

**Introduction
to
Qi Men Dun Jia
(奇門遁甲)**

Qi Men Dun Jia

Qi Men Dun Jia (奇門遁甲 Qí Mén Dùn Jiǎ) is an ancient form of Chinese Meta-Physics which is still used. Because of its name, Qi Men, which loosely translate to Mystical Door, gives a sense of mystical or magic to the people who don't know the background. Qi Men Dun Jia may be applied to business, crime-solving, marriages and matchmaking, medical divination, Feng Shui, military affairs, finding missing people, travel, personal fortune divination etc.

According to Ho Peng Yoke in his book, Chinese Mathematical Astrology, Qi Men Dun Jia is translated as 'Strange Gates Escaping Techniques'. According to Ho, Qi Men Dun Jia is a combination of 2 forms of arts – Qi Men and Dun Jia.

It was recorded in the Chinese history that Qi Men Dun Jia, together with Da Liu Ren and Tai Yi Shen Shu as the highest Three Arts or Three Styles (三式 sān shì) in Chinese Meta-physics. It was said that these Arts can only be practice by the Emperor or their advisors. Commoner will be executed if being caught practicing it.

History of Qi Men Dun Jia

It was said that according to legend, Qi Men Dun Jia was taught to Yellow Emperor (黃帝/黃帝 Huáng Dì - 2697 BC to 2597 BC) by a fairy, 九天玄女 (Jiǔ Tiān Xuán Nǚ). During that



Figure 1 - picture from Wikimedia

time, Yellow Emperor was fighting against a rebel called 蚩尤 (Chī Yóu). Chī Yóu was very familiar with the art of Yin & Yang and has the capability to summon the wind and rain. It was said that his head is as strong as copper and arm is like iron (銅頭鐵臂) and able to win any wars. During battle, Yellow Emperor did not have the capability to defeat him. In desperation, 九天玄女 (Jiǔ Tiān Xuán Nǚ) passed the art of Qi Men Dun Jia to Yellow Emperor. With the art of Qi Men

Dun Jia, Yellow Emperor invented the 指南车 (South Pointing Chariot). Yellow Emperor uses the Qi Men Dun Jia art and South Pointing Chariot to win the war against Chī Yóu.

Zhuge Liang

诸葛亮; pinyin: Zhūgě Liàng, 181–234 was Chancellor of Shu Han during the Three Kingdoms period of China. He is often recognized as the greatest and most accomplished strategist of his era. He was said to use the technique in Qi Men Dun Jia to win battles.

Using straw boats to borrow arrows

[From Wikipedia, the free encyclopedia](#)

Before the Battle of Red Cliffs, Zhuge Liang visited the Wu camp to assist Zhou Yu. Zhou Yu saw Zhuge Liang as a threat to Eastern Wu and was also jealous of Zhuge Liang's talent. He assigned Zhuge Liang the task of making 100,000 arrows in ten days or face execution for failure in duties under military law. Zhuge Liang promised that he will finish this seemingly impossible task in three days. He requested 20 large boats, each manned by a few soldiers and filled with straw human-like figures. Before dawn, with river fog cloaking his movements, Zhuge Liang deployed his ships. He ordered his soldiers to beat war drums and shout orders so as to imitate the noise of an attack.

Upon hearing the drums, the Wei soldiers rushed out to meet the "attack". Zhuge Liang drank wine with Lu Su on one of the boats. The Wei soldiers were unable to see through the fog and fired volleys of arrows at the sound of the drums. The straw figures were soon penetrated by many arrows, which became stuck in the straw. Zhuge Liang returned to Wu in triumph. After removing the arrows from the straw figures' bodies, Zhuge Liang discovered there were over 100,000 arrows.

It was said that Zhuge Liang used Qi Men Dun Jia to get the correct timing and direction of river fog.

Battle of Red Cliffs (赤壁之戰)

Zhug Liang wanted to burn up Cao Cao's fleet of chained ships and knew that it could only be done by launching arrows with fire with the help of east wind. Zhuge Liang set up the Seven Stars Altar and prayed for the east wind. In a short time, the east wind was in full force. Zhuge Liang used Qi Men to predict the timing of the east wind and uses the Seven Stars Altar to buy time and to create mystery of the entire strategy.

