun	Broken Army Star; Ruinous; Demolisher
21.	Hua K'o	Transforming Examination Class Star; Success; Fame
22.	Fire Star	Huo Xing; Mars
23.	Ringing Star	Ling Xing; Thunder
24.	Yang Jen	Sheep-Blade Star; Troublesome; Lance

25.	T'o Lo	Hump-Back Star; Armor; Worrisome
26.	Hua Chi	Transforming Jealousy Star; Cloud; Annoyance
27.	T'ien K'ung	Heavenly Void Star; Tien Ma
28.	Ti Chieh	Earthly Robbery Star; Calamity; Fate
29.	Wen Ch'u	Literary Music Star; Intelligence; Dissertation
30.	Wen Ch'ang	Literary Prosperity Star; Intellect; Discourse
31.	I-ma	Travelling Star
32.	T'ien Yao	Heavenly Beauty Star; Robe; Romance; Elegance
33.	T'ien Hao	Heavenly Destroyer Star; Worries
34.	Hung Luan	Red Phoenix Star; Cordon
35.	T'ien Hsi	Heavenly Happiness Star; Joy; Birth
36.	T'ien Hsing	Heavenly Punishment Star; Stern
39.	Foong Hao	(star of the Yin God. Creativity in arts, painting. Eloquent, artistic. Fond of caring for loved ones.)
45.	Tien Ma	Heaven Horse Star; Pegasus
46.	Kung Wang	Death Star
49.	Fei Lien	(creates jealousy in the Ming palace)
50.	Lu Chun	(dexterity, spiritual and metaphysical aptitude, education, philosophy)
51.	Tien Wu	(same as 50)
56.	Phan Yang	(cuts and injuries from knocks, A "head" star—migraines, injuries, tumors, lack of concentration)
63.	Sum Tai	(fortunate, compassionate, honest, but can stretch the truth, compulsive)
64.	Luin Ee	(gives bad judgement)
65.	Fu Pin	(strong and wilful character, strongly sexual)
69.	Tien Ter	(neutralizes effects of bad stars)
71.	Yang	Nutrition; (brains, titles and diplomas—intelligence and writing, esp.)

6.7.2 *Tzu Wei Stars Interpretations*

Tzu Wei [The King of stars, or the Emperor's Star] This is the star of destiny. It is generally considered to be the best of all stars to have in a palace. It confers honors, recognition, energy, good fortune and increase. Most importantly, it **magnifies** the importance of the Palace in which it is posited and the influence of any other stars in that Palace. In its positive expression it gives a reflective, refined nature and confers wealth, health, fame, a long and fortunate life, support from family, partner and peers, and successful children. Even when negatively placed with other stars the omens are not too bad, though it can cause rifts and problems from people whose status interferes with one's own destiny. It has the character of the Sun and Jupiter elevated and in aspect to each other in Western terms.

Lien Chen [Purple Virtue] this is the star of the Virgin, or Pure Virtue. It is generally considered to be unlucky, having the character of Saturn with Virgo. At its best it brings the growth of wealth, both steadily and unexpectedly. This is only when the person is willing to put in a lot of hard work and when other fortunate stars are present. By itself it gives a stern and austere demeanor and confers shortness of life and unhappiness. When placed with negative stars it confers distance from people, hard work for no reward, and loss. It can also bring about unexpected circumstances that **test the virtue** of a person. Its best indications are for wealth through hard work—material or otherwise, no matter what area of life is at issue.

Tien Chi [Heavenly Secret] this star brings out **latent qualities** in a person or circumstance. It also confers **surprises**. It is an accentuating influence, rather than a primary one. It works best in the areas of cultural and literary affairs. By itself it gives the native a hot temper, health problems and both benefits and liabilities in foreign lands. It also brings great benefits through **sidelines** (avocations and side businesses) and religious affairs. It is generally considered to have a fortunate contribution and brings support. It has the character of a Venus/Uranus conjunction in the 5th or 11th house.

Tien Tung [Heavenly Unity] this star carries the character of Venus in general. It is gentle, modest and warm. It confers good relations, kindness and affinity with the feminine. It inclines to service work and handicrafts. The indications are not good for ownership of property, though. It is a **supporting** star, and accentuates what is already in a Palace. In educational matters it inclines toward doctoral studies and scholastic achievement. When adversely aspected it makes the native too soft and yielding.

Tai Yang [The Sun] the Sun brings renown, position, energy, enterprise, activity, hard work, and support. It brings success in business and politics. It produces movers and shakers, and good children. It indicates the **father** and **men** and in health matters governs the eyes [light].

