Tibetan Astrology

By
Michael Erlewine
This book is dedicated to
Sange Wangchuk

Who translated and patiently taught me the fundamentals
# Tibetan Astrology

## Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table of Contents</td>
<td>5</td>
</tr>
<tr>
<td><strong>An Introduction</strong></td>
<td>27</td>
</tr>
<tr>
<td>The Spiritual Roof of the World</td>
<td>27</td>
</tr>
<tr>
<td>What is Astrological Technique?</td>
<td>28</td>
</tr>
<tr>
<td>The Swans and the Lake</td>
<td>29</td>
</tr>
<tr>
<td>The Astrology of Tibet</td>
<td>36</td>
</tr>
<tr>
<td>Kar-Tsi and Jung-Tsi: The Two Streams</td>
<td>37</td>
</tr>
<tr>
<td><strong>Summary</strong></td>
<td>40</td>
</tr>
<tr>
<td>Where I Came In</td>
<td>44</td>
</tr>
<tr>
<td>Sange Wangchuk</td>
<td>45</td>
</tr>
<tr>
<td>Astrology is Astrology is</td>
<td>49</td>
</tr>
<tr>
<td>Astrology as an Oracle</td>
<td>50</td>
</tr>
<tr>
<td><strong>How to Use This Book</strong></td>
<td>53</td>
</tr>
<tr>
<td><strong>The Tibetan Calendar</strong></td>
<td>55</td>
</tr>
<tr>
<td>Zodiacs: Tropical or Sidereal?</td>
<td>57</td>
</tr>
<tr>
<td>The Lunar Months</td>
<td>59</td>
</tr>
<tr>
<td>The Lunar Days: Double and Omitted</td>
<td>60</td>
</tr>
<tr>
<td>The Intercalary: Lunar and Solar Months</td>
<td>61</td>
</tr>
<tr>
<td><strong>Solar Calendar Data</strong></td>
<td>62</td>
</tr>
<tr>
<td><strong>The Twelve Animal Signs</strong></td>
<td>66</td>
</tr>
<tr>
<td>Your Animal Year</td>
<td>68</td>
</tr>
<tr>
<td>Animal Year Tables</td>
<td>69</td>
</tr>
<tr>
<td>Year-Change Charts</td>
<td>71</td>
</tr>
<tr>
<td><strong>The Twelve Animals</strong></td>
<td>74</td>
</tr>
<tr>
<td>Mouse</td>
<td>74</td>
</tr>
<tr>
<td>Ox</td>
<td>75</td>
</tr>
<tr>
<td>Tiger</td>
<td>76</td>
</tr>
<tr>
<td>Hare</td>
<td>77</td>
</tr>
<tr>
<td>Dragon</td>
<td>78</td>
</tr>
<tr>
<td>Snake</td>
<td>79</td>
</tr>
<tr>
<td>Horse</td>
<td>80</td>
</tr>
<tr>
<td>Sheep</td>
<td>81</td>
</tr>
<tr>
<td>Monkey</td>
<td>82</td>
</tr>
</tbody>
</table>
Tibetan Astrology

Animal Days: Electional ........................................ 86
  Day of Mouse ........................................ 86
  Day of Ox ........................................... 86
  Day of Tiger ........................................ 86
  Day of Hare ......................................... 86
  Day of Dragon ....................................... 87
  Day of Snake ........................................ 87
  Day of Horse ........................................ 87
  Day of Sheep ......................................... 88
  Day of Monkey ....................................... 88
  Day of Bird ........................................... 88
  Day of the Dog ....................................... 88
  Day of the Pig ........................................ 88

The Sixty Year Cycle ........................................... 89
  The Sexagenary Table ................................... 89

Sixty Element-Animal Combinations ...................... 91
  #01 Male Wood Mouse .................................. 92
  #02 Female Wood Ox ................................... 93
  #03 Male Fire Tiger .................................... 94
  #04 Female Fire Hare .................................. 95
  #05 Male Earth Dragon ................................ 96
  #06 Female Earth Snake ................................ 97
  #07 Male Metal Horse .................................. 98
  #08 Female Metal Sheep ................................ 99
  #09 Male Water Monkey ................................ 100
  #10 Female Water Bird ................................ 101
  #11 Male Wood Dog .................................... 102
  #12 Female Wood Pig .................................. 103
  #13 Male Fire Mouse ................................... 104
  #14 Female Fire Ox .................................... 105
  #15 Male Earth Tiger .................................. 106
  #16 Female Earth Hare ................................ 107
  #17 Male Iron Dragon .................................. 108
Tibetan Astrology

#18 Female Iron Snake ........................................ 109
#19 Male Water Horse ........................................ 110
#20 Female Water Sheep ...................................... 111
#21 Male Wood Monkey ....................................... 112
#22 Female Wood Bird ....................................... 113
#23 Male Fire Dog .............................................. 114
#24 Female Fire Pig ............................................ 115
#25 Male Earth Mouse ........................................ 116
#26 Female Earth Ox .......................................... 117
#27 Male Iron Tiger ............................................ 118
#28 Female Iron Hare ......................................... 119
#29 Male Water Dragon ....................................... 120
#30 Female Water Snake ...................................... 121
#31 Male Wood Horse ......................................... 122
#32 Female Wood Sheep ....................................... 123
#33 Male Fire Monkey ......................................... 124
#34 Female Fire Bird .......................................... 125
#35 Male Earth Dog ............................................ 126
#36 Female Earth Pig ......................................... 127
#37 Male Iron Mouse .......................................... 128
#38 Female Iron Ox ............................................ 129
#39 Male Water Tiger .......................................... 130
#40 Female Water Hare ....................................... 131
#41 Male Wood Dragon ....................................... 132
#42 Female Wood Snake ...................................... 133
#43 Male Fire Horse ............................................ 134
#44 Female Fire Sheep ........................................ 135
#45 Male Earth Monkey ...................................... 136
#46 Female Earth Bird ....................................... 137
#47 Male Iron Dog .............................................. 138
#48 Female Iron Pig .......................................... 139
#49 Male Water Mouse ........................................ 140
#50 Female Water Ox .......................................... 141
#51 Male Wood Tiger .......................................... 142
#52 Female Wood Hare ....................................... 143
#53 Male Fire Dragon .......................................... 144
Tibetan Astrology

#54 Female Fire Snake ........................................... 145
#55 Male Earth Horse............................................. 146
#56 Female Earth Sheep........................................... 147
#57 Male Iron Monkey............................................ 148
#58 Female Iron Bird.............................................. 149
#59 Male Water Dog................................................ 150
#60 Female Water Pig............................................. 151

The Twelve Lunar Months ........................................ 152

The Lunar Month .................................................... 155

The Phases of the Moon .......................................... 156

Major Practice Days .............................................. 163

Dharma Protector Days ........................................... 163
Purification Days.................................................... 164
The Full and New Moons ......................................... 165
Solar and Lunar Eclipses.......................................... 167
Tsok: Feast Days.................................................... 168
Healing Days ........................................................ 169
More Protector Days............................................... 170

Lunar Practice Days ............................................... 171

Tithies: The 30 Lunar Days ..................................... 181

The 30 Lunar Days or Tithies .................................. 181
Lunar Day 1: Increase ............................................ 183
Lunar Day 2: Auspicious ......................................... 184
Lunar Day 3: Powerful ............................................ 185
Lunar Day 4: Cruelty .............................................. 186
Lunar Day 5: Prosperity .......................................... 187
Lunar Day 6: Splendid ............................................. 188
Lunar Day 7: Friendliness ........................................ 189
Lunar Day 8: Conflicts ........................................... 190
Lunar Day 9: Fierce ............................................... 191
Lunar Day 10: Gentleness ......................................... 192
Lunar Day 11: Bliss ................................................. 193
Lunar Day 12: Splendid ........................................... 194
Lunar Day 13: Victory ............................................ 195
Lunar Day 14: Fierce ............................................. 196

Lunar Practice Days ............................................... 171

Tithies: The 30 Lunar Days ..................................... 181

The 30 Lunar Days or Tithies .................................. 181
Lunar Day 1: Increase ............................................ 183
Lunar Day 2: Auspicious ......................................... 184
Lunar Day 3: Powerful ............................................ 185
Lunar Day 4: Cruelty .............................................. 186
Lunar Day 5: Prosperity .......................................... 187
Lunar Day 6: Splendid ............................................. 188
Lunar Day 7: Friendliness ........................................ 189
Lunar Day 8: Conflicts ........................................... 190
Lunar Day 9: Fierce ............................................... 191
Lunar Day 10: Gentleness ......................................... 192
Lunar Day 11: Bliss ................................................. 193
Lunar Day 12: Splendid ........................................... 194
Lunar Day 13: Victory ............................................ 195
Lunar Day 14: Fierce ............................................. 196
Tibetan Astrology

