

修真圖

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神光



此圖為《太極圖說》之附圖，展示了太極圖與八卦圖的結合。圖中以太極圖為核心，周圍環繞著八卦圖。八卦圖的卦象分別為：乾（天）、坤（地）、震（雷）、巽（風）、坎（水）、離（火）、艮（山）、兌（澤）。圖中還包含許多文字，如「太極圖說」、「先天圖」、「後天圖」等，以及許多小字註釋。圖的邊緣有「生門」、「死門」、「陰陽」等字樣。圖中還有一些圓形圖案，如「太極圖」、「八卦圖」等。圖的整體佈局呈現出一種圓形、放射狀的結構，象徵著宇宙的運行規律。

This is a black and white woodblock print illustration from a Japanese book. It depicts a large, stylized figure, possibly a deity or a personified river, with multiple arms and legs. The figure's body is composed of various circular and oval shapes, some containing text. The figure's head is at the top right, with long hair. The figure's arms and legs are spread out, with some holding objects like a bowl or a staff. The background is plain white.

北京白雲觀藏板

修真圖

Xīuzhēntú

Diagram of Cultivating Perfection

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

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

Origin of the Xīuzhēntú is unknown. Originally 'Xīuzhēntú' was a collection of texts known as Nèijǐngtú (內景圖). 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 Xīuzhēntú. 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 Xīuzhēntú.

The Xīuzhēntú 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.



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.

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 dāntián 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, Wǔdāng-mountain (in Húběi) and Qīngchéng mountain (Sìchuān province). Later versions can be found also from monasteries of Běijīng and Shànghǎi.

The content of the Xīuzhēntú is linked to the first few centuries. Xīuzhēntú quotes very important alchemical text called Huángtíng Nèijīng Jīng (黃庭內景經). Huángtíng Nèijīng Jīng 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 ones 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 Xīuzhēntú come from even earlier times. The concept of xīuzhēn has been used even before time of Huángtíng Nèijīng Jīng.



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

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 Pòs 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 pīnyīn transliteration of names to ease comparing the Xīuzhēntú with other sources.

Mikael Ikivesi



The Human Being

The human body contains 360 bones and joints, 84000 hair and pores
At the back there are three gates: Wěilú, Jiājǐ and Yùzhěn¹
Wěilú is at the tip of coccyx
This gate can open to the inner kidneys
From this gate rises narrow marrow path called
Water Canal² or Yellow River³
The Yáng rises along this path
Reaching up to Jiājǐ between the shoulder blades
From there it goes to Yùzhěn and continues to brains
These are the three gates
At the front there are 3 dāntiáns: Níwán, Earth Cauldron and Jade-pool
Níwán is the highest Dāntián located at the area of cùn and two fēn
Emptiness opens the cavity which hides the dwelling place of Shén
At the eyebrows Heart is the Heavens Gate
One cùn deeper is Hall of Brightness⁴
One cùn deeper is Chamber of the Cave⁵
And one cùn deeper still is Níwán⁶
Inferior to Heart of eyebrows is stem of the nose called
Mansion of Rumbling Thunder⁷ and Golden Bridge⁸
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 Bridge⁹
Pharynx is formed of neck and bone
It is coming and going place for inner and outer Qì
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 tail¹⁰
Below the Heart is cave called Crimson Palace¹¹
The Crimson Palace is the place where Dragon and Tiger unite

1. See chapters: the Wěilúguān, Jiājǐguān and Yùzhěnguān
2. Cáoxī
3. Huánghé
4. MíngTáng
5. DòngFáng
6. See chapter: The Heaven. In 抱朴子 Níwán is said to be 6 cùn deep.
7. Léitíngfǔ
8. Jīnqiáo
9. See chapter: The Heaven
10. Jiūwěi - Ren 15
11. See chapter: The Crimson Palace

