

Meta-Theory: The Qi-Xiang-Xing-Qi Theory and Its Applications - From Eastern Wisdom to Solutions for Quantum Gravity

Abstract

Modern physics faces an inherent contradiction between general relativity and quantum mechanics that is difficult to reconcile. Traditional solutions are confined to the "form-instrument" level of theoretical integration and fail to address the essence of the problem. This paper extracts a meta-theoretical framework called the "Qi-Xiang-Xing-Qi Theory" from the essence of Eastern philosophy (the Yi Jing, Daoism, and Confucianism). With the "Purity (Pu)-Qi-Image-Form-Instrument" as the core generative chain and the "traceability chain" as the cognitive method, it redefines physical contradictions as manifestations of cognitive dimensional limitations. By analyzing the core terms and dynamic chains of the theory, comparing differences between Eastern and Western thinking modes, and constructing a dynamic balance model of "Kai-He-Shu" (opening-closing-pivoting), this paper reveals the application value of the theory in physics, interdisciplinary innovation, personal cognition, and cultural dialogue. Research shows that the Qi-Xiang-Xing-Qi Theory not only provides philosophical guidance for quantum gravity research but also connects the relationship between humans

and nature, offering a practical path for human cognitive upgrading and cultural inheritance, thus realizing the in-depth integration of Eastern wisdom and Western science.

Keywords

Qi-Xiang-Xing-Qi Theory; Purity (Pu)-Qi-Image-Form-Instrument; Kai-He-Shu (opening-closing-pivoting); Quantum Gravity; Unity of Man and Nature; Eastern and Western Thinking

1. Introduction

Since the 20th century, general relativity and quantum mechanics, as the two pillars of modern physics, have achieved brilliant successes in the macrocosm and microcosm respectively. However, there is a profound contradiction between them at the fundamental level - the geometric picture of spacetime described by general relativity and the probabilistic laws of quantum mechanics are incompatible in both mathematics and concepts. For over a century, countless scientists have attempted to reconcile this contradiction by modifying equations and developing unified field theories, but they have always been trapped in the dilemma of the "form-instrument" level.

In fact, this crisis is not a crisis of physics, but a crisis of philosophy and cognition. Humans are obsessed with debates at the "form" and "instrument"

levels (such as modifying physical equations and integrating theoretical frameworks), yet overlook that both ultimately originate from the more fundamental "Qi-Image" level. Therefore, this paper returns to the wisdom of Eastern philosophy to construct the "Qi-Xiang-Xing-Qi Theory", breaking free from the traditional cognitive maze and providing an overview cognitive framework: using the "traceability chain" to trace from contradictions (instruments) to the origin (Qi), and using the "generative chain" to naturally generate solutions (new instruments) from the origin (Qi). Finally, it achieves the balanced coexistence of opposing theories through the dynamic thinking of "Kai-He-Shu" (opening-closing-pivoting).

2. Core System and Basic Concepts of the Qi-Xiang-Xing-Qi Theory

2.1 Definition of Core Terms

The Qi-Xiang-Xing-Qi Theory takes "Purity (Pu)-Qi-Image-Form-Instrument" as its core terms, constructing a complete framework for cosmic generation and cognition. The philosophical interpretation and practical manifestations of each term are as follows:

Term	Phi losophi cal Interpretati on	Correspon di ng Mani festati on
Puri ty (Pu)	The ul ti mate ori gi n of the uni verse and the hi gh est state of cog ni ti on,	The Qi of sa ges, in nate Qi , and moral knowl edge. For ex am ple, Ei ns tei n' s