Lunar Day 15: Gentleness .............................................. 197
Lunar Day 16: Increase .............................................. 198
Lunar Day 17: Auspicious ............................................. 199
Lunar Day 18: Powerful .............................................. 200
Lunar Day 19: Cruelty ................................................. 201
Lunar Day 20: Prosperity .............................................. 202
Lunar Day 21: Splendid ................................................. 203
Lunar Day 22: Friendliness ............................................ 204
Lunar Day 23: Conflicts .............................................. 205
Lunar Day 24: Fierce .................................................... 206
Lunar Day 25: Gentleness .............................................. 207
Lunar Day 26: Bliss ..................................................... 208
Lunar Day 27: Splendid .............................................. 209
Lunar Day 28: Victory ................................................. 210
Lunar Day 29: Fierce .................................................... 211
Lunar Day 30: Ancestral .............................................. 212

The Karanas: Lunar Half-Days ..................................... 213
30 Lunar Days, Sixty Karanas ..................................... 214

The Eleven Karanas .................................................... 215
Bava Karana .............................................................. 215
Balava Karana .......................................................... 216
Kaulava Karana ......................................................... 217
Taitila Karana .......................................................... 218
Gara Karana ............................................................. 219
Vanija Karana .......................................................... 220
Vishti Karana ............................................................ 221
Sakuni Karana .......................................................... 222
Chatushpada Karana .................................................. 223
Naga Karana ............................................................ 224
Kuntughna Karana ..................................................... 225

The Indian Tithies or Lunar Days ................................. 226
Lunar Day: 01 .............................................................. 227
Lunar Day: 02 .............................................................. 228
Lunar Day: 03 .............................................................. 229
Lunar Day: 04 .............................................................. 230
Lunar Day: 05 .............................................................. 231
Tibetan Astrology

<table>
<thead>
<tr>
<th>Lunar Day</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>06</td>
<td>232</td>
</tr>
<tr>
<td>07</td>
<td>233</td>
</tr>
<tr>
<td>08</td>
<td>234</td>
</tr>
<tr>
<td>09</td>
<td>235</td>
</tr>
<tr>
<td>10</td>
<td>236</td>
</tr>
<tr>
<td>11</td>
<td>237</td>
</tr>
<tr>
<td>12</td>
<td>238</td>
</tr>
<tr>
<td>13</td>
<td>239</td>
</tr>
<tr>
<td>14</td>
<td>240</td>
</tr>
<tr>
<td>15</td>
<td>241</td>
</tr>
<tr>
<td>16</td>
<td>242</td>
</tr>
<tr>
<td>17</td>
<td>243</td>
</tr>
<tr>
<td>18</td>
<td>244</td>
</tr>
<tr>
<td>19</td>
<td>245</td>
</tr>
<tr>
<td>20</td>
<td>246</td>
</tr>
<tr>
<td>21</td>
<td>247</td>
</tr>
<tr>
<td>22</td>
<td>248</td>
</tr>
<tr>
<td>23</td>
<td>249</td>
</tr>
<tr>
<td>24</td>
<td>250</td>
</tr>
<tr>
<td>25</td>
<td>251</td>
</tr>
<tr>
<td>26</td>
<td>252</td>
</tr>
<tr>
<td>27</td>
<td>253</td>
</tr>
<tr>
<td>28</td>
<td>254</td>
</tr>
<tr>
<td>29</td>
<td>255</td>
</tr>
<tr>
<td>30</td>
<td>256</td>
</tr>
</tbody>
</table>

**The 27 Nakshatras: Lunar Mansions**

The 27 Nakshatras or Lunar Mansions............. 258
Nakshatra 00: Healing ................................ 259
Nakshatra 01: Removal ................................. 260
Nakshatra 02: Purification ............................ 261
Nakshatra 03: Growth .................................. 262
Nakshatra 04: Enrichment ............................. 263
Nakshatra 05: Great Effort ............................ 264
Nakshatra 06: Renewal ................................ 265
Nakshatra 07: Spiritual Energy ........................ 266
Nakshatra 08: Remove Obstacles ...................... 267
Tibetan Astrology

Nakshatra 9: Leaving the Body................................. 268
Nakshatra 10: Procreation........................................ 269
Nakshatra 11: Abundance........................................ 270
Nakshatra 12: Fulfillment....................................... 271
Nakshatra 13: Merit............................................... 272
Nakshatra 14: Transformation................................. 273
Nakshatra 15: Harvesting....................................... 274
Nakshatra 16: Middle Way...................................... 275
Nakshatra 17: The Hero......................................... 276
Nakshatra 18: Cutting the Root............................... 277
Nakshatra 19: Cleansing........................................ 278
Nakshatra 20: The Champion................................. 279
Nakshatra 21: Link Together.................................... 280
Nakshatra 22: Work Together.................................. 281
Nakshatra 23: Spiritual Healing............................... 282
Nakshatra 24: Spiritual Fire..................................... 283
Nakshatra 25: Auspicious Rain................................. 284
Nakshatra 26: Nourishment..................................... 285

The Nine Mewas of the Lo-Shu.................................. 286
  The Nine Mewa Square........................................... 286

Year Mewa Tables for 200 Years............................... 288
  The Birth Mewa.................................................. 290

The Nine Mewas: Cards and Text................................. 291
  Mewa 01.......................................................... 291
  Mewa 02.......................................................... 293
  Mewa 03.......................................................... 295
  Mewa 04.......................................................... 297
  Mewa 05.......................................................... 299
  Mewa 06.......................................................... 301
  Mewa 07.......................................................... 303
  Mewa 08.......................................................... 305
  Mewa 09.......................................................... 307

Other Uses for Mewa................................................. 309
  Daily Mewa......................................................... 309
  Annual or Birth Mewa Vital Forces......................... 310
  The Papme Mewa.................................................. 311

11
Tibetan Astrology

Determining the Papme for Men ......................... 311
Determining the Papme for Women .................... 312

The Nine Papme Magic Squares ....................... 313
Magic Square with #1 Iron or Metal .................. 313
Magic Square with #2 Water ........................... 314
Magic Square with #3 Water ............................ 315
Magic Square with #4 Wood ............................. 316
Magic Square with #5 Earth ............................. 317
Magic Square with #6 Iron or Metal .................... 318
Magic Square with #7 Fire ................................. 319
Magic Square with #8 Iron or Metal .................... 320
Magic Square with #9 Fire ................................. 321

Parkhas: The Eight Trigrams ......................... 322
The Ba-Gua ............................................... 323

Solar Sector Numbers .................................... 324
Annual Number 1900-1939 ............................... 324
Annual Number 1940-1979 ............................... 326
Annual Number 1980-2019 ............................... 327
The Natal Number ........................................ 328
Origins: The Cosmic Tortoise ......................... 330
Xiantian "Prior To Heaven" .............................. 331
The Lo-Shu Diagram or Houtian ......................... 333
The Magic Square ........................................ 334

Details on The Eight Trigrams ......................... 336
Trigram #1: Li ........................................... 336
Trigram #2: Kun (Khon) ................................ 337
Trigram #3: Dui (Dha) ................................... 338
Trigram #4: Qian ......................................... 339
Trigram #5: Kham ........................................ 340
Trigram #6: Zhen ......................................... 341
Trigram #7: Zin .......................................... 342
Trigram #8: Zon .......................................... 343

Favorable for Banishing Negativity Birth Year
Parkha .......................................................... 343
Birth Year Parkha ......................................... 344
Natal Parkha: Method One ............................... 344
Natal Parkha: Method Two ................................................. 344
The Current Year Parkha .................................................. 345
Parkha for the Current Day .................................................. 347
The Eight Directions .......................................................... 348
  Four Good Directions: .................................................... 348
  Four Bad Directions: ..................................................... 348
  Geomantic Houses for the Trigram Li .................................. 349
  Geomantic Houses for the Trigram Kun .............................. 350
  Geomantic Houses for the Trigram Dui ............................... 351
  Geomantic Houses for the Trigram Khen .............................. 352
  Geomantic Houses for the Trigram Kham ............................. 353
  Geomantic Houses for the Trigram Zhen .............................. 354
  Geomantic Houses for the Trigram Tsin .............................. 355
  Geomantic Houses for the Trigram Li .................................. 356
The Eight Directions .......................................................... 357
  Four Good Directions: .................................................... 357
  #1 Nam-Men (Sky Healer) ................................................. 357
  #2 Sog-Tso (Healthy Life) ............................................... 358
  #3 Pal-Key (Generating, Glorious) ................................. 359
  #4 Cha-Lön (Luck Messenger) ......................................... 360
  #5 Nö-Pa (Evil Spirit) .................................................. 361
  #6 Dre-Gna (Five Ghosts) .............................................. 362
  #7 Dü-Chö (Devil-Cutting) ............................................ 363
  #8 Lu-Chey (Body Destroying) ....................................... 364
The Eight Direction Portents ............................................... 365
  Elements and Directions ............................................... 365
  The South - Element Fire ............................................. 366
  The North - Element Water .......................................... 367
  The East - Element Wood ............................................. 368
  The West - Element Metal .......................................... 369
  The Center - Element Earth ........................................ 370
The 27 Yogas of Combination ............................................. 371
  01 Victorious (Vishkambha) ........................................... 372
  02 Contented (Priti) .................................................. 373
  03 Long Lived .......................................................... 374
  04 Good Fortune ....................................................... 375

