修真图
修真图

Xiuzhēntú

Diagram of Cultivating Perfection

修 - Xiu originally meant to fix, build, decorate and to keep in good shape. Later the word also included notion of regulation, cultivation and studying.

真 - Zhēn means true and authentic. Character 真 which is also pronounced in the same way means tried, tested, right and proper. Oldest known meaning of 真 is knowledge that is gained from the auspicious practices. Character 真 refers to even more direct and wholesome knowledge than 真. The word 真 is used in ancient medical writings to represent perfected human, in whom the perfect harmony and clarity is the dominant principle and thus Zhēnrén (真理) is the term for an enlightened man.

图 - Tú means a picture, reflection, diagram and a drawn plan.

Origin of the Xiuzēntú is unknown. Originally 'Xiu Zhēntú' was a collection of texts known as Néijíngtú (内景图). Some of the oldest parts of this collection seems to be at least from the 12th century. As a result of power struggles between Taoist traditions a new illustration of energetic form of human appeared and the old illustrations became known as Xiuzēntú. Earliest known versions are from the beginning of 19th century. The first version and its author remain unknown and there is no certain knowledge about the sources used to compile the Xiuzēntú.

The Xiuzēntú started to be copied and circle among Taoist temples during 19th century. As it passed on it gained new paragraphs and sentences. From the calligraphic copies circling around we can track seals of different calligraphers and their additions. There are many different versions with slight differences. For example in some versions the central human figure is sitting facing the opposite direction. The textual content however seems to be quite equivalent.

Some versions miss few paragraphs but the rest of the text is almost identical. There are also some unreliable copies too. In one version the trigrams were copied to wrong places so they were contradicting the text itself. The central trigram in middle dàntián is peculiar. It was the trigram that seemed to vary from version to version.

Different versions of the text can be seen in monasteries of Guǎngdōng province, Wùdāng-mountain (in Húbēi) and Qīngchēng mountain (Sìchuān province). Later versions can be found also from monasteries of Běijīng and Shànghāi.

In this version of we can see an evolutionary step of this work. In this version there are some sentences that are not found from other versions.
The content of the Xiuzhěntú is linked to the first few centuries. Xiuzhěntú quotes very important alchemical text called Huángting Néijing Jing (黄庭内景经). Huángting Néijing Jing was written by unknown author before 250 AD. It describes divine principles of inner human being. It has been in heavy use by Taoist traditions which stress contemplation, meditation, visualisation and breathing techniques while going deeper and deeper into one's own being to find the true origin. There is also many sentences taken from 丘長春真人秘傳大丹直指 written between 1100 and 1200 AD.

The theories and terms used in the Xiuzhěntú come from even earlier times. The concept of xiuzhěn has been used even before time of Huángting Néijing Jing.

The biggest problem in translation was the differences between different versions, low quality copies and the fact that there is no possibility of good translation without conversation with the original author. Translation is only a interpretation because Chinese characters can have many different meanings. I have translated the parts of the text that were the most equivalent in different versions. While trying to understand names of the 7 Pōs by reading other sources I run into problem caused by oral transmission. Different sources had different names. Most of them were written with very different characters but were pronounced in exactly the same way. For this reason there is also pinyin transliteration of names to ease comparing the Xiuzhěntú with other sources.

Mikael Ikivesi

Examples few other illustrations of human being. This kind of illustrations may have been used together with oral tradition to create Xiuzhěntú.
人

The Human Being
The human body contains 360 bones and joints, 84,000 hair and pores. At the back there are three gates: Wēilú, Jiǎjì and Yǔzhēn. Wēilú is at the tip of coccyx. This gate can open to the inner kidneys. From this gate rises narrow marrow path called Water Canal or Yellow River. The Yang rises along this path. Reaching up to Jiǎjì between the shoulder blades. From there it goes to Yǔzhēn and continues to brains. These are the three gates. At the front there are 3 dāntiāns: Niwán, Earth Cauldron and Jade-pool. Niwán is the highest Dāntiān located at the area of cūn and two fēn. Emptiness opens the cavity which hides the dwelling place of Shén. At the eyebrows Heart is the Heavens Gate. One cūn deeper is Hall of Brightness. One cūn deeper is Chamber of the Cave. And one cūn deeper still is Niwán. Inferior to Heart of eyebrows is stem of the nose called Mansion of Rumbling Thunder and Golden Bridge. Downwards we arrive to the palate. In the middle of it are two openings and road to the throat. Here is what is called the Magpie Bridge. Pharynx is formed of neck and bone. It is coming and going place for inner and outer Qi. Behind the soft and flexible throat is gullet. It receives food and drink which goes to stomach and intestines. Throat has 12 regulators called the Double storey towers. Entry to lungs is lower and still lower is Heart. Bones are covering the Heart and are called as Doves tail. Below the Heart is cave called Crimson Palace. The Crimson Palace is the place where Dragon and Tiger unite.

