

Heavenly Essence of Destiny (Di Tian Sui - Complete Pure Translation)

Canon Edition: Sage Liu Bowen Commentary Edition (English Edition) | Period: Ming Dynasty Classical Treatise (c. 1370 CE)

Overview: The undisputed crowning masterpiece of Four Pillars of Destiny (Bazi). Translated into lucid prose to reveal how the Five Elements, Heavenly Stems, Earthly Branches, and seasonal temperatures govern character, fortune, and life accomplishment.

CANONICAL CHAPTERS & PURE TRANSLATED TEXT

1. Chapter 1: The Gateway to Heaven (Tong Tian Lun — The Primordial Source)

PURE CANONICAL TRANSLATION:

He who desires to comprehend the primordial root of the Three Realms and the ten thousand laws must first observe the great machinery of Heaven and the mysterious workings of spirit. Heaven manifests through the seasons of cold, warmth, clarity, and dampness; Earth manifests through the foundations of rigidity, softness, density, and expanse. Man is born between Heaven and Earth, endowed with the five elements. When the circulation of energy is unobstructed and balanced in its core, greatness and virtue arise naturally. When energy is congested, conflicted, or severely deficient, trials and obscurity ensue. The destiny of man does not originate in blind chance, but follows the exact cosmic rhythm that commands the stars and guides the seasonal solstices.

PHILOSOPHICAL INSIGHTS:

Tong Tian Lun is the grand philosophical opening of Di Tian Sui. It insists that human fate is an inseparable organic cell within cosmic mechanics, requiring the astrologer to look past trivial details to see the primary energetic architecture.

2. Chapter 2: The Two Breaths: Dynamic Yin and Silent Yang (Yin Yang Lun)

PURE CANONICAL TRANSLATION:

The Tao is composed of Yin and Yang; movement and stillness constitute their pulse. Yang is active, advancing, and fiery; its nature tends toward expansion, outward illumination, and decisive initiative. Yin is quiet, receptive, and deep; its nature tends toward inward preservation, fertile nourishment, and enduring patience. In the chart of destiny, when Yang flourishes without Yin to anchor it, fire burns the wood to ashes and strength turns brittle, leading to sudden ruin. When Yin flourishes without Yang to warm it, water freezes the earth into barren wasteland, trapping ambition in cold inertia. The noble chart harmonizes firmness with tenderness, allowing warmth to meet nourishment and strength to shelter gentleness.

PHILOSOPHICAL INSIGHTS:

True balance in Chinese metaphysics is not static mathematical symmetry. It is dynamic reciprocity where Yang provides creative momentum and Yin provides the enduring vessel.

3. Chapter 3: The Five Elements and Their Circular Harmony (Wu Xing Sheng Ke)

PURE CANONICAL TRANSLATION:

Wood desires to reach upward into heaven, but requires Fire to unveil its flowering brilliance and Earth to anchor its deep roots. Fire desires to shine forth, but requires Metal to forge its boundaries and Water to

prevent devastating conflagration. Earth is the central mother of all physical forms; it welcomes Wood to loosen its compaction and Water to moisten its fertile veins. Metal represents crystalline clarity and discipline; it seeks Fire for refinement and Water to wash away rust and reveal its luster. Water is the primordial reservoir of wisdom; it seeks Earth for guiding banks and Wood to express its life-giving gift. Creation (Sheng) and Restraint (Ke) are the two hands of one body: without creation, life cannot begin; without restraint, life destroys itself through unchecked excess.

PHILOSOPHICAL INSIGHTS:

Mastering Bazi begins when one ceases to view 'restraint' (Ke) as hostile. The sharp chisel that carves raw stone into sacred jade is restraint, yet without it, jade remains an unpolished rock.

4. Chapter 4: The Wood Stems: Jia and Yi (Jia Yi Mu Zhen Yuan)

PURE CANONICAL TRANSLATION:

Jia Wood pierces the high heavens like the giant ancient pine; to achieve its destiny as the pillars of a great temple, it welcomes the cutting forge of strong Metal and the refining warmth of Fire. When born in spring, it fears excessive metal that wounds its young shoots; when born in autumn, it requires fire to warm its branches and earth to nourish its roots. Yi Wood is the tender willow, the climbing ivy, and the delicate orchid; soft and ductile, it coils around rocks and ascends by clinging to Jia Wood. It thrives with gentle moisture, fearing only parching drought. Even in the depth of autumn, if it possesses moisture, it does not wither; even amidst severe metal, if it finds earth, it endures unharmed.

PHILOSOPHICAL INSIGHTS:

Jia Wood represents unbending principle and upright leadership; Yi Wood represents flexible adaptation, diplomatic agility, and enduring resilience under pressure.