13
# Tibetan Astrology

<table>
<thead>
<tr>
<th>Day</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>05 Voluptuous</td>
<td>376</td>
</tr>
<tr>
<td>06 Many Obstacles</td>
<td>377</td>
</tr>
<tr>
<td>07 Magnanimous</td>
<td>378</td>
</tr>
<tr>
<td>08 Enjoyment</td>
<td>379</td>
</tr>
<tr>
<td>09 Confrontational</td>
<td>380</td>
</tr>
<tr>
<td>10 Troublesome</td>
<td>381</td>
</tr>
<tr>
<td>11 Discrimination</td>
<td>382</td>
</tr>
<tr>
<td>12 Immovable</td>
<td>383</td>
</tr>
<tr>
<td>13 Fierce</td>
<td>384</td>
</tr>
<tr>
<td>14 Thrilled With Joy</td>
<td>385</td>
</tr>
<tr>
<td>15 Thunderbolt</td>
<td>386</td>
</tr>
<tr>
<td>16 Accomplishment</td>
<td>387</td>
</tr>
<tr>
<td>17 Adversity</td>
<td>388</td>
</tr>
<tr>
<td>18 Lap of Luxury</td>
<td>389</td>
</tr>
<tr>
<td>19 Obstruction</td>
<td>390</td>
</tr>
<tr>
<td>20 Benevolent</td>
<td>391</td>
</tr>
<tr>
<td>21 Accomplished</td>
<td>392</td>
</tr>
<tr>
<td>22 Amendable</td>
<td>393</td>
</tr>
<tr>
<td>23 Auspicious</td>
<td>394</td>
</tr>
<tr>
<td>24 Brilliance</td>
<td>395</td>
</tr>
<tr>
<td>25 The Priest</td>
<td>396</td>
</tr>
<tr>
<td>26 The Chief</td>
<td>397</td>
</tr>
<tr>
<td>27 The Divider</td>
<td>398</td>
</tr>
</tbody>
</table>

## The Days of the Week

<table>
<thead>
<tr>
<th>Day</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>400</td>
</tr>
<tr>
<td>Monday</td>
<td>401</td>
</tr>
<tr>
<td>Tuesday</td>
<td>402</td>
</tr>
<tr>
<td>Wednesday</td>
<td>403</td>
</tr>
<tr>
<td>Thursday</td>
<td>404</td>
</tr>
<tr>
<td>Friday</td>
<td>405</td>
</tr>
<tr>
<td>Saturday</td>
<td>406</td>
</tr>
</tbody>
</table>

## Good and Bad Days

<table>
<thead>
<tr>
<th>Days</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>407</td>
</tr>
<tr>
<td>Bad</td>
<td>408</td>
</tr>
</tbody>
</table>

## Good and Bad Weekdays

<table>
<thead>
<tr>
<th>Days</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>409</td>
</tr>
<tr>
<td>Bad</td>
<td>410</td>
</tr>
</tbody>
</table>

## Planet Weekdays Ele. Directions

<table>
<thead>
<tr>
<th>Days</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>411</td>
</tr>
</tbody>
</table>
Tibetan Astrology

Bad Years ................................................................. 411
Lo-Khak ................................................................. 411
  Dun-Zur ............................................................. 413
  Shi-Shey ............................................................. 414
  Gu-Mik ............................................................... 414
  Mewa Gu-Mik ....................................................... 414
  Death Spot: Dur-Mik ............................................. 415
  Black Year ........................................................... 415
  Same Element ....................................................... 415
  Log-Men: The Reverse-Year .................................... 416
The Tomb Signs .......................................................... 417
  The Eight Trigrams ............................................... 419
  Mewa Progression .................................................. 420
  Combined Method .................................................. 421
  Major/Minor Tomb Signs ......................................... 422
  Solitary Tomb Sign ................................................ 425
  12-Year Animal ..................................................... 426
  Tomb Sign: Ox ....................................................... 427
  Tomb Sign: Dragon ................................................ 428
  Tomb Sign: Sheep ................................................... 429
  Tomb Sign: Dog ...................................................... 430
Shi-Shey ................................................................. 431
  She-Shey: Dragon, Sheep, Dog, Ox .............................. 431
  She-Shey: Mouse, Hare, Horse, Bird ........................... 432
  She-Shey: Tiger, Snake, Monkey, Pig ......................... 433
Thun-Sun (3 Friends) .................................................. 434
  3 Friends = Bird, Ox, Snake .................................... 434
  3 Friends = Mouse, Dragon, Monkey ............................ 435
  3 Friends = Pig, Sheep, Hare .................................... 436
  3 Friends = Tiger, Horse, Dog ................................... 437
  Dun-Zur ............................................................... 438
  Animal Sign Power: Best .......................................... 439
  Animal Sign Power: Moderate .................................... 440
  Animal Sign Power: Least ......................................... 441
The 24 Solar or Seasonal Sectors ................................. 442
  01 Coming of Spring .............................................. 443

15
Tibetan Astrology

02 Rain Water .................................................. 444
03 Insects Awaken ............................................. 445
04 Spring Equinox ........................................... 446
05 Clear and Bright .......................................... 447
06 Grain Rain .................................................... 448
07 Summer Starts ............................................. 449
08 Grain Full ..................................................... 450
09 Last Planting ................................................ 451
10 Summer Solstice ........................................... 452
11 Small Heat ..................................................... 453
12 Great Heat .................................................... 454
13 Autumn Starts ............................................. 455
14 Cooling ............................................................ 456
15 White Dew ..................................................... 457
16 Fall Equinox .................................................. 458
17 Black Dew ..................................................... 459
18 Deep Frost ..................................................... 460
19 Winter Begins ............................................... 461
20 Small Snow ..................................................... 462
21 Great Snow ..................................................... 463
22 Winter Solstice ............................................... 464
23 Slight Cold ...................................................... 465
24 Great Cold ...................................................... 466

The 28 Great Conjunctions ................................. 467

28-Conjunctions: 01 Joy ....................................... 468
29-Conjunctions: 02 The Staff of Time ................. 469
28-Conjunctions: 03 Discipline ........................... 470
28-Conjunctions: 04 Multitude ............................ 471
28-Conjunctions: 05 Youth ................................... 472
28-Conjunctions: 06 Raven .................................. 473
28-Conjunctions: 07 Victory Banner .................... 474
28-Conjunctions: 08 Knot of Eternity .................... 475
28-Conjunctions: 09 Thunderbolt ......................... 476
28-Conjunctions: 10 Hammer .............................. 477
28-Conjunctions: 11 Parasol ................................ 478
28-Conjunctions: 12 Friends ............................... 479

16
Tibetan Astrology

28-Conjunctions: 13 Attainment ....................... 480
28-Conjunctions: 14 Desire .......................... 481
28-Conjunctions: 15 Firebrand ....................... 482
28-Conjunctions: 16 Extracted Root ................. 483
28-Conjunctions: 17 Death Lord ..................... 484
28-Conjunctions: 18 Arrow .......................... 485
28-Conjunctions: 19 Success ......................... 486
28-Conjunctions: 20 Lance ........................... 487
28-Conjunctions: 21 nectar .......................... 488
28-Conjunctions: 22 Pestle ........................... 489
28-Conjunctions: 23 Elephant ....................... 490
28-Conjunctions: 24 The Tigress ..................... 491
28-Conjunctions: 25 Exhaustion ..................... 492
28-Conjunctions: 26 Movement ........................ 493
28-Conjunctions: 27 Firmness ........................ 494
28-Conjunctions: 28 Increase ........................ 495

The Ten Yogas: Element Combinations ............... 496
Element: Earth-Earth .................................. 498
Element Water-Water .................................. 499
Element: Earth-Water .................................. 500
Element: Fire-Fire ..................................... 501
Element: Wind-Wind ................................... 502
Element: Fire-Wind ................................... 503
Element: Wind-Earth ................................... 504
Element: Wind-Water ................................... 505
Earth and Fire ......................................... 506
Element: Fire-Water ................................... 507
Five Elements: Production Sequence ................. 508
The Destruction Sequence ............................. 509
The Production Cycle ................................ 511
The Destruction Cycle ................................ 513
The Reduction Cycle ................................ 514
The Masking Cycle ................................... 516
Two Diagrams .......................................... 517

The Five Elements Interpreted ......................... 518
Element: Earth ......................................... 518
Tibetan Astrology

Element: Fire ................................................................. 519
Element: Iron (Metal) ..................................................... 520
Element: Water ............................................................ 521
Element: Wood ............................................................ 522
Element Interplay ......................................................... 523
Natural Elements ......................................................... 524
Process and State ......................................................... 525
Process of Change ......................................................... 526
Element Remedies ......................................................... 527
Remedies - Mother and Child .......................................... 528
Destroying Element ....................................................... 530
Helping an Element ...................................................... 532
The Enemy of the Enemy Is My Friend .............................. 534

Element-Animal Combinations ...................................... 535
Year Elemental Animal Combination ................................. 535
Current Month Animal-Element Combination ........................ 535
Current Day Animal-Element Combination ........................... 536

