

The Common Source Elucidate and Common Excavate Secret in the Practice of FengShui/Chinese Medicine Theory

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Abstract: *The unified thinking and the concept of yin and yang make FengShui and Chinese medicine different from the fundamental "Yi", thus creating a core theoretical/practical coexistence. Both FengShui and Chinese medicine integrate the existence of "human body(residence)" into the structure of "heaven, earth, and man", a system in which the universe and man coexist. Internally, the art of FengShui and the science of Chinese medicine are formed through the examination of the external image of reality and emptiness from "Tao" to "Qi". For the human body and the residence in the time/space field, FengShui and Chinese medicine have constructed the interpretation system of "the theory of ShengQi" and "the five movements and six qi" to explain the relationship and interaction between "human body (residence) "relationship and interaction with nature, and thus generate theoretical reserves for the regulation of residence and human body practice.*

Keywords: FengShui, Chinese Medicine, Yin-Yang, XiangShu, QiYun

As the only book of the Axial Age of Mankind composed of symbol systems and writing systems, Zhou Yi is regarded as a classic by Confucianism in the history of Chinese culture. Zhou Yi expresses abstract concepts through the writing system with concrete things, explores the generation, classification, movement and change of all things in the universe and the earth, and explores the relationship between heaven and man, subject and object, nature and society."This Tian-Di-Ren relationship, and the political, economic, cultural and other ideological system structure, externalized during the Tang Dynasty to produce the "Shan, Yi, Ming, Xiang, Bu" five Shu, yixue thought as the foundation of the guiding philosophy, the unification of man and nature, the operation of the Heavenly Dao, the order of life three important dimensions, distinguished from the five levels of practical application of the technique, of which "XiangShu" refers to the observation of people, the earth, The method of studying the fate of mankind in the form of objects and other images mainly includes the name phase, the human phase, the FengShui (earth phase)". Among them, Kanyu (feng shui) is an important component of "XiangShu", commonly known as FengShui Technique, which is based on the "Zhou Yi" yin and yang, Bagua, the unity of heaven and man, the five elements of Shengke, Qi and other ideas as the theoretical guidance, according to the Yang House (living room, etc.), Yin House (tomb) topography, environment to determine the auspicious and fierce Fang Shu Blame". One of the five Shu "medical Shu" "the use of prescriptions, acupuncture, lingzhi and other prescriptions to maintain health, treatment of diseases" is the source of Theory and practice of traditional Chinese medicine in China, with thousands of years of development and improvement, Traditional Chinese medicine also applies "easy to learn" thinking to construct the yin and yang five elements, eight organs dialectical theory to speculate on the relationship between nature, body and disease, has a relatively complete theoretical practice system in traditional medicine.

1. Unified Thinking and Yin-Yang Commonality: The Fundamental of Yi in Kan Public Opinion and Traditional Chinese Medicine

Kanyu and Chinese medicine, which are distinguished from "Yixue", one studies the "human body" and the other points to "architecture" (Kanyu studies equates man with architecture)."The process of integrative thinking... It is to summarize the proven content of thinking into highly abstract concepts, to grasp the whole picture of things through generalization means, and to control the whole process of thinking activities... The product of unified thinking has a strong abstraction, generalization, simplicity

and synthesis" The concept of yin and yang duality as an ancient Chinese thinking law on the unity of cosmic opposites, yin and yang originally originated from the human body's experience of the integration of nature", "toward the sun is yang, back to the sun is yin", "cold is yin, heat is yang", etc., and then yin and yang are abstracted into philosophical unified concepts, and the subject is divided into three image categories:1, yin and yang explain the natural production of all things and the division of categories of events, Kanyu science abstracts, symbolizes, and concretizes the concept of yin and yang, which refers to the events in the construction space with people as the main body, and "these yin and yang relationships exist in all things in the universe, one yin and one yang is the way, and the way of kan public opinion is not separated from yin and yang" 2, yin and yang as the reference to the surface, inside and outside, and the hidden, kanyu classic "Guan Shi Geographical Finger Meng" records that "the yin and yang in the table, the longitude and latitude of the heavens and the earth, the difference in the spirit of the spirit, the four potentials and three forms or differences." The one who speaks outside, the one who speaks inside speaks inside. The outside is the heavens, and the inside is also the earth"; and Chinese medicine believes that the relationship between the yin and yang between the internal organs is mainly the surface, and its diagnosis and treatment requires a dialectical judgment of yin and yang in the cold and heat.3, yin and yang point to the cosmic time and space sun and moon operation, in the Kan public opinion system, the situation sect "dragon point point", its point is considered to be the cosmic yin and yang qi vein condensation place; the Li Qi sect is combined with the twenty-eight stars, twenty-four solar terms for the evolution of the relationship between yin and yang, so as to choose the auspicious construction and orientation arrangement. Thus yin and yang exist in the spatialized heaven and earth, and are related to the external natural climate, and the theory of chinese medicine has been constructed with Chinese medicine, which holds that "people are part of the universe, and climate changes are closely related to the occurrence of diseases and the physiological and pathological changes of the human body."

