

# The Interpretation of “Ju Men”, “Wen Qu” from Kun Ren Yi of *Qing Nang Ao Yu*—Also Discuss on the Cognition of the Study of Traditional Feng Shui

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There are three different opinions of the first sentence from *Qin Nang Ao Yu* (青囊奥语), which was written by Yang Jun-song (杨筠松). They are “Kun Ren Yi (坤壬乙) should start from the star Ju Men (巨门)”; “Kun Ren Yi should start from the star Wen Qu (文曲)” and “Kun Ren Yi should start from both the star Lian Zhen and the star Ju Men (Lian Ju (廉巨))”. Because of the sectarianism, though the people were at odds with the opinions, we cannot find out any comprehensive and objective study on these. According to the analysis of some relevant literatures, it can be seen that there are two viewpoints nowadays. One of the viewpoints deemed that the first sentence was falsified by Jiang Da-hong (蒋大鸿), and another one deemed that was falsified by Zhang Shou-qi (张受祺). But neither of the view was credible. More precisely is that “Wen Qu” and “Ju Men” were both found in the publications simultaneously, and there were more “Wen Qu”, during the period of the end of the Ming Dynasty and the era of the emperors Kangxi and Qianlong of the Qing Dynasty. The influence of “Ju Men” was gradually spread when Jiang Da-hong used it in his book and also *Si Ku Quan Shu* (四库全书) cited it, then let to more pithy formulas of “Ju Men” to be used now. And the “Lian Ju” was rare to be used except Duan Mu Guo-hu (端木国瑚) who used to use it. The way of interpretation is so multiple and complex on the “Wen Qu” and “Ju Men” from the *Qin Nang Ao Yu*, according to the perspective of Feng Shui, which is reflecting the pluralism and uncertainty of the interpretation of the traditional Feng Shui. And it is still need to be required a further more careful consideration on how to treat the studies of the traditional Feng Shui for the nowadays scholars.

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## I. The Analysis of Different Versions and the Real Authors

It is difficult to conclude that various genres have their own opinions on what should be the one after “Kun Ren Yi” is the very first sentence of the book, *Qin Nang Ao Yu*, which was rumored written by Yang Jun-song. As the *Si Ku Quan Shu Zong Mu Ti Yao* (四库全书总目提要) (which will be abbreviated in *Ti Yao*) mentioned: “There is few exegetes have ever been able to tell what is the origin of the word, ‘Kun Ren Yi Ju Men’”.<sup>1</sup> This is due to the fact that it has to do with the obscure of *Qin Nang Ao Yu*, and on the other hand, it also has a lot to

<sup>1</sup> *Si Ku Quan Shu Zong Mu Ti Yao*; volume 109; No. 19 of Zi radical; divination II.

do with the sectarianism of the later generations’ studies of Feng Shui.

As known, there is an ocean of genres of the studies in the traditional Feng Shui. These numberless as the sand genres would like to keep their own cognitive comprehension as the top secret, impose themselves as the most authentic one, and deprecate others a fallacious to lead others go astray. So many scholars had a lot of dissatisfaction with the controversy of these genres. They thought in these controversies, most of the theories and genres “have different ideas from reading the ancient text, and most of the ideas are contradictory……, and they also will misguide the futurities, because many of them in order to establish a shocking and distinctive new theory, regardless of the truth or not, to stick to their own opinions.”<sup>2</sup> The dispute was particularly acute on the different opinions with the first sentence of *Qin Nang Ao Yu*, “Kun Ren Yi”. According to the textual criticism and record of later scholars, *Qin Nang Ao Yu* was believed to be written by Yang Jun-song, who is regarded as one of the ancestors of traditional Feng Shui. Thus the rifts among the opinions are unbridgeable.

