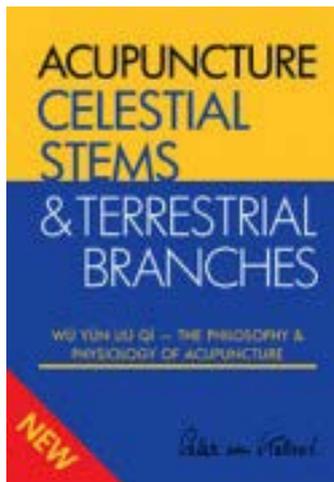




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Celestial Stems
&
Terrestrial Branches

The Philosophy
&
Physiology of Acupuncture

Lán Dì Press

蓝帝社

A Life-time work that needs the work of a Life-time.

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The I.C.A. - International Colleges for Acupuncture - and the publishing house Lán Dì Press (LanDiPress.Com), has the main aim of bringing back ancient Chinese knowledge, merging it with the modern science of western medicine. This renaissance is expressed in merely a few acupuncture colleges in the world. Actually, at this moment, colleges specialised in this art of acupuncture, are found only in the Netherlands, Finland, Sweden, England, and Israel. Another way of spreading this knowledge is via books. This is one of a series of books, which will introduce the practitioner into the field and the knowledge of the wǔ yùn liù qì acupuncture. Another already published book is *Celestial Treatments for Terrestrial Diseases* - ISBN: 978-90-79212-08-8, published in 2010 by Lán Dì Press, Kockengen, the Netherlands.

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Celestial Stems & Terrestrial Branches

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Introduction

The I.C.A. - International Colleges for Acupuncture, and Lán Dì Press, have as their main aim, to bring back the ancient Chinese knowledge, and to merge it with the modern science of western medicine. This renaissance of ancient acupuncture, is expressed in merely a few acupuncture colleges around the world. Actually, at this moment, colleges specialised in this art of acupuncture, are found only in the Netherlands, Finland, Sweden, England, and Israel. Another way of spreading this knowledge is via books. This is one of a series of books, which will introduce the practitioner into the field and the knowledge of the wǔ yùn liù qì acupuncture.

The history of wǔ yùn liù qì acupuncture in the west, or in its' more popular used term, *stems & branches*, is rather short. The founder of this knowledge in the west, is the Dutchman Dr. J.D. van Buren. Dr. van Buren began his studies of acupuncture in 1952, travelling to many different countries around the world in order to gain as much knowledge as possible in this field. In 1963 Dr. J.D. van Buren graduated an acupuncture seminar given by Jacques Lavier, which was held in London. The Frenchman Jacques Lavier translated material from Dr. Wu Wei Ping, a Chinese acupuncturist who lived at that moment in Tai Pei (Taiwan). The material was based on the five phases, the wǔ xíng, and introduced the shēng (generating) cycle and kè (controlling) action. In 1966 Dr. van Buren continued to study in Tai Pei, under the guidance of Dr. Wu Wei Ping. In 1969, he was awarded a Doctorate of Acupuncture in Taiwan, as acknowledgement of his mastery of the subject. After finishing and graduating his study, he went to Korea to study with Dr. Chang Bing Li. Dr. Chang Bing Li introduced him into the principles of wǔ yùn liù qì acupuncture, or the *stems & branches*. At that time, not much literature was available. The teaching was oral, although a book about this knowledge in the Korean language was given to Dr. van Buren. In 1972, Dr. van Buren founded the International College of Oriental Medicine (ICOM) with branches in England and Holland. From this moment forward, the study of stems and branches was developed by Dr. van Buren for many years, making this theoretical knowledge applicable in the daily clinic of the acupuncturist.

I consider myself as the second generation following Dr. van Buren, who founded this knowledge in the western part of the world. After being retrained as an acupuncturist, graduating from ICOM - Holland in 1986, the research continued and I began to give post graduate courses, *stems & branches*, in many countries. The oral knowledge given to Dr. van Buren, was also passed on orally to me, and was compiled into a pile of notes. More than 20 years of search and research resulted in this book. With these notes being the guideline, bits and pieces were discovered and confirmed, as found in the Nèi Jīng Sù Wèn & Líng Shū, the Nàn Jīng and the Jiǎ Yī Jīng. The handwritten notes became a clear text, with Chinese characters, quotes from the Nèi Jīng Sù Wèn & Líng Shū and Nàn Jīng. The English terminology changed, via the Wades-Giles phonetic system, into the Chinese phonetic system, pinyin, and became in time Chinese characters, as found in the Chinese texts of the Nèi Jīng Sù Wèn & Líng Shū and Nàn Jīng. Throughout history, the inner meaning of the different Chinese characters changed due to a changed opinion, political influences, or just ordered by an emperor. The sources are the several translations of the Nèi Jīng and the work of modern sinologist, who write about the Chinese history and etymology of characters. The post graduate course of stems & branches, had developed in 20 years from a foetal stage, into a very professional and complete being, incorporated in different colleges and programs, such as the program at the Hebrew University of Jerusalem. This book gives the philosophical background of acupuncture, based on Chinese medicine principles, next to the direct and practical application in the daily clinic. This last is the work of life of Dr. van Buren, in which we as successors are trying to bring some order, placing the knowledge in a

didactical sequence, and searching for confirmation from the ancient books. Some of the basic principles and laws will be introduced in the next paragraph.

Yīn & Yáng

The basic principle of the *wǔ yùn liù qì*, is the concept of yīn and yáng. Anything in creation expresses itself in duality, as rooted in the unity of the source. Within this expression, there is a mutual relationship. This relationship is expressed in the first fundamental law:

yīn nourishes yáng, while yáng creates yīn.

This fundamental principle is applied within the clinical practise of the acupuncturist, on a permanent base. In the first place, there are female and male patients. In comparison to the male, the female are yīn, therefore needled on the yáng side of the body, the right side. The male are needled on the left side of the body, the yīn side, as men are yáng in comparison to women. If there is a patient in the clinic showing symptoms of the qì of the liver (gān), we treat this, with points of the gallbladder (dǎn). If the symptoms occur in the upper part of the body, or the head, we apply acupuncture points to the lower part of the body or legs. If there are symptoms of pain in the right shoulder, within the treatments points are applied to the left hip or knee area. When we meet patients in the winter, we apply points belonging to the *summer*, the fire phase. When we meet the patient at *noon*, the fire part of the day, we apply acupuncture points belonging to *midnight*, the water part. This fundamental principle of yīn and yáng, is not only applied in accordance with the symptoms of the patient, but also in connection to the personal qì of the patient and in relationship with the universal qì, present at the moment of treatment. Of course, there is a certain hierarchy in the values of the different aspects taken in consideration within treatments. This is the art of the *wǔ yùn liù qì* practitioner.

Space & Time

This basic concept of yīn and yáng is represented in a metaphorical way as *heaven* and *earth*, and less metaphorical as *day* and *night*, *summer* and *winter*, *man* and *woman*, *above* and *below*, *left* and *right*, *space* and *time*, etcetera. *Space* and *time*, are the basis for our existence as human beings. As a metaphor, *space* is connected to the idea of *heaven*, while *time* is connected to the concept of *earth*. These metaphorical concepts of *heaven* and *earth*, are the expression of yáng and yīn, as seen in the term *celestial stems & terrestrial branches*. The concept of *heaven* includes anything such as hereditary, genetic, congenital, and running in the family issues. The concept of *earth* includes daily life events, mental and emotional issues. The initial source of creation, the *tài jí*, divides into yīn and yáng, represented as *space* and *time*. The phenomenon of *space* is represented as a metaphor in the next step of development of yīn and yáng. The *initial* or *original* yīn nourishes potential yáng, while the original yáng creates potential yīn. These four archetypal phenomena are the basis for *space*. They represent four corners, rooted in the source, and they create the vertical and horizontal axes. The four corners and the centre are called the *emanations*. From these four basic archetypal principles, anything that is created in the universe, emanates. The four emanations and the centre are the foundation for the *wǔ yùn*, the five movements. The human being is built according to these five principles, as we are built of five types of cells, five types of tissues, five pairs of organs, and five senses. These five are represented in a yīn and yáng way, to form the *ten celestial stems*. The ten celestial stems determine any aspect of life on earth. They are the framework, the blueprint of life, metaphorically connected to *space*. *Space* is divided into four corners and a centre, giving *space* to *wǔ yùn*, *five movements*.

Following this, is the concept of *time*. The concept of time is a post-heavenly concept. At the moment the universe is created, time begins to flow. Chinese philosophy speaks about the human being, as being created between heaven and earth. Heaven is above, representing the yáng force, while earth is beneath, representing the yīn force. This trinity, *heaven, earth and man*, is the foundation for the post-heavenly concept, or the created universe. The trinity represents itself in a yīn and yáng form, as *liù qì, six qì*. These six qì, are represented as the six climates of the heaven - *wind, heat, warmth, dampness, dryness, and coldness*; as the six phases on earth, *wood, heavenly fire, earthly fire, earth, metal, and water*; as the six couples of channels in man, as the *jué yīn, shǎo yīn, shǎo yáng, tài yīn, yáng míng, and tài yáng*. Each of these coupled channels, has a branch connected to the *arm* and one to the *leg*, to make the completion of twelve channels in the human body. The ultimate number of time is *twelve*, as there are twelve periods in a day; there are twelve lunar cycles (months) in a year and there is a twelve year cycle. These concepts of time, are described in the aspects of the twelve terrestrial branches. Besides the concept of time, the branches describe the character of any being, in connection to the year of birth. Everyone is born in a specific year, and the branch of that year determines specific characteristics. Metaphorically, the years carry the name of an animal. There is the year of the *rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog, and boar*, each with their own characteristics. Above all, these animals present themselves in five qualities. These qualities are *wood, fire, earth, metal, and water*. This indicates that there are sixty types of animals and sixty qualities of character. As there are sixty seconds in a minute and sixty minutes in an hour. All of this is part of the *twelve terrestrial branches*.