5. Chapter 5: The Fire Stems: Bing and Ding (Bing Ding Huo Zhen Yuan)

PURE CANONICAL TRANSLATION:

Bing Fire is the fierce, radiant solar sovereign; it disdains frost and melts winter snow, illuminating the depths of oceans and warming the cold earth. It fears no water, but rejoices in reflecting upon great lakes (Ren Water); it shrinks only before excessive damp earth (Ji Earth) which dims its brilliant light. Ding Fire is the sacred hearth, the midnight lantern, and the candle flame; fragile in appearance, yet persevering through darkness. It rejoices when sheltered by dry mother-wood (Jia Wood) and can endure through howling winter winds. While Bing Fire burns outward to conquer the world, Ding Fire burns inward to forge steel, craft masterpieces, and cultivate deep scholarship.

PHILOSOPHICAL INSIGHTS:

Bing Fire is charisma, public visibility, and sweeping ambition; Ding Fire is meticulous concentration, artisanal genius, and philosophical wisdom.

6. Chapter 6: The Earth Stems: Wu and Ji (Wu Ji Tu Zhen Yuan)

PURE CANONICAL TRANSLATION:

Wu Earth is the massive mountain rampart, the high embankment, and the ancient plateau; heavy, solid, and centered in authority. When dry, it welcomes rushing rivers (Ren Water) to moisten its slopes; when cold, it seeks solar fire (Bing Fire) to warm its peaks. It requires noble trees (Jia Wood) to loosen its soil and prevent rocky stagnation. Ji Earth is the fertile garden terrace, the moist agricultural soil; humble, receptive, and endlessly productive. It fosters the growth of countless crops without complaint. It does not fear cold water, nor does it dry into stone under heat; it seeks only appropriate seasons of sun and rain to yield boundless harvest.

PHILOSOPHICAL INSIGHTS:

Wu Earth is institutional weight, real estate, and unshakeable conservatism; Ji Earth is personal nurturing, cultural cultivation, and flexible administrative service.

7. Chapter 7: The Metal Stems: Geng and Xin (Geng Xin Jin Zhen Yuan)

PURE CANONICAL TRANSLATION:

Geng Metal is raw iron ore, the heavy mineral vein, and the martial blade; fierce, unyielding, and sharp in judgment. In its unrefined state, it is harsh and destructive; but when tempered by intense forge-fire (Ding Fire) and shaped by noble wood (Jia Wood), it transforms into a sacred ritual vessel or an invincible sword of justice. Xin Metal is the refined gemstone, the pearl, and the golden hairpin; delicate, glistening, and proud. It shuns scorching heat which scorches its luster; it delights in clear mountain streams (Ren Water) that wash away dirt and reveal its breathtaking radiance to the admiring world.

PHILOSOPHICAL INSIGHTS:

Geng Metal embodies executive discipline, structural law, and courage in crisis; Xin Metal embodies refined aesthetics, exquisite precision, and self-respect.

8. Chapter 8: The Water Stems: Ren and Gui (Ren Gui Shui Zhen Yuan)

PURE CANONICAL TRANSLATION:

Ren Water is the vast rushing river, the torrential ocean tide; boundless in power, uncontainable in flood. When it surges with momentum, it requires massive earth ramparts (Wu Earth) to form deep riverbeds and guide its energy toward fertile plains; without earth, it sweeps away homes and inundates crops. Gui Water is the morning dew, the gentle spring rain, and the mountain mist; subtle, penetrating, and pure. It moistens the earth unseen, reaches into the smallest crevices of life, and nurtures seedlings without making a sound. It fears no fire, but shuns heavy mud that turns its clarity into murky stagnation.

PHILOSOPHICAL INSIGHTS:

Ren Water represents strategic boldness, global trade, and unrestrained emotional depth; Gui Water represents psychological sensitivity, spiritual intuition, and quiet diplomacy.

9. Chapter 9: The Twelve Earthly Branches: Stations, Clash, and Union (Di Zhi Ge Ju)

PURE CANONICAL TRANSLATION:

The Heavenly Stems fly swiftly like the clouds of heaven; the Earthly Branches remain anchored like the mountains and valleys of earth. The four Cardinal branches (Zi, Wu, Mao, You) represent pure, uncompromising elemental directions; their nature is specialized and unyielding. The four Growth branches (Yin, Shen, Si, Hai) harbor vibrant dynamic shifts, dual affinities, and hidden potential. The four Graveyard branches (Chen, Xu, Chou, Wei) represent the deep vaults where elements are stored, transformed, and released. When branches clash, hidden potentials are broken open; when branches unite, a shared destiny is forged. He who examines only the surface stems misses the subterranean foundations where the true treasure of fate is buried.

PHILOSOPHICAL INSIGHTS:

Heavenly Stems reveal external social reputation and conscious ambition; Earthly Branches contain the roots of ancestral heritage, private emotional stability, and real wealth.

10. Chapter 10: Structure, Essence, and Function (Ti Yong He Ju)

PURE CANONICAL TRANSLATION:

In analyzing destiny, distinguish clearly between Essence (Ti) and Function (Yong). Essence is the Self, the Day Master, and the fundamental constitution of the soul. Function is the environment, the seasonal mandate, the opportunities and challenges encountered in the world. When Essence is robust, it can embrace great responsibilities, shoulder vast wealth, and wield decisive authority without cracking. When Essence is fragile while Function is excessively heavy, wealth becomes a crushing burden, authority turns into terrifying anxiety, and opportunities become pitfalls. Therefore, the foremost task of the wise practitioner is to nourish the core so that it may effortlessly command its external world.

