

Your BaZi chart

15 June 1990, 12:00 · Hong Kong · issued 2026-08-26 · ref SAMPLE

Year	Month	Day	Hour
庚午	壬午	辛亥	甲午

How the hour was derived

Clock time as recorded	1990-06-15 12:00 Asia/Hong_Kong
Historical UTC offset	+8h
Longitude correction	-23.32 min 114.17deg, 4 min per degree from the zone meridian
Equation of time	-0.31 min real sun vs mean sun on this date
Total correction	-23.63 min
True solar time	1990-06-15 11:36:22

How to read this report

Sources: Li Xuzhong (Tang dynasty) · Xu Ziping (Song dynasty) · IANA Time Zone Database

This report was generated from the eight characters of your birth moment: four pillars, each one stem over one branch. BaZi is a solar system. The year changes at Li Chun, the first solar term, not at Chinese New Year; the twelve month pillars are defined by solar terms, which are positions of the sun on the ecliptic, not lunar dates. The reading style here descends from the Ziping method: the three-pillar form is attributed to Li Xuzhong in the Tang dynasty, and the expansion to four pillars to Xu Ziping in the Song dynasty.

Your pillars were cast under published conventions, and every step of the derivation is printed in the derivation pages that follow: the historical UTC offset in force on your birth date, the longitude correction toward local mean time, and the equation of time that converts mean sun to real sun before the hour branch is read. If any step disagrees with another calculator, the methodology page explains why two honest engines can differ.

Your day master: Yin Metal

Sources: Yuan Hai Zi Ping

The stem sitting on top of your day pillar is Yin Metal (Xin 辛). It is called your Day Master, and classical practice reads the whole chart relative to it: the other seven characters are classified by what they do to this one. You are described below as the tradition describes the elements, not as we predict you.

Metal is the principle of structure and refinement: edges, standards, things brought to shape. Classically it cuts away what is excess and holds a line under pressure.

Your full day pillar is 辛酉 the 48th of the sixty stem-branch pairs the cycle runs through before repeating. Everyone born on your solar day carries these two characters; the rest of the chart is what separates you from them.

Its yin polarity is the inward-facing expression of that element: receptive, adaptive, more accommodating in manner than in outcome.

The season you were born into: summer

Sources: Di Tian Sui

You were born in the month of the Horse (Wu 午) the season classical practice weights most heavily when judging a chart, because the month sets the climate every other character has to live in.

Mechanically: your month branch carries fire, and your day master is metal.

The season controls your element: fire overrides metal in the conquest cycle. This is the classical condition of a day master working against its climate - out of season and opposed by it - which raises the stakes on every other support the chart can find.

The ten gods around your day master

Sources: The Ten Gods vocabulary · San Ming Tong Hui

The Ziping method gives every stem a role name - the Ten Gods - according to its relation to your day master. These are standard terms consolidated in the classical compendia, and they are roles, not literal relatives. Your visible stems read as follows.

In the year pillar, Geng (庚, Yang Metal) is your **ROB WEALTH**: your own element in its other polarity. Traditionally read as rival energy: boldness, shared ventures, generosity and rivalry over the same resources, depending on how the rest of the chart handles it. Traditionally the year pillar speaks of ancestry, the early environment and the wider society one is born into.

In the month pillar, Ren (壬, Yang Water) is your **HURTING OFFICER**: output in its sharp register. Traditionally read as brilliance with an edge: talent, criticism, unconventionality, and friction with authority when the two collide. Traditionally the month pillar speaks of parents, upbringing and the working climate of life; it also carries the most weight in judging strength.

In the hour pillar, Jia (甲, Yang Wood) is your **DIRECT WEALTH**: wealth as steady income. Traditionally read as diligence, salary, tangible assets, and gains accumulated by routine rather than by risk. Traditionally the hour pillar speaks of children, projects outlived, and later years.

How the gods group: your five registers

Sources: The Ten Gods vocabulary

The ten gods collapse into five classical families, usually called registers: Resource (support), Output (expression), Wealth (grasp), Officer (constraint) and Peers (equals). Reading a chart's structure by which registers are present or thin is standard practice across the compendia. Counted over your seven non-day-master units at primary qi: resource 0, output 2, wealth 1, officer 3 and peer 1.

Resource register, 0 of seven. Classically that reads as self-made learning: guidance arrives through channels other than mentors and institutions, and self-direction is the load-bearing wall.

Output register, 2 of seven. Output is the register of expression: making, performing, persuading, spending energy into the world. Present, it reads as talent with somewhere to go; dominant without an object, the same current reads as restlessness.