人之一身有三百六十骨節八萬四千毛孔後有三關尾閭夾脊
玉枕也尾閭在脊椎之下盡頭處關可通內腎之竅從此關起一
條髓路號曰漕溪又名黃河乃陽升之路直至兩肩夾骨對處爲
夾脊又上至腦爲玉枕此三關也前有三田泥丸土釜玉池是也
泥丸爲上丹田方圓一寸二分虛開一竅乃藏神之所眉心入內
正中之處天門入內一寸爲明堂再入一寸爲洞房再入一寸爲
泥丸眉心之下謂之鼻柱又名雷霆府金橋下至口中有兩竅通
喉謂之鵲橋喉是頸骨乃內外之氣所由出入者也後有軟喉謂
之咽乃接飲食通腸胃者也其喉有十二節號曰重樓直下肺竅
以至於心心上有骨名爲鳩尾心下有穴名曰絳宮乃龍虎交會
之處

Three cùn and six fēn lower is the Earth Cauldron¹
It is also called as the Yellow Palace²
It is the middle Dāntián
At left there is Hall of Brightness³
At right there is the Chamber of Cave⁴
At left is the Dwelling of Barren and the Liver⁵
At right is the Dwelling of White Origin and the Lungs
Within this cavity there is also empty opening
At this area of cùn and two fēn is the place of Qì of Zàng organs
It is the Tripod of refined Qì⁶
Directly three cùn 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 lǐ
From Heart to Kidney is eight cùn and four fēn
From Heaven to Heart is three cùn and six fēn
Distance from Earth to Kidney is also three cùn and six fēn
The middle Dāntián is one cùn and two fēn (lower)
Not (the middle of) eight cùn and four fēn

1. Tǔfǔ
2. Huángtíng means yellow or golden palace garden.
3. Míngtáng. Same name as the place in head, but at different location.
4. Dòngfáng. 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.
太上老君內觀經：無英居左，制三魂也。白元居右，拘七魄也。
"Barren Dwelling is at the left it manufactures/regulates 3 Hún.
Dwelling of the White Origin is at the right, it restrains 7 Pò"
6. Scripture 易筋經 says that Later Heaven Qì which is produced from air and food collects here.

直下三寸六分名曰土釜黃庭穴也乃中丹田左明堂右洞房無
英居左肝也白元居右肺也亦空一寸二分乃藏氣之所煉氣之
鼎直下至臍三寸六分故曰天上三十六地腎下三十六自天至
地八萬四千里自心至腎有八寸四分天心三寸六分地腎三寸
六分中有丹田一寸二分非八寸四分而何

關竅也
尾閭通兩腎堂以至膝下三里穴再下至湧泉穴此人身相通之
玉池又曰下丹田乃藏精之所採藥之處左明堂右洞房亦空一
即任脈下有九竅即地獄酆都是也又曰氣海稍下一寸三分曰
臍門號曰生門有七竅通於外腎乃精神漏洩之竅名曰偃月爐

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 Rènmai are nine openings

At the Underworld⁶ we arrive to the Fēng⁷

It is also called as the Ocean of Qì⁸

Little lower, one cùn and three fēn, is Jadepool⁹

It is also known as lower Dāntián

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 cùn 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 Wěilú

Because of this Wěilú gate can open to the Palaces of both Kidneys

And go further down below the knees to Sānlǐ cavity¹³

And even further down to Yǒngquán cavity¹⁴

Because of this human being is closely connected to these openings

1. Qímén

2. Shēngmén

3. Outer kidneys mean testicles (including penis in many sources).

4. Jīngshén

5. Yǎnyùelú. According 丘長春真人秘傳大丹直指 between the navel and kidney is what is called Yǎnyùelú

6. Dìyù. Dì means the Earth and yù is trial or prison. Dìyù means the Underworld or hell.

7. Fēng was the capital city of Zhōu dynasty during King Wén.

8. Qìhǎi - Ren 6

9. Yùchí

10. Yào means medicine or herb. Term is sometimes translated as alchemical agent.

11-12. Míngtáng and Dòngfáng names have been mentioned also with upper and middle Dāntián.

