

BLUESTEIN

Teal Dragon



White Tiger

The Chinese Zodiac

Table of Contents

Cover Page

Table of Contents

Preface: A Tome for Humanity

Introduction: Fundamental Truths About
Chinese Astrology

2024: Yang Wood Dragon

The Qi of Dragons

The Image of the Yang Wood Dragon

Aligning Yourself with the Year

Important Dates

Hexagram

A Year in Review

2025: Yin Wood Snake

The Qi of Snakes

The Image of the Yin Wood Snake

Aligning Yourself with the Year

Important Dates

Hexagram

A Year in Review

2026: Yang Fire Horse

The Qi of Horses

The Image of the Yang Fire Horse

Aligning Yourself with the Year

Important Dates

Hexagram

Preface:

A Tome For Humanity

My name is Jonathan Bluestein. I am an Israeli Jew, and an interdisciplinary scholar. My main areas of expertise are in the fields of Traditional Martial Arts, Traditional Chinese Medicine and Chinese Philosophy. I am also versed in various other areas of study, such as Middle Eastern and World History, Jungian Personality Psychology and Law.

The exciting and fascinating subject of Chinese Astrology, interfaces quite well with my other areas of study. Thus, in the year 2024, I embarked on a mission to learn more about it, via meticulous research. As I have often done with my prior learning ventures, I have found that writing about a topic makes for a splendid way to become intimately familiar with it. This book before you here, presents with the fruits of those efforts.



The tome which is in your possession, is a work-in-progress. I have intentionally and happily made it available for anyone to copy, share and distribute freely, as long as changes are not made. Newer versions of this work, shall be released periodically. Over time, I hope to include in it, dedicated chapters for a total of 60 years of astrological analysis and interpretation. Why 60 years,

you might ask? That question shall be answered clearly and succinctly, in the next chapter.

This book is neither an experiment in fortune-telling, nor an instrument for gaining material or spiritual advantages. It is a deep and captivating exploration of how Chinese Astrology can be used as a practical medium for the betterment of people's everyday lives.

I would like to thank fellow scholar and Chinese Astrology expert, **Gregory David Done**, for his fine work in this field. I have often been inspired by his writings and insights, and this is reflected in the text before you here.

Introduction:

Fundamental Truths About Chinese Astrology

There is an age-old idiom and principle; a belief common to all esoteric practices: 'As Above – So Below'. The Magician in the picture to the right, points to the Heavens and to the Earth. He is therefore implying the truth of this idiom and principle with his body – as above, so below. Meaning, that Mankind follows the order of the Celestial Bodies. That is the basic idea behind any system of Astrology.

This is a book about Chinese Astrology. There are those who treat Chinese Astrology as a system fortune-telling. My conception of Chinese Astrology is not as such. The purpose of Chinese Astrology, in its relation to the passing years, is to describe what kind of 'energy' there is to each year. It is so that humans could align themselves better with how the coming year is going to be, energetically-speaking. By this, what is meant is that the Planet Earth is in a certain place in a given time frame – in a given year, and that location of our Planet creates an energetic dynamic. Chinese Astrology asserts that we can understand this dynamic, and potentially use it to our advantage.



The Cosmic Clock



The Sun tells the Time

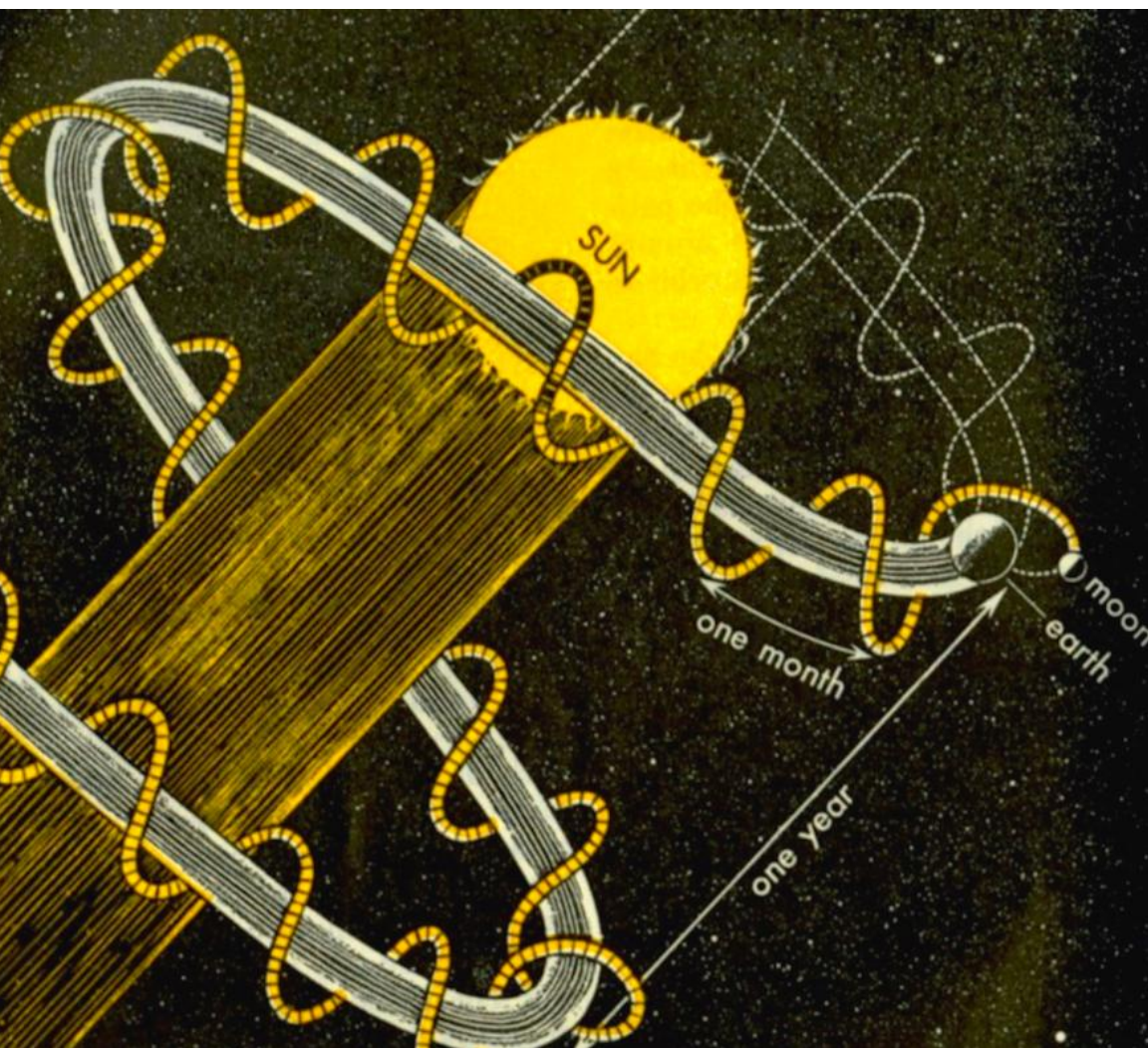


The Moon tells the Day

The Stars tell the Month

The Cosmic Clock is an expression of 'As Above – So Below'. We are not simply watching the Cosmic Clock – we are a part of it. In that way, humanity is not truly separate from Time... We humans are, ourselves, mechanisms within the clock. A most peculiar thought, indeed.

As you can vividly comprehend from this page and the previous one, we humans are tremendously affected by our relations with the stars and planets around us. This is not a controversial statement, but rather a widely-accepted one. Astrology takes this idea a step further, in proposing that this paradigm of 'As Above – So Below', could have more nuanced interpretations.



Now, let me be more specific about how the system of Chinese Astrology works. It is quite simple to understand, if you could bear with me for a moment.

In Chinese Philosophy, Astrology, Cosmology and religion, there are the **12 Celestial Stems** and **10 Earthly Branches**.

The 12 Celestial Stems are represented by **12 Animals**.

