

內經圖

Nei-ching T'u

Diagram of the Inner Channels

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內經圖

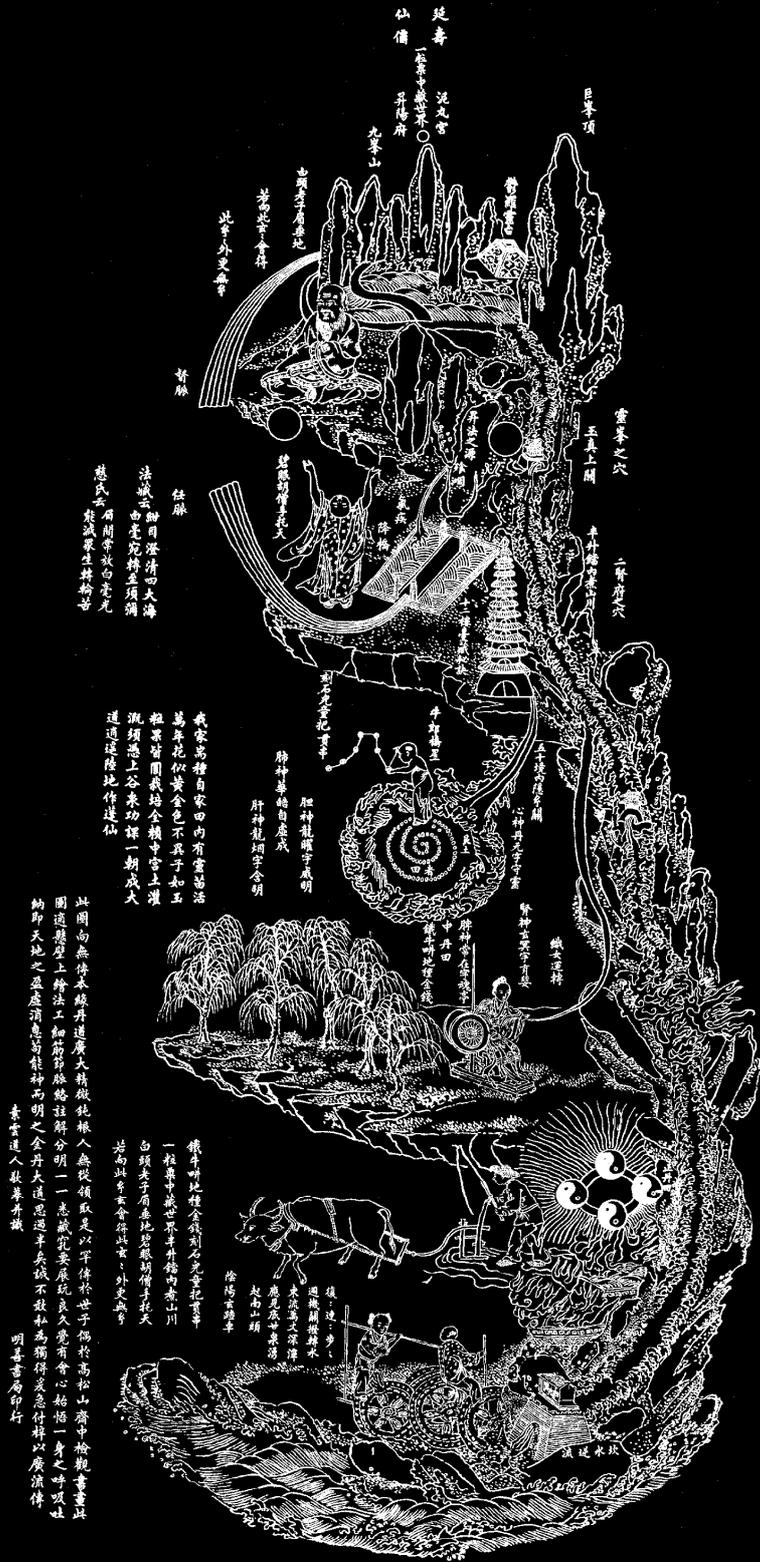
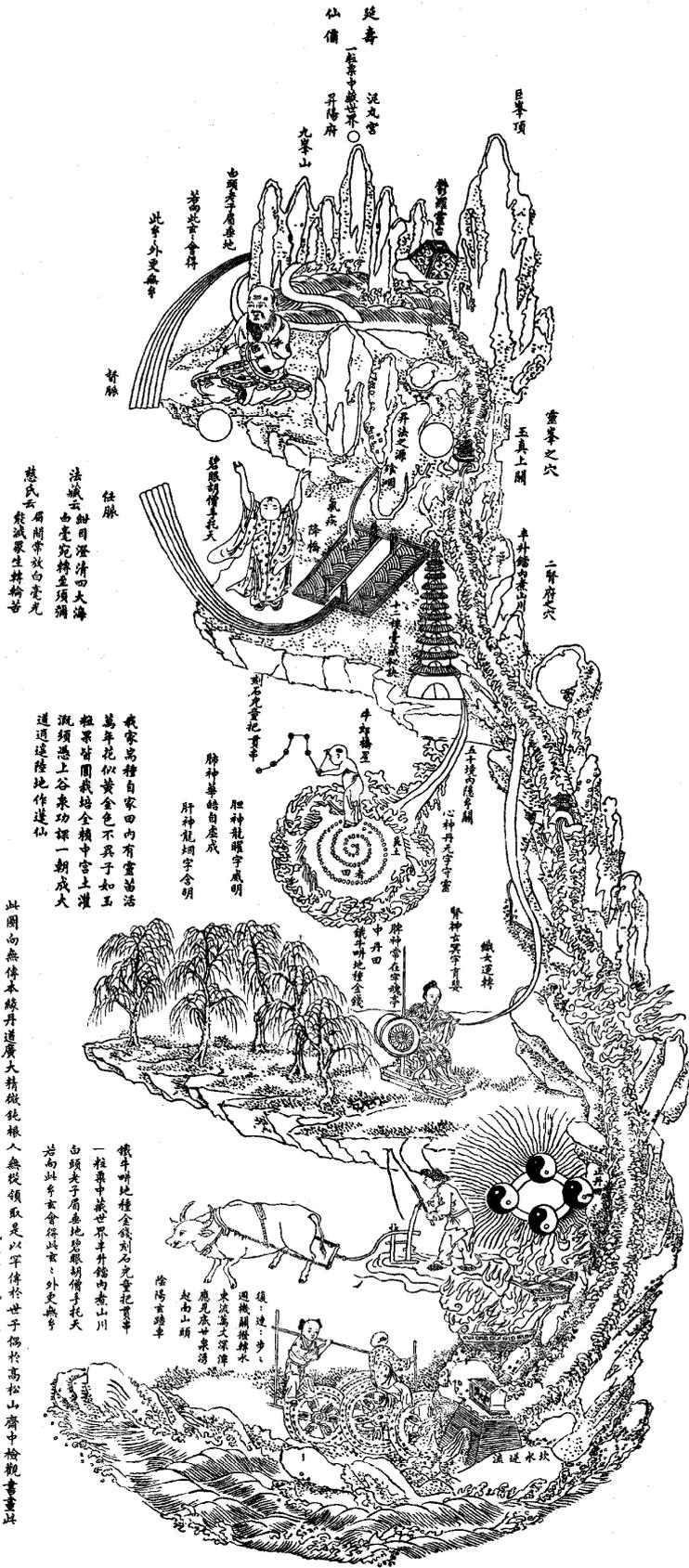


Diagram of the Inner Channels
 Nei-ching Tu (Neijing Tu; Jap. Daikeizu) 內經圖
 Ink rubbing; ink on paper

內經圖



延壽
仙備
泥丸宮
一經中藏世界
五陽府

巨掌頂

九華山

由頭至尾垂地

若此言：金丹

此言：外史無言

靈臺之穴

二腎府之穴

督脈

任脈

法誠云：此用經清四大海
由毫宛轉至項滿
慈氏云：肩開掌放白毫光
能滅眾生轉輪苦

我家萬種自家田，內有靈苗活
萬年花似黃金色，不異于如玉
根葉皆開我地，全賴中宮上灌
流須憑上谷，東功課一朝成大
道，通達陸地作神仙

肺神華皓自生成
肝神龍翔子含明

鐵女運轉



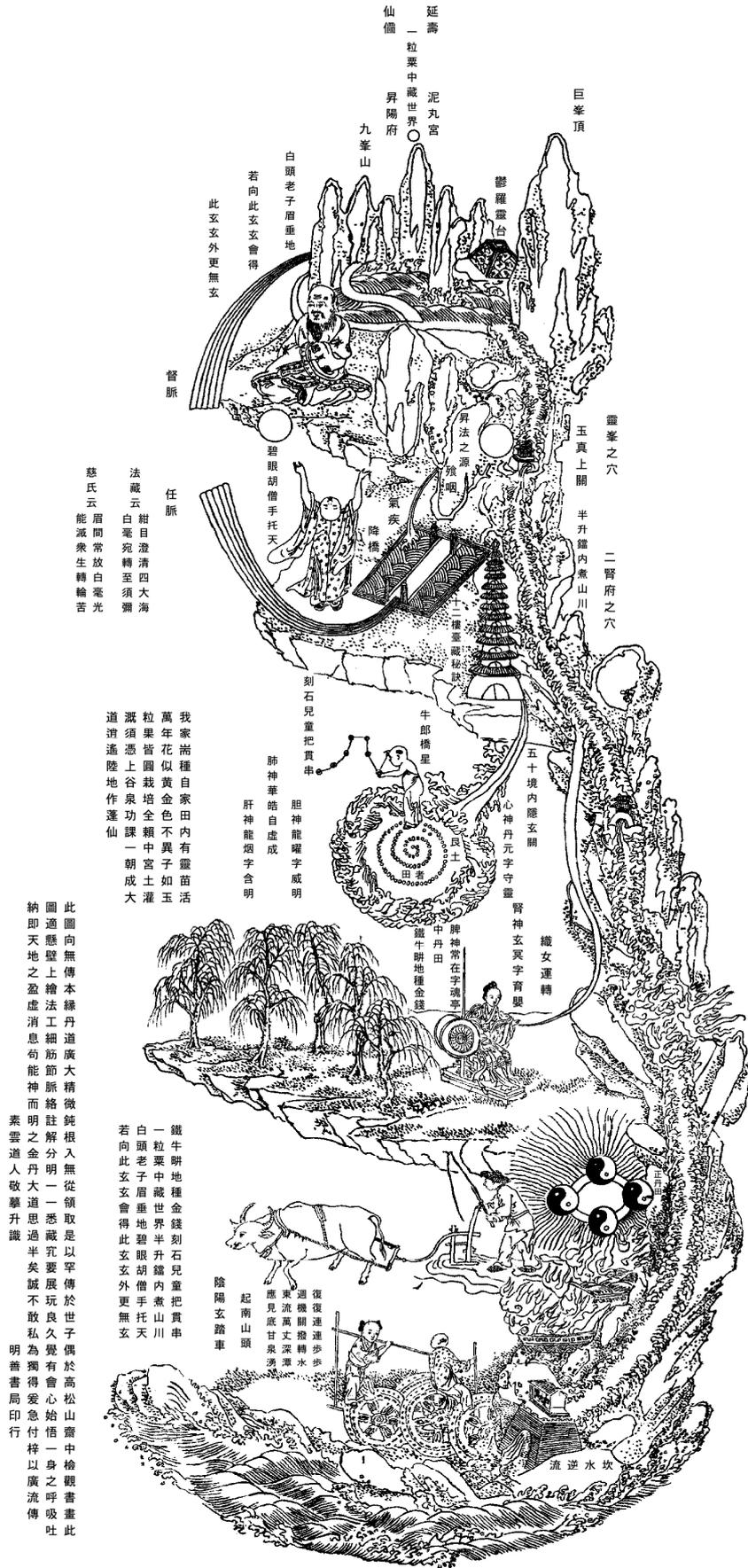
鐵牛時地種，金刻石光童托實
一粒粟中藏世界，羊井鑄內煮山川
白頭老子肩垂地，碧眼胡僧手托天
若以此身言，此言：外史無言