13. Sānlǐ – St 36

14. Yǒngquán – K 1

天

The Heaven

In the Heaven there are nine palaces
On the Earth there are nine states
In the lower Dāntián 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 mountain¹
It is also called as Heavenly Palace of the Pure Yáng²
In the middle of the emptiness there is an opening
It is known as Master of the mystical infinity³
and Palace of the Original Shén⁴
At the tongue is the gate of golden lock which in relation to palate is
known as the Magpie Bridge⁵
Under the nose is Humans Center⁶
Between the opposing banks is Dūmài
It is the root and stem of human
It is called as Opening of Higher Nine⁷
It is known also as footing my real nature into the Jade Pool⁸
And also as the Splendid Pool⁹
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 Níwán¹⁰ and nine openings
It the Palace of Heavenly Emperor¹¹
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. Mí lúo tiān Yùdì gōng - Jade Emperor was said to live at Heaven on mount Xūmí.
Xūmí is Taoist counterpart of Hindu Sumeru, the world-mountain the living place of the highest deities.
2. Chúnángtiāngōng 3. Xuánqióngzhǔ 4. Yuánshéngōng
5. Quèqiáo - 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.
At that particular moment the Heaven and the Earth can join and be reborn.
In the same way can earlier and later heaven meet in human through the tongue.
6. Réngōng - Du 26 7. Shàngjiǔqiào 8. Xīngēn Yùquán 9. Huāchí
10. Níwán meas literally a mud pill. Term is sometimes translated as brain but it refer more to pineal gland.
The pineal gland is said to be round gland behind the Heavens gate.
11. Tiānhuángōng

天有九宮地有九州人下丹田有九竅以象地之九州有九穴以
按天上九宮腦骨八片以應八方一名彌羅天玉帝宮又名純陽
天宮中空一穴名玄穹主又名元神宮有舌舌內有金鎖關與舌
相對又名鵲橋鼻下人中穴與關相對其間有督脉乃是人之根
本名上九竅一名性根玉泉又號華池舌下有四竅二竅通心爲
液兩竅通腎爲我神室泥丸九竅乃天皇之宮中間一穴形如雞
子狀似崑崙是也釋曰須彌山修真之子不可不知也

九眞

Nine authentic

The authentic is

Elated
Heavenly
Spiritual
Highest
Mysterious
Immortal
Empty
Great
Culminated





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 Origin¹ and role is to uphold the Líng
The Heart weights 12 liǎngs²
Opposite and one cùn lower is the Doves Tail³
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 wisdom⁴ the orifices of the Heart communicate with
Brightness⁵
In the man of wisdom five of the orifices and the Cavern of the Heart
communicate with Qì⁶
In the man of lower wisdom none of the orifices, Qì nor Brightness
communicate
Heart is the child of Liver and mother of Spleen
Tongue is its official
The Imperial city opens to ears⁷
Left is Bǐng⁸ and right is Dīng⁹
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 Fǔ-organ and companion of the Heart

Huáng Tíng Jīng 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 Palace¹⁰

1. Dānyuán
2. About 450g
3. Jīuweǐ - Ren 15
4. Zhì - Will and the aspect of consciousness that makes us aware.
Nèiguānjīng defines Zhì as the power which makes Yì to manifest and become reality.
5. Míng
6. Qì - Notice the ideogram here that refers to Qì 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 Shǎoyīn channel and
Kidney is said to open to the ears.
8. Bǐng - 3. celestial stem, which is connected with fire and brightness.
9. Dīng - 4. celestial stem, connected to virility.
10. Jiànggōng - See chapter the Crimson Palace.