Every year is associated with one of the **12 Animals**.

The Snake, for example, is one among the **12 Animals**. Therefore, once every 12 years, there is 'a Year of the Snake'. The animal which follows the Snake, is **The Horse**. Thus likewise, every 12 years, there is 'a Year of the Horse'.

The 12 Animals of the Chinese Zodiac, are essentially twelve cultural archetypes. Each has a unique 'character and personality', which is used to make sense of the passing years.

Every year is also associated with one of the Five Phases – Wood, Fire, Earth, Metal and Water.

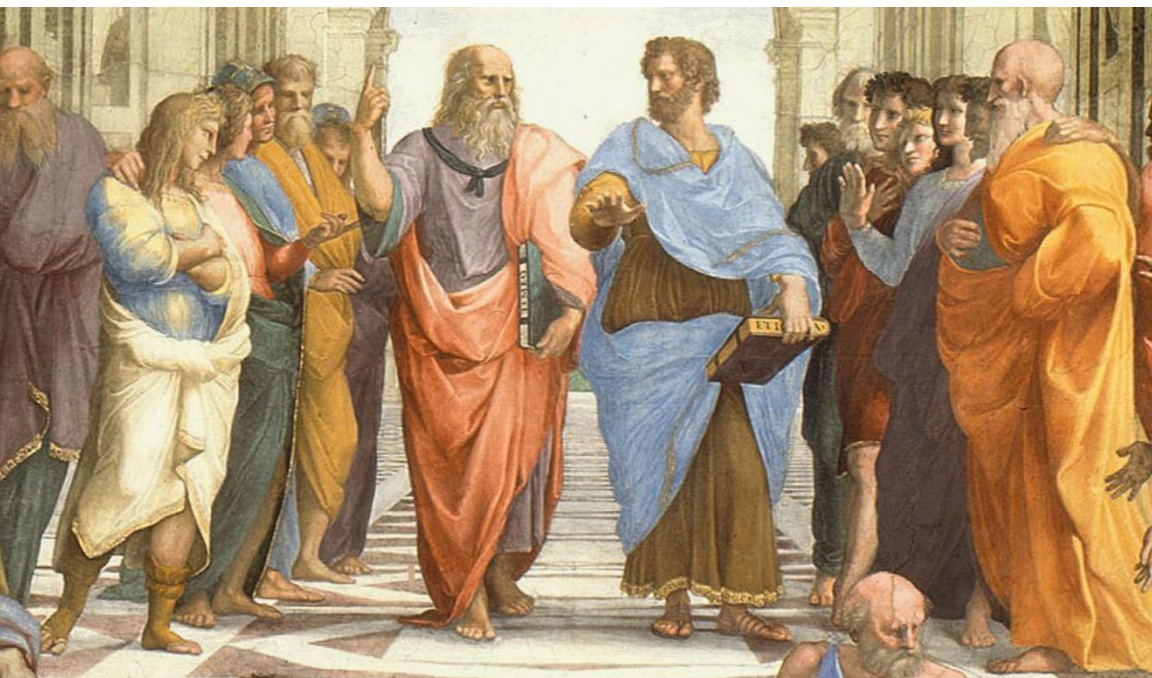
So every year has 1 Phase (among 5) and 1 Animal (among 12). For example: Fire Rooster, Earth Dog, Metal Rat, etc.

Overall, if we count all of those combinations, there are 60 unique years in rotation. Why a 60-year cycle?

Five Phases times 12 Animals = $5 \times 12 = 60$. This is why there is a 60-year cycle of the Five Phases and 12 Animals. Every 60 years, one cycle is complete. For this reason, in China, a person's 60th birthday is the most important one.

As I have noted before, the energy of the year is not a form of fortune-telling. The energy of the year describes, in our case, how Planet Earth is energetically affected between late January of 2025, to early February of 2026. This energetic trend does not determine our fate. But it does influence the boundaries of our potential and actions. It is believed that acting in accordance with the energy of the year, would make your life easier, and your wishes and actions more successful, on average, relative to yourself. Therefore, the purpose of this document is to help you understand how to better align yourself with the energies of the year.

In the picture: ‘As Above – So Below’, hinted via Plato’s gesturing, in the painting ‘The School of Athens’ by the famed master-artist Rafael (Raffaello Sanzio da Urbino).





An Astrological Analysis of the

Yang Wood Dragon

For the years 2024-2025



The Qi of Dragons

Each of the 12 Animals has its own unique types of Qi – a specific energy signature. The Dragon is also said to have a Qi which is uniquely its own – the ‘Zodiac Archetype of the Dragon’. I shall explain the Qi of Dragons (in the context of years), before going deeper into the specific characteristics of the Yang Wood Dragon.

In thinking about ‘dragons’, consider something which is unique and exceptional. Chinese Culture strongly identifies itself with the Dragon, and this has been the case for thousands of years. Moreover, the Dragon is the only one among the 12 Animals of the Chinese Zodiac that is mythical. To some extent, dragons also have the qualities of all other animals, combined. They can roll, crawl, walk, run, jump, pounce, swim and fly. They can eat anything. They can be timid or aggressive, quiet or loud. Thus, they have more potential than other animals. But they are still more inclined towards specific types of behaviour.

Compared with other animals, the Dragon is noble, majestic, powerful, intelligent, confident, charismatic, visionary, ambitious, tenacious, creative, independent, dynamic, proud, egotistical, transformative (of other things), inspiring or intimidating (depending on its actions), restless when active (works hard and rests hard), magnetic (in its personality) and expansive (seeks out new places, lands and opportunities). Some call Dragons ‘courageous’, but this is a descriptor more suitable for the Tiger. The Dragon seems to act ‘with courage’, but it is more so because it confidently believes, and typically rightfully so, that nothing and no one can intimidate it.



The Monkey can imitate others. The Snake can take the shape of other things by transforming itself. The Dragon either transforms other things, or becomes more powerful. But it retains its core identity.

The Horse is the most independent of the herd animals. The Dragon is the most independent of all the animals, for it needs not a mate, family, group or herd. It is free of all social structures.

Because nothing can threaten the Dragon, it can go and do whatever it wants. But this does not mean that it will. That would depend on its motivations, and often on which type of Dragon is involved. Yet when the Dragon desires something, hardly anything has the power to stop it. The Horse can push through obstacles. The Ox can move obstacles slowly. The Dragon can go around any obstacle.

Being enormous is not necessarily an advantage. The Dragon is respected, but also feared. Much like the animal, dragon years are ones in which the energy is that of mighty movements in the world. People allow tremendous things to happen, but such occurrences can be frightening. This is often true of the years associated with the larger animals, and the Dragon is the biggest of those.

When a dragon year comes, it is like an elephant on the savanna grassland. It can be seen from a distance. It inevitably makes noise when it travels. Those not careful, or too small, might be stepped on. The Dragon may not even notice that it happened. People know where it passed, as ruins and stories are left behind. Other times, treasures and inspirations are the inheritance of its journey. It may come quickly, and then disappear without a trace.

The Dragon does not have to speak in order to make its stance. Its will is made known simply by its actions, and via positioning itself where it desires to be. Actions then, speak louder than words this year. The Dragon needs not call, growl, roar, hiss, oik, moo, neigh or bark. It has a presence, that can be used without sound.

There is a similarity between Dragons and Snakes. One can think of the Dragon, as an extremely powerful and bulky snake, which can also fly. The Dragon therefore retains the ability to change its shape in order to go around things, but loses the ability to shed its skin. Meaning, that the Dragon cannot change who and what it is. Those realities are clear and evident to all. It is an animal that expresses its glory, but does not transform into something new.

People consider Dragons to be both smart and lucky, which is a useful combination. But unless one can handle the challenges inherent to dealing with a Dragon or acting like it, those luck and wit could not be made of use. This is similar to the dilemma of having great wealth. It is a wonderful thing, but only for those who know how to manage it. Dragons come and go, but not every person knows how, or is able, to cope with their massive energy.