Element Relationships .................................................. 536
Best Friend .................................................................... 536
Friend .......................................................................... 537
Neutral .......................................................................... 538
Enemy .......................................................................... 539
Worst Enemy .................................................................. 540

The Vital Forces .............................................................. 542
Vital Force – Life force or Sok ......................................... 544
Vital Force – Power or Wang-Thang ................................. 545
Vital Force – Body or Lü .................................................. 546
Vital Force – Soul or La .................................................. 548
Vital Force – Luck or Lung-Ta ......................................... 549

Planets and Vital Forces .................................................. 550

The Deu Khamar ............................................................. 551
Deu: Earth-Earth/Water-Water ......................................... 552

The Deu .......................................................................... 553
Deu: Friend .................................................................... 553
Deu: Mother .................................................................... 554
Deu: Son .......................................................................... 555

18
Tibetan Astrology

Deu: Power ................................................................. 556
Deu: Power ................................................................. 557
Deu: Enemy ................................................................. 558

The Fifteen Conjunctures ........................................... 559
15 Conjunctures: 01 ..................................................... 560
15 Conjunctures: 02 ..................................................... 561
15 Conjunctures: 03 ..................................................... 562
15 Conjunctures: 04 ..................................................... 563
15 Conjunctures: 05 ..................................................... 564
15 Conjunctures: 06 ..................................................... 565
15 Conjunctures: 07 ..................................................... 566
15 Conjunctures: 08 ..................................................... 567
15 Conjunctures: 09 ..................................................... 568
15 Conjunctures: 10 ..................................................... 569
15 Conjunctures: 11 ..................................................... 570
15 Conjunctures: 12 ..................................................... 571
15 Conjunctures: 13 ..................................................... 572
15 Conjunctures: 14 ..................................................... 573
15 Conjunctures: 15 ..................................................... 574

Year Element ............................................................. 575
  Element Relationships ............................................. 575
  Element Togetherness: ............................................. 575
  Good Relationship: .................................................. 575
  Friendly or Beneficial Relationship: .......................... 575
  Neutral or Filial Relationship: ................................... 575
  Antagonistic Relationship: ....................................... 576

Electoral Astrology ..................................................... 577
  Astrology ............................................................... 577
  Building Shrines, ................................................... 578
  Business Activities ............................................... 578
  Cutting Hair .......................................................... 578
  Destruction of Any Kind ......................................... 578
  Divination and Geomancy ........................................ 578
  Felling Trees ........................................................ 579
  Fire Puja (Purification) ............................................ 579
  Funerals ............................................................... 579
Tibetan Astrology

Buying a New Home ........................................... 579
Increase Activity ............................................... 579
Make Offerings to Local Deities .......................... 580
Marriage .......................................................... 580
Medical Treatment .............................................. 580
Move to New House ........................................... 580
Naming Children ................................................ 580
Make Offerings .................................................. 580
Pacification ....................................................... 581
Make Petitions .................................................... 581
Planting Trees and Other Plants ......................... 581
Prepare Weapons ............................................... 581
Good for Prosperity ............................................ 581
Purification ....................................................... 581
Rain Rituals ....................................................... 582
Removing Obstacles ............................................ 582
Start Building or Project .................................... 582
Start Fight - Aggression ..................................... 582
Start on Journey ............................................... 582
Take Responsibility ............................................ 582
Take Control ...................................................... 583
Good for Wealth ............................................... 583
Work the Land ................................................. 583
The Cosmic Tortoise ......................................... 584
About Mind Practice ......................................... 586
  Shamata Meditation ......................................... 588
The Twelve Nidanas ........................................... 593
  The Twelve Nidana ......................................... 593
  #1 Consciousness (vijnana) .............................. 594
  #2 Name and Form (nama-rupa) ......................... 595
  #3 The Six Senses (shadayatana) ....................... 596
  #4 Contact (sparsha) ..................................... 597
  #5 Feeling (vedana) ....................................... 598
  #6 Craving (trshna) ........................................ 599
  #7 Grasping (upadana) .................................... 600
  #8 Becoming (bhava) ....................................... 601
Tibetan Astrology

#9 Birth (jati) ................................................................. 602
#10 Old Age and Death (jara-marana) .................. 603
#11 Ignorance (Avidya).................................................. 604
#12 Karmic Formations (samskaras)......................... 605

The Tibetan Earth Lords................................................. 607

Geomantic Layout......................................................... 613
Geomantic Layout for Years and Days ....................... 613
The Geomantic Layout for Months and Hours .......... 615
Observing the Houses .................................................. 616

Practical Uses ................................................................. 617

The Tibetan Earth Lords................................................. 620

The 105 Earth Lords ....................................................... 621
  01 King The-Se.......................................................... 621
  02 Queen Mother The-Chim ....................................... 622
  03 Queen Hang-Pen.................................................. 623
  04 Prince Te-Se......................................................... 624
  05 Minister Tsang-Kun .............................................. 625
  06 Astrologer Se-Wa .................................................. 626
  07 Royal Dog-Keeper Hang-Phen .............................. 627
  08 King's Treasurer Se-Ji ......................................... 628
  09 Bodyguard Se-Shar .............................................. 629
  10 Royal Mount Se-Wa .............................................. 630
  11 Royal Groom Se-U .............................................. 631
  12 Timekeeper Se-Ja ................................................ 632
  13 The Royal Upolsterer .......................................... 633
  14 The Official Kung-Myul ...................................... 634
  15 The Sweeper Se-Lo ............................................... 635
  16 Princess Kar-Sham ............................................. 636
  17 The King's Dog, Black Hal-Chi ............................ 637
  18 Her Husband, Bal-Te ......................................... 638
  19 Red General Wang-Ging ..................................... 639
  20 General Tsang Kun ............................................. 640
  21 Assistant ............................................................. 641
  22 Dog-Headed Tsang-Kun ..................................... 642
  23 The Advisor Phe-U ............................................ 643
  24 Black Earth-Lord Zin-Phung .............................. 644
<table>
<thead>
<tr>
<th>Number</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Pi-Ling</td>
<td>645</td>
</tr>
<tr>
<td>26</td>
<td>The Eleven Ministers of the Earth-King</td>
<td>646</td>
</tr>
<tr>
<td>27</td>
<td>Ten-ma, Goddess of the Earth</td>
<td>647</td>
</tr>
<tr>
<td>28</td>
<td>Da-ng eu</td>
<td>648</td>
</tr>
<tr>
<td>29</td>
<td>Grey earth-dog</td>
<td>649</td>
</tr>
<tr>
<td>30</td>
<td>Female Black Earth-Dog</td>
<td>650</td>
</tr>
<tr>
<td>32</td>
<td>Leopard Skin Earth-Lord</td>
<td>652</td>
</tr>
<tr>
<td>33</td>
<td>Awesome Boar-Headed</td>
<td>653</td>
</tr>
<tr>
<td>34</td>
<td>Ke-tsek</td>
<td>654</td>
</tr>
<tr>
<td>35</td>
<td>Be-na Lag-ch en</td>
<td>655</td>
</tr>
<tr>
<td>36</td>
<td>Central</td>
<td>656</td>
</tr>
<tr>
<td>37</td>
<td>Earth-King of the Moon/Month</td>
<td>657</td>
</tr>
<tr>
<td>38</td>
<td>Leopard Tail</td>
<td>658</td>
</tr>
<tr>
<td>39</td>
<td>Hearth-God Se-shar</td>
<td>659</td>
</tr>
<tr>
<td>40</td>
<td>Da-Lung</td>
<td>660</td>
</tr>
<tr>
<td>41</td>
<td>Life Control</td>
<td>661</td>
</tr>
<tr>
<td>43</td>
<td>Hang-Bu</td>
<td>662</td>
</tr>
<tr>
<td>44</td>
<td>Sky Treasury</td>
<td>663</td>
</tr>
<tr>
<td>45</td>
<td>Earth-Lord Dom-Chi</td>
<td>664</td>
</tr>
<tr>
<td>46</td>
<td>Great God</td>
<td>665</td>
</tr>
<tr>
<td>47</td>
<td>Crystal House</td>
<td>666</td>
</tr>
<tr>
<td>48</td>
<td>White Tiger</td>
<td>667</td>
</tr>
<tr>
<td>49</td>
<td>Sky-Hen Gung-gyal</td>
<td>668</td>
</tr>
<tr>
<td>50</td>
<td>Earth Medicine</td>
<td>669</td>
</tr>
<tr>
<td>51</td>
<td>Well-Listened</td>
<td>670</td>
</tr>
<tr>
<td>52</td>
<td>Companion Deities</td>
<td>671</td>
</tr>
<tr>
<td>53</td>
<td>Nine-Hound Head</td>
<td>672</td>
</tr>
<tr>
<td>54</td>
<td>Gold Control</td>
<td>673</td>
</tr>
<tr>
<td>55</td>
<td>Tent God</td>
<td>674</td>
</tr>
<tr>
<td>56</td>
<td>Earth Soldier</td>
<td>675</td>
</tr>
<tr>
<td>57</td>
<td>World Destroyer</td>
<td>676</td>
</tr>
<tr>
<td>58</td>
<td>Earth Ji-Lam</td>
<td>677</td>
</tr>
<tr>
<td>60</td>
<td>Diviner of the Month</td>
<td>678</td>
</tr>
<tr>
<td>61</td>
<td>Chu-Tsak</td>
<td>679</td>
</tr>
<tr>
<td>62</td>
<td>Red Earth-Lord Nga-Zor</td>
<td>680</td>
</tr>
<tr>
<td>63</td>
<td>Blue Ji-Lam</td>
<td>681</td>
</tr>
</tbody>
</table>
# Tibetan Astrology