Jiang Ziya

[From Wikipedia, the free encyclopedia](#)

姜子牙, Pinyin: Jiāng Zǐyá, was a Chinese historical and legendary figure who resided next to the Weishui River about 3,000 years ago. The region was the feudal estate of King Wen of Zhou. The last ruler of the Shang dynasty, King Zhou of Shang (16th - 11th century BC) was a tyrannical and debauched slave owner who spent his days carousing with his favourite concubine Daji and mercilessly executing or punishing upright officials and all others who objected to his ways. Jiang Ziya had once served the Shang king and had come to hate him with all his heart. He was an expert in military affairs (i.e. Qi Men Dun Jia) and hoped that some day someone would call on him to help overthrow the king. He waited and waited till he was 80 years old, continuing placidly with his fishing in a tributary of the Weihe River (near today's Xi'an) using a barbless hook or even no hook at all, on the theory that the fish would come to him of their own volition when they were ready.

King Wen of the Zhou state, (central Shaanxi), found Jiang fishing. King Wen, following the advice of his father and grandfather before him, was in search of talented people. In fact, he had been told by his grandfather, the Grand Duke of Zhou, that one day a sage would appear to help rule the Zhou state.

When King Wen saw Jiang, at first sight he felt that this was an unusual old man, and began to converse with him. He discovered that this white-haired fisherman was actually an astute political thinker and military strategist. This, he felt, must be the man his grandfather was waiting for. He took Jiang in his coach to the court and appointed him prime minister and gave him the title Jiang Taigongwang ("The Great Duke's Hope", or "The expected of the Great Duke") in reference to a prophetic dream Danfu, grandfather of Wenwang, had had many years before. This was later shortened to Jiang Taigong.

Zhang Liang (Western Han)

[From Wikipedia, the free encyclopedia](#)

張良; pinyin: Zhāng Liáng; 262 BC – 189 BC, was a strategist and statesman of the early Han Dynasty period of Chinese history. He is also known as one of the "Three Heroes of the early Han Dynasty" (漢初三傑), along with Han Xin and Xiao He. Zhang Liang contributed greatly to the founding of the Han Dynasty.

To avenge the fall of his native state, Zhang Liang dedicated his efforts to hire assassins to kill Qin Shi Huang. Qin Shi Huang survived the assassination attempt, after which he issued an order for the arrest of Zhang Liang. As a wanted man by the government, Zhang Liang travelled to Xiapi and stayed there for some time, using fake identities to evade the authorities. One day, Zhang Liang took a stroll at the Yishui Bridge and met an old man there. The man walked towards Zhang and chucked his shoe down the bridge on purpose, after which he yelled at Zhang, "Hey boy, go down and fetch me my shoe!" Zhang Liang was astonished and unhappy but he obeyed silently. The old man then lifted his foot and ordered Zhang to put on the shoe for him. Zhang was furious but he controlled his temper and meekly obliged. The old man did not show any sign of gratitude and walked away in laughter. The old man came back after walking a distance and praised Zhang, "This child can be taught!" and he asked Zhang to meet him at the bridge again at dawn five days later. Zhang was confused but he agreed. Five days later, Zhang rushed to the bridge at the stroke of dawn but the old man was already waiting for him there. The old man chided him, "How can you be late for a meeting with an elderly man? Come back again five days later!" Zhang Liang tried his best to be punctual the second time but the old man still arrived earlier than him, and he was scorned by the old man once more and told to return again five days later. The third time, Zhang Liang went to the bridge at midnight and waited until the old man appeared. This time, the old man was impressed with Zhang Liang's fortitude that he presented Zhang with a book, saying, "You can become the tutor of a ruler after reading this book. In ten years time the world will become chaotic, and you can use your knowledge from this book to bring peace and prosperity to the empire. Meet me again thirteen years later. I'm the yellow rock at the

foot of Mount Gucheng." The old man was Huang Shigong (黃石公; aka "Yellow Rock Old Man") of the legendary "Four Haos of Mount Shang" (商山四皓), a group of four reclusive wise men. The book was titled The Art of War by Taigong (太公兵法) and believed to be the Six Secret Teachings by Jiang Ziya.

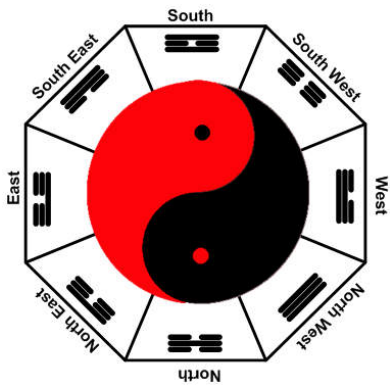
Liu Bowen

Liu Ji (1311 - 1375), style name Bowen, was a key military consultant of Zhu Yuanzhang, the founder of Ming dynasty. It was said that Liu Bowen used Qi Men Dun Jia skill to bring the Ming dynasty to the throne.

