



八字算命

Paper 2 - Fundamentals of Bazi Suanming

The Life Calculation by the Eight Characters
or
Traditional Chinese Chronobiology / Chrono-psychology

Dr. phil. Manfred Kubny

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Fundamentals of Bazi Suanming I

Bazi Suanming consists of different instruments which only together can produce a systemic interpretation of a human life and consultation of the individual person.

The system Bazi Suanming is completely based on the Traditional Chinese Calendar, called “*10,000 Years Calendar*“ 萬年曆 (wannianli). All data used in Bazi Suanming are taken out of this calendar. The data can never be changed and can only generate one version of configuration for a moment of time.

Below is a pictographic system of counting abstract items representing periods of time that are used to evaluate time. They are the source material and content of the *10,000 Years Calendar*. Therefore, the calendar is simply a neutral database of time, which by itself has no evidence for interpretation.

The Ten-Thousand-Years-Calendar only contains an endless running set of neutral data. Standing alone they do not have a meaning whether of good nor of bad fortune. Only when they are connected to something will they develop a meaning of being supportive or hindering and give evidence for evaluation and interpretation.

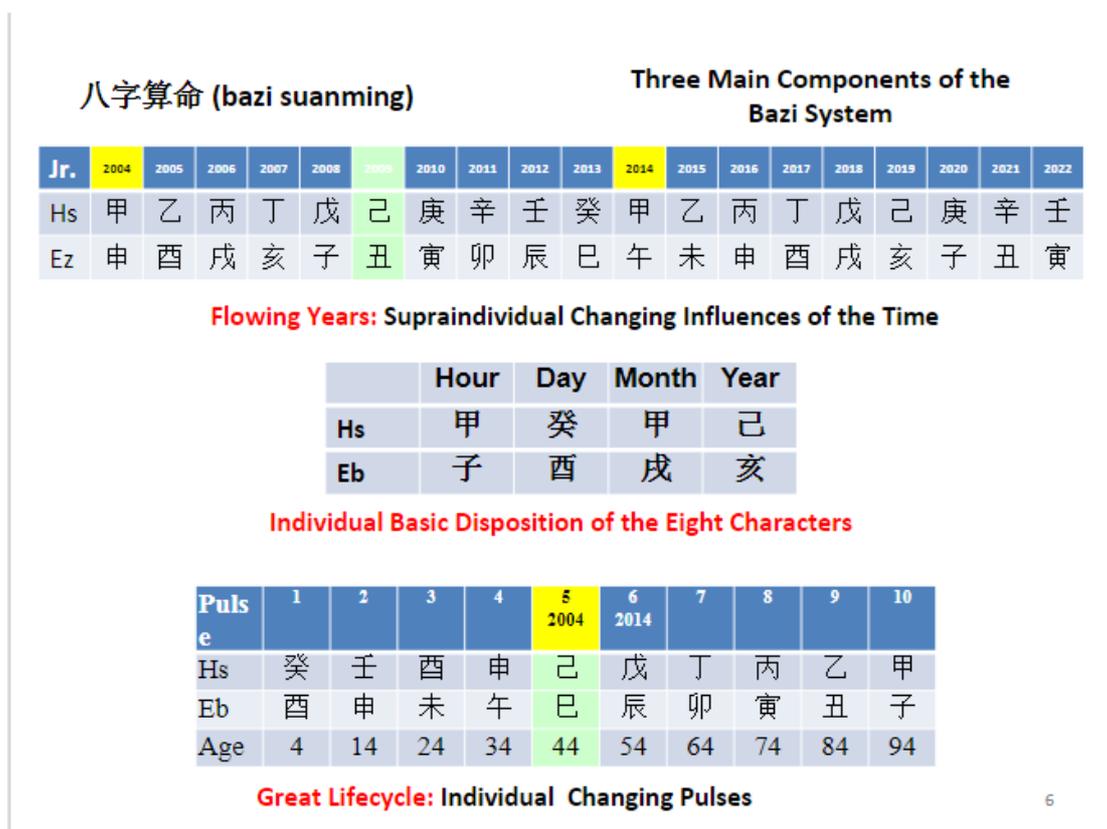
After taking out the birth-data of the *10,000 Years Calendar*, the system of Bazi Suanming consists of four principle aspects which are the main instruments in order to describe a human personality and its lifespan.

The three main aspects are:

The “**basic disposition**” 命 (ming), which is also known as the “eight characters” or the 八字 (bazi).