心神形如朱雀象如倒懸蓮蕊能變水爲血也神名丹元字守靈
重十二兩對鳩尾下一寸色如縞映絳中有七孔三毛上智之人
心孔通明上智之人心孔通明中智之人五孔心穴通炁下智無
孔炁不通心爲肝子爲脾母舌爲之宮闕竅通耳左耳爲丙右
耳爲丁液爲汗腎邪入心則汗溢其味甘小腸爲之腑與心合黃
庭經曰心部之宮蓮含花下有童子丹元家童子即心神也心下
爲絳宮

肝

The Liver

Shén of the Liver resembles Bluegreen Dragon¹
Its name is the Embodying the Brightness²
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 liǎng³
It is the mother of the Heart and the child of the Kidneys
There are three Hún inside it
Their names are: Clear bright Lìng⁴, Light of the Heights⁵ and Jīng of the Silence⁶
The eyes are its official, Left is Jiǎ⁷ and Right is Yǐ⁸
When man becomes 60 years the Liver Qì 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) Hùn
In liquids it is the tears
When pathogens in Kidneys energies enter the Liver there is lot of tears
Gallbladder is Livers Fǔ and they are attach each other harmoniously

Huáng Tíng Jīng says:
(Liver) harmonizes and regulates all the Hún and Pò
It also regulates balance of clear and turbid liquids
Outward it opens to eyes, Jīng 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 itself⁹

-
1. Qīnglóng
 2. Hánmíng. Hán literally means to hold in ones mouth or incarnate. Míng means brightness or vision.
 3. Jīn is about 500g and liǎng is about 37,4g
 4. Shuǎnglíng
 5. Táiguāng. Tái means elevated plane, platform, terrace, observatory or tower. It is also used to represent high tittle/position. In some texts it refer to stars at the feet of Ursa major. In a versions of Xīuzēntú there was the ideogram of fetus which is also pronounced in almost same way - Tǎi.
 6. Yōujīng could be translated as quiet, peaceful essence hidden in solitude.
 7. Jiǎ is the first celestial stem, the seed and the beginning.
 8. Yǐ is the second celestial stem, the germination.
 9. In most versions of the HuángTíngJīng it is not 用同七日自充盈 but 同用七日自充盈 . 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 jīng spoiling diseases were purged though the eyes with practice which was very similar to tratka practice of yoga.

肝神形如青龍象字含明象如懸匏少近心左三葉右四葉胆附
短葉下重四斤四兩爲心母爲腎子肝中有三魂名曰爽靈台光
幽精目爲之官左目爲甲右目爲乙男子至六十肝炁衰肝葉薄
膽漸減目即昏在形爲筋肝脉合於木魂之臟也於液爲淚腎邪
入肝故多淚膽爲肝之腑膽與肝合也黃庭經云和制魂魄津液
平外應眼目日月精百病所鍾存無英用同七日自充盈

膽

The Gallbladder

What is Gallbladder?
It is the Jīng of the Metal
And the Qì 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 liǎng 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 Qì of Water and with Kǎn⁵ it collects the Dào
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 Tíng Jīng says:
(Gallbladder) Governs all the Qì 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
(Its Shén has) Nine colored bright cloak and green glorious hems

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

膽者金之精水之氣其色青附肝短葉下膽者敢也膽大者必不
驚神名龍耀字威明形如龜蛇混形其象如懸袋重三兩三銖爲
肝之腑若據膽當不在五臟之數應歸於六腑因膽亦受水氣與
坎同道又不可同於六腑故別立膽臟合於膀胱亦主毛髮黃庭
經曰主諸氣力攝虎兵外應眼瞳鼻柱間腦髮相扶亦俱鮮九色
錦衣綠華裙

肺

The Lungs

Shén of the Lungs is like a white tiger
Lungs look like a hanging Qìngs¹
They are located as topmost of five Zàng opposite to the Womb
Lungs are like a lid
And they are therefore (called) Radiating lid²
(Lungs Shén) is called White flower³
And they function is emptying
Lungs weight three jīn and three liǎng⁴
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 dog⁵, Crawling corpse⁶, Birdlike yīn⁷, Swallowing thief⁸,
Mother who don't give birth⁹, Wiper of filth¹⁰ and Stinking Lungs¹¹
This is why Pò has seven names
Nose is its official
Left nostril is Gēng¹² and right is Xīn¹³
In Qì it is sighing and cough
In the liquids it is snivel
In the shape it is skin and (skin)hair
When it opens upwards Qì reaches the brains
When it opens downwards Qì reaches the Spleen and center
Lungs governs and collects all Qì
Lungs are the root and stem of exhalation and inhalation