It is important to remember that the Dragon is a predator. It is neither innocent nor mild, and it will take what it chooses, and when it desires that object of interest. The Dragon of Western myths is of the unhealthy, that embodies its role as a predator to the fullest, without ever reciprocating. This is one aspect of the Dragon, overly-exaggerated.



The Image of the Yang Wood Dragon

The Yang Wood Dragon is one of Five Snakes in the grand, 60-year cycle of the Chinese Zodiac. The others being the Metal Dragon, Water Dragon, Fire Dragon and Earth Dragon.

The Wood Dragon is the first of the Five Dragons. Among the Five Dragons, the Wood Dragon occupies the natural direction and phase of that animal in the system of the Five Phases – it is the Teal Dragon, associated with the East and with the Liver. It takes bold initiative, can issue commands, and behaves more ‘like an army general’ than the other four dragons. The Genreal issues orders, but it does not always have to be on the front lines. Sometimes it may prove just as successful by coordinating things away from the action.

The energy of the Yang Wood Dragon year is that of boundless expansion in all directions. Such is the combination of Yang, Wood and Dragon. Yang is ‘male energy’, therefore more dominany and aggressive. Wood, as in the movement vectors of a tree, expands downward (roots), upward (branches), and sideways (roots, branches and trunk). The Dragon, as an animal, can go wherever it pleases. Therefore, the Yang Wood Dragon year holds the greatest potential for boundless expansion than any other year in the 60-year cycle.

The Yang Wood Dragon is the most creative and intuitive of all 60 animal variations. It can be said that it knows its own soul best of all of them.

Aligning Yourself With the Year

How should we change our lives and behaviour, in order to 'best ride the energy' of the Yang Wood Dragon year?

The previous year was that of the Yin Water Rabbit. In the preceding year, the energy was very deep and withdrawn, almost secretive. This new year of the Yang Wood Dragon is out in the open and extroverted, almost obtrusive. It is a sharp transition from darkness to light, from the small with the enormous. Those who blink in the process will miss valuable opportunities. The strategies which may have earned one progress and benefits in the year prior, would be the downfall of the coming year. Major change in attitude is therefore due.

This is now a year of chaos and instability. Yet for the wise, chaos is a ladder. With ambition, charisma and innovation, it is possible to ride the chaos to success. Do not change who you are. Change the world around you.

The energetic movement to contend with in this year is quite large. It is somewhat akin to a Tsunami. When a giant wave comes over a city, the meek continue to cower even after the danger has passed. But there are a few who can take advantage, in both positive and negative ways. There might arise a hero, who would save people. A leader, who would organize the community during the crisis. A healer, who would tend to people's physical or emotional wounds. A caretaker, to look after the needs to those harmed. The giant waves will wreak havoc on some, but those who are wise and



calm under pressure, can find the opportunity hidden therein. The Dragon does not eat those whom it respects.

Can you think like an Army General? Can you take a look from above, and consider the circumstances and resources objectively? This year calls upon you to do so. It does not mean that you need to lead a military force, or even a group. You can be a General, even in the management of your own personal resources.

This quest to expand, take charge and use big opportunities in times of crisis, is a call to adventure. Those who are willing to be adventurous, and to arrive in places and situations they have not been to before, could benefit from what this year has to offer. This will be enhanced if imbued with passion and tenacity.

The Dragon is of the Heavens. This is a year of Heaven, and not of the Earth. The implications are that this year favours macro over micro, the greater picture over small details, and the vision over the technicalities. Some may argue even, the spiritual more than the mundane.

Macro, Greater Picture, Vision and the Spiritual – from what angle and perspective, though? Because this is the Teal Wood Dragon of the East, the year flows better with those things which are newly initiated; young and fresh; budding and promising. There is a greater potential drive behind such things, like the sprouts of springtime, as opposed to those initiatives that are already old or seasoned.

Due to the natural presence of the Dragon, this is a year when actions speak louder than words. The action of the Yang

Wood Dragon is to literally stretch oneself. To extend over, beyond and around people, things, circumstances, obstacles and opportunities. When this is done, others notice, and an effect is achieved. Whether good or bad, depends often on the question of if the energy of the Dragon that was used, was perceived by others to be inspiring or intimidating.

All Dragon sin with pride and egotism, and these are pitfalls to watch out for, especially given the expansive potential of the Yang Wood Dragon year. There is a very fine line in such a year, between the need to showcase one's success, and having it perceived negatively by others.

To act boldly based on one's intuitions, whilst taking calculated risks and externally demonstrating one's resolve – such can be a useful strategy in a year such as this.

However, remember that the Dragon does not progress by 'the luck of the fool'. The Dragon is an intelligent animal. To make haste based on feelings alone, and with no rationale or plan, is contrary to intelligence, and therefore not in-line with the energy of the Dragon. While the Dragon, by the sheer power that it wields, needs not be as calculated as the Snake or the Rat, it is still not prone to random or spontaneous actions, unless angered into impulsivity. It acts with a purpose, also because it can see from above and to a distance.

The Dragon is the Yang-est of all the Yang Animals. Like the Alpha Males among the high-mammals, then, part of its status is earned by its display of generosity. The Dragon mostly takes, but it must also give something back – its mythical status as a 'creature of luck and fortune' demands



it. This is all the more true of the Wood Dragon, who symbolizes abundance (within the grouping of the Five Dragons). To generously share with others is the positive virtue of the Wood Dragon, and to become angry and upset with others is among its worse vices. Generosity is made possible by the belief in abundance, and anger is often the result of frustrations deriving from the belief that there is scarcity. Yet the Wood Dragon, who can go anywhere and do whatever it desires, is genuinely almost never in a position or condition of scarcity. It needs only to look around objectively, for the abundance to appear. Although this abundance will not often come to it in the form of 'a low-hanging fruit', still it has the power, will, charisma and ability to collect and own it.

Dragon hours are 7AM to 9AM every day. These are the hours when the Stomach is most active. In the years of Earth Dragon, this is all the more important, because the Stomach belongs to the Earth Phase as well. However, one should pay attention in the years of Wood Dragon as well. It is in the character of the Wood Dragon to boundlessly expand. This can lead to certain gluttony, either physical, psychological or spiritual. A Stomach overly expanded will lead to vomiting, or severe disease in the long-term. Thus, from this we learn that the Yang Wood Dragon ought to be careful, as to refrain from expanding beyond his or her natural capacities. There is only so much that 'one could stretch'.

Important Dates

The Wood Season: Spring

The Dragon month is: April 4th to May 5th

Yin Wood days are: April 4th, April 14th, April 24th, May 4th

The Dragon Hour of every day is: 7AM to 9AM

Thus, between 9AM and 11AM on April 4th, April 14th, April 24th and May 4th, these would be the Dragon Hours in the Yang Wood Days in the Wood Season (Spring) in the year of the Yang Wood Dragon. These are the hours and dates when the energy of the year would be strongest.

Also, consider applying the type of advice and ideas presented on the following pages, during those days and times. These are suitable for the whole year, but on the particular hours and dates mentioned, they might work even better.



Hexagram

The Hexagrams are 64 symbols that originate from the Book of Changes (Yì Jīng 易經). This is an ancient book from China, dating back over 2500 years. In the Book of Changes, the 64 symbols called ‘Hexagrams’, are used to describe all possible types of energetic transformations in the world. The Hexagrams describe the ‘energetic trend’ of a given time period.

This is the hexagram associated with the year ahead:



Break-Through

Quite literally, this is a ‘breakthrough year’ for the daring, matching the name of the hexagram. Other names for it include ‘Determination’, ‘Parting’, ‘Displacement’ and ‘Resoluteness’, all likewise being suitable for this year.

This is both an opportunity and a warning. One can make great leaps forward in many directions and areas. But it is also possible to expand until one bursts, breaking through your own healthy limits, as in the example of the Stomach, given a few paragraphs earlier.