Wealth register, 1 of seven. Wealth is the register of grasp: assets, dealings, maintenance of the tangible world. Its demands fall hardest on a thinly supported day master, which is why classical readings ask who carries the wealth before celebrating that it is there.

Officer register, 3 of seven. Officer is the register of constraint: duty, office, rules, reputation, pressure that disciplines. Present it reads as responsibility and standing; heavy, as a life lived under many demands. The tradition treats it as a natural partner to a well-supported day master and a burden to a thin one.

Peer register, 1 of seven. Peers are equals: friends, rivals, partners, siblings-in-spirit. The register reads as independence with company attached - and classically peers contest whatever wealth the chart holds, which is why abundance here is read against abundance in Wealth.

Presence and absence here are description, not evaluation: no register is good or bad in itself. The palace chapters below say where each counted unit sits, which matters at least as much as how many there are.

Element balance in eight units

Counting each visible stem plus the primary qi hidden inside each branch gives eight units. In your chart they fall as follows: fire 3, metal 2, water 2 and wood 1. This count is a map of what the surface of the chart emphasises, not a scorecard; the classical texts weigh positions differently, and hidden stems complicate any single number.

By this count Fire is the most present element (3 of 8 units), and Earth the least (0). A dominant element traditionally colours the climate of the life; a thin one marks a register the person reaches for less easily, or borrows from others - the tradition reads thin elements as capacities that arrive late or from outside, never as absences.

A note on method: the count above uses each branch's primary qi only. Branches hide up to three stems each (the classical hidden-stem table), so a fuller accounting shifts the proportions without changing the headline. We print the simpler number because it can be checked by hand from the pillars shown above.

For completeness, the wider count - every hidden stem rather than primary qi alone - gives fire 3, earth 3, wood 2, metal 2 and water 2 over that wider pool of units. The proportions move because branches like

daypillar.com — conventions at /methodology, test corpus at /verification. If this chart is wrong, tell us: it is corrected, logged publicly, and added to the corpus as a permanent case.

À carry three stems while I carries one, so the two counts weight the same pillars differently; where they agree, the reading is on firm ground, and where they differ, careful readers know to look at placement rather than any single total. Both counts are printed so you can take either side of that argument with the evidence in view.

The branches: animals, hidden stems, relationships

Sources: San Ming Tong Hui

Each branch is an animal sign, an element, and a small room containing up to three hidden stems. Yours hold: Year: ~~HM~~u, the horse, fire), hiding ~~Š~~Seven Killings) and ~~ñl~~(ndirect Resource). Month: ~~HM~~u, the horse, fire), hiding ~~Š~~Seven Killings) and ~~ñl~~(ndirect Resource). Day: ~~¥l~~(ai, the pig, water), hiding ~~ì~~ (Hurting Officer) and ~~2l~~Direct Wealth). Hour: ~~HM~~u, the horse, fire), hiding ~~Š~~Seven Killings) and ~~ñl~~(ndirect Resource). The day branch's primary qi - ~~ì~~ (Pig) - counts as your HURTING OFFICER relative to your day master, because the day branch is read as the intimate sphere.

Your branches stand in 3 named relationships to each other:

~~H-year~~ x month) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

~~H-year~~ x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

~~H-month~~ x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

The stems: combinations and oppositions

Sources: Published stem-relation tables (five combinations, four oppositions)

Stems have named relationships of their own. Five pairs combine - each a yang stem with its yin partner, classically said to draw toward a producing element - and four pairs stand in direct opposition, east against west or south against north. The two earth stems sit at the centre and take no side in either table.

~~Š~~year) and ~~2l~~hour) stand in direct opposition: opposing directions on the compass, read as friction or sudden movement between what the two pillars describe.

Is your day master strong or weak?

Sources: Di Tian Sui

The classical question that decides everything downstream is whether the day master is strong enough to carry what the chart hands it. Judging it is judgement: different schools weight the evidence differently, and Di Tian Sui, the treatise most focused on exactly this question, is famous precisely for arguing about it. Here is the mechanical part first, then our reading.

Season: out of season. Rooted: no branch in your chart hides your day master's element - the classical image is a tree with no taproot, dependent on what the stems supply. Visible help: no resource stems and 1 peer stem (Rob Wealth).

The weighting points to a thinly supported day master: little root, weak season position, scarce visible help. Classical practice reads such charts as sensitive to climate - they perform best when circumstances feed the day master's element, and the tradition treats resource and peer figures appearing in a period as relief arriving. Treat this as one school's structured opinion, printed next to the evidence so you can disagree with us in an informed way.