Huáng Tíng Jīng says:
In heavy asthmatic and abrupt breathing
The body will not be healthy and quick
Lungs contain White Origin¹⁴ and six Qì

-
1. Qìng is a peculiar stone used in musical instruments. These stones were hanged on strings and then played by striking.
2. Huágài - Ren 20
3. Hàohuā
4. Jīn is about 500g ja liǎng is about 37g.
5. Shīgǒu desires to eat. 6. Fúshī desires to dig.
7. Qiǎoyīn desires beauty. 8. Tūnzéi desires gambling.
9. Fēishēngmǔ desires to punish. 10. Chúhuì is greedy.
11. Chòufèi loves everything messy.
12. Gēng is the seventh heavenly stem and represent renewal.
13. Xīn is the eight heavenly stem and means tiresome, bitter and mean.
14. Báiyuán means also empty and the most original.



肺神形如白虎象如懸磬居五臟之上對胞若覆蓋故為華蓋神
名皓華字虛成重三斤三兩六葉兩耳總計八葉肺為脾子為腎
母內藏七魄如嬰兒名曰尸狗伏屍雀陰吞賊非毒除穢臭肺乃
七名也鼻為之官左為庚右為辛在炁為咳在液為涕在形為皮
毛也上通炁至腦下通炁至脾中是以諸炁屬肺肺為呼吸之根
黃庭云喘息呼吸體不快急存白元和六氣

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 Hún³
It is concealed above the navel under the stomach
It is the Kūn of Qì⁴ and Jīng of the Earth
It is located three cùn below the Heart
Spleen weights one jīn and two liǎng⁵
It is three cùn 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) Yīn
Spleen is the axis of the five Zàng
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 Yì¹¹

Huáng Tíng Jīng 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. Chángzài means to eternal existence or to dwell in the eternal
 3. Húntíng means the court of the Hún spirits
 4. Note the ideogram of Qì that refers to earlier heaven
 5. One jīn is about 500g and two liang about 75g. The spleen weights about 575g
 6. One chǐ was 22.5 cm during Zhōu dynasty. Now it is standardized to be 35,8 cm.
 7. Méi means the eyebrows and also the soft, usually hairless space between the eyebrows.
 8. Dūojǐ
 9. Jiá means cheeks, jaw and jawbones
 10. Yīnbái - Sp 1
 11. This could be translated to: "Thus it is the residence of original idea of the flesh".

脾屬中央土旺於四季爲黃帝神形如鳳象如覆盆名常在字魂
庭正掩臍上橫覆於胃坤之炁土之精也居心下三寸重一斤二
兩闊三寸長一尺脾爲心子爲肺母外通眉口爲之官其神多嫉
脾無定形主土陰也故脾爲五臟之樞開竅於口在形爲頰脾脉
出於隱白乃肉之本意處也黃庭經云治人百病消谷糧黃衣紫
帶龍虎章

腎

The Kidneys

The Kidney belongs to northern direction and the Water
In trigrams it is classed under Kǎn
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 jīn and one liǎng²
It governs and distributes Water and Qì, irrigating whole being
They are like roots of trees and plants
The left Kidney is the Kidney and right is the Míng³
In life it is Mansion of Qì and in death it is the Gate of Qì
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 Qì in it is known as Jīng
Jīng and Qì 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 Qì is puffing, in liquids it is sputum and in shape it is bones
(Kidneys manifest) As channels⁸ in upper, nourishing qì⁹ in the middle
and guarding qì¹⁰ in the lower Dāntián

