

THE THREE TREASURES:- JING, QI AND SHEN

The “Three Treasures” in Qi Gong theory refer to “Jing” – the body’s essence, “Qi” – internal energy and “Shen” – spirit. The Three Treasures are important concepts in Qi Gong practice and theory. The Three Treasures can also be referred to as the three foundations. In order to practice Qi Gong effectively we need to understand the “**Lian Jing Hua Qi**” – which means to refine the Jing in order to convert it into Qi. The Qi in turn is lead to the brain to convert into Shen. This last aspect is referred to in Chinese as “**Lian Qi Hua Shen**”. The practice beyond the refinement of Qi into Shen is called – “**Lian Shen Hua Xu**” this means to refine the Shen back into nature itself. To continue your Qi Gong practice you need to understand these basic concepts.

JING

Jing means essence and also implies refinement. For instance, to refine or purify a liquid into its highest quality is called “**Jing Lian**”. Jing is considered the primary substance or original essential source of life and growth. Jing is passed down from the parents and stays in the kidneys after birth. Sperm is the male essence. When this is mixed with the female Jing (eggs), new life is generated. After birth, the human body begins to absorb Jing from food and air, your body naturally converts this Jing into the Qi the body needs to operate. The original Jing is converted continuously into Qi which moves into the lower Dan Tian and stays stored there in its residence for future use.

QI

Qi refers to the vital energy that ensures the function of the various organs and tissues of the body. Qi can be classified into “Qi of the former heaven” (**Pre-natal Qi**) and “Qi of the latter heaven” (**Post-natal Qi**). Pre-natal Qi can be further classified into **Essential Qi** and **Primordial Qi**. Essential Qi comes from the parents in the earliest stages of life during the formation of the fetus. Primordial Qi refers to the fundamental matter and motivating force that maintains the physiological functions of the body’s tissues and organs. During the development of the fetus Primordial Qi is already formed and is stored in the kidneys. This area is closely related with “Ming Men” or the “Gate of Life” (In the centre of the back opposite the navel).

The relationship between the Pre-natal and Post-natal Qi is the pre-natal Qi is the motivating force of life. The Post-natal Qi is the material upon which life relies after birth. (Food, air, water). Human life and his activities are *motivated* by Pre-natal Qi and *supplemented* by Post-natal Qi.

SHEN

Shen can be translated as Spirit, mind, divine, supernatural and immortal soul. When you are alive, Shen is the spirit which is directed by the mind. When you are healthy you are able to use your mind to protect your Shen and keep it at its residence in the brain. The area where the Shen resides is called the “Upper Dan Tian” which is located in the central area of the brain behind what is commonly referred to as the “third eye”. When you are very sick or near death, your Shen will leave its residence and wander around. When you die, the Shen will separate from the physical body completely. According to Qi Gong theory, when your Shen reaches a higher, stronger and more refined state you will be able to use the senses more deeply, the mind will become sharper, more clever and inspired and you may even develop the ability to sense or even understand universal energy (E.S.P functions). The primary foundation of Qi Gong theory and practice is to strengthen and refine your Shen until it is mature enough to separate from the physical body. In order to do this, a Qi Gong practitioner must know how to protect and nourish the Shen.

DAN TIAN

“Dan Tian” in English means Elixir Field. There are three Dan Tians in the body:

The Upper Dan Tian: is located in the head. Many Qi Gong practitioners refer to this point as “Niwan” believing the acupuncture point called “Bai Hui” to be its exact location. Some refer to the acupoint “Yintang” which is in the region of the third eye. Remember “Tian” means “field” so the Upper Dan Tian is an *area* in between the third eye and the crown.

The Middle Dan Tian: is located in the *area* between the two nipples. This area is related to the digestive system which converts food into Qi. Female practitioners are advised to concentrate on the Middle Dan Tian more than the lower. This will help the body and emotions stay more positive.

The Lower Dan Tian: is located in the lower abdominal area below the navel. Concentrating the mind on the Dan Tian in Qi Gong literature usually refers to the Lower Dan Tian, since this area is most closely related to the life activities of the body. Therefore, concentration on the Lower Dan Tian can positively benefit health, helping to prevent and cure disease.

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