The “**great lifecycle**” 大運 (dayun), an assembly of 10 consecutive pulses of which each them is valid for a period of 10 years.

The “**flowing years**” 流年 (liunian) which are the calendar years expressed by the Traditional Chinese calendar.



Graph 1: Three Main Aspects of the Bazi System

[LISTEN below to Manfred Kubny explain Graph 1.]

The center of all calculations, evaluations and interpretations by Bazi Suanming is the **basic disposition**, consisting of four pairs of the 60

combinations of 10 heavenly stems and 12 earthly branches. All further data and associations will be derived out of the eight characters of the basic disposition. That concerns the *great lifecycle* as well the *flowing years*.

This means that the *basic disposition* of the eight characters shows us the human being in the most abstract meaning and is only readable for experts of the technique Bazi Suanming.

Because the *basic disposition* represents the moment of birth and the first active breath of the baby, the eight characters are highly individual. From this moment they are fixed and cannot be changed. The *great life cycle* represents the individual changes of a human being during a lifetime. Together with the *basic disposition* they compose an individual picture of the human Qi, fixed by birth and its changing expressed by the pulses of the *great life cycle*.

The *flowing years* are the supra-individual influences in the Bazi Suanming system. Their meaning, expressed by yin and yang of the five elements in the 60 cycle combinations of the HsEb, is for all people the same. However, the effect to the individual, composed of the *basic disposition* and the current pulse of the *great lifecycle*, is different for each person. Therefore, it is not possible to conclude a certain year will be generally good or bad! It depends to which Bazi and current pulse of the *life cycle* the *flowing year* is concerned.

A fourth main aspect will be added later to the Bazi Suanming analysis. These are the so called “*12 life palaces*” 十二命宮 (shi'er minggong), an arrangement of inherent life aspects of a living human being, like the

realm of parent, children, spouse, profession, living space, social position, etc. They are used like a “landscape” in order to support the orientation of the Bazi expert while consulting his client.

Mostly a Bazi chart is expressed by the *basic disposition* and the *great life cycle*. In the past, the *Basic Disposition* was not the same design we know today.

Until the 10th century a primary Bazi system already existed. It did not consist of eight characters, but of only six characters in three pillars: One for the year, one for the month and one for the day. By this early system, the self of a person was not represented by the heavenly stem of the day, but by the heavenly stem of the year.

That early system was recorded by Li Xuzhong 李虛中 (fl.806-820) who wrote the book *Li Xuzhong Mingshu* 李虛中命書 “The book of Fate by Li Xuzhong” which still exists today and can usually be found in any state library having a Chinese section. This book summarizes all techniques and methods which had been developed since the first century AD when the preceding Bazi technique, called “Fate of the Honorary” 祿命 (luming), was celebrated. However, we do not know how that early technique was enforced because the literature has been lost.

The technique of Li Xuzhong 李虛中 (fl. 9th. cent.) shows us a reduced and a little different version of the Bazi 八字 “eight character” technique and should be better called the Liuzi 六字 “six characters” system.

Chinese Chrono Psychology
八字算命 (bazi suanming)

The Old School by Li Xuzhong
(until 10th cent.)

Components	(4) Pillar of Hour 时柱 (shizhu)	(3) Pillar of Day 日柱 (rizhu)	(2) Pillar of Month 月柱 (yuezhu)	(1) Pillar of Year 年柱 (nianzhu)
Calendric (apparent) Heavenly Stems (AHs)	Still not			Psycholo-gical Ego
Earthly Branches (Eb)	existing!			

**Basic disposition consists of
HsEb of year, month and day.**

**Ths Hs of year
represents the ego.**

Graph 2: Chrono-Psychology - Old School

[LISTEN below to Manfred Kubny explain Graph 2.]

Over a hundred years later during the 10th century AD the Bazi system was completed by the famous “father of Bazi” Xu Ziping 徐子平 (fl. 908-960). Very little is known about Xu Ziping 徐子平 except that he released the book Luoluzi Sanming Xiaoxi Fu 珞珞子三命消息赋 “Waxing and Waning of the three Fates by Luoluzi, narrated in Rhymes”.

Although that book is lost, it is included in the later compiled Bazi bible *Yuanhai Ziping* 渊海子平 “The deep Ocean by Ziping” written by a man whose name was Xu Dasheng 徐大升 (fl. 12. cent.). Although his family name was also Xu 徐 he was not a relative to Xu Ziping 徐子平.

