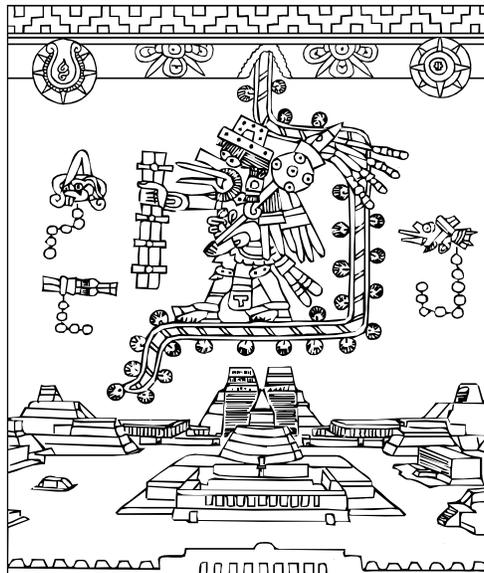


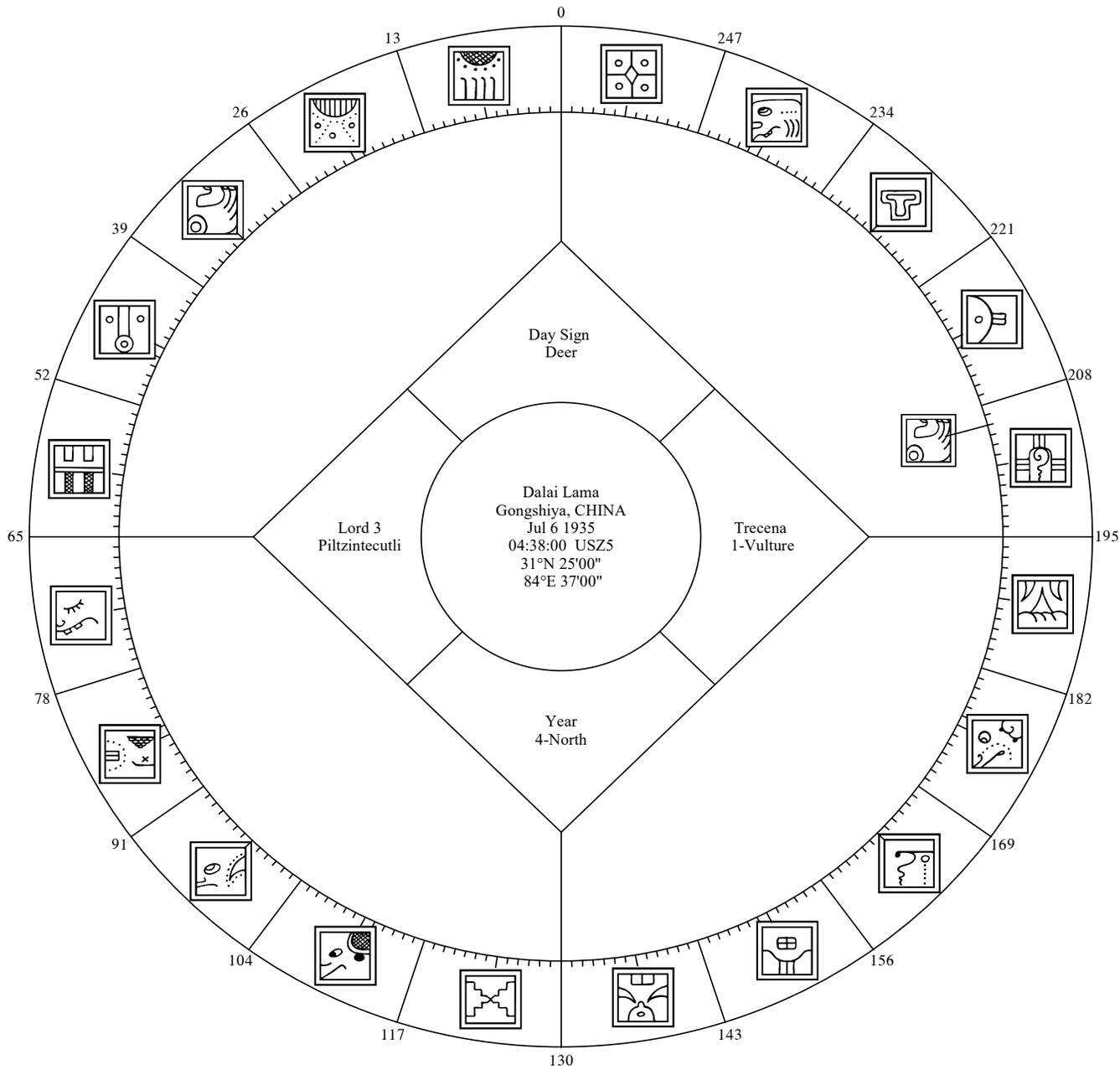
Mayan Life Path Astrology

for

Dalai Lama

With interpretations by
Bruce Scofield





Dalai Lama
Tengster Village, Tibet
July 6, 1935
04:38:00

Mayan Long Count: 12.16.1.7.7
Sacred Day: 207
Night Lord: 3
Birth Year: 4-North (Ik -Wind)