Four Pillars | Chinese Calendar

Any human being, lives his life within space and time. Space and time influence the being, metaphorically represented as the ten celestial stems and twelve earthly branches. This metaphysical system is the foundation of acupuncture, applied by *wǔ yùn liù qì* practitioners. As there are four emanations, sprouting from the source, there are the so-called *four pillars*. The four pillars show the available qì present in a *year, month, day, and an hour*. There is a cyclic follow up of qì, as seen in the Chinese calendar. The calendar began more than 4.500 years ago. In the year 2637 BC, the five main planets, seen with the naked eye, were aligned with the sun and moon, as seen from earth. This was the beginning for the count of the calendar. This very rare astronomical phenomenon was the onset of the cycles of qì, during the reign of Huáng Dì, the Yellow Emperor. The cycles of qì, are in an order of a sixty-year cycle - in the order of five years in which there are sixty cycles of the moon (months), as well as in a sixty days cycle, and in sixty periods of time (hours), covering five days. Since 1984, we are living in the 78th cycle of sixty years. In every period of two hours there is a change of qì, as there is also a change every day, month, and year. This will determine the quality and quantity of qì available at a specific moment. This metaphysical system is based on astronomical phenomena, and shows the influence from heaven on earth and man. Each of these four indicators of time is connected to a stem and a branch, as metaphorically expressing space and time.

Personal Qì

Everybody is born on a specific hour, as part of a certain day, connected to a specific phase of the moon (month) and at a certain moment in the cycle of years. The stem and branch of these four indicators of time, will give a specific *quantity and quality* of qì, available at the moment of birth. This is very important in the clinical practise of an acupuncturist, if one wants to give a treatment based on personal conditions. From the four cycles of qì, the year and the month are changing slowly, therefore having a stronger impact on the person. This indicates that the stem and branch of the year and month of birth of a person, are the most important. It shows the weak and strong aspects of the patient, reflected by the stem and branch of the year

(hereditary, genetic, congenital, and running in the family) and the stem and branch of the month (social, emotional, mental).

The stem and branch of the year and month are very important in treatment, in order to perform a strategy based on personal conditions. It is possible to have the same diagnosis or complaint by the patient, but in each person, we choose different points. The art of a *wǔ yùn liù qì* practitioner is to work on an individually based acupuncture. The patient could be from the same gender, could have the same symptoms, existing for the same length of time - yet each is another individual being. This indicates that we have another treatment strategy and choose other points. The action of the points will be more precise, more in relationship with the constitution of the patient. The stem and branch of the year and month, give indications about *what to do or not to do*, when considering the choice of acupuncture points.

Universal Qi

Time changes constantly. From sunrise until sunset there is a change of *qì*. The months pass by, the phases of the moon change, (as seen at night), seasons come and go. Seeds that were planted are growing to be crops, ready for harvest, as trees giving fruits and nuts. It seems as if ages ago we were playing as young children, studying for a degree, raising a family. *Qì* is always on the move. The universal *qì* is qualified in four aspects of time, the four pillars. A constant changing of the *qì* of the year, month, day, and hour is noticeable, if one focus on it.

This changing of *qì* will influence the choice of points. If we meet a patient with a specific complaint or diagnosis, the treatment strategy will alter at different moments. The same patient seen in another season, on another day or time of the day, will not have the same acupuncture points needed. It is the same patient, the same diagnosis, but a different universal *qì*. The stem and branch of the year and month are changing very slowly and do not make a big difference in the changes of the universal *qì*. However, the stem and branch of the day and hour do make a difference. The quick changes of *qì* during the hours of the day and of the days themselves have to be adapted by the acupuncturist. In the treatment of a patient, we take into consideration the *stem of the day* and the *branch of the hour*. The branch of the day and stem of the hour are also important, but less. All of this will be explained in this book.

Macrocosm | Microcosm

One of the most interesting aspects of Chinese philosophy, is the comparison of the macrocosm and the microcosm, represented by the human being. Initially, there is the metaphorical aspect of *heaven* and *earth*, and the real *heaven* and *earth*. In the concept of *heaven* and *earth*, each of them represents a specific aspect. The concept *heaven* represents the idea of creation, the moment before there is a creation, sometimes referred to as *pre-heaven*. This is the creative force, the creative principle which initiates the creation of the idea. On the other hand, the concept of *heaven* represents all that lies behind us, all of that from where we came. As a human being we are born. We came through our mother onto this world. However, where did we come from? We came from *pre-heaven* and we are the descendent of our ancestors. In modern times, this *pre-heavenly* concept stands for hereditary and genetic aspects of the human being. Furthermore, the congenital and running in the family aspects are also part of this *pre-heaven* concept.

The *heaven* creates the *earth*. The *earth* is the post-heaven concept, or the created, in contrast to the creative. The idea is created and time will unfold all events. There is an ongoing influence from *heaven* on *earth* that will guide anything, any event on earth. From the changing of the seasons, birth and death, to the development and decline of civilisations. *Earth* is created

according to the idea of *heaven*. The ten celestial stems are symbolising the *qì* and influence of heaven on man. The *wǔ yùn*, the five movements, and the ten dynamic aspects, are seen in man. The twelve terrestrial branches represent the process of time, in which all events take place, as in a specific order.

There are two separated concepts, sometimes used together. On one hand, there is the concept of *heaven* and *earth*, also presented as *pre-heaven* and *post-heaven*. On the other hand, there is the *heaven - earth - man* concept. Within Chinese philosophy the order of heaven-earth-man, is used in the process of creation, in the pre-heaven concept. The post-heaven concept is the created universe, in which we find the order of heaven-man-earth. *Man* is placed between heaven and earth as the representative of the image of heaven.

The heaven is divided into five different heavens, as the earth is divided into five continents and five populations. The heaven has a central part, the pivot of heaven, as it seems to turn around the pole star. In each direction, seen from the central part, there is another heaven. In each of the four corners, one of the heavens found. These five heavens divide the firmament into space. The earth has a pivot and is turning around this pivot, with its' five continents and five populations, divided into men and women. The heaven is covered with a big black blanket, seen in the night. This blanket has small and tiny holes which differ in size. Through these holes, sparkling bright lights shine through, seen in the night. The tiny holes in the sky of the heaven are the acupuncture points manifested in men, on earth.

In the heaven, there are the wandering stars. Seen with the naked eye, seen from earth, there are five wandering stars. The *wandering stars* in heaven are the *five planets*, representing the force of the *wǔ yùn*, the five movements. These planets are, respectively, Jupiter (wood), Mars (fire), Saturn (earth), Venus (metal), and Mercury (water). These five organs of heaven are represented in the human body as the five organs, liver, heart, spleen-pancreas, lungs, and kidneys. The five viscera are indissolubly connected to the five bowels, to form a *yīn-yáng* couple, as the representatives of the five organs in heaven. The liver is joined with the gallbladder, as the heart cooperates with the small intestine, the spleen-pancreas with the stomach, the lungs with the large intestine and the kidneys with the bladder.

As the heaven is divided into four quarters, circling around the pivot, the year is divided into four seasons, as seen on earth. The changes of *qì* in heaven are changing the *qì* on earth. From the beginning, from spring, the *yáng* will grow to its peak to create the summer. At the peak of *yáng*, *yīn* will grow to nourish the autumn and to reach its peak in the winter. The human being is born in the spring of its life, to live its youth and to reach adolescence. In the second part of life, the human being becomes an adult, grandparents on pension leave, and the winter of life is the old age. This is an ongoing cycle, divided into four parts, which will go on forever, time after time.

In the dynamic action of heaven on to earth, the centre is not a static centre, but an active transformer. Any cycle of life on earth, begins with the growth of *yáng*, represented by the *wood* and the *fire*. The *yáng* reaches its peak and needs to be transformed, to enhance the growth of *yīn*. The centre is the transformer and takes part in the process of transformation, the process of change, and is named *earth*. As the potential *yáng* is transformed into the peak of *yáng*, the earth will change it into the potential *yīn*, to reach the peak of *yīn*. The *metal* phase represents the potential *yīn*, as the peak of *yīn* is *water*. This will give the order of wood-fire-earth-metal-water, the five phases. The described five phases are the *wǔ xíng*, the *five transformation* phases, as one of the foundations of acupuncture.

The qì of the five phases manifest themselves in the physical body. The representation is from the smallest building brick in the body, the cell, up to five tracts, or functional systems and the five senses. The five types of cells are, respectively, the muscle cell, blood cells, connective tissue cells, epithelium (epi- and endothelium), and nerve cells. They are the basic structures for the muscles; the nourishing and protective function of the blood; the structures that will give the shape and form, the connective tissues; the covering of the outer lining, the skin, and the inner lining, the mucous membrane and the nervous system. As seen above, the five phases are the force behind the physiological functioning of the five couples of organs, and above all manifest themselves in the five senses, as eyesight, taste, touch, smell, and hearing.

Man on earth, under the firmament of the sky, lives his life. Seen from earth, the sky is changing on a daily base, while the fixed stars are located in the same place - yet the configuration is moving. As a year is divided into twelve moons, months, the firmament is divided into twelve parts. As in a chain, the separate links following each other, the fixed stars of the zodiac are forming a circle. This is seen in the physical body as a chain of the channels of qì, connected by acupuncture points, from one point to the other, from one channel to the other. After the twelfth channel, the twelfth month, the chain continues with the first one, as the year begins with the first month. A chain with neither beginning nor end, connected by acupuncture points.

