

Mayan Life Path Astrology

for

Mel Gibson

With interpretations by

Bruce Scofield

Prepared by:

Astrolabe

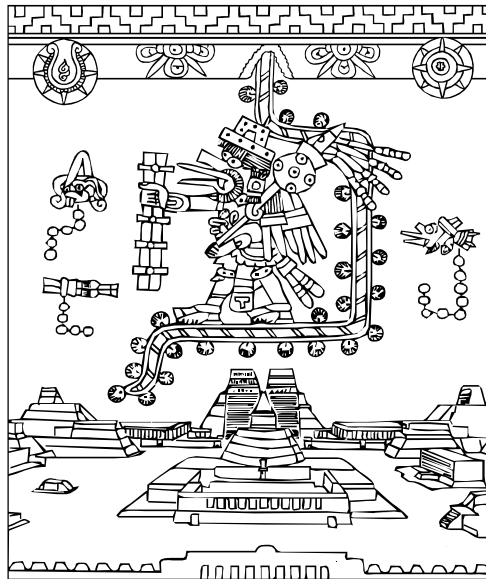
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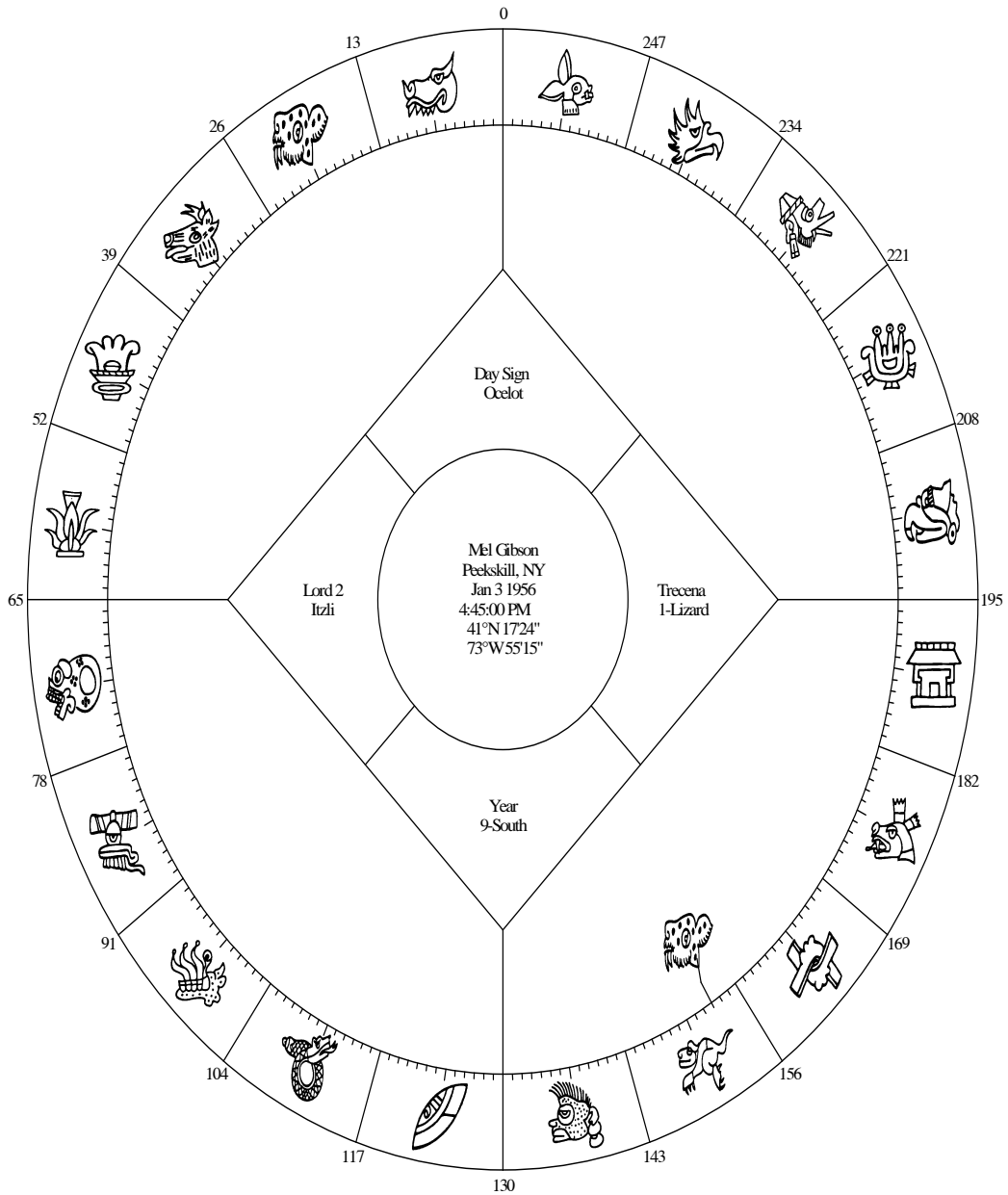
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Mel Gibson
Peekskill, NY
Jan 3 1956
4:45:00 PM

