

원저

A Study on the Basic Forms and Principles of Saam's 5 Phases of Acupuncture Method

Lee Sang-yong*, Youn Hyun-min** and Lee In-seon*

*Department of Oriental Rehabilitation Medicine, College of Oriental Medicine, Dong-Eui University

**Department of Acupuncture & Moxibustion, College of Oriental Medicine, Dong Eui University

국문초록

舍巖五行鍼法の 기본 형태와 이론에 관한 고찰

이상용* · 윤현민** · 이인선*

*동의대학교 한의과대학 한방재활의학과교실

**동의대학교 한의과대학 침구경혈학교실

목적 : 사암오행침법의 다양한 변형치방과 그 구성 원리에 대한 연구가 여러 편 있지만 아직 처방구성 형태를 완전하게 분석하거나 그러한 구성을 가능하게 하는 기본 이론에 대해서는 충분히 밝혀지지 않은 상태이다. 본 논문은 사암오행침법의 처방구성 기본이론과 형태에 대해 고찰하고자 한다.

방법 : 본 연구는 사암도인침법에 있는 240개의 처방을 사암이 사용한 문장과 용어인 生旺休囚死와 相生者可補 相克者必瀉를 중심으로 분석하여 고찰 하였다

결론 : 1. 오행의 초기개념은 별의 움직임이나 계절의 변화, 관직이름 등과 관련되어 있으며, 이것은 하나의 요소라기보다는 변화과정을 나누어 설명하고자 하는 개념이었으며, 또한 오행은 절대적 우위를 지닌 관계가 아니었고 상황에 따라 지배를 받기도 하고, 지배를 하기도 하는 관계로 보았다.

2. 旺相休囚死는 오행의 또 다른 개념이며 旺相休는 가족의 개념이고 囚死는 적의 개념으로, 旺相休는 오행의 상생관계로, 囚死는 상극관계로 여겨진다.

3. 소위 正格에 해당하는 처방은 240개의 처방 중 119개가 해당되지만, 21가지 다른 처방형태 중의 하나이다. 이는 주요 처방형태가 될 수 있지만 기본 처방형태라고는 할 수 없으며, 旺相休囚死와 相生者可補 相克者必瀉가 결합된 형태가 기본 형태가 되어야 한다.

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· 교신저자 : 이인선, 부산시 진구 양정2동 산45-1 동의대학교 부속한방병원 한방재활의학과교실
Tel. 051-850-8671 E-mail : leeis2000@yahoo.com

4. 사암의 처방원칙 중 하나는 상생관계나 상극관계 내에 있는 오행요소끼리는 자신을 포함해 상황에 따라 선택적으로 補나 瀉를 할 수 있다는 것이고, 다른 하나는 實한 경우에만 해당하는 것으로 상생관계에 있는 가족 중에서 母나 자신을 補하고 子를 瀉하는 방법을 사용하기도 한다는 것이다.

중심어 : 사암침법, 변형처방, 왕상휴수사, 상생, 상극

I. Introduction

Saam's 5 phases acupuncture method 舍巖五行鍼法 was originated in 1644-1742, in the middle of the Cho Sun dynasty¹⁾. It linked the reinforcing and reducing acupuncture therapy which incorporated the asthenia-syndrome and sthenia -syndrome of the hollow organs, based on principle of the yin yang 5 phases theory 陰陽五行學說, not only to the generation of the 5 phases 相生關係, but also to their restriction 相克關係. Furthermore it was devised for medical treatment by combining therapy for invigoration and purgation of itself-meridian 自經補瀉法 with that of the other-meridian²⁾.

Saam acupuncture method is similar to the so called 5 element acupuncture³⁾ and traditional japanese acupuncture⁴⁻⁵⁾. Kuwahara noted in his book, that there was some principles. One is point selection method from Nan Jing chapter 69, tonify the mother for deficiency and disperse the child for excess. First tonify deficiency then disperse excess. when there is neither deficiency nor excess, treat the diseased meridian. Second principle is point selection method from Nan Jing chapter 75, tonifying the kidney channel and dispersing the heart channel controls liver excess. Third is point selection method from Nan Jing chapter 68, this method utilizes the qualities of the five transporting points and uniting points for treating certain pattern of imbalance. Fourth principle is the five pathogenic influences on point selection. This method is adapted from chapter 49 of the Nan Jing, which is concerned with etiology⁴⁾. Five element acupuncture and traditional japanese acupuncture's prescription method is very

similar to Saam's, but some differences exist(i.e., Japanese traditional acupuncture has no heart deficient heat/cold pattern, dividing root treatment and local treatment, emphasizing pulse diagnosis⁵⁾ and so on.).

