



NUM.IS · PERSONAL READING

Lo Shu Grid

The report does three things. It shows the calculation: which numbers come out of your date, and by exactly which operation. It gives a vocabulary: how the numerological tradition describes each of those values — from both sides, as support and as cost. And it asks questions for self-observation, which you will answer, not the report. This is material for thinking and for a conversation about yourself, set out without promises.

for **Sofia**

date of birth March 24, 1988

How to read this report

This report is put together from two different things, and it is worth telling them apart from the start. The first is arithmetic: a few simple operations on your date of birth that anyone can repeat by hand and get the same result. The second is the descriptions: what the numerological tradition has come to attach to those values over its long practice. The arithmetic is checkable. The descriptions are the language of a tradition, not a measurement of your personality.

Hence the way to read it. Do not look here for a verdict on yourself. Read each section as a supposition to try your own experience against: some of it will land, some will miss, and a miss is just as normal a result as a match. We deliberately show every quality from two sides: the same property that works as a support in one place costs a lot in another. If only the flattering half of a chapter stayed with you, the chapter was read carelessly.

The report is built so that you can come back to it. The sections are independent, the order of reading is up to you, and the questions at the end of the chapters are not rhetorical: they are meant to be answered in your own words and with your own examples, and not on the spot.

One last thing. Everything written here refers to the structure of a date, not to the person who has that date. A person is wider than any chart, and no page of this report claims otherwise.

What this report does

The report does three things. It shows the calculation: which numbers come out of your date, and by exactly which operation. It gives a vocabulary: how the numerological tradition describes each of those values — from both sides, as support and as cost. And it asks questions for self-observation, which you will answer, not the report. This is material for thinking and for a conversation about yourself, set out without promises.

What it does not do

The report makes no claims about future events and names no dates or deadlines. It gives no medical, legal, financial or psychological advice, and replaces neither a doctor, nor a lawyer, nor a financial adviser, nor a psychologist. It does not grade you: there are no "strong" and "weak" people here, no "good" and "bad" combinations. And it decides nothing for you — this text has no authority to take decisions; that stays your work.

What is in this report

- 1 Your numbers: how they were derived
- 2 Your chart
- 3 Position by position

4 The limits of the method

5 Where this goes next

6 Glossary and the basis of the method

You do not have to read it in order — each section stands on its own.

Your numbers: how they were derived

The digits of your date	2 4 0 3 1 9 8 8	7
How many of each digit	1×1, 2×1, 3×1, 4×1, 8×2, 9×1	6
Birth-day number	2 + 4 = 6	6
Life path number	2 + 4 + 0 + 3 + 1 + 9 + 8 + 8 = 35, then 3 + 5 = 8	8

Anything above nine is reduced by adding its digits until one is left.

Why we show the arithmetic

We print the calculation itself — what was added to what, and what came out — for one reason: whatever cannot be checked has to be taken on trust. The arithmetic here is simple: any reader can redo it by hand, without us and without a program, and get exactly the same values. It is the only part of the report we stand behind as fact. Everything else here is description, and description works differently.

Your chart

4 BODY	9 MEMORY	2 ENERGY
3 PRECISION	— LOGIC	— RISK
88 DUTY	1 WILL	— HANDS

Positions

4 How you handle load over a long distance The tradition calls this position "health", but more precisely it is about an attitude to bodily load and the ability to hold a long distance; diagnoses do not come into it	9 Memory, and how you make up what is missing The position is linked with memory, and with how a person makes up the knowledge they lack
2 The reserve of strength you start with, and the pace you keep The tradition describes this position as the reserve of strength a person takes things on with, and the pace at which they carry them	3 The pull to work out what can be checked Here the tradition puts an interest in what can be counted and checked: numbers, schemes, the way things are put together
— Reasoning by the chain, or grasping it whole The tradition links this cell with the way a conclusion is reached: through step-by-step analysis, or through grasping the whole quickly	— Readiness to act without guarantees We describe this position as an attitude to uncertainty: how habitual it is to act when the outcome is not guaranteed
88 How you handle a promise once made The cell is linked with how a person handles obligations: a word given, debts, promises to the people close by	1 How readily you insist on your own way The tradition links this position with how a person handles their own will: insisting, giving way, looking for agreement
— A taste for work whose result can be seen Here the tradition speaks of a taste for work whose result can be seen: made by hand, brought to a finish	