The Astrology of Time

Like many peoples, the ancient Maya and Aztecs studied the mysterious influence of the rhythms of the sky on earthly life. However, the sophisticated way in which they organized and interpreted these rhythms is uniquely their own. Every 24 hours, the Sun rises and sets, creating the basic cycle of life around which we set our clocks and calendars. Using this all-important cycle, the day, as their basic unit, the ancient American astrologers found that there is significance in many cycles that are even multiples of the day. About 100 years ago Europeans discovered similar cycles (there are many of them) and called them biorhythms.

The most important Mayan/Aztec cycles were those of 1 day, 9 days, 13 days, and 20 days. In addition, they discerned a 52-year cycle composed of 4- and 13-year cycles. They also paid close attention to divisions of the 584-day Sun-Venus cycle. This puts any given day at a certain place in at least half a dozen cycles, so that for a very long period no two days are exactly the same.

Your Mayan Life Path Astrology report takes your birth date and shows just where in these important ancient cycles you were born. Each section that you read below will examine your place in a specific cycle and what it says about a specific facet of your personality. Putting these different facets together will give a rounded picture of your character. While this picture may in places seem contradictory, this is because human nature is complex. You have probably noticed how we present a different face depending on who we meet and the situation we are in.

Although the Mayan system is very different from the astrology that we are used to, you will find that what it says about you will usually show many correlations with your conventional Western horoscope. But because Mayan astrology sees you through its own distinctive lens, it is bound to give you some very interesting and useful new insights as well.

Your Most Personal Traits

To the Maya and Aztecs, probably the most important cycle for describing a personality was the 20-day sequence of day-signs. Each of the 20 days was named for a different animal or other image such as Crocodile, Wind, House, Monkey, Earthquake, Rain or Flower.

The Aztecs would call your day-sign your Tonalli, the form bestowed upon you by the Sun. Your day-sign describes your strongest and most obvious personality traits -- who you are and how you appear to others, at least on the surface.

Each day-sign had its own pictorial symbol. The more abstract glyph on the left is the Mayan representation, while the more realistic one on the right is Aztec.

Day 207 Deer – Manik (pronounced mah neek')

With Deer (Manik) as your day-sign, you are a person who follows your own instincts and feelings -- which may mean doing what you want to do, when you want to. You have no hesitation about speaking your mind on controversial subjects, and you are generally quite knowledgeable about such matters. Mentally, you combine a powerful intuition with good reasoning abilities. You are of strong mind and, as one would expect, are not easily convinced or swayed from your intellectual positions. To others, you may appear powerful, but you don't really want to dominate or lead. You do what you know well but tend to be quite inflexible at times.

Deer is a sign of participation in the community. Those born under this day-sign are often deeply involved with family traditions, and in some cases, socio-political traditions. Family or community matters are probably important issues for you, and crucial life decisions must be based on these concerns. Your need for the security of close relationships with others is at the base of this tendency. Partnership appeals to you, and yet you have a difficult time of it because your need for freedom creates conflicts. Over the years you have probably deeply explored relationships, searching for a way to have both companionship and personal space. This process has undoubtedly produced some unconventional and even experimental patterns in your relationships. The more conservative of you have struggled with this conflict and tolerated turbulent or frustrating relationships. It seems that those born under this day-sign are happiest when they feel free enough to be themselves, no matter how unconventional this might be.

Your strong instincts come into play when you sense that your "territory" is being invaded. You have concern for your personal space, as well as that of the community you are a part of, and if you feel someone or something is degrading your environment, you will act immediately. In extreme cases, this instinctive concern of yours could lead you into power struggles and "turf-wars."

You are a sensual person. On one level, food and eating are probably very important to you. Your aesthetic sensibilities are usually strong and you may be an artist, musician, poet or writer, or at least be interested in the arts. Your taste in these matters is probably quite sophisticated. You have a strong sense of rhythm and enjoy dancing and other sensual body movements, including sex, for example. In fact, your strong sex drive may be part of your problem in maintaining stable relationships. In sexual matters, you may tend toward experimentation, while in other aspects of relationships, you tend to be more traditional. This tendency has probably pushed you into some deep considerations of morality and ethics.

You are really a very complex person who has both traditional and unconventional qualities. You are concerned with family honor and social standing, yet you will take risks in intimate matters that might destabilize your social life. You tend to be a generous person, quick to offer food, drink or help to others when appropriate. You display strong feelings for animals and plants, but will not hesitate to let others know when they are stepping into your territory. Although you identify with a group or family, you love to "go stag." However, you are ultimately a trustworthy person and a pillar of society, despite your unconventional quirks. Mazatl was the Aztec name for this, the seventh of the twenty day-signs. It translates as Deer and the sign was symbolized by the head of a deer. The Aztecs certainly associated this sign with nature and the outdoors because they said people born under it would become woodsmen, hunters, explorers and travelers. It was said that they roamed so much that they essentially abandoned their fathers and mothers. The Aztec god of rain and fertility, the mighty Tlaloc, was the ruler of this sign. He lived in a water paradise high in the mountains near the Aztec homeland.