Term	Philosophical Interpretation	Corresponding Manifestation
	<p>representing the pure, chaotic, and undifferentiated innate state of "Qi". It symbolizes a cognitive state of "unity of self and things" and "unity of man and nature", serving as the starting point of the "generative chain" and the end point of the "traceability chain".</p>	<p>direct insight into the nature of time, which is "residing in Pu" and "directly connecting Qi to instruments".</p>
Qi	<p>The common ontology and substrate of all things, an energy field or information sea in the universe that is continuous, formless, yet contains all potential possibilities. "Purity (Pu)" is its inherent state, and "myriad images" are its operational manifestations.</p>	<p>The "quantum vacuum" and "ultimate origin" pursued by physics; the "ontology" and "Dao-substance" in philosophy.</p>
Image (Xiang)	<p>The patterns, trends, and relationships manifested in the dynamic operation of "Qi". It is the critical state of transformation from "Qi" to "Form", perceivable through intuition, and serves as a bridge connecting the ontology of "Qi" and the laws of "Form".</p>	<p>Trends in stock market fluctuations, the charm of a person, and the ideological trends of an era.</p>

Term	Philosophical Interpretation	Corresponding Manifestation
Pivot (Shu)	The key transformation mechanism and function in cognition and practice, specifically referring to the ability of "observing images" itself. It is the only bridge for acquired consciousness to approach innate "moral knowledge".	The regulatory function in the Kai-He-Shu system; intuitive insight in cognition; the "ji" (subtlety) mentioned in the <i>Commentaries on the Yi Jing</i> ("Those who know subtlety are divine").
Form (Xing)	The fixed structure, pattern, or law formed after the "Image" is condensed and stabilized. It is the solidification of the "Image" and the blueprint for the "Instrument".	Physical laws, mathematical equations, thinking frameworks, and social systems (the main research objects of Western science).
Instrument (Qi)	The materialized and concrete manifestation of "Form", referring to specific things and tools that can be observed, operated, and used.	An apple, a microscope, a poem, and the equations of general relativity themselves.
Traceability Chain	The reverse process of cognition: Instrument → Form → Image → Qi → Purity (Pu). When encountering fundamental contradictions, instead of getting entangled in debates about the "Instrument", it traces back to the origin (Purity) to break through cognitive limitations.	The fundamental method for solving in-depth problems, achieving theoretical breakthroughs, and upgrading cognition.

Term	Philosophical Interpretation	Corresponding Manifestation
Generative Chain	The process of cosmic generation and creation: Purity (Qi) → Image → Form → Instrument. Starting from the origin, it naturally manifests patterns, condenses laws, and generates all things.	The evolution of the universe, the creation of great works, and the creative path of "creating instruments based on Qi".
Residing in Qi and Observing Images	An advanced state of cognition: abiding in the ontological perception of "Qi" to observe the changes of "Images", and gaining insight into the laws of the birth and destruction of "Forms and Instruments".	The in-depth method of "observing images and contemplating their words" in the <i>I Ching</i> , the insight of strategists.
Observing Images and Creating Instruments	The fundamental method of creation: perceiving "Images" through intuition, comprehending laws (Pivot), and naturally creating solutions or products.	The concept of "observing images to create instruments" in the <i>I Ching</i> , the core of all genuine innovative methodologies.

2.2 Core Dynamic Chains

The Qi-Xiang-Xing-Qi Theory includes two core dynamic chains, which together form a closed loop of cosmic generation and human cognition:

- Generative Chain (Purity → Qi → Image → Form → Instrument): A top-down process of natural cosmic generation. The cosmic origin "Purity"

surges into "Qi", "Qi" differentiates and manifests as dynamic "Images", "Images" condense into stable "Forms", and "Forms" are materialized into "Instruments". For example, the interaction of Qi between heaven and earth generates the "Image" of the alternation of the four seasons; the laws of the four seasons are condensed into agricultural production principles (Form); and agricultural tools (Instruments) are created based on these principles.

- Traceability Chain (Instrument → Form → Image → Qi → Purity): A bottom-up process of human cognition. Faced with specific "Instruments" (such as scientific theories and daily tools), one analyzes their structural "Forms", traces their dynamic "Images", comprehends their original "Qi", and ultimately reaches the cognitive state of "Purity". For example, by analyzing the equations of quantum mechanics (Instrument), extracting its probabilistic laws (Form), tracing the movement trends of microscopic particles (Image), comprehending the energy of the quantum vacuum (Qi), and approaching the cosmic origin (Purity).