Mao Zedong

毛泽东 Máo Zédōng (December 26, 1893 – September 9, 1976) was a Chinese revolutionary, political theorist and communist leader. He led the People's Republic of China (PRC) from its establishment in 1949 until his death in 1976. It was rumor that Mao actually used Qi Men Dun Jia to win battle with Kuomintang. In some of the battles, Mao actually dictated the actual timing and direction for the troop to be deployed, which is the signature of Qi Men Dun Jia.

What is Qi Men Dun Jia?



Qi Men Dun Jia offers a map of hourly (Chinese Hour) that few other systems can match. Qi Men Dun Jia draws its power from the Post-Heaven Trigram or Ba Gua.

A Qi Men Dun Jia chart will provide information with regards to Heaven, Earth and Man interaction. (天时地利人和). If the chart shows support from Heaven, Earth and Man means it is an auspicious chart.

Elements of Qi Men Dun Jia Pan

In the Qi Men Dun Jia Pan (Plate or Chart) consists of the following elements:

- 九宫八卦图 (9 Palaces 8 Trigram chart)
- 地盘 Di Pan (Earth Plate)
- 十天干 10 Heavenly Stems
- 八神 Ba Shen (8 God)
- 天盘 Tian Pan (Heaven Plate)
- 人盘 Ren Pan (Human Plate)
- 驿马星(Yì Mǎ) - Traveling Horse
- 空 Kōng

九宮八卦图 (9 Palaces 8 Trigram chart)

The 9 Palaces 8 Trigram is basically the Post-Heaven Trigram arrangement. Each Trigram is called Palace (宮) and has associated element and direction. It is used to determine the state of interaction between other elements of Qi Men. In addition, it is also being used to determine the direction or timing of certain things happening/about to happen.

The following chart shows the element of each palace and the associate family members:

		SE (东南)	South (正南)	SW(西南)		
East (正东)		巽四宮 (Xun 4)	离九宮 Li 9	坤二宮 (Kun 2)	West (正西)	
		Eldest Daughter	Middle Daughter	Mother/ Lady Master		
		Wood	Fire	Earth		
		震三宮 (Zhen 3)	中宮 (Middle)	兑七宮 (Dui 7)		
		Eldest Son	Earth	Youngest Daughter		
		Wood		Metal		
		艮八宮 (Gen 8)	坎一宮 (Kan 1)	乾六宮 (Qian 6)		
		Youngest Son	Middle Son	Father/Male Master		
		Earth	Water	Metal		
		NE (东北)	North (正北)	NW (西北)		

地盘 Di Pan (Earth Plate)

The Di Pan consists of the Post-Heaven Trigram or Ba Gua and 12 Earthly Branches. The placement in the 九宮八卦图 (9 Palaces 8 Trigram chart) as follow:

		SE (东南)	South (正南)	SW (西南)		
		巳 (Si) 巽四宮 (Xun 4) 辰 (Chen)	午 (Wu) 离九宮 Li 9	未 (Wei) 坤二宮 (Kun 2) (Shen) 申		
East (正东)	卯 (Mao) 震三宮 (Zhen 3)	中宮 (Middle)	兑七宮 (Dui 7)	(You) 酉	West (正西)	
		寅 (Yin) 艮八宮 (Gen 8) 丑 (Chou)	坎一宮 (Kan 1) 子 (Zi)	(Xu) 戌 乾六宮 (Qian 6) 亥 (Hai)		
		NE (东北)	North (正北)	NW (西北)		

This is the **Earth** (地利) aspect of Heaven, Earth & Man interaction.

十天干 10 Heavenly Stems

The 10 Heavenly Stems are 甲 (Jia), 乙 (Yi), 丙 (Bing), 丁 (Ding), 戊 (Wu), 己 (Ji), 庚 (Geng), 辛 (Xin), 壬 (Ren), 癸 (Gui). In Qi Men, Jia as the head of 10 Heavenly Stems. Jia is Wood element and most afraid of Geng Metal. Jia, the general must be protected. Therefore, in Qi Men chart, Jia are hidden from being hurt. That's the Dun Jia (遁甲) part, means to hide the Jia.