The personality of your day-sign is reflected in the planet and sign emphasis in your Western astrological chart. You probably have the zodiac signs Taurus or Scorpio emphasized in some way. If not, the planets Venus and Pluto may be prominently positioned. These would symbolize your sensuality and social needs. Your need for movement and travel is likely to be shown by a strong Mercury and Jupiter.

Your Deeper Self

Overlaying the cycle of 20 day-signs is another cycle of 13 days called the Trecena. Your day-sign therefore has a number from 1 to 13 attached to it. This indicates which day your birth falls on in the particular 13-day period that was in effect when you came into the world. The Trecena adds another layer of meaning to each day. Instead of just 20 day-signs, there are actually 260 possible combinations of day-sign and day-number. This longer 260-day cycle is known as the Tzolkin, the Maya/Aztec sacred year.

The number attached to your day-sign may or may not turn out to have personal significance for you. What is more important is the day-sign on which the 13-day period started. The whole 13-day period during which you were born takes its meaning from the day-sign on which that period began.

The sign that rules your 13-day period shows how you react -- and by extension, what you like, what you like to do, and who you really are underneath. Our reactions both attract and repel us from things, people, and situations. They come from mostly unconscious drives, and show what is needed by our deeper selves.

Trecena (13 Day Cycle) Wisdom - Cib

Accompanying your day-sign, Deer, is the number 12. This means that you were born on the twelfth day of a Trecena that began with the day 1-Cib.

Beneath your surface personality you have a strong will, and are not easily manipulated by others. You have the Cib tendency to work hard, and you can be good at what you do as well as very knowledgeable about it.

You also have high standards, coupled with a tendency to keep yourself "above it all" and beyond criticism. But this follows from a deep fear of rejection that affects your sense of self-worth. At times, this causes you to feel insecure and overshadowed in life by others.

What motivates you is a need for approval. It may be that you were raised by parents who had high standards and who expected you to meet them. You may have internalized a critical parent (retained the memory of that parent, so that now that parent is an inner voice that judges what you do). The result may be that you don't really feel very free to do what you yourself want. When you fail, you may even feel guilt.

This is your challenge, to rise above this need to have your actions and performances validated by anyone other than yourself -- your real self. You need to transform your fear of criticism into productive ambitions. You need to learn how to take risks, and live with the results no matter what they turn out to be.

When you do this, you will emerge as a leading example of whatever it is that you do, and you will feel like an equal when you are around others. Your high standards will have made you all the more professional and respected, and your contributions to the world will that much more meaningful. You may even become an authority figure yourself. You really do have much to offer the world.

Your day-sign, Deer, is a sign of the West, the direction that symbolizes encounters and cooperation with others. Cib, the ruler of your Trecena, is a sign of the South, the direction that symbolizes feelings and emotions. This combination suggests that your greatest personal accomplishments will come through understanding and accepting the importance, and even the primacy, of feelings and emotions in human relationships.

Your Patterns of Relationship

Yet another cycle comes from a real planetary phenomenon, the 584-day Sun-Venus cycle, which the Maya and Aztecs mythologized as the descent to Earth of the feathered serpent god, Quetzalcoatl. On Earth, Quetzalcoatl's experiences take him from headstrong youth to reflective maturity.

Like the Moon, Venus has four phases depending on where it is in relation to the Sun. However, Venus phases are of unequal length, and the length varies somewhat from cycle to cycle. Approximating the length of the phases, the Maya and Aztec astrologers assigned a set number of days to each of them:

- First comes the **Inferior Conjunction**, a phase of 8 days when Venus is too close to the Sun to be visible. This is Quetzalcoatl in the Underworld, awaiting rebirth.
- Then comes the 236-day **Morning Star** phase, when Venus becomes visible before dawn. This is the youthful Quetzalcoatl, who, overcome by desire and lust, commits sins and pushes against the boundaries of society.
- Then comes the 90-day **Superior Conjunction** phase, when Venus again disappears behind the Sun's rays. Quetzalcoatl disappears from the scene to engage in a warlike, athletic duel with the Sun.
- Finally comes the 250-day **Evening Star** phase, when Venus becomes visible again, this time after sunset. Chastened and fully sober, Quetzalcoatl emerges from battle and walks the Earth until his sacrificial death at the Inferior Conjunction.

The Venus phase at your birth in some part mirrors the state of Quetzalcoatl in his journey through life. In particular, your Venus phase symbolizes your relationship patterns -- your style of approaching others and becoming involved with them. This applies to the way you relate not only to individuals, but also to groups and to society as a whole.