陰陽交媾
後：連：步
避開關轉水
東流萬丈深潭
應見底甘泉湧
起而山頭

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明善書局印行

內經圖



延壽一粒粟中藏世界○
 仙備昇陽府
 泥丸宮
 巨峯頂
 九峯山
 白頭老子眉垂地
 若向此玄玄會得
 此玄玄外更無玄
 督脈
 靈峯之穴
 玉真上關
 半升鐘內煮山川
 二腎府之穴
 昇法之源
 氣疾
 降橋
 十二樓臺
 刻石兒童把貫串
 肺神華皓自虛成
 肝神龍烟字含明
 胆神龍曜字威明
 我家崑崙自家田內有靈苗活
 萬年花似黃金色不異子如玉
 粒果皆圓栽培全賴中宮土灌
 源須憑上谷泉功課一朝成大
 道消遙陸地作蓬仙
 織女運轉
 脾神常在字通亨
 中丹田
 牛耕地種金錢
 心丹元字守靈
 腎神玄冥字育嬰
 五十境內隱玄關
 復復連運步步
 週機開撥轉水
 東流萬丈深潭
 應見底甘泉湧
 起南山頭
 陰陽玄踏車
 流逆水坎
 任脈
 法藏云 甜目澄清四大海
 法藏云 白毫宛轉至須彌
 慈氏云 眉間常放白毫光
 能滅衆生轉輪苦
 此圖向無傳本緣丹道廣大精微鈍根入無從領取是以罕傳於世子偶於高松山齋中檢觀書畫此
 圖適懸壁上繪法工細筋脈絡註解分明一悉藏乳要展玩良久覺有會心始悟一身之呼吸吐
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 素雲道人敬舉升識
 明善書局印行

Diagram of the Inner Channels
 with printed Chinese characters

內景圖

心系七節。七節之傍。中有小心。以
腎系十四椎。下。由
下而上。亦七節也。



獲圖有精道循脊背過肛門者甚屬非理而
且無下言命門之象皆大失也。今文E

Diagram of the Inner Effulgences
Nei-ching T'u 內景圖

新編纂圖增補羣書類要事林廣記卷之六

醫學類

察證

續集



The diagram of Taoist anatomy and physiology in the *Shih Lin Kuang Chi* encyclopedia, from the edition of + 1478. The picture is probably of the early + 13th century. Several wheels of water-raising machinery for circulating the *chi* are seen, with the co-operation of Yang dragon and Yin tiger to produce the 'baby boy' enchymoma. The upward passage of the *ching* to nourish the brain is drawn in a railway-line convention, and at the top on the right the 'three corpses (or worms)' of death and decay are seen leaving the regenerated body.

(Needham, 1983: 112)

This is the thirteenth-century diagram entitled the "Section on Medical Learning" (I-hsüeh Lei 醫學類), which is preserved in the fifteenth-century encyclopedia *Shih-lin Kuang-chi* 事林廣記. Some editions of this diagram are titled "Diagram of Master Smoke Curtain" (Yen-luo-tzu Tu 煙蘿子圖).

Introductory Passages

Introductory passages selected from various sources

Neijing tu and *Xiuzhen tu*

內經圖 or 內景圖 · 修真圖

Chart of the Inner Warp (*or*: Chart of the Inner Landscape); Chart for the Cultivation of Perfection

The *Neijing tu* and *Xiuzhen tu* are two charts of the human body. They are first mentioned in the Qing period and are probably late, but their origins are unclear. Both charts are cognate to Yanluo zi's 煙蘿子 (tenth century?) diagrams of the body found in the *Xiuzhen shishu* (18.2a-3a; see fig. 12), which include anatomical details but add elements of *neidan* symbolism. A synthesis of Yanluo zi's charts was later drawn on a lateral representation of the body in the *Huangdi bashiyi nanjing zuantu jujie* 黃帝八十一難經纂圖句解 (Charts and Explications on the Scripture of the Eighty-One Difficult Points [in the Inner Scripture] of the Yellow Emperor; preface dated 1269; CT 1024, preface, 4a-b) and in the 1478 edition of the Song-dynasty *Shilin guangji* 事林廣記 (Extensive Records of the Forest of Affairs; see Needham 1983, 110-11). Moreover, some alchemical elements of the body are foreshadowed in two charts that represent the body as a mountain, contained in Xiao Yingsou's *Duren shangpin miaojing neiyi* 度人上品妙經內義 (Inner Meaning of the Wondrous Scripture of the Upper Chapters on Salvation; CT 90, 8a-b; see fig. 13) and in Chen Zhixu's *Jindan dayao* (Tu 圖; CT 1068, 3a-b). These alchemical elements reappear in the *Neijing tu*.

Inner Landscape. The *Neijing tu* represents a side view of the body. The head is Mount Kunlun and the spinal cord is a meandering watercourse flowing out from it. The pole star and the Northern Dipper (*beidou*) represent the heart, and the buffalo ploughing and planting the elixir of life represents the intestines. The accompanying text contains the names of the gods of the five viscera (*wuzang*) and the gallbladder according to the *Huangting jing* (Scripture of the Yellow Court) and the symbolism of *neidan*. The chart was engraved in 1886 on a stele in Beijing's Baiyun guan (Abbey of the White Clouds) on Liu Chengyin's 劉誠印 (*or* Liu Suyun 劉素雲) initiative, based on an old silk scroll found on Mount Song (Songshan, Henan). A colored scroll, kept in the Museum of the History of Chinese Traditional Medicine in Beijing, was painted at the Palace of Fulfilled Wishes (Ruyi guan 如意館) of the Imperial Palace during the Qing Period.

(Despeux, 2008)

Nei-ching T'u and *Hsiu-chen T'u*

Building on earlier traditions, especially those of the *Huangting jing*, the *neidan* view of the human beings has often been represented in diagrams and illustrations. The most famous are the *Neijing tu* 內經圖 (Chart of the Inner Warp), whose main version dates from 1886 and is found in Beijing's Baiyun guan 白雲觀 (White Cloud Temple), and the more detailed *Xiuzhen tu* 修真圖 (Chart of the Cultivation of Perfection), transmitted in several versions

(Pregadio and Skar: 2000)

Inner Deities in the *Nei-ching T'u*

Neidan has preserved visible traces of earlier practices in both of its best-known charts of the inner body, the *Neijing tu* and *Xiuzhen tu*. The *Neijing tu* includes several divine beings in its representation of the "inner landscape," and the *Xiuzhen tu* explicates its visual map of the inner alchemical process with passages related to the *Huangting jing*

(Pregadio, 2008)

Ancient Chinese View of the Human Body and the *Nei-ching T'u*

Visualization charts are often used to aid the adept in his quest. One nineteenth-century example, entitled 'Illustration of Inner Circulation', presents the interior landscape of the human body without the limbs. The practice of inner alchemy involves the channelling, refining and reversal of the yin and yang energies in different regions of the body. In the diagram, complementary images of yin and yang energy intermingle in the head, upper torso and lower torso, which are connected by the spinal cord. On top of the head stand nine peaks, which symbolises the 'nine palaces', or the yang energy of the upper body. The two dots of the eyes – the sun and moon – represent yang and yin energy respectively. Beneath a pagoda, which symbolises the throat are the lungs, the liver (a mulberry grove), the heart (Herd Boy), the kidney (Weaving Girl), and the *dantian* (lower cinnabar field, the alchemical crucible represented by a burning cauldron).

The 'Weaving Girl' and the 'Herd Boy' stars dominate the torso. The weaver (the kidney) sits at the site of water (yin) in the Five Phase system. Her lover, the Herd Boy (the heart), sits at the site of fire (yang) in the Five Phase system; hence they enact a circuit of intermingling yin and yang energies in the middle section of the body. To their right four interlocked *taiji* (tai-chi) emblems hover over the crucible, emitting rays of yang energy. The holy grail of inner alchemy, the elixir of pure yang energy, is represented by the trigram *qian* (three solid lines). The infant born of the union of the Weaving Girl and the Herd Boy strings pieces of coin together to form the constellation of the Dipper – the star of fate – thus creating a new life for the body.²⁰

The bureaucratic imperative that structures Datong and Peach Blossom Spring remains the organisational principle of the Taoist utopian body, albeit primarily as metaphor. Kristofer Schipper, a scholar and ordained Taoist priest, wrote:

The Taoists say that 'the human body is the image of a country.' For them the human body is like a landscape with mountains, lakes, woods, and shelters. Moreover, the body as a 'country' has an administration with a ruler and officials. The heart, or more accurately the spirit inhabiting it, generally is considered to be the ruler or king of the body while the other viscera are the officials (Schipper 1978: 355).²¹

(Ko, 2005)

Diagram of the Internal Texture of Man

Visitors to the White Clouds Taoist temple (Pai Yün Kuan 白雲觀) at Peking have long been accustomed to admire an engraved stone stele entitled *Nei Ching Thu*; we reproduce a rubbing of it in Fig. 1587. This 'Diagram of the Internal Texture of Man' was made in 1886, as the inscription says, by a Taoist named Liu Chhêng-Yin 劉成印 (Su Yün Tao Jen 素雲道人), who found it on a beautiful old silk scroll in the library of a temple at Kao-sung Shan 高松山, together with explanations of anatomical names of joints, tracts, viscera, etc. Realising the importance of this for physiological alchemy (*chin tan ta tao* 金丹大道, as he calls it), he had the picture carved in stone.