In Qi Men Dun Jia, there is the Sān Qí Liù Yí (三奇六儀) concept. The San Qi (three mystical or three noblemen) are 乙 (Yi), 丙 (Bing), 丁 (Ding). Yi is Jia's sister, because Yi and Geng combo, Jia can "marry" Yi to Geng so that Geng won't attack Jia. Bing and Ding are Fire element. In 5-elements, Wood give birth to Fire. Therefore, Bing and Ding are children of Jia. Children have the duty to protect their parent. In addition, in 5-elements Fire restricts Metal. Therefore, Bing and Ding are part of San Qi. Because the three have close relationship with Jia, therefore, the three of them is called San Qi or three noblemen.

Jia can be hidden in any of these elements: 戊 (Wu), 己 (Ji), 庚 (Geng), 辛 (Xin), 壬 (Ren), 癸 (Gui). For Jia Zi, Jia is hidden in Wu. Jia Xu, Jia is hidden in Ji. Jia Shen, Jia is hidden in Geng. Jia Wu, Jia is hidden in Xin. Jia Chen, Jia is hidden in Ren. Jia Yin, Jia is hidden in Gui.

In Qi Men, the San Qi Liu Yi are being arranged in the following order: 戊 (Wu), 己 (Ji), 庚 (Geng), 辛 (Xin), 壬 (Ren), 癸 (Gui), 丁 (Ding), 丙 (Bing), 乙 (Yi). This is used when plotting Qi Men Dun Jia chart.

In addition, 10 Heavenly Stems will be distributed in Di Pan and Tian Pan. The Heavenly Stems in Tian Pan is used to look at current and future while the Heavenly Stems in Di Pan is used to look at the past.

八神 Ba Shen (8 God)

Ancient people said that Ba Shen is helps from the heaven. Ba Shen consists of: 值符 (Zhí Fú), 騰蛇 (Téng Shé), 太陰 (Tài Yīn), 六合 (Liù Hé), 白虎 (Bái Hǔ), 玄武 (Xuán Wǔ), 九地 (Jiǔ Dì), 九天 (Jiǔ Tiān).

The placement of Ba Shen on 9 Palaces chart as follow:

		SE (东南)	South (正南)	SW (西南)		
East (正东)		白虎 (Bai Hu) 巽四宫 (Xun 4)	玄武 (Xuan Wu) 离九宫 Li 9	九地 (Jiu Di) 坤二宫 (Kun 2)	West (正西)	
		六合 (Liu He) 震三宫 (Zhen 3)	中宫 (Middle)	九天 (Jiu Tian) 兑七宫 (Dui 7)		
		太阴 (Tai Yin) 艮八宫 (Gen 8)	騰蛇 (Teng She) 坎一宫 (Kan 1)	值符 (Zhi Fu) 乾六宫 (Qian 6)		
		NE (东北)	North (正北)	NW (西北)		

Those in Red are auspicious and black inauspicious Shen (God). Note that the above placement is based on Chāi Bù (拆布) method. There is another method called Zhí Rùn (直潤) method, which uses different name at different Qi Men Season (Yin or Yang).

值符 (Zhí Fú)

Earth element and known as the leader of Ba Shen. It is the most auspicious god and also known as 天乙神 (Heavenly Noble God). When in good location, it can dissipate hundreds calamity. It represents power/authority, leader, boss, higher management, stable and expensive.

騰蛇 (Téng Shé)

Fire element and known as god of extortion. The character of Teng She is very Yin and strange. It represents vexed, false, cunning, agile, skeptical and nervous.

太陰 (Tài Yīn)

Metal element and known as god of darkness (Yin). It represents dark, gloomy, shadow, sinister, incognito, introvert, gentle and quiet.

六合 (Liù Hé)

Wood element and known as God of Protection. It represents marriage, middleman, communication and business dealing.

白虎 (Bái Hǔ)

Earth element and known as Ferocious God. It represents ferocious, sickness, death, injury, traffic accident and gossip.

玄武 (Xuán Wǔ)

Water element and known as Slander God. It represents bandit, fugitive, back-stabbing and wicked.

九地 (Jiǔ Dì)

Earth element and known as Jail God. It represents product from earth, conceal and conspiracy.

九天 (Jiǔ Tiān)

Metal element and known as Powerful God. It represents high, heaven, high goal, high objective, impatient and impulse.

