The Making of Qi
by
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BREATHING IN
AND
BREATHING OUT

INHALATION

Lungs → Heart → Spleen → Liver → Kidneys → Ming Men

INHALING QI OF HEAVEN AND EARTH

EXHALATION

Ming Men → Kidneys → Liver → Spleen → Heart → Lungs

EXHALING QI OF THE WU ZANG

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Xiantian Zhi Qi is divided into two parts: Jing Qi: which is stored in the Kidneys and Yuan Qi: which derives from Jing Qi. Yuan Qi circulates all over the body in the Ordinary, Extraordinary & Connecting Channels, adjusting and maintaining the activity of Organs and body parts. One of the tasks of the extra-ordinary channels is to distribute specialised forms of Qi – Jing being one of them.

Yuan Qi is the dynamic force that motivates the functional activity of the internal organs and is the foundation of vitality.

Yuan Qi is Essence that has been transformed into Qi or Jing in motion. The San Jiao is the major distribution pathway for Yuan Qi.

The San Jiao also supplies the other organs and channels with Yuan Qi in order to permit them to specialise Zhen Qi into their own individual organ Qi (Zang Qi) and channel Qi.

It facilitates the transformation of Qi. Yuan Qi is the spark of change, transforming Zong Qi into Zhen Qi.

Yuan Qi participates in the production of blood by facilitating the transformation of Gu Qi into Blood.

Essence is stored in the Ming Men.
Xiantian Zhi Qi is manifested at the time of conception and condensates inside the Xuwei Point/Ming Men – midway between the navel and kidneys. True Yin & Yang reside there and it is held firmly by Shen.

Xiantian Zhi Qi brings into existence the spirits of the Five Internal Organs (Wu Zang): Shen, Hun, Yi – intention of the spleen, Po – Spirit of the lungs, Jing – vitality and Zhi – Will of the Kidneys. All these Spirits are directed by Qi and breathing yields it.

Xiantian Zhi Qi determines longevity and the strength of the constitution. One of the functions of the Kidneys is to store this Qi.

A component of this Qi is always circulating and is necessary as a ‘catalyst’ every time a transformation takes place in the body i.e. food transforming into Nourishing Qi, Nourishing Qi into Blood etc.

Jing is present in a fixed quantity at birth. It is slowly used up throughout life. It can be wasted by inappropriate life-style but cannot be replaced. It is nourished by Houtian Zhi Qi – Post-Heaven Qi.

Yuan Qi moves through the bones assisting in the creation of marrow and the Sea of Marrow.

It emerges and stays at the 12 Source points.
GU QI – FOOD IN MOTION

Houtian Zhi Qi (Post Heaven Qi) is acquired from air, food etc and is divided into five forms: Gu Qi, Zong Qi, Zhen Qi, Ying Qi & Wei Qi.

Houtian Zhi Qi nourishes Xiantian Zhi Qi.

✔ Gu Qi – Food Qi/Grain Qi. Food enters the stomach for rotting and ripening.

✔ The Spleen extracts the Qi of the food – Gu Qi: not yet in a useable form for the body and sends it up to the heart and lungs.

✔ In the heart it combines with Jing & fluid to form blood.

✔ In the lungs it combines with Kong Qi and Yuan Qi to form Zhen Qi – True/Upright Qi. It is this type of Qi that will be sent through the blood and channels of the rest of the body.
Zong Qi functions are:

- Nourishes the Heart and Lungs and forms the basis for the involuntary function of heartbeat and respiration. Zong Qi assists the Heart and Lungs to push Qi & Blood to the limbs, especially the hands. Zong Qi assists the Lungs in controlling Qi and respiration and the heart’s function of governing the Blood and blood Vessels.

- Gathers in the throat and influences speech (which is under the control of the Heart) and the strength of voice (under control of Lungs). Strength of Zong Qi can be determined from the health of Heart, Lungs and from circulation and voice.

- If Zong Qi does not descend, Blood will stagnate. Weak Zong Qi: weak voice, weak circulation to hands and feet.

- Easily affected by emotional problems, e.g. grief weakens the Lungs and disperses energy in chest.