Peter C. van Kervel

Preface

While reading this book, you will be taken on a journey. Initially there is only *qì*, universal *qì*, introduced in chapter 1. The *qì* is unique and undifferentiated, the source of anything in creation. Chinese medicine uses metaphorical principles, to explain the different qualities and aspects of *qì*, expressed as *yīn* and *yáng*. There is a conceptual idea of pre-heavenly *qì*, connected to the ancestors and hereditary aspects. Furthermore, *qì* is connected to *fēng*, 風, translated as *wind*, the ancient form of *qì* is translated as *breath*.

Chapter 2 will introduce this concept of *qì* in a pre-heavenly form. *Qì* is rooted in *heaven* or *pre-heaven*, and reveals itself, expressed within Chinese characters. Throughout history, the inner meaning of the different Chinese characters altered due to a changed opinion, political influences, or ordered by an emperor. The sources are the several translations of the *Nèi Jīng* and the work of modern sinologist, who write about Chinese history and etymology of the characters. This second chapter tries to unravel the different types of *qì* connected to heaven and to give an etymological introduction. Concepts like *original qì*, *authentic qì* and *ancestral qì* will be covered in chapter 2.

Chapter 3 will introduce another concept of pre-heavenly *qì* based on a trinity, *sān bǎo*, translated as *three treasures*. This concept is probably from a later time in history. These three treasures are *qì* - 氣, *jīng* - 精 - essence and *shén* - 神 - spirits. This trinity of *qì* is the basic foundation for creation of human beings. These three qualities of *qì* descend from heaven to earth, to create men. They perform the connection between *pre-heaven* and *post-heaven*, or the connection between heaven, earth and men.

Another one of the most ancient concepts and principles in Chinese medicine is the general trinity of *qì*, *lǐ*, and *shù*. On a most banal way, these terms could be translated as *energy*, *laws*, and *numbers*. From the unique oneness, the *qì* itself, there will be a development to the number two. The *yīn* and *yáng* way of expression of the initial *qì*, presents the number two. The *qì*, *lǐ* and *shù* in itself presents the number three, as the three treasures from heaven do, or as three pre-heavenly *qì*'s, the *original qì*, *authentic qì* and *ancestral qì*. The number three, raised to a square will give the number nine. This number nine is seen as the most heavenly number, reflected in the Chinese concept of the diagram of *luò shū*, elaborated on in this chapter. On the other hand, there is *yīn* and *yáng*, combined with the five transformation phases which will give ten, the *hé tú* concept. Chapter 4 will elaborate on these dual philosophical concepts of numbers, or *lǐ*, the diagrams of *luò shū* and *hé tú*. Although there are ten heavenly stem, seen in the diagram of *hé tú*, the most heavenly number is nine, presented as the concept of *luò shū*.

Yīn and *yáng* develop into the *potential* and *ultimate yīn* and *yáng*, as representatives of the number four. These four original qualities of *qì*, are rooted within the centre and they are the force behind the five emanations *yuán*, *hēng*, *lì*, and *zhēn*, rooted in *qián*. From the number five it is a small step to reach the number ten, five in a *yīn* and *yáng* phase, the ten heavenly stems. Number five also develops into number six, the *liù qì*, six *qì*, which forms the foundation behind the six climates, six divisions, and the twelve earthly branches. Within all described above, there are specific laws active, which is the *lǐ*. Chapter 4 will present all of this.

After an introduction of *qì*, *lǐ* and *shù*, the book continues to elaborate on the concepts of *heaven* and *earth*, or *pre-heaven* and *post-heaven*, which is found in chapter 5. What is the relationship between them? How does the *qì* of heaven presents itself on earth? Heaven is creating earth, as

space is enhancing the flow of *time*. The concept of *heaven* is connected to *space*, as the concept of *earth* or post-heaven is connected to *time*. Space reveals itself initially into four corners, with a centre and a three dimensional aspect. The centre is the representation of heaven and is called *qián*. From this centre, the *qì* is emanating into four directions. The four directions are dividing space, and are named the four emanations *yuán*, *hēng*, *lì*, and *zhēn*. These four heavenly forces or elements, emanate from the centre and are the source of the ten celestial stems. All of this belongs to the concept of *space*, and is explained in chapter 6.

The ten celestial stems will be explained in detail, in chapter 7. The etymology of the Chinese character of each of the ten stems, their inner meaning, relationship with nature, and the physical body, will be elaborated on. The ten stems have a specific order, are connected as couples of stems, and last but not least, they have a mutual balancing relationship with one another. From the same four emanations, with its centre, it is possible to explain the order of the twelve terrestrial branches.

After the concept of space is presented in chapter 6, followed by the ten heavenly stem, this chapter will bring *time* into life. The same four emanations, with its centre, are the roots of time after movements starts.

This chapter will describe the order of the twelve earthly branches. The etymology of the Chinese characters of the twelve branches and their inner meaning, relationship with nature and organs, will be explained. The earthly branches have a specific order, as complementary to the heavenly stems. Within the order of the earthly branches, there are many suborders, smaller cycles, and inner connections. The most important of the branches, is the connection they have with the *qì* of a specific season. This will make the physiological function of an organ, which is related to a branch, much clearer.

As there is a stem and a branch of a year, there are also stems and branches of the month, day, and hour. These form the four pillars, as a foundation for the being. In clinical practise, they are not used in the same way. How, and when they will be used, will be explained. The four pillars determine the *personal* and *universal* *qì*. The personal *qì* is fixed, will not change for an individual person, and the universal *qì* changes constantly. Chapter 10 will elaborate on those aspects.

As in chapter 2, the concept of *pre-heaven* is once more extensively discussed; chapter 11 and 12 will elaborate on the *post-heaven concept* with all the different types and qualities of *qì*. This chapter will discuss the post-heavenly role of *qì*, *jīng*, and *shén*, as rooted in pre-heaven. This will be an introduction to the post-heavenly *qì*, and explaining the connection between pre- and post-heaven. In this chapter, there will also be an introduction to the five spirits, present in the human being.

Throughout many centuries different qualities and names of post-heavenly *qì* are mentioned in ancient books. This chapter will bring order in the different names of *qì*, starting from the most ancient one, *yuán qì* - 元氣 - *original qì*, up to the one causing diseases, *xié qì* - 邪氣 - *perverse qì*. Besides the etymology, their function and characteristics, and, if so, their location will be presented. As in the basic principle within acupuncture, the concept of *yīn* and *yáng*, there is always a couple of two qualities of *qì* acting as an antipole. Furthermore, the quality of *qì* has specific characteristics, like *correct* or *true*, and will be presented.

Qì needs to be transformed out of food and drink, in order to nourish man. This Chinese concept has its own way of explaining the process, while western physiology describes this process from

another perspective. Chapter 13 will present this process of digestion of food, from both perspectives, western and Chinese, uniting the different views.

The heavenly stems are introduced in the beginning of the book, followed by the earthly branches. They are the *heavenly* and *earthly* part of the wǔ yùn liù qì. The liù qì are also the six types or qualities of qì, metaphorically presented as the *six climates*. This is a vast subject and a long chapter (14). This is followed in the next chapter (15) by the wǔ yùn aspect of the wǔ yùn liù qì, or the five phases, better presented as the wǔ xíng. The wǔ xíng is the practical tool which is used in the daily life of the clinic. With the use of the principles and rules of the wǔ xíng, as explained in chapter 15, the practitioner is influencing the qì with acupuncture. Chapter 16 will present the different channel systems, and all the different types and qualities of points.

Chapter 17 will give an introduction to the Chinese calendar. In this chapter, all the charts which show how to calculate the stem and branch of the year, month, day, and hour, are found. Most charts are valid until 2043; 2044 is the beginning of a new cycle of 60 years. A new edition of the book will hopefully be published by then. The last chapter, chapter 18, discusses in a very thorough way, the complete process of treatment in which all the tools of the wǔ yùn liù qì are applied. There will be three different cases studied. In each of these cases, there will be examples of treatment on different days, or on a different hour of the day. Besides this, the same case will be discussed, but with all the information of another person, born on another day, with different constitutional qì, and treated on different days and hours. Initially, the personal qì of the patient will be discussed, with all the strong and weak aspects of the constitution of the patient, and all the *do's and don'ts*. With all this information, a treatment strategy and plan will be presented for this patient, on different days and hours. This is the art of treatment in a personal way, this is the art of wǔ yùn liù qì.

Peter C. van Kervel

Content of the Book

Chapter 1

| Qì | Yīn | Yáng | 氣 | 陰 | 陽 |

Initially, there is only qì, universal qì. Qì is unique and undifferentiated, the source of anything in creation. Chinese medicine uses metaphorical principles to explain the different qualities and aspects of qì. There is a conceptual idea of pre-heavenly qì, connected to the ancestors and hereditary aspects. The process of creation is the moment of existence of qì. This omnipresent qì is the foundation of anything and all beings.

Chapter 2

| Pre-Heaven Qì | Xiān Tiān Qì | 先天氣 |

Qì is rooted in heaven or *pre-heaven*, and reveals itself, as expressed within Chinese characters. Throughout history, the inner meaning of the different Chinese characters changed due to a changed opinion, political influences, or ordered by an emperor. The sources are the several translations of the *Nèi Jīng* and the work of modern sinologist, who write about Chinese history and the etymology of characters. This chapter tries to unravel the different types of qì connected to pre-heaven and to give an etymological introduction and explanation.