Position by position

4	9	2
3	—	—
88	1	—

Whether structure arrives on its own

4 · How you handle load over a long distance

What this position describes. The house of Career is read as the instinct for order — sequence, lists, a sense of what must happen before what. Filled, the tradition describes someone who tidies without being asked; empty, someone who does the work but resists the scaffolding around it and tends to build a system only after being burned by its absence.

A single four is read as an ordinary instinct for order: things get put in sequence, lists appear when they are needed and not before, and the person knows roughly what has to happen first. The tradition treats this as structure in proportion — enough to be reliable, not so much that it becomes the point. The resource is that plans here stay servants: they are made because something needs organising and dropped when it does not. The cost is mild and worth knowing anyway — order that comes easily is rarely written down, so it lives in one person's head and does not survive being handed over. Where the whole left column is filled, the reading is of a chart that turns thought into action without friction.

A question to sit with: Which of your systems did you build on purpose, and which one appeared only after something went wrong without it?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

How visible your purpose is to others

9 · Memory, and how you make up what is missing

What this position describes. The house of Power is read as purpose that other people can see — ambition that does not need explaining. This house carries an arithmetic quirk worth knowing before reading it: dates in the 1990s contain a nine in the year and dates after 1999 usually do not, so an empty nine is far more common in a recent chart than in an older one.

A single nine is read as purpose that other people can see without it being announced — direction that shows in what the person does rather than in what they say about it. The tradition treats this as ambition in proportion: visible enough to attract the right work, not so visible that the visibility becomes the goal. The resource is that recognition, when it comes, arrives for the actual thing. The cost is modest and worth stating — a purpose that is legible from outside also invites other people's expectations about where it should lead, and those expectations are easy to absorb without noticing.

A question to sit with: What are you working towards that you would keep working towards if nobody ever heard about it?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

How much you go by the read of a room

2 · The reserve of strength you start with, and the pace you keep

What this position describes. The house of Mind is read as the faculty for reading a situation rather than reasoning it through step by step — noticing that something in a room has changed before anyone says so. Filled, the tradition treats it as an input a person uses among others; empty, as someone who reaches the same conclusions by gathering and checking, which is slower and no less accurate.

A single two is read as intuition in working order and in proportion: the room gets read, and the reading is treated as one input rather than as the answer. Descriptions of this arrangement tend to emphasise that the person can say why they think what they think, even when the first signal arrived without words. The resource is that both instruments are available — the fast read and the slow check — and neither has to be justified against the other. The cost is subtle and worth naming: an input that is usually right is easy to promote quietly into a conclusion, and the moment that happens the checking stops. The tradition suggests writing the first impression down precisely so it stays a hypothesis.

A question to sit with: When did you last decide on an impression and turn out right — and when did the same habit cost you?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

Your default relationship with activity

3 · The pull to work out what can be checked

What this position describes. The house of Health is read as a default relationship with movement and recovery: whether activity happens by itself or has to be put in a diary. Nothing here is a statement about anyone’s medical condition, and no reading of this house should be taken as one. What the tradition describes is appetite for activity and how quickly the tank refills.

A single three is read as an unremarkable physical baseline: energy that recovers on its own timetable, activity that does not need scheduling to happen. The tradition treats this as one of the least dramatic cells in the grid and says so — there is no story here, which is itself the reading. The resource is the absence of a subject: attention that other charts spend on managing energy is free for something else. The cost is only that the absence of a subject makes it invisible, so a genuine change in the baseline can go a long time without being noticed, precisely because nothing about this area has ever needed watching.

