

# Sun Zi's Art of War Aspects in Qi Men Dun Jia

DR. ONG HEAN TATT Ph.D

1<sup>st</sup> January 2015. GUI Management Centre, Petaling Jaya, Malaysia.

---

Implications from Sun Zi's  
Art of War on correct  
usage of Qi Men Dun Jia



# Sun Zi Art of War Aspects in Qi Men Dun Jia

Dr Ong Hean Tatt Ph.D. 1st January 2015  
GUI Management Centre

## Jiu Di and Jiu Tian Riddle

Claims were made that Sun Zi Art of War, circa 400 BC, contains and may be derived from Qi Men Dun Jia elements.

Ancient documents uncovered in a Han tomb describe that Sun Zi Art of War was used by Yellow Emperor Huang Di. Traditions also claim that the Goddess Xuan Nu Jiu Tian gave Huang Di the three sanshi texts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu. **There seem therefore an affinity**, through Yellow Emperor Huang Di, between Sun Zi Art of War and the three sanshi texts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu. All these texts of Sun Zi Art of War and the three sanshi texts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu thus appear to have existed since the 2650 BC period.

**Only, the current texts may not be the original Sun Zi Art of War and sanshi texts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu.**

*The emperor Chen Wudi (reigned 557-559) was himself acquainted with the art of Dunjia and had later obtained the services of Wu Mingche, another exponent of the art. The sixth-century astronomer and commentator of the Zhoubi suanjing, Xindu Fang, wrote a book on Dunjia, entitled Dunjia jing (Dunjia Manual). Another book bearing the title Dunjia lu (Dunjia Records) in ten juans was written by a contemporary, Lin Xiaogong. In the Beishi (Official History of the Northern Dynasties) we also read about Shu Renliang claiming expertise in the art of Dunjia. **However, being no longer extant, we have no means to find out the type of Dunjia referred to in books written before the eighth century.** (Ho. 2003. p.84).*

Like many other ancient geomancy texts, **Jing You Dun Jia Tally Application Classic**, a Sung dynasty Qi Men Dun Jia text, subscribe to certain universal Chinese astrological-Feng Shui concepts. These certain universal Chinese astrological-Feng Shui concepts also appeared in Sun Zi Art of War, and this may have spark off speculations of the affinity between Sun Zi Art of War and Qi Men Dun Jia.

One analyst has drawn attention to Qi Men Dun Jia element in this verse in Sun Zi Art Of War:

*Those skilled in defence hide in the deepest ninth level of the earth; those skilled in attack move above the highest ninth level of heaven. In this way, they can completely protect themselves or secure total victory. **Sun Zi Art of War 4:7***

The Chinese words for the phrases “*ninth level of the earth*” and “*ninth level of heaven*” are Jiu Di and Jiu Tian which are two of the 8 Ba Shen stars in Qi Men Dun Jia. Thus, there could be some ill-understood affinity between Sun Zi Art of War and Qi Men Dun Jia.

### Heaven-Earth-Man Theme

Let us look further at how people claim Sun Zi Art of War is linked to Qi Men Dun Jia.

Sun Zi Art of War does imply that divination would be used at certain stages of the military strategy:

*The general who wins a battle **calculates in his ancestral temple** before the battle. The general who loses a battle makes few calculations. More planning lead more chances of victories while less planning, less chances of victory. How about those without planning? By the emphasis to this that I can clearly foresee who will win or lose. **Sun Zi Art of War 1:26***

*Do not take omens and do away with superstitions. **Sun Zi Art of War 11:26***

The above verses show that there was resort to some form of spiritual assistance right at the beginning of the war campaign until certain critical situations where the general would be warned to abandon spiritual approaches. The verses, however, draw attention to that in the traditional Chinese military campaigns military leaders often resorted to spiritual measures like divination to assist them in winning the battles. Military acumen was paramount but there was no harm in seeking some spiritual assistance!