Chapter 3

| Qì | Jīng | Shén | Sān Bǎo | 氣 | 精 | 神 |

Part of the pre-heaven qì is the concept of the *sān bǎo*, *three treasures*, qì - jīng - shén. They deserve a chapter on their own, as one of the most important doctrines of Chinese medicine. Qì is the foundation of anything; jīng - essence, is the essence that makes it possible for qì to be, while the shén - spirits, is the root of the different aspects of the five spirits, which are present in the human being.

Chapter 4

| Qì | Lǐ | Shù | 氣 | 理 | 數 |

One of the most ancient concepts and principles in Chinese medicine, is the trinity of qì, lǐ, and shù. On a most banal way, these terms could be translated as *energy*, *laws*, and *numbers*. From the unique oneness, the qì itself, there will be a development into the number two. The yīn and yáng way of expression of the initial qì, presents the number two. The qì, lǐ and shù in itself, presents the number three, as does the trinity of treasures, sān bǎo, from heaven. Yīn and yáng develop into *potential* and *ultimate* yīn and yáng, as representatives of the number four. These four original qualities of qì, are rooted within the centre and are the force behind the four emanations yuán, hēng, lì, and zhēn, rooted in qián, to complete number five. From the number five it is a small step to reach the number ten, as five in a yīn and yáng phase there are the ten heavenly stems. Number five also develops into number six, the liù qì, six qì. They form the foundation behind the six climates, six divisions, and the twelve earthly branches. Within all described above there are specific laws active, which is the lǐ. Chapter 4 will present all of this.

Chapter 5

| Qì | Heaven | Earth | 氣 | 天 | 地 |

After an introduction of qì, lǐ and shù, the book continues to elaborate upon the concepts of *heaven* and *earth*, or *pre-heaven* and *post-heaven*. What is the relationship between them? How does the qì of heaven present itself on *earth*? Heaven is creating earth, as *space* is enhancing the flow of *time*. The concept of heaven is connected to *space*, as the concept of earth, or post-heaven, is connected to *time*. Space reveals itself initially into four corners, with a centre and a

three dimensional aspect. The centre is the representation of the heaven and is called *qián*. From this centre, the *qì* is emanating into four directions. The four directions are dividing space, and are named the four emanations *yuán*, *hēng*, *lì*, and *zhēn*. These four heavenly forces, emanating from the centre, are the source for the ten celestial stems. All of this belongs to the concept of space.

Chapter 6

| Tàì Jí | 太極 | Space | 宇 | Qián | Yuán | Hēng | Lì | Zhēn | 乾 | 元 | 亨 | 利 | 貞 |

From the *tài jí*, the great supreme, into four directions the universe expands. The four directions are the four emanations *yuán*, *hēng*, *lì*, and *zhēn*. The centre, the representative of the *tài jí*, is named *qián*. This gives a total of five initial forces or the five elements. They are the basis, the root for anything created in heaven and on earth. From each of those archetypes, all kinds of aspects are created in the macrocosm and microcosm. Those five Chinese archetypes, *qián*, *yuán*, *hēng*, *lì*, and *zhēn*, are the first five characters of the oracle book *Yi Jīng* - Book of Changes. Each of those five principles is responsible for many connected aspects, such as a direction, a colour, a season, a couple of organ, one of the five senses, etcetera. The manifestations of the four emanations, with its centre, create in a *yīn* and *yáng* way the ten celestial stems.

Chapter 7

| Ten Celestial Stems | Shí Tiān Gān | 十天干 |

In this chapter, the ten celestial stems will be explained in detail. The etymology of the Chinese character of each of the ten stems, their inner meaning, relationship with nature and with the physical body, will be elaborated upon. The ten stems have a specific order, are connected as couples of stems, and last but not least, they have a mutual balancing relationship with one another.

Chapter 8

| Tàì Jí | 太極 | Time | 時 | Qián | Yuán | Hēng | Lì | Zhēn | 乾 | 元 | 亨 | 利 | 貞 |

This chapter returns to the basic concept of the four emanations, with its centre. In chapter 6, the existence of space was explained. The same initial concept of the four forces, will create *time*. Time in space initiated by movement and sequence. From the same four emanations, with its centre, it is possible to explain the order of the twelve terrestrial branches.

Chapter 9

| Twelve Terrestrial Branches | Shí Èr Dì Zhī | 十二地支 |

After the concept of *time* is brought to life in chapter 8, the twelve terrestrial branches will be explained in this chapter. The etymology of the Chinese characters of the twelve branches and their inner meaning, relationship with nature and organs, is explained. The earthly branches have a specific order, as complementary to the heavenly stems. Within the order of the earthly branches, there are many suborders, smaller cycles, and inner connections. The most important trait of the branches, is their connection with a specific *qì* of a season. This will make the physiological function of the organ, related to that branch, clearer.

Chapter 10

| Universal Qì | Personal Qì | 普氣 | 個氣 |

As there is a stem and a branch of the year, there are also stems and branches of the month, day, and hour. These form the four pillars as a foundation for a being. In clinical practise, they are not used in the same way. How, and when they will be used, will be explained. The four pillars

determine the *personal* and the *universal* qì. The personal qì is fixed, will not change for an individual person, while the universal qì changes constantly.

Chapter 11

| Qì | Jīng | Shén | 氣 | 精 | 神 |

In chapter 3 the *sān bāo*, qì, jīng, and shén, are introduced. This trinity is from pre-heaven origin. The qì, jīng, and shén, are going to function as couples in the post-heaven. Those couples are jīng qì, jīng shén, shén qì, and their function and role will be explained in this chapter. Furthermore, there will be a short introduction to the five spirits, shén, hún, pò, yì, and zhì. Two of those five spirits incarnate from heaven, two are connected to earth, and in the merging of these four spirits, exists number five, the yì.

Chapter 12

| Post Heaven Qì | Hòu Tiān Qì | 後 天 氣 |

As in chapter 2, the concept of *pre-heaven* is discussed; chapter 12 will elaborate on the *post-heaven* concept, with all the different types and qualities of qì. The pre-heavenly qì is going to function as post-heavenly qì. What connects between these two realms, are qì, jīng, shén, presenting themselves as couples. There are different types of post-heavenly qì. All of them will be explained, the etymology will be clarified, as well as their role and function in the human being.

Chapter 13

| Transformation of Shuǐ and Gǔ into Qì | 水 谷 |

Qì needs to be maintained and is transformed out of food and drinks, in order to nourish men. The Chinese concept has its own way of explaining this process, while western physiology describes this process from another perspective. This chapter will present this process of digestion of food, from both perspectives, uniting the different views.

Chapter 14

| Six Qì | Liù Qì | 六 氣 |

The heavenly stems are introduced in the beginning of the book, followed by the earthly branches. These are the *heavenly* and *earthly part* of the wǔ yùn liù qì, while the actual wǔ yùn liù qì are the liù qì, the six types or qualities of qì, metaphorically presented as the *six climates*. This is a vast subject and a long chapter. This is followed in the next chapter (15) by the wǔ yùn aspect of the wǔ yùn liù qì, or the five phases, better presented as the wǔ xíng. The liù qì has many aspects, and is a immense subject within the Nèi Jīng Sù Wèn. All aspect will be discussed, presented in an ordered way, in a metaphorically order of the liù qì of *heaven*, liù qì of *earth*, and liù qì of *man*.

Chapter 15

| Five Transformation Phases | Wǔ Xíng | 五 行 |

The wǔ xíng is the practical tool in the daily life of the clinic. With the use of the principles and rules of the wǔ xíng, as explained in this chapter, the practitioner can influence the qì with acupuncture. As an introduction all the different five phases will be discussed. The etymology of the Chinese characters is a returning item in this book, so also for each of the five phases. Furthermore, their function within the body and mind will be explained. Last but not least, the two main principles functioning within the wǔ xíng, the shēng - generating cycle, and the kè action - controlling and harmonising action.

Chapter 16

| Channel System | Jīng Luò Mài | 經絡脈 |

This chapter will present the different channel systems, jīng luò mài, and all the different types of points. There are four channels systems, linked by the *connective channel* system. Each of the channel system is connected to one of the four emanations, while the connective channel system relates to the centre, qián. The channels systems are: jīng jīn | 經筋 | tendo-muscular channels, jīng mài | 經脈 | main channels, jīng bié | 經別 | divergent channels, bā qī jīng mài | 八奇經脈 | eight extra ordinary channels, and luò mài | 絡脈 | connective channels. Furthermore, twenty-two groups of points will be presented, and their function will be discussed.

Chapter 17

| Chinese Calendar | Rì Lì | 日曆 |

This chapter will give an introduction to the Chinese calendar. All the charts, which show how to calculate the stem and branch of the year, month, day, and hour, are found. Most charts are valid until 2043; 2044 is the beginning of a new cycle of 60 years. A new edition of the book will be published then. This chapter is full of tables, dates of the beginning of the new moon from 1924 until 2043, and formulas as how to calculate for instance, the stem of the day. Those charts are undeniable a necessity for the clinic of the wǔ yùn liù qì practitioner.

Chapter 18

| Acupuncturist | Zhēn Jǐu Yī Shī | 針灸醫師 |

The last chapter discusses in a very thorough way, the complete process of a treatment with all the tools of the wǔ yùn liù qì. There will be three different cases studied. The process begins with the interview and ends with analyzing the chart of the year and *four pillars* of the patient. Initially, the personal qì of the patient will be discussed, with all the strong and weak aspects of the constitution of the patient, and all the *do's and don'ts*. From here, a treatment strategy will be planned. In each of these cases, there will be examples of treatments on different days, and on different hours of the day. Besides this, the same case, diagnosis, will be discussed, but with all the information of another person, born on another day, with different constitutional qì, and treated on different days and hours. This is the art of wǔ yùn liù qì, how to treat a patient in a personal way.