The general scheme is obviously very reminiscent of diagrams that we have already studied (Figs. 1584, 1586); it represents a sagittal section of the human body seen from the left, but it is much more fanciful and poetical than any of them. The body is again pictured as a mountain with crags projecting from the spinal column and the skull. Without going into too much detail, we can easily distinguish a greater and a lesser circulation of the *Chen chhi* 真氣, forming reverted regenerative enchymomas. Most of the viscera appear only as inscriptions below and around the heart, which is represented as a ring of seething blood with the Herdboy (Niu-lang 牛郎) in the quiet centre of it; underneath and to the right the reins are symbolised by the Weaving Girl (Chih-nü 織女) working at her spinning-wheel, and sending up the *chhi* to the throat and trachea (the twelve-storied tower, *shih-erh lou thai* 十二樓臺) and the brain (*ni wan kung* 泥丸宮) where the *shen shui* 神水 is added to it before it is sent down to the central region of vital heat. This corresponds to the 'conjunction of heart and reins' (*hsin shen chiao hui* 心腎交會) discussed on p. 73 above.

The greater circulation, on the other hand, involves the spinal column. At its base in Fig. 1587 we see the treadmill water-raising machine (*Yin Yang hsüan cha chhê* 陰陽玄踏車) which has to work to send the *ching chhi* 精氣 upwards – *Khan shui ni liu* 坎水逆流, as the neighbouring inscription says. At this point, flames seen bursting forth from a *ting* 鼎 symbolise the unveiling of the Yang within the Yin of the seminal fluid and its *chhi*. Just alongside we see the lowest of the three gates (*san kuan* 三關) of the spinal cord or column, more prominently depicted than the other two, one of which is visible at the level of the heart, the other just above that of the trachea-pagoda. Once the *ching chhi* has been made to circulate thus upwards it again joins with the *shen shui* and finds its way down to the Yellow Courts where the enchymoma forms, this being symbolised by a glory emanating from a pack of four Yin-Yang symbols, emblems which represent, together with the 'vital Earth' (*chung thu* 中土) at the centre, the five elements and the four directions of space (cf. Fig. 1552). Near by a ploughboy and an ox working hard ground symbolise the skill and strength needed for the conduct and timing of the exercises. A caption says: 'the iron ox ploughs the field where coins of gold are sown', another reference to the 'golden', or more strictly Mettalous, enchymoma of immortality.

If space permitted, many other allegories in the design could be expounded. For example, in the head sits Lao Tzu, and beneath him stands the 'blue-eyed barbarian monk', supposedly Bodhidharma. More interesting for us is the fact that two of the tracts are represented. Here we cannot properly discuss the dorsal median tract (*tu mo* 督脈) and the ventral median tract (*jen mo* 任脈), two of the eight auxiliary tracts or routes of circulation of the *chhi* important in medical physiology, because they must be dealt with in their space in Sect. 44 under acupuncture. But they appear very clearly in the picture as the two curving lines at the position of the 'face', the *tu mo* coming down over the top of the head as far as the central point of the maxillary junction above the teeth of the upper jaw, the *jen mo* coming up to its last point on the chin, and having at its origin a pool of *chhi* depicted.

(Needham, 1983: 114, 116)

Nei-ching T'u

Neijing Tu, stone rubbing from the Baiyunguan Temple, Beijing. The inner landscape, reflecting the ancient Taoist medico-philosophical concept of the human body as a microcosm: stars depicted as the herdboy (in Aquila); a woman spinning (Vega in Lyra); an old man symbolising the Lord of the Inner World; a forest representing *gan*, one of the fundamental bodily functions; a mountain ridge representing the spine. Specifically Taoist alchemical symbols include: the lower field of cinnabar (dantian) as a revolving circle of taiji (yin-yang) symbols, radiating heat, and as a field being ploughed to cultivate the herb of immortality. Collection Dan Vercammen, Belgium.

(Van Alphen, 1995)

Nei-ching T'u

(Diagram of the Inner Realm), 13th century. This 'inner' landscape depicts the body as a microcosm, where a forest symbolizes one of the essential bodily functions called *gan*, the herb of immortality is cultivated in a field, various figures represent lords and stars, and Ancient Taoist medico-philosophical concepts are symbolized by such signs as yin and yang.

(Matuk, 2006: 2)

China and the Alternative Anatomy

Although ancient civilizations such as Egypt, China, Babylonia, and India were producing some of history's first medical illustrations before 1500 B.C. (Netter, 1957) (Figure 16), many disregard these as contributions to the development of anatomy (MacKinney, 1965). "It is evident that the Chinese have not pursued in medicine a program calculated to lead them to any great success. They have undoubtedly been held back in this as in other spheres of knowledge by their extreme reverence for ancestral beliefs and customs," (Waye, 1973). Thus, the foundations of anatomical inquiry are traditionally attributed to the Ancient Greeks (Allbutt, 1921).

From the Han dynasty (221 B.C. - 220 A.D.) to the 19th century, the West underwent revolutions in printing technology, art, anatomy, and medicine. Disproved theories were continually being replaced with new ones, a revered practice in the West. But, in China, little changed. Rather, history accumulated in layers; new thoughts co-existed with old ones. Chinese history's quintessential medical text, The *Huang Di Nei Jing* (Yellow Emperor's Canon of Internal Medicine), had amassed new theories since before 200 B.C. (Alphen and Aris, 1995) such that the most current medical knowledge always had roots centuries old.

Similarly, illustrations remained so unchanged from their earliest symbolic representations that we wonder whether this reflects a lack of the observational skill the Greeks took centuries to perfect. More likely, it shows their concern was not, as it was for the Greeks, over the exact locations and appearances of particular structures; rather, it was on the ideas and deductions to be drawn from them. Ultimately, a chart of acupunctural points and the courses of *qi* within the body is just as successful in communicating the thought behind it as an illustration from Vesalius' *Fabrica* is in elucidating tissues such as muscles. Without the means for making concrete observations, the Chinese based their knowledge of anatomy on metaphor. They compared the body to their perceived universe, where health was a balance of *Yin* (negative, female energy), *Yang* (positive, male energy), and the Five Phases (earth, water, metal, fire, wood) (Alphen and Aris, 1995). Physicians of China, a country rooted in agriculture, likened the body to a plant. They described a flowering of the face, a body being nurtured by the *zang* (organs) and illness as a wilting, fading, limpness, shriveling, or desiccation (Kuriyama, 1999).

The Chinese drew mystical numerical associations, called the *Da shu*, or "great numbers." It was no coincidence to the ancient Chinese, for example, that our four limbs matched the number of seasons and directions, and that in the one record of a human dissection on the body of the rebel Wangsun Qing, the hired butchers of his captor, Wang Mang, reported finding five *zang* (liver, gall bladder, heart, spleen, kidneys) corresponding to the five planets; 12 vessels circulating blood and air corresponding to the 12 rivers flowing toward the Central Kingdom; and 365 parts of the body, one for each day of the year (*Lingshu* 13/311).

Internal organs were not regarded as distinct entities describable by shape, color or form; or as having distinct functions the way we consider legs suitable for walking and eyes useful for sight. Such things as thought and blood flow were not assigned origins in the brain and in the heart as they had been for the Ancient Greeks (Gordon, 1949). Neither were direct causes and effects acknowledged as when a nerve is cut, the arm falls limp, or when an artery is blocked, the pulse disappears. Rather, Chinese physicians saw unbiased power shifting among the body's parts; they drew indirect causes and effects for affected organs with larger spans of time between events. Thus, a weak spleen could lead to emaciation and a lung injury to a coarsening of the skin (*Suwen* 8/28 - a manuscript preserving the text of the *Nanjing*, first compiled during the Han Dynasty 221 B.C. - 220 A.D.). They conceived an imaginary organ system called "the three burning spaces," one of the six *fu*, distributed over upper, middle, and lower parts of the body, and representing heaven, earth, and man (Veith, 1973).

They had mastered the art of pulse diagnosis, well recorded in the *Nanjing*, (*The Classic of Difficult Issues*). Pressing the wrist lightly a physician could assess the state of the skin and pores and of the lungs that governed them. Pressing harder, he could determine the state of blood vessels. Still pressing harder, he gleaned information on the tendons and liver, and at the deepest level, he could know the condition of the kidneys and of the bones over which they presided (Figure 17). Illustrations of the pulse, or *mo*, place it within the theory of the Five Phases; they show links between the hollow pulse of fire, the floating pulse of metal, the slow beat of earth, the deep rhythms of water (Figure 18) (Kuriyama, 1999).

What a Greek physician would have manually had to investigate in order to locate the source of illness, the Chinese physician would deduce by a mere look from the five characteristic colours, or *wuse*, on the body's surface. From these, he could tell whether a patient suffered pain (green or black), cold (white) or fever (red or yellow) (Kuriyama, 1999) (Figure 19).

When the Chinese empire became unified and isolated states formed economic ties, the body became a metaphor for the state as well as a microcosm of the universe (Figure 4). It was seen as composed of depots and palaces connected by conduits. Invisible vapors called *qi* flowed through these conduits and maintained health, while obstruction caused illness (Alphen and Aris, 1995). Acupuncture was a way of influencing the bodily functions by redirecting the flow of *qi* within the conduits by various techniques of needle insertion. Developed in the 2nd century, it

eventually replaced older procedures of bleeding, still a popular practice in the West at the time. Charts of the various directions and locations of *qi* traditionally show four views: front, back, side, and a view with organs (Alphen and Aris, 1995). These charts, created during the seven centuries between the Song period and the 19th century, demonstrate the ancient Chinese disregard for specific organ morphology (Figure 20).

(Matuk, 2006: 5-7)

Taoist View of the Human Body as the Natural World

An expanded vision of the body as the natural world appears in the medieval Daoist school of Highest Clarity (Shangqing 上清). According to this, the human body is not only a combination of natural patterns and energies but also an inner sphere containing supernatural landscapes and divine beings. The body is a complete world with mountains and rivers, a divine and cosmic realm, a paradise and residence of the gods.

This understanding appears first in the *Huangting jing* 黄庭经 (Yellow Court Scripture), a visualization manual from the fourth century C.E. In a more recent visual depiction, it is found in the *Neijing tu* 内经图 (Chart of Interior Passages). Here the celestial headquarters within is located in the head and matches the immortals' paradise of Mount Kunlun. It is depicted as a large, luscious mountain surrounded by a wide lake and covered with splendid palaces and wondrous orchards (see Fig. 2: *Neijing tu*).