Wu Chu [Military Music] (the Dancing Star) the star produces a strong will, a strong voice, a **quick wit**, and a hot temper. It yields financial success and success in

business and politics. In education it produces a broad knowledge base. It tends to produce **speculation and busyness**. With negative stars it produces separations, arguments, disharmony in the home, scars and nasal problems. It also produces success in transport and finance. It has the character of a Mars/Moon conjunction.

Tien Fu [the Southern Star] (a.k.a. Treasury and Palace Star) this star has the character of Jupiter trine Saturn. It can bring **extreme material well-being** and good fortune, as well as great success in business and politics. It gives **high position**, a splendid lifestyle, help from siblings, a successful social life which also yields many opportunities in business, ability to save money, many siblings and benefit from them, marriage for life, a very capable partner who can also bring in substantial material support, prosperous children, many children, support from inferiors and great authority. With negative stars it dampens the enthusiasm, which also peters out, as well as a harsh life in later years. In terms of character it gives a gentle and polite personality, hard-working and progressive, clever and peaceful. In health matters it gives gallbladder and mental problems with negative stars.

Tai Yin [The Moon] the Moon produces a polite and gentle character and gives opportunities for good education. In occupation it yields **reflective work** such as astrology, religion, etc. It governs all aspects of the **feminine** and **women**, produces a big family, grants a good-looking partner and brings steady occupation. It yields a high position in society when well aspected and produces benefits from **real estate**, building and service industries. It especially produces property in the countryside and the rules the **mother**. With negative stars it produces overindulgence, family trouble, trouble with women, and "female troubles".

Tien Hsiang [Heavenly Minister or General] this star has the character of the Sun with Jupiter. It gives a **strong persona** with periodic displays of temper. It can give a lot of strength, and makes one very attractive to the opposite sex. It produces a fondness of display, the love of uniforms and a good general dress sense. In occupation it produces success through politics. The general tone is of **moderate increase in strength**. It grants help.

Chu Men [Great Door or Giant Gate] this star has the character of Moon square Mars. It yields an obstinate temperament, an appearance of aloofness, great intensity of focus, high intelligence, quarrelsomeness, judgmentalism, and an authoritative air. The general indications are that of trouble with all types of intimate relationships. This person does better working alone. It gives success in business. In health it tends toward skin and stomach trouble. It marks one as being **always active**.

Chi Sha [Seven Killings or Seven Swords] this star has the character of Saturn with Pluto. It gives a **stern and serious demeanor**, a hot temper and quickness of mind. It marks one as being **uncompromising**. It can bestow nobility and high success, but it can also bring accidents, sudden illness, domestic violence, intimacy issues, and financial disaster. The best occupations are in heavy industry, the police force or the army. It can also bring success in travel and business. It is not generally good around property. It tends to give a **hard life** and the early death of one parent.

Tan Lang [the Greedy Wolf or the Flirting Star] this star has the general character of Scorpio. In its more positive expression, it gives good planning skills, a realistic and firm outlook, authority and intelligence. Its usual expression is of **greed and lust for fame, money and sex**. That produces intimacy problems, deviousness and rifts. In occupation it works best through the entertainment and cultural fields. Physically it produces protruding bones and venereal problems. **Unusual features in the persona can bring wealth**. In general indicates a hard life, rifts with parents and marital catastrophes.

Tien Liang [the Roof Beam Star] (Honesty and Blessings) this star has the character of Venus trine Jupiter. It gives leadership qualities, cleverness but sincerity, and a disdain for display of talents. It tends toward peaceful surroundings, good looking partners, respect, and creative and successful children. In occupation it does best through cultural affairs, published works and education. It also brings success through religion. In its negative associations it brings disrepute from the opposite sex and separations. It brings **official success**.

Po Chun [broken Army] (the Demolisher) this star has the character of the Sun in Leo square Saturn. In its more positive expression it brings authority and wealth, and many brothers and sisters. In health it gives boils and weak lungs. In occupation it brings best success through the transport industry, army or police force. It tends toward **speculation**. The general indications are marital troubles, **hard-working with little enjoyment**, parental trouble, a harsh life abroad and rebellion by inferiors.

Fire Star [Mars] this star is generally considered to be unlucky. In its best expression it can bring authority, wealth and a successful social life through forthrightness and **energy**. Its usual indications are rifts, **upheavals**, disharmony, accidents and disasters. In occupation it tends toward simple labor rather than professions. In health it can bring disabilities and deformities.

Ringling Star [Thunder] this star has the same connotations as the Fire Star.

Wen Chu [Literary Dissertation] this star confers fine facial features, high intelligence, the **love of study**, and refined conduct. It gives the native great care over appearance. It tends toward harmony and discourse and has the general character of Mercury. It can bring great wealth through **writing**. It also carries the connotations of the ninth house in Western astrology.