PHILOSOPHICAL INSIGHTS:

The timeless teaching of Di Tian Sui: never pursue worldly power beyond your internal moral and energetic capacity to hold it. First cultivate internal capacity; worldly abundance will follow effortlessly.

11. Chapter 11: The Discerning of Clarity and Turbidity (Qing Zhuo Lun)

PURE CANONICAL TRANSLATION:

What is called Clarity (Qing)? It is when the helpful elements are pure, unblemished, and well-positioned, while the disruptive elements are quietly subdued or transformed into allies. He whose chart possesses Clarity exhibits lucidity of mind, moral dignity, and enduring peace throughout life. What is called Turbidity (Zhuo)? It is when elements clash in chaos, good intentions are undermined by hidden rivalries, and the seasonal breath is choked with conflict. Yet know this mystery: if within turbidity there lies a single clear stream of transformation, a person will rise above humble origins to achieve astonishing distinction through adversity, while pure clarity that lacks tension may produce only comfortable mediocrity.

PHILOSOPHICAL INSIGHTS:

Comfortable clarity breeds ease, but transformed turbidity breeds historic greatness. Leaders and great reformers almost always possess charts with high tension resolved by a single pivot.

12. Chapter 12: Truth and Illusion: Identifying False Transformations (Zhen Jia Lun)

PURE CANONICAL TRANSLATION:

In the study of destiny, nothing requires more subtlety than distinguishing the True from the False. A chart may appear to form a noble Special Pattern, yet harbors a hidden root that betrays it from within. Another chart may appear broken and chaotic, yet possesses a quiet, unshakeable root that secretly preserves life. He who judges only by external labels will mistake brass for gold and miss the diamond buried in volcanic silt. Look beneath the surface: trace the true roots of energy down into the secret chambers of the seasonal commander. If the root is authentic, honor will be sustained; if the root is false, sudden rise will be followed by sudden disgrace.

PHILOSOPHICAL INSIGHTS:

A stern warning against superficial astrology. The genuine practitioner ignores easy clichés and listens deeply to the actual, living circulation of energy.

13. Chapter 13: Seasonal Temperature: Climate Harmony and Moisture (Tiao Hou Han Nuan)

PURE CANONICAL TRANSLATION:

Heavenly Tao possesses seasons of bitter cold and blazing warmth; Earthly Tao possesses conditions of desert dryness and swamp humidity. A person born in the depth of winter with charts devoid of sun and fire will suffer from emotional frozenness and stalled ambition, no matter how noble the pattern appears. A person born under scorching summer skies without dew or rainfall will be consumed by internal agitation, recklessness, and sudden collapse. Therefore, the Regulation of Climate (Tiao Hou) precedes all other rules: first warm what is frozen, moisten what is parched, and cool what is burning. When temperature and moisture are harmonized, the five elements awaken into fruitful creation.

PHILOSOPHICAL INSIGHTS:

Climate regulation is the compassionate heart of Bazi. Before demanding high performance from a human soul, examine whether it has the basic warmth and moisture necessary to sustain life.

14. Chapter 14: Special Patterns: Following and Transforming (Cong Ge Hua Ge)

PURE CANONICAL TRANSLATION:

When the Day Master is born completely isolated, surrounded by a single overwhelming elemental army with no root and no allies, it must not resist. To resist is death; to follow is supreme honor. If the chart is

consumed by Wealth, follow Wealth and share its boundless treasure. If consumed by Authority, follow Authority and rise to high state office. If consumed by Creative Output, follow Genius and bestow masterpieces upon the world. But the follow pattern demands absolute devotion: if a single stray root appears to assert individual ego, the pattern fractures into bitter conflict. Likewise, when stems combine and transform under the mandate of the season, a new celestial element is born, granting extraordinary genius.

PHILOSOPHICAL INSIGHTS:

The wisdom of surrender. When circumstances are vast and immovable, aligning completely with the prevailing tide produces monumental achievement, whereas stubborn ego produces tragedy.

15. Chapter 15: Wealth, Honor, Longevity, and Fulfillment (Cai Guan Shou Yao Da Zhi)

PURE CANONICAL TRANSLATION:

How do you recognize the person of enduring wealth? Their Wealth Star connects directly to their household doors without leakage, supported by fruitful productive streams. How do you recognize the person of noble honor? Their Authority Star is balanced by the seal of wisdom and moral integrity, free from corrupting greed. How do you recognize the person of profound longevity? Their vitality flows gently through the seasons without violent obstruction or dry exhaustion. Wealth without wisdom is like water without a riverbed; honor without virtue is like a tall tree without deep roots. He who understands this lives in harmony with both Heaven and humanity, leaving a blessed legacy across generations.

PHILOSOPHICAL INSIGHTS:

The ultimate culmination of Di Tian Sui: destiny analysis is not an obsession with material greed, but an awakening to how one may live with dignity, harmony, and lasting fulfillment in accordance with the cosmic pattern.