Those who try to link Sun Zi Art of War with Qi Men Dun Jia would refer to the “Heaven-Earth-Man” theme in Sun Zi Art of War:

*First of these factors is the moral law; the second, heaven; the third earth; the fourth, command; and the fifth, doctrine. Moral law is that which causes the people to be in total harmony with their ruler,*

*so that they will follow him without fear for their lives and undaunted by any peril.*

*Heaven refers to the working of natural forces; **the effects of winter's cold and summer's heat** and the conduct of military operations according to the seasons.*

*Earth means distances, whether great or short, whether the ground is easy or difficult to travel on, whether it is open ground or narrow passes, influencing chances of life or death. Sun Zi Art of War 1:4-8*

*The indirect methods, efficiently applied, give an **endless combinations as Heaven and Earth**, never ending as the flow of rivers and streams; renewing like the cycles of sun and moon, going and coming like the four seasons. Sun Zi Art of War 5:6*

Qi Men Dun Jia uses an interaction between the Earth Pan and Heaven Pan. There seem a similar "Heaven-Earth" term in Sun Zi Art of War. However, what Sun Zi Art of War means as "earth" is very different from what Qi Men Dun Jia uses as the "Earth Pan". Sun Zi Art of War defines "earth" as physical geography terrain and grounds, while the Qi Men Dun Jia "Earth Pan" is an astronomical Zodiac format.

In fact, in Qi Men Dun Jia both the Earth Pan and Heaven Pan refer to astronomical Zodiac signs and equate to Sun Zi Art of War "Heaven". Sun Zi Art of War "Earth" is an entirely different thing from astronomical signs. ***Sun Zi Art of War has a Heaven-Earth-Man theme but not Qi Men Dun Jia which is predominantly a Heaven aspects. Sun Zi Art of War's Earth and Man are not divination things!***

Of this Heaven-Earth-Man theme, one analyst claims the below (Fengshui-Hacks. Friday, 5 April 2013. Qi Men Dun Jia and Heaven Earth Man.

[fengshui-hacks.blogspot.com/.../qi-men-dun-jia-and-heaven-earth-man.htm...\):](http://fengshui-hacks.blogspot.com/.../qi-men-dun-jia-and-heaven-earth-man.htm...)

***In Sun Zi art of war, it was stated: “.. which means, if there is no support from Heaven, Earth and Man, even if you win the war, there will be calamity.”***

*Confucius definition of .. is:*

*(Heaven): if now is spring then do not bother about summer or winter's matter.*

*(Earth): if there is a small lake, then just say go to a small lake to swim. Do not say you are swimming at big river.*

*(Man): if there are 5-6 adults then do not say that there are more than 100 people.*

*What's the above really means is that a person should make full use of the Heaven, Earth and Man elements in the natural state (i.e. follow the flow of nature).*

*Heaven... is literally means Heaven time. In the astrology point of view, it is basically when all the stars are aligned that gives*

*benefit to the person. In the Hour family of Qi Men Dun Jia, we basically choose the good Qi Men Dun Jia time to perform action. For example, for shop front, it will be opening ceremony. Earth.. is literally means geography or landscape. This could be the house of the person we are auditing, shop front of a business or the person office space. The surrounding landscape will be taken into consideration. Man.. means human blending. It is the blending of human into the environment. This is the person that we are helping. In Qi Men Dun Jia, we use the person birth date and time to plot a Qi Men Dun Jia chart.*

The above claim is highly flawed:

1. The sentence “.. **which means, if there is no support from Heaven, Earth and Man, even if you win the war, there will be calamity.**” does not exist in the text of Sun Zi Art of War! This illustrates how ancient texts can be manipulated and fabricated to say what some wants.
2. Nowhere in Sun Zi Art of War is any reference to that the birth date of a person should be used.
3. While Sun Zi Art of War does refer to Heaven and Earth, it does not refer to Man.

People just say what they want without foundation, like: *Also the book Arts of War carried similar words concerning the theory of Dunjia. Yet, most people don't understand the meaning exactly till now.* [Wudang Taoist Internal Alchemy. 1997-2012. Qi Men Dun Jia. www.damo-qigong.net/.../iching/chinese-astrology-qimendunjia-1.htm](http://www.damo-qigong.net/.../iching/chinese-astrology-qimendunjia-1.htm)

### Four Heraldic Animals

Let us look further into the similar symbolism found in Sun Zi Art of War and Qi Men Dun Jia.