1. See chapters: the Wēilúguān, Jiǎjìguān and Yǔzhēnguān
2. Cǎoxī
3. Huánghè
4. Mǎngláng
5. DōngFāng
6. See chapter: The Heaven. In .AI.Ni wan is said to be 6 cūn deep.
7. Lèìngfǔ
8. Jǐnqiao
9. See chapter: The Heaven
10. Jiūwéi - Ren 15
11. See chapter: The Crimson Palace
Three cūn and six fēn lower is the Earth Cauldron
It is also called the Yellow Palace
It is the middle Dāntiān
At left there is Hall of Brightness
At right there is the Chamber of Cave
At left is the Dwelling of Barren and the Liver
At right is the Dwelling of White Origin and the Lungs
Within this cavity there is also empty opening
At this area of cūn and two fēn is the place of Qi of Zàng organs
It is the Tripod of refined Qi
Directly three cūn and six fēn lower is the navel
Therefore it is said: "Up to Heaven 36,
Down to Earth and Kidneys 36."
Distance from Heaven to Earth is 84,000 fēn
From Heart to Kidney is eight cūn and four fēn
From Heaven to Heart is three cūn and six fēn
Distance from Earth to Kidney is also three cūn and six fēn
The middle Dāntiān is one cūn and two fēn (lower)
Not (the middle of) eight cūn and four fēn

1. Tūfēn
2. Huángtīng means yellow or golden palace garden.
3. Míngliáng. Same name as the place in head, but at different location.
4. Dāngfàng. Same name as the place in head, but at different location.
5. The Liver is at the right side of body. This might refer to the relationship of the Liver and Lungs.
   有英居左，制三魂也。白元居右，拘七魄也。
   "Barren Dwelling is at the left it manufactures regulates 3 Huán.
   Dwelling of the White Origin is at the right, it restrains 7 Pó."
6. Scripture 易筋經 says that Later Heaven Qi which is produced from air and food collects here.
What is the Gate of Navel?¹
It is called as the Door of Life²
There are seven opening which connect to outer kidney³
They can leak spiritual essence⁴ out (from penis)
Its orifice is known as the Stove of Waning Moon⁵
Lower (than navel) near Rènmái are nine openings
At the Underworld⁶ we arrive to the Fēng⁷
It is also called as the Ocean of Qi⁸
Little lower, one cūn and three fēn, is Jadepool⁹
It is also known as lower Dàntián
It is the place of Jīng of Zàng organs
And the place of collected herb¹⁰
At left there is the Hall of Brightness¹¹
At left there is the Chamber of the Cave¹²
Within this cavity there is also an opening of cūn and 2 fēn diameter
And there are also two opening connecting to inner Kidneys
In middle of Kidneys there is an opening which connects to Wēilú
Because of this Wēilú gate can open to the Palaces of both Kidneys
And go further down below the knees to Sānǐ cavity¹³
And even further down to Yōngquán cavity¹⁴
Because of this human being is closely connected to these openings