Huáng Tíng 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. Xuánmíng
 2. Jīn is about 500g and liǎng is about 37,4g. Total of about 1537g.
 3. Míng means fate and life. In many classics it known as MíngMèn.
 4. Qíng means affections, love, desires and attachments.
 5. Zhì means will, wisdom and ability do what is decided.
 6. Rén is Yáng of Water and being pregnant. Guǐ is Yīn of Water.
 7. Zǐ is time between 23-01 and Hài 9-11. Zǐ 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 Yíngqì.
 8. Jīng
 9. Róng-Qì
 10. Wèi-Qì

腎屬北方水於卦屬坎形似玄鹿兩頭名玄冥字育嬰象如卵石
子生對附腰脊重三斤一兩主分水氣灌注一身如樹之有根左
曰腎右曰命生炁之府死炁之門如守之則存用之則竭爲肝母
爲肺子耳爲之官天之生我流氣而變謂之精精氣往來爲之神
神者腎藏其情智左屬壬右屬癸在辰爲子亥在氣爲吹在液爲
唾在形爲骨經於上焦榮於中焦衛於下焦黃庭經云腎部之宮
玄闕圓中有童子上玄主諸六腑九液源外應兩耳百液津

兩
腎

Two Kidneys

Two kidneys, why?
They have two purpose
Between them there is a circle and within it my true Jīng
Within the Zàng there are two Qì, red and white
In the center of mothers belly there is not yet Shēn¹
First there is this cavity
And from this cavity life streams to this Shēn
Left is like mysterious Yáng²
Right is like feminine Yīn³
In the central cave there is ocean of Later Heaven Jīng
It works as true Lead
Kongfuzian call it Tàijí⁴
Taoist call it Lead of Watery region⁵
Its northern direction shrinks and weakens
There is waterwheel in purple creek of authentic Qì⁶
Going along it gives birth to human
Going against it makes immortal
It is called as Canal Creek⁷ and Palace of the Ancestors⁸
Opening up and down from two orifices
Descending to Radiating pool⁹
That, which comes out below the tongue is known as Jade Water¹⁰

1. Shēn. "That, which binds hundred Shén is known as Shēn."
(太上老君內觀經：總括百神，謂之身)

2. Xuányáng

3. Pinyin

4. Tàijí mean highest and greatest extremity.

5. Shuǐ Xiāngqiān

6. Zhèngqì

7. Cáoxī

8. Zǔgōng

9. Huáchí

10. Yùquán

兩腎者兩儀也中間有連環是我真精內藏赤白二炁在母腹中
未有此身先有此穴因有此穴始生此身左爲玄陽右爲牝陰中
穴實我後天之精海又爲真鉛儒名太極道名水鄉鉛乃北方肅
殺正氣紫河車順則生人逆則成仙一名漕溪一名祖宮通上下
二眼降華池在舌下竅內出名玉泉

尾閼關

Wěilúguān

Wěilú gate¹
Known as Ninefold Opening² and the Nine Headed Lion³
It is said that the Prince hit the ninefold iron drum⁴
Yīn gate⁵ was tightly shut
For whole year it did not open
It is known as Ninefold Iron Drum
With Pure Qì⁶ 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 Shén⁷
Or Turning towards the Heavenly Peak⁸
Or the Cave of Dragon and Tiger⁹
and Three Stuck Bones¹⁰
There is Golden Cauldron¹¹ in the Kidneys
Internal and external are closely connected
Together these three paths go through the Jiǎjǐ¹²
Up through Crown Gate¹³ all the way to Níwán¹⁴
And then open to the marrow of the whole being

1. Wěilúguān means literally Village gate of the tail
2. Jiùqiào 3. Jiùtóushīzǐ
4. Shè Jiùzhòngtǐegǔ. 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 Brahmans knots. It was said that with the stick you
can wake the sleeping Kundalini Serpent. Probably this refers to same kind of technique.
5. Yīnguān
6. Note the ideogram of the original Qì.
7. Dìzhúshénhú
8. Cháotiānlǐng
9. Lóngghǔxué
10. Sānchágǔ
11. Jīndǐng
12. See chapter Jiǎjǐ
13. DǐngMén
14. See chapters The Human Being and The Heaven.