The five element points between the finger tip and the elbow or toe tip and knee are among the most energetically powerful points of the body³⁾. Saam acupuncture includes not only the five Transporting points, but also the Source points, the Connecting points, the Alarm points, the Back Transporting points, the Conception points, the Governor points and more.

Even though there are many normal forms of therapy for invigoration and purgation of the Yin Yang 5 phases theory, it complies with the principle of generation and the restrictions based on the Yin Yang 5 phases theory which are available, variational forms which also recognizes the nature of the Saam's 5 phases acupuncture method. For this reason, it is very difficult to understand the Saam's 5 phases acupuncture method thoroughly. Therefore, those variational forms are obstacles for the beginners to study the Saam's 5 phases acupuncture method²⁾.

There was some studies done on the variational forms of Saam acupuncture's method and the principles of prescribing them. In kim's opinion, Saam's acupuncture prescriptions consist of normal form, complicated form, A complicated form, B complicated form, B-1 complicated form and C complicated form. Joe's opinion, in Saam's prescriptions consist 8 different forms²⁾, and concern to the principles of prescriptions's studies are focus on The 49th⁶⁾, The 50th⁷⁾, The 64th⁷⁾, The 69th^{2,6,7)} and The 75th issue of The classic on

Difficulty^{8,9)} but they can't enough explain Saam's principles of variational forms and prescriptions, still say many prescriptions of Saam acupuncture are not typical patterns¹⁰⁾. This paper is to explain what is the basic forms of Saam acupuncture and the consist of variation types.

Through investigation of paper studies and books that concerned Saam acupuncture's variational forms and the principles of prescriptions, all authors focused on Nei Jing 內經, Ling Shu 靈樞, Nan Jing 難經 and other chinese books.

In order to understand the Saam's acupuncture method, this author investigated Saam's own sentences and words that he wrote in Saam Doin chimbumb and adopted two kinds of principles from of that.

II. Methods

- ① This study is focus on Saam's own philosophy that he wrote in Saam Doin chimbumb¹¹⁾.
- ② For this study, the arrangement of Saam acupuncture's prescriptions were based on Kim's¹²⁾ and Lee's¹³⁾ paper by two kinds of principles that I proposed in this study.
- ③ Saam acupuncture's prescriptions were analyzed by two kinds of principles that I proposed in this study.
- ④ Some prescriptions could not be analyzed by two kinds of principles, because those prescriptions are not consist of the five element points. These prescriptions are classified by empirical prescriptions.
- ⑤ Some prescriptions are compounded of two prescriptions. These were also analyzed by two kinds of principles that I proposed in this study.

III. Subject

1. Studies about Saam's acupuncture method

The studies about Saam's acupuncture method has two kinds of approaches. The one is explained by invigorating and purgation of itself & other-meridian 自他經補瀉, according to promoting cycle theory 相生原理 and control cycle theory 相克原理. The other is explained by Saam's adoption of the 75th Difficulty's issue 東方實西方虛 瀉南方補北方說.

Kim's opinion²⁾ in chapter 19 on Nei Jing 內經·玉機真藏論, first defined the interrelationship of evil factors 邪氣 affecting health and vital essence energy 精氣(故邪氣勝者 精氣衰也). According to chapter 28 on Nei Jing·通評虛實論, the above interrelationship is explained as "In state of evil donation is considered as sthenia-syndrome 邪氣盛則實. In the consumption of health energy is considered as asthenia-syndrome 精氣奪則虛." Chapter 20 on Nei Jing·三部九候論 proposed major features of the medical treatment that is "to regulate the vital energy of asthenia and sthenia, treat the sthenia-syndrome by purgation, and treat the asthenia-syndrome by invigoration 調其氣之虛實, 實則瀉之, 虛則補之."

The above interrelationship was interpreted as "If an organ is deficient, it needs to invigorate the mother organ 虛則補其母" in the 69th issue of The classic on Difficulty. Ming dynasty's Gao Mo¹⁴⁾ 高武 described therapy for invigorating and purgation of itself-meridian, which selected acupuncture points according to the theory of five element in the five Shu point of itself-meridian 自經 五俞穴. It was based on the generation in the Zhen Jiu Ju Ying 鍼灸聚英. Zhang Shih-xian 張世賢¹⁵⁾ extended selection of the five Shu points theory to other-meridian, noted in the Tu Zhu Ba Shi Yi Nan Jing 圖註八十一難經.