Venus as Evening Star

At your birth, Venus was in its Evening Star phase. This suggests that for you, feelings and emotions arise after, not before, action has been taken. In making judgments, which you do very well, you evaluate what has happened against the background of society's rules and values. You instinctively understand the power, and perhaps the correctness, of the world as it is and has been. The values and morals of the past are important to you, so that your vision may be strongly influenced by tradition.

In your life you have a sense of inevitable compromise. This is possibly a reaction to your awareness of having been strongly imprinted by society, culture or your parents. One result of this can be seen in your stance toward the powers that be. It is possible that, deep down, you are troubled by your conditioning, and the way it causes you to evaluate and interpret the world in a certain way. But this is very subtle. Most of you will only notice this pattern in a general way. It will be far more obvious, however, when you view it over the course of a lifetime.

For you, participating in traditions and in your culture's definition of reality can be your path to success and emotional satisfaction. Whether or not you consciously intend it, you may become successful through personifying certain family and traditional values. In extreme cases, you could achieve hero status as a person who represents the values in which your society believes.

Your Deepest and Darkest Motivations

The ancient Mayan and Aztec astrologers also used a 9-day cycle of gods and goddesses called the Lords of the Night. These deities symbolize the forces that lie at the bottom of your will to exist. On a personality level, they symbolize the workings of your deepest and darkest self, parts of you that others may not know of or understand.

Lord 3: Piltzintecutli

You were born under the third Lord of the Night, Piltzintecutli (peel-zeen-tek-KOOT-lee). This is an Aztec Sun god who was the noble offspring of other gods. You are a serious person with great ambitions. You have a strong sense of self-importance or mission in life. You may be a bit insecure, but you strive to achieve a prominent social position. If you are a mother, you may project (experience) this pattern through your son (usually the oldest) or through your husband.

You are a deeply serious person. You have high expectations for yourself (or for your son or husband) and you work hard to achieve your goals. You feel that your work is crucial in some ways, and because of this you make sacrifices in your personal life. You may neglect relationships, or simply make pragmatic choices in this area in order to accomplish your tasks. This dedication to your work or goals is admirable in some ways, but could lead to a lopsided life as well. Perhaps the most important question you need to ask yourself is "what is my real motivation for all this effort or concern?"

In Aztec mythology, Piltzintecutli was the noble son of the two gods who created the calendar and divination. Since Piltzintecutli is associated with the Sun, a heroic symbol, and is mythologically the offspring of other gods, his rulership suggests the notion of "favorite son" or "only son." Through the mythology we discover the real meaning of this second Lord of the Night -- the pressure of meeting up to parental expectations. In many cases this is a burden, the burden to meet up to expectations that are not really your own. This translates as a kind of insecurity.

You seek the limelight and recognition for your accomplishments, but for much of your life you may work under the shadow of another, perhaps your father or another authority figure. You hold traditional values and are not quick to challenge this authority -- you see the value in apprenticing or learning from the elders. You may be attracted to authority figures in general, but you must be realistic about the nature of such relationships. Authority figures are dominating by their very nature and this may not give you the room you need for yourself. One of your tasks in life is to work to be an authority in your own right. This is something that is earned, not bought through association.

In spite of your insecurities you are a powerful person. You need to learn how to use your power wisely and responsibly. Your strength is in your persistence and dedication to greater learning and improvement. Your dark side lies in your internalized critical parent, the voice in you that judges you and says that you're not good enough. You must, if only psychologically, step out from under the shadow of your father or other authority figure.

The Meaning of Your Birth Year

The Maya and Aztec astrologers also recognized that each year produces a unique group of people. Each individual year in a 52-year cycle is linked with a number and a compass direction that has an astrological meaning. The delineation below describes the general traits that you share with others born in your year.

4-North (Wind – Ik pronounced eek)

You were born in the year called 4-North. From the perspective of ancient Mexico, the North is a place of cold and snow, a place where it is difficult to survive. A difficult environment stimulates intelligent adaptation, and so the North is where living things invent ingenious survival tactics. Correspondingly, those born during a North year are, in a general sense, adept at finding ways to preserve themselves. Rather than seeking to dominate their physical or social environment, they find ways to adjust to, modify, and work with it. Northern types are fitted to survive.

People born in years ruled by the North tend to use their mind to solve problems. They are generally quite mental and rational -- sometimes, even, too clever for their own good. At their best, they are precise and exacting, and they can be good problem solvers. At their worst, they can convince themselves that things are other than what they really are. Northern types generally need to balance out their strong mental orientation to life by making an effort to better understand their feelings.

The number 4 preceding the direction of your birth year indicates that you have an underlying need to find a place for yourself that is balanced and in harmony with all around it. For your North energy to thrive, you need to achieve stability.

Your Days of Peak Experience

Perhaps you may have noticed periods in your life when everything seems to speed up and rush forward, times when things can even feel a bit out of control. Sometimes people accomplish great things during these periods. Sometimes they fail at something, or feel particularly stressed. Sometimes there are distinct crisis events or turning points. More often, people just find that their experience during these periods becomes richer, more event-packed and intense.