3. Comparison Between Eastern and Western Thinking and Cognition

3.1 Differences in Analogical Thinking

In Eastern and Western cultures, "analogical thinking" exhibits distinctly different characteristics, with Li Bai (representing Eastern poetic Daoism) and

James Bond (representing Western pragmatic 特工 thinking) as typical

examples:

Dimension	Li Bai's Style (Eastern Poetic Daoism)	Bond's Style (Western Pragmatic Spy Thinking)
Core Goal	Expressing emotions and aspirations, pursuing spiritual transcendence, and seeking emotional resonance.	Surviving and achieving victory, solving problems, and pursuing physical success.
Cognitive Path	From the outside to the inside, integrating self and things (external images → inner emotions/cosmic insights).	From the outside to the outside, immediate mapping (environmental information → tactical/tool matching).
Thinking Process	Divergent, metaphorical, and aesthetic, creating a poetic space (e.g., "My white hair stretches three thousand zhang, as long as my sorrow").	Convergent, practical, and efficient, quickly triggering response plans (e.g., seeing fish fainting → determining poisoning → holding breath and breaking the window).
Philosophical Foundation	Unity of man and nature, harmoniously resonating with the environment.	Subject-object dichotomy, analyzing and controlling the environment.
Output Result	Intangible spiritual products such as poems and artistic conceptions.	Tangible achievements such as actions and victories.

3.2 Differences in Cognitive Origins (Innate Moral Knowledge vs. Acquired Cognition)

The origins of human cognition can be divided into "innate moral knowledge" and "acquired cognition", which differ essentially in terms of philosophical origins and cognitive methods:

Dimension	Innate Moral Knowledge (Represented by Li Bai)	Acquired Cognition (Represented by Bond)
Philosophical Origin	Daoist "unity of man and nature" and Confucian "moral knowledge".	Western "subject-object dichotomy", empiricism, and rationalism.
Cognitive Source	Retrospecting inward, resonating and connecting with the cosmic ontology.	Learning outward, accumulating a knowledge base through training.
Nature of Knowledge	Innate, intuitive, and holistic, associated with moral conscience.	Acquired, logical, and analytical, associated with skill-based experiential knowledge.
Operation Mode	"Resonance and connection", forgetting self and things like a bright mirror reflecting objects.	"Response", pattern recognition like a computer calling up a database.
Core Driver	Inner life emotions and cosmic awareness (e.g., Li Bai's "sorrow").	External task objectives and logical necessity (e.g., Bond's "mission").
Output Result	Creating unique artistic conceptions (poems).	Providing efficient and replicable solutions (actions).
Metaphor	A "spring source", where knowledge flows naturally like living water.	A "reservoir", where knowledge is stored and deployed when needed.

3.3 Differences in Civilizational Thinking (Five Elements Metaphor)

Using the Five Elements theory as a metaphor, Eastern and Western civilizational thinking exhibit distinct characteristics of "Wood" and "Metal", which both constrain and complement each other:

Civilization Type	Corresponding Five Element	Characteristics	Core Wisdom	Dialectical Relationship
Eastern	Wood - Jueyin	Vital, flexible, with divergent and holistic thinking (like tree growth, focusing on vitality).	"Self-cultivation", experiencing artistic conceptions and resonating with energy.	1. Mutual Restraint: Easterners consider Westerners rigid, while Westerners consider Easterners vague. 2. Mutual Complementarity: The West needs the East for innovative origins, and the East needs the West for practical methods. 3. Integration: "Interconnection of Metal and Wood" to achieve complementary thinking.
	Wind-Wood - Qi-Image Level			
Western	Metal - Yangming Dry Metal - Form-Instrument Level	Formative, definite, with convergent and	"Object creation", decomposing the world and manufacturing	

Civilization Type	Corresponding Five Element	Characteristics	Core Wisdom	Dialectical Relationship
		analytical thinking (like metal forging, focusing on rules and tools).	tools.	