Early in the ***Jing You Dun Jia Tally Application Classic*** is this passage:

*Jia adding Bing as **green dragon** turning back head, everything also auspicious. Bing adding the Jia as **flying bird** dropping six, everything is auspicious. Yi added Xin as the runaway green dragon, everything is very bad. Xin plus Yi as savage/rampant **white tiger**, everything is bad. Ding adding the Gui as Zhi Que hurling into the river, the army discipline are very loose, everything all are bad. Gui plus the Ding as **Teng She (big snake)** is very lively, everything is bad. Bing added Geng as Ying Hou (Mars star) entering into Tai Bai (Venus star),*

*everything is also very bad. Wu plus Zi as Fu Yin, Ba Men Liu Jia (8 Doors 6 Jia) are not moving, Zi plus Wu as Fan Yin, cannot use it, very bad. Using duty talisman adding the Geng as Fei Guan Ge (character), Geng plus the day stem as Fei Gan Ge. Using duty talisman plus the Xing punishment) as the Ji Xing. If Jia Zi as duty talisman, adding the Mao is the one. Duty talisman adding on the Xing as Xing Ge. If Ji Xing using the example Yi Ji (Yi odd) plus Kun as Ru Mu. Ding the same and or day plus Gen. San Ji Ru Mu are bad time. Time stem thief day also bad,*

It is evident that Qi Men Dun Jia subscribes to the same Four Heraldic Animals as a wide range of other fields of Chinese philosophy. Two of these animals, the bird and snake, are obvious in Sun Zi Art of War, vis:

*The quality of the decision is like the well-timed swoop of a hawk enabling it to strike its prey. Sun Zi Art of War 5:13*

*Thus, the skilful general is like the shuai-ran, a huge snake found in the Ch'ang mountains. Strike the head, its tail attacks; strike the tail, its head attacks; strike the middle, both head and tail attack. Asked: "Can the army be like the shuai-ran?", I would answer: "Yes". The people of Wu and Yue are enemies; but when they cross the river in the same boat and are tossed by the storm, they will help each other just like the right hand cooperates with the left. Sun Zi Art of War 11:29-30*

Where are the dragon and tiger in Sun Zi Art of War? These two animals are indirectly noted in:

*Moral law is that which causes the people to be in total harmony with their ruler, Sun Zi Art of War 1:5*

*Sun Tzu said: In war, a general first receives commands from the sovereign, then assembles and concentrates the troops. Sun Zi Art of War 8:1*

The ruler or sovereign is the dragon and the general the tiger. The four animals are there in Sun Zi Art of War. At once, some may be tempted to see the Qi Men Dun Jia elements of "green dragon", "Bai Hu white tiger", "Teng She the Flying Serpent" and "flying bird" in Sun Zi Art of War.

However, those who comprehend the Chinese philosophy would realise that these Four Heraldic Animals are universal Chinese philosophy symbolism which in no way implies that Sun Zi Art of War and Qi Men Dun Jia were derived one from the other. Like many other fields, Sun Zi Art of War and Qi Men Dun Jia likely draw from the universal Chinese symbolism.

Thus, the appearance of the terms “Jiu Di” and “Jiu Tian” in Sun Zi Art of War and Qi Men Dun Jia do not necessarily imply one is derived from the other.

However, it is possible based on this evidence that one is derived from the other. Only, the current Qi Men Dun Jia uses the Four Pillar dating method which only emerged when Xi Ziping invented Ba Zi in the Sung dynasty. Hence, if one did give rise to the other, it would be Sun Zi Art of War giving rise to Qi Men Dun Jia. This is, of course, somewhat an illogicality as Sun Zi Art of War is a military strategy management manual while Qi Men Dun Jia is a divination.

It should be noted that these Qi Men Dun Jia stars are also found in Da Liu Ren and even Zi Wei Dou Shu:

Teng She  
Liu He  
Bai Hu  
Tai Yin  
Green Dragon  
Zhuque (Bird)

There was a universal pool of symbols varying arts of which were used by the differing divination methods. Zi Wei Dou Shu is probably the oldest divination using these symbols.

### Physical Seasonal Energies

Sun Zi Art of War has a significant warning for current practitioners of Qi Men Dun Jia:

*Heaven refers to the working of natural forces; **the effects of winter's cold and summer's heat** and the conduct of military operations according to the seasons. Sun Zi Art of War 1:7*

Sun Zi Art of War shows that “Heaven” refers to seasonal climatic fluctuations which compose a significant factor in military campaigns.