¹ Qiníèn
² Shèngmín
³ Outer kidneys mean testicles (including penis in many sources).
⁴ Jīngdián
⁵ Yànyúlú. According 丘長春真人秘傳大丹密詰 between the navel and kidney is what is called Yànyúlú
⁶ Diyu. Di means the Earth and yù is trial or prison. Diyu means the Underworld or hell.
⁷ Fēng was the capital city of Zhōu dynasty during King Wén.
⁸ Qīhái - Ren 6
⁹ Yùchí
¹⁰ Yào means medicine or herb. Term is sometimes translated as alchemical agent.
¹¹-¹² Mingtāng and Dōngfāng names have been mentioned also with upper and middle Dàntián.
¹³ Sānǐ - St 36
¹⁴ Yōngquán – K 1
The Heaven
In the Heaven there are nine palaces
On the Earth there are nine states
In the lower Dántián of Human there are nine openings
Just like there are nine states on earth
There are nine caves that control nine heavenly palaces
Eight bone discs of the skull resonate with eight directions
Skull is known as Jade Emperors Heavenly Palace on Xūmí mountain
It is also called as Heavenly Palace of the Pure Yáng
In the middle of the emptiness there is an opening
It is known as Master of the mystical infinity and Palace of the Original Shén
At the tongue is the gate of golden lock which in relation to palate is known as the Magpie Bridge
Under the nose is Humans Center
Between the opposing banks is Dûmâi
It is the root and stem of human
It is called as Opening of Higher Nine
It is known also as footing my real nature into the Jade Pool
And also as the Splendid Pool
Under the tongue there are four openings
Two openings connect to the Heart and form liquids
The other two are connected to the Kidneys and form the ego
At the Chambers of Shén is Niwán and nine openings
It the Palace of Heavenly Emperor
In the middle is egg shaped cave
It is as great as Kunlun Mountain
Commentaries speak of Xūmí-mountain
Masters of True Cultivation must have known

1. Mì lào tún Yùdî gōng - Jade Emperor was said to live at Heaven on mount Xūmí.
2. Chānyâng-tâng - Xūmí is Taoist counterpart of Hindu Sumeru, the world-mountain the living place of the highest deities.
3. Xuãmìngzhú - Yuánshínggōng
4. Quíqí - According a legend the daughter of the Goddess and the farmer (or the ox) were separated from each other but they were permitted to meet once a year at the seventh day of the seventh month by traveling the Magpie Bride. At the same time one could see how the Vega and Altair star meet at the sky.
5. At that particular moment the Heaven and the Earth can join and be reborn.
6. Kēngzhòng - Da 26
7. Shànghuìqì
8. Xìnggèn Yùqàn
9. Huîchí
10. Niwán means literally a mud pill. Term is sometimes translated as brain but it refer more to pineal gland.
11. Tiānhuánggōng

The pineal gland is said to be round gland behind the Heavens gate.
Nine authentic
The authentic is
Elated
Heavenly
Spiritual
Highest
Mysterious
Immortal
Empty
Great
Culminated
心

The Heart
Shén of the Heart is like a vermilion bird
It resembles suspended and inverted flower bud of a lotus
The Heart can change the Water to the Blood
Its Shén is called Elixirs Origin\(^1\) and role is to uphold the Ling
The Heart weights 12 liangs\(^2\)
Opposite and one cùn lower is the Doves Tail\(^3\)
Color is like the crimson red glowing through the pure white silk
At the middle there is seven orifices and three feathers
In the man of higher wisdom\(^4\) the orifices of the Heart communicate with Brightness\(^5\)
In the man of wisdom five of the orifices and the Cavern of the Heart communicate with Qi\(^6\)
In the man of lower wisdom none of the orifices, Qi nor Brightness communicate
Heart is the child of Liver and mother of Spleen
Tongue is its official
The Imperial city opens to ears\(^7\)
Left is Bǐng\(^8\) and right is Dìng\(^9\)
Its liquid is sweat
When pathogens in Kidneys energies enter the Heart
The sweat pours over and its taste is sweet
Small intestine is its Fū-organ and companion of the Heart

Huáng Tìng Jing says:
Lotus flowers at the Palace of the Heart
Under it is the original residence of the young boy and the elixir
From this young boy becomes the Shén of the Heart
Under the Heart is the Purple Palace\(^10\)

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1. Dànyuán
2. About 450g
3. Jiùwēi - Ren 15
4. Zī - Will and the aspect of consciousness that makes us aware.
   Nàiguān jīng defines Zī as the power which makes Yī to manifest and become reality.
5. Míng
6. Qi - Notice the ideogram here that refers to Qi of the earlier Heaven.
7. Heart channel usually is not said to be connected to Ears, but the Small Intestine channel
   branches from Tīnggōng to Heart. Kidney and Heart together are the Shāoyīn channel and
   Kidney is said to open to the ears.
8. Bǐng - 3. celestial stem, which is connected with fire and brightness.
9. Dìng - 4. celestial stem, connected to virility.
10. Tīnggōng - See chapter the Crimson Palace.
肝