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>64</td>
<td>Pi-Ling Par-Ma</td>
<td>682</td>
</tr>
<tr>
<td>65</td>
<td>Sky Destroyer</td>
<td>683</td>
</tr>
<tr>
<td>66</td>
<td>Castle</td>
<td>684</td>
</tr>
<tr>
<td>67</td>
<td>Corpse Eater</td>
<td>685</td>
</tr>
<tr>
<td>68</td>
<td>Stealer of Yama’s Food</td>
<td>686</td>
</tr>
<tr>
<td>69</td>
<td>The Weapon-Bearing King</td>
<td>687</td>
</tr>
<tr>
<td>70</td>
<td>Persian</td>
<td>688</td>
</tr>
<tr>
<td>71</td>
<td>Black Spinter</td>
<td>689</td>
</tr>
<tr>
<td>72</td>
<td>Child Horse of Mara</td>
<td>690</td>
</tr>
<tr>
<td>73</td>
<td>Illness Mara.</td>
<td>691</td>
</tr>
<tr>
<td>74</td>
<td>Burying Executioner</td>
<td>692</td>
</tr>
<tr>
<td>75</td>
<td>Five Component Element Deities</td>
<td>693</td>
</tr>
<tr>
<td>76</td>
<td>Naked Cripple</td>
<td>694</td>
</tr>
<tr>
<td>77</td>
<td>Mult-Colored Nyen</td>
<td>695</td>
</tr>
<tr>
<td>78</td>
<td>The Crawling Earth-Lord of The Perimeter</td>
<td>696</td>
</tr>
<tr>
<td>79</td>
<td>Entomber Earth-Lord</td>
<td>697</td>
</tr>
<tr>
<td>80</td>
<td>Butcher</td>
<td>698</td>
</tr>
<tr>
<td>81</td>
<td>Palace Diviner</td>
<td>699</td>
</tr>
<tr>
<td>82</td>
<td>Wild Planet</td>
<td>700</td>
</tr>
<tr>
<td>83</td>
<td>Armor-Wearing Illuminator</td>
<td>701</td>
</tr>
<tr>
<td>84</td>
<td>Yellow Flag</td>
<td>702</td>
</tr>
<tr>
<td>85</td>
<td>Earth-Lord Se-Ddu</td>
<td>703</td>
</tr>
<tr>
<td>86</td>
<td>Geriatric Earth-Lord</td>
<td>704</td>
</tr>
<tr>
<td>88</td>
<td>Reptile Earth-Lord</td>
<td>705</td>
</tr>
<tr>
<td>89</td>
<td>Ji-Lam</td>
<td>706</td>
</tr>
<tr>
<td>90</td>
<td>The-Se Drum-Bu</td>
<td>707</td>
</tr>
<tr>
<td>92</td>
<td>Queen of Spring</td>
<td>708</td>
</tr>
<tr>
<td>93</td>
<td>Queen of Summer</td>
<td>709</td>
</tr>
<tr>
<td>94</td>
<td>Queen of Autumn</td>
<td>710</td>
</tr>
<tr>
<td>95</td>
<td>Queen of Winter</td>
<td>711</td>
</tr>
<tr>
<td>96</td>
<td>Monthly Angles</td>
<td>712</td>
</tr>
<tr>
<td>97</td>
<td>Monthly Lord</td>
<td>713</td>
</tr>
<tr>
<td>98</td>
<td>Domestic</td>
<td>714</td>
</tr>
<tr>
<td>99</td>
<td>Yellow Turtle</td>
<td>715</td>
</tr>
<tr>
<td>100</td>
<td>The Fanged Earth-Lord</td>
<td>716</td>
</tr>
<tr>
<td>101</td>
<td>(Wealthy) Multicolored Nyen</td>
<td>717</td>
</tr>
</tbody>
</table>
Tibetan Astrology

102 He-Ton ....................................................... 718
103 Ji-Dur .............................................................. 719
104 Death-Crow ...................................................... 720
105 Green Nyen ....................................................... 721

Earth Lords Tables .................................................. 722

Earth Lord: Year Tables ............................................. 723
Earth Lords Years: Mouse ........................................ 723
Earth Lords Years: Ox ............................................ 725
Earth Lords Years: Tiger .......................................... 727
Earth Lords Years: Hare .......................................... 729
Earth Lords Years: Dragon ......................................... 731
Earth Lords Years: Snake .......................................... 733
Earth Lords Years: Horse .......................................... 735
Earth Lords Years: Sheep .......................................... 737
Earth Lords Years: Monkey ....................................... 739
Earth Lords Years: Bird ............................................ 741
Earth Lords Years: Dog ............................................. 743
Earth Lords Years: Pig ............................................. 745

Earth Lord: Month Tables .......................................... 747
Earth Lords Months: Mouse ......................................... 747
Earth Lords Months: Ox ........................................... 750
Earth Lords Months: Tiger ......................................... 753
Earth Lords Months: Dragon ....................................... 759
Earth Lords Months: Horse ......................................... 765
Earth Lords Months: Sheep ......................................... 768
Earth Lords Months: Monkey ...................................... 771
Earth Lords Months: Bird ........................................... 774
Earth Lords Months: Dog ........................................... 777
Earth Lords Months: Pig ........................................... 780

Earth Lord: Day Tables .............................................. 783
Earth Lords Days: Mouse ........................................... 783
Earth Lords Days: Ox .............................................. 785
Earth Lords Days: Tiger ............................................ 787
Earth Lords Days: Hare ............................................ 789
Earth Lords Days: Dragon ......................................... 791
Earth Lords Days: Snake ........................................... 793
Tibetan Astrology

The All-Music Guide / All-Movie Guide ............. 860
Heart Center Meditation Room .......................... 862
Heart Center Symbol ..................................... 863
Music Career ................................................ 864
Email: .......................................................... 867
Tibetan Astrology

An Introduction

The Spiritual Roof of the World

Tibet, often called the spiritual and physical "roof of the world" has been the source of great inspiration to Westerners for over two centuries. Part of this attraction may be due to the fact that Tibetan astrology is inextricably bound to Tibetan Buddhism. With few exceptions, the primary practicing astrologers in Tibet have for centuries always been and are today Buddhist monks. The word for astrology in Tibetan is “Tsi,” and astrologers are called Tsi-Pa, those who practice “Tsi.” In Tibet to learn something about astrology is to learn something about the dharma and Buddhism, and usually vice versa. Tibetan Buddhist monks all use astrology.

I found out early on that I could not just skim the astrology off the top of the Tibetan Buddhism. In order to understand Tibetan astrology, I had to learn something about the Buddhist psychology in which it is embedded. I doubt that I am alone in this.

In other words, it is impossible to separate Tibetan astrology from Tibetan Buddhism, so it is important for readers to understand at least something about the Dharma and how it relates to the astrology of Tibet.

To best prepare for what follows, here are several concepts that you may need to better understand this material, so please bear with me. First, let’s examine what it is to learn any astrological technique, Tibetan or otherwise.
What is Astrological Technique?

Most traditional astrological techniques are originally the residue of a particular insight or astrological realization that someone, somewhere, had. After the initial fire of the original insight is gone (the realization passes), what remains is what we can remember led to the experience, whatever caused us to have the realization in the first place. This is what ritual is all about, trying to recreate a sacred experience – to realize it again.

Therefore, most astrological technique amounts to a method to capture or recreate that realization experience, a method or technique realize an experience or insight again, if possible. In our day-to-day work, many of us are given and use techniques for which we have never had realization and in which we have not been fully empowered. We are lucky if we get realization on even several of the many astrological techniques that we use. Unfortunately, that's just the way it is.

To realize a technique in the truest sense, we somehow have to do just that, make it real, re-member or actually recreate it. And to do that, ultimately, we must become empowered in that technique through having the actual experience that caused it to arise in the first place or through the guidance of someone who has that realization. This is why I like to study with master astrologers, if I can find them. They have the experience and therefore the capacity to empower us.

In short, many of us hope that with the help of a good book or a teacher (and a lot of concentration) we will sooner or later find our way to the experience itself and actually have that experience, the one that originally gave rise to the astrological technique in the first place.
If we can manage that, we can begin to use the technique in something more than a rote or mechanical fashion, for we have ourselves "realized" it. It has become part of us; we understand what it is about and how it works. This is even truer when it comes to a whole new kind of astrology such as that which the Tibetans use. We need a guide.

Don’t worry; I am not suggesting that I am a teacher in this subject. I am just a fellow traveler, but I am pointing out here that the best guide to Tibetan astrology I know is learning something about its root, the dharma. In the end that is what I had to do. Since it may save you making some of the same mistakes I did, let me briefly tell you how I got into all of this.