The Maya noticed that similar critical periods tended to occur in their society as a whole. They saw these as recurring at regular 65-day intervals during every 260-day sacred year, on the days 4-Serpent, 4-Dog, 4-Eagle and 4-Flower. Marked by rituals involving fire, these came to be known as “burner” periods.

Individuals also seem to have their own critical or burner periods, but these are counted from the day of birth rather than 1-Crocodile, the first day of the sacred year. Starting from whatever day you were born, there is a “peak” or critical day every 65 days. The quality of these days depends on the day-sign and Trecena of your birth. You will probably find that your experience of life starts to intensify about five days before the critical day and then builds until the actual date is reached.

Listed below, for a 5-year period, are your personal peak, or “critical” dates, each with its corresponding day-sign and Trecena number, and a keyword that suggests the most productive way to focus your energies at that time.

Critical day List for Dalai Lama

Start Date: May/28/2018

End Date: May/30/2023

Critical Day	Phase	No./Name	Direction	Keyword
Apr/6/2018	1st Q	12-Grass	South	participate.
Jun/10/2018	Full	12-Earthquake	East	cooperate.
Aug/14/2018	3rd Q	12-Wind	North	dissent.
Oct/18/2018	New	12-Deer	West	wander.
Dec/22/2018	1st Q	12-Grass	South	participate.
Feb/25/2019	Full	12-Earthquake	East	cooperate.
May/1/2019	3rd Q	12-Wind	North	dissent.
Jul/5/2019	New	12-Deer	West	wander.
Sep/8/2019	1st Q	12-Grass	South	participate.
Nov/12/2019	Full	12-Earthquake	East	cooperate.
Jan/16/2020	3rd Q	12-Wind	North	dissent.
Mar/21/2020	New	12-Deer	West	wander.
May/25/2020	1st Q	12-Grass	South	participate.
Jul/29/2020	Full	12-Earthquake	East	cooperate.
Oct/2/2020	3rd Q	12-Wind	North	dissent.
Dec/6/2020	New	12-Deer	West	wander.
Feb/9/2021	1st Q	12-Grass	South	participate.
Apr/15/2021	Full	12-Earthquake	East	cooperate.
Jun/19/2021	3rd Q	12-Wind	North	dissent.
Aug/23/2021	New	12-Deer	West	wander.
Oct/27/2021	1st Q	12-Grass	South	participate.
Dec/31/2021	Full	12-Earthquake	East	cooperate.
Mar/6/2022	3rd Q	12-Wind	North	dissent.
May/10/2022	New	12-Deer	West	wander.
Jul/14/2022	1st Q	12-Grass	South	participate.
Sep/17/2022	Full	12-Earthquake	East	cooperate.
Nov/21/2022	3rd Q	12-Wind	North	dissent.
Jan/25/2023	New	12-Deer	West	wander.
Mar/31/2023	1st Q	12-Grass	South	participate.

As you can see, the same sequence of 4 day-signs repeats throughout your life. Every fourth time is a repetition of your natal day-sign. For an idea of the meaning of each of the other 3 day-signs, you can consult the list of brief day-sign meanings in the next section.

To provide a further understanding of your personal peak dates, the Critical Day table also includes a corresponding Moon phase and compass direction for each date. The meanings of the compass directions are as follows:

- **East**-related days (Crocodile, Serpent, Water, Reed, Earthquake) emphasize the need to be creative, to do something new and to move forward.
- **North**-related days (Wind, Death, Dog, Ocelot, Knife) indicate crisis and the need to protect oneself from negative energy. At these times the mind is under pressure.
- **West**-related days (House, Deer, Monkey, Eagle, Rain) signify encounters with others, times of sharing, and loss of individual ego. Relationships become especially important.
- **South**-related days (Lizard, Rabbit, Grass, Cib, Flower) signify strong feelings and emotional extremes. They can also be times of accomplishment and activity in the outside world.

The Moon phases shown in your Critical Day list do not depict the actual Moon phase at the time. They are simply a convenient way of using a familiar cycle to give you a feeling for how each cycle of 4 Critical Days unfolds. The meaning of the Moon phases is as follows:

- **New:** Every 260 days after birth, a new cycle begins with a repetition of the natal day-sign and Trecena number. This beginning is like the **New Moon**, traditionally a time of personal centering and new, barely conscious, beginnings.
- **1st Q:** The second point occurs 65 days later, and it symbolically corresponds to the **First Quarter**. Here and in the lunar cycle, this is a time of crisis that demands action and adjustment.
- **Full:** The midpoint of the cycle, 130 days, corresponds to the **Full Moon**, a time signifying separation, perspective, and encounter with an entity fully outside oneself.
- **3rd Q:** Finally, the point 195 days from the start of the cycle corresponds to the **Last Quarter**. Like the corresponding Moon phase, this is a time of crisis that requires making a conscious choice.

Combining the lunar-cycle symbolism with the directional symbolism can give still deeper insight into the meaning of the critical days. For example, if a sign of the North coincides with the First or Last Quarter point in the cycle, the time may be especially stressful. If a sign of the West coincides with the Full Moon point in the cycle, there may be a stronger than usual emphasis on developments in relationships.