4. Connection Between the Qi-Xiang-Xing-Qi Theory and Scientific Theories

4.1 Connection with Classical Physics/Relativity

Newtonian mechanics, special relativity, and general relativity, as important stages in the development of physics, can be reinterpreted through the

Qi-Xiang-Xing-Qi Theory:

Theory	Core Idea	Corresponding Interpretation in the Qi-Xiang-Xing-Qi Theory	Scope of Application
Newtonian Mechanics	Absolute spacetime view and action-at-a-distance force ($F=G \cdot M \cdot m/r^2$), where the motion of objects is determined by force ($F=ma$).	Obsessed with the "form-instrument" level, regarding spacetime as a fixed stage and gravity as an external force.	Low-speed ($v \ll c$), weak gravitational fields (daily life, classical engineering, basic celestial mechanics).

Theory	Core Idea	Corresponding Interpretation in the Qi-Xiang-Xing-Qi Theory	Scope of Application
Special Relativity	Principle of relativity and principle of constant speed of light, subverting absolute spacetime ($E=mc^2$), and integrating spacetime into a four-dimensional flat spacetime (Minkowski spacetime).	Breaking the absolute "Form", regarding spacetime as a unified flat background, still at the "form-instrument" level.	High-speed ($v \approx c$), weak gravitational fields/no gravity (particle accelerators, cosmic rays, GPS corrections).
General Relativity	Equivalence principle and spacetime curvature, with gravity as a geometric effect (Einstein field equations). The distribution of matter and energy determines spacetime curvature, and curved spacetime guides the motion of matter.	Resonating between spacetime (Form) and matter-energy (Qi), approaching the essence of "Qi" and integrating "Form" and "Qi".	Full-speed, strong gravitational fields (cosmology, black holes, gravitational lensing, precession of Mercury's perihelion).

4.2 Connection with Quantum Mechanics/Quantum Gravity

The contradiction between quantum mechanics and quantum gravity (a potential solution) can be resolved through the "Kai-He-Shu" model of the Qi-Xiang-Xing-Qi Theory:

Theory	Core Characteristics/Positioning	Corresponding Interpretation in the Qi-Xiang-Xing-Qi Theory	Contradiction and Resolution
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Theory	Core Characteristics/Positioning	Corresponding Interpretation in the Qi-Xiang-Xing-Qi Theory	Contradiction and Resolution
Quantum Mechanics (QM)	Probabilistic nature, superposition, and uncertainty (quantum vacuum fluctuations).	The chaotic and undifferentiated state of "Qi" (Purity), corresponding to "Taiyang Cold Water" and governing "opening" (releasing possibilities).	Nature of Contradiction: The probabilistic nature of "Qi" (quantum) and the certainty of "Form" (relativity) are incompatible in the cognitive model.
Quantum Gravity (QG)	A potential solution for unifying quantum mechanics and general relativity.	"Taiyin Damp Earth", serving as the "Pivot" to regulate the transformation between quantum and relativity.	Function: Operating "Qi" and "Form", converting quantum probability (opening) into spacetime certainty (closing); Dynamic Mechanism: Left rotation acts as the Spleen (ascending lucidity, transforming quantum into "Spirit"), and right rotation acts as the Stomach (descending turbidity, transforming relativity into "Will"), realizing the "interaction between Spirit and Will".