Mayan Long Count: 12.17.2.3.14
Sacred Day: 154
Night Lord: 2
Birth Year: 9-South (Grass).

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.

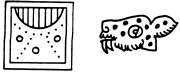
Your Most Personal Traits

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.

Ocelot



With Ocelot as your day-sign, you are likely to need privacy, but your tendency to become involved in entangled relationships can make this difficult. By nature, you are a secretive person who has found that controlling information helps you maintain some control over your life. With your inborn sense of strategy, you would make a good planner or investigator.

You are also quite aggressive and competitive. While you will fight to make a point, however, you will usually do so in a somewhat indirect way. In conversation you can be cutting and sarcastic, but you use subtlety and rarely come right out with what you think. This could become a problem for you when others catch on to what you are really saying. This cloaked self-assertive tendency can go on for years within a relationship before a real crisis is reached. Then you may go through the agony of breaking off a long-standing tie, and it will usually not be a pleasant experience.

You tend to have rather complex relationships with spouses, relatives and friends. You become very deeply involved with others on many levels, and you also tend to base some of your security needs on these relationships. When things turn sour, you find yourself caught up in a network of ties and obligations that are difficult to throw off easily and quickly. Frequently, your relationships grow into dependencies in which one person needs the other for survival. In some cases, whole networks of people may become necessary to keep your life afloat, and circumstances can become quite complex. At worst, you can be socially maladjusted and dependent. At your best, however, you can be a person who can heal sick human relationships as well as explore them to their fullest.

You probably have some psychic abilities. You are very sensitive in general and can read people intuitively. Some Ocelot personalities develop additional psychic senses or master divination techniques. On another level, medical and healing arts may appeal to you. As a practitioner, you would be able to use your powerful instincts to find your way to a diagnosis. Psychic abilities plus a tendency to become deeply involved in human relationships is a likely combination for doctors or counselors. At your very best, you are a healer/confessor who can provide a necessary service to humanity.

Underlying the psychic ability and intuitiveness described above is the expansion of the mind and the alteration of consciousness. Ocelot personalities need to beware of experiencing this process in a negative way. Drugs, alcohol, bodily abuse or extreme beliefs can turn this sensitivity into confusion. Some become mentally unstable, while others escape from reality into art and fantasy. Persons born under Ocelot should realize this potential weakness, and be careful not to place themselves in situations that are detrimental to the health of the mind.

You are probably regarded as an intelligent person, and are possibly very well-educated. With your facility for communication you could be a powerful and persuasive speaker or writer. Negatively, however, it is possible that you dominate conversations or attempt to impose your views on others. You have a powerful imagination and are capable of visualizing all sorts of things, from the sublime to the paranoid. Possibly the best type of education for you is one in which psychology and social sciences are emphasized. Also, religious or spiritual training will help bolster positive attitudes as well as provide a framework for understanding the complexities of your life.

This is the fourteenth of the twenty day-signs. Its Aztec name was Ocelotl, which means ocelot or jaguar, and its symbol is an ocelot's head. (Ocelot, along with coyote and tomato, are all English words that come from the Aztec.) The ancient Aztecs thought that those born under this sign were like the animal for which it is named: warlike, courageous, daring, powerful, and nocturnal. These people were also thought to be eager for public position, and to gladly go to war to fight for position or show off their courage. Ruling this sign was the Moon goddess Tlazolteotl, who presided over, among other things, both witchery and healing. Known, interestingly, as the Eater of Filth, she was the goddess to whom one confessed sins -- kind of a cosmic vacuum cleaner. Perhaps here is the association with healing and therapy that seems to be a prominent theme in the lives of those born under this sign.