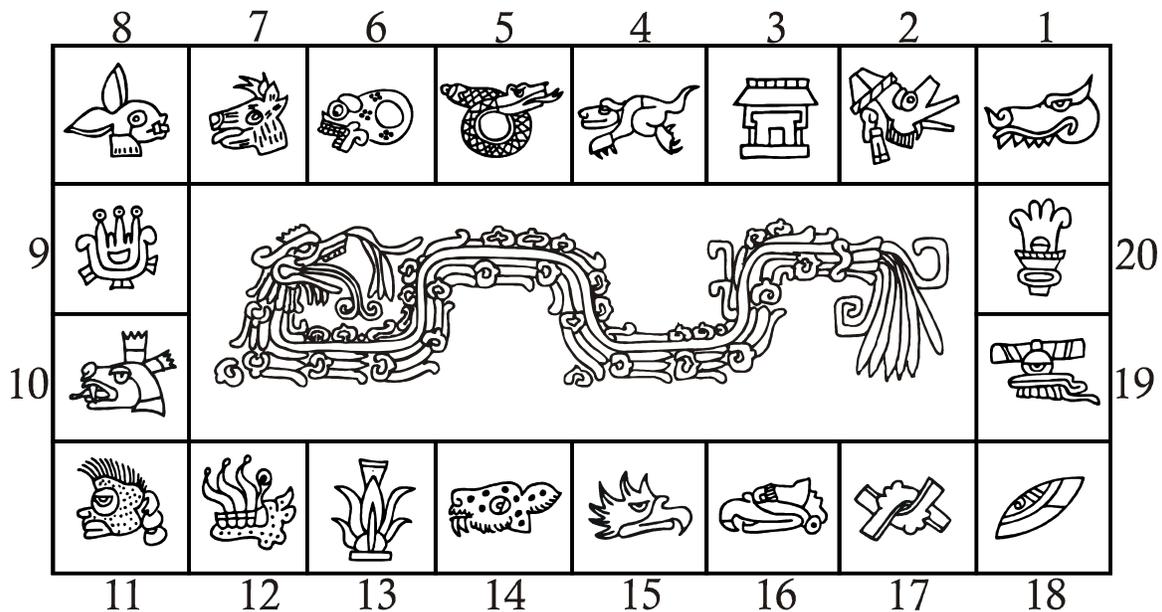
More about Ancient Mesoamerican Astrology

Like the civilizations of China, India and the Ancient Near East, the early American civilizations developed an astrology, a logic of the sky. Archaeological evidence of Native American astrology points to origins as far back as 600 BC, and perhaps even earlier. Unlike the astrologies of the Old World, the astrology of ancient Mesoamerica (Mexico and parts of Central America) developed in isolation and was not influenced by other traditions. Its very nature therefore is very different from the astrological traditions Westerners are more familiar with.

All of the Mesoamerican civilizations -- Olmec, Toltec, Maya, Zapotec and Aztec -- used essentially the same astrology. Although the names of the symbols varied, the concepts remained the same. Because the Aztecs were the predominant civilization at the time of the Spanish Conquest, we have chosen to use their symbol names in this modern reconstruction of the Mesoamerican astrological tradition.

Because the Maya and Aztecs did not have a developed writing system, and because most of their astrological knowledge was destroyed by the Spanish friars, little was known about this great product of their, and other Mesoamerican, cultures. The delineations used in this program were arrived at after several years of historical investigation, deep thought, and trial-and-error experimentation. Long lists of persons famous or known to the author, yet born under the same day-sign, were compared with each other. Eventually, this process led to some key concepts about each of the signs. This report presents the results, in the form of personality descriptions. These are based on the following cycles.

The 20 Day-Signs. At the core of Mesoamerican astrology are the 20 day-signs. Like the 12 signs of the Western Zodiac, these are signs descriptive of both personality and possibility -- that is, they can describe either a person or an event. In the Western 12-sign zodiac, the signs are sections of space spread across the sky along the path of the Sun and planets. In contrast, the Maya/Aztec day-signs are based on time, and are actually the names of days. Each sign lasts only 1 day, until it comes up again 20 days later. Like our 7-day week, which is astrological and named for the planets, the Maya and Aztecs used a succession of 20 days for astrological purposes. There is no presently known reason why they used only 20 signs. Perhaps they had discovered an important biorhythm or other kind of cycle.



The 20 day-signs each have a name, a symbol, an associated compass direction and a distinct meaning. Here they are in the order in which they occur.