天盘 Tian Pan (Heaven Plate)

The Tian Pan consists of 九星 (Jiǔ Xīng) or 9 Stars. There are 天心 (Tiān Xīn), 天蓬 (Tiān Péng), 天任 (Tiān Rèn), 天冲 (Tiān Chōng), 天辅 (Tiān Fǔ), 天英 (Tiān Yīng), 天禽 (Tiān Qín), 天芮 (Tiān Ruì), 天柱 (Tiān Zhù). This is the **Heaven** (天时) aspect of Heaven, Earth & Man interaction.

The placement of Jiu Xing on the 9 Palaces as follow:

	SE (东南)	South (正南)	SW (西南)	
	天辅 (Tiān Fǔ) 巽四宫 (Xun 4)	天英 (Tiān Yīng) 离九宫 Li 9	天芮 (Tiān Ruì) 坤二宫 (Kun 2)	
East (正东)	天冲 (Tiān Chōng) 震三宫 (Zhen 3)	天禽 (Tiān Qín) 中宫 (Middle)	天柱 (Tiān Zhù) 兑七宫 (Dui 7)	West (正西)
	天任 (Tiān Rèn) 艮八宫 (Gen 8)	天蓬 (Tiān Péng) 坎一宫 (Kan 1)	天心 (Tiān Xīn) 乾六宫 (Qian 6)	
	NE (东北)	North (正北)	NW (西北)	

Note: because of middle palace is not used, 天禽 (Tiān Qín) will be moved to Kun 2 Palace. For charting, 天禽 (Tiān Qín) will be together with 天芮 (Tiān Ruì). Those in Red are auspicious stars, in Blue is moderate and black inauspicious.

天心 (Tiān Xīn)

Metal element and also known as Wǔ Qǔ Star (武曲), timely at NW Qian 6 palace and a Yin Star. It represents doctor, round object and scheming person.

天蓬 (Tiān Péng)

Water element and also known as Tān Láng (贪狼) star. Tian Peng is timely at North Kan 1 Palace and it is a Yang Star. It represents huge wealth loosing, big robber, murderer, corruption violator, lechery, fat, at the same time it also represent wisdom/intelligence, marshal, able to handle big matters.

天任 (Tiān Rèn)

Earth element and also known as Zuǒ Fǔ (左輔) Star, timely at NE Gen 8 Palace and a Yang Star. It represents auspiciousness, kind, honest, frank and well-behaved person.

天冲 (Tiān Chōng)

Wood element and also known as Lù Cún Star (祿存), timely at East Zhen 3 Palace and a Yang Star. It represents worrier, impulse, do things speedily and clash out.

天辅 (Tiān Fǔ)

Wood element and also known as Wén Qǔ Star (文曲), timely at SE Xun 4 palace and a Yang Star. It represents wisdom, civilization/education, teacher, examination officer, people with culture and pretty.

天英 (Tiān Yīng)

Fire element and also known as Yòu Bì (右弼) Star, timely at South Li 9 Palace and a Yin Star. It represents strong characters, bright/promising and blood related issue.

天禽 (Tiān Qín)

Earth element and also known as Lián Zhēn (廉贞) Star, timely at middle 5 Palace, therefore being checked-in to Kun 2 Palace. As such, it always together with Tian Rui Star. It is a Yang Star. It represent honest, frank, head of hundreds Officer, loyal and has the wisdom to handle big matters.

天芮 (Tiān Ruì)

Earth element and also known as Jù Mén Star (巨门), timely at SW Kun 2 Palace and a Yin Star. It represents illness, issues, student, religious and Meta-physics.

天柱 (Tiān Zhù).

Metal element and also known as Pò Jūn (破军) Star, timely at West Dui 7 Palace and a Yin Star. It represents adverse calamity, ruined, dispute/gossip/scandal, petty people and lawsuit.

人盘 Ren Pan (Human Plate)

The Ren Pan consists of 八门 (Bā Mén) or 8-door. There are 开门 (Kāi Mén), 休门 (Xiū Mén), 生门 (Shēng Mén), 伤门 (Shāng Mén), 杜门 (Dù Mén), 景门 (Jǐng Mén), 死门 (Sǐ Mén), 惊门 (Jīng Mén). This is the **Man** (人和) aspect of Heaven, Earth & Man interaction.