尾閼關一名九竅又名九頭獅子之如太子射九重鐵鼓陰關固
閉常年不能開名九重鐵鼓太子純陽炁也能醍醐灌頂方能穿
通故曰射九重鐵鼓乃上天之徑路也一名地軸神壺又名朝天
嶺一名龍虎穴一名三叉骨腎內有金鼎內外相通共三路上通
夾脊直透頂門而上泥丸通一身之骨髓也

夾脊關

Jiājǐguān

Jiājǐ¹ 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
 Taoist call it the Double Gate
 Waterwheel is in the middle
 Left is Sun⁴ and right is Moon⁵
 Yáng lifts Yīn with exhalation
 Rising it through Tiānzhù⁶
 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 Níwán¹¹
 Lùo-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

1. Jiājǐ means to squeeze the spine. It is also an alternative name for Du 10.
 2. Shuāngguān
 3. Gāohuāng(shū) - BL 43
 4. Tàiyáng means the greatest Yáng and the Sun.
 5. Tàiyīn means the greatest Yīn and the Moon.
 6. See chapter Yùzhēn gate
 7. Shuānglín or Śāla-tree.
 In legends the Buddha was born and died (stepped to mahaparinirvana) under the Śāla-tree.
 8. Yángguān
 9. Points have been moxibusted heavily (100-300 cones) and Qihǎi was then treated to protect from the heat.
 10. Yǒngquán is the point K 1.
 11. See the chapters The Human Being and The Heaven.
 12. See chapter The Crimson Palace.
 13. See chapter The Tongue.
 14. Huágài. See chapter The Lungs.
 15. Míngdì usually refers to Navel.

夾脊雙關實神仙升降之徑路是我身脉即膏肓穴道曰雙關內
 轆轤在中左爲太陽右爲太陰陽升陰呼路通天柱穴又名內雙
 林通外雙林陽關脉伏此穴薰蒸關竅下湧泉上通泥丸絡接絳
 宮華池取水降于華蓋五行之所下丹田命蒂之內

玉
枕
關

Yùzhěnguān

玉枕關此處一名陽宮玉京山天柱太乙穴大椎骨前寸較處來
也實上天逆行之徑路也內黃龍倒以捲上沖湘江水上下通徹
此關緊陽神守至必用陽炁方能沖通化生眞炁至鵲橋而牛女
相會育事嬰兒

Yùzhěn gate¹

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 Qì⁷

This way one can quickly push through

Transforming the life

The real Qì reaches the Magpie Bridge⁸

The Ox and the woman join to give birth to the child

1. Yùzhěnguān means gate of Jade pillow. Name probably derives from old pillows that were made of Jade.

2. Yánggōng

3. Yùjīngshān

4. Tiānzhù. 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. Tàiyìxué

6. Dàzhuī means big vertebrae. It is also the name of Du 14.

7. Old ideogram of the original Qì. This Qì, which is not derived from the nourishments, is said to be connected to Níwángōng. Contemplation of Níwángōng is also known as contemplation of Yáng Qì.

8. Quèqiáo. See chapter The Human Being.

舌

The Tongue

舌下二竅名玄膺後名咽吞下一切飲食前名喉十二節爲十二重樓通達清氣者也

Under the tongue there is two openings known as Mystical breasts¹
After them comes pharynx, swallower of food and liquids
Before gullet there are twelve regulators
They are like twelve storey tower
Through them goes the purified Qi