Wen Chang [Literary Discourse] this has the same general meanings as Wen Chu. It carries the meanings of the third house in Western astrology and confers **cleverness** and an **outstanding mentality**. It gives a strong, sound body and a good mind for business. In health it can contribute to nervous complaints and it makes one good with money. It can also confer renown.

Yang Ren [the Sheep Blade Star] (Lance) this star has the general character of Sun square Uranus. It is generally considered **unlucky**. In its most positive expression it confers courage, decisiveness, great wealth and a long life. In general though, it indicates losses and especially **losses through accident** and lack of thought.

To Lo [The Hump Back Star] (Armour) the indications for this star are **troublesome**. It carries the more negative character of Saturn, and is associated with disasters, disablement, robbery, ruined property, financial difficulties, short life, loneliness, few siblings, envy and suspicion, accidents and illness, **harsh life** with little reward, broken bones, lack of support, and death at work. In occupation it brings the best energy through the army or police work. In health it tends toward eye problems and broken bones.

Tien Kuei [Heavenly Leader] (Laureate) this star has the general character of Venus trine Saturn. It gives a **refined, but stern, nature**. It confers help from siblings, happiness, outstanding children, increase, regular and comfortable financial returns, good health, support, and land in the country. In occupation it attends toward community and charity projects. Negatively, it can bring recurrent illnesses.

Tien Tsun [Heavenly Store] this star has the general character of Taurus. It confers physical strength, a long and wealthy life, support, harmony, material pleasures, great benefit through property, few children, and **great wealth**. In occupation it works best through politics and business.

Tien Yueh [Heavenly Halbard] this star has the same meaning as Tien Kuei.

Tso Fu [Left Assistant] this star has the character of Venus trine Uranus. It gives a sedate and gentle nature, but with a competitive edge. It inclines toward a good social life, especially with the opposite sex and it gives predestined attachment to money and people. It **assists** other factors in a palace. It confers harmony, cooperation, obedient children and works prodigiously in middle age. In occupation it works best in business and politics.

Yu Pi [Right Assistant] same as Tso Fu.

I Ma [Traveling Star] (Steed) this star has the general character of well-aspected ninth and tenth houses in the Western horoscope. It confers the love of **travel and travel through work**, wide travel in foreign lands, and the enjoyment of beautiful views in foreign lands.

Tien Kung [Heavenly Void] this has all the same qualities of the other negative stars and is usually read with them. It has the character of Pisces and Pluto combined. Its best manifestation is through managerial work. Other than that it confers distress in marriage, **heartbreak** through children, disappearing children, many illnesses, great losses in foreign lands, rebellious inferiors, loss of inherited property, hard-working, and weak connections with people and money. This indicates a deep caring for brothers and sisters, but causes the native **worry**. It is disastrous in marriage.

Ti Chieh [Earthly Robbery] same as Tien Kung.

Tien Hao [Heavenly Destroyer] this star is only active in the Ming Palace. It has the character of Venus square Jupiter, and causes the native to **spend money like water**, yielding fluctuating finances.

Huang Luan [Red Phoenix] (Cordon) this star is only active in the Ming Palace. It has the character of Venus trine Mars, conferring a **copious sexual magnetism**, of which the native may take advantage.

Tien Hsi [Heavenly Happiness] this star has the lighter character of Sun square Jupiter without the financial implications. It operates only in the Ming Palace. The reading is of a person who **takes nothing seriously and is always happy**.

Tien Yao [Heavenly Beauty] (Romance) this star has the character of Venus Mars and Neptune combined. The general indication is of **sexual excesses along with substance abuse**. It also indicates that the native enjoys making friends with the opposite sex.

Tien Hsing [Heavenly Punishment] this star has the general character of Saturn in the seventh house. It confers a stern nature, **loneliness and legal difficulties**.

Hua Chuan [Transforming Authority] (Power) this star has the general character of Mars trine Saturn. It indicates the native will obtain **power and authority**, a great amount of money, promotion and good progress at work, and works best through managerial roles.

Hua Lu [Transforming Salary] (Prosperity and Fortune) this star has the general character of Jupiter in the Midheaven. It confers **many chances through promotion**, a wealthy lifestyle, and two to three opportunities for making money.

Hua Chi [Transforming Jealousy] (Cloud, Annoyance) this star has the general character of Mars square Saturn. It confers easily missed opportunities (**bad judgment**), sacrifices, rifts with partners, harm to children, no attachment to money, physical weakness, early death, work for low wages, rebellious inferiors, great losses, fluctuating fortunes, loss of property and hard-work with no enjoyment.

Hua Ko [Transforming Examination] (Success and Fame) This star has the general character of Sun trine Jupiter. It confers **luck in exams**, success, admiration of others for one's skills, and a **consistent prosperity**.

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7.2 Web Links

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