- 1: Crocodile (East)** - protective and dominating.
- 2: Wind (North)** - agile, clever and multifaceted.
- 3: House (West)** - deep, thoughtful and conservative.
- 4: Lizard (South)** - active, dynamic and sexual.
- 5: Serpent (East)** - powerful and charismatic.
- 6: Death (North)** - sacrificing and helpful.
- 7: Deer (West)** - cooperative and nomadic.
- 8: Rabbit (South)** - clever and playful.
- 9: Water (East)** - emotional and imaginative.
- 10: Dog (North)** - loyal and helpful.
- 11: Monkey (West)** - clever and demonstrative.
- 12: Grass (South)** - careful and useful.
- 13: Reed (East)** - knowledgeable and crusading.
- 14: Ocelot (North)** - intelligent and secretive.
- 15: Eagle (West)** - free and independent.
- 16: Cib (South)** - authoritative and wise.
- 17: Earthquake (East)** - intellectual but practical.
- 18: Knife (North)** - self-sufficient but romantic.
- 19: Rain (West)** - helpful and healing.
- 20: Flower (South)** - loving and artistic.

Another layer of meaning is added by the compass direction associated with the sign. Each of the four directions is associated with its own set of qualities, which may or may not reinforce the basic meaning of the day-sign.

- East (Red)** - initiating and forceful.
- North (White)** - intellectual and critical.
- West (Black)** - cooperative and compromising.
- South (Yellow)** - emotional and reactive.

The day-sign a person was born under is the named day that occurred on that person's birthday. It delineates a person's most obvious personality characteristics and traits.

The 13-Day Trecena. Besides the 20-day cycle, the Maya and Aztecs used a 13-day cycle, and these two cycles intertwined with each other. While the days of the 20-day cycle each have a name, the days of the 13-day cycle, or Trecena, are simply numbered from 1 to 13.

If you start both cycles together so that the first day of the 20-day cycle coincides with the first day of the 13-day cycle, it will take exactly 260 days for all the possible combinations of day-sign and day-number to occur. This 260-day period is the Tzolkin, the sacred Mesoamerican astrological calendar.

Each of the 20 Trecenas in the 260-day period begins on a different day-sign and takes its qualities from the day-sign on which it began. The Trecena delineates the more subtle, possibly subconscious, personality qualities, and shows one's deeper instincts and yearnings.

The Trecena is indicated by the number that precedes your day-sign. Starting at that number and counting back among the day-signs until we reach 1, we find the day-sign that began that particular Trecena and which gives that Trecena its meaning.

The 260 possible combinations of day-sign and Trecena yield quite complete personality descriptions, descriptions that are perhaps as good as, or even better than, those of the Western 12-sign zodiac.

Because the day-signs and Trecenas signify general meanings and themes as well as personality configurations, they were also used by the Aztecs for divination. Like the I Ching, a random drawing of beans or stones would allow a reader to find one of the 260 sign/number combinations and thus an answer to a question. Even today, the 260-day astrological calendar is used for this purpose by Native American day-keepers in remote parts of Guatemala and Mexico.

The 584-Day Cycle of Venus. Of all the planets visible to the ancient skywatchers of Mesoamerica, Venus was considered the most important. Due to its alternation from morning star to evening star it was believed to be a symbol of certain profound dualities in nature and in man.

Because the orbit of Venus lies between the Earth and the Sun, from Earth's viewpoint it never appears to stray very far away from the Sun. Depending on which part of its cycle it is in, we can only see Venus either close to sunrise or close to sunset. From Earth's perspective, it takes Venus on average 584 days to complete one morning star/evening star cycle. Precisely every 104 years, this figure meshes with the solar year of 365 days and the 260-day Tzolkin.

According to the Dresden Codex (an ancient Maya manuscript that is one of the main primary sources on their astronomy and astrology), the cycle of Venus begins when the planet first appears in the twilight of dawn just prior to sunrise. This event, called the heliacal rising, occurs several days after Venus makes its inferior conjunction with the Sun. The inferior conjunction is so named because Venus, the lesser body, passes in front of the Sun, the greater body. At the inferior conjunction Venus comes closest to the Earth, and for the few days surrounding the conjunction it is totally obscured by the Sun's rays. The *Inferior Conjunction* is by far the shortest phase because Venus, traveling retrograde, is going in the opposite direction from Earth's travel. The Maya allocated exactly 8 days to the Inferior Conjunction. During this phase, Venus is invisible.

Venus eventually moves far enough west from the Sun's rays to become visible. This, the heliacal rising, begins the second, or *Morning Star*, phase of the Venus cycle. The Maya allocated 236 days to this phase. During the Morning Star phase, Venus rises ahead of the Sun.

Growing in brightness, Venus eventually reaches maximum western elongation, its furthest possible separation from the Sun in a westward direction, and its motion turns direct. Traveling around the far side of the Sun, it once again disappears into the Sun's rays.

This second disappearance of Venus begins the *Superior Conjunction* phase, so-called because Venus is now passing behind the Sun. At the superior conjunction, Venus, invisible once again, is traveling direct and it is at its greatest distance from Earth. The Maya allocated 90 days for the Superior Conjunction phase.

Re-emerging from behind the rays of the Sun, Venus becomes visible just after sunset, thus beginning its phase as the *Evening Star*. The Maya allocated 250 days to the Evening Star phase, a time when Venus always sets after the Sun. Eventually Venus reaches its maximum eastern elongation, turns retrograde, moves back toward the Sun, makes another inferior conjunction, and the cycle starts over.