The personality of your day-sign is reflected in the planet and sign emphasis in your Western astrological chart. Having emphasis in zodiac signs like Scorpio, Sagittarius and Aquarius, planets like Pluto, Jupiter and Uranus, and houses like the 8th, 9th and 11th would symbolize your powerful instincts, keen moral sensibilities and independent nature.

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.

1-Lizard



Accompanying your day-sign, Ocelot, is the number 11. This means that you were born on the eleventh day of a Trecena that began with the day 1-Lizard.

Beneath your surface personality you have the Lizard's need for attention and recognition. Performance-conscious, you are quite concerned with your self-esteem. You are also a lively, energetic person, to the point where others may see you as assertive and even fanatical about getting things done the way you want. Motivated to be creative, you are probably artistic or fashion conscious, and you may have discriminating taste.

You probably also have a strong sex drive, something that concerns you a great deal and has much to do with your self-esteem. Your experiences in this area reflect your level of maturity. You learn fast, however, and once you settle these matters within yourself, you are likely to blossom as a person.

You are also likely to be a leader of sorts. As long as your leadership positions don't interfere with your freedom, you tend to enjoy them. You probably have a good deal of charisma. You could be controversial, or you could gain a reputation for being "different." Whether or not this is true, others are likely to admire you for your high standards, confidence, and willingness to take a stand.

Your day-sign, Ocelot, is a sign of the North, the direction that symbolizes rationality and understanding. Lizard, the ruler of your Trecena, is a sign of the South, the direction that symbolizes feelings and emotions. This combination of opposing directions suggests that you live in a world that at times is hard to balance. Struggling to blend head and heart, mind and emotions, you may tend to rationalize your feelings, or feel strongly about your ideas.

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 2: Itzli

You were born under the second Lord of the Night, Itzli (EETZ-lee). This is the Aztec god of the stone knife, an obsidian or volcanic glass implement that was used in sacrificial rituals. At the core of your nature you are like this knife: while you can be hard and unyielding, you also cut deep and clean.

If there is one thing about you that stands out to others, it's your dedication to your work. Whether you are an employee, run your own business, do volunteer work, or just work around your home, it's the same -- your deepest drives impel you to work hard and stick to the job until it is done. You have a high sense of responsibility and can be quite compulsive and thorough about cleaning things up. Others may notice this compulsive quality. Perceiving you as obsessive about certain things, they may wonder whether you are doing more than needs to be done. Your persistence is commendable, but who are you doing it all for? You are often in the dark about your own motives.

One of your most basic reactions in any situation is to stand aside for someone else who is pushier than you are. At best, you are ambivalent about being the boss, so that you maneuver yourself into jobs or situations where you take orders from above. At worst, you make a huge personal sacrifice (your time, your money, etc.) to do something that is really not on your agenda.

You can be considerate and respectful, but also overly polite and accommodating. This will do fine for you most of the time, but not always. There are times when you must ask yourself "Whose life is it, anyway?".

Your strong service instinct and willingness to make personal sacrifices can be valuable and constructive. However, you need to focus your tremendous capacity for giving. One of your life's challenges is to give meaning to your sacrifices. If you must stand aside for another, make sure that the person deserves your support.

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.

9-South

You were born during the year called 9-South. From the perspective of ancient Mexico, the South is a region where the uncontrolled growth of the jungle overruns even the mountains, a place that is dominated by the forces of life. Accordingly, the southern direction symbolizes the power and energy of feelings. Being born during a year of the South makes you and your contemporaries, at least in a general sense, strongly motivated by feelings and emotions.

You are driven by what you feel you need to do, not just by what you think you need to do. Your inner urgings have so much power that they can sometimes cause you do to things that others deem irrational. If others see you as confused, this may occasionally be true. More often, however, your instincts and feelings prove to be correct and appropriate. For you and your contemporaries, sensitivity of feelings is a special gift. However your challenge is to develop your mind so that you can understand your choices from a more rounded perspective.

The number 9 preceding the direction of your birth year indicates that you have a special drive toward completion or maturity. You push through obstacles to find the knowledge and understanding that you need for personal fulfillment.