Another of Shin's opinion⁷⁾ is the 50th issue of The classic on Difficulty which explains the interdependent relations, inter-restraining relations, the relation of subjugation and reverse restriction

in illness condition between the five viscera, according to the theory of generation, restriction, subjugation and reverse restriction. It also explains the invigoration and purgation of other-meridian according to the promoting cycle theory 相生原理 is developed from Tu Zhu Nan Jing 圖註難經 to Yi Xue Ru Men 醫學入門.

The principle of treatment according to invigoration and purgation of itself & other-meridian based Control cycle theories is developed from 79th issue of The classic on Difficulty to Saam acupuncture⁷⁾.

Kim⁸⁾ and Lee's⁹⁾ opinion is Saam was adopted in the 75th issue of The classic on Difficulty "In the case of repletion in the eastern regions and

depletion in the western regions, drain the southern regions and fill the northern regions 東方實西方虛 瀉南方補北方." in Saam's prescriptions.

Those opinions just explain two kinds of Saam's prescriptions(or tree, include reverse case, i.e., in deficiency cases, They should use the Rf mother and Rd Cm method. In excess cases, They should use the Rf Cm and Rd mother method or Rf mother and Rd child method. Table²⁾, but by my study, 24 different prescription types exist(Table 2).

After studying Saam variational forms and the principles of prescriptions, Kim¹⁶⁾ arranged 16 different prescription principles(Table 1). But 8 different prescription types were still not explained.

Table 1. Saam Acupuncture's Variational Forms and the Principles of Prescriptions

| | | | |
|--------------------------|---------------------------|---------------------|-----------------|
| Rf | itself-meridian normal Rf | mother Rf | Ic Rd |
| | | | Cm Rd |
| | itself-meridian strong Rf | child Rf | Ic Rd |
| | | | Cm Rd |
| other-meridian normal Rf | mother's element Rf | Ic's element Rd | |
| | | Cm's element Rd | |
| other-meridian strong Rf | child's element Rf | Ic's element Rd | |
| | | Cm's element Rd | |
| Rd | itself-meridian normal Rd | child Rd | Ic Rf |
| | | | Cm Rf |
| | itself-meridian strong Rd | mother Rd | Ic Rf |
| | | | Cm Rf |
| | other-meridian normal Rd | child's element Rd | Ic's element Rf |
| | | | Cm's element Rf |
| | other-meridian strong Rd | mother's element Rd | Ic's element Rf |
| | | | Cm's element Rf |

Rf : reinforcing method.

Rd : reducing method.

mother Rf : tonify mother point.

child Rd : disperse child point.

mother's element Rf : tonify mother meridian's same element point.

child's element Rd : disperse child meridian's same element point.

Ic Rf : tonify point that I control.

Cm Rd : disperse point that control me.

Ic's element Rf : tonify mother(child) meridian's same element point that I control.

Cm's element Rd : disperse child(mother) meridian's same element point that control me.

Table 2. Saam Acupuncture's Prescription Forms

| | | | frequency | total |
|-----------|-----------|----------|-----------|-------|
| Rf mother | Rd Cm | | 119 | 135 |
| | Rd Cm | Rf self | 5 | |
| | Rd Cm | Rd Ic | 1 | |
| | Rd child | | 8 | |
| | Rf child | | 1 | |
| | Rd Ic | | 1 | |
| Rf self | Rd child | | 1 | 9 |
| | Rd Cm | | 4 | |
| | Rd Cm | Rf child | 2 | |
| | Rd Ic | | 2 | |
| Rf child | Rd Cm | | 2 | 2 |
| Rf Cm | Rd mother | | 14 | 25 |
| | Rd mother | Rd self | 1 | |
| | Rd self | | 3 | |
| | Rd self | Rd child | 1 | |
| | Rd mother | Rf Ic | 1 | |
| | Rd child | | 5 | |
| Rf Ic | Rd mother | | 3 | 5 |
| | Rd child | | 2 | |
| compound | | | 29 | 29 |
| empirical | | | 35 | 35 |
| total | | | 240 | 240 |

Rf : reinforcing method.

Rd : reducing method.

Rf mother : tonify self-meridian mother point and mother meridian is the same element point (sometimes choose other meridian's same element point).

Rd Cm : disperse self-meridian point that control me and control me-meridian's same element point (sometimes choose other meridian's same element point).