**The Swans and the Lake**

In the 1970s the head of the Tibetan Karma Kagyu lineage, His Holiness the 16th Gyalwa Karmapa, was asked why he had come to visit America. His answer was: “If there were a lake, the swans would go there.” And so it has been, for the last 25 years or so. Many of the great Tibetan teachers have come to America to visit and to teach the dharma.

My interest in all of this stretches back to the 1950s and the beat movement -- Jack Kerouac, Allen Ginsburg, etc. These writers helped to introduce Buddhism to many of us at that time. Writers like Allan Watts and D.T. Suzuki (who wrote and spoke on Buddhism) educated a whole generation on the subject, but back then it was mostly theoretical. In the late 50s and very early 60s, Buddhism appeared to me as one interesting philosophical view among many others such as Existentialism and the Beat movement itself.

Buddhism at that time (of the Allan Watts variety) was necessarily very intellectual and philosophical --
Tibetan Astrology

something to think about and have words over. After all, we were just hearing about it. We would sit up until late at night, smoke cigarettes (I am sorry to say), drink lots of coffee, and talk about such things until the sun came up. It was all very heady.

Few of us made the connection that Buddhist thought was not just something else to think or philosophize about, but rather a path or dharma, a method, something to do – a way of action. We knew little of methods. This came much later.

It is important to make clear that (as I understand it) Buddhism is not a religion in the ordinary sense of that word. Although I have worked with it for many years, I have never considered myself as particularly religious. Going to church once a week, as most Americans do, is not going to solve many of my problems. I need something I can do all week long.

What I was interested in back then was psychology -- the human psyche and the mind itself. In fact, my interest in astrology itself can be traced to an interest in the psyche -- how the mind and all of its experiences work. How does the mind work?

In the early 70s, Buddhism took the next step to being understood as a practical path when the work of a young Tibetan lama Chogyam Trungpa Rinpoche became available. His book "Cutting through Spiritual Materialism" is perhaps the best example of what I am pointing toward, a practical Buddhism – mind practice.

With Trungpa came the end of Tibetan Buddhism of the through-a-glass-darkly and sit-and-talk-about-it variety. Previous to Trungpa's appearance, most insight into the inner or astrological side of the Buddhism of Tibet came through writers like Alexandra David-Neal, T. Lobsang Rampa, T. Evans-Wentz, and other early writers on
what has been called “esoteric Buddhism,” people like H.P. Blavatsky and C.W. Leadbeater. Even then, there was little or no mention of Tibetan astrology per se. These writers were Westerners who could not help but put their own spin on the subject of Buddhism. Trungpa ended that.

Chogyam Trungpa Rinpoche made it very clear to us that Buddhism was not only a philosophy to think about, but above all a life path to walk, something very practical to put into practice in day-to-day life. He pointed out that Buddhism was primarily a way of handling our experience in this world we live in -- a dharma path. I can remember that this came as almost total news to those of us brought up on the intellectual Buddhism of the late 50s and 60s.

I met Chogyam Trungpa early in 1974 when I helped to bring him to Ann Arbor, Michigan to speak. I designed the posters for his event and ended up as his chauffeur for the weekend. From the moment I picked him up at the airport, suffice it to say that I quickly got a very different take on Buddhism, which leads me to the other main point that I must present before we can discuss Tibetan astrology, and that is meditation.

Prior to meeting Trungpa, I had the (quite common) idea that meditation was a method to relax around, a way to get away from the chaos of day-to-day life -- a form of stress management. I had never found the time nor interest for it. The whole idea was boring to me. I was way too active to sit still.

No sooner had I brought Trungpa Rinpoche back from the airport than he took me into a room with him, closed the door behind us, and proceeded to introduce me to my own mind. Looking back, I realize he was showing me how to meditate, although he didn't call it that. In
fact, he never named it. And there was no prologue. He did not announce what he was about to do. He just jumped in.

At the time I don't believe I was able to grasp all of what was going on. It was only years later that I realized what really happened on that day. What I experienced through his instruction (and in his presence) were some real answers to questions that had always tortured me – big questions, questions about death, about letting go, about actually living life - things like that. Most of all, Trungpa pointed out and demonstrated what real awareness looked and acted like. My response was a simple: “Oh, now I get it.”

I watched him enjoying and using his mind in a multitude of ways that I had never considered as possibilities. It was a pure case of monkey see, monkey do, and I wanted to be like he was being. Where I was used to sitting around, twiddling my thumbs, and waiting for the next thing to happen, Trungpa Rinpoche was all over the place, peering, poking at, questioning, and mostly enjoying and investigating every moment and every thing. I wanted to kick myself that I had never thought to make use of my own time like this.

Trungpa demonstrated before my eyes that the mind and our awareness could be worked with - practiced. Intuition or true insight could be developed. All you had to do was to try and do it. The mind could be trained. What a thought!

My original idea of meditation as at best a way to relax, and at worst a big bore was giving way something much more active. I began to see that meditation had to do with my developing insight and intuition, learning to use my own mind to connect within myself and the taking
Tibetan Astrology

possession or advantage of our current situation -- whatever it happens to be.

From that day in February 1974, I began to connect more with myself and to explore the so-called outer world in a somewhat different way. Once you see someone do something for real, you know that you can probably do that too. I had seen something done and I wanted to do that too.

What I am getting at here is that the primary tool for learning astrology in the Tibetan system is not a set of ephemerides, a series of calculations, and lots of research in books. Instead, it involves establishing this inner connectivity -- call it insight, intuition, meditation, mind practice, mind training, whatever you want to call it. When I first saw it, I had no words at the time, but I got the idea. It leapt inside me.

I had grown up here in the West where learning astrology is often centered on memorizing the various correspondences between terms, like: Aries relates to Mars, relates to the Ascendant, relates to the first house, and so on. If you can't get into learning about astrological correspondences, then you are going to have real difficulty grasping classic western astrology as it was taught in the 19th and 20th centuries.

In Tibetan astrology, the primary educational tool is your own mind and learning to use it and your intuition in a direct and practical way. Tibetans call this "mind practice" or most often just “meditation.” Of course they have a dozen or so words for meditation. My point here is that if you approach the Tibetan lamas, you may not find easy access to their astrological teachings without some very basic mind training, not because they won’t share it with you, but because your mind (and probably your life) is a little too chaotic and rushed to get a
handle on it. You don’t have time for insight. You have to make time. Time is also something we make.

And this lack of access to the teachings is not because these matters are in any way secret, but rather because we may lack the one essential tool for grasping them – mental awareness and an active intuition. In this sense, many of these astrological concepts are what have been termed self-secret. The sheer simplicity, openness, and directness of the subject is closed to us because of our own inherent confusion and complexity – our internal white noise. What to do?

I can well remember my first meeting with a Tibetan lama at which I asked about the Tibetan astrological tradition. I was just after Christmas and we had driven 800 miles during the coldest day of that year, and with my entire family. As we reached the top of a mountain in upstate New York where the lama’s monastery is located, we could only see out of the car by scraping a tiny spot on the frosted windshield. It was that cold.

Having arrived at the monastery in the dark of night, we were ushered into a small room for a very brief interview. We waited. In time, the rinpoche came in and welcomed us. He did not speak a word of English, but he did have a translator. I then explained through the translator my interest in astrology and the fact that I had worked for so very many years in this field and was even somewhat known for my astrological work. Secretly I was hoping somehow to be able to skip a few rungs, perhaps like that boring "Meditation 101," and enter one of the more interesting advanced practices that I had imagined must exist.

The lama listened patiently to me and then began to speak very slowly. Very kindly, he said that although he could see that I had never harmed anyone with my
Tibetan Astrology

astrology, still, in this area of working with the mind, it was best for me to start at the very beginning point with meditation. He explained what I should do. And then he was gone. I was deflated.

I left the monastery in somewhat of a daze and that night my family and I were sheltered nearby in a tiny motel room with one small wall heater. The night was bitter cold. We were 800 miles from home. And it was in that moment that I felt I had to decide to accept his advice and start at the very beginning or follow my pride and refuse to admit that, after all my years of spiritual work, I knew little to nothing about the mind and meditation, and would have to start at the beginning like anyone else.

I am forever grateful that I was able to admit to myself that I knew nothing about mind practice and would just have to begin at the beginning. When we got back home to Michigan, my wife and I went and got instruction on how to meditate properly and, very slowly, began to learn about mind practice. That has to be one of the key decisions made in my life.

My point is that here in the West we have so much going for us technically and educationally, with so many tools at our fingertips, but there is one topic that for the most part is not taught here and about which we know little to nothing, and that is about the nature of the mind itself. And I am not talking about philosophy or psychology. I am talking about our personal skill at looking at the mind itself. For example, look now at who is reading this page. Who is that? Where does that “who” reside? Is he or she in there somewhere? If so, just where? You get the idea. We seldom (if ever) inquire, much less set out to learn about the mind.
Tibetan Astrology

That is what mind training is all about and most of us in this culture have yet to begin that training. That being said, here is something a little more traditional on the topic of the astrology of Tibet.