What tends to feed you, what tends to ask payment

Sources: Di Tian Sui

One classical line of reasoning asks which elements tend to feed a chart and which tend to tax it. The best-known version weighs support against drain: a chart with thin support leans on its own element and the element that generates it, and pays hardest for the elements that press on it or that it is expected to carry; a chart with reserves can afford to spend. This is one structured approach among several - schools differ, sometimes loudly, on the final selection - so we print the reasoning and its inputs rather than issuing a verdict.

On this reading the elements that tend to feed your chart are metal itself and earth, the element that produces it. The ones that ask payment are fire, which presses on a metal day master, and wood, which a thinly supported chart strains to carry. Water sits between: it is what metal produces - welcome when there is somewhere for it to go, a further drain when there is not.

This vocabulary matters most when you meet it again in an annual forecast: a year whose element sits on the feeding side is traditionally read as relief or tailwind, one on the taxing side as resistance. Those readings inherit every hedge in this report - they describe climate as the tradition frames it, not events, and nothing here is a prediction.

Your year pillar

Your year pillar is ~~the~~ traditionally the year pillar speaks of ancestry, the early environment and the wider society one is born into. The stem Geng (☳Yang Metal) stands here as your Rob Wealth, classified in the ten-gods chapter above. Beneath it sits Wu (☲the Horse), a fire branch hiding and fits primary qi counts as your Seven Killings. This is also the animal year people usually mean when they ask "what is your sign".

The classical texts give the year pillar the widest lens: ancestry, the family line one arrives through, and the broad social weather of the birth era; later practice adds grandparents and early childhood. Because the sixty-year cycle repeats, commentators also treat this pillar as describing a whole generation - everyone born in your year carries it, which is why individual readings lean hardest on the other three.

H-year x month) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

H-~~year~~ x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

Your month pillar

Your month pillar is iTraditionally the month pillar speaks of parents, upbringing and the working climate of life; it also carries the most weight in judging strength. The stem Ren (i, Yang Water) stands here as your Hurting Officer, classified in the ten-gods chapter above. Beneath it sits Wu (Hthe Horse), a fire branch hiding and ñits primary qi counts as your Seven Killings. This is the pillar the season chapter above was built from.

The month pillar carries the heaviest weight in classical judgment: it sets the season every other character must live in, and it is read as parents, upbringing and the working climate of adult life. Many schools also call it the palace of career foundation - not the job title, but the ground conditions under which work happens. When an author wants one pillar to summarise circumstance, it is this one.

H-~~year~~ x month) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

H-~~month~~ x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

Your day pillar

Your day pillar is >Traditionally the day pillar is the self, with the branch beneath read as the intimate sphere. Beneath it sits Hai (¥the Pig), a water branch hiding ìand 2its primary qi ìcounts as your Hurting Officer.

The day pillar is the only pillar defined by the person rather than the sky around them: its stem IS the day master every classification measures against. The branch beneath is read as the intimate sphere - partnership, household, the private register of life. Commentators watch the day branch closely whenever a forecast year or period interacts with the chart: it is the palace where outside weather lands first.

No combine, clash, harm or punishment touches this branch. Its story runs through its hidden stems and its god alone - a quiet palace, in the classical sense, not an empty one.

Your hour pillar

Your hour pillar is 2Traditionally the hour pillar speaks of children, projects outlived, and later years. The stem Jia (2Yang Wood) stands here as your Direct Wealth, classified in the ten-gods chapter above. Beneath it sits Wu (Hthe Horse), a fire branch hiding and ñits primary qi counts as your Seven Killings.

The hour pillar is read as children, creative works and the later years - what one produces that outlives the producing. Practice also treats it as the pillar of aspirations: what a life points toward once the obligations recorded in the other palaces have been met. It is cast under true solar time, which is why the derivation pages print the correction chain down to the minute.

H-Year x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

H-Month x hour) is a punishing pair. Punishments classically mark mutual irritation that escalates when provoked, or over-correction applied to oneself.

How the hour branch was fixed

Your hour pillar is 2. The branch beneath it, Wu (Horse), hides and ñ primary qi ,which reads as your SEVEN KILLINGS. Traditionally the hour pillar speaks of children, projects outlived, and later years.

The hour branch was fixed using true apparent solar time at your birth longitude: clock time corrected for the historical zone offset, for longitude, and for the equation of time. Near a two-hour boundary those minutes decide the branch, which is why the derivation prints every correction step instead of just the answer.

Where honest readings differ

BaZi has genuine school differences, and a report that hid them would be asking you to take our word. The largest: whether the day pillar rolls over at 23:00 or midnight. This engine keeps the current day for a 23:00-23:59 true-solar birth.