*When there are heavy rains upstream, a river has much bubbles in the water, we should wait until the water subsides and calms down before crossing.*

*Whenever there are torrents, 'Heavenly Wells,' 'Heavenly Prisons,' 'Heavenly Nets,' 'Heavenly Traps,' and 'Heavenly Gaps,' leave quickly and do not approach them.*

*Keep away from them and lure the enemy towards them. We face them and let the enemy put his back to them.*

*If near your army, there are hilly land and swamps with aquatic grass and reeds, forests with dense tangled undergrowth, these must be carefully and repeatedly searched out, for these are the places where the enemy can lay ambushes or hide spies. Sun Zi Art of War 9:14-17*

The Five Elements so prominent in divination and Feng Shui are not some mysterious thing but primarily a seasonal thing:

*The five elements (water, fire, wood, metal and earth) is not always equally predominant; the **four seasons** make way for each other; and days sometimes are longer, sometimes shorter; **the moon sometimes waxes or wanes**. Sun Zi Art of War 6:34*

Seasonal energies inclusive of the enigmatic qi and sha are real physical energy forces of both Sun Zi Art of War and Qi Men Dun Jia.

Both Qi Men Dun Jia and Sun Zi Art of War refer to the pivotal seasonal markers of the Winter Solstice and Summer Solstice:

*Heaven refers to the working of natural forces; **the effects of winter's cold and summer's heat** and the conduct of military operations according to the **seasons**. Sun Zi Art of War 1:7*

Sun Zi Art of War emphasises that seasonal factors have strong influence in determining the outcomes of battles:

*The indirect methods, efficiently applied, give an **endless combinations as Heaven and Earth**, never ending as the flow of rivers and streams; renewing like the cycles of sun and moon, going and coming like the **four seasons**. Sun Zi Art of War 5:6*

It is known that Qi Men Dun Jia is a military divination which also emphasise weather conditions. The interactions between the Earth Pan and Heaven Pan in Qi Men Dun Jia are actually based on seasonal climatic fluctuations! **The Five Elements are seasonal parameters**. The interactions of the Earth Pan and Heaven Pan in Qi Men Dun Jia are primarily meant to predict seasonal climatic changes which affect human behaviour and could dictate victory or defeat in military campaigns. **It is foolish for current practitioners to see Qi Men Dun Jia as just a numerology divination art**.

**Sung Qi Men Dun Jia:  
Winter Solstice-Summer Solstice are always Jia Zi**

It may be relevant to introduce here that the **Jing You Dun Jia Tally Application Classic** throws light on the nature of the dating system used in the Sung Qi Men



Dun Jia. It shows that the sexagenary sign of Winter Solstice or Summer Solstice is always Jia Zi!

*Ge Hong says, those in combination in the middle palace. Calling it Yang Dun Yang officer. Dong Zhi upper Yuan Jia Si day forming 1 midnight. Jia Zi early Chen (morning) starting at 1 palace. Lasting 5 shi (10 hours) also reaching Wu Chen. At middle palace, Yin officer starting 9 palace traveling in go against direction. Lasting 5 shi (10 hours) also reaching Wu Chen. Also at the middle palace Yin Dun Yin officer Xia Zhi upper Yuan Jia Si day forming at midnight. Jia Zi initial starting 9 palace. Lasting 5 shi (10 hours) Wu Chen at middle chamber. Yang officer starting on palace. Yang officer starting one palace. Lasting 5 shi (10 hours) Wu Chen also at middle palace. That is why said it is in combination*

Dong Zhi is Winter Solstice while Xia Zhi is Summer Solstice. If the start of the sexagenary signs Jia Zi is placed in either Kan Palace 1 or Li Palace 9, the 5th hall will be in the middle or center of the Luo Shu. That 5th hall will get the sexagenary sign Wu Chen, which is the fifth sign after Jia Zi:

The passage has ***an interesting indication and warning from the ancient Qi Men Dun Jia text that the sexagenary sign at Dong Zhi or Xia Zhi will always be Jia Zi.*** But the sign would be placed in Kan Palace 1 in Dong Zhi and in Li Palace 9 at Xia Zhi. Dong Zi or Xia Zhi would always start with Jia Zi and this is not in accordance with the modern Four Pillars signage. In the modern Four Pillars signage, there is a carry over of 5 to 6 days and the Dong Zhi or Xia Zhi will have shifting sexagenary signs, shifting 5 or 6 signs every year.