The placement of Ba Men on the 9 Palaces as follow:

	SE (东南)	South (正南)	SW (西南)	
	巽四宫 (Xun 4) 杜门 (Dù Mén)	离九宫 Li 9 景门 (Jǐng Mén)	坤二宫 (Kun 2) 死门 (Sǐ Mén)	
East (正东)	震三宫 (Zhen 3) 伤门 (Shāng Mén)	中宫 (Middle)	兑七宫 (Dui 7) 惊门 (Jīng Mén)	West (正西)
	艮八宫 (Gen 8) 生门 (Shēng Mén)	坎一宫 (Kan 1) 休门 (Xiū Mén)	乾六宫 (Qian 6) 开门 (Kāi Mén)	
	NE (东北)	North (正北)	NW (西北)	

Those in Red are auspicious Men, in Blue is moderate and black inauspicious.

开门 (Kāi Mén)

Metal element and timely at NW Qian 6 Palace. Kai Men represent leader, father, higher authority, capital (country), judge, job, career, shop front, factory, and company. Favourable for business, marriage, promotion, examination, healing or seeking medical treatment.

休门 (Xiū Mén)

Water element and timely at North Kan 1 Palace. Xiu Men represent family, recuperate, relax living, public servant, administrative staff. It is auspicious to use Xiu Men to meet leaders or nobleman, wealth seeking, marriage or amusement.

生门 (Shēng Mén)

Earth element and timely at NE Gen 8 Palace. Sheng Men represent business transaction, profit, new residence, wealth luck. Very auspicious when asking for wealth. Auspicious for properties, agriculture industry, breeding industry and match-making industry.

伤门 (Shāng Mén)

Wood element and timely at East Zhen 3 Palace. Shang Men represent all transportation, sports, indirect wealth, gambling and demand for debt. Unfavourable to engage in business, assume post, build/repair or marriage.

杜门 (Dù Mén)

Wood element and timely at SE Xun 4 Palace. Du Men represent conceal, hiding direction, secret, hard to get through, troops, industrial injury, tax affair and police. It is favorable for refuge.

景门 (Jǐng Mén)

Fire element and timely at South Li 9 Palace. Jing Men represent blood related calamity, gorgeous place (night club), dispute, examination paper, documents, tactics, management plan, certificates and receipts.

死门 (Sǐ Mén)

Earth element and timely at SW Kun 2 Palace. Si Men represent dead man, tomb, land, calamity and bad luck.

惊门 (Jīng Mén)

Metal element and timely at West Dui 7 Palace. Jing Men represent dispute and scandal, law suit, lawyer and panic. Favourable to be used for lawsuit or catch robbers.

驿马星 (Yì Mǎ) - Traveling Horse

Yi Ma (or Horse) star as the name implied is like a horse, there is movement or running away. Therefore in Qi Men Dun Jia, Yi Ma might indicate changes related to work, marriage or business.

The palace of Yi Ma is being determined as followed:

- Shen, Zi, Chen hour, Yi Ma at Gen 8 Palace.
- Yin, Wu, Xu hour, Horse Star at Kun 2 Palace.
- Si, You, Chou hour, Horse Star at Qian 6 Palace.
- Hai, Mao, Wei hour, Horse Star at Xun 4 Palace.

空 (Emptiness - Kōng) & 旬首 (Leader - Xún Shǒu)

空 (Emptiness - Kōng)

Kōng means emptiness. In Qi Men Dun Jia, when the palace in Kōng means the capability of Shén (God), Mén (Door) and Xīng (Star) is only 20%. That's mean, if it is auspicious; it only has 20% of auspiciousness. If it is inauspicious; it only has 20% of inauspiciousness.

However, when the time arrived at the particular palace where it is Kōng (空), the capability will be regained.

The method to determine Kōng is the same as the 60 Jia Zi 空亡 (Kōng Wáng – Death and Emptiness).

旬首(Leader - Xún Shǒu)

As the name Qi Men Dun Jia applied, “Dun Jia” means the Jia is hidden. So, in any Qi Men Dun Jia chart, “Jia” is hidden and the one that hide “Jia” is called Xún Shǒu or Leader. This information is needed when plotting Qi Men Dun Jia chart.