That book shows clearly that the beginning of the Bazi system is concerned to Xu Ziping 徐子平. All Bazi expressions and technical terms used today that we know were already mentioned in the *Yuanhai Ziping* 渊海子平 “The deep Ocean by Ziping”, so we can say that Bazi

Suanming 八字算命 is in fact the school of Xu Ziping 徐子平. From that time on the system consists of “eight characters” 八字 (bazi) and is called Bazi Suanming 八字算命 “The Life Calculation of the Eight Characters” wherein the representative of the psychological self is located at the heavenly stem of the day.

Chinese Chrono Psychology 八字算命 (bazi suanming)		The new school by Xu Ziping (since the 10th cent.)		
Components	(4) Pillar of Hour 时柱 (shizhu)	(3) Pillar of Day 日柱 (rizhu)	(2) Pillar of Month 月柱 (yuezhu)	(1) Pillar of Year 年柱 (nianzhu)
Calendric (apparent) Heavenly Stems (Hs)		psychologic Ego		
Earthly Branches (Eb)				

Basic disposition consists of HsEb of year, month and day.

The Hs of day represents the ego.

Therefore it is called „days dominant“ or „day master“ 日主 (rizhu)

Graph 3: Chrono-Psychology - New School

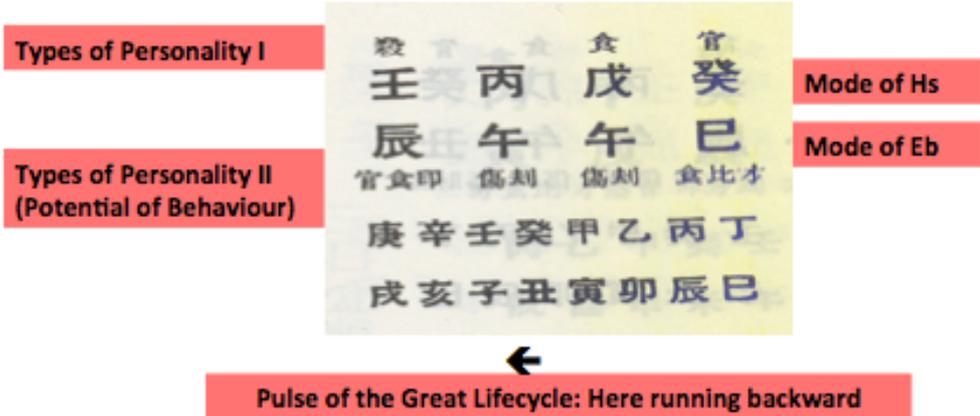
[LISTEN below to Manfred Kubny explain Graph 3.]

The Three-Pillar-System of Li Xuzhong 李虛中 is traditionally called the “Old School” 久派 (jiupai), while the Four-Pillar-System of Xu Ziping 徐子平 is called the “New School” 新派 (xinpai), one of the very few cases during Imperial China that something which was new was considered to be better than the old.

We will show more aspects of the *basic disposition* later. Graph 4 depicts a traditional Bazi Chart with the lifecycle taken out of the famous Bazi

Classic Di Tian Sui Chan Wei 滴天髓闡微 “Finest Explanations About the Leaking Essence of Heaven” by Ren Tieqiao 任鐵樵 (1773-1840? AD). This book is one of the most famous Bazi books in Chinese history. It is the classic for fate diagnosis which I have translated over the last ten years with the financial support of a German foundation. It will soon be published.

**„Precious Creation“ 貴造 (guizao)
The Classic Design of the 八字 (bazi)**



Graph 4: "Precious Creation"

[LISTEN below to Manfred Kubny explain Graph 4.]

All in all we have to distinguish between the analytical process of a Bazi chart and the consultation of a Bazi chart. These are two different sides of the same coin. Both realms have theories, both realms have rules, both realms are complicated, and both also have to be trained intensively in order to establish a serious and successful consultation.

Conclusion - What's Next?

This paper is to help you to grasp the fundamentals of Bazi Suanming and introduce the main instruments (*basic disposition, great life cycle, flowing years*) used by the Bazi system to conduct interpretation and analysis.

[Now read Paper 3 - The Basic Disposition.](#)

To learn more about Bazi Suanming and its applications for self-understanding, health, healing and destiny, I invite you to visit our [Chinese Fate Science Institute.](#)



Dr. Manfred Kubny

<http://manfredkubny.com>





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