4.3 Connection with Western Philosophy/Scientific Thought

The Qi-Xiang-Xing-Qi Theory resonates deeply with Western philosophical and scientific thoughts, providing a bridge for cross-civilizational dialogue:

- Whitehead's Process Philosophy: Consistent with the ontological view of "process philosophy and generativism", emphasizing "becoming" rather than "substance", which aligns with the dynamic generative process of "Qi → Image → Form → Instrument" in the Qi-Xiang-Xing-Qi Theory.
- Spinoza's Substance-Attribute-Mode: "Substance" corresponds to "Qi" (cosmic ontology), "Attributes" correspond to the manifest dimensions of "Qi" (e.g., "reason" and "form"), and "Modes" correspond to "Form" and "Instrument" (specific existences). Both recognize the unity of ontology and phenomena.
- Emergent Spacetime Theory: Touching the "Qi" level and attempting to derive spacetime from quantum components, but lacking a description of the dynamic process of "Image". The "Image" in the Qi-Xiang-Xing-Qi Theory just fills this gap and improves the cognitive chain of spacetime generation.

5. Unity of Man and Nature: System Imbalance and Balance Mechanism

5.1 Analysis of System Imbalance Cases (Dysregulation of Kai-He-Shu)

The imbalance of different systems (human body, nature, physics) is essentially "dysregulation of the Kai-He-Shu mechanism", with specific manifestations as follows:

System	Imbalance Phenomenon	Normal Qi Transformation/Mechanism	Abnormal Qi Transformation/Mechanism	Core Problem	Solution
Human Body (Micro-Cosmos)	Tearing up when exposed to wind	The Liver (Hun/Soul/Wood) ascends → transforms into Spirit; the Lung (Po/Corporeal Soul/Metal) descends → transforms into Essence; tears are properly retained.	Soul flying (excessive ascending of Liver-Wood → flaming of ministerial fire); Corporeal Soul scattering (insufficient descending of Lung-Metal → failure of retention function); ministerial fire encountering wind → tearing.	Reversed ascending-descending, disordered opening-closing (reckless opening of fire, failure of water to close).	Harmonizing the Liver and Lung, calming ministerial fire; fundamentally, "nourishing the Spleen and fortifying Earth" to restore the Pivot.
Nature (Meso-Cosmos)	Rain when hot and stuffy weather	Earth Qi ascends and Heaven Qi descends, with clouds	Hot and stuffy: Earth Qi (Yang) accumulates → failing to	Stagnation leading to outbreak, conflicting ascending-d	Following the law of "ascending-descending resonance"

System	Imbalance Phenomenon	Normal Qi Transformation/Mechanism	Abnormal Qi Transformation/Mechanism	Core Problem	Solution
Physics (Macro-Cosmos)	Earth meets strong wind	moving and rain falling.	ascend, with damp-heat stagnation; Strong wind: dredging Liver-Wood → breaking stagnation and providing a channel for ascending Qi (opening); ascending Earth Qi encountering cold air → rain.	ascending (forced "Qi interaction").	of Heaven and Earth Qi to predict weather changes.
	Contradiction between QM and GR	QM (opening) releases possibilities; GR (closing) stabilizes order; both maintain dynamic balance.	QM's "Soul" intends to ascend but lacks GR's "Corporeal Soul" for solidification; GR's "Corporeal Soul" intends to descend but cannot tolerate QM's "Soul" divergence; disordered opening-closing and failed ascending-de	Cognitive dimensional limitations and lack of "Pivot" regulation.	Seeking "quantum gravity" as the "Pivot" to coordinate microscopic "opening" and macroscopic "closing".

System	Imbalance Phenomenon	Normal Qi Transformation/Mechanism	Abnormal Qi Transformation/Mechanism	Core Problem	Solution
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ascending.