This hexagram suggests an ability to stand firm against the forces of negativity. It matters less who is 'objectively the villain' – only that when behaving as a Wood Dragon, you can gain momentum in fighting that force. It is possible to do so as long as a person resists corruption and creates his own rules rather than being a slave to those of others.

The traditional translations of this hexagram's description, speak of Justice. They indicate the idea of bringing a matter of great concern – a wartime affair or a criminal plot, before a royal court. There is danger in exposing such a truth, and therefore that act is made in the open for all to see. Yet the proposed solution by he who declares the problem, is to resolve it without the need of violent force – without having to resort to an armed conflict. This appeals to the nature of the Dragon. Few dare face the Dragon head-on. He who can be the Dragon, does not have to take risks while in the service of Justice. His presence may suffice.

The structure of the hexagram is that of a marsh atop of heaven, or a lake in the sky. It is a mythical image, almost as if taken from a 'garden of the Gods' in a folk tale from Ancient Greece. The traditional interpretation is that this is a lake which had been 'lifted' or 'sucked into' the heavens. Essentially, meaning that the murky waters have become heavenly vapours, and shall now be redistributed across the land. It is a symbol of abundance, as the water-filled sky will rain plenty. It therefore calls upon the virtuous person to avoid hoarding wealth, and to share generously with his subordinates.

A Year in Review

The year did lend itself to major world-scale dynamic and chaotic transformations. Great floods occurred in countries Indonesia, Brazil, Papua New Guinea and Kenya. Major political shifts transpired, particularly in Eastern Europe, the Middle East the United States and the Congo. They who had the upper hand were the stronger forces, or those who knew how to exert their strength better than others. Whoever dared, was harder to stop.

On the global scene, there were four great winners during this year, and four great losers.

The country of Israel, and the American President-Elect Donald Trump, the Argentinian President Javier Milei, and the El-Salvadorian President Nayib Bukele, were big winners that year. This country and those people won, because they consciously chose to adopt the mannerisms of a Yang Wood Dragon: Act large without restraint, expand in all directions simultaneously, and ask not for permission to act and to assert dominance. Be visible and decisive, and make your stand clear, while avoiding impulsiveness.

Donald Trump, arguably the biggest winner of the year, had used the virtue of generosity as a key strategic attribute of his new political vision. It may be argued to what degree Trump intended to be generous towards his citizenship, but it is certain that he sought to appear benevolent in that manner. He did so by focusing on many issues which his potential voters cared about in their daily lives, more so than he had done before. This made him 'a more likable Dragon'.

What else Trump did, was to expand into marketing territories that he had not attempted before, broadening his political and propaganda horizons. He campaigned while working for a short while inside of a fast-food restaurant, and went on to be interviewed on popular internet interview shows. This was uncharacteristic of him, and had paid-off.

Hamas and Hizballah, two Middle-Eastern Terrorist Organizations, lost this year because they were rabbits and rats trying to contend with Israel, which was a Dragon as compared with themselves. The smaller animals cannot use force to compete with the larger ones, unless they either work together, or find the right timing, leverage or circumstances. What could have worked for them with better organizational coordination in the previous year of the Yin Water Rabbit, has utterly failed them in the year of the Yang Wood Dragon.

Russia and China were the losers who mis-engaged the energies of the the Yang Wood Dragon. Russia attempted to behave like a Teal Dragon, even though it is inherently a White Tiger, thereby trying to capitalize on enegertic dynamics opposite to its own, and failing. China, who is a natural Teal Dragon or a Red Dragon (depending on the historical period), kept itself timid, like a sleepy Tiger, due to internal challenges with its economy and society, and so had missed a decent opportunity to expand. In that year, especially at the backdrop of the American Elections, the Chinese Communist Party had a superior opportunity to seize Taiwan, but failed to do so, despite preparing for that occasion for several decades.

China also lost the potential of the year because it is not only a natural Teal Dragon, but also culturally located in the East, whence the Sun comes. It had the identity with the animal, the direction and the element of surprise, and failed to capitalize on all three accounts.

A 'hidden dragon' which rose to prominence in that year was Artificial Intelligence (AI). The year saw the most widespread adoption of AI tools by the general public in human history, surpassing expectations of both popularity and scope of usage. AI emerged without warning, and immediately began to threaten the stability and existence of established human professions and occupations, many of which with a history of hundreds or even thousands of years.

Are you enjoying this book?

Author Jonathan Bluestein has published many beloved works, which are available on all Amazon-affiliated websites.

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Jonathan Bluestein

To learn more.

Shifu Bluestein is also the head of Blue Jade Martial Arts International. He offers classes and seminars in the rare system of Li Style Southern Shaolin. Reach out if you are interested:

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An Astrological Analysis of the

Yin Wood Snake

For the years 2025-2026



The Qi of Snakes

Each of the 12 Animals has its own unique types of Qi – a specific energy signature. The Snake is also said to have a Qi which is uniquely its own – the ‘Zodiac Archetype’ of the Snake’. I shall explain the Qi of Snakes (in the context of years), before going deeper into the specific characteristics of the Yin Wood Snake.

In China, the Snake is sometimes a symbol associated with Sages, because it can shed its skin. The Sage is a person who can change with the circumstances at-will, and thereby become something new or different in order to survive. The Snake is similar. It can shed its skin to renew itself, form its body to the shape necessary for survival, or match its body to its surroundings.

The Snake represents Yin and darkness. Emptiness, potential, and openness that hosts all forms. Snake Energy is the empty spoke in the center of the turning wheel. The Dao De Jing explains this: it is the empty space upon the wheel depends for its function. So snake years are like an energetic engine which is hidden at the center. Unlike say, the dragon years, during which the massive energy is clear and evident to see and feel.

The Snake is always in the process of becoming something else. Snakes can also remain perfectly still and then strike, act, seemingly out of nowhere, to paralyze their prey. Snake is not gradual. Snake is the sudden and extreme flip from Yin to Yang, like the snapping of a twig.



People with a ‘Snake Character’ like to reflect, mirror, question, and peak behind the curtains. Snake Energy is sinking, gathering, descending, internalizing, coiling, seeking stillness and silence. Like snakes in the wild, Snake Energy seeks to be hidden, unseen, to blend in with the environment. Therefore, Snakes have a natural inclination to “disappear”, to hide, and to recede from the world by blending in with the surroundings. A snake might look like a vine on the tree, so it is there, present in the world, but it is not the vine, not what it appears to be. Snake Energy is not what it appears to be; it is unknowable and ineffable. They make great actors and can become anyone, like method acting. They can sometimes learn quickly from another person, by ‘becoming’ the teacher – adopting his mannerisms, dress, body language, etc. Monkeys have this capacity, too. Rather than learn the language, this person just became someone who already knew it. The Monkey imitates, but the Snake more so, takes on the external shape – the outlines.

Thereby, the Snake can pretend to be a bit like any of the other 11 animals, yet not become defined by that mimicry. Snakes can become anything and anybody without getting too attached. That sort of quality, of being ‘unknown’ and yet very approachable, can exude much charm on others. They are a mystery even to themselves. Their instinct is to hide, but they can hide in a crowded room because they are inwardly unknowable. You can “know” a Snake for years and still not know who they are. There is no deception therein – only the truth of what the ‘Snake Person’ is really on the inside. This embodies again, ideas from the Dao De Jing: ‘by

not being known, all know you'; by not becoming attached, you may attach to anything'.

In so being, the Snake is synonymous with wisdom. This wisdom arises from observation, but also a connection to the beyond. They wait, and this patience reveals much to them. It is by waiting and being passive that they learn, and not through excessive activities.

Despite all of their positive qualities, snakes also have a dark side to them. They are opportunistic predators, and often have their way via cunning. The lore of Western Culture, especially the Bible, is pretty clear on this aspect. The Snake can make tempting proposals, which are often self-serving. This is more characteristic of the Wood (Tree) Snake, but all snakes can be said to be less trustworthy than most other animals, lacking reliability. It is not that they are fickle or flaky – they are actually quite intentionally deluding others, once in a while, for the sake of promoting a specific goal.