There were a lot of Feng Shui books included *Qin Nang Ao Yu* since the Ming and Qing dynasties, and in the late Qing dynasty, there are more and more books included it. There were several important ones. They were the colophon of *Di Li DA Quan Ji Yao* (地理大全辑要), written by Li Guo-mu (李国木) of Ming; the colophon of *Tian Ji Hui Yuan* (天机会元), written by Xu Shi-ke (徐试可) of Ming; the colophon of *Si Ku Quan Shu* of Qing; the colophon of *Di Li Liu Jing Zhu Liu Zhong* (地理六经注六种), written by Ye Jiu-shen (叶九升); the colophon of *Di Li Zhi Zhi Yuan Zhen Da Quan* (地理直指原真大全), written by Shi Ru-yu (释如玉); the colophon of *Tian Ji Yi Guan Qin Nang Ao Yu* (天机一贯青囊奥语), written by Li San-su (李三素); the colophon of *Li Dai Di Li Zhen Yi Mi Shu Er Shi Si Zhong* (历代地理正义秘书二十四种), written by Zhang Shou-qi; the colophon of *Di Li Shu* (地理述), written by Chen Xian (陈讌) and Chen Ying-ling (陈应麟); the colophon of *Ao Ma Mi Jue* (拗马秘诀), written by Zhang Zhong-shan (章仲山); the colophon of *Di Li Bian Zhen Bu Yi* (地理辨正补义), written by Yin You-ben (尹有本); the colophon of *Ai Xing Kao Zhu* (挨星考注), written by Wang Song (汪崧); the colophon of *Yang Zeng Di Li Yuan Wen* (杨曾地理元文), written by Duan Mu Guo-hu; the colophon of *Qin Nang Tian Yu Tong Yi* (青囊天玉通义), written by Zhang Hui-yan (张惠言); the colophon of *Jiao Zhen Qin Nang Jing* (校正青囊经), written by Wang Zong-cheng (王宗臣); the colophon of *Di Li Bian Zhen* (地理辨正), written by Jiang Da-hong; the colophon of *Shen Shi Xuan Kong Xue* (沈氏玄空学), written by Shen Zhu-nai (沈竹初) of the end of Qing; the colophon of *Di Li Bian Zhen Pi Lun* (地理辨正批论), written by Yuan Zhu-yao (元祝堯); the colophon of *Di Li Bian Zhen Zhen Jue* (地理辩证真诀), written by Wang Ting-zhi (王亭之) of contemporary era, etc..

Although the *Si Ku Quan Shu* mentioned that Yang Jun-song was the author of *Qin Nang Ao Yu*, the later scholars is still suspicious of whether or not this article is Yang’s work. Ding Rui-pu (丁芮朴) of Qing mentioned in his book, *Feng Shui Qu Hou · Yang Zeng Shu* (风水祛惑·杨曾书), that it’s definitely not Yang’s. It said that “what Gao Qi-zuo (高其倬) had said that ‘all the books rumored written by Mr. Yang were forged by posterity except for the two books named *Han Long* (撼龙) and *Yi Long* (疑龙)’ is the words of my heart”; “According to the textual research in *Song Shi-Yi Wen Zhi* (宋史·艺文志) and the bibliography of Chao Gong-wu (晁公武) and Chen Zhen-sun (陈振孙)’s, these books of Li Qi faction such as *Qing Nang Ao Yu*, *Qing Nang Xu* (青囊序), *Tian Yu Jing* (天玉经), *Du Tian Bao Zhao Jing* (都天宝照经), were not be catalogued in. Thus all of these were bogus.”<sup>3</sup>

<sup>2</sup> (Qing) Yao Ting-ruan : *Eight Scrolls of Yang Zai Ji Cheng* (阳宅集成八卷); block-printed edition; Qianlong 16th year.

<sup>3</sup> (Qing) Ding Rui-pu: *Feng Shui Qu Hou Yang Zeng Shu*, *Xu Xiu Si Ku Quan Shu* divination of Zi radical, the same below.

Zhang Hui-yan mentioned in his book *Tian Yu Jing · Nei Zhuan Shang* (天玉经·内传上) that “there was only three works of Jun-song catalogued by the scholars of Song dynasty. They were *Zheng Long Zi Jing* (正龙子经); *Yao Jin Ge* (曜金歌), it was regarded as the collection of geography mnemonics and Yang’s hand down mnemonics, and *Shan Shi Liu Xiang Tu* (三十六象图). And all of them were lost now. So expect of *Yi Long*, *Han Long*, *Tian Yu* (天玉), which could not be faked by the later generations for their ability, most of works under the name of Yang’s were all forged by the fellows of Ming dynasty. Because the scholars did not like to collect and record the occultism books clearly and definite, and most of the geomancer give a secret teaching, only *Yi Long* could be found in *Zhi Zhai Shu Lu* (直斋书录) without Yang’s named, *Han Long* and *Tian Yu* were ignored. even so, in terms of its meaning, it is easy to distinguish.”<sup>4</sup>