Between the eyes, which are the sun and the moon, one can move inside to the Hall of Light, one of nine palaces in the head. Best reached by passing through the deep, dark valley of the nose, it is guarded by the two high towers of the ears. To attain entry one has to perform the physical/ritual exercise of "beating the heavenly drum": with both palms covering the ears, snap the index and middle fingers to drum against the back of the skull. Underneath the valley of the nose is a small lake, i.e., the mouth. This regulates the water level of the upper lake in the head and raises or lowers it as necessary. Crossing the mouth-lake over its bridge (tongue) and moving further down, one reaches the twelve-storied tower of the throat, then comes to the Scarlet Palace (heart), the Yellow Court (spleen), the Imperial Granary (stomach), the Purple Chamber (gall), and various other starry palaces transposed into the body's depth. Going ever deeper, another cosmic region is reached, with another sun and moon (kidneys). Beneath them, the Ocean of *Qi* extends with another Mount Kunlun in its midst. Various divine beings, moreover, reside in the body, creating vitality and providing spiritual resources.

The Daoist vision of the body as a network of celestial passageways and starry palaces closely overlaps with the medical understanding of the body as consisting of various aspects of *qi* and the phase-energetics of the five organs and six viscera. Many acupuncture points have Daoist connotations, and Chinese healing practices and physical longevity exercises are at the root of Daoist practice. Without losing any aspect of the medical dynamics, the Daoist vision provides a more cosmic and spiritual dimension of the same basic understanding, allowing adepts to move beyond mundane existence toward a greater, more spiritual realm, reaching out for the gods in the stars and thereby for the Dao at the center.

(Kohn, 2006: 8-10)

Taoist View of the Human Body as the Natural World

Reorienting the body to be the container of heavenly palaces and deities, to be in fact a cosmos in itself, adepts attain oneness in body and spirit with the cosmic dimensions of the universe. As all parts of the body are transformed into divine entities and firmly guarded by their responsible gods, the very physicality of the adept turns into a cosmic network and becomes the celestial realm in which the gods reside. Visualizing and feeling the gods within the bodily self, the Daoist becomes a more cosmic being, transforming but not relinquishing his physical, embodied nature.

(Kohn, 2006: 11)

Diagram of Internal Pathways

Translated by Louis Komjathy

Preliminary Notes

1. Order of the inscriptions is different from the order followed in the bilingual translation below (pp. 14-19).
2. Pinyin transcription in Komjathy's article is changed to modified Wade-Giles.
3. Chinese characters and deity (spirit) names in parantheses are added by the redactor.

Inscriptions in the Figures Figs. 2, 3, and 4

1. Mysterious yin-yang treadmill¹
2. *K'an*-water flowing in reverse²
3. Correct elixir field
4. Spirit of heart, called elixir origin (tan-yüan 丹元), *tzu* (字) guarding the numen (shou-ling 守靈)³
5. Spirit of kidneys, called mysterious obscurity (hsüan-ming 玄冥), *tzu* nourishing the child (yü-ying 育嬰)
6. Spirit of spleen, called continuously existing (ch'ang-tsai 常在), *tzu hun* pavilion (hun-t'ing 魂亭)
7. Spirit of gallbladder, called dragon glory (lung-yao 龍耀), *tzu* majestic illumination (wei-ming 威明)
8. Spirit of lungs, called⁴ brilliant splendor (hua-hao 華皓), *tzu* emptiness complete (hsü-ch'eng 虛成)
9. Spirit of liver, called dragon mist (lung-yen 龍烟), *tzu* containing illumination (han-ming 含明)
10. Engraving the stone, the lad holds a string of cash⁵
11. Cowherder constellation⁶
12. Mysterious pass hidden in fifty regions⁷
13. Weaving Maiden transporting and transferring
14. Central elixir field
15. Iron ox plowing the field where coins are sown
16. This field is the earth of *ken*-mountain⁸
17. Cavity of the two kidney storehouses
18. Mountains and streams decocting in a half-*sheng*⁹ cauldron
19. Upper pass of jade perfection¹⁰
20. Cavity of the numinous peak
21. Summit of the great peak
22. Numinous¹¹ terrace of the thickly-meshed net
23. Ni-wan palace¹²
24. A grain of millet containing the world
25. Prefecture of ascending yang
26. Mountain of nine peaks
27. Eyebrows of white-headed Lao-tzu hanging down to earth
28. If you orient yourself towards the mysterious, the mysterious will be attained
29. Outside this mystery, there is no mystery¹³
30. Governing vessel (tu-mai 督脈)
31. Conception vessel (jen-mai 任脈)
32. Origin of the ascending method
33. Larynx
34. Ch'i sickness over the descending bridge¹⁴
35. The blue-eyed foreign monk holding up the heavens¹⁵
36. Palace of the sweet spring and cold peak¹⁶
37. The twelve-storied pagoda stores the secret transmission¹⁷

Inscriptions in the Main Body of Text

我家耑種自家田 I am properly and attentively cultivating my own field –
內有靈苗活萬年 Inside there are numinous sprouts¹⁸ that live for ten thousand years.
花似黃金色不異 The flowers resemble yellow gold, their color not uncommon;
子如玉粒果皆圓 The seeds are like jade grain, their fruits perfectly round.
栽培全賴中宮土 Cultivation completely depends on the earth of the Central Palace;
灌溉須憑上谷泉 Irrigation necessarily relies on the spring in the Upper Valley.
功課一朝成大道 The practice is completed suddenly and I attain the great Tao –
逍遙陸地作蓬仙 I wander carefree¹⁹ over land and water as an immortal of P'eng-lai.^{20, 21}

鐵牛耕地種金錢 The iron ox plows the field where golden coins are sown;
刻石兒童把貫串 Engraving the stone, the young lad holds a string of cash.
一粒粟中藏世界 A single grain of millet contains the entire world;
半升鑪內煮山川 Mountains and streams are decocted in a half-*sheng* cauldron.
白頭老子眉垂地 The eyebrows of white-headed Lao-tzu hang down to the earth,
碧眼胡僧手托天 And the blue-eyed foreign monk holds up the heavens.
若向此糸玄會得 Orient yourself towards the mysterious and it is realized –
此糸糸外更無糸 Outside of this mystery there is no other mystery.

復復連連步步週 Repeatedly, constantly, [the treadmill] is peddled in cycles;²²
機關撥轉水東流 When the mechanism revolves, the water flows eastward.
萬丈深潭應見底 The water, ten-thousand fathoms deep, is seen straight to its bottom;
甘泉湧起南山頭 A sweet spring bubbles up, rising to the summit of Southern Mountain.²³

Fa-tsang²⁴ 法藏 says: "Violet eyes²⁵ clarify the four great oceans; the white light²⁶ pervades Mount Sumeru."²⁷

Tz'u-shih²⁸ 慈氏 says: "Between the eyebrows white light constantly emanates²⁹; this can liberate all sentient beings from the suffering of ceaseless reincarnation."

Colophon

This diagram has never been transmitted before. The fundamental reason for this is because the Way of the Elixir is vast and subtle, and there are obtuse people³⁰ who do not have the ability to grasp it. Consequently, it rarely has been transmitted in the world.

I happened to observe the diagram among the books and paintings in the study (*chai* 齋) of Kao Sung-shan 高松山. By chance, it was hanging on a wall. The skill used in its painting technique is finely executed. The annotations of the joints and articulations (*chin-chieh* 筋節), meridians and vessels (*mai-lo* 脈絡) are clearly distinguished, and each one contains specific cavities (*ch'iao* 竅).

I examined [the diagram] for a long time and realized that my comprehension was growing. I began to realize that exhalation and inhalation (*hu-hsi* 呼吸) as well as expelling and ingesting (*tu-na* 吐納) of the human body are the waxing and waning³¹ as well as the ebb and flow of the cosmos.

If you can divine and gain insight into this, you will have progressed more than halfway on your inquiry into the great Way of the Golden Elixir (*chin-tan ta-tao* 金丹大道).

In truth, I did not dare to keep this for myself alone. Therefore, I had it engraved on a printing block [so that it might be] widely disseminated.

Engraved with deep reverence as an inscribed record by Liu Ch'eng-yin, the Taoist Su-yün
Printing block preserved at Pai-yün Kuan in Pei-ching

Notes

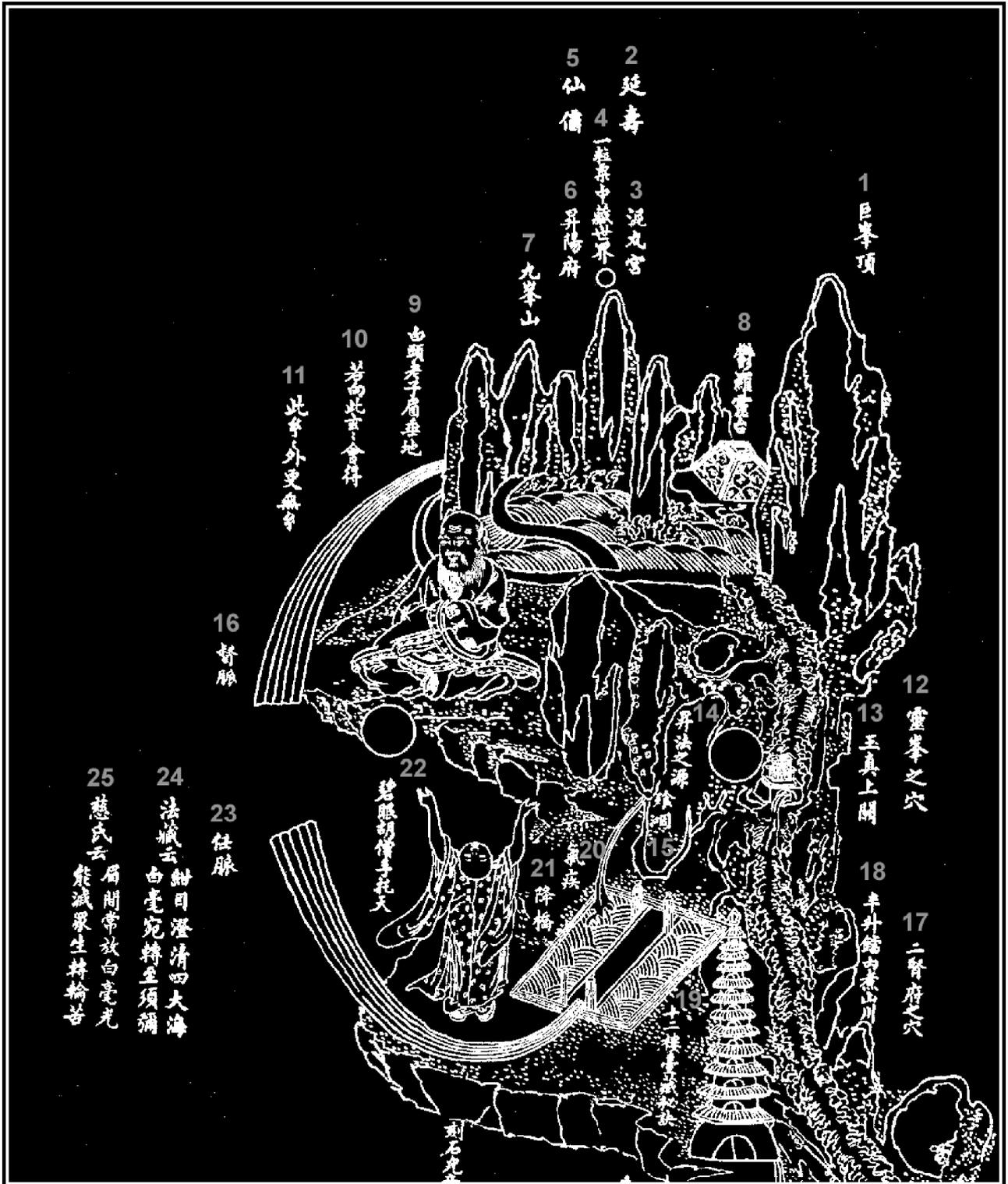
These textual notes are added by the redactor