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 Mel Gibson**Start Date: Jan/30/2007****End Date: Feb/1/2012**

Critical Day Phase		No./Name	Direction	Keyword
Nov/27/2006	Full	11-Lizard	South	purify.
Jan/31/2007	3rd Q	11-Water	East	merge.
Apr/6/2007	New	11-Ocelot	North	feel.
Jun/10/2007	1st Q	11-Rain	West	investigate.
Aug/14/2007	Full	11-Lizard	South	purify.
Oct/18/2007	3rd Q	11-Water	East	merge.
Dec/22/2007	New	11-Ocelot	North	feel.
Feb/25/2008	1st Q	11-Rain	West	investigate.
Apr/30/2008	Full	11-Lizard	South	purify.
Jul/4/2008	3rd Q	11-Water	East	merge.
Sep/7/2008	New	11-Ocelot	North	feel.
Nov/11/2008	1st Q	11-Rain	West	investigate.
Jan/15/2009	Full	11-Lizard	South	purify.
Mar/21/2009	3rd Q	11-Water	East	merge.
May/25/2009	New	11-Ocelot	North	feel.
Jul/29/2009	1st Q	11-Rain	West	investigate.
Oct/2/2009	Full	11-Lizard	South	purify.
Dec/6/2009	3rd Q	11-Water	East	merge.
Feb/9/2010	New	11-Ocelot	North	feel.
Apr/15/2010	1st Q	11-Rain	West	investigate.
Jun/19/2010	Full	11-Lizard	South	purify.
Aug/23/2010	3rd Q	11-Water	East	merge.
Oct/27/2010	New	11-Ocelot	North	feel.
Dec/31/2010	1st Q	11-Rain	West	investigate.
Mar/6/2011	Full	11-Lizard	South	purify.
May/10/2011	3rd Q	11-Water	East	merge.
Jul/14/2011	New	11-Ocelot	North	feel.
Sep/17/2011	1st Q	11-Rain	West	investigate.
Nov/21/2011	Full	11-Lizard	South	purify.
Jan/25/2012	3rd Q	11-Water	East	merge.

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, Vulture, 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.

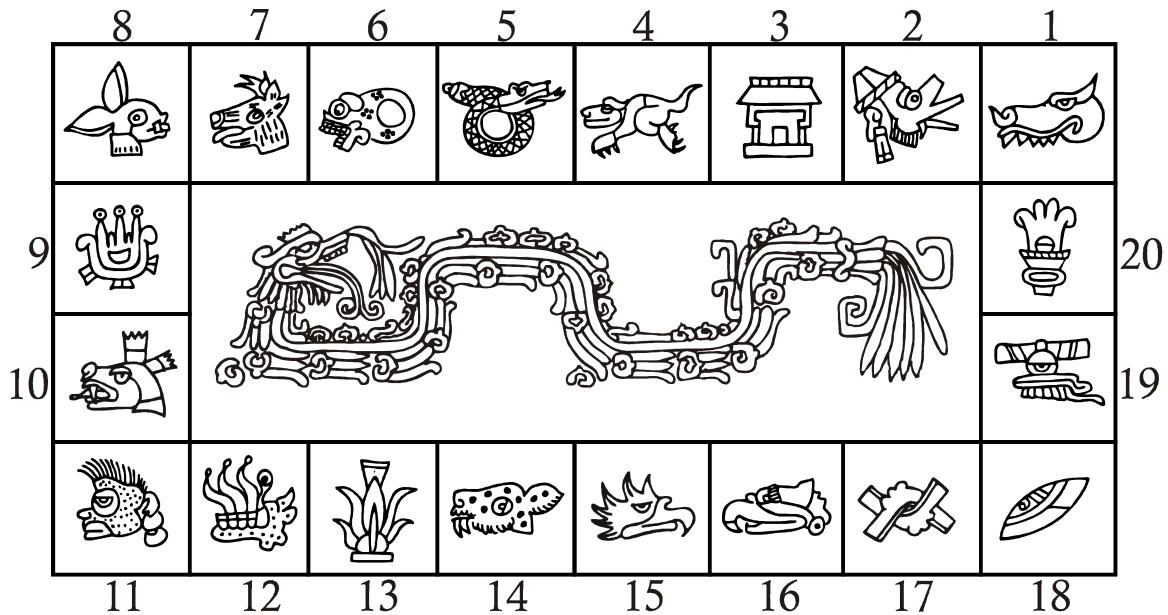
More about Ancient Mesoamerican Astrology

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: Vulture (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 Xihmolpilli.

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.