This is not primarily a book about the history and culture of astrology in Tibet. My motivation for writing here is to share with you what I have learned on this subject over the last thirty years or so. Hopefully you will come away with at least some idea what Tibetan astrology is actually all about and how it compares to Western astrology. For there, you can decide if you would like to learn more. However, some brief comments on the origin of Tibetan astrology is warranted.

**The Astrology of Tibet**

Although Tibetan history is ancient, its records are largely symbolic before somewhere around 600 A.D. The tradition states that the Tibetan civilization started somewhere in the fertile Yarlung Valley along the great Tsangpo River in the south-central part of Tibet. Tibet’s cultural relationship with China over their long history has always been fairly constant and mostly somewhat difficult. Even though Tibet was small compared to China, this did not mean that Tibet always had little influence.

During one of the better periods (around the Yuan dynasty -13th century), the Chinese rulers actually adopted Tibetan Buddhism and there ensued a period of great cultural exchange. In particular the 8th Tai Situ Rinpoche, Chökyi Jungne, traveled extensively in China and was very active as an astrologer.

It is speculated that the Chinese Princess Wen-Ch’eng’s move from China to Tibet in 641 A.D. involved bringing with her the Yi-Ching and other philosophical and perhaps geomantic texts. This was probably a
Tibetan Astrology

watershed event intellectually. It is written that she brought with her 360 works on divination, although that number itself seems symbolic. The point here is that the geomantic and astrological roots of China were transmitted and mixed into Tibetan culture somewhere around that time, if they were not already present.

In particular geomancy and astrology were important to the Bön-po, the pre-Buddhist religion of Tibet as part of their interest in the Lords of the Earth, the Sa-Dag, literally: Earth Lords. These same topics are spread throughout all the major lineages of Tibetan Buddhism today. Tibetan Buddhism, astrology, and the geomantic practices are intertwined, although distinct.

Along with the Yi-Ching came the Lo-Shu or Magic square, and the eight Parkhas or trigrams. The Magic Square is a square made up of nine number arranged in a square, in which any three numbers add up to 15. More about this later.

Kar-Tsi and Jung-Tsi: The Two Streams

The astrology of the Tibetans stems largely from two sources, India and China, and this fact is clearly reflected in the Tibetan astrology system, by the words Kar-Tsi and Jung-Tsi, which translate to ‘white astrology’ and ‘black astrology.’ Kar-Tsi (white astrology) comes from India and represents the dharma, the actual teachings of the Buddha, and things mostly having to do with the calculation of ephemerides, and so forth, while Jung-Tsi (black astrology) comes from China, and includes the geomantic and divinatory aspects of the Tibetan tradition, the trigrams, the five elements, and so forth. Black and white here refers to colors only, and carries no suggestion of good and evil.

The Chinese divinatory sciences, astrology in particular, are said to have arisen in an area in China called Wu-
Tibetan Astrology

Tai Shan, which consists of five sacred mountains, four mountains arranged in the form of a square with a central mountain in the middle. From the area of these five mountains (so it is written) arose an emanation of the Buddhist bodhisattva Manjushri, the deity especially connected to astrology. Manjushri arose as a youth and from his head issued a golden tortoise, from which emanated a vast number of teachings (84,000) that relate to astrology.

Humankind, so it is written, soon took to the astrology, even to the point of ignoring the actual dharma teachings of Lord Buddha. Manjushri, who was displeased by this, is said to have then hidden the astrology teachings on the eastern side of the Wu-Tai Shan mountains as what is called terma or hidden dharma, and from that point astrology was lost to humankind. Without astrology, mankind was unable to guide itself through the obstacles of life, and so suffered greatly.

However, after a time (and at the suggestion of the bodhisattva Avalokiteshvara, who pitied mankind’s suffering) Guru Rinpoche (perhaps the greatest Tibetan saint) petitioned Manjushri to please restore the astrological teachings and to teach him the tradition, so that he could share them once again with the Tibetan people.

In his petition to Manjushri, Guru Rinpoche made it clear that although astrology and the divinatory practices are not a part of the dharma as taught by Buddha, nevertheless they are of great importance to mankind on a relative, if not an absolute, basis. I can testify to this view myself. When I approached by own teacher, a Tibetan rinpoche, as to the validity of astrology, he affirmed its usefulness, but said this: “Astrology is one of
the limbs of the yoga, but not the root.” The dharma teachings of Buddha are the root.

My point here is that until such time as we can develop full awareness, astrology can be useful to us on a relative basis in guiding us through life’s obstacles. In other words, in the confused world we often find ourselves in, bewildered by our own ignorance of what is real, and stumbling around, astrology and the other divinatory practices can help to point the way through the confusion to greater clarity. Beyond that, as I understand it, astrology has no particular merit.

Astrology is one of the relative truths, but not the absolute truth. This explanation made immediate sense to me and is typical of the kind of wisdom I have come to expect from Tibetan dharma teachers.
Tibetan Astrology

Summary

The Tibetan system of astrology is a combination of Indian and Chinese methods, the greater and most essential (meaning) part being taken from the Chinese, and with the technical (calculation) element tending to come from the Indian system. Of course, the Buddhist dharma itself came from India. The Indian or technical part (ephemerides, lunar tables, etc.) is called Kar-Tsi and the Chinese or spiritual part, is called Jung-Tsi.

The Tibetans, who were short on calculation ability, originally borrowed whatever planetary tables they use from the Indians, and don't depend upon these planetary ephemerides for much of their system. They make great use of the 12-year cycle of the animal signs plus the five-fold element sequence as used in the various forms of Chinese astrology (Jung-Tsi). The Kar-Tsi came from the Indian system along with the dharma and the Kalachakra Tantra. The quintessential portion of the Indian system of value to the Tibetans is the division of the lunar month into 30 equal parts, called "tithis" in the Indian system.

Tibetan astrology is lunar-based, with the Sun (and all the planets) taking a secondary position to the Moon. As proof of this, witness the fact that your Tibetan birthday is not your solar birthday (or yearly return), but the lunar phase-angle day on which you were born. Thus you would celebrate your birthday on that 25th (or whatever) day of the lunar month you were born in. Note: not the 25th calendar date (which is solar), but the 25th lunar day as measured from the previous New Moon.

Astrologers in general seem to love to manipulate cycles and numbers. The Tibetans (even lacking planetary calculations) make up for it with the manipulation of the various cycles they do use. In
Tibetan Astrology

Tibetan astrology, numbers are counted forward, backward, and around in many different combinations. It is just complicated enough so that not everyone can do it. It requires an astrologer, a Tsi-Pa. In fact, it is ironic that astrology, East and West, seems to be just complex enough that the average person can't do it for themselves and requires some expert to do it for them. I guess that is how we make a living.

Although my experience with the system is not that great, it is enough to assure me that the net result of the Tibetan calculation methods is quite similar in effect or portent to Western methods. After all, the point of any kind of astrology is to provide some kind of personal direction, perhaps to establish a dialogue between the individual and the cosmos – an oracle. Astrology is a complex oracle. In other words, the amount of information or life direction (if you will) is of the same caliber (and quantity) as similar material here in the West.

The chief exception to this generalization is the use of the lunar cycle in day-to-day life. It is here that the Tibetan system excels and has a great deal to offer Westerners. Here in the West the awareness of the lunar cycle has been lost or trivialized. It is interesting to note that although few high lamas that I have met make that much use of the cycle of the animal signs, elements, Parkhas and Mewas that I shall present (some do), they all seem to depend upon the cycle of the lunar days for creating their practice and teaching calendars. In other words, much of Tibetan astrology is considered non-essential or of secondary (lesser) importance to the formal Buddhist practitioner. However, this opinion does not extend to the lunar cycle, which is accorded much attention.
Tibetan Astrology

To sum up this very, very brief discussion of how Tibetan astrology as we know it today originated, Tibet took from both India and China, but primarily (aside from the dharma teachings), in its heart essence, it is the Chinese influence that governs the meaning of Tibetan astrology, the Jung-Tsi.

In other words, concepts like the Parkha (eight trigrams), Mewa (Lo-Shu numbers), animal zodiac, and so forth, were taken from China and are precious to Tibetans. Vedic (Indian) astrology and its meanings did not take root, outside of the 30-day lunar cycle, which cycle is crucial to the Tibetan approach. Of course the dharma and the Kalachakra Tantra came from India. Remember that the dharma is the root or heart of the astrology.

These two streams of influence mixed together historically and the Tibetans assimilated them, changing, modifying, and above all incorporating them. They made them their own, and in many cases re-wrote history as if they originated these concepts. In some cases, perhaps they did. In particular, as a matter of course, Manjushri was considered the origin of all the astrological teachings, whether or not they originally came from China. Manjushri is the deity from whom these kinds of concepts are in essence born.

It is clear from writings from the 18th century onward that Tibetans were skilled in all manner of the divinatory arts, not just astrology. This included divinations based on mirrors, dreams, casting lots, arrows, malas (prayer beads), yantras, lamps, stones, drums, bones, bowls of water, cards, medical examination, and of course, mediumistic oracles, to name a few.