The above shows that Qi Men Dun Jia has the 60 signs sexagenary cycle making 4 complete rounds each year, such that Winter Solstice or Summer Solstice will always be Jia Zi! ***The current Four Pillars is the wrong dating system to use!***

### Qi Men Dun Jia of Zhuge Liang

Claims have been made that the famous Three Kingdoms strategist Zhuge Liang applied Qi Men Dun Jia to defeat Cao Cao in the famous "Battle of the Red Cliff". It has to be noted that the Wei leader Cao Cao was known to be an expert on Sun Zi Art of War and had written a text on Sun Zi Art of War.

So how could Zhuge Liang with his Qi Men Dun Jia defeat Cao Cao with his Sun Zi Art of War, if Sun Zi Art of War was a variant of Qi Men Dun Jia or vice versa?

Undoubtedly, there are similar symbolism among Sun Zi Art of War and Qi Men Dun Jia. But these common similarities cannot mean that one is derived from the other.

Once again it should be borne in mind that Sun Zi Art of War is a military strategy text while Qi Men Dun Jia is a divination text. It is dangerous to confuse the military strategy format of Su Zi Art of War with the divination concepts of Qi Men Dun Jia.

As Sun Zi Art of War notes, there are phases of battles where divination should not be applied:

*Do not take omens and do away with superstitions. Sun Zi Art of War*  
11:26

Cao Cao was not a superstitious person and the traditions indicate he was a person who do not believe in divination. Thus the Sun Zi Art of War he used should be free of the divination of Qi Men Dun Jia.

On the other hand Zhuge Liang resorted to another form of military strategy which he compiled into his "Kong Ming Art of War". Here were two opponents facing each other. Cao Cao was using Sun Zi Art of War, while Zhuge Liang was using Kong Ming Art of War. Essentially, both were stalemated unable to gain the victory over the other. Each 'Art of War' could not overcome that of the other.

During the Battle of the Red Cliff, Zhuge Liang actually had to resort to an extra technique besides his Kong Ming Art of War. This technique involved what was a supernatural summoning of the east wind. This summoning of the east wind was not something found in Qi Men Dun Jia.

If analysts continue to try to associate Sun Zi Art of War with Qi Men Dun Jia they will never understand how Zhuge Liang summoned the east wind which caused a decisive turn in the battles. Zhuge Liang used a very advance technique which surpassed all those arts of Sun Zi Art of War, Kong Ming Art of War and Qi Men Dun Jia. This ill-understood very advance technique leading to the summoning of the east wind was not known except only to a few, who included Zhuge Liang.

What was this very advance technique will not be divulged here. It is only for those who can use it righteously.

Zhuce Liang was said to apply ill-understood magical techniques. He was famous for his "Seven Steps Altar" system. He was also said to use Bagua magic. All these magic are beyond Qi Men Dun Jia and the Arts of Wars. All evidence point to the existence of some ill-understood magic, unless the stories attributed to Zhuge Liang were all fabricated.

### **Magic used by Yellow Emperor Huang Di**

Qi Men Dun Jia, it is claimed, was applied by both Zhuge Liang and Yellow Emperor Huang Di. The fabled use of Qi Men Dun Jia by Huang Di is interesting.

Yellow Emperor Huang Di had evidently successfully applied Sun Zi Art of War in his battles of the four regions. However, the legends indicate Yellow Emperor was not successful in using Sun Zi Art of War against Chi You. To defeat Chi You, Huang Di

was given by Goddess Jiu Tian Xuan Nu the three sanshi arts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu.

It should be noted that Chi You was reputed to use black magic against Huang Di. Hence, the legends indicate that Huang Di was given some magic to use which overcome that of Chi Yu. This magic was rooted in the three sanshi arts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu. This indicates that the original sanshi arts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu may contain magical elements never seen in the current conventional sanshi arts of Qi Men Dun Jia, Da Liu Ren and Tai Yi Shen Shu.

This magical component was possibly similarly used by Zhuge Liang in his Battle of the Red Cliff. It was something beyond Sun Zi Art of War.