Snakes are opposite to herd animals. Unlike Sheep, Snakes cannot afford to be gregarious. They live in a world where one of theirs can eat them, and competes with them over scarce resources. This is why they only interact when necessary, or by coincidence. In snake years, it can therefore sometimes be more difficult than usual, to gather people in a group, without previous strong associations.

Unlike Pigs, Snakes cannot indulge in gluttony. They can only consume a limited amount of material, before becoming too full to move. The Tiger also has a similar difficulty, but it can eat a meal for longer, and digests its prey far faster than



the Snake. The Tiger therefore, can look for new opportunities sooner, while the Snake must take its time between hunts. Yet accordingly, the Snake can be content with its catch for a long time, while the Tiger's hunger is soon to nag it again.

Rabbits and Rats quickly multiply their deeds. The Snake has no such ability. It can produce many eggs at once, but only very seldom, and after much has been accumulated for that end to manifest. This does not mean that the Snake is 'less productive', but that its produce is condensed to singular significant achievements, with longer spans of time between them. This is also the manner in which the Snake hunts, of course.

The Image of the Yin Wood Snake

The Yin Wood Snake is one of Five Snakes in the grand, 60-year cycle of the Chinese Zodiac. The others being the Metal Snake, Water Snake, Fire Snake and Earth Snake.

The Wood Snake is the first of the Five Snakes. Among the Five Snakes, the Wood Snake is the most honest, shy, gentle and calm. It is secretive and still. Since it does not have the venom or striking force of the other snakes, so it hides and becomes invisible. Its energy, then, is just that – docile and unseen. It is the ‘least-assuming’ of all of the 60 animal zodiac combinations, and hides from sight. It can take on two very different appearances:

The first type of wood snake is a small, mild and gentle snake. It can also be thought-of as a ‘baby snake’. The second wood snake is the medium-sized, Green Tree Python (*Morelia viridis*). It is much bigger, with larger fangs, which are nonetheless not too dangerous to humans. It kills by suffocating its prey. But it is also mostly chill. Both those types of snakes are non-venomous and typically not aggressive. While they can certainly bite if provoked, they have to be careful of grabbing unto something which is too large for them to consume. Therefore the Yin Wood Snake is not the type of snake which is going to chase you, or seek you out to cause damage. But it will defend itself if it feels threatened; sometimes even to its detriment, because it will typically not win the fight against larger animals, or at least not benefit from the effort.



Despite being a patient and hidden creature, the Wood Snake specifically is still a climber. It goes around obstacles, and its direction is upward and to the sides in all directions – following the growth pattern of trees. The slow and methodical climb is progress, even if it is accomplished in intervals.

In Judeau-Christian religious lore, the Yin Wood Snake is the first animal whose encounter with mankind is documented. At the Garden of Eden, this ‘Yin Wood Snake’ – the snake of the trees, makes tempting proposals, and those lead to disastrous consequences for both mankind and itself. Curiously, that Wood Snake is subsequently transformed by God into the Earth Snake, as punishment. For its deeds, it is made to live a life of bitter, ‘wasted potential’. It is devolved.

Later we see this theme repeating itself throughout the history of Western Civilization. Snakes, and especially the Wood Snakes, become associated with hypnotism. The Charmer of Snakes who can hypnotize such animals, is considered a foremost magician in the eyes of laypeople, because he can overpower, with his mind, an animal whose spiritual expertise is believed to be the ability to sway others. The character of the hypnotizing Snake Kaa, in ‘The Jungle Book’, is also a good example of this archetype.

Aligning Yourself With the Year

How should we change our lives and behaviour, in order to 'best ride the energy' of the Yin Wood Snake year?

First of all, pay attention to the hours. The Snake Hours, every day of every year, are 9AM to 11AM. Those are the hours of the Spleen. In Traditional Chinese Medicine, the Spleen and Stomach are key to the health of your digestive system, and your levels of energy. This year then, one must pay attention not to 'abuse' the Spleen. For this, you must make a special effort to avoid refined sugars and preservatives. You would also benefit the Spleen by eating or drinking soups made from root vegetables, especially those which are orange or yellow.

In Traditional Chinese Medicine, the Spleen is said to take the food digested by the Stomach, and produce energy from it. For this reason, it is best not to eat during the hours of the Spleen, which are also the hours of the Snake – 9AM to 11AM. During those hours, food should already be in your belly, from earlier meals. That being said, the next-best time-frame for having a meal is at 12 Noon.

All of this also implies, that the energy of the Snake this year is more powerful than usual during those hours – 9AM to 11AM. Thus, it is during those hours that you should try your best not to act in opposition to the yearly energy of the Yin Wood Snake. What that entails, I shall now explore in greater detail.



The previous year, that of the **Yang Wood Dragon**, was marked by boundless expansion in all directions. It is akin to a massive explosion. This year of the **Yin Wood Snake**, is like the mesmerizing silence following that great explosion. Things are still moving, but they do so as an expression of ‘the aftermath’; often building on the previous inertia. You can still make use of that inertia, even if it was created by others. ‘The Dragon flaps its wings, and the Snake can ride the wind’. So for example – if someone started a project, a company, or similar – you may ‘hop on that boat’. The Snake, by himself, will not travel great distances. But it can quietly rest on another’s moving wagon, can it not?

The energetic direction of the year is ‘upward and sideways’, like the growth of a tree. Although progress is had, its rate is considerably slower than that of the mighty and fierce Dragon. The year moves and stops. Sits. Awaits. Charges, bites and envelopes with tremendous intensity, for a few moments. Then advances slowly again.

Within the 60-year cycle, this is the year with the least outside energetic influence on our behaviour or fate. It is because the Yin Wood Snake does not seek to coerce its agenda. This lack of influence may bring out or exaggerate everyone’s innate character traits, because everyone is free to be themselves, for we are neither bolstered nor inhibited. We have the unique opportunity to find out what we truly are. For some, this may be empowering and healing, and for others, it may be confusing and disappointing. We can be like the small, hidden Wood Snake and slither unseen between the cracks, disappearing unnoticed. We can rest and do nothing. Or, we can simply get to work without

interference...but also without much wind in our sails from an external source, unless we join-in with a preexisting venture.

Can you recall how the Snake attains its wisdom? It is via patient observation, more so than the pursuit of knowledge. Therefore, in the year of the Yin Wood Snake, it is better to learn from uninitiated experiences, and through looking at our surroundings, than trying to run around and collect all of the facts and details. It can appear and feel counter-intuitive. It is quite a 'Daoist approach'. But sometimes when we shut our mouths, and stop forcing our views on the environment, we actually see and learn much more.

As noted before, unlike other years, this year itself – the Yin Wood Snake, does not lend much energy for action, but allows room for personal interpretation. It is like the hidden snake in the tree, which allows you to pass. You would not harass it, because you could hardly detect its presence. As long as it is not harassed, then it would not harass you. Accordingly, do not push the limits of other people. Be like the Yin Wood Snake – live and let live. Those who push their luck, might end up being like the snake's prey – the poor bird or mouse which gets too close, or the foolish human who attempts to annoy a snake with a stick.

A snake can definitely slither. But a green tree snake is more stable when coiled around a branch. 'Less movement, more stability', is a good motto to go by this year... unless one is in need of changing, transforming and grabbing an opportunity. In those cases, make haste, but only for a short duration.



To be like a Snake means to be flexible and adaptable; to change your shape or character to match the circumstances. To be like the Yin Wood Snake also means to be hidden from sight. To conceal one's intentions. To be still and docile until the right opportunity arise, before pouncing it, biting in order to grasp, and finishing the job by strangling it. Then, resting once more.