The Liver
Shén of the Liver resembles Bluegreen Dragon\(^1\)
Its name is the Embodying the Brightness\(^2\)
Liver looks like suspended bottle gourd and is near the Heart
There are three petals on the left side and four at the right
Gallbladder is attached under it like short petal
Liver weights four jīn and four liàng\(^3\)
It is the mother of the Heart and the child of the Kidneys
There are three Hún inside it
Their names are: Clear bright Ling\(^4\), Light of the Heights\(^5\) and Jing of the Silence\(^6\)
The eyes are its official, Left is Jiā\(^7\) and Right is Yi\(^8\)
When man becomes 60 years the Liver Qi weakens and its petals wither
Gallbladder diminishes and eyes became unclear
In shape it is muscles and tendons
Liver channel is in harmony with Wood
It is the Zàng-organ of the (three) Hún
In liquids it is the tears
When pathogens in Kidneys energies enter the Liver there is lot of tears
Gallbladder is Livers Fú and they are attach other harmoniously

Huang Ting Jing says:
(Liver) harmonizes and regulates all the Hún and Pò
It also regulates balance of clear and turbid liquids
Outward it opens to eyes, Jing of the Sun and the Moon
It is the house of hundred chronic diseases
It is the chalice which stores without flowering
Thus in seven days it becomes full by itself\(^9\)

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1. Qingkìng
2. Hánìng. Hán literally means to hold in ones mouth or incarinate. Ming means brightness or vision.
3. Jìn is about 500g and liàng is about 37.4g
4. Shuangjìng
5. Tiānguāng. Tiān means elevated plane, platform, terrace, observatory or tower. It is also used to represent high title/position. In some texts it refer to stars at the feet of Unsa major. In a versions of Xuzênti there was the ideogram of fetus which is also pronounced in almost same way - Tiān.
6. Yùnqǐng could be translated as quiet, peaceful essence hidden in solitude.
7. Jiā is the first celestial stem, the seed and the beginning.
8. Yi is the second celestial stem, the germination.
9. In most versions of the HuangTingJing it is not 同同七日自充盈 but 同同七日自充盈. So it should be translated more like: "Use seven days to 'leak' the overfilled". Probably this refers to Taoist idea that human being is filled with diseases not yet manifested. These jing spoiling diseases were purged though the eyes with practice which was very similar to trata practice of yoga.
膽

The Gallbladder
What is Gallbladder?
It is the Jing of the Metal
And the Qi of the Water
Its color is blue-green1
As small sack it is attached under the Liver
Gallbladder is the courage and sureness
When Gallbladder is big one does not fear or be frightened
Its Shén is called Blaze of the Dragon2
Its function is to be Majestic Brightness3
Its form is like mixture of the turtle and snake
Gallbladder looks like hanging sack
It weights three liăng and three zhū4
It is the Fǔ and is like it were grabbed by liver
Gallbladder should not be counted to five Zàng, it belongs to 6 Fǔ
Gallbladder receives Qi of Water and with Kān5 it collects the Đào
So it is not similar as others of the six Fǔ
And it could therefore be counted as Zàng
Together with the Urinary bladder it governs the hair

Huáng Ting Jing says:
(Gallbladder) Governs all the Qi and strength6
It directs the strategy of attacking tigers
It has outer relationship to gazing, pupils
And the root of the nose between the eyes
It supports the brains, hair and also everything that is bright
(IIts Shén has) Nine colored bright cloak and green glorious hems

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1. Qīng means green, blue and greenblue. In old texts the color of the both, gallbladder and liver, is same qīng.
2. Lóngyào
3. Wàining - It might be better translated as its function is to be bright majestic authority, which has clear vision. Nêijêng explains that every morning each Shén get their orders from Wàining.
4. Liăng is 37.4g and Zhǔ 1/48 liăng or 1/24 liăng depending on writers home region.
   Weight is therefore about 115g- 117g.
5. Kān is the trigram of the abysmal waters.
6. Lì
肺