In his *Si Ku Ti Yao Bian Zhen* (四库提要辩证), Yu Jia-xi (余嘉锡) thought that “<Ti Yao> regarded this book as the authoritative works of the Li Qi (理气) faction of Feng Shui, and not suspicious of its false. (*Ti Yao* mentioned this work together with *Han Long* and *Yi Long* that were said be written by somebody according to the earlier version. And because of Yang’s absurd life, it just challenged the person not the work.) According to the word of Gao Qi-zhuo that based on the textual research through the books, it was concluded that the works were not written by Yang Jun-song, Ding Rui-pu thought his word was reliable.”<sup>5</sup>

And Cheng Xiao-li (程肖力) believed that Yang Jun-song might not write any works during his lifetime. Even the more reliable works, *Han Long Jing* (撼龙经) and *Yi Long Jing* (疑龙经), might be sorted and compiled by the later researchers. “Both books were wrote with seven-word sentence through the entire works, and the words was popular and straight forward, laid out as the formulas put into verse for easy to be read loudly. It was more like the collection, record and optional development of the legacy of Yang’s.”<sup>6</sup>

In conclusion of the above, *Qing Nang Ao Yu* is a work that sorted and modified the folk theory of Feng Shui and pithy formulas. It was written in a mysterious and abstruse style on purpose, and the elegance and vulgarity words were coexisting with a inconsonant style. And also the logic was imprecise. So *Qing Nang Ao Yu* should be the work that was forged by later Feng Shui geomancer under the name of Yang’s. It might be the purpose of this work that charlatan geomancers made up it to improve their influence and gain more benefits. As the scholar of Yi, Jiao Xun (焦循) of Qing, said, “geomancer made use of the mysterious and abstruse books to peddle their divination”.<sup>7</sup>

## II. The Analysis of the Three Different Viewpoints of “Kun Ren Yi” Started from “Ju Men”, “Wen Qu” and “Lian Ju”

As known nowadays, there are three different opinions of the first sentence, “Kun Ren Yi”, from *Qin Nang Ao Yu*:

1. “Kun Ren Yi should start from the star Ju Men”. The representative works were *Di Li Bian Zheng* and *Si Ku*, where the author Jiang Da-hong recorded in. Due to the great influence of Mr. Jiang and the *Si Ku*, this opinion became popular gradually and has been widely accepted today. It was also be widely used especially in the mysterious practice of the Xuan Kong faction, such as the *Zai Yun Xin An* (宅运新案), *Er Zai Shi Yan* (二

<sup>4</sup> (Qing) Zhang Hui-yan: *Qing Nang Tian Yu Tong Yi* (青囊天玉通义); Volume 3, “Tian Yu Jing-Nei Zhuan Shang”; block-printed edition; Guangxu 8th year.

<sup>5</sup> Yu Jia-xi: *Si Ku Ti Yao Bian Zheng*; Zhonghua Book company; 1980.5; Book II, p. 735.

<sup>6</sup> The above two quotes: Cheng Xiao-li; *The investigate of Yang Jun-Song’s life, mentoring relationship and works; Research on Chinese culture* ( No. 12 album); Sichuan university press; 2016.

<sup>7</sup> Quoted in: Chen Ju-yuan; *Jiao Xun’s studies of Yi and Geomancy* (焦循的易学与堪輿学); <Zhouyi Studies>, 2006 3, p. 9.

宅实验), etc., which were regarded as a classic cases study works of Xuan Kong faction the in nowadays, all used the “Ju Men”.<sup>8</sup>

2. “Kun Ren Yi should start from the star Wen Qu “. The representative work was *Di Li Da Quan*, where the author Li Guo-mu recorded in. This opinion was quite popular during the period between the late Ming dynasty and the middle of Qing dynasty.

3. “Kun Ren Yi should start from both the star Lian Zhen and the star Ju Men (Lian Ju)”. The representative works was *Yang Zeng Di Li Yuan Wen Si Zhong Ben* (杨曾地理元文四种本), where the author Duan Mu Guo-hu recorded in. Due to the standpoint was significantly different from other book of Feng Shui, this opinion was rarely shared.

