



NUM.IS · PERSONAL READING

Lo Shu Square

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 same date in the Chinese calendar	24.03.1988 → 07.02.4686	07.02.4686
The digits of your date	0 7 0 2 4 6 8 6	6
How many of each digit	2×1, 4×1, 6×2, 7×1, 8×1	5

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 MIND	— FIRE	2 POISE
— RESPONSE	— WILL	7 GIFT
8 DUTY	— PROVISION	66 HOME

Positions

- 4

The palace of mind
South-east, the trigram Xun, the element wood
- 2

The palace of poise
South-west, the trigram Kun, the element earth
- **The middle palace**
The centre of the square, the element earth, and the only palace with no trigram: it faces no direction because every other palace passes through it
- 8

The palace of obligation
North-east, the trigram Gen, the element earth
- 66

The palace of home
North-west, the trigram Qian, the element metal

- **The palace of fire**
South, the trigram Li, the element fire
- **The palace of response**
East, the trigram Zhen, the element wood
- 7

The palace of gift
West, the trigram Dui, the element metal
- **The palace of provision**
North, the trigram Kan, the element water

Position by position

02.4686 The date this square was built from
07.02.4686 ·

What this position describes. The Eastern square is not built from the birth date as documents write it, but from the same day written in the Chinese calendar. What sits between the two calendars is a table rather than a formula: the year there does not begin on the first of January, the months are counted by the moon, and one life ends up with a second date — a different day, a different month and a different year. It is the digits of that second date that go into the square, which is why it almost never matches a grid built from the passport date. This is the one figure in the document that cannot be checked by addition on paper, so it is stated first and out loud instead of being buried inside the calculation.

Your birth date is 24.03.1988. The same day written in the Chinese calendar is 07.02.4686, and it is the digits of that second date that go into the square: 0 7 0 2 4 6 8 6.

The conversion comes from a calendar table rather than from any addition, which makes this the one line in the document you cannot check on paper. Everything after it is a tally of digits and the geometry of the square.

A zero does not enter the square: there are nine palaces and they run from one to nine.

A question to sit with: Put the two dates side by side: which digits appeared in the second one, and which disappeared from it?

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

5 The palaces the date occupied
5 ·

What this position describes. The tradition calls the nine cells palaces and arranges them in the Later Heaven order: every palace has its own trigram and its own compass direction, and the middle one has no trigram at all. A digit lands in its palace as many times as the Chinese-calendar date contains it, and repetition is read as a theme that presses harder — more noticeable to the person and more noticeable to everyone around them. Harder is not better: the date holds eight characters, so an extra repeat in one palace always means emptiness in another. What follows describes what the tradition places in each occupied palace, not what a person with this date is like.

The date filled five of the nine palaces.

The palace of mind. South-east, the trigram Xun, the element wood. This palace is about the cast of a person's thinking and about study: whether they go deeper into one field or take up a new one each time the old stops being interesting. The tradition describes both as workable and both as costly, rather than choosing between them.

The palace of poise. South-west, the trigram Kun, the element earth. This palace describes evenness — how a person holds themselves when the ground moves, and how quickly they come back after a row, a rush or bad news. What is read here is a manner rather than steadiness as a virtue: too even and too easily shaken are described in equal detail.

The palace of gift. West, the trigram Dui, the element metal. What goes here is what arrives without being learned: words, an ear for how other people speak, the knack of putting something complicated briefly. A gift in this method describes ease rather than promising success — the tradition uses the same word for leaning on what is easy long enough that there is no time left to learn anything.

The palace of obligation. North-east, the trigram Gen, the element earth. This palace is about responsibility for other people's affairs and about standing among them: who takes on the organising by default, and what happens to them when there was nobody else to take it. The tradition describes both sides at once — reliability, and the habit of carrying what nobody asked to be carried.

The palace of home. North-west, the trigram Qian, the element metal. This palace describes the household order: whether a person has their own idea of how things should be arranged, and whether they keep it up themselves rather than requiring it of others. The tradition reads both hospitality here and its reverse — the habit of treating one's own order as the only possible one. The digit fell twice.

A question to sit with: The palace where the digit fell more than once — is that the theme other people most often mention to you?

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

4

The palaces that stayed empty

4 ·

What this position describes. An empty palace in this method is neither a shortfall nor a diagnosis. It is read as a theme with no default setting: what other people fall into by instinct is here done by decision and by attention. Everyone has empty palaces, always — the Chinese-calendar date holds eight characters, a zero does not enter the square, and there is simply not enough to occupy all nine. So the list below describes how the square is built, not what a person is missing. The tradition passes no judgement here and makes no promise that an empty palace ever fills.

Four of the nine palaces stayed empty.

The palace of fire. South, the trigram Li, the element fire. Pace and visibility belong here: how quickly a person catches, how visible they are from outside, and how fast they spend themselves. Fire in this description is not an amount of health and not a stock of luck, but a manner of spending, with a quick side and a price for the quickness.

The palace of response. East, the trigram Zhen, the element wood. This is where the tradition puts the ability to notice someone else's state before it is said aloud — that a person in the room is already upset, that a conversation has changed its subject. Nothing medical belongs here and nothing medical is meant: what is described is sensitivity to people, and no line of this palace is a statement about anyone's health.

The middle palace. The centre of the square, the element earth, and the only palace with no trigram: it faces no direction because every other palace passes through it. Self-command sits here — the capacity to hold to something chosen once holding has become inconvenient. That is also why it is read alongside its neighbours rather than on its own: will with no subject cannot be described.

The palace of provision. North, the trigram Kan, the element water. The tradition puts a working relationship with provision here: where money comes from, how many sources it has, and how much of the day is arranged around keeping them. This is about a way of handling provision rather than its size — the method counts nobody's income and says nothing about it.

A question to sit with: The theme of an empty palace — do you genuinely work at it on purpose, or does it simply fall outside what you attend to?

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.



The lines of three the square makes

1 ·

What this position describes. Beyond the single palaces, the square is read in threes: three rows, three columns and two diagonals — eight lines, each of which adds to fifteen. That is a property of the arrangement itself and not of anybody's date. Two extremes are read. A line whose three palaces are all occupied is described as three themes that travel together and usually pull the same way. A line whose three palaces are all empty is described as the mirror of that: none of the three works by default, and whatever gets done in them is done deliberately. Lines that are part occupied and part empty are not read separately — they are the majority, and that is the ordinary state of affairs.

Complete:

The right column. Poise, gift and home. Three themes that show up close in — among one's own people, at home, one to one — rather than in public.

Empty throughout:

The middle column. Fire, will and provision. A column about motion: what a person gets going on, what keeps them going, and what it finally runs up against at the level of making a living.

A question to sit with: If a line of yours came out complete — would you have put those three themes next to each other yourself?

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](#)
- 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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