Nèi Jīng Sù Wèn chapter 71-295:

*The way of the sages, the great transformation of the heavens and the earth,
the sequence of circulation, the patterns of liù qì, the administrative duty of yīn and yáng,
the order of cold and summer heat are all governed by principles,
which can be thoroughly understood by you.*

*Please, allow me to store it in the emperor's Treasure House of Books,
with the title Great Outlines of the Formal Patterns of Six Original Qì.*

*I will show it to nobody only on special occasions of religious nature
when one abstains from eating meat and doing certain other things,
and when one takes a sacred bath.*

I will then pass it on to prosperity with great respect.

氣

陰 陽

Creation

In the beginning there was only the void. The void was silent and dark. There was no space, no time and no movement, only emptiness. The emptiness was endless, timeless and everywhere. In this timeless emptiness there was no light, not even darkness. Nobody knows how long this existence lasted, because there was no time. Nobody knows where this event took place, because there was no space. Suddenly the spark appeared, within the void, nobody knows from where and when it took place. The spark filled the void. The void was filled with qì, the spark is qì. The qì created yīn and yáng, jīng and shén, heaven and earth. The light is yáng as the darkness is the yīn, the heaven is yáng as the earth is yīn. The qì is below and above, as yīn and yáng. The soil is yáng as the water is yīn. Everywhere, always and ever there was, is, and will be only qì; seen and unseen in alternating reflections as yīn and yáng; manifesting anything in creation into yīn and yáng.

Qì

Within Chinese philosophy, qì originates from *heaven*. This paragraph will begin to describe the concept of qì and its' manifestation on *earth*. Their Chinese characters will be explained etymologically, along with their meaning. A Chinese character is built up of radicals, each part expressing the underlying meaning. The first manifestation of qì from heaven, is through yīn and yáng. They are the expression of qì into two qualities. Furthermore, there are two types of qì from *heaven*, the *original qì* (yuán qì) and the *authentic qì* (zhēn qì). Chapter 2 will elaborate on this concept.

Besides the two above mentioned concepts, there are more reflections of qì from *heaven on earth*. The most important one is the concept of qì, jīng and shén. Qì, jīng (essence) and shén (spirits) are the so-called sān bǎo, the *three treasures*. They are part of the basic principles behind the acupuncture. The jīng and shén are reflections of the qì, as yīn and yáng are. Chapter 3 will elaborate on this concept.

氣【qì】

vital energy; energy of life; gas; air; breath; odour; spirit.

Acupuncture is the art to move, supply, balance, direct, and nourish qì. *Energy* is the most common translation into English from the Chinese character 氣, qì. This character, 氣, qì, describes *the steam, the non-material, which arises from cooked rice; the matter, after the separation of the grain and its shield*.

The character 氣, qì is built of two radicals. The radical 米, mǐ, stands for *rice or cooked rice*. The radical 气, qì, stands for *the steam which rises*.¹

米【mǐ】

rice; shelled or husked seed.

¹ Dr. L. Wieger, Chinese Characters lesson 98.

气【qì】

steam; gas; air; breath; curling clouds.

The complete Chinese character 氣 is translated, in modern books, as *tsji*, *tchi*, *chi*, or *qì*. The common terminology in pīn yīn (modern Chinese phonetic transcription) is *qì*, which is the term to be used in the books of Lán Dì Press.

To understand the fundamental principles of acupuncture, knowledge on the concept of *qì* is inevitable. For western educated people, it is difficult to grasp the meaning of *qì*. The acupuncture practitioner needs to integrate this concept into his being. For oriental people *qì* is part of life, culture and history, so they are *qì*. The term *qì* is elusive to translate. The dictionary gives terms such as *steam*, *gas*, or *breath*. The English translation for *qì* in modern books is *energy*. This translation is not totally accurate or complete. *Qì* is the root of the universe, the source of any living being or still matter. Sometimes the term *qì* is translated as *matter-energy*. In this context it corresponds with *pneuma* of the Greek tradition, or *prāna* of the Indian tradition. As mentioned before, we will use the original term *qì*.

Qì | Fēng

Qì in the history of China is related to, or preceded by the concept of *wind* (fēng 風). Wind is more ancient and original than the idea of *qì*. Wind is invisible, blowing from heaven, unpredictable, yet perceptible. Wind blows from various directions; at times it has a pattern during the seasons, other times it just blows ad random. The early descriptions of *wind* have some expressions which will contribute to the meaning of *qì*, later on in history. The character 風 (fēng) has two radicals. The first one is 凡 fán, which expresses the idea of *generality* or *universality*; and the character 虫 hǔi, which is translated as *small snakes* or *snake-like insects*. Everywhere present, like fast moving small insects, expressing the sensation of wind. Another example is derived from observing nature: *when the wind blows insects are born and present*.²

凡【fán】

everywhere present.

虫【hǔi】

insects.

風【fēng】

wind.

In the ancient form, this character fēng consists of two radicals. One radical represents the *oneness*, *unity*, or *one*; the other radical represents the *sun*. The idea being that *wind* is a concept explaining changes, and the sun causes all atmospheric changes. The sun is the symbol for all atmospheric movements and motions. *Wind carries heavenly influences towards earth*.

Qì | Transformation

Qì is not only considered as the origin of life, but as the transmitter which transforms any aspect of the universe. This transmission and transformation is a basic rule of life. There is no standstill, no interruption, life being an ongoing process. This indicates that *qì* has many faces and revelations. In general, these transformation processes take place through five steps, the so-called 五行, *wǔ xíng* or *five transformation phases*. The five faces of *qì* are seen, for instance, in the five senses, the five pairs of organs, five types of cells, and many other aspects of the human being and the cosmos. The universe unveils in a constant process of transformation. The transformation of any matter by *qì*, is the reconnection with the original *qì* and its'

² Dr. L. Wieger, Chinese Characters lesson 21.

reappearance in another form. The revelation of qì is as original as can be, directly rooted in the original qì, or through forms of yīn and yáng. The disclosure of yīn could be as *potential yīn* or *complete yīn*. The potential yīn is yīn in its character, but has the potentiality to develop, to grow into complete yīn. These are the two initial revelations of yīn. The disclosure of yáng could be as *potential yáng* or *complete yáng*. The potential yáng is yáng in its character, but has the potentiality to expand, to grow into complete yáng. These are the two initial revelations of yáng.

To conclude, the five revelations of qi are: the original qì, potential yīn, complete yīn, potential yáng, and complete yáng. These are the five phases, the *wǔ xíng*. The original qì transforms itself in an ongoing process and is named 生, *shēng* or *generating cycle*. The basic concept of Chinese medicine and acupuncture is the combination of *two and five*, yīn and yáng and *wǔ xíng*, as the initial and ultimate representations of qì.

Yáng & Yīn

Heaven creates earth, as yáng creates yīn. The initial qì originates from heaven, descends upon earth, and expresses itself as yīn and yáng qualities of qì. These are the two opposite forces of the universe, the macro cosmos and the micro cosmos. Yīn and yáng are inseparably connected, completely in opposition, yet totally dependable on each other. No thing, no being is able to be without yīn and yáng.

Qì is one and unique, yet having two appearances, namely *yīn qì* (陰) and *yáng qì* (陽). This fundamental concept of Chinese medicine, and actually all of Chinese philosophy and life in the orient, is the main principle of qì. This yīn and yáng principle is used in the physiology of the body, in diagnosis, as well as in the treatment of the patient.

Yīn

The character 陰, yīn, is built of two radicals. The left one is a pictogram of a *hill or a watershed*. This comes from the radical 阜, fù. Fù is a pictogram of *three steps, from which the lower one is altered*. In its' first ancient form there were three small circles on top, representing a forest on top of the hill. The second radical is yīn, which is built of two pictograms. The pictogram 云, yún, represent *vapours curling and rising, or clouds*. The second pictogram is 上, shàng, which represents *a sign placed above the fundamental line, signifying above the level*. The pictogram 云, yún, is combined with 今, jīn, for the phonetic sound yīn. On the other hand, the pictogram 今, jīn, has the meaning *there are actually*, while the pictogram 云, yún has the meaning of *clouds (there are actually clouds)*. The combination of 云, yún and 今, jīn is the right hand radical yīn, representing *the shady side of a hill*. The ancient meaning tells that *there are clouds on the shady northern watershed of a valley*.³

阜【fù】

云【yún】

上【shàng】

今【jīn】

³ Dr. L. Wieger, Chinese Characters lesson 14.

Yīn is the softness, smoothness and roundness of autumn fruits, which are picked at sunset. They nourish, as the sweetest mother milk giving peace, as the calmness of the night. Yīn is the strength within, the everlasting, the beginning and the end.

陰【yīn】 Chinese philosophy and medicine used as yīn, the feminine; negative (photograph); the moon; shade; north of a hill or south of a river; back; in intaglio; hidden; secret; sinister; of the nether world.

Yáng

The character 陽, yáng, is built of two radicals. The left one is a pictogram of a hill or a watershed. This is the radical 阜, fù. Fù is a pictogram of three steps, from which the lower one is altered. In its' first ancient form there were three small circles on top, representing a forest on top of the hill. The second radical on the right hand side is the phonetic 勿, yáng. The pictogram reflects the rays or shooting its rays. The original meaning was three pennons attached to a stick, used to direct troops. On top there is 日, rì, the pictogram for the sun. The two pictograms 勿, yáng and 日, rì represent the shooting rays of sunlight. The previous two combined will give, 昷, yáng. The complete character represents piercing rays of sunlight over the top of the hill. Another translation is the sunny southern side of the hill.⁴

阜【fù】

勿【yáng】

日【rì】

昷【yáng】

Yáng is the hardness, roughness and brightness, as diamonds can be. Yáng creates, regenerates and forms, without neither beginning nor ending. Yáng is the force, the power, the strength and as sincere as a father can be.