Astrology and most of the other forms of divination were performed by Buddhist monks rather than lay people,
Tibetan Astrology

although it seems that all lay people follow at least some of the indicators, such as the various element combinations. For the most part, monks handle not only the dharma rituals, but also astrology and the other forms of divination. Even the highest rinpoches often practice what is called “Mo,” a form of divination, and it is common practice to approach a Tibetan lama with a burning question and ask them to do a “Mo” on that question.

Some lamas don’t do divination, and the Nyingma lineage (as a whole) is probably the most oriented to these forms of divination. When asked to do a Mo, a lama may do it on the spot for you or ask you to come back later or the next day to receive the answer. And the answers to Mo questions are seldom very mysterious, but usually very matter of fact, like: “Yes, do go back to school,” or “No, don’t travel there.”

As mentioned earlier, astrologers are called “Tsi-Pa” in Tibetan and every monastery has a Tsi-Pa, almost by default, just as here in the West there is almost always someone who knows a little astrology, and astrological questions inevitably fall to that person. It is the same in Tibet, although monasteries always require some astrology to set up their schedule for group practice, since it is based on the lunation cycle.
Where I Came In

My own background in learning about Tibetan astrology started around 1974 when I met the Ven. Chogyam Trungpa Rinpoche and the 16th Gyalwa Karma, Rigpe Dorje, and with my asking just about every rinpoche I encountered about astrology. Surprisingly, most of them knew (or claimed they knew) very little, and often their only interest seemed to be reading the small Tibetan practice-calendar books, looking for dates for this or that kind of practice.

As an student who was trying to studying Buddhist psychology and also learning about mind training, I continued to be fascinated by Tibetan astrology. My reasoning went something along the lines of: if their psychology is so powerful (which it indeed is), their astrology must also reflect this as well. I read through the various Buddhist scholarly works in which astrology was even mentioned, finding only an occasional few
Tibetan Astrology

words and the odd diagram here or there. There was no sense of any comprehensive understanding.

I then met John Reynolds, an American who was studying Tibetan Buddhism and who also had an interest in Tibetan Astrology. He spoke and read Tibetan, fluently. I set up a workshop here in Big Rapids, Michigan and John came and gave a seminar on Tibetan astrology. This was in the early 1980s. I learned a lot from meeting Reynolds, but most of all I remember these words of John’s to me. He said that in order to learn Tibetan astrology, you have to learn the Buddhist psychology around which it was based. He confided to me that the Buddhist psychology was much more interesting to him than the astrology, and that he had become fascinated with that, leaving the astrology somewhat unfinished. “Interesting,” said I.

Sange Wangchuk

My next step was to invite Nepalese Sange Wangchuk and his wife Tseten to come and reside at our center here in Michigan in 1985. Wangchuk, a former monk, skilled calligrapher, and artist was fluent in seven languages, including Tibetan, Nepalese, Bhutanese, Hindi, Pali, and Sanskrit. Today Wangchuk is director of the National Library of Bhutan. Sange Wangchuk spent 2 1/2 years with us and, during that time, we translated
a lot of Tibetan astrology from the original manuscripts, mostly the works of the 3rd Gyalwa Karmapa, Rangjung Dorje. This really helped me fill in many of the blanks. I was finally learning. By now I was also working on learning what meditation practice was all about.

But like John Reynolds, I was becoming increasingly seduced by the Buddhist psychology at the expense of the astrology. There is no doubt about the fact that if it is personal results you are interested in, the Tibetan Buddhist psychological teachings are the very essence of that of which astrologers dream. Or, as mentioned earlier: astrology is one of the limbs of the yoga, but not the root or trunk itself. Sooner or later you want to learn about the root.

The Buddhist psychological or dharma teachings themselves are the root, and these profound teachings are deserving of the respect they inspire. They have value because they help an individual orient him or herself within their current situation and provide a method for them to take action of a clarifying and creative nature.

By this time, our center here in Big Rapids had become one of the primary centers in North America for the translation, transcription, and publication of Buddhist texts of the Karma Kagyu tradition. We had become the Heart Center KTC (Karma thedsum Choling), and affiliate of KTD (Karma Triyana Dharmachakra) Monastery in Woodstock, New York. For many years, we maintained a full-time publication staff, starting in 1986.

During our time together, I worked with Sange Wangchuk translating from a number of astrology texts (he did the translating), and we put together an outline for Tibetan astrology, some of which was published by
Tibetan Astrology

Wieser in a book on Eastern astrology some years ago. Among other things as mentioned, Wangchuk translated some of the astrology teachings of the 3rd Gyalwa Karmapa, Rangjung Dorje. I also programmed most of the Tibetan astrological techniques, and released a program in May of 1998. A new and expanded version of that program has been released in 2007 and is available at StarTypes.com.

In the summer of 1997 our center brought Dr. Drubgyud Tendar to our complex, the Heart Center KTC here in Big Rapids. Dr. Tendar was an accomplished Tibetan astrologer and Tibetan doctor, who had been trained at Rumtek Monastery in Sikkim in the Tsurphu tradition (the astrological methods used by the Karma Kagyu Lineage), originating from His Holiness, the 3rd Karmapa, Rangjung Dorje. Together we worked to reconstruct the calculations for the traditional Tsurphu calendar and thus try to preserve its integrity.

In the late summer of 1997 my family and I traveled to Tibet and we were able to present our preliminary results to the head of the Karma Kagyu Lineage, His Holiness Urgyen Trinley Dorje, the 17th Karmapa. The Karmapa is the actual “Golden Child” after which the Eddie Murphy movie was based.

I also traveled to Rumtek Monastery in Sikkim, the seat of His Holiness, Rigpe Dorje, the 16th Karmapa, where I met with one of the main astrologers at that monastery. While traveling in the East, I was also able to present our work to the Venerable Bokar Rinpoche and His Eminence, Gyaltsap Rinpoche. I continued to work with Dr. Drubjud Tendar through the fall of 1997 to complete the calculations we had been working on.

In the spring of 2006, I met Khenpo Ugyen Tenzin, who was Senior Abbot at Nalanda Institute of Rumtek,
Tibetan Astrology

Sikkim. Lama Ugyen had been thoroughly trained in the Tsurphu method of astrology and he was able to clear up some questions that had been troubling me. And lately I have been getting some help from Edward Henning, a translator of Tibetan and a scholar of Tibetan astrology. Henning, who in my opinion is doing the most important work in this field helped to translate much of the material about the Tibetan Earth Lords, the Sa-Dak found in this book.

I should also mention my main dharma teacher, the Ven. Khenpo Karthar Rinpoche, who has worked with me since 1983. Khenpo Rinpoche has been of invaluable help, far beyond any words I could possible write. In addition, Ven. Bardor Tulku Rinpoche has also been very helpful in many ways, including providing the verbal reading or instructions (Tibetan: Lung) for the Tibetan Mo form of divination.

Lamas and rinpoches that have been helpful in my journey to learn something about Tibetan astrology are many, and they include Lama Karma Duldul, Lama Yeshe Gyamtso, Ven. Thrangu Rinpoche, Ven. Bokar Rinpoche, His Eminence Gyaltsap Rinpoche, His Eminence Jamgon Rinpoche, His Eminence Shamar Rinpoche, His Eminence Tai Situ Rinpoche, and of course His Holiness the 16th Karmapa, Rigpe Dorje, and His Holiness the 17th Gyalwa Karmapa, Ogyen Trinley Dorje.

You would think that with all this help I would know a lot by now, but I am still just learning the essentials. Much of this is due to the fact that to learn the Tibetan astrology system, you have to first learn and practice the dharma, and that has been much more difficult to learn and do than the astrology part of it. I am still working on that.
Tibetan Astrology

Astrology is Astrology is …

Tibetan astrological methods are in some ways less complex than the computer-generated technology that most of us here in the West currently use. Much of it involve the manipulation of the various animal signs, elements, Parkhas, mewas, etc., and take considerable skill (great care) in calculation and, as might be expected, even more expertise when it comes to interpretation. The net result is that the Tibetan system of astrology is a somewhat complex system that, like its Western counterpart, allows so much interpretation that hard and fast conclusions can seldom be drawn. As far as I can determine, one can't predict the stock market with either Tibetan or Western astrology, at least I can’t. If I could, our center here would be much larger.

When all is said and done, astrology East or West is essentially an oracle, and like all oracles, its purpose is to allow the universe to speak to us. For it to be any use to us, we must be able to listen.
Astrology as an Oracle

We probably can agree that astrology is a somewhat complex and intricate oracle. There is another factor in Eastern astrology that deserves general comment. It has been the view of Western observers that the East has a tendency toward fatalism and resignation to whatever fate has delivered to them.

I was always somewhat surprised that most of the Tibetan lamas and teachers that I met (outside of using the lunar cycle to plan and time events) were not all that interested in the astrology. Perhaps astrology may have a number of more secret uses in Tibetan Buddhism, which are not presented to the general public, and of which I am not aware of. One thing I can report is that Tibetans are not interested in the kind of astrology of personality so popular here in the West.

To the Buddhist mind, our personality makeup is not really all that important. Unlike Western astrology,