5.2 Path to Achieving the Unity of Man and Nature

The core of the unity of man and nature is to construct a dynamic balance between "Qi-Form (upper-lower)" and "Soul-Corporeal Soul (left-right)", with specific paths as follows:

5.2.1 Three-Dimensional Cosmic Coordinate System

- **Vertical Axis (Upper-Lower: Qi-Form Relationship):** The upper part represents Qi (Heaven, formless energy/origin), and the lower part represents Form (Earth, tangible matter/carrier). It defines the ontological structure of the universe and realizes "Qi-Form interaction" - Heaven Qi descends to nourish the Earth, and Earth Qi ascends to receive Heaven's grace (corresponding to "interaction between Heart and Kidney" in the human body).
- **Horizontal Axis (Left-Right: Path of Soul-Corporeal Soul):** The left represents the path of Yang ascending (Soul, generating/transforming into Spirit), and the right represents the path of Yin descending (Corporeal Soul, astringing/transforming into Essence). It defines the dynamic mechanism of the universe and realizes "interdependence between Soul and Corporeal Soul"

- the ascending of Soul requires the descending of Corporeal Soul as a foundation, and the descending of Corporeal Soul requires the ascending of Soul as a driving force.
- Central Origin (Purity/Pivot): Purity (Wuji, the Ultimate Void) is the origin where Yin and Yang are undifferentiated and Qi and Form are integrated; the Pivot (Taiji/Spleen-Earth) is the dynamic balance point that regulates the ascending-descending of the four directions and serves as the driving source of the "Kai-He-Shu" mechanism.

5.2.2 Dynamic Balance Mechanism ("Xiang Yin Shun" - Following Mutual Dependence)

"Xiang Yin Shun" means following laws and maintaining unobstructed flow, specifically including:

Upper-Lower Mutual Dependence: Interaction between Qi and Form, with the cyclic movement of Heaven and Earth Qi promoting the growth of all things (e.g., clouds moving and rain falling in nature, and interaction between Heart and Kidney in the human body).

- Left-Right Mutual Dependence: Interdependence between Soul and Corporeal Soul, with unobstructed transformation of Yin and Yang Qi and harmonious Qi and blood (e.g., the Liver-Soul ascending to transform into Spirit, and the Lung-Corporeal Soul descending to transform into Essence, with Spirit retained internally).

- Central Pivot Regulation: The Spleen (Earth) resides in the center, operating the four directions and regulating the Qi mechanism of upper-lower and left-right, ensuring the dynamic balance of the system (the Spleen and Stomach for transportation and transformation in the human body, and quantum gravity in the universe).

5.2.3 Realm of the Unity of Man and Nature

When both "Qi-Form (upper-lower)" and "Soul-Corporeal Soul (left-right)" achieve "Xiang Yin Shun", the microcosm of the human body resonates in harmony with the macrocosm of Heaven and Earth:

- Cognitive Level: Intuition becomes transparent, and the "acquired consciousness" (shi shen) merges with the "innate instinct" (yuan shen).
- Behavioral Level: Actions originate from one's inherent nature, without the need to deliberately follow the "Dao"; every thought and action is a natural manifestation of the "Dao".
- Experiential Level: The body and mind feel light and energetic, achieving the ultimate realm of "forgetting self and things" and "unity of man and nature".

6. Application Value and Thinking Mode of the Qi-Xiang-Xing-Qi Theory

6.1 Application Value (Meta-Operating System)

As a "meta-operating system", the Qi-Xiang-Xing-Qi Theory can be widely applied in various fields:

- Scientific Field: It points out the direction for cutting-edge problems such as quantum gravity, abandoning theoretical integration at the "form-instrument" level and leaping to the "Qi-Image" level to explore new paradigms, thus promoting a paradigm revolution in physics.
- Interdisciplinary Innovation: It provides the "traceability chain" method. When encountering contradictions, it traces back to the origin (Qi) and creates new solutions that transcend contradictions (e.g., integrating symbolism and connectionism in artificial intelligence, and combining modern medicine with traditional holistic medicine in medicine).
- Personal Cognition: It provides a practice path (Instrument → Form → Image → Qi → Purity). Through training in "observing images" to develop intuition, one ultimately reaches the realm of "residing in Qi and observing images", realizing cognitive upgrading and personal growth.
- Cultural Dialogue: It demonstrates the potential of Eastern holistic thinking, provides a foundation for dialogue between Eastern and Western wisdom, promotes the in-depth integration of Eastern philosophy and Western science, and contributes to cultural inheritance and innovation.