In the context of human society, the 'Snake's prey', should be thought of as opportunities. You need to ambush the opportunities, like the Green Tree Snake ambushes a bird whilst on a branch. The biting action – the grabbing of the opportunity, must be very quick and determined. You need to wrap yourself around it also, immediately thereafter, to ensure it would be yours.

Snakes hunt Rats; and the Rats, in the Chinese Zodiac, are often associated with **Money, Wealth and Prosperity**. It is expected and known, based on non-astrological reasons, that 2025 would be rough financial year in the global markets. This calls for caution. Behave not like the mighty Dragon or the rushing Horse, but rather like the patient and calculated Snake.

The energetics of opportunities in the year of the Yin Wood Snake, express themselves in two major forms. One type of opportunity is that of the 'prey' which can be grasp, through patient ambush. This opportunity is safer, if preparations, patience and caution were adhered to. The other type of opportunity is that which arises through a tempting propositions.

This then begs the question – would you be on the receiving end of the Snake’s tempting proposition, or the one making it to another party? Either of those options works well with the energy of this year. The risk in receiving such a proposition, is that if it was made to you by a metaphorical Snake, then it could very well be a trap. The danger in making such a proposition yourself, is that as a ‘Yin Wood Snake’, you may not have much energetic backing to lean against, if things do not go according to plan.

Finally, this year – can you transform into something else? Something new? Feel free to ‘shed your skin’. Perhaps, more than once. But do not do so in an outlandish and spectacular manner. Do it quietly, behind the scenes. You are green and bright. People would notice... eventually. The snake that stands-out, ends-up in the pet-aquarium, or worse.

The next year, 2026, would be that of the Yang Fire Horse. It would bring a tremendous energy, somewhat violent even, much more dramatic than that of 2025. It is therefore good to employ 2025 for the purposes of resting, digesting, recovering and renewing, prior to the burst that is sure to come.



Important Dates

The Wood Season: Spring

The Snake month is: May 5th to June 4th

Yin Wood days are: May 15th, May 25th, June 4th

The Snake Hour of every day is: 9AM to 11AM

Thus, between 9AM and 11AM on May 15th and on May 25th of 2025, these would be the Snake Hours in the Yin Wood Days in the Wood Season (Spring) in the year of the Yin Wood Snake. These are the hours and dates when the energy of the year would be strongest.

Also, consider applying the type of advice and ideas presented on the following pages, during those days and times. These are suitable for the whole year, but on the particular hours and dates mentioned, they might work even better.

Hexagram

The Hexagrams are 64 symbols that originate from the Book of Changes (Yì Jīng 易經). This is an ancient book from China, dating back over 2500 years. In the Book of Changes, the 64 symbols called ‘Hexagrams’, are used to describe all possible types of energetic transformations in the world. The Hexagrams describe the ‘energetic trend’ of a given time period.

This is the hexagram associated with the year ahead:



Reform

The image contained in this symbol, is that of fire under water, or a fire inside of a marsh. Why is there a fire inside of a marsh, you might ask? To explain, I need to provide a little background.

In the Book of Changes, the Marsh is a place where things constantly change and transform. One thing turns into another. There is ceaseless growth. Think of water, atop of which there is a floating log, on which there is a turtle, and on it there is a colony of moss, from which grows a mushroom, and on the mushroom stands a dragonfly. Things climb and grow on each-other, and continue to change their location and appearances.



Then as noted before, inside of the marsh there is a fire. What a strange thing, indeed. What is a fire, something which burns, doing inside in a marsh, which is inherently wet? It is a special transformation. A revolutionary spark. Something that ordinarily does not belong in that place. Like a traveler who sets up a fire at the banks, to cook the animals he caught. It is also a fire which transforms the water, evaporating the murkiness of the marsh. Hence the name of the hexagram: 'Reform'. Some people also translate it as: 'Revolution'.

This hexagram is likened to molting - the shedding of skin, as in the action of the snake. Molting is the process of re-formation. Transformation. A metamorphosis. One thing changing into another. Adaptation to new circumstances. Old ways are discarded in favor of new ideas or lifestyles.

Remember that the name of this hexagram is often also translated as 'Revolution'. A successful revolution requires timing. The text of the Book of Changes says, in relation to this hexagram: **"The virtuous person makes order in in calendar, so that he can see clearly the times and seasons"**. This message is about planning. While the Dragon can go anywhere it wants at all times, the Snake has its limitations. The Wood Snake does not always advance, and though it can make haste when the opportunity arises, briefly so, it is still immobile much of the time, and calculates its trajectory with caution. It awaits the correct timing. This is benefitted by planning. We would do well to plan ahead this year.

What is 'Reform' combined with 'Planning'? It can mean: Travel. So while the Snake does not move a lot, it may make a few great leaps in distance. Tree snakes can sometimes even leap from the tops of trees to far branches below, falling and then immediately grabbing onto their landing place, coiling around it. Therefore, a possible interpretation for this year is that planning, combined with a reform in one's life, can lead to travel. This is true for any year, of course. There is nothing special about it. The statement implies that such a combination of planning and reform leading to occasional, specific and transformative travel, is more in-line with the energetics of the Year of the Yin Wood Snake. Keep in mind though, that a distance traveled may be physical, emotional or spiritual.

The transformations made in the context of this hexagram, must not be enacted too quickly or hastily. Those changes should be made in accordance to what others can tolerate. This again, matches with the agendas of 'the Libertarian Wood Snake'. It seeks to live and let live. It transforms, but his change is of no hindrance to its surroundings, or to other animals. Nonetheless, it moves, grows and makes progress. The grabbing of opportunities is an instrument to allow change, but its rapid action should not be the norm.

The hexagram describes a metamorphosis that is like that of a caterpillar becoming a butterfly. No one would believe that the first creature can turn into the second, until the metamorphosis is complete. Thus, it is wise to avoid announcing the changes, until they have come to full fruition. Also, as noted before, the changes must be timely. Organizing one's calendar and planning ahead, can ensure this.

A Year in Review

This was certainly a year to be careful of an ambush. I have a friend from California who is a famous healer, but does not indulge in Chinese Astrology. My healer friend lives in the countryside. One morning he was looking for something in his basement, when he accidentally stepped on a rattlesnake in the dark. The time was about 10AM – the hours of the Snake. He was bit at Liver 1, which is the Wood Acupuncture Point on the Liver Channel. It happened circa May 25th – the Yin Wood Day in the Wood Season in the Year of the Yin Wood Snake.

It was interesting to see the American President, Donald Trump, transition from a Dragon to a Snake. In the year 2024, one could say that Trump “was all-over the place”, issuing countless plans and threats. In 2025, soon as the Snake became dominant, Trump had slowed down, and began to tackle the challenges he had laid-out for his administration, one-by-one. There was still an upward climb, yet it was slow and cautious, without engaging everything at once.

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An Astrological Analysis of the

Yang Fire Horse

For the years 2026-2027



The Qi of Horses

Every one of the 12 Animals has its own unique types of Qi – a specific energy signature. The Horse is also said to have a Qi which is uniquely its own – the ‘Zodiac Archetype of the Horse’. I shall explain the Qi of Horses (in the context of years), before going deeper into the specific characteristics of the Yang Fire Horse.

The transition between the Snake and the Horse is an interesting one. The Snake is a solitary predator. The Horse is a herd animal, which can sometimes become prey. Yet among the various domesticated animals of the Chinese Zodiac, the horse is the most vigorous, and is capable of both outrunning many of its enemies, and of defending itself if necessary. The Snake and the Horse are headstrong. Both do not seek conflict purposely, but often do not shy away from it either, if the circumstances require that they stand their ground. However, while the Snake feeds only for itself, the Horse will protect others from within its group. This is therefore the inherited dynamic between the Snake and Horse years – the right for self-defense is preserved, but is given a different context.