陽【yáng】 Chinese philosophy and medicine used as yáng; the masculine; positive (photograph); the sun; south of a hill or north of a river; in relief; open; overt; belonging to this world; concerned with living beings.

It is impossible to speak about qì without mentioning yīn and yáng. Yīn and yáng are inseparably connected like two sides of a coin. They are from the same source but represent duality and opposition. As the qì in heaven is unique, original and one, the qì on earth represents itself as duality, as yīn and yáng. On earth there is space and time, yáng and yīn. Nothing in creation is either yīn or yang. Yīn and yáng are always spoken of in a relative way. A tabletop is higher (more yáng) in comparison to a floor (yīn), but the same tabletop is yīn, lower, in comparison to a ceiling, which is higher, therefore yáng. No thing, no object can be either yīn or yáng; it is always one compared to the other, of the same functionality. Any object can be yīn and yang at a given moment. This means that one should determine which aspect of functionality is discussed. Like a peach, the outside is the yang side, while the inside is the yīn side. However, the skin of the peach is extreme yīn, so gentle, so soft, and so tender, while the inside is the extreme yang. The pit is so hard, unbreakable, containing the densest information, the DNA.

⁴ Dr. L. Wieger, Chinese Characters lesson 86, 101, and 143.

A few examples of yīn and yáng are:

Yáng	Functionality	Yīn
Heat	Temperature	Cold
Male	Beings	Female
Sun	Celestial objects	Moon
Light	Changes during the day	Dark
Heaven	Realms of life	Earth
Spring Summer	Seasons	Autumn Winter
Day	Changes of time	Night
Round	Geometrical forms	Square
Exterior	Location	Interior
Young	Age	Old
Sunrise	Sun	Sunset
White	Colour	Black

Diagram - 1

先天氣

Introduction

Following the initial concept of qì, yīn, and yáng, there is the second Chinese concept, the one of *heaven and earth*, which is the first manifestation of yīn and yáng. Metaphorically, they are also presented as *pre-heaven* and *post-heaven*, or *xiān tiān qì*, and *hòu tiān qì*. This chapter will discuss the different types of pre-heaven qì, of which some of them are introduced in the previous chapter. Chapter 12 presents the different types of post-heaven qì, present in human beings.

The character, 先, xiān is built of two radicals. The first one is 之, zhì, which is built of a pictogram of a *sprouting plant*, 屮, chè, which is *rising from the ground*, expressed as the pictogram yī, 一. The meaning of this part is to grow; it has the idea of development, progress and continuity. The lower radical is 儿, èr, the pictogram of *two human legs*.

The whole character 先, xiān represents the idea of a *beginning* or a *previous stage*, of a *continuous development*. The upper part 之, zhì, is the *development*, and the feet, 儿, èr, are the base from which a *progress begins*, the feet on the ground enable the *growth*. Xiān is *that which is there before there was a development*, and is the beginning of development and growth, the potential power of it.⁵

之【zhì】

屮【chè】

一【yī】

儿【èr】

先【xiān】

earlier; before; pre-

Tiān is translated as *heaven*. Tiān is built of two radicals, the pictogram yī, 一, and dà, 大. Yī, 一, is the pictogram representing *one, horizon, or heaven*. In this character, it is the *expanse above humans*, 大. Dà, 大, is the pictogram of a *standing person*. *Heaven above human beings*.⁶

一【yī】

one, horizon, heaven.

⁵ Dr. L. Wiegner, Chinese Characters lesson 79.

⁶ Dr. L. Wiegner, Chinese Characters lesson 1.

大【dà】	standing person.
天【tiān】	heaven.

Qì, the universal qì, is the creator of anything. Qì reveals itself as yīn and yáng qì. Qì from heaven presents itself in three qualities. The *yuán qì*, the original qì, connotes the basis of any life. The force of heaven (*yuán qì* - original qì) descends upon earth and creates any living being.

The *authentic qì* (*zhēn qì*) is the product of that which is received from heaven, combined with the qì of food and drinks on earth.

The *ancestral qì* (*zōng qì*) gathers, converges and concentrates in the centre of the chest. Together, the *yuán qì*, *zhēn qì* and *zōng qì*, are the three different kinds of qì derived from heaven. The *yuán qì* (original qì) is stored in the lower *dān tián* (*shèn* - kidney) and acts as the source of all organs and channels. The *zhēn qì* (authentic qì) is pertaining to that upon which the health of the whole organism rests, in particular the *shèn* - kidney. The *ancestral qì* (*zōng qì*) penetrates the heart, gives the rhythm to the pulse and regulates breathing.

Another concept of pre-heavenly qì are the so-called *sān bāo*. The *jīng*, *shén*, and *qì* are also derived from heaven and represent the *sān bāo*. The qì which is responsible for growth, development and reproduction is the *jīng*, the essence, which is stored in the *shèn* (kidney). The *shén* (spirits) distinguishes beings (like animals) from the human being. The *shén* (spirits) is the source for the *hún* (soul, stored in the *gān* - liver), the *shén* (spirit, stored in the *xīn* - heart) and the *yì* (mind, stored in the *pí* - spleen-pancreas). All of this will be explained in detail in chapter 3.

|元| Yuán Qì - Original Qì |

|真| Zhēn Qì - Authentic Qì |

|宗| Zōng Qì - Ancestral Qì |

Clarifying all the different types of qì connected with *heaven*, is complex. Throughout history, the inner meaning of the different Chinese characters altered due to a changed opinion, political influences, as well as being ordered by an emperor. Sources consist of the several translations of the *Nèi Jīng* and the work of modern sinologists, who write about Chinese history and the etymology of characters. This chapter tries to unravel the different types of qì connected to *heaven* and to give an etymological introduction.

Yuán qì (original), *zhēn qì* (authentic) and *zōng qì* (ancestral) are terms important for the understanding of the philosophical principles behind acupuncture. These principles refer to the connection between *heaven* and *earth*. The terms *heaven* and *earth* are metaphoric concepts, used to explain *where we came from* and *where we are*. The term *heaven*, is the metaphor including *hereditary*, *congenital*, and *running in the family* aspects. The term *earth* includes all events developed during life, *daily life issues*, *emotional* and *social* aspects which occur while living on earth. One needs to be acquainted with these principles in order to understand physiology, the causes of disease and their treatment strategies.

Original Qì | 元 氣 | Yuán Qì

The yuán qì, 元氣, is translated as *original qì* as well as *primordial qì*. In the Chinese character yuán, 元, we see a line on top, 一, yī. This line is symbolizing a descending action. *Something descends from heaven*. The radical yī is connected to the character shàng, 上, representing the top, above, or higher. There is also the possibility to see two lines, 二, èr, which represent the *blending of the parents*. When there is 二, èr, in a character, it could also symbolize *heaven*, or tiān.

一【yī】	one; single; alone; only one.
二【èr】	two; different.
上【shàng】	upper; higher; superior;

The lower radical represents a pictogram for a human being, 兀, wù, or *something descending from heaven upon the human*. The more elaborated character for *human or man* is 人, rén.⁷

兀【wù】	man; rising to a height; towering; bald.
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The meaning of the character as a whole is *heaven above and man below*, or *heaven that goes down to man*, or *man who is covered by heaven*. The whole character is also representing: *qì acting to make a new life form and the potential in the seed to contain the whole tree, the bow which is bent to shoot the arrow or without form, but has the potential to form the being*. These are just a few of many poetic translations for the concept of yuán qì, original qì.

元【yuán】	primary; origin; principal; first; basic; fundamental.
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In the ancient books, the Nèi Jīng and Nán Jīng, not much is elaborated on yuán qì, 元氣. In the Nán Jīng, there are three places that deal with yuán qì, except in this case, it is not the 元, but the yuán 原氣, *source qì*. Both are often translated as *original qì*, which is a source of confusion. As explained above, the original qì is stored in the shèn - kidneys, and is located there as source qì. Yuán qì translated as *source qì*, is a so-called post heavenly qì and will be presented and elaborated on in chapter 12.

Authentic Qì | 真氣 | Zhēn Qì

Authentic qì is the translation of, 真氣, zhēn qì. In the Chinese character 真, zhēn, we see the number *ten*, 十, shí, above an *eye*, 目, mù. *Ten eyes looking around and seeing that all is complete and correct*. Everything is perfect. The number *ten* refers to the *ten celestial (heavenly) stems*, the perfect order of qì from heaven. The small part below the *eye*, 目, mù, means a *table or an altar*. The meaning of the total character is *if ten eyes observe, realize, are aware of something, it must be true*.⁸ For ten eyes we need five people, the metaphoric connection to the five phases, and the ten eyes represent the ten heavenly stems. The virtue of the ten heavenly stems is connected to the way of heaven.

⁷ Dr. L. Wieger, Chinese Characters lesson 5 and 29.

⁸ Dr. L. Wieger, Chinese Characters lesson 10, 24 and 158.

The number *ten* refers to the ten fundamental qualities of qì, reflected by the ten heavenly stems, which manifest in the human beings as the ten organs. The idea of *ten eyes* indicates *five people*, as a metaphor for the *five movements* or *five transformation phases* of qì.

十【shí】	ten.
目【mù】	eye.