For Further Information. Mesoamerican astrology is far richer and more complex than we have space to describe here. In case you are interested in learning more, I have gone into much greater detail in several books on the subject. The following are currently in print:

Bruce Scofield, *Day-Signs: Native American Astrology from Ancient Mexico*. Amherst, MA: One Reed Publications, 1991.

Bruce Scofield, *Signs of Time: An Introduction to Mesoamerican Astrology*. Amherst, MA: One Reed Publications, 1994.

Bruce Scofield and Barry C. Orr, *How to Practice Mayan Astrology: The Tzolkin Calendar and Your Life Path*. Rochester, VT: Inner Traditions, January, 2007.

These books are available from Alabe.com, OneReed.com and other sources. Besides putting forth my reconstruction of Mesoamerican astrology, these books contain extensive references to the sources I have drawn upon.

I hope that you find Maya/Aztec astrology to be not only interesting and fun, but helpful and a rich source of insight into your life.

A Note about Birth Times

If your Mayan Life Path Astrology report doesn't fit you at all, we suggest that you try using the following or preceding day as your birthdate. This is because there are two sources of uncertainty regarding the time of birth.

The first consideration has to do with when the day starts. Archaeological and anthropological sources are not always in agreement on whether the Maya or Aztec day started at sunset, midnight or dawn. It is true that many important ceremonies, such as a celebration for the arrival of a particular holy day, or the preparations for a major trading expedition, began shortly before midnight and were focused around that time. It is also true that the friars who wrote about the customs of the Native Americans did not mention anything about this, a fact that leads one to believe that the native customs were no different from those of the Spanish. However, there is other evidence for sunset or sunrise being the start of the day, and, presumably, therefore the start of a day-sign's influence.

In my opinion, the 260-day calendar functions like a gigantic biorhythm that contains within it rhythms of 13 and 20 days. In the literature on Western biorhythms (those of 23, 28 and 33 days) it is assumed that these personal rhythms begin on the day of birth -- but it is usually not clear if they begin at the time of birth or not. One author, Bernard Gittelson, says that "people born very late at night have biorhythms more characteristic of the following day than of the day officially recorded as the day of birth." Other writers on biorhythms and circadian cycles mention that cell division in mammals is lowest at around 10:30 PM. This late-evening shift appears to correlate with day-sign interpretations. That is, someone born an hour or two before midnight generally has the characteristics of the day-sign for the next day. In some cases it seems that people born as early as just after sunset are best described by the next day-sign, or by a combination of the two day-signs. This matter is by no means settled. For the time being, if a day-sign description for someone born between sunset and midnight does not appear to fit that person, try using the next day as the birthdate.

The second consideration has to do with the fact that the day in Mexico is not the same as the day in China. Asia is a day ahead of the Americas, such that evening in Mexico on December 31st is morning in China on January 1st. I have noted that people born in China, Japan, and Australia do indeed seem to have the personalities of the previous day's day-sign. The sign and planet structures in their Western astrological charts also seem to reflect this. This phenomenon implies some sort of centering power of the 90th meridian, the longitude at which Mexico is located. To find the proper birthdate to use for Mayan astrology, you may want to convert the birthtime to Central Standard Time, which is Greenwich Mean Time minus 6 hours. In other words, people born in Asia may get a more accurate reading if they use the day before as their birthdate, or if they look at both their own and the preceding day-sign.

About the Author

Bruce Scofield has been a practicing astrologer for more than 36 years. He is the author of an earlier Maya/Aztec computer report and of four books on Maya/Aztec astrology: *The Aztec Circle of Destiny* (with Angela Cordova), *Day-Signs, Signs of Time* and, with Barry C. Orr, *How to Practice Mayan Astrology* (forthcoming in January 2007). He also appeared on the History Channel's "Mayan Doomsday Prophecy" episode.

Bruce's extensive writings on Western astrology include his books *A User's Guide to Astrology*, *The Timing of Events: Electional Astrology*, *The Circuitry of the Self* and *Astrological Chart Calculations*. He also wrote the interpretations for the Astrolabe report program *Professional Forecaster*.

Bruce carries on an international astrological practice from his home in Amherst, Massachusetts, and also serves on the faculty of Kepler College in Seattle. The holder of an M.A. in history, he is currently working toward a Ph.D. in Geosciences. Besides having an interest in archaeoastronomy, skiing and hiking (about which he has also written a number of books), he is an accomplished builder and rock musician.

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