1. "Treadmill" translates *ch'a-ch'e* 踏車, found in the original stone stele. *Ch'a* 踏 means "to splash one's foot in mud" or "to drag one's foot in mud". Treadmill is also written with *t'a* 踏, which means "to step on, stamp on, tread on, trample, walk". In this context, however, *ch'a-ch'e* and *t'a-ch'e* are synonymous.
2. The *k'an* 坎 is one of the eight trigrams (*pa-kua* 八卦) and it symbolizes water as well as the direction north. Through action of the mysterious yin-yang treadmill (*yin-yang hsüan ch'a-ch'e* 陰陽玄踏車), energy is sent toward "north", that is, *upward* to the head.
3. These deity names have their origin in eighth chapter of the third-century Shang-ch'ing 上清 classic *Most High Jade Scripture on the Internal View of the Yellow Court* (*T'ai-shang Huang-t'ing Nei-ching Yü-ching* 太上黃庭內景玉經).
4. The *tzu* 自 is clearly a scribal error for homophonous *tzu* 字 (here meaning "given name", "epithet", or "cognomen"). The wrong *tzu* 自 is marked with gray throughout the present text.
5. In order to form large monetary units, Chinese people used a string to hold a hundred or a thousand coins in place.
6. The cowherd (*niu-lang* 牛郎) and the weaving girl (*chih-nü* 織女) symbolize the heart and the kidneys respectively. According to Chinese mythology, a heavenly weaver girl fell in love with a mortal cowherd. But they were destined to separate and meet each other only once a year. Thus every year, on the seventh day of the seventh lunar month, they cross a bridge built by magpies, known as the magpie bridge (*ch'iao-ch'iao* 鵲橋), and spend the day together.
7. There is another possible way to translate the word *wu-shih* 五十, rendered here as "fifty". The context here would tend to suggest that what is intended by *wu-shih* may be "five-and-ten", the numbers assigned to the phase/element earth (*t'u* 土) in the former heaven (*hsien-t'ien* 先天) eight trigrams. Thus the mysterious pass may be hidden in the region of earth, the bodily location where the five phases (*wu-hsing* 五行) unite.
8. The *Ken* 艮 is one of the eight trigrams and it represents mountain.
9. The *sheng* 升 is a measure of capacity equaling .36 U.S. dry pint.
10. The term inscribed here as *yü-chen* 玉真 is more commonly written as 玉枕, meaning "jade pillow". *Chen* 真 (truth, perfection) is homophonous with *chen* 枕 (pillow).
11. Another version of the diagram gives *yü-lo hsiao-t'ai* 鬱羅蕭台 ("desolate terrace of the thickly-meshed net") instead of *yü-lo ling-t'ai* 鬱羅靈台. The *hsiao* 蕭 is probably a scribal error.
12. The palace of *nirvāna* (*ni-wan-kung* 泥丸宮), or *ni-wan* 泥丸, is a name for the top of the head, the brain (or the cerebral region), or the upper elixir field (*shang tan-t'ien* 上丹田). The term is originated from the early Chinese Buddhist transliteration of the Sanskrit "*nirvāna*."
13. The *ssu* 糸 ("silk") is generally thought to be a scribal or copying error for *hsüan* 玄 ("mystery"). The characters *ssu* are indicated with gray throughout the present text.
14. The descending bridge is the tongue which connects the governing and conception vessels (tu-mai 督脈 and jen-mai 任脈) like a bridge.
15. The "blue-eyed foreign monk" (*pi-yen hu-seng* 碧眼胡僧) is a standard name for Bodhidharma, the founder of Ch'an (Zen) Buddhism.
16. This refers to the "twelve-storied pagoda" (*shih-erh-lou t'ai* 十二樓臺) that represent the twelve rings of the trachea, or the throat. However, in the present version of the diagram, there is no corresponding Chinese inscription.
17. See note 16.
18. Numinous sprout (*ling-miao* 靈苗) represents the sacred fetus (*sheng-t'ai* 聖胎) or immortal fetus (*hsien-t'ai* 仙胎), which is thought to be immortal.
19. "Carefree" translates *hsiao-yao* 逍遙, which means "to jaunt", "to stroll in freedom", or "to wander aimlessly about", and, by extension, "being at leisure" or "freedom of action". The term is variously rendered as "carefree wandering", "purposeless wandering", "wander without purpose", or "roaming". This expression is the title of the opening chapter of *Chuang-tzu*. Isabelle Robinet explains *hsiao-yao* thus: "The term *hsiao-yao* means "to come and go" or "to idle about" and *yu* 遊 means "to go for a walk" or "promenade." For the Chinese, the word *yao* 遙 must be seen in relation to terms meaning "to cross over" or "to go beyond," and to other words indicating pleasure, agreeableness, or a lack of depth. *Yu* evokes the image of a waving flag. As linked together in the *Chuang-tzu*, these terms are often translated as "distant excursions" and express the idea of lightness as well as transcendent movement or flying freely within the beyond." (1993: 170)
20. In Chinese mythology, P'eng-lai 蓬萊 is a divine island, a fairy isle in the Eastern Sea or the Sea of P'o 渤. It is believed to be a paradisiacal land where immortals and herbs of deathlessness are found.
21. These verses are adapted, with slight changes, from a poem attributed to Lü Tung-pin 呂洞賓, a T'ang-Five Dynasties Taoist adept, who is regarded as ancestor of the Complete Reality (Ch'üan-chen 全真) school. It is recorded in volume 857 of the *Complete [Collection of] T'ang Poetry* (*Ch'üan T'ang Shih* 全唐詩), a famous work compiled by government scholars and first published in 1705 A.D.

22. A colored version of the *Nei-ching T'u*, originally preserved in the Ch'ing Dynasty (1644-1911) Imperial Art Gallery, gives a variant for the first line of this poem. It reads "The gate of all wonders, where should it be sought?" (*Chung-miao chih men, ho ch'u ch'iu?* 衆妙之門何處求).
23. These verses are also adapted from a poem attributed to Master Lü Tung-pin. However, it is not found in the *Complete [Collection of] T'ang Poetry*.
24. According to Komjathy, Fa-tsang 法藏 "most likely refers to the historical Fazang (643-712), the third patriarch of Huayan Buddhism who systematized its teaching" (2009: 84). Komjathy also notes that Fa-tsang may be "an allusion to the name of Amitābha before his attainment of Buddhahood" (85). *Fa-tsang* also means "Dharma Storehouse", which is usually a reference to the scriptures of the Buddhist canon.
25. Being a blend of blue and red, *kan* 紺 denotes a violet or purplish color.
26. *Pai-hao* 白毫, or "curl between the eyebrows", is a reference to the curl of white hairs between Śākyamuni's eyebrows. It is one of the thirty-two characteristic features or signs (*san-shih-erh hsiang* 三十二相) of the Buddha. In the Mahāyāna sūtras, it is said that when the Buddha taught, he sent out a ray of light from the tuft of white hair between his brows; this light blazed forth, penetrated the ten directions and revealed all worlds. The term *pai-hao kuang* 白毫光, "a ray of light from the tuft of white hair", is also used as a synonym of the Buddha.
27. In Buddhist cosmology, Mount Sumeru (Hsü-mi Shan 須彌山) is a towering mountain at the center of the universe. It is in the center of a great ocean, on a golden wheel. The sun and moon circle around it. Hsü-mi is transliteration of the Sanskrit Sumeru, also translated into Chinese as Miao-cao Shan 妙高山, or "Wondrously High Mountain".
28. Tz'u-shih 慈氏, meaning the "Compassionate One" or "Benevolent One", is a Chinese translation of Maitreya (Mi-le 彌勒). Thus, Tz'u-shih is one of the two epithets of Maitreya Buddha (Mi-le Fo 彌勒佛), the other being A-i-to 阿逸多 (Skt. Ajita; "invincible"). Maitreya is an important Mahāyāna bodhisattva. His name is derived from the Sanskrit *maitrī* (Pali *mettā*), which means "lovingly kind," or "benevolent." He is understood to be bodhisattva who will appear in this world to become the next Buddha after 5,670,000,000 years when he ends his life in the Tuṣita Heaven (*Tou-shuai T'ien* 兜率天).
29. See note 26.
30. *Tun-ken-jen* 鈍根人 means "person of dull faculties". It denotes dull, incapable, foolish and stupid people who are unable to comprehend spiritual truths.
31. *Ying-hsü* 盈虛 is more commonly written as *shih-hsü* 實虛. The terms are synonymous.
32. The Chinese character translated as "buddhahood" is 儼 and it is not found in Chinese dictionaries. The character consists of radical *jen* (亻; "human"), "west" (*hsi* 西; presumably a reference to India) and "country" (*kuo* 國). It probably means "[enlightened] person of the western country", i.e., the Shakyamuni Buddha. This character is replaced with *fo* 佛 (buddha) in the text.