Zhēn qì is the non-physical power which is the source of creation and life of any being, matter and substance on earth. According to Chinese thought, the qì is one, unique and the basic force of the universe. Qì reveals itself initially as two different kinds, two qualities, yīn qì and yáng qì. The zhēn qì is received from heaven. It will give human beings their strength and power, if it is maintained with the qì derived from food and drinks.

真【zhēn】	true; real; genuine; really; truly; indeed; clearly.
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Chapter 1 paragraph 8 of the *Nèi Jīng Sù Wèn*, gives advice how to take care for zhēn qì. . . . and that one should stay peaceful and manage to live with few desires in order to retain zhēn qì of the body as well as the spirit. By doing so, the people should be able to head off the attack of diseases accordingly.

In chapter 75 paragraph 22 of the *Nèi Jīng Líng Shū*, there is an introduction of zhèng qì, correct qì, in relation to zhēn qì, authentic qì. In most of the modern books, zhēn qì is translated as *authentic qì*. The yellow emperor asks, in chapter 75, about the difference between *authentic qì* (zhēn qì), *correct qì* (zhèng qì) and *perverse qì* (xié qì). Chapter 12, *post heaven qì*, will explain this in detail.

Zhēn qì - 真氣 is received from heaven and in combination with the derived energy from food and drinks it fills up the body.

Ancestral Qì | 宗氣 | Zōng Qì

Another philosophical concept relating to zhēn qì (authentic) and zhéng (correct) qì, is zōng qì, 宗氣. Zōng qì is translated as *ancestral qì*. According chapter 4 paragraph 4 of the *Nèi Jīng Líng Shū*, the zōng qì is located in the *thoracic region*.

The character 宗, zōng, has two radicals. The top is a horizontal line, mián, 宀, the pictogram for a *hut* or a *roof*. The lower radical is named shì, 示, representing *the influence coming from heaven; auspicious or inauspicious signs, by which the will of heaven is known to mankind*. The two lines on top of this radical is the old form of the character 上, shàng, which means *upper* or *high* and in this context it means *heaven*. The radical of the roof on top (mián, 宀) in this character, gives the idea that this heavenly influx is influencing man in a personal sense. Unlike yuán qì, 元氣, original qì, this qì is the influence from heaven that becomes personal. This is the qì that connects a person to his lineage.

宀【mián】	hut; roof.
示【shì】	show; notify; instruct.
上【shàng】	upper, above, heaven.
三【sān】	three.
小【xiǎo】	little.

There is the possibility to see three vertical lines in the top part of the character 宗, zōng. The three vertical lines, 三, sān, represent *the influence from heaven*. These influences are presented as the *sun, moon and planets*, but are all the spiritual and heritable influences. In a more ancient time, those three lines represented *heaven, earth and humanity*. The lower part of shì, 示, is 小, xiǎo, representing *the partition of something, to separate*. The complete meaning of shì 示, could also be expressed as *the emanating influence from the ancestors descending upon the offspring*. Another meaning is *the action from the ancestors (hereditary) upon the descendants' being and all events of daily life*. The character 宗, zōng, on its own has the meaning of *a place to worship the ancestors*. A mutual interaction between human beings and their ancestors is through worship, in expectation of inspiration and blessing. This is why zōng is translated as *ancestral qì*.⁹

宗【zōng】	ancestor; clan; sect; faction; school.
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Zōng qì is located in the thoracic area, the chest, which is seen as a *sea of qì*. There is a point located in the centre of the chest, right in the area of the heart. The point is named *centre of the chest, dàn zhōng (Cv-17)*, and the area of the chest is the *sea of qì*. This area receives many internal branches from different meridians. Zōng qì is connected to all these different channels, as well as to the stomach organ and a main point of the zú yáng míng (St-30). All these connections, as well as the connection with the respiratory system, are presented in chapter 75-15 of the Nèi Jīng Líng Shū:

*Zōng qì in the thoracic region flows to the sea, its descending route flows into
氣街, qì jiē, qì thoroughfare, St-30,
and its ascending route travels through the respiratory passage.*

Ancestral qì drives the heart and regulates the pulses; its health is reflected in the strength of breathing and the clarity of the voice. This means that zōng qì is, as well, connected with the xīn (heart) as with the fèi (lung).

The characters yuán qì - 元氣, original qì and zhēn qì - 真氣, authentic qì, represent the more universal qualities of qì creating beings, while the zōng qì - 宗氣, is more the personal aspects of a being. Yuán qì and zhēn qì are more neutral, indifferent, from heaven, creating beings on earth, while zōng qì represents the relationship established with the ancestors. Any being has ancestors, from which most of them are in heaven. They had, and have an influence on their descendants. Yuán qì - 元氣, connotes the basis of any life on earth, while zhēn qì - 真氣, needs the nourishment of the earthly food and is the product of that which is received from heaven combined with qì from water and grains, which makes the body full. Our zōng qì - 宗氣,

⁹ Dr. L. Wieger, Chinese Characters lesson 3, 18, and 36.

is rooted in the many ancestors.

Summary

Qì | 氣

One and only everywhere present,
was, is and will be the force,
the breath of the universe;
it is the universe.

Yīn | 陰

The dark, female, receptive principle that stands
in complementary opposition to yáng.
The inseparable, connected, mirroring and replenishing the yáng.

Yáng | 陽

The bright, male, active principle that stands in
complementary opposition to yīn.
The inseparable connected, mirroring and creating the yīn.

Original Qì | Yuán Qì | 元 氣

The original, the beginning: the source qì.
It connotes the basis of life.
The character 元 is a synonym of xuán 玄,
which means *mysterious* or *obscure*.

Authentic Qì | Zhēn Qì | 真 氣

True qì, original qì, right qì or authentic qì.
Authentic qì is the product of that which is
received from heaven together with yuán qì,
and makes the body full.
Zhēn qì is maintained with food and drinks.

Ancestral Qì | Zōng Qì | 宗 氣

Ancestral qì that converges or concentrates in the
sea of qì which is located in the centre of the chest,
pervades the respiratory tract and controls breathing,
penetrates the heart and blood vessels.
Ancestral qì drives the heart and regulates the pulses;
its health is reflected in the strength of breathing
and the clarity of the voice.
Zōng qì is the result of our ancestors.

氣精神

Introduction

Sān bāo is translated as the *three treasures* (from heaven). The character 三, sān, means *three*, while the character 包, bāo¹⁰, is translated in this perspective, as *treasure holder*. The treasure holder contains the heavenly trinity of qì: qì, jīng, and shén. This trinity of qì is the basic foundation for creation of human beings. These three qualities of qì descend from *heaven to earth*, to create *men*.

三【sān】	three; more than two; many.
包【bāo】	wrap; bundle; bag.

Qì | 氣

The Chinese character qì describes *the steam, the non-material, which arises from cooked rice, the matter after separation of the grain and its shield*. In most of the translations of ancient texts, one uses the term *breath* or *air*. In this book there is no translation, the term qì is kept and sometimes there is a reference to *energy*, dependable on the context of the text.

The functions of qì - 氣 are:
animating, warming, transforming, protecting and preserving.

Qì is the source for jīng - essence and shén - spirits. These three are inseparably connected, forming the basic structure of a human being. The trinity of qì, jīng - essence and shén - spirits, form the physical, the non-physical, and the qì component of the human being, in which the qì component is the source of the physical and non-physical.

Jīng | 精 | Essence

Jīng - essence is the fundamental substance which forms the human body and maintains life activities. The Chinese character of jīng, 精, consists of two parts. The left one 米, mǐ, is the image of a *grain of cereal or rice, which is bursting out or exploding*. Mǐ is also translated as *grains of different plants or four types of grains that are separated by 十 - shí, the symbol for thrashing (of the rice)*. This radical is expressing the quality of qì.¹¹

米【mǐ】	rice; shelled or husked seed.
十【shí】	thrashing of rice; ten.

The right radical 青, qīng, of this character represents the *colour of life*. It is also translated as *the colour of lush growth that burns red*. This is also the character of the colour bluish green (turquoise) and cinnabar red. It represents the colour green of sprouting plants, giving the

¹⁰ Dr. L. Wieger, Chinese Characters lesson 54.

¹¹ Dr. L. Wieger, Chinese Characters lesson 79, 115, and 122.

impression that life flows properly, according to the laws of universe. The most common translation of the whole character jīng, is *essence*.

Originally, this radical 青, qīng, consisted of two other radicals: above there was the radical shēng, 生, to *generate*, and below the radical dān, 丹, *cinnabar*, which shows the jade stone in the oven of the alchemist shaman. Therefore, qīng really means the *force of eternal life*. The colour of the jade stone is this bluish green and it is for that reason it represents the colour of life. Later in history, the reason being unclear, this radical was written as it is today, 青. Nevertheless, it is important to know the original radicals which express the idea of something vital, which is the basis of eternal life.

青【qīng】	blue or green; black; green grass; young crops.
生【shēng】	generate.
丹【dān】	cinnabar.

Jīng is the essence of qì. Essences are stored in the shèn (kidneys) and are responsible for nourishment of all essences in the body. The essences of the body are for instance, the bone marrow, sperm and ovi, blood, fluids and liquids, such as gastric fluids, cerebrospinal fluids and synovial fluids. The jīng - essence, or jīng qì, is divided into two categories, the *pre-heaven* and *post-heaven jīng*.