Rf self : tonify affected meridian's same element point and other meridian's same element point.

Rd Ic : disperse self-meridian point that I control and I control-meridian's same element point (sometimes choose other meridian's same element point).

Rf child : tonify self-meridian child point and child meridian same element point (sometimes choose other meridian's same element point).

empirical : empirical prescription.

2. Difficulty in understanding Saam acupuncture

First of all, Saam acupuncture was written by hand about 300 years ago¹⁾, and at the present time handing down books are a lot of mistakes and wrong words, that makes Saam acupuncture hard to understand. Another thing is there are no

explanatory notes. So, many researchers try to find the prescription's principle out from other books, especially Nei Jing and Nan Jing. but it is not enough to explain fully and clearly.

Understanding Saam acupuncture needs two kinds of approaches, that is Wu Xing's meaning that adopted on Saam acupuncture, and construction by Saam's own philosophy.

3. Wu Xing's meaning and adoption of Saam acupuncture

Wu Xing is an important integral part of the traditional theoretic basis of acupuncture and traditional Chinese medicine. The word Xing has been translated as Element. However, it actually denotes movement and activity. The word element implies a stationary state. Some of the evidence in ancient Chinese literature was reviewed to support the hypothesis that Wu Xing were originally meant to be the Five Xing Xin (Moving Stars, i.e., Planets). By the 4th century B.C., associations of the Stars with human events gradually evolved. However, between the 4th and the 6th century A.D., when the Taoist scholar-physicians expanded the Wu Xing into abstractive concepts, they used the five basic materials as their representatives. Since they were basically alchemists and not astronomers, they apparently minimized the relationship between the Five Moving Stars and the human illnesses. It is, therefore, proposed that the usage of the word Element be discontinued and the word Xing be employed as is¹⁷⁾.

In ancient Chinese government affairs, one of them being responsible for water and water dragons. These special offices were named after the five xing, that is, a "wood officer" mu zheng 木正, a "water officer" shui zheng 水正, and so on. The entire pentic group was called wu xing zhi guan 五行之官, "the offices of the five xing."¹⁸⁾ Hence the Guan zi 管子, a text partly dating from the third century b.c., stated: "The sequence of the seasons of spring, autumn, winter, and summer reflects the alternative appearance of yin and yang¹⁹⁾.

The length of the seasons reflects the operations of yin and yang. The alternations of day and night reflect the transformations from yin to yang and vice versa." In the end, yin and yang were used not merely as labels categorizing opposites, the five-agents doctrine in texts such as the Shang shu 尚書, the Zuo zhuan 左傳, the

Guo yu 國語, the Guan zi 管子, and the Lu shi chun qiu 呂氏春秋 little in common with and may be considered a developmental stage prior to the contents of the textus receptus of the Huang Di nei jing 黃帝內經. "五行無常法 the five agents do not always dominate."²⁰⁾ In the Sun zi bing fa 孫子兵法, this passage is the first in a series referring to a cyclical natural phenomena, such as the four seasons and the appearance and disappearance of the sun and the moon¹⁹⁾.

Through the above, we know Wu Xing's early meaning was associated with the Stars, the sequence of the seasons, and the government affairs - not a element but a evolutic phases. The five agents do not always dominate.

Saam acupuncture's preface¹¹⁾ noted "Muscle, bone and meridian change endless. Birth, vigor, rest and prison, evolution is never stopped. 筋骨脈絡 變化無盡 生旺休囚 運行不停", "In promoting cycle of the five phases can do a reinforcing method, in control cycle of the five phases must do a reducing method. 相生者可補 相克者必瀉"

Wu Xing Da Yi · Lun Si Shi Wang Xiu 五行大義 · 論四時旺休 noted "When I become a king, let my son be a minister, my son has vigor to help my government, let my mother and father rest. They are too old and can not help me. Let fearful people will die. The king can kill him. Controlling people will in prison. My son can be prisoned and will control him. 旺相休囚死"²¹⁾

Saam noted "Muscle, bone and meridian change endless. Birth, vigor, rest and prison, evolution is never stopped" is just like the sequence of the season's endless changes, not a element but a evolutionary phase while the five agents do not always dominate. Wang Sheng Xiu Qiu Si is another Wu Xing's concept, and Wang Sheng Xiu is a family, Qiu Si is an enemy, Wang Sheng Xiu is in a promotion cycle of the five phases, Qiu Si is in a control cycle of the five phases.