A question to sit with: What is the last thing you did purely because your body wanted to move rather than because it was scheduled?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

What it takes for you to start

— · Reasoning by the chain, or grasping it whole

What this position describes. The centre of the grid, named Will, is the only house standing on both diagonals as well as the middle row and column, so every line the tradition reads passes through it. The other houses describe capacity; this one is read as whether that capacity gets used, and readers usually look here before anywhere else.

An empty centre is read as initiative that answers rather than originates: capable once started, slower to start, and noticeably steadier when somebody is waiting on the outcome. Because the centre stands on every line the tradition reads, an empty five thins all of them at once, which is why readers treat this absence as one of the more informative in the grid. The resource named here is proportion — energy is not spent on things nobody needed, and the question "does this actually have to happen" gets asked. The cost is the obvious one: work that only matters to you waits longest. The tradition’s practical suggestion is to borrow the missing pressure on purpose, by making a private intention into an appointment with somebody else.

A question to sit with: Think of the last thing you started without anybody waiting on it — how long ago was that?

Numbers describe how a date is put together. They say nothing about where you are now, who is beside you, what you have already tried and how it ended. That is usually exactly where the question sits that reports like this get opened for — and no page here answers it.

4	9	2
3	—	—
88	1	—

How a craft is found and kept

— · Readiness to act without guarantees

What this position describes. The house of Talent is read as the pull towards a craft: the willingness to do the tedious part of a skill because the skill itself holds interest. Filled, an early aptitude somebody noticed; empty, a competence assembled by practice, which the tradition treats as more transferable rather than as less real.

An empty house of Talent is read as competence assembled rather than noticed: nobody named the aptitude early, so the craft was found by trial and built by repetition. The tradition is explicit that this is not a chart without ability, and it names the resource with some care — a skill built deliberately is understood by the person who built it, which makes it teachable and transferable

in a way an easy gift often is not. The cost is confidence rather than capability. An ability nobody remarked on early is easy to discount even once it is plainly real, and the tradition notes that people with this cell empty tend to under-describe what they can do.

A question to sit with: What skill of yours took the most repetitions — and who, if anyone, told you early that you had it?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

What you feel is owed, and to whom

88 · How you handle a promise once made

What this position describes. The house of Society is read as duty and standing among others — what is owed, to whom, and how much of that weight is carried without being asked. Filled, obligations met as a matter of course; empty, a person moved more by what interests them than by what is expected.

Two eights are read as a life organised around what is owed. The tradition describes duty that is felt before it is asked for, to an employer, a family, an institution, sometimes to all three at once. The resource is that things do not fall: whatever this person has taken on is still standing, and the people around them know it. The price is that the load only ever grows, because the person who carries reliably is the person who gets asked. The tradition notes that a crowded eight tends to leave the houses beside it thin, and reads the bottom row together — duty, provision and family reinforcing one another until there is very little left over.

A question to sit with: What are you carrying right now because it is expected rather than because you chose it?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

How provision sits in your life

1 · How readily you insist on your own way

What this position describes. The tradition puts the digit one in the house it calls Money and reads it as a person’s working relationship with provision — where income comes from, how many sources there are, and how much of the day is organised around securing them. A filled house is read as provision that is already part of the furniture; an empty one as a theme built deliberately rather than inherited as an instinct.

A single one is read as an ordinary working relationship with provision: money is a tool, its source is identifiable, and it is neither the organising principle of the week nor a constant background worry. The resource in this arrangement is proportion — decisions about work get made on whether the work is worth doing as well as on what it pays, which is harder than it sounds and rarer than it should be. The cost is the flip side of the same evenness: a single source

is a single source, and its steadiness makes it easy to leave unexamined until something changes it. Readers of the grid usually pair this cell with the centre, because provision that is comfortable and will that is unhurried tend to keep each other exactly as they are.

A question to sit with: Where does the money you live on actually come from — name every source out loud, and notice how long the list takes.

This is a general description. What it means in a specific situation is what a practitioner works through with you.