內經圖
Diagram of Internal Pathways

Upper Section



1 巨峯頂	Summit of the great peak
2 延壽	Prolonging longevity [and [attaining] immortality and Buddhahood]
3 泥丸宮	Ni-wan Palace ¹²
4 一粒粟中藏世界	A grain of millet containing the world
5 仙佛	[Prolonging longevity and] [attaining] immortality and Buddhahood ³²
6 昇陽府	Prefecture of rising yang
7 九峯山	Mountain of nine peaks
8 鬱羅靈台	Numinous ¹¹ terrace of the thickly-meshed net
9 白頭老子眉垂地	Eyebrows of white-headed Lao-tzu hanging down to earth
10 若向此玄玄會得	If you orient yourself towards the mysterious, the mysterious will be attained
11 此糸糸外更無糸	Outside this mystery, there is no mystery ¹³
12 靈峯之穴	Cavity of the numinous peak
13 玉真上關	Upper pass of jade perfection ¹⁰
14 昇法之源	Origin of the ascending method
15 殭咽	Larynx
16 督脈	Governing vessel (tu-mai)
17 二腎府之穴	Cavity of the two kidney storehouses
18 半升鑪內煮山川	Mountains and streams decocting in a half- <i>sheng</i> ⁹ cauldron
19 十二樓臺藏秘訣	The twelve-storied pagoda stores the secret transmission ¹⁷
20 氣疾	Ch'i sickness ...
21 降橋	... over the descending bridge ¹⁴
22 碧眼胡僧手托天	The blue-eyed foreign monk holding up the heavens ¹⁵
23 任脈	Conception vessel (jen-mai)
24 法藏云 紺目澄清四大海 白毫宛轉至須彌	Fa-tsang ²⁴ says: "Violet eyes ²⁵ clarify the four great oceans; the white light ²⁶ pervades Mount Sumeru." ²⁷
25 慈氏云 眉間常放白毫光 能滅衆生轉輪苦	Tz'u-shih ²⁸ (Maitreya Buddha) says: "Between the eyebrows white light constantly emanates; ²⁹ this can liberate all sentient beings from the suffering of ceaseless reincarnation."



26 五十境内隱糸關

Mysterious pass hidden in fifty regions⁷

27 心神丹元字守靈

The spirit of the heart is [called] Elixir Origin (Tan-yüan), given name Guarding the Numen (Shou-ling).³

28 牛郎橋星

Cowherder constellation

29 艮土

Ken-mountain 艮 earth⁸

30 者田

This field [is the earth of *ken*-mountain]

31 刻石兒童把貫串

Engraving the stone, the lad holds a string of cash⁵

32 胆神龍曜字威明

The spirit of the gall bladder is [called] Dragon Glory (Lung-yao), given name Majestic Illumination (Wei-ming).

33 肺神華皓自虛成

The spirit of the lungs is [called⁴] Brilliant Splendor (Hua-hao), given name Emptiness Complete (Hsü-ch'eng).

34 肝神龍烟字含明

The spirit of the liver is [called] Dragon Mist (Lung-yen), given name Containing Illumination (Han-ming).

35 我家耑種自家田

I am properly and attentively cultivating my own field –

內有靈苗活萬年

Inside there are numinous sprouts¹⁸ that live for ten thousand years.

花似黃金色不異

The flowers resemble yellow gold, their color not uncommon;

子如玉粒果皆圓

The seeds are like jade grain, their fruits perfectly round.

栽培全賴中宮土

Cultivation completely depends on the earth of the Central Palace;

灌溉須憑上谷泉

Irrigation necessarily relies on the spring in the Upper Valley.

功課一朝成大道

The practice is completed suddenly and I attain the great Tao –

逍遙陸地作蓬仙

I wander carefree¹⁹ over land and water as an immortal of P'eng-lai.^{20,21}

- 36 織女運轉 Weaving Maiden transporting and transferring
- 37 腎神玄冥字育嬰 The spirit of the kidneys is [called] Mysterious Obscurity (Hsüan-ming),
given name Nourishing the Child (Yü-ying).
- 38 脾神常在字魂亭 The spirit of the spleen is [called] Continuously Existing (Ch'ang-tsai),
given name Ethereal Soul Pavilion (Hun-t'ing).
- 39 中丹田 Central elixir field
- 40 鐵牛耕地種金錢 Iron ox plowing the field where coins are sown



- 41 正丹田 Correct elixir field
- 42 坎水逆流 *K'an*-water flowing in reverse²
- 43 復復連連步步週
機關撥轉水東流
萬丈深潭應見底
甘泉湧起南山頭 Repeatedly, constantly, [the treadmill] is peddled in cycles;²²
When the mechanism revolves, the water flows eastward.
The water, ten-thousand fathoms deep, is seen straight to its bottom;
A sweet spring bubbles up, rising to the summit of Southern Mountain.²³
- 44 陰陽玄踏車 The mysterious yin-yang treadmill¹
- 45 鐵牛耕地種金錢
刻石兒童把貫串
一粒粟中藏世界
半升鑪內煮山川
白頭老子眉垂地
碧眼胡僧手托天
若向此糸玄會得
此玄外更無糸 The iron ox plows the field where golden coins are sown;
Engraving the stone, the young lad holds a string of cash.⁵
A single grain of millet contains the entire world;
Mountains and streams are decocted in a half-*sheng*⁹ cauldron.
The eyebrows of white-headed Lao-tzu hang down to the earth,
And the blue-eyed foreign monk holds up the heavens.
Orient yourself towards the mysterious and it is realized –
Outside of this mystery there is no other mystery.

46 此圖向無傳本緣丹道廣大精微鈍根人無從領取是以罕傳於世子偶於高松山齋中檢觀書畫此
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 納即天地之盈虛消息苟能神而明之金丹大道思過半矣誠不敢私為獨得爰急付梓以廣流傳
 素雲道人敬摹并識
 明善書局印行

46 此圖向無傳

This diagram has never been transmitted before.

本緣丹道廣大精微 鈍根人無從領取

The fundamental reason for this is because the Way of the Elixir is vast and subtle, and there are obtuse people³⁰ who do not have the ability to grasp it.

是以罕傳於世

Consequently, it rarely has been transmitted in the world.

子偶於高松山齋中 檢觀書畫

I happened to observe the diagram among the books and paintings in the study (*chai* 齋) of Kao Sung-shan 高松山.

此圖適懸壁上

By chance, it was hanging on a wall.

繪法工細

The skill used in its painting technique is finely executed.

筋節脈絡註解分明 一一悉藏竅要

The annotations of the joints and articulations (*chin-chieh* 筋節), meridians and vessels (*mai-lo* 脈絡) are clearly distinguished, and each one contains specific cavities (*ch'iao* 竅).

展玩良久 覺有會心

I examined [the diagram] for a long time and realized that my comprehension was growing.

始悟一身之呼吸吐納 即天地之盈虛消息

I began to realize that exhalation and inhalation (*hu-hsi* 呼吸) as well as expelling and ingesting (*tu-na* 吐納) of the human body are the waxing and waning³¹ as well as the ebb and flow of the cosmos.

苟能神而明之 金丹大道 思過半矣

If you can divine and gain insight into this, you will have progressed more than halfway on your inquiry into the great Way of the Golden Elixir (*chin-tan ta-tao* 金丹大道).

誠不敢私為獨得

In truth, I did not dare to keep this for myself alone.

爰急付梓 以廣流傳

Therefore, I had it engraved on a printing block [so that it might be] widely disseminated.

素雲道人敬摹并識

Engraved with deep reverence as an inscribed record by [Liu Ch'eng-yin,] the Taoist Su-yün

明善書局印行

Published by Ming-shan (Illuminating Virtue) bookstore^a

Printing block preserved at Pai-yün Kuan in Pei-ching^b

a. This sentence is not found in Komjathy's article; it is added by the redactor.

b. This inscription in Komjathy's translation is found in a different version of the diagram.

Transcription and Word-by-Word Translation

First lines are Chinese readings in modified Wade-Giles transcription system, second lines are in Pinyin transcription system. Third lines are translations of Louis Komjathy.

1

巨	峯	頂
Chü ⁴	feng ¹	ting ³
Jù	fēng	dǐng
Large; great	peak	top; summit
Summit of the great peak		

2

延	壽
Yen ²	shou ⁴
Yán	shòu
Prolong	longevity
Prolonging longevity [and [attaining] immortality and Buddhahood]	

3

泥丸	宮
Ni ² -wan ²	kung ¹
Níwán	gōng
Ni-wan	palace
Ni-wan palace	

4

一	粒	粟	中	藏	世界
i ¹	li ⁴	li ⁴	chung ¹	ts'ang ²	shih ⁴ -chieh ⁴
yī	lì	lì	zhōng	cáng	shìjiè
One	grain	millet	inside	store; hide	world
A grain of millet containing the world					

5

仙	佛
hsien ¹	fó ²
xiān	fó
Immortal	buddha
[Prolonging longevity and] [attaining] immortality and Buddhahood	

6

昇	陽	府
Sheng ¹	yang ²	fu ³
Shēng	yáng	fǔ
Rise	yang	prefecture; storehouse; palace
Prefecture of rising yang		

7

九	峯	山
Chiu ³	feng ¹	shan ¹
Jiǔ	fēng	shān
Nine	peak	mountain
Mountain of nine peaks		

8

鬱	羅	靈	台
Yü ⁴	lo ²	ling ²	t'ai ²
Yù	luó	líng	tái
Thick	net	numinous	terrace; tower; platform
Numinous terrace of the thickly-meshed net			

9

白	頭	老子	眉	垂	地
Pai ²	t'ou ²	Lao ³ -tzu ³	mei ²	ch'ui ²	ti ⁴
Bái	tóu	Lǎozǐ	méi	chuí	dì
White	head	Lao-tzu	eyebrow	hang down	earth

Eyebrows of white-headed Lao-tzu hanging down to earth

10

若	向	此	玄	玄	會得
Jo ⁴	hsiang ⁴	tz'u ³	hsüan ²	hsüan ²	hui-te ²
Ruò	xiàng	cǐ	xuán	xuán	huidé
If	face toward	this	mystery	mystery	able to; understand

If you orient yourself towards the mysterious, the mysterious will be attained

11

此	糸(玄)	糸(玄)	外	更	無	糸(玄)
Tz'u ³	hsüan ²	hsüan ²	wai ⁴	keng ⁴	wu ²	hsüan ²
Cǐ	xuán	xuán	wài	gèng	wú	xuán
This	mystery	mystery	outside	further	no	mystery

Outside this mystery, there is no mystery

12

靈	峯	之	穴
Ling ²	feng ¹	chih ¹	hsüeh ²
Líng	fēng	zhī	xué
Numinous	peak	of	cavity

Cavity of the numinous peak

13

玉	真	上	關
Yü ⁴	chen ¹	shang ¹	kuan ¹
Yù	zhēn	shāng	guān
Jade	truth; perfection	upper	pass; barrier

Upper pass of jade perfection

14

昇	法	之	源
Sheng ¹	fá ³	chih ¹	yüan ²
Shēng	fǎ	zhī	yuán
Ascend	method	of	origin

Origin of the ascending method

15

殮咽
Sun¹-yen⁴
Sūnyàn
Larynx
Larynx

16

督	脈
Tu ¹	mai ⁴
Dū	mài
Supervise	pulsating channel; meridian; vessel

Governing vessel

17

二	腎	府	之	穴
Erh ⁴	shen ⁴	fu ³	chih ¹	hsüeh ²
Èr	shèn	fǔ	zhī	xué
Two	kidney	storehouse	of	cavity

Cavity of the two kidney storehouses

18

半	升	鑪	內	煮	山	川
Pan ⁴	sheng ¹	tang ¹	nei ⁴	chu ³	shan ¹	ch'uan ¹
Bàn	shēng	dāng	nèi	zhǔ	shān	chuān
Half	liter	vessel; griddle	inside	cook; boil	mountain	river; stream

Mountains and streams decocting in a half-*sheng* cauldron

19

十	二	樓	臺	藏	秘	訣
Shih ²	erh ⁴	lou ²	t'ai ²	ts'ang ²	mi ¹	chüeh ²
Shí	èr	lóu	tái	cáng	mī	jué
Ten	two	story	tower; platform	store; hide	hidden; secret	instruction; formula

The twelve-storied pagoda stores the secret transmission

20

氣	疾
Ch'i ⁴	chi ²
Qì	jí
Ch'i	sickness

Ch'i sickness ...