Notably, a horse is diligent, stubborn, charismatic, energetic and optimistic. People know that ‘horses have character’. They like movement, and live in the world of positive action. They advance to new places, and dislike being caged. They may not be the smartest of animals, but they are quick to react to circumstances, especially with their bodies. Their fast-paced lifestyle makes them prone to suffering from boredom, and they could be impatient, impulsive and temperamental. A horse will look for new pastures by itself,



without need for incentive from others, especially when it feels mistreated.

Horses can sprint, and in doing so, they are much faster than most other land animals. Among the 12 Zodiac Animals, only the Tiger and the Dragon can match their speed. But unlike the Tiger, they cannot use their natural weapons – their hooves, while they sprint. Unlike the Dragon, they lack stamina. Horses became human pets and food, because we were able to figure-out, that although fast at first, the horses do eventually tire. Over long-distances, a horse will have to stop running, or it would collapse from fatigue, and may even die from exhaustion. All the while, a human can casually jog, and take the horse down when it has lost its strength.

This teaches us a valuable lesson about the Qi of horses. It can be employed well for short-sprints, and occasionally in medium-length runs. But it will fail miserably at long distances.

Horses live and thrive in troops. As happens to many herds animals, the lone horse becomes an easy target for predators or exploiters, while the horse which is a part of a troop, can survive. Horses are smart enough to make up their own minds about things, and act on those decisions. But although horses do not follow their troop as blindly as sheep, they do rely on its fellow members, and they care for them, too. Sheep typically do not consider other animals as a part of their troop, with the rare exception of some dogs. But the horse is often willing to accept another animal, such as a human, as an worthy member of its group, and treat it accordingly.

Humans have always considered horses to be good partners. Some view them as being as useful and loyal as dogs. But even more so than a dog, a horse requires much training. Although humans enjoy horses which are tame, but the natural state of a horse is that it is wild and unruly. Therefore, the horse can learn to excel within a ruleset, but unless there is a structured framework for it to apply itself to, it would tend to do as it pleases. When it is convinced that the human has its best intentions, it will eventually work alongside it. Horse years are like that, too. You can work with them, but it takes effort. The dog may offer you the prize in its mouth, but the horse will expect you to climb it on your own.

Some animals are less susceptible to suffer from their mistakes. Monkeys for example, are famous for being able to somehow get out of difficult situations that they have gotten themselves into. Not so for the Horse. When horses make a mistake, whether it was a bad step or a wrong thing eaten, it is often disastrous or fatal. While horses do not seem troubled by this much, they should be. They lack 'mistake-resilience' which other animals possess. A pig can overeat itself to stupor, and simply sleep it over. A rat will eat even a whole meal full of poison, and survive. A horse will nibble on the wrong fruit and die quickly, because it can neither vomit nor detoxify an otherwise mild substance.

Although the Horse is not as independent as the Dragon, it is the most independent amongst the herd animals. It can only be tamed with effort; yet taming also unlocks much of its potential.



The Image of the Yang Fire Horse

The Yang Fire Horse is one of Five Horses in the grand, 60-year cycle of the Chinese Zodiac. The others being the Wood Horse, Earth Horse, Metal Horse and Water Horse.

The Fire Horse is the second of the Five Horses. It can also be called 'The Alpha Stallion', 'The Race Horse', 'The Horse of Summer' and 'The Horse of the Sun'. It is the horse that is most eager to sprint, get ahead, break boundaries, take charge and achieve its goals.

More so than the other types, the Fire Horse will sprint in straight lines. It possesses a singular focus, and can see things through to completion. It may be faster than the other horses, but can also tire quicker; for the season of Summer is hot, indeed.

All of the typical qualities of horses, are exaggerated in the Fire Horse. It is more passionate, rebellious, impulsive, impatient, temperamental and charismatic than the rest.

Passion burns in its veins; a passion which can make many things happen, and also burn itself and others. It may be likened to a horse which runs across the field, with a large torch in its mouth. Will it light and show the way for others, or set the whole region ablaze? Whichever path is chosen, the troop will more easily look to the Fire Horse to lead the way. He may not always be the most suitable leader, but he is the one which most desires that role, and will not hide its intentions in that regard.

In this, we see a major difference between the Yin Wood Snake and the Yang Fire Horse. The former is unassuming and seeks to be invisible to others much of the time. The latter puts itself in the front and center, and demands that others follow.

The Fire Horse holds promise in its wild potential, being most independent out of all of the Five Horses. Few could tame it. Which is exactly why it must have at least some rules or guidelines to restrain it, else it might get itself in trouble.

This liberated attitude is also what endangers the Fire Horse. Because, although it may not like it, all horses are targets for predators and exploiters. While the Fire Tiger will appear too intimidating for most to tackle, the Fire Horse may come across as simply being 'a worthier thing to hunt or tame' than less prominent specimens. No one wants to be eaten by a fierce tiger, but many would have liked to have 'the honour' of having subdued the unruly stallion. These are different types of dangers, too. The Fire Tiger is sought to be killed. The Fire Horse is usually wanted for practical usage. For the Fire Horse, this means that even when caught, it may still survive by negotiating its talents to be of worth for the abuser.

How can the Fire Horse avoid becoming a target? Often, by remaining a part of a troop; in not forgetting about the team, and its value. In refraining to rush forward, before taking others along with you for the ride. Remember that to be self-determining, does not mean that you have to abandon the positive contributions of others, or see them as a burden.



Aligning Yourself With the Year

How should we change our lives and behaviour, in order to 'best ride the energy' of the Yang Fire Horse year?

The brave can have an easier time this year, while the timid can learn to better express themselves. The character of the Fire Horse is out there for everyone to see. It is not shy. It is outgoing and dramatic.

As was the previous, Yin Wood Snake Year, this Yang Fire Horse year is appropriate for making changes. The Snake changes itself. The Horse moves forward, changing by abandoning what once was.

The Fire Horse is committed to this change. This Racing Horse, once it starts running, can look neither left nor right, and must continue to move forward, towards its goal and destination. The path is charted, and then followed. This linear zeal leads to great achievements, if applied correctly.

This year thrives on the balance between being adventurous and not becoming a target. It is a thing that successful competitive athletes understand well. Pushing forward and getting ahead, while not attracting people who want to take advantage of us, or bring us down. This is the dilemma of the Fire Horse – how do I lead and advance, while not signaling to others that they could hunt me?

The key to this is found in paying attention to the inherent strengths and weaknesses of the Fire Horse. It is fast, but it

lacks long-distance stamina. Thus, tremendous progress can be made for short periods of time, but one must not be overly greedy. For if the sprinting is had for too long, this will exhaust physical, energetic, spiritual or financial resources, leading to calamity by the hands of predators and exploiters. To pause and rest is essential, before sprinting again.

Lead, you may indeed. But for this, you require the troop. Else, who will follow? Gathering or building the troop, is important prior to sprinting ahead. The lone horse is always more vulnerable. You must therefore ensure that your troop goes along with you, and then actually moves in at least the general direction in which you are heading. There is no point in trying to go far, if you cannot do so safely, as part of a coherent group.

Of the two primary dangers for horses – predators and exploiters, the latter are actually more of a problem for the Fire Horse. A predator will tend to prefer weaker horses, or other animals that are easier to overwhelm. But the exploiters are especially attracted to the Fire Horse, because of its rebellious nature. In human terms, this often translates to the relationship between a single person who excels with his bold actions, and a large organization or a government. “The nails which protrudes gets hammered down”, is an idiom which describes that dynamic quite well. Bureaucrats envy those who are free, and their vile feelings corrupt their hearts, and make them eager to try and ‘tame’ or punish such people. Such bureaucrats become more serious of a threat in a year of a Fire Horse, for those who attempt to align themselves with the natural energies of that period. The more the Fire Horse has pushed beyond the acceptable



boundaries, the bigger its punishment may be, if it is caught in the net of the wicked.

Horses are already susceptible to the effects of their mistakes, and the Fire Horse, even more so. Therefore, the year of a Fire Horse is one in which it is wise to tread cautiously and make astute choices, even if it appears that the path ahead is clear, and that there is ample strength to act.