The Lungs
Shén of the Lungs is like a white tiger
Lungs look like a hanging Qings
They are located as topmost of five Zàng opposite to the Womb
Lungs are like a lid
And they are therefore (called) Radiating lid
(Lungs Shén) is called White flower
And they function is emptying
Lungs weight three jīn and three liăng
They have six petals and two ears/handles
Together it makes eight petals
Lungs are child of the Spleen and mother of the Kidneys
Inside the Zàng there are seven Pò just like small children
Their names are:
Corpse dog, Crawling corpse, Birdlike yín, Swallowing thief,
Mother who don’t give birth, Wiper of filth and Stinking Lungs
This is why Pò has seven names
Nose is its official
Left nostril is Gèng and right is Xin
In Qi it is sighing and cough
In the liquids it is snivel
In the shape it is skin and (skin)hair
When it opens upwards Qi reaches the brains
When it opens downwards Qi reaches the Spleen and center
Lungs governs and collects all Qi
Lungs are the root and stem of exhalation and inhalation

Huang Ting Jing says:
In heavy asthmatic and abrupt breathing
The body will not be healthy and quick
Lungs contain White Origin and six Qi

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1. Qing is a peculiar stone used in musical instruments. These stones were hanged on strings and then played by striking.
2. Huáigài - Ren 20
3. Hǎochuí
4. Jīn is about 500g ja liăng is about 37g.
5. Shǐgǒu desires to eat. 6. Fēihú desires to dig.
7. Qiáoyīn desires beauty. 8. Túnzì desires gambling.
12. Gèng is the seventh heavenly stem and represent renewal.
13. Xin is the eight heavenly stem and means tiresome, bitter and mean.
14. Bāiyuán means also empty and the most original.
脾

The Spleen
The spleen belongs to the center and the Earth
If flourishes in the four seasons
The spleen is the Yellow Emperor¹ and its Shén is like a phoenix-bird
The spleen resembles an inverted basin
Its name is Eternal Existence²
And it works as the Courtyard of the Hūn³
It is concealed above the navel under the stomach
It is the Kūn of Qi⁴ and Jing of the Earth
It is located three cūn below the Heart
Spleen weights one jīn and two liàng⁵
It is three cūn wide and one chǐ⁶ long
Spleen is the child of the Heart and Mother of the Lungs
It opens out to eyebrows⁷
Mouth is its official
Its Shén is very envious⁸
Spleen has no fixed shape and it commands the Earth (and) Yin
Spleen is the axis of the five Zāng
Of the orifices it opens to mouth and sense of taste
In shape it is the cheeks⁹
Spleen Channel emerges from Concealed Clarity¹⁰
Thus it is the root of flesh and Residence of the Yī¹¹

Huáng tǐng jíng says:
(Spleen) heals the hundred diseases of man
It melts and harmonizes the grains and nourishment
Its Shén has golden clothing and purple belt with dragon and tiger seal

¹. Huángdì - The Yellow Emperor.
². Chángzāi means to eternal existence or to dwell in the eternal
³. Hūnting means the court of the Hūn spirits
⁴. Note the ideogram of Qi that refers to earlier heaven
⁵. One jīn is about 500g and two liàng about 75g. The spleen weighs about 575g
⁶. One chǐ was 22.5 cm during Zhou dynasty. Now it is standardized to be 35.8 cm.
⁷. Mí means the eyebrows and also the soft, usually hairless space between the eyebrows.
⁸. Dūji
⁹. Jíá means cheeks, jaw and jawbones
¹⁰. Yīhái - Sp 1
¹¹. This could be translated to: ”Thus it is the residence of original idea of the flesh”.
腎

The Kidneys
The Kidney belongs to northern direction and the Water
In trigrams it is classed under Kàn
Its Shén resembles mystic two-headed deer
Its name is Mystic darkness of the night¹
And function is to nourish the suckling
The Kidneys look like egg-shaped stones
Which at the level of waist grow in pairs and are attached to spine
They weight three jin and one liàng²
It governs and distributes Water and Qi, irrigating whole being
They are like roots of trees and plants
The left Kidney is the Kidney and right is the Ming³
In life it is Mansion of Qi and in death it is the Gate of Qi
When conserved it sustains, when used it wears out
The Kidneys are mother of the Liver and child of the Lungs
Ears are its officials
Selfhood born out of Heaven and the Qi in it is known as Jīng
Jīng and Qi circulate back and forth because of Shén
What kind of Shén? In Kidney-Zàng it is affections⁴ and will⁵
Left belongs to ninth and right to tenth heavenly stem⁶
In time it is first and twelfth earthly branch⁷
In Qi is is puffing, in liquids it is sputum and in shape it is bones
(Kidneys manifest) As channels⁸ in upper, nourishing qi⁹ in the middle
and guarding qi¹⁰ in the lower Dàntián