These four phases -- 8 days, 236 days, 90 days and 250 days -- add up to the full Venus cycle of 584 days. The duration of these phases actually varies somewhat from cycle to cycle. The phase lengths used by the Mayans are a symbolic approximation of the astronomical facts.

The Maya Life Path Astrology report calculates the phase that Venus was in at your birth according to the figures used and recorded by the ancient Maya. For each phase, this report offers a brief interpretation of the possible personal significance of Venus as a symbol of impulsive personal desire versus collective social values.

The 9-Day Night Lord Cycle. Another component of Maya and Aztec astrology was a 9-day cycle that ran alongside the cycle of the day-signs. These 9 days were said each to be ruled by a different god or goddess, collectively termed the Lords of the Night. The names of the Maya deities are barely known, but the Aztecs have left a complete list.

The Lords of the Night are not a calendar per se, but a kind of symbolic cycle. The Maya linked the Lords to the Long Count, the system they devised for keeping track of long periods of history. We know that on August 11, -3113, the ninth Lord was ruler. Starting from that date, we run a 9-day cycle along with the day-signs, which allows the program to find the ruling Lord of the Night for any date. The 260 days of the Tzolkin do not mesh perfectly with the 9-day cycle, and so it takes 9 cycles of 260 (2,340 days or 6.4 years) before the same combination occurs again.

Much less is known about how the Aztecs used the cycle. It appears that they ran the 9-day cycle against the 260 days and had the last two Lords ruling the last of the 260 days. This would reset the 9-day cycle so that it began anew at the beginning of every 260-day Tzolkin cycle. In the Mayan Life Path Astrology report we have chosen to follow Maya usage, in which it takes 2,340 days for the two cycles to re-synchronize.

Some writers have suggested that the Lords of the Night are actually a division of the nighttime hours. Like the planetary hours of Western astrology, the night was divided into ninths, with the fifth Lord's rule centered around midnight. In this line of reasoning, the day would be divided into 13 hours.

4-, 13- and 52-Year Cycles. The Maya and Aztecs believed that the year of birth could be read astrologically, and that the astrological qualities of any given year are dependent on two factors.

First is a cycle of 4 years. In this cycle, each succeeding year is associated with one of the four directions, in the order East, North, West and South. The directions are similar to the elements (Fire, Earth, Air and Water) in Western astrology. The Aztec meanings for the years are as follows.

East: creative/mental -- fertile/abundant

North: violent weather -- barren/dry/cold

West: wild/losses/illness -- cloudy/evil

South: good business/health -- variable

A second factor is a cycle of 52 years. This longer period is composed of 13 repetitions of the basic 4-year cycle. As each year arrives, it is identified with both a direction and a number. Four cycles, each comprised of 13 years, makes up the 52-year calendar round that the Aztecs called the Xiuhmolpilli.

Not all ancient Mesoamerican cultures applied the cycle of years in the same way. There was a lack of consensus about which year is linked to which number. The Aztecs used Reed (East), Knife (North), House (West) and Rabbit (South). The Classic Maya used the Mayan day-signs Caban (East), Ik (North), Manik (West) and Eb (South), which correlate with the Aztec Earthquake, Wind, Deer, and Grass. During Postclassic times the pattern was changed. The Quiche Maya, who today keep the astrological traditions alive in Guatemala, use the Classic Maya pattern. This is the pattern that I have found to work the best.

Cycle researchers have found numerous 4- and 8-year cycles in nature, which strongly suggests that there may be a real material basis to this cycling of the years. It is also interesting to note that the Olympics and the United States presidential elections are held in the same year -- years that the Quiche say are ruled by the East. Further, if you look at the 12-year Chinese cycle of animal signs, it correlates with this pattern when you see it as 3 groups of 4-year cycles.

Finding Your Personal Critical Days. In ancient times, the 260-day astrological calendar was subdivided into four ritual periods or “seasons” of 65 days each. The critical points in these seasons were the days 4-Serpent, 4-Dog, 4-Eagle and 4-Flower. Centered on those days were what are known as the “burner” periods, which were marked by rituals involving fire. Presumably these were periods when certain kinds of extremes were experienced by the community, and the intent of the fire rituals was to prevent or heal communal crises. Interestingly, the days 4-Serpent, 4-Dog, 4-Eagle and 4-Flower often fall within a few days of newsworthy crises that occur in today’s world.

In the modern world where the individual comes first, experience has shown that the series of 260-day cycles that starts with one’s birthdate can be used in a similar way. Dividing each of these personal cycles into fourths reveals personal “burner days” that occur every 65 days and mark significant shifts or changes in one’s life. Sometimes, instead of being overt and dramatic, the shifts are subtle and psychological. In many cases, however, rather extreme events do occur in an individual’s life precisely on one of the critical days. In other cases these overt events occur a few days earlier.

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