1. Xuányīng

絳宮

The Crimson Palace

絳宮中穴實我性也一名離卦一名午時又號南宮受煉神室之
所又名炁女一名真陰又名碧眼胡兒在方爲南上所有掩骨覆
之醫家名爲鳩尾退此後九天思慮之神又云龍從火裏出是也

Within the middle cavity of Crimson Palace¹ is my true nature²
(Palace) is called as Trigram of Fire³,
Wǔshí⁴ and the Southern Palace⁵
There lays Chamber of refined Shén⁶
It is also known as Seducing Young Girl⁷,
True Yīn⁸ 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. Jiàng gōng - is usually used to mean whole middle Dāntián.
It also means the Heart.
 2. Wǒ Xìng 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. Líguà
 4. Wǔshí is the time of seventh earthly branch (11-13).
 5. Nángōng
 6. Liànshénshì
 7. Chànǚ
 8. Zhēnyīn
 9. Bìyǎnhuér - Bì means jade that is blue, blue-green or green.
 10. Jiūwěi - Ren 15

下
丹
田

The Lower Elixir Field

Within the center of the Dāntián is pure original Qì
At left is blue-green and at right is yellow
Below is black and above is white

The lower Dāntián 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 Jīng 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 Jīng
My Earlier Heaven culminates in this Jīng

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

-
1. Kǎn is trigram for abysmal waters.
 2. Suckling also refers to cosmic fetus as it first develops in the lower Dāntián.
 3. Sāngōng
 4. Qìhǎi (Ren 6)
 5. Shuǐjīngōng
 6. Pìnhù
 7. Míngdì means the stem of life and fate. Term usually refers to navel.
 8. Zàohuà means the one who creates and transforms. Usually translated as The Mother Nature.
 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).
 11. Rénmíng. Rén means human and Míng means enlightening, consciousness, light and brilliance.

此田中炁左青右黃下黑上白下丹田眞虎坎嬰兒處扶桑宮氣
海水晶宮牝戶中間一穴實我眞精命蒂在上一寸三分實造化
之所天地之根白頭老子青玄之處實我命造化山川也眞一處
水中金號金精實我先天之至精又云虎向水中生一陽復初子
時海底月人明初生我根基此數名修真之子不可不知也

臍

The Navel

臍爲生門太乙神君居之主人性命司一身一萬二千精也

Navel is the Door of Life¹
The dwelling place of the Highest Divinity² and The Ruling Shén
It is the ruler of the human life and destiny
The one who rules whole being and 12 000 Jīng

1. Shēngmén
2. Tàiyǐ

青龍

The Azure Dragon

一名東海青龍甲方木液在卦屬震在方屬東在五行屬木在道
爲魂性也屬火神之母在五臟屬肝在天爲日實我魂室之所也

Blue-green Dragon of the Eastern sea¹
The direction of the first heavenly stem²
The Wood and the Liquids
In trigrams it belongs to Zhèn³
In the directions it belongs to East
In five phases it belongs to Wood
In Dào it is Hún and mind⁴
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) Hún

1. Dōnghǎiqīnglóng
2. Jiǎ literally means a beginning of new cycle, leaving and the armor.
3. Zhèn is the trigram of thunder.
4. Xīng means mind, sex, nature and name.

白虎

The White Tiger

一曰西山白虎庚位金精在卦屬兌在方屬西在五行屬金在道
爲魄情也屬水精之母在臟腑爲肺在天爲月實我魄室之所也

White Tiger of the Western mountains¹
Located at the seventh heavenly stem²
It is the Jīng of Metal
In trigrams it belongs to Dui³
In the directions it belongs to West
In five phases it belongs to Metal
In Dào it is Pò and character⁴
It is mother of Water and Jīng
In Zàng-fǔ it is the Lungs
In Heaven it is the Moon
It is the real dwelling place of my (7) Pòs

1. Xīshānbáihǔ
2. Gēng is the seventh heavenly stem corresponding to renewal.
3. Dui is the trigram of the "lake".
4. Qíng means affection, desire, affection, feeling; the emotional nature of something.

桃

The Peach

桃康合延名頂蓮花冠衣朱衣如真人狀住腎宮有碧紫黃白綠
青赤蒼之炁乃北方八天所化也

When the peach has become spongy and continual¹
It is known as the Lotus Cap²
Headdress³ and Vermilion Dress⁴

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

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. Dǐngliánhuā

3. Guānyī

4. Zhūyī