Huang Ting Jīng says:
In the palace of Kidneys there is black circular watch tower
In the center of the circle there is young child and highest mystery
Kidneys control all 6 Fǔ and are the origin of 9 liquids
Outer connection to both ears and hundred liquids

¹. Xuánmìng
². Jīn is about 500g and liàng is about 37,4g. Total of about 1537g.
³. Mínɡ means fate and life. In many classics it known as MínɡMén.
⁴. Qínɡ means affections, love, desires and attachments.
⁵. Zhǐ means will, wisdom and ability do what is decided.
⁶. Rén is Yánɡ of Water and being pregnant. Gū is Yin of Water.
⁷. Zī is time between 23-01 and Hài 9-11. Zī also means seed, egg, child and beginning.
Hài is the last and new beginning. Chinese medicine usually attributes time between 17-19 o’clock to the Kidneys
while attributing time between 23-01 to the gallbladder and time 9-11 to spleen.
This text does not however refer to circulation of Yingqi.
⁸. Jīng
⁹. Ránɡ-Qì
¹⁰. Wéi-Qì
Two Kidneys
Two kidneys, why?
They have two purpose
Between them there is a circle and within it my true Jing
Within the Zàng there are two Qi, red and white
In the center of mothers belly there is not yet Shēn
First there is this cavity
And from this cavity life streams to this Shēn
Left is like mysterious Yáng
Right is like feminine Yīn
In the central cave there is ocean of Later Heaven Jing
It works as true Lead
Kongfuzian call it Tājī
Taoist call it Lead of Watery region
Its northern direction shrinks and weakens
There is waterwheel in purple creek of authentic Qi
Going along it gives birth to human
Going against it makes immortal
It is called as Canal Creek and Palace of the Ancestors
Opening up and down from two orifices
Descending to Radiating pool
That, which comes out below the tongue is known as Jade Water

1. Shēn: "That, which binds hundred Shēn is known as Shēn."
（太上老君內觀經： 燃治百神，謂之身）
2. Xùn Yáng
3. Pǐ Yīn
4. Tājī mean highest and greatest extremity.
5. Shuí Xiāngqíān
6. Zhēngqí
7. Cláoxí
8. Zūgōng
9. Huàchǎ
t0. Yúquán
尾閘關

Wěilúguān
Wěilú gate
Known as Ninefold Opening and the Nine Headed Lion
It is said that the Prince hit the ninefold iron drum
Yīn gate was tightly shut
For whole year it did not open
It is known as Ninefold Iron Drum
With Pure Qī the prince made the purest dew water the peak and
managed to bore through
Therefore it is called Beating of Ninefold Iron Drum
With its help one can ascend the Heavenly path
Gate is also known as Earth Axis which is Chalice of Shén
Or Turning towards the Heavenly Peak
Or the Cave of Dragon and Tiger
and Three Stuck Bones
There is Golden Cauldron in the Kidneys
Internal and external are closely connected
Together these three paths go through the Jiājī
Up through Crown Gate all the way to Niwán
And then open to the marrow of the whole being

1. Wěilú guān means literally Village gate of the tail
2. Jiājī
3. Jiūshīhè
4. Shè Jiūzhònglǐ gǔ, a Yoga tradition knows technique in which the tail bone is beaten with iron/wooden stick.
   The intention was to open the lowest and hardest of Brahmin's knots. It was said that with the stick you
   wake the sleeping Kundalini Serpent. Probably this refers to some kind of technique.
5. Yìnguān
6. Note the ideogram of the original Qì
7. Dìzhīzhōu
8. Chǎotāníng
9. Lónghǔxué
10. Sānchágu
11. Jīng
12. See chapter Jiājī
13. DīngMén
14. See chapters The Human Being and The Heaven.
夾脊關