精【jīng】	essence; refined; perfect; excellent; meticulous; fine; precise; smart; sharp; clever; shrewd; skilled; conversant; proficient; energy; spirit; sperm; semen; seed; essence of life.
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Pre- and Post Heaven Jīng | 精 | Essence

Jīng - essence or jīng qì, comes in two categories: the *jīng of reproduction* and the *jīng of nutrition*. The jīng of reproduction is also called the *xiān tiān jīng*, or the so called *pre-heaven jīng*. Xiān 先 is translated as *pre* or *before*, while tiān 天 means *heaven* (see chapter 2). This is, in comparison to the jīng of nutrition, more heavenly. This aspect of qì is responsible for the sperm and ovi. In the Nèi Jīng it is mentioned that the pre-heaven jīng is stored in the kidneys. In modern texts (Chinese medical dictionary), there is a separation made between men and women. In men, the xiān tiān jīng is stored in the shèn (kidneys) while in women, it is stored in the gān (liver). This indicates that the sperm and testosterone, is related to the shèn - kidneys, while the ovi, and estrogens, relate to gān - liver.

先【xiān】	pre; before; first; in advance; ancestor.
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天【tiān】	sky; heaven; nature; God.
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The jīng of nutrition is also called the *hòu tiān jīng* or *post-heavenly jīng*. Hòu, 後, is translated as *post* or *posterior* (see for more etymological details chapter 12). This is the digestive force and power. Gastric juices are needed to digest protein, fats and carbohydrates. The gastric juices are gastrin, pepsin, and the different enzymes, like amylase, lactase, fructase, lipase and protease. The hòu tiān jīng plays an important role in the process of transformation of shuǐ

(water, drinks) and gǔ (food, cereals, grains) into qì. Chapter 13 will cover the complete process of transformation of food into qì completely.

後【hòu】

later; post; back; rear; after; offspring.

天【tiān】

sky; heaven; nature; God.

Essence is composed of pre-heaven essence (xiān tiān jīng), which is inherited from the parents and constantly supplemented by post-heaven essence (hòu tiān jīng), which is transformed from food by the wèi (stomach) and pí (spleen-pancreas). There seems to be a separation between pre-heavenly and post-heavenly types of qì, however there is no separation possible, between the essences of pre-heaven and post-heaven. Essences of pre-heaven, are simply a model for the other one. Pre-heavenly qì is the qì which is responsible for the creation of men and any other being on earth. It forms the root for all the qì in every being. There is the universal qì and the individual qì. The universal aspect is called qì and it is pure, clear and perfect, as explained above. Universal qì is formless, all nourishing, always anywhere, borderless and the source of anything. Therefore, qì is indescribable. Post-heaven essence is considered to be the same as, or a derivative from, the essence of grains and fluids (shuǐ and gǔ) from which qì, blood and fluids are produced. This last aspect of jīng, the essence derived from food and drinks, is called shuǐ gǔ jīng. The shuǐ gǔ jīng is the source of maintenance of the individual qì. Any being on earth lives under the influence of heaven. The human being alone receives from heaven the shén - spirits.

*The shén (spirits) cannot be detected through yīn and yáng,
because reconciling the two and being at the same time beyond it,
it represents the power of life in its heavenly unity,
capable of penetrating and embracing,
containing and accepting yin and yang,
which makes life on earth.*

Xi Ci, Great Commentary on the Yi Jīng.

The personal qì and therefore individual qì, is derived from ancestors and given on to posterity. This qì will give a specific quality and colouring to the universal qì. These days we call this the genetic system, with its DNA- and RNA-codes (turned on or off), responsible for any aspect of beings on earth. The qì from the ancestors is called the yuán qì, original qì. Yuán qì reflects the universal qì with a specific individual colouring, layer or covering in post-heaven. Post-heaven, in this sense, is any form of life on earth. The essence is often referred to as essential qì, jīng qì and since it is stored by the shèn (kidney) it is in modern books often called *kidney essential qì*. Chapter 1 of the Nèi Jīng Sù Wèn elaborates on this aspect of *kidney essential qì* and will be presented in chapter 12 of this book. Chapter 10 will present in detail the relationship and connection between universal and personal qì.

Shén | 神 | Spirits

The last aspect of the three treasures, considered to be of pre-heavenly origin, is shén, *spirits*. The Chinese character for shén, 神, contains two radicals. The left radical shì, 示, has to do with *spirits and they are invisible*. The complete meaning of shì - 示, could also be expressed as

the emanating influence from the ancestors descending upon the offspring. (see zōng qì chapter 2). When a sacrifice is made on an altar or a stand, something will rise towards heaven.

示【shì】 show; notify; instruct.

The right hand side radical is named shēn, 申, and expresses an *influx of two directions*. The original character was, *two hands holding a rope*. Later in history, the character's meaning developed into a *standing man who girds himself with both hands*. The eldest expression of this character was *primitives, figuring the alternate expansion of the two natural powers* (yīn and yáng). The whole idea of shēn is the divine power, the heavenly force of life's animation, which brings the universal spark symbolized by the sun, moon and stars, into the life of man, and that which enables the yīn and yáng forces to grid the animated life.¹² This character shēn, is also the character for the 9th earthly branch, which will be elaborated on later in the book (chapter 9).

申【shēn】 state; express; explain.

The complete character shén, 神, symbolises an *immaterial influx, non-substantial*, which you cannot see but may sense.

神【shén】 spirits; deity; divinity; supernatural; magical; mind.

Shén - spirits is inherently generated by jīng - essence, which is nurtured and nourished by the nutrition of food and drinks. The material foundation of shén in the body is jīng - essence, coupled with a proper nutrition, mental alertness and sanguine outlook of life.

Chapter 26 of the Nèi Jīng Sù Wèn states:

*This is why in order to maintain the life of the spirits (shén) it is necessary to know the state of repletion or emaciation of the body, the rising in power, or the decline of the blood and qì of nutrition and defence.
The blood and qì are the spirits of men,
one can not but pay great attention to their maintenance.*

Shén - spirits from pre-heaven, are invested in specific vital organs within human beings, as three interrelated components: the shén, hún and yì. The shén is enveloped in the xīn (heart), the hún is contained in the gān (liver) and the yì is held by the pí (spleen-pancreas). The shén is commonly translated as the *spirit*, the hún as the *soul* and yì as the *mind*. Chapter 11 will present into detail all the aspects of the five spirits, from which three are derived from *heaven* and two from *earth*.

Qì is strongly connected to shén (spirits) and sometimes shén is seen as the expression of qì. The Chinese philosopher Xún Zǐ (荀子), who lived from 313-238 BC, mentioned the following about shén (spirits):

Water (yīn) and fire (yáng) possess subtle spirits (qì), but no life (shēng 生 - life).

¹² Dr. L. Wieger, Chinese Characters lesson 3 and 50.

*Plants and trees possess life (shēng 生 - life), but no awareness (zhī 知).
Birds and animals possess awareness (zhī 知), but no sense of righteousness (yì 義).
Human beings possess qì (spirit), shēng (life), zhī (awareness) and
in addition the sense of yì (righteousness).
Therefore they are the noblest of earthly beings.*

In this sense, the term qì is translated as *spirits* - shén. However, qì itself is neither a substance nor a *spirit*. Qì manifests through phenomena, while shén is not the phenomena. As we saw in the text of Xún Zǐ, qì is the basic foundation of any matter, translated as *spirits* (shén). Qì gives *spirit* to any matter and phenomena in the universe. Anything in universe, macro cosmos and micro cosmos, represents qì in the form of duality, yīn and yáng. Shén - spirits is joined together with qì and is called *shén qì*. Shen - spirits united with jīng - essence is called *jīng shén*. Shén qì is considered to be more yáng in comparison to jīng shén, which is more yīn. These last two aspects, *shén qì* and *jīng shén*, are post-heavenly expressions of shén - spirits. The relationship and connection between qì, shén and jīng will be elaborated on later, in chapter 11.

Summary

Jīng | 精 | Essence

That which is responsible for growth, development,
and reproduction, determines the strength of the constitution,
is manifested physically in male in the form of semen (stored in shèn - kidney),
and in the female in the ovi (stored in gān - liver).

Shén | 神 | Spirits

The shén - spirits from pre-heaven are invested in
specific vital organs within human beings,
as three interrelated components:
the shén, hún and yì.

The shén is enveloped in the xīn (heart),
the hún is contained in the gān (liver) and
the yì is held by the pí (spleen-pancreas).

Qì | 氣 - Jīng | 精 - Shén | 神

The qì supplies the essence to the jīng,
the jīng inspires and generates the shén,
the shén, the spirits, are the guides of the qì
and are the expressions of qì.

The qì, the universal qì, is the creator of anything. Qì reveals itself as yīn and yáng qì. The yuán qì, the original qì, connotes the basis of any life. The force of heaven (yuán qì - original qì) descends upon earth and creates any living being. The authentic qì (zhēn qì) is the product of that which is received from heaven combined with the qì of food and drinks, on earth. The ancestral qì (zōng qì) gathers, converges and concentrates in the centre of the chest. Together, the yuán qì, zhēn qì and zōng qì, are the three different kinds of qì derived from heaven. The ancestral qì penetrates the heart, gives rhythm to the pulse and regulates breathing. The yuán qì (source qì) is stored in the lower dān tián. Yuán qì (source qì) acts as the source of all organs and meridians.

The jīng, shén and qì are derived from heaven. The qì which is responsible for growth, development and reproduction is the jīng, essence, stored in the shèn (kidney). The shén (spirits) distinguishes the human being from all the beings. Shén (spirits) is the source for the hún (soul, stored in the gān - liver), the shén (spirit, stored in the xīn - heart) and the yì (mind, stored in the pí - spleen-pancreas). When the being is healthy and strong the qì of the person presents itself as correct qì - zhèng qì¹³.

¹³ Zhèng qì - correct qì, is not one of the presentations of qì, but expresses the correctness. Zhèng qì will be presented and elaborated on in chapter 12.



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