The above three opinions all insisted in their own standpoint and deemed others to “tamper and falsify recklessly against the original texts of Yang’s and Zeng’s”. And lead to the distortion of the pithy formulas. For example, Shen Zu-mian considered that “Kun Ren Yi should start from the star Wen Qu “ had been falsified by Zhang Shou-Qi: “Zhang Shou-Qi lived in the same time and similar places with Jiang Da-Hong. Although had written many works, he was unwilling to criticize Jiang overtly. Then he altered the word of “Kun Ren Yi”, said that “Kun Ren Yi should start from the star Wen Qu “. <sup>9</sup> Someone considered the word of “Kun Ren Yi should start from the star Ju Meng” had been falsified by Jiang Da-hong in secrecy. For example, one current researcher, Li Ding-xin (李定信), considered that “Ju Men” had been falsified by Jiang Da-hong, due to build the theoretical basis of his own theory of “San Yuan Xuan Kong Di Li (三元玄空地理). And it was nonsense”.<sup>10</sup> And about “Kun Ren Yi should start from both the star Lian Zhen and the star Ju Men (Lian Ju)” was believed that it has been arbitrarily falsified by Duan Mu Guo-hu. As Shen Zhu-nai mentioned that “because Duan Mu was so intelligent that he would do some alteration work when he could not account for the original text.”<sup>11</sup>

On earth who has falsified the original text of the first word “Kun Ren Yi”?

First of all, Shen Zu-nian from the Xuan Kong (玄空) faction considered that Zhang Shou-qi had falsified it. That was suspicious:

According to the dates of birth and death of Jiang Da-hong, we can learn that Jiang was living in the period of during the late Ming and early Qing dynasty. Even if there was different point of views between Zhang and Jiang, and even both of them would like to recriminate against each other. As known that many works had already recorded “Wen Qu” during the during the late Ming and early Qing dynasty. And we can also find that Zhang was living in the Qian Long period of Qing, and was later than the above works appeared. So Shen’s opinion was unauthentic. Among the works that are visible today, we can find that such as *Tian Ji Hui Yuan* written by Xu Shi-ke of the Ming dynasty Wan Li Years, *Di Li Da Quan* of the Ming dynasty Chongzhen period, *Di Li Zhi Zhi Yuan Zhen Da Quan* (地理直指原真大全) written by the monk, Che Yin (彻莹和尚), of the first year of Kang Xi Qing dynasty, and *Di Li Liu Jing Zhu Liu Zhong* (地理六经注六种) written by Ye Jiu-shen of the 26nd year of Kang Xi Qing dynasty, were all recorded “Wen Qu” in their original version.

<sup>8</sup> You Xi-yin, Chan Hui Xue Ren: *Xuan Kong Mi Ben Er Zai Shi Yan* (玄空秘本二宅实验), Jiwen Press, 1927.

<sup>9</sup> (Qing) Shen Zhu-nai: *Shen Shi Xuan Kong Xue*; Central Compilation & Translation Press, 2011; p. 290.

<sup>10</sup> Li Ding-xin: *Studies on the Classics works of Geomancy works from Si Ku Quan Shu*, Shanghai Ancient Books publishing house, 2007; p. 274.

<sup>11</sup> (Qing) Shen Zhu-nai: *Shen Shi Xuan Kong Xue*; Central Compilation & Translation Press, 2011; p. 87.

About the statement of “Jiang Da-hong falsified” according to the recordation of Jiang Yao (姜垚)’s *Chong Shi Bi Lu* (从师笔录), we can find out that there were many versions of the word, “Kun Ren Yi”, at that time. And “Ju Men” was just one of them. The most authoritative reference to recorded with “Ju Men” should be the *Si Ku*, in addition to Jiang’s. Even if there was rare works to record “Ju Men” before Jiang’s, it cannot be affirmed that was Jiang who falsified. It was very likely that the *Si Ku* recorded with “Ju Men” instead of “Wen Qu” due to the different version selection. On another hand, if it is Jiang who had falsified it. The *Si Ku*, as an authoritative work which was not far from the ages of Jiang’s, it is impossible to only record the “Ju Men” and discard the “Wen Qu”, which was more widespread in the late Ming and early Qing dynasty.

Accordingly, it can be summarized as follows: Before the early of Qing dynasty, “Wen Qu” was common to be seen. And after Jiang’s *Di Li Bian Zhen* and the *Si Ku* published, “Ju Men” became popular widespread. So it cannot be determined that it is Jiang who had falsified, even though many of the later scholars affirmed. And the statement of “Zhang falsified” is unreliable.

As for the connotation of “Kun Ren Yi” is regarded top secret of the traditional Feng Shui study. According to the opinion of Li Ding-xin, it can be divided into two factions, Jiangxi and Fujian. “One faction was called Jiangxi method, which was represented by the geomantic omen of Yang Jun-song’s; another one was called Fujian method, which was represented by “San Yuan Xuan Kong Di Li” of Jiang Da-hong.”<sup>12</sup> The non-determinacy connotation of “Wen Qu” and “Ju Men” led a multifarious comprehension of the word “Kun Ren Yi”, and also made the mode of understanding of it more complicated.