- Zong Qi & Yuan Qi mutually assist each other. Zong qi flows downward to aid the Kidneys. Yuan Qi flows upward to aid in respiration and the formation of Zong Qi.

- Zong Qi is formed in the chest area, called the “Sea of Qi”. The controlling point for the Sea of Qi and Zong Qi is Ren 17. Zong Qi is also treated via the Heart and Lung channels and of course Qi breathing.

- Combined with Yuan Qi it forms Zhen Qi.
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- Zhen Qi is the final stage in the transformation and refinement of Qi.
- It is the Qi that circulates in the channels and nourishes the organs.
- Zhen Qi has two different forms, Ying Qi and Wei Qi.

Yuan Qi  
Zong Qi  
Ying Qi  
Wei Qi  
\[ = \text{Zhen Qi} \]
Ying Qi nourishes the internal organs and the whole body.

It is closely related to Blood and flows with Blood in the vessels as well in the channels.

It is the Qi that is activated by insertion of an acupuncture needle.

Ying Qi spends two hours in each channel, moving through all twelve channels in a twenty-four hour period. During these periods, the specific organs are nourished and maintained by Ying Qi. Yin & Yang move by twenty-five degrees each a day. A total of fifty degrees in one day and night. This is how Qi passes through each meridian for a two-hour period.

Ying Qi keeps the blood in the vessels. Therefore, low Ying Qi could result in haemorrhage. It also nourishes the zang organs, which are the heart, pericardium, spleen, lung, kidney and liver.
WEI QI – PROTECTIVE QI IN MOTION

WEI QI FUNCTIONS:

- Wei Qi acts as an armour.
- Wei Qi is more Yang than Ying Qi. It is fast moving, easily motivated, “slippery” in nature and therefore does not enter the channels.
- Primarily on the Exterior (skin & muscles) it travels outside the channels. Flows primarily in the superficial layers of the body, especially in the Tendino-Muscular meridians.
- In the daytime it flows through Tai Yang, Shao Yang & Yang Ming. At night it returns to the interior. It is the flow of Wei Qi from the interior towards the exterior, emerging at the inner canthus (meeting of S.I & U.B) that opens the eyes and wakes us up in the morning. At night, Wei Qi flows from the eyes into the yin organs – Kidney, Heart, Lung, Liver, Spleen.
- Wei Qi is derived from Kidney Yang. It has its root in the lower Jiao, it is nourished by the middle Jiao and is dispersed in the upper Jiao – Lungs.
- To protect the body from attack by exogenous pathogenic influences e.g. wind, cold, heat, dampness.
- To warm, moisten and aid in nourishing skin and muscles. To adjust opening and closing of pores (thus regulating sweating and regulating the body temperature).
- Wei Qi is controlled by the Lungs, which regulates its circulation to the skin. Lungs also disseminate fluids to moisten the skin and muscles. These fluids mix with Wei Qi – perspiration function depends on the Lungs ability to circulate Wei Qi and fluids to the exterior.
- Deficient Wei Qi can lead to spontaneous sweating (pores not correctly opened and closed so that the fluids escape).
ZHONG QI – CENTRAL QI

Zhong Qi is another way of defining the Qi of Stomach and Spleen or Houtian Zhi Qi derived from food.

Zhong Qi is used in cases of deficiency of Spleen Qi which gives rise to prolapse of an organ. The prolapse being described as a deficiency of Zhong Qi.

Zhong Qi Xu can cause prolapse of the uterus.

ZHEN QI – UPRIGHT QI

This is a general term to indicate the various Qi having the function of protecting the body from invasion by exterior pathogenic factors.

It is a term that is usually only used in relation and contrast to Xie Qi (pathogenic factor) and indicates the body’s resistance to exterior diseases.
THE MAKING OF QI

Yuan Qi to bones for marrow.

Zong Qi up to throat to give strength of voice & speech

Zhen Qi circulates in the channels and nourishes the organs.

Zong Qi to Heart to control heartbeat

Ying Qi nourishes the internal organs and the whole body.

Ming Men

Xiong Qi

Zong Qi to lungs to control respiration

Zong Qi descends to aid Kidneys

Jing & Fluids to heart to form Blood

Ying Qi

Wei Qi

Kidney Qi

Yuan Qi

Kong Qi

Chu Qi

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