Jiājǐguān
Jiāji¹ is the Double Gate²
Through it goes the narrow path
For ascending and descending for true divine immortality
It is the channel of my being
The channel ascends to Gāohuāng cavities³
Taost call it the Double Gate
Waterwheel is in the middle
Left is Sun⁴ and right is Moon⁵
Yáng lifts Yín with exhalation
Rising it through Tiānzhú⁶
The gate is also known as Entering (under) the Śāla-tree, go on and
come out of the Śāla-tree⁷

The channel submerges at Yáng gate⁸
This (Gāohuāngshū) has been burnt and vaporized⁹ to open the gate
(With help of this gate the energy) descends to the Bubbling Spring¹⁰
And ascends all up to Niwán¹¹
Lúo-channels join to Crimson Palace¹²
Splendorous Pool¹³ collects the dew
and pass them to Glorious Cover¹⁴
Five phases set inside the Life Stalk¹⁵ in the lower Dāntián

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1. Jiāji means to squeeze the spine. It is also an alternative name for Du 10.
2. Shuāngguān
3. Gāohuāng(shū) - BL 43
4. Tiān means the greatest Yáng and the Sun.
5. Tiān means the greatest Yín and the Moon.
6. See chapter Yǔzhǐn gate
7. Shuānglín or Śāla-tree.
8. In legend the Buddha was born and died (stepped to mahaparinirvāna) under the Śāla-tree.
9. Yángguān
10. Points have been moxibusted heavily (100-300 cones) and Qīfhāi was then treated to protect from the heat.
11. Yóngguán is the point K 1.
12. See the chapters The Human Being and The Heaven.
13. See chapter The Crimson Palace.
14. See chapter The Tongue.
15. Mingdi usually refers to Navel.
Yùzhěnguān
Yužhén gate
This place is known as Yáng Palace²
Mountain of the Jade-Metropolis³
Supporting Pillar of Heaven⁴
and the Hole of Highest Germination⁵

After the big vertebra⁶ the bones become smaller
For really to climb up to the Heaven
One must go against this narrow rushing river path

The golden dragon turn and rises in the inside
Storming from the boiling great river
Up and down permeating whole being

This gate is very tightly shut
The guardian of Yáng Shén
To get up one use Yáng Qi⁷
This way one can quickly push through
Transforming the life
The real Qi reaches the Magpie Bridge⁸
The Ox and the woman join to give birth to the child

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1. Yužhén gate means gate of Jade pillow. Name probably derives from old pillows that were made of Jade.
2. Yánggōng
3. Yújíngshān
4. Tăngzhù. Medical tradition knows point BL 10 with this name. Taoist traditions refer usually to DU 16 with this name. It seems that Du channel goes from Du 15 to BL 10 and then enter into the brains through Du 16 and comes to surface again in from Du 17.
5. Tâyìtúé
6. Dâzhù means big vertebrae. It is also the name of Du 14.
7. Old ideogram of the original Qi. This Qi, which is not derived from the nourishments, is said to be connected to Niwángōng. Contemplation of Niwángōng is also known as contemplation of Yáng Qi.
8. Quéqiáo. See chapter The Human Being.
舌

The Tongue
Under the tongue there is two openings known as Mystical breasts.

Before guillemot there are twelve regulators. They are like twelve storey tower.

Through them goes the purified Qi.
The Crimson Palace
Within the middle cavity of Crimson Palace¹ is my true nature² (Palace) is called as Trigram of Fire³, Wūshí⁴ and the Southern Palace⁵ There lays Chamber of refined Shén⁶ It is also known as Seducing Young Girl⁷, True Yin⁸ and Jade-eyed Wild Little Boy⁹

In the directions it is South Above it closes the bony cover, medical family calls it Doves Tail¹⁰ (If ones Shén) withdraws from here The Shén has thoughts and worries of later nine heavens It is also said that the Dragon follows the fire exiting from the inside