"In promoting cycle of the five phases can do a reinforcing method, in control cycle of the five phases must do a reducing method." that's meaning is in promoting cycle of the five phases

are promote each other like a family and include self strenuous efforts, in control cycle of the five phases are reduced like an enemy.

As the above indicates, Wang Sheng Xiu can do a reinforcing method and Qiu Si can do a reducing method at the same time, but in Saam acupuncture adopted 75th Difficulty's issue, it has reinforced mother point and reduced child point at the same time. It can be explain by the former like a state of family opposite to an enemy. Another is like a family in trouble. I will explain Saam acupuncture's prescriptions by taking two kinds of principles - opposite an enemy state and family in trouble.

For example, in a situation of opposite enemy state, if Fire is deficient, tonify Tree(mother) or Earth(child) or Fire(me) and disperse Metal(controlled person) or Water(fearful person). If Fire is excess, tonify Metal(controlled person) or Water(fearful person) and disperse Tree(mother) or Earth(child) or Fire(me). In a situation of family in trouble(it is only for excess case), if Fire is excess, tonify Tree(mother) or Fire(me), and disperse Earth(child).

This concept is different from other studies. Other theories do not include self tonify and disperse. That is why other theories can not explain enough of Saam's prescriptions.

In adopting these two kinds of principles, opposite enemy state and family in trouble, we can figure it out, the Saam acupuncture's

prescription has 21 different types of forms.

4. What is the Saam acupuncture prescription's basic form and main form?

So called Jung Geuk 正格 (also called normal form) is not a word that is in Saam's literature. this term was made by Gy San 芝山, he added his empirical cases to the Saam Doin chimbumb. That kind of prescription(Rf mother and Rd Cm) comes out 119 times in 240 prescriptions of Saam acupuncture(Jung Geuk appeared 97 times in 240 prescriptions²⁾. and 1 of 21 different prescription types. It is a main form, but not a basic form. Basic forms have to include and explain all types of prescriptions. Wang Sheng Xiu Qiu Si and "In promote cycle of the five phases can do a reinforcing method, in control cycle of the five phases must do a reducing method. 相生者可補 相克者必瀉" combined approaching method can be basic form(two kinds of principles, one is in a promoting cycle of the five phases are promote each other like a family and include self strenuous efforts. In a control cycle of the five phases are reduced like a enemy. Another is reinforce mother point and reduce child point at the same time. It can be explained that the former is in a state of family opposite to the enemy, the other is like a family in trouble.) Because, this approach can explain each types of prescriptions in the Saam Doin chimbumb.

Table 3. General Principle of Five Evil

| Relationship | mother | self | child | enemy Ic | enemy Cm |
|-------------------|----------------------------------|--------------------------|--------------------------|-------------------------|---|
| Five evil | depletion evil | regular evil | repletion evil | weakness evil | destroy evil |
| Wang Sheng | Xiu 休 | Wang 旺 | Sheng 相 | Qiu 囚 | Si 死 |
| general principle | Deficiency, reinforce the mother | self reinforce or reduce | excess, reduce the child | Deficiency, reduce here | Deficiency, reduce here Excess, reinforce here |

IV. Conclusions

1. Wang Sheng Xiu Qiu Si 旺相休囚死 is another Wu Xing 五行 concept and Wang Sheng Xiu is a family, Qiu Si is the enemy, Wang Sheng Xiu is in a promoting cycle of the five phases, Qiu Si is in a control cycle of the five phases.
2. "In a promoting cycle, the five phases do a reinforcing method. In control cycle, the five phases must do a reducing method. 相生者可補 相克者必瀉" is Saam's basic concept of prescription.
3. So called Jung Geuk 正格 (also called normal form) is a type of prescriptions comes out 119 times in 240 prescriptions of Saam acupuncture and 1 of 21 different prescription types. It is a main form, but not a basic form. Basic forms has to include and explain all type of prescriptions. Wang Sheng Xiu Qiu Si 旺相休囚死 and "相生者可補 相克者必瀉" is a combined approaching method which can be a basic form. Because, this approach can explain each type of prescriptions in the Saam Doin chimbumb.
4. Saam acupuncture adopted two kinds of principles. One is a promoting cycle of the five phases that promote each other like a family and include self strenuous efforts, In a control cycle, the five phases are reduced like an enemy, another is reinforce mother point and reduce child point at the same time. It can be explained that the former is in a state of family opposite to the enemy, the other is like a family in trouble.

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