4	9	2
3	—	—
88	1	—

How ties to the people closest by are held

— · A taste for work whose result can be seen

What this position describes. The house of Family is read as rootedness and obligation to the people closest by — not as a description of anyone’s actual family, but of how strongly those ties organise a life. Filled, the tradition reads it as ordinary belonging; empty, as a home defined by choice rather than by origin.

An empty house of Family is read as ties built by choice rather than inherited by default — often a person who defines family by who is actually there rather than by who came with the beginning. The tradition offers no verdict on whether this is harder, and it should never be read as a statement about anyone’s actual family. What the reading does say is that the ties are as strong as they are maintained: nothing holds them in place on its own, so they are held on purpose or they loosen. The resource is that obligation and affection do not get confused, because neither is automatic. The cost is that maintenance is constant and invisible, and the effort is easy to mistake for coolness from outside.

A question to sit with: Which of the ties you call family did you choose, and which one arrived with you?

This is a general description. What it means in a specific situation is what a practitioner works through with you.

The limits of the method

One date, one chart

The calculation rests on the date alone. So everyone born on the same day gets exactly this set of numbers and exactly these descriptions, and there are hundreds of thousands of such people in the world. The method describes the structure of a date, not the person born on that day. Everything that tells you apart from someone born the same day lies outside the calculation, and the report knows nothing about it.

A match is not proof

Reading the descriptions, you will almost certainly think more than once: this is exactly me. It is worth knowing where that feeling comes from. Texts like these are built from formulations that almost anyone recognises in themselves: "you know the doubt before an important step", "you dislike it when others decide for you". Psychologists described the effect back in the middle of the last century and have tested it many times since: people take a description handed to an entire audience as a precise hit. Recognition is a property of the language of descriptions, not a confirmation of the calculation.

What this is good for

It works as a set of formulations for a conversation about yourself: a language that makes it easier to name what you had noticed anyway. It works as a reason to ask a question and compare your version with someone else's. It works as reading for its own sake — an honest and sufficient reason to open the report. It does not work as grounds for decisions that change a life.

Where this goes next

- Run the same calculation for someone close to you and compare the two charts: the differences show up better than the similarities.
- A practitioner works with the situation — numerology.institute
- Come back to this section in a month: what is interesting is not what is written here, but what will have changed in your answer.

Glossary and the basis of the method

Arcanum — the number of a position in the list of values from 1 to 22; traditionally means the vocabulary slot a description is attached to, not a force at work.

Reduction — adding digits down to a single place; traditionally means the way any number in a date is brought to a value from 1 to 9, and in some schools up to 22.

Life path number — the sum of all the digits of the date of birth; traditionally means the general storyline used to describe a date as a whole.

Matrix — the table the numbers of a date are laid out in; traditionally means a set of positions, each with a theme of its own.

Position — a single cell of the chart; traditionally means a topic of conversation, an attitude to money or to the people close by, for instance, rather than a score on it.

Pythagorean square — a grid of nine cells the digits of a date fall into by count; traditionally means a distribution: what a date has a lot of, and what it has none of.

Empty cell — a cell no digit fell into; traditionally means a theme the date says nothing about, not something the person lacks.

Master numbers — 11 and 22, which some schools do not reduce to a single place; traditionally means an agreement about counting, not a special status for the person.

Resource and cost — a pair of descriptions of one and the same quality; traditionally means that a property helps you out in some circumstances and costs a great deal in others.

Tradition — the body of descriptions built up over decades; traditionally means agreement among practitioners, not the result of testing.

Where the values come from

The calculation is formal: the same rules and the same date always give the same result, and you can check it by hand. The descriptions come not from measurement but from an established tradition — decades of practice and agreement between schools stand behind them, but no experiment. The method has no scientific confirmation, and we do not present it as research. We name the source plainly so the reader knows what they are dealing with.

The report is informational and for entertainment. It is not medical, legal, financial or psychological advice, contains no individual recommendations, and is no substitute for consulting the relevant specialist. The calculation follows the formal rules of the numerological tradition; the method has no scientific confirmation, and we do not present it as scientific. Any decisions taken after reading the report remain entirely at the reader's discretion.

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