¹. Jiāng gōng - is usually used to mean whole middle Dān tián. It also means the Heart
². Wǒ Xing means my nature. Wǒ has been used in old document with care. It has usually used only when one wanted to mean the ego. Buddhist texts used wǒ as unreal real entity that controls body.
³. Lígōu
⁴. Wūshí is the time of seventh earthly branch (11-13).
⁵. Nángōng
⁶. Lìaoshíshī
⁷. Chánfú
⁸. Zhēnyīn
⁹. Bǐyǎnhū - Bì means jade that is blue, blue-green or green.
¹⁰. Jiūwéi - Ren 15
The Lower Elixir Field
Within the center of the Dàntián is pure original Qì
At left is blue-green and at right is yellow
Below is black and above is white

The lower Dàntián is:
The Real Tiger
Kǎn¹, Dwelling of the Suckling²
The Support for Mulberry tree Palace³
The Ocean of Qì⁴
The Crystal Palace⁵
Inner door of Woman⁶

In the middle there is an opening
It is the my true Jìng and the stem of my destiny⁷
One cùn and three fēn up is the place of true Mother Nature⁸
It is the Root of Heaven and Earth
Dark blue-green dwelling place of white headed Lǎozǐ
My true fate and Country⁹ of Mother Nature
Place of true unity

Within the Water is Metal as golden Jìng
My Earlier Heaven culminates in this Jìng

It is also said:
"Tiger is born within water
One Yáng returns at the beginning at the time of Zǐ¹⁰
Moon is at the bottom of the Ocean. It is the light of Human¹¹
In the beginning forms my root and my foundation"

There are many names
Masters of True Cultivation must have known

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1. Kǎn is trigram for abysmal waters.
2. Suckling also refers to cosmic fetus as it first develops in the lower Dàntián.
3. Sānggōng
4. Yì (Tao 6)
5. Shìjìnggōng
6. Píhuái
7. Míngqì means the stem of life and fate. Term usually refers to navel.
9. Literally mountains and rivers. Phrase has been used to mean state or country. Modern translation is a landscape.
10. Zǐ means a child, seed, egg and midnight. It is the 1. earthly branch (23-01).
The Navel
Shēngmèng

2. Tà

Navel is the Door of Life,
The dwelling place of the Highest Divinity, and The Ruling Shén
It is the ruler of the human life and destiny
The one who rules whole being and 12,000 Jing
The Azure Dragon
Blue-green Dragon of the Eastern sea
The direction of the first heavenly stem
The Wood and the Liquids
In trigrams it belongs to Zhèn
In the directions it belongs to East
In five phases it belongs to Wood
In Dào it is Hūn and mind
Mother of the Fire and Shén
In five Zàng it belongs to the Liver
In Heaven it is the Sun
It is the true dwelling place of my (3) Hūn

1. Dōnglǐxiànghóng
2. Jiù literally means a beginning of new cycle, leaving and the armor.
3. Zhèn is the trigram of thunder.
4. Xìng means mind, sex, nature and name.
The White Tiger
White Tiger of the Western mountains
Located at the seventh heavenly stem
It is the Jing of Metal
In trigrams it belongs to Dui
In the directions it belongs to West
In five phases it belongs to Metal
In Dao it is Po and character
It is mother of Water and Jing
In Zang-fu it is the Lungs
In Heaven it is the Moon
It is the real dwelling place of my (7) Po

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1. Xishanbaihou
2. Geng is the seventh heavenly stem corresponding to renewal.
3. Dui is the trigram of the "lake".
4. Qing means affection, desire, affection, feeling; the emotional nature of something.
桃

The Peach
When the peach has become spongy and continual\(^1\)
It is known as the Lotus Cap\(^2\)
Headdress\(^3\) and Vermilion Dress\(^4\)

Real human strength lives at the Palace of Kidneys
There is the emerald green, purple, yellow, white, green, green-blue, red
and deep blue Qi
Therefore the northern direction is the transformer of Eight Heavenly

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1. Táo kāng hé yán.
   Táo mean a peach. The Peach give immortality to immortals and was a symbol of elixir of life.
   It is said that the peach tree of the gods flowers once in 3000 years and the fruit which gives
   immortality matures in 3000 years.
   Kāng means piece of mind, health and well being. In case of fruits it means spongy.
   Hé means harmony, uniting, mixing, gathering and integrated.
   Yán means constant, continual and durable.
2. Dīnghánhuà
3. Guānyī
4. Zhūyī