21

降	橋
chiang ⁴	ch'iao ²
jiàng	qiáo
descend	bridge

... over the descending bridge

22

碧	眼	胡	僧	手	托	天
Pi ⁴	yen ³	hu ²	seng ¹	shou ³	t'o ¹	t'ien ¹
Bì	yǎn	hú	sēng	shǒu	tuō	tiān
Blue-green	eye	foreign	monk	hand	hold up	heaven

The blue-eyed foreign monk holding up the heavens

23

任	脈
Jen ⁴	mai ⁴
Rèn	mài
Duty	pulsating channel; meridian; vessel

Conception vessel

24

法藏	云
Fa ³ -tsang ⁴	yün ²
Fǎzàng	yún
Fa-tsang	say

Fa-tsang says:

紺	目	澄清	四	大	海
Kan ⁴	mu ⁴	ch'eng ² -ch'ing ¹	ssu ⁴	ta ⁴	hai ³
Gàn	mù	chéngqīng	sì	dà	hǎi
Violet	eye	purify; clarify	four	great	sea; ocean

"Violet eyes clarify the four great oceans;

白	毫	宛轉	至	須彌
Pai ²	hao ²	wan ² -chuan ³	chih ⁴	Hsü ¹ -mi ²
Bái	háo	wánzhuǎn	zhì	Xūmí
White	fine hair	in a roundabout way	arrive, reach	Sumeru

the white light pervades Mount Sumeru."

25

慈氏	云
Tz'u ² -shih ⁴	yün ²
Císhì	yún
Compassionate, Benevolent One	say

Tz'u-shih (Maitreya Buddha) says:

眉	間	常	放	白	毫	光
Mei ²	chien ¹	ch'ang ²	fang ⁴	pai ¹	hao ²	kuang ¹
Méi	jiān	cháng	fàng	bái	háo	guāng
Eyebrow	between	constant	release	white	fine hair	light

"Between the eyebrows white light constantly emanates;

能	滅	衆	生	轉輪	苦
Neng ²	mieh ⁴	chung ⁴	sheng ¹	chuan ³ -lun ²	k'u ³
Néng	miè	zhòng	shēng	zhuǎnlún	kǔ
Able to	extinguish	all	living [being]	reincarnation	suffering

this can liberate all sentient beings from the suffering of ceaseless reincarnation."

26

五	十	境	內	隱	糸(玄)	關
Wu ³	shih ²	ching ⁴	nei ⁴	yin ³	hsüan ²	kuan ¹
Wǔ	shí	jìng	nèi	yǐn	xuán	guān
Five	ten	region	inside	hide	mystery	pass; barrier

Mysterious pass hidden in fifty regions

27

心	神	丹	元	字	守	靈
Hsin ¹	shen ²	tan ¹	yüan ²	tzu ⁴	shou ³	ling ²
Xīn	shén	dān	yuán	zì	shǒu	líng
Heart	spirit; deity	elixir	origin	given name	to guard	numinosity

The spirit of the heart is [called] Elixir Origin, given name Guarding the Numen.

28

牛郎	橋	星
Niu ² -lang ²	ch'iao ²	hsing ¹
Niúláng	qiáo	xīng
Cowherd	bridge	star

Cowherder constellation

29

艮	土
Ken ⁴	t'u ³
Gèn	tǔ
Ken	earth

Ken-mountain earth

30

者 田
Che³ t'ien²
Zhě tián
That which field

This field [is the earth of *ken*-mountain]

31

刻 石 兒童 把 貫串
K'o⁴ shih² erh²-t'ung² pa³ kuan⁴-ch'uan⁴
Kè shí értóng bǎ guànchuàn
Engrave stone child; boy hold string (for holding coins in place); to piece together
Engraving the stone, the lad holds a string of cash.

32

胆 神 龍 曜 字 威 明
Tan³ shen² lung² yao⁴ tzu⁴ wei¹ ming²
Dǎn shén lóng yào zì wēi míng
Gallbladder spirit; deity dragon glory given name majestic illumination
The spirit of the gall bladder is [called] Dragon Glory, given name Majestic Illumination.

33

肺 神 華 皓 自(字) 虛 成
Fei⁴ shen² hua² hao⁴ tzu⁴ hsü¹ ch'eng²
Fèi shén huá hào zì xū chéng
Lung spirit; deity flowery bright, luminous given name emptiness complete; attain
The spirit of the lungs is [called] Brilliant Splendor, given name Emptiness Complete.

34

肝 神 龍 烟 字 含 明
Kan¹ shen² lung² yen¹ tzu⁴ han² ming²
Gān shén lóng yān zì hán míng
Liver spirit; deity dragon smoke; mist given name contain bright; illumination
The spirit of the liver is [called] Dragon Mist, given name Containing Illumination.

35

我 家 耑 種 自 家 田
Wo³ chia¹ tuan¹ chung³ tzu⁴ chia¹ t'ien²
Wǒ jiā duān zhǒng zì jiā tián
I; my home; family devotedly to seed; cultivate own home; family field
I am properly and attentively cultivating my own field,

內 有 靈 苗 活 萬 年
Nei⁴ yu³ ling² miao² huo² wan⁴ nien²
Nèi yǒu líng miáo huó wàn nián
Inside exist numinous sprout to live ten thousand year
Inside there are numinous sprouts that live for ten thousand years.

花 似 黃 金 色 不 異
Hua¹ ssu⁴ huang² chin¹ se⁴ pu⁴ i⁴
Huā sì huáng jīn sè bù yì
Flower resemble yellow gold color not unusual; strange
The flowers resemble yellow gold, their color not uncommon;

子 如 玉 粒 果 皆 圓
Tzu³ ju² yü⁴ li⁴ kuo³ chieh¹ yüan²
Zǐ rú yù lì guǒ jiē yuán
Seed like jade grain fruit all round; whole
The seeds are like jade grain, their fruits perfectly round.

栽培	全	賴	中	宮	土
Tsai ¹ -p'ei ²	ch'üan ²	lai ⁴	chung ¹	kung ¹	t'u ³
Zāipéi	quán	lài	zhōng	gōng	tǔ
Cultivation	completely	depend on	middle	palace	earth

Cultivation completely depends on the earth of the Central Palace;

灌溉	須	憑	上	谷	泉
Kuan ⁴ -kai ⁴	hsü ¹	p'ing ²	shang ⁴	ku ³	ch'üan ²
Guàngài	xū	píng	shàng	gǔ	quán
Irrigation	must; necessarily	rely on	upper	valley	fountain, spring

Irrigation necessarily relies on the spring in the Upper Valley.

功課	一	朝	成	大	道
Kung ¹ -k'o ⁴	i ¹	chao ¹	ch'eng ²	ta ⁴	Tao ⁴
Gōngkè	yī	zhāo	chéng	dà	Dào
Work; lesson	one	day	attain	great	Tao

The practice is completed suddenly and I attain the great Tao;

逍遙	陸地	作	蓬	仙
Hsiao ¹ -yao ²	lu ⁴ -ti ⁴	tso ⁴	P'eng ²	hsien ¹
Xiāoyáo	lùdì	zuò	Péng	xiān
Jaunt, stroll; idle about	land	arise; become	P'eng[-lai]	immortal

I wander carefree over land and water as an immortal of P'eng-lai.

36

織	女	運轉
Chih ¹	nü ³	yün ⁴ -chuan ³
Zhī	nǚ	yùnzhuǎn
Weave	woman	revolve (a machine); spin

Weaving Maiden transporting and transferring

37

腎	神	玄	冥	字	育	嬰
Shen ⁴	shen ²	hsüan ²	ming ²	tzu ⁴	yü ⁴	ying ¹
Shèn	shén	xuán	míng	zì	yù	yīng
Kidney	spirit; deity	mystery	dark	given name	nourish	infant

The spirit of the kidneys is [called] Mysterious Obscurity, given name Nourishing the Child.

38

脾	神	常	在	字	魂	亭
P'i ²	shen ²	ch'ang ²	tsai ⁴	tzu ⁴	hun ²	t'ing ²
Pí	shén	cháng	zài	zì	hún	tíng
Spleen	spirit; deity	constant	exist	given name	hun-soul	pavilion

The spirit of the spleen is [called] Continuously Existing, given name Ethereal Soul Pavilion.

39

中	丹	田
Chung ¹	tan ¹	t'ien ²
Zhōng	dān	tián
Middle	elixir	field

Central elixir field

40

鐵	牛	畊	地	種	金	錢
Tieh ³	niu ²	keng ¹	ti ⁴	chung ³	chin ¹	ch'ien ²
Tiě	niú	gēng	dì	zhǒng	jīn	qián
Iron	ox	till	earth	to seed; sow	metal; gold	coin

Iron ox plowing the field where coins are sown

41

正	丹	田
Cheng ⁴	tan ¹	t'ien ²
Zhèng	dān	tián
Correct	elixir	field
Correct elixir field		

42

坎	水	逆	流
K'an ³	shui ³	ni ⁴	liu ²
Kǎn	shuǐ	nì	liú
K'an	water	reverse	flow
K'an-water flowing in reverse			

43

復復	連連	步	步	週
Fu ⁴ -fu ⁴	lien ² -lien ²	pu ⁴	pu ⁴	chou ¹
Fùfù	liánlián	bù	bù	zhōu
Repeatedly	continuously	to step; peddle	to step; peddle	cycle; one round
Repeatedly, constantly, [the treadmill] is peddled in cycles;				

機	關	撥轉	水	東	流
Chi ¹	kuan ¹	po ¹ -chuan ³	shui ³	tung ¹	liu ²
Jī	guān	bōzhuǎn	shuǐ	dōng	liú
Mechanism	pass; barrier	revolve	water	east	flow
When the mechanism revolves, the water flows eastward.					