60 Jia Zi	甲(Jia) 子(Zi)	甲(Jia) 戌(Xu)	甲(Jia) 申(Shen)	甲(Jia) 午(Wu)	甲(Jia) 辰(Chen)	甲(Jia) 寅(Yin)
	乙(Yi) 丑(Chou)	乙(Yi) 亥(Hai)	乙(Yi) 酉(You)	乙(Yi) 未(Wei)	乙(Yi) 巳(Si)	乙(Yi) 卯(Mao)
	丙(Bing) 寅(Yin)	丙(Bing) 子(Zi)	丙(Bing) 戌(Xu)	丙(Bing) 申(Shen)	丙(Bing) 午(Wu)	丙(Bing) 辰(Chen)
	丁(Ding) 卯(Mao)	丁(Ding) 丑(Chou)	丁(Ding) 亥(Hai)	丁(Ding) 酉(You)	丁(Ding) 未(Wei)	丁(Ding) 巳(Si)
	戊(Wu) 辰(Chen)	戊(Wu) 寅(Yin)	戊(Wu) 子(Zi)	戊(Wu) 戌(Xu)	戊(Wu) 申(Shen)	戊(Wu) 午(Wu)
	己(Ji) 巳(Si)	己(Ji) 卯(Mao)	己(Ji) 丑(Chou)	己(Ji) 亥(Hai)	己(Ji) 酉(You)	己(Ji) 未(Wei)
	庚(Geng) 午(Wu)	庚(Geng) 辰(Chen)	庚(Geng) 寅(Yin)	庚(Geng) 子(Zi)	庚(Geng) 戌(Xu)	庚(Geng) 申(Shen)
	辛(Xin) 未(Wei)	辛(Xin) 巳(Si)	辛(Xin) 卯(Mao)	辛(Xin) 丑(Chou)	辛(Xin) 亥(Hai)	辛(Xin) 酉(You)
	壬(Ren) 申(Shen)	壬(Ren) 午(Wu)	壬(Ren) 辰(Chen)	壬(Ren) 寅(Yin)	壬(Ren) 子(Zi)	壬(Ren) 戌(Xu)
	癸(Gui) 酉(You)	癸(Gui) 未(Wei)	癸(Gui) 巳(Si)	癸(Gui) 卯(Mao)	癸(Gui) 丑(Chou)	癸(Gui) 亥(Hai)
空亡 (Kōng Wáng)	戌(Xu), 亥(Hai)	申(Shen), 酉(You)	午(Wu), 未(Wei)	辰(Chen), 巳(Si)	寅(Yin), 卯(Mao)	子(Zi), 丑(Chou)
Xun Shou (旬首)	戊(Wu)	己(Ji)	庚(Geng)	辛(Xin)	壬(Ren)	癸(Gui)

In the chart above, for Jia Zi, Yi Chou, Bing Yin ... Gui You, Kōng is at Xu and Hai. For Jia Xu, Yi Hai, Bing Zi... Gui Wei, Kōng is at Shen and You.

In addition, for Jia Zi, Yi Chou, Bing Yin ... Gui You, Leader is at Wu. For Jia Xu, Yi Hai, Bing Zi... Gui Wei, Leader is at Ji.

伏吟 Fu Yin Chart

The following is a sample Qi Men Dun Jia Fu Yin Chart:

白虎 (Bái Hǔ) 天辅 (Tiān Fǔ) 杜门 (Dù Mén) Ji Xun 4	玄武 (Xuán Wǔ) 天英 (Tiān Yīng) 景门 (Jǐng Mén) Ding Li 9	九地 (Jiǔ Dì) 芮禽 (Ruì Qín) 死门 (Sǐ Mén) Yi Kun 2
六合 (Liù Hé) 天冲 (Tiān Chōng) 伤门 (Shāng Mén) Wu Zhen 3	Geng	九天 (Jiǔ Tiān) 天柱 (Tiān Zhù) 惊门 (Jīng Mén) Ren Dui 7
太阴 (Tài Yīn) 天任 (Tiān Rèn) 生门 (Shēng Mén) Gui Gen 8	腾蛇 (Téng Shé) 天蓬 (Tiān Péng) 休门 (Xiū Mén) Bing Kan 1	值符 (Zhí Fú) 天心 (Tiān Xīn) 开门 (Kāi Mén) Xin Qian 6

When you get Fu Yin Chart (or Gua), all matters asked will be on stand still. There shouldn't be any action taken. In addition, it also denotes tough or suffering.