Your birth does not sit in that window, so the convention makes no difference to your day pillar - but it matters for roughly one hour in twenty-four of births generally, which is why we publish our choice rather than burying it.

Two further places honest engines diverge: whether true solar time is fed into the solar-term comparison for the year and month pillars (feeding it in silently produces wrong years near a term boundary), and how historical daylight saving and offsets are handled. Our answers to both are on the methodology page, and the public comparison corpus shows worked cases where an obvious implementation returns a different chart than ours, with the reason spelled out for each.

Limits, corrections, and how to check us

What this report is: a faithful reading of one chart under stated conventions, with every computational step auditable. What it is not: a prediction. The classical literature this report draws its vocabulary from describes tendencies and climates, not decrees, and any practitioner who tells you the pillars compel outcomes is going beyond what even the old texts claim.

If you believe the chart itself is wrong, tell us. A genuine casting error is fixed, refunded beyond the normal window, added to a public errata log, and entered into our test corpus as a permanent case - that policy is not marketing; it is how the corpus you can read today grew. Most disagreements turn out to be documented school differences, which the previous section helps you check before writing to us.

To re-derive any claim in this report yourself: cast the same birth details on the free calculator at daypillar.com/bazi-calculator and compare the printed chain against the derivation pages that follow. The full test corpus is public at daypillar.com/verification.

Sources

Li Xuzhong (Tang dynasty) - The Three Pillars of Destiny reading is attributed to the Tang-dynasty scholar Li Xuzhong. (https://en.wikipedia.org/wiki/Four_Pillars_of_Destiny)

Xu Ziping (Song dynasty) - The expansion from three pillars to four (eight characters) is attributed to the Song-dynasty scholar Xu Ziping; the resulting method is called the Ziping method. (https://en.wikipedia.org/wiki/Four_Pillars_of_Destiny)

Yuan Hai Zi Ping - Compiled during the Song dynasty and revised during the Ming; one of the foundational manuals of the Ziping method. (https://en.wikipedia.org/wiki/Four_Pillars_of_Destiny)

San Ming Tong Hui - A twelve-juan fate-calculation encyclopaedia compiled by the Ming scholar Wan Mingyong, which summarises both pre-Song methods and the later Ziping method. (<https://zh.wikipedia.org/wiki/%E4%B8%89%E5%91%BD%E9%80%9A%E6%9C%83>)

Di Tian Sui - A treatise of disputed authorship regarded as one of the most sophisticated works on Four Pillars theory, particularly on judging the strength of the day master. (https://en.wikipedia.org/wiki/Four_Pillars_of_Destiny)

The Ten Gods vocabulary - The ten-god names used in this report are the standard Ziping-school terminology consolidated in Yuan Hai Zi Ping and San Ming Tong Hui (see those entries). No separate external claim is being made.

NOAA Solar Calculator - The equation-of-time values in this report come from the engine whose own table is anchored against the U.S. National Oceanic and Atmospheric Administration solar calculator (external anchor used in the public test corpus). (<https://gml.noaa.gov/grad/solcalc/calcdetails.html>)

IANA Time Zone Database - Historical UTC offsets and daylight-saving periods (including ones long abolished, such as China DST 1986-1991) come from the IANA tz database maintained by ICANN. (<https://www.iana.org/time-zones>)

Temple record of the sixty Tai Sui generals - The list of the sixty year generals, including Miao Bing for the Ding Wei year, follows the temple record published by JM Temple. (<https://60star.jmtemple.org/about/44>)

Published stem-relation tables (five combinations, four oppositions) - The five heavenly-stem combinations (jia-ji drawing toward earth, yi-geng toward metal, bing-xin toward water, ding-ren toward wood, wu-gui toward fire) and the four stem oppositions (jia-geng, yi-xin, bing-ren, ding-gui), with wu and ji taking no side in either table. Verified against the encyclopedic record on the ten stems during writing; implemented as engine data and asserted against hand-derived expectations in the build gate. (<https://zh.wikipedia.org/wiki/%E5%A4%A9%E5%B9%B2>)

Four Pillars of Destiny — luck cycles - Major luck cycles (dayun) are ten-year periods overlaying additional stem-branch influences on the natal chart; their starting point and direction are calculated from the month pillar and differ by the gender of the individual and the yin/yang polarity of the year stem. (https://en.wikipedia.org/wiki/Four_Pillars_of_Destiny)

Encyclopedic record on Tai Sui observance - Records the traditional belief that people whose birth signs stand in particular relation to the ruling year's Tai Sui face disturbances for that year, applying in a given year to people born under about four of the twelve signs, with temple practice centred on the clashing signs. (https://en.wikipedia.org/wiki/Tai_Sui)