萬	丈	深潭	應	見	底
Wan ⁴	chang ⁴	shen ¹ -t'an ²	ying ¹	chien ⁴	ti ³
Wàn	zhàng	shēntán	yīng	jiàn	dǐ
Ten-thousand	ten feet	deep pool	should	see	bottom
The water, ten-thousand fathoms deep, is seen straight to its bottom;					

甘	泉	湧	起	南	山	頭
Kan ¹	ch'üan ²	yung ³	ch'i ³	nan ²	shan ¹	t'ou ²
Gān	quán	yǒng	qǐ	nán	shān	tóu
Sweet	fountain	bubble up	rise	south	mountain	head; summit
A sweet spring bubbles up, rising to the summit of Southern Mountain.						

44

陰	陽	玄	踏車
Yin ¹	yang ²	hsüan ²	ch'a ³ -ch'e ¹
Yīn	yáng	xuán	chǎchē
Yin	yang	mysterious	treadmill
The mysterious yin-yang treadmill			

45

鐵	牛	畊	地	種	金	錢
Tieh ³	niu ²	keng ¹	ti ⁴	chung ³	chin ¹	ch'ien ²
Tiě	niú	gēng	dì	zhǒng	jīn	qián
Iron	ox	till	earth	to seed; sow	metal; gold	coin
The iron ox plows the field where golden coins are sown;						

刻	石	兒童	把	貫串
K'o ⁴	shih ²	erh ² -t'ung ²	pa ³	kuan ⁴ -ch'uan ⁴
Kè	shí	értóng	bǎ	guànchuàn
Engrave	stone	child; boy	hold	string (for holding coins in place); to piece together
Engraving the stone, the young lad holds a string of cash.				

一	粒	粟	中	藏	世界
i ¹	li ⁴	li ⁴	chung ¹	ts'ang ²	shih ⁴ -chieh ⁴
yī	lì	lì	zhōng	cáng	shìjiè
One	grain	millet	inside	store; hide	world

A single grain of millet contains the entire world;

半	升	鑪	內	煮	山	川
Pan ⁴	sheng ¹	tang ¹	nei ⁴	chu ³	shan ¹	ch'uan ¹
Bàn	shēng	dāng	nèi	zhǔ	shān	chuān
Half	liter	vessel; griddle	inside	cook; boil	mountain	river; stream

Mountains and streams are decocted in a half-*sheng* cauldron.

白	頭	老子	眉	垂	地
Pai ²	t'ou ²	Lao ³ -tzu ³	mei ²	ch'ui ²	ti ⁴
Bái	tóu	Lǎozǐ	méi	chuí	dì
White	head	Lao-tzu	eyebrow	hang down	earth

The eyebrows of white-headed Lao-tzu hang down to the earth,

碧	眼	胡	僧	手	托	天
Pi ⁴	yen ³	hu ²	seng ¹	shou ³	t'o ¹	t'ien ¹
Bì	yǎn	hú	sēng	shǒu	tuō	tiān
Blue-green	eye	foreign	monk	hand	hold up	heaven

And the blue-eyed foreign monk holds up the heavens.

若	向	此	糸(玄)	玄	會得
Jo ⁴	hsiang ⁴	tz'u ³	hsüan ²	hsüan ²	hui ⁴ -te ²
Ruò	xiàng	cǐ	xuán	xuán	huidé
If	face toward	this	mystery	mystery	able to; understand

Orient yourself towards the mysterious and it is realized.

此	玄	玄	外	更	無	糸(玄)
Tz'u ³	hsüan ²	hsüan ²	wai ⁴	keng ⁴	wu ²	hsüan ²
Cǐ	xuán	xuán	wài	gèng	wú	xuán
This	mystery	mystery	outside	further	no	mystery

Outside of this mystery there is no other mystery.

46

此	圖	向	無	傳
Tz'u ³	t'u ²	hsiang ⁴	wu ²	ch'uan ²
Cǐ	tú	xiàng	wú	chuán
This	diagram	in past; earlier	not	transmit

This diagram has never been transmitted before.

本	緣	丹	道	廣大	精微
Pen ³	yüan ²	tan ¹	tao ⁴	kuang ³ -ta ⁴	ching ¹ -wei ¹
Běn	yuán	dān	dào	guǎngdà	jīngwēi
Fundamental	reason	elixir	way	vast	subtle

The fundamental reason for this is because the Way of the Elixir is vast and subtle,

鈍	根	人	無從	領取
tun ⁴	ken ¹	jen ²	wu ² -tsu'ng ²	ling ³ -ch'ü ³
dùn	gēn	rén	wúcéng	lǐngqǔ
dull; incapable	faculty	person; people	unable	receive

and there are obtuse people who do not have the ability to grasp it.

是以	罕	傳	於	世
Shih ⁴ -i ³	han ³	ch'uan ²	yü ²	shih ⁴
Shiyǐ	hǎn	chuán	yú	shì
Therefore	rarely	transmit	in	world

Consequently, it rarely has been transmitted in the world.

子	偶	於	高	松	山	齋	中
Tzu ³	ou ³	yü ²	Kao ¹	Sung ¹	Shan ¹	chai ¹	chung ¹
Zǐ	ǒu	yú	Gāo	Sōng	Shān	zhāi	zhōng
Pupil, disciple	by chance	at	High; Long	Pine	Mountain	study; studio	inside

檢	觀	書	畫
chien ³	kuan ¹	shu ¹	hua ⁴
jiǎn	guān	shū	huà
examine; inspect	observe	book	painting

I happened to observe the diagram among the books and paintings in the study (*chai* 齋) of Kao Sung-shan 高松山.

此	圖	適	懸	壁	上
Tz'u ³	t'u ²	shih ⁴	hsüan ²	pi ⁴	shang ⁴
Cǐ	tú	shì	xuán	bì	shàng
This	diagram	just	hang	wall	above; up; on

By chance, it was hanging on a wall.

繪	法	工	細
Hui ⁴	fa ³	kung ¹	hsi ⁴
Huì	fǎ	gōng	xì
Draw, paint	technique; method	to work	fine

The skill used in its painting technique is finely executed.

筋	節	脈絡	注解	分明
Chin ¹	chieh ²	mai ⁴ -lo ⁴	chu ⁴ -chieh ³	fen ¹ -ming ²
Jīn	jié	màilùò	zhùjiě	fēnmíng
Muscle; sinew	joint; node	meridians [and] vessels	explanatory note	clearly distinguished; clearly arranged

The annotations of the joints and articulations (*chin-chieh* 筋節), meridians and vessels (*mai-lo* 脈絡) are clearly distinguished,

一	一	悉	藏	竅	要
i ¹	i ¹	hsi ¹	ts'ang ²	ch'iao ⁴	yao ⁴
yī	yī	xī	cáng	qiào	yào
one	one	in all cases	contain	cavity, orifice	essential; important

and each one contains specific cavities (*ch'iao* 竅).

展	玩	良	久	覺	有	會心
Chan ³	wan ²	liang ²	chiu ³	chüeh ²	yu ³	hui ⁴ -hsin ¹
Zhǎn	wán	liáng	jiǔ	jué	yǒu	huìxīn
Open; unfold	enjoy	very	long time	realize	exist	understanding

I examined [the diagram] for a long time and realized that my comprehension was growing.

始	悟	一	身	之	呼吸	吐納
Shih ³	wu ⁴	i ¹	shen ¹	chih ¹	hu ¹ -hsi ¹	t'u ³ -na ⁴
Shǐ	wù	yī	shēn	zhī	hūxī	tǔnà
Begin	realize	one	body	of	exhalation [and] inhalation	blow out [and] draw in, expell [and] take in

I began to realize that exhalation and inhalation (*hu-hsi* 呼吸) as well as expelling and ingesting (*tu-na* 吐納) of the human body

即	天	地	之	盈虛	消息
chi ²	t'ien ¹	ti ⁴	chih ¹	ying ² -hsü ¹	hsiao ¹ -hsi ²
jí	tiān	dì	zhī	yíngxū	xiāoxí
mean; are	heaven	earth	of	fullness [and] emptiness	growth [and] decay; ebb [and] flow

are the waxing and waning as well as the ebb and flow of the cosmos.

苟	能	神	而	明	之
Kou ³	neng ²	shen ²	erh ²	ming ²	chih ¹
Gǒu	néng	shén	ér	míng	zhī
If	able to	divine	and	clarify	this

If you can divine and gain insight into this,

金	丹	大	道	思過半矣
chin ¹	tan ¹	ta ⁴	tao ⁴	ssu ¹ kuo ⁴ pan ⁴ i ³
jīn	dān	dà	dào	sī guò bàn yǐ
golden	elixir	great	way	can largely comprehend the other half

you will have progressed more than halfway on your inquiry into the great Way of the Golden Elixir.

誠	不	敢	私	為	獨	得
Ch'eng ²	pu ⁴	kan ³	ssu ¹	wei ²	tu ²	te ²
Chéng	bù	gǎn	sī	wéi	dú	dé
Indeed	not	dare	I	for	alone	have

In truth, I did not dare to keep this for myself alone.

爰	急	付	梓	以	廣	流傳
Yüan ²	chi ²	fu ⁴	tzu ³	i ³	kuang ³	liu ² -ch'uan ²
Yuán	jí	fù	zǐ	yǐ	guǎng	liúchuán
Therefore	quickly	send	cut block for printing	so that	widely	spread

Therefore, I had it engraved on a printing block [so that it might be] widely disseminated.

素	雲	道人	敬	摹	并	識
Su ⁴	yün ²	Tao ⁴ -jen ²	ching ⁴	mo ²	ping ⁴	chih ⁴
Sù	yún	Dàorén	jìng	mó	bìng	zhì
Pure	Cloud	Taoist	respect	engrave; copy	and; also	record

Engraved with deep reverence as an inscribed record by [Liu Ch'eng-yin,] the Taoist Su-yün

明	善	書局	印行
Ming ²	shan ⁴	shu ¹ -chü ²	yin ⁴ -hsing ²
Míng	shàn	shūjú	yìnxíng
Illuminate	Goodness; Virtue	bookstore	publish

Published by Ming-shan (Illuminating Virtue) bookstore¹

Note
1. This last sentence is not found in Komjathy's article; it is added by the redactor.

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