6.2 Thinking Mode (Generative Worldview)

The Qi-Xiang-Xing-Qi Theory advocates four core thinking modes to construct a generative worldview:

- Traceability-Generative Thinking: Tracing back to the origin (Qi/Purity) in reverse and then generating things in a downstream manner (Image → Form → Instrument), breaking through the limitations of linear thinking and achieving fundamental innovation.
- Dynamic Balance Thinking: Viewing contradictions through the "Five Elements' generation and restraint" and "Kai-He-Shu" models, not seeking to eliminate contradictions but adjusting them to a state of dynamic balance (e.g., coordinating the "opening-closing" relationship between QM and GR).
- Metaphorical Resonance Thinking: Making good use of metaphors for cross-field mapping (e.g., using "Metal and Wood" to metaphorize Eastern and Western civilizations, and using "the four seasons" to metaphorize cosmic evolution), triggering profound insights and breaking down disciplinary barriers.
- Ontological Cognitive Thinking: Unifying ontology (what the world is) and epistemology (how to know the world), with "returning to Purity" as the premise of cognition, achieving the cognitive realm of "perceiving the ontology through phenomena".

7. Connection Between the Qi-Xiang-Xing-Qi Theory and Traditional Culture

7.1 Connection with Daoism/Confucianism/Zen Buddhism

The Qi-Xiang-Xing-Qi Theory is highly consistent with the core ideas of Daoism, Confucianism, and Zen Buddhism, realizing the modern transformation of traditional wisdom:

Traditional Culture	Core Idea	Connection with the Qi-Xiang-Xing-Qi Theory
Laozi's <i>Daodejing</i>	Dialectics of "being and non-being" and the thought of "non-action".	"Being and non-being" refer to "Qi and Form": "Non-being" is Qi (the beginning of Heaven and Earth), and "Being" is Form (the mother of all things); "Non-action" means not clinging to "Form and Instrument" but allowing the natural manifestation of "Qi".
Zhuangzi's Thought	"Passing the torch from generation to generation" and the practice sequence of the Inner Chapters.	"Passing the torch from generation to generation": "Torchwood" refers to Form and Instrument (physical body, old instruments), and "Fire" refers to Qi (Qi-Image, spirit); the core of inheritance is "Fire"; The sequence of the Inner Chapters: <i>Free and Easy Wandering</i> (nourishing Qi) → <i>On the Equality of Things</i> (refining Qi) → <i>The Proper Way of Nourishing Life</i> (sufficient Qi) → <i>In the World</i> (shaping Form) → <i>The Virtue of Non-Attainment</i> and <i>The Great and Venerable</i>

Traditional Culture	Core Idea	Connection with the Qi -Xiang-Xing-Qi Theory
		<p><i>Teacher</i> (moral knowledge) → <i>Responding to Emperors</i> (forming images and creating instruments).</p>
Confucius' Thought	"Sincerity" and "revering the past and respecting the distant".	<p>"Sincerity" is a channel for "resonance and connection", eliminating distractions to achieve clarity and resonating with the "Qi" of all things in Heaven and Earth; "Revering the past and respecting the distant": Nourishing the "heart-Qi" through rituals (Form and Instrument) and settling life emotions.</p>
Zen Buddhism	"Forming all images is wisdom; transcending all forms is Buddha".	<p>"Forming images" means gaining wisdom through "observing images"; "transcending all forms" means returning to the ontology through "tracing Qi", forming a meta-cognitive operating system and achieving "enlightenment of the mind and realization of nature".</p>

7.2 Connection with Traditional Chinese Medicine (TCM) and the /
Ching

As important carriers of Eastern traditional wisdom, TCM and the *I Ching* are in the same line as the Qi-Xiang-Xing-Qi Theory:

- Huangdi Neijing (Inner Canon of the Yellow Emperor)
 - The "Six Qi" (cold, summer heat, dampness, dryness, wind, fire): In Heaven, they are "Xuan" (Qi); in humans, they are "Dao" (cognition); on Earth, they are "Hua" (transformation of Form and Instrument), corresponding to the chain of "Qi → Image → Form → Instrument" in the Qi-Xiang-Xing-Qi Theory.
 - "Kai-He-Shu": Describing the movement of Qi (Taiyang for opening, Shaoyang for pivoting, Taiyin for closing), which is the key mechanism for "Image" to generate "Form" and is transformed into a cognitive methodology (regulating the "opening-closing" of thinking).
- I Ching (Book of Changes)
 - "Observing images to create instruments": Observing natural images (manifestations of Qi) to create artificial instruments, which is the fundamental method of innovation (e.g., observing the image of the "Huan" hexagram to create boats).
 - "Wuji generates Taiji": Wuji (the Ultimate Void) = Purity (origin); Taiji (the Great Ultimate) = Qi (containing the potential of forming images, shapes, and instruments); the rotation of Yin and Yang is the driving force of generation, consistent with the generative chain of "Purity → Qi → Image → Form → Instrument" in the Qi-Xiang-Xing-Qi Theory.

8. Theoretical Practice and Ultimate Significance

8.1 Practice Path

The practice of the Qi-Xiang-Xing-Qi Theory can be carried out from three dimensions: personal, scientific, and innovative:

- Personal Practice: Foundation building (guarding Qi, calming the mind and reducing distractions) → Training (observing images, perceiving the trends of things) → Practice (creating instruments, developing solutions based on images) → Cycle (tracing back, reflecting and adjusting), and ultimately reaching the realm of "residing in Qi and observing images".
- Scientific Research: Ceasing to force the integration of existing theories (Instruments), leaping to the "Qi" level to explore the origin (e.g., quantum gravity research needs to explore spacetime generation from the "Qi" level), and then deriving new theories (new Instruments).
- Innovative Creation: Abandoning "brainstorming" (creating instruments from instruments) and practicing "creating instruments based on Qi" - resonating with the original Qi (e.g., user needs, natural laws) and naturally generating solutions (e.g., the design of Apple products meets users' potential needs).

8.2 Ultimate Significance

- Solving Cognitive Dilemmas: Resolving the contradiction between quantum and relativity (regarded as different stages of Qi-Form transformation) and the

opposition between civilizational thinking (interconnection of Metal and Wood), breaking through the limitations of human cognition.

- Realizing Cognitive Upgrading: From clinging to "Form and Instrument" to perceiving the origin of "Qi", achieving the "unity of man and nature", allowing humans to transcend individual limitations and resonate in harmony with the cosmic ontology.
- Cultural Inheritance: Providing a modern form for Chinese classical wisdom and realizing "passing the torch from generation to generation" (with Qi as the fire and the theory as the new torchwood), promoting the integration of Eastern wisdom and Western science, and contributing to the sustainable development of human civilization.
- Guiding Life: Allowing people to transcend clinging, conform to the "circulation of Qi transformation", and achieve "non-action yet nothing is left undone" in dynamic balance, thus finding the ultimate value and meaning of life.

9. Conclusion

The Qi-Xiang-Xing-Qi Theory extracts core wisdom from Eastern philosophical essence, constructing a meta-theoretical framework of "Purity (Pu)-Qi-Image-Form-Instrument". It resolves system imbalance with the dynamic balance model of "Kai-He-Shu" (opening-closing-pivoting), providing a new path for the dilemmas of modern physics, interdisciplinary innovation,

and personal cognitive upgrading. This theory not only realizes the in-depth integration of Eastern wisdom and Western science but also connects the relationship between humans and nature, offering practical guidance for humans to understand the universe, inherit civilization, and realize self-worth. In the future, with the practical application of the Qi-Xiang-Xing-Qi Theory in various fields, it will surely promote a cognitive paradigm revolution and help humans move towards a higher civilizational realm of the "unity of man and nature".