The maximization of Fire Horse potential is paradoxically linked to the adoption of restraint. Yang which is entirely unbound and untethered will lead to destruction. In this year, although ‘the leash must be loose and long’, it should still be attached. The ‘borders of the manor’, have to be erected, at a distance. Movement should not be hindered, but ought also not be limitless.

The caution advised in the previous paragraphs, must be especially considered with relation to the Heart. The Horse coincides with the hours of the day when the Heart is most active – 11AM to 13PM. Much as with the case of the Fire Horse, this means that those are hours when the heart – the inner Fire, the Sovereign Fire, is at its peak. But it is also precisely because of this, that one would want to avoid overexerting the Heart at such a time. This reasoning should apply to the year as well. To exercise the Heart is quite proper, generally speaking and even more so in the year of the Fire Horse. But fatiguing the Heart, can be more dangerous than usual. When operating properly, the body and mind are already leaning towards passions this year, and passions can consume, and lead to disease.

Those more at risk during such a year, are people who suffer from the TCM syndromes of Heart Heat or Heart Fire. Such people must consume bitter foods and herbs, in moderation and appropriate to diagnosis, to mitigate the excessive temperature with which they are already dealing. Otherwise, the strong fiery drive of the year could drive them into erratic behaviour, and rarely even to madness. It is definitely a more dangerous year for those who suffer from Heart Disease, High Blood Pressure, Bipolar Disorder, Borderline Personality Disorder, Obsessive-Compulsive Disorder, and similar conditions.

This leads us to the consideration, that this year would be a wilder one, because there would be many 'crazed horses' running around and doing excessive things. You would have to take many deep breaths, in order to be able to properly and calmly deal with the amount of unhinged behaviour, which is coming.

But not all passionate behaviour must come in negative forms. This is likely a good year to begin a new career, a new hobby, or to intensify your involvement in such things, **if you are passionate about them**. To try and do that with something you care little about, or even despise, would strongly contradict the energy of the year, and is known to be harmful to the heart.

Artists, whose work is more regal and less structured, or is deeply emotional by nature, can thrive on the energies of this year. It is a most fantastic year for jewelers, flower vendors, chocolate makers and divorce lawyers, too. Whoever is directly or indirectly involved with a business



that makes money from romance, or the destruction thereof via the finding of fresh passions, can capitalize on the dynamics of this year. This does not mean that by necessity, the statistics of human romantic behaviour, shall differ from other years. It simply means that there is more potential for the astute professional in those areas, to make the most out of the circumstances.

Coincidentally, the year 2026 would mark the 250th Year for the founding of the United States of America. The yearly date for the celebration in question is, as always, July 4th. It is the last day of the Horse Month in the Fire Season of the Fire Horse Year. Due to the political climate in the United States at this time, it is expected that the entire market economy of the country shall be stirred through the preparations and execution of said celebrations. This in turn, will send financial shockwaves internationally, as ripples. The whole month of June would be 'set on fire', even more so in North America than elsewhere. That would be a good time to join-in with the momentum, and make things happen in your life and career.

Like the Yin Wood Snake, the Yang Fire Horse benefits from planning. The Wood Snake needs only to chart the course. The Fire Horse, being unable to change its own frame like the Wood Snake, must also see several moves ahead. The Snake is more adaptable, but the Horse can see further. The Fire Horse should therefore put to use, this higher vantage point.

The Summer, which is associated with Fire, is the best season for conducting aerobic activity and sweating. The Horse is

the most ‘aerobically-oriented’ animal in the Chinese Zodiac. Hence, the year of the Yang Fire Horse is the most suitable in the 60-year cycle, for aerobic exercising. Then of course, of all the possible aerobic exercises, the one most associated with the Horse is Running.

This does not mean that you should perform aerobic exercises by default, or even run. It means that if your body is capable of such things without risk of injury, then in a manner appropriate to levels of fitness and age, you can benefit more from those practices than in other years, especially in summertime.

Remember though, that the Horse is best adapted to short and medium distances. Pushed too far for too long, the Horse will overheat and damage itself. The marathon, which is slow, lingering and consistent, is perhaps more characteristic of the Ox than of the horse. While the horse can keep moving, it operates in intervals, and does not exert itself all day long without pause. The Ox toils and suffers, but it can endure. The Horse sometimes makes a bigger effort, but has a superior work-life-balance.



Important Dates

The Fire Season: Summer

The Horse month is: June 5th to July 4th

Yang Fire days are: June 7th, June 19th and July 1st

The Horse Hour of every day is: 11AM to 13PM

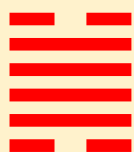
Thus, between 11AM and 13PM on June 7th, June 19th and July 1st of 2026, these would be the Horse Hours in the Yang Fire Days in the Fire Season (Summer) in the year of the Yang Fire Horse. These are the hours and dates when the energy of the year would be strongest.

Also, consider applying the type of advice and ideas presented on the following pages, during those days and times. These are suitable for the whole year, but on the particular hours and dates mentioned, they might work even better.

Hexagram

The Hexagrams are 64 symbols that originate from the Book of Changes (Yì Jīng 易經). This is an ancient book from China, dating back over 2500 years. In the Book of Changes, the 64 symbols called ‘Hexagrams’, are used to describe all possible types of energetic transformations in the world. The Hexagrams describe the ‘energetic trend’ of a given time period.

This is the hexagram associated with the year ahead:



Great Exceeding

Beautifully, the name of this hexagram also translates as “Great Celebration”, “Great Living” and “Great Mistake”. All of those various translations match well, different facets of the energetic potentialities of the Fire Horse Year.

The Snake and the Horse both share the Marsh trigram at the top, because it reflects constant change. This is a commonality between Snakes and Horse. They both are in the process of becoming. The Snake sheds its skin, and takes on the shapes of other things. The Horse keeps moving forward.

What is the meaning of the complete hexagram?



The literal image is of Wind, being inside of a Marsh, or underneath its waters. The notion is that inside or below something which is constantly changing, there is something else which is flowing, blowing and unstable. The great weight of a large body of water, is held by a moving and shifting platform, which can adjust to the circumstances, but only to some degree.

The traditional explanation given, is that this hexagram is like a wooden beam upon which one must tread carefully. The beam is large and strong, but because much weight is placed upon it, breakage can occur at any moment.

In everyday terms, you can view this as the wooden floor of the second story of a house, over which too many people are dancing, in celebration. How many people exactly, and how much dancing really, could the floor endure, before disaster occurs? No one knows. That there would be a big fuss and a large commotion, is almost inevitable, and called for by the circumstances. By some cautious moderation is advised. This is the need for the Fire Horse to tread carefully.

From the perspective of TCM, this reflects the manner in which too much movement generations an evil wind. When the emotions stir too much, internal wind will wreak havoc on the psyche. When the body moves too much, an exhaustion of blood can lead to internal wind causing trouble. The challenge is to reach the near the height of Yang, and stop just short of your own uttermost climax. Truly, not an easy feat.

The traditional commentary on the hexagram further specifies: **“You may be in some danger for a short time. Only through letting go of the old and embracing the new can success be attained. A gentle strength is required here”**. The danger lurks in the interim between bold actions, when the Fire Horse is exhausted. The more action, the greater the exhaustion, and the lengthier the period of relative danger. The horse pushes forward not in forcing its will, but by the power of its determination. It does not coerce, but rather continues through obstacles, leaping over them if necessary.

Another point in the traditional translation for the description of this hexagram is that “it is good to have a direction to go (or somewhere to go) in order to succeed”. That the Fire Horse can run fast, is a feature. But unless the ability is directed, what is the point to it all? Running around aimlessly is madness. Running towards a goal, yields results.

The traditional commentary recommends, that when ‘the beam is about to break’, one should stand alone fearlessly. Although the Horse benefits from the presence of the troops, when too many Fire Horses amalgamate, this calls for danger. He who stands aside the group at that point, will not fall.

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