反吟 Fan Yin Chart

The following is a sample Qi Men Dun Jia fan Yin Chart:

六合 (Liù Hé) 天心 (Tiān Xīn) 休门 (Xiū Mén) Bing Xun 4	白虎 (Bái Hǔ) 天蓬 (Tiān Péng) 生门 (Shēng Mén) Geng Li 9	玄武 (Xuán Wǔ) 天任 (Tiān Rèn) 伤门 (Shāng Mén) Wu Kun 2
太阴 (Tài Yīn) 天柱 (Tiān Zhù) 开门 (Kāi Mén) Zhen 3	Yang Dun #8 Xun Shou=Xin	九地 (Jiǔ Dì) 天冲 (Tiān Chōng) 杜门 (Dù Mén) Ren Dui 7
腾蛇 (Téng Shé) 芮禽 (Ruì Qín) 惊门 (Jīng Mén) Gen 8	值符 (Zhí Fú) 天英 (Tiān Yīng) 死门 (Sǐ Mén) Ji Kan 1	九天 (Jiǔ Tiān) 天辅 (Tiān Fǔ) 景门 (Jǐng Mén) Gui Qian 6

When you get Fan Yin Chart (or Gua), there will be changes in matters asked. There will be a lot of uncertainty.

Qi Men Dun Jia Season

To plot a Qi Men Dun Jia chart, you need to find out the season. A whole year is divided into 2 seasons and it is called Yang Dun (阳遁) and Yin Dun (阴遁). Depending on which technique is used, Yang Dun starts from Winter Solstice (冬至 - Dōng Zhì) up to Summer Solstice (夏至 - Xià Zhì). Yin Dun starts from Summer Solstice (夏至 - Xià Zhì) to Winter Solstice (冬至 - Dōng Zhì). There are a total of 9 types each and they are called Ju (局). So, Yang Dun has 9 Ju and Yin Dun has 9 Ju. Each Ju is further categorized by Jia Zi hour (for Hour Qi Men Dun Jia). There are 60 Jia Zi hour and each Ju has 60 charts. As such, Yang Dun will have $9 \times 60 = 540$ charts. The same for Yin Dun, which gives a total of 1080 charts.

Usage of Qi Men Dun Jia

Qi Men Dun Jia can be used for:

- Divination
- Qi Map
- Date Selection
- Destiny reading

Qi Men Dun Jia Divination

Qi Men Dun Jia can be used as divination tools to look back the past as well as forecast the future. For example, you can use Qi Men Dun Jia to find out why a couple divorce based on the date and time of marriage. As such, you can use Qi Men Dun Jia to:

- Forecast the current work situation
- Forecast marriage and family matters (husband or wife having affair etc)
- Forecast current wealth luck
- Forecast results of examination
- Forecast current and future business matters
- Forecast health
- Forecast Fengshui (Yin and Yang House)
- Forecast gambling results (Horse racing, lottery etc)
- Forecast weather

Qi Men Dun Jia Qi Map

Qi Men Dun Jia is basically a Qi Map based on the date and time. Therefore, you can take advantage of good Qi at that specific date and time. Some usages are:

- Choosing a good sector for meetings, negotiation, debt collection, examination, escaping.
- Facing a good direction/sector for Qigong practice
- Good direction/sector for seeking medical help
- Good direction for seeking wealth, help and assistance

Date Selection

Another good aspect of Qi Men Dun Jia is used for date selection. Some of the applications of date selection are:

- Wedding
- Business negotiation
- Filing of lawsuit
- Business opening, house move-in, assemble bed and burial

Destiny Reading

Qi Men Dun Jia can be used for destiny reading like bazi or Zi Wei Dou Shu. Using the person birth date and time to plot the Qi Men chart. Day Heavenly Stems represents the person, Month Heavenly Stems represents the person's siblings, Year Heavenly Stems represents the person's parents and Hour Heavenly Stems represents the person's children. From there, the relationship between the person and siblings, parents and children can be derived. The person characters and inner thinking can be derived from the Day Heavenly Stems palace. The spouse is the Heavenly Stems element that is combining with Day Heavenly Stems. The palace that the element resides is the characteristic of the spouse.

In addition, the person's career, study capability, wealth, health, relationship etc can be derived from the Qi Men chart. Unlike bazi reading where it is broken down to natal chart reading, luck pillar reading and annual pillar reading, Qi Men destiny reading is based on year by year. There is no so call "luck pillar" in Qi Men. Clashes in Qi Men destiny reading has the highest impact as compare to restrict.