### III. Inspiration from the Study of *Qin Nang Ao Yu*: Some Suggestions on the Study of Contemporary Feng Shui Culture

On the perspective of traditional Feng Shui culture research to study the controversy of “Kun Ren Yi”, we can learned that the collation and research job of *Qing Nang Ao Yu* was found in the Qing dynasty and the previous commentaries. And it is rare to see the works which were study and analysis from an objective theoretical perspective after modern times. There are two reasons to lead to the situation as above. The first one is that the scholars of nowadays regarded as the research job on study materials of traditional Feng Shui was of no worth. No matter from the standpoint of text research or the depth of theoretical research, it is impossible to arouse the interest of researchers. Some of researchers even considered that most works of Feng Shui are nonsense. They are meaningless for the study in the field of history, literature or philosophy. The second is that, in the case of researchers, if you focus on the research in this area, the results won’t necessarily be proportional to the energy you put in. Therefore, the research job on sorting and studying this kind of materials would be snubbed under the current academic atmosphere. On the other hand, the folk focus on traditional Feng Shui culture is entirely different of the neglect of the scholars. This phenomenon of the unevenness is worth to be further introspected.

Another problem is the understanding of traditional Feng Shui study. There are great differences on the understanding of the text of these works. This divergence is not only reflected in the conflict on the understanding of traditional Feng Shui based on the different cognition between “science” and “superstition”, but also reflected in the difference of the traditional Feng Shui research approach in the current “modernity” and other western discourse system. For example, some scholars considered that “in this system, it reflects the

<sup>12</sup> Li Ding-xin: *Studies on the Classics works of Geomancy works from Si Ku Quan Shu*, Shanghai Ancient Books publishing house, 2007; p. 263.

ancients' genuine knowledge on environmental science, building the knowledge of science and art aesthetics centralized. It also reflects the cognition of ancient's desire of benefit and harm avoided, and their understanding of the relationship between human and nature. Among these genuine knowledge and cognition, there are both existed superstition, and a lot of insight.”<sup>13</sup> Such analysis and the research have its significance and value. However, these significance and value are still discussed in categories and concepts of whether the system of Feng Shui is science or superstition; what it contained and how to understand in current times; and so on. If we go back to the text itself, are there more interesting topics? for instance, the ancient chose Feng Shui system in order to get “benefit and harm avoided” to. However, this kind of “benefit and harm avoided” was emphasis on the external world's attention and cognition to dominant and remould the world through specific methods. On another hand, it paid more attention to the self-cultivation of the geomancers. In order to be familiar with the “profound mystery” of the outer world authentically, the geomancers improved themselves with the practice methods of Confucianism such as integrity, sincerity, etc., and combined with some specific means. Those above topics deserved further discussion.

Current study of traditional Feng Shui was in a dilemma for two reasons. One is that since the modern times, the “science” system which was advocated by western modern civilization had become the mainstream ideology gradually. Therefore, many people demolished Feng Shui. The temperate considered it was “superstition”, the Jacobins considered it obstructed the national affairs and brought woe to the masses. And during its own long process development, there was an objective fact that many geomancers have used Feng Shui to cheat, especially after the Ming and Qing dynasties. Tow is that due to the numerous of faction and a long history, there were an ocean of works about Feng Shui which always contradicted each other. The geomantic omen books, such as *Chang Wai Dao Shu* (藏外道书), *Si Ku Quan Shu*, *Xu Xiu Si Ku Quan Shu* (续修四库全书), *Gu Jin Tu Shu Ji Cheng* (古今图书集成), *Qian Shi Suo Chang Kan Yu Shu Ti Yao* (钱氏所藏堪輿书提要), and so on, were all spectacular. It was very difficult to comb out reliable and comprehensive guidelines in a sea of conflict-ridden books. From the above, it is very hard to discuss study of Feng Shui. Some scholars considered that “there is still no consensus in the academia on how to cognize the study of the geomantic omen”.<sup>14</sup> Therefore, how to interpret the traditional “geomantic omen” originally, and how to give a proper and objective treatment to the study of traditional Feng Shui should be considered deeply.

<sup>13</sup> Song Hui-qun: *History of Chinese divination culture*, Henan university press, 1999.8; p. 315.

<sup>14</sup> Guan Chang-long: *Geomancy document research in Dunhuang edition*, Zhonghua Book company, 2013; the foreword.