Mind you, the opening section of Sun Zi Art of War does concede to the potential role of magic:

*The general who wins a battle **calculates in his ancestral temple** before the battle. The general who loses a battle makes few calculations. More planning lead more chances of victories while less planning, less chances of victory. How about those without planning? By the emphasis to this that I can clearly foresee who will win or lose.*  
**Sun Zi Art of War 1:26**

What is this magic is something not described within Sun Zi Art of War, nor in the different field of Qi Men Dun Jia. The legends hint that Sun Zi Art of War and the diverse Qi Men Dun Jia are not the ultimate crafts and that in the end something magic can tip the balance in the battles. Modern people will find it hard to accept that there is such magic, and their unbelief will prevent them from understanding the esoteric knowledge beyond Sun Zi Art of War and Qi Men Dun Jia.

## Conclusion

The strategy manual of Sun Zi's Art of War shares many common Chinese philosophy concepts as other fields like Zi Wei Dou Shu, Qi Men Dun Jia, Da Liu Ren. The current sanshi arts could not exist before the Sung dynasty. Arts like Sun Zi's Art of War and Zi Wei Dou Shu have existed long before the sanshi arts. It is ridiculous for some to claim that Sun Zi's Art of War and Qi Men Dun Jia could be derived one from the other.

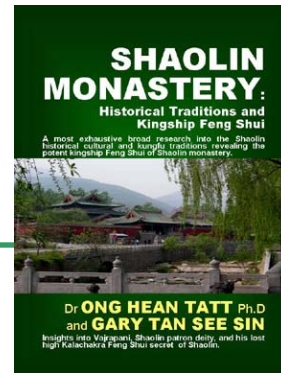
One, Sun Zi's Art of War, contains in-depth systematic strategy management principles which are absent in Qi Men Dun Jia. On the other hand, Qi Men Dun Jia is obviously a divination art and contains no exposition of strategy concepts. Anyone would be hard pressed to use Qi Men Dun Jia to teach strategy management.

The 13 sections of Sun Zi's Art of War do not exclude but allow the use of spiritual measures. The general who applies Sun Zi's Art of War may want to use a divination like Zi Wei Dou Shu or Qi Men Dun Jia or Da Liu Ren. But keep the two groups of texts separate.

What is a significant warning to users of a divination art like Qi Men Dun Jia, Sun Zi's Art of War shows that the Heaven-Earth and Yin Yang Five Elements factors must be thought in terms of real physical energies of seasonal variations in solar radiation. That practitioners have often viewed in arts like Qi Men Dun Jia the Heaven-Earth and Yin Yang Five Elements factors as cloaked in mysterious numerology shows that these practitioners are indulging in naive low level mundane thinking.

Everything is logical or scientific, and that is the way to unravel the secrets of the wide span of Chinese philosophy, including the astrology and Feng Shui texts.

# Scientific Proofs of Feng Shui and Astrology



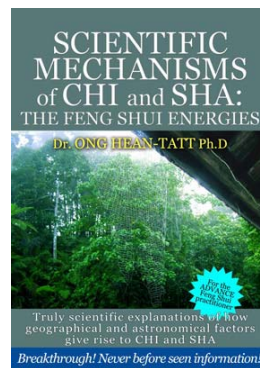
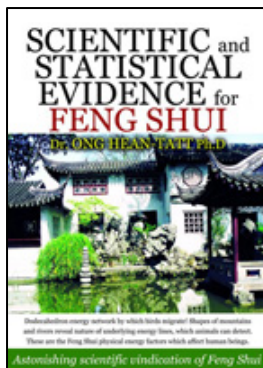
GUI Management Centre is proud to announce further that its massive scientific research have unravel the scientific basis of Feng Shui and astrology.

One of the most remarkable research findings is the determination of the astronomical planetary basis of the 108 stars of Zi Wei Du Shu, the 81 pairs-combinations of Xuan Kong-Zi Bai Jue and the stars of Qi Men Dun Jia. These are not imaginary stars but real astronomical planetary movements! No other schools can teach these scientific findings.



**Do not be fooled by those who claim the divination stars are imaginary!**

Our scientific research has unraveled the Yin Yang and its 8 trigrams as seasonal fluctuations of solar radiation and there is nothing mysterious about these symbols.



**Current practitioners have missed out the vital physical geography concepts of the Ming Tang and deadly Demon Gate.**

Learn the original proper highly scientific Feng Shui and astrology. View our highly advance science based courses at [www.guiculture.com/fengshui.htm](http://www.guiculture.com/fengshui.htm) or enquire at: [quiunicorn@gmail.com](mailto:quiunicorn@gmail.com)