The common subjects of the two commonalities of Kanyuology and Traditional Chinese Medicine Pathology, which have the same origin from "Zhou Yi", are manifested as follows: First, from the perspective of generation sources, archaeological findings and documents such as "Zhou Yi Zhixia", "Han Feizi Wuyin", "Zhuangzi Thief" and other documents record that ancient ancestors chose the cave dwelling or nesting form of "according to the mountains and waters" and "sitting on the north morning sun" through the accumulation of experience, thus launching a Kanyu narrative about the construction of buildings In ancient times, the living environment conditions of the ancestors were limited, and the people had many diseases, and the Huainan Zi XiuWu Xun recorded that "Shennong tasted hundreds of herbs, and there was medicine".Thus unfolds the TCM narrative. Second, in the pre-Axial Era, that is, the Wushi Period, the content of the abilities that Wu Qian was good at included "yin and yang, technique, astronomical, almanac, yarrow turtle, five elements, miscellaneous occupation, shape law, and medical techniques", which shows that in the pre-axis era, the source content of public opinion and Chinese medicine was in a state of hybridity, and the later Kanyu and Chinese medicine originated from the differentiation after the mixture of knowledge. Third, the integration and differential application of the perspective and theory of Kanyu and Chinese medicine, the source of Kanyu and Chinese medicine are "Zhou Yi", a study of the "human body", a study of architecture, but showing a common phenomenon. The pathology of Chinese medicine and the art of Kangyu (feng shui) under the influence of the five elements of yin and yang are manifested in the fact that on the one hand, the "five elements of yin and yang" in ancient Chinese medical culture divide the five internal organs and six intestines of the human body with the five elements of gold, wood, water, fire and earth; on the other hand, as a kanyu science that explores the law of heaven and earth, the concept of yin and yang integrates the overall Kanyu.Wuxing is not only used to determine the attributes of Kanyuguan Shuichashan, but also "in Kanyu, the Ganzhi Ji method is used in combination with the five Xing attributes and orientation relationships of Ganzhi, which is a basic law", so the Yin and Yang Five Xings in Kanyu are everywhere, becoming the mainstream theory of consciousness, and surviving and developing in practice. Fourth, the pathology of Chinese medicine and Kanyu (feng shui) have commonalities in practical operation, and the process of TCM diagnosis and treatment includes looking, smelling, asking, and cutting, referred to as "four Zhen", "Four Zhen are interrelated and inseparable, and in clinical application, they must be organically combined, that is, the four Zhen ginseng." "

Traditional Chinese Medicine	KanYu
<p>Diagnosis by looking at the human body from a distance, sitting and lying, posture, listening to the sound to diagnose the health condition, its index parameters include:</p> <ol style="list-style-type: none"> 1. The gender of the person: male/female 2. The age of the person: old/medium/young 3. Observe the person's body: the presence of disabilities, trauma 4. View the person's physical appearance: height, weight, fat and thin 5. Comprehensive determination: physical health or not 	<p>Situation Sect (Morphological Law): The "Three Gang and Five Chang" for the environment and architecture</p> <p>That is, the QiMai, the Ming Tang, and the ShuiKou are the Three Gang, and the Long, the Xue, the Sha, the Shui, and the Xinag are the Five Chang, and conduct an inspection in the sense of the image to judge the auspiciousness. Its indicator parameters include:</p> <ol style="list-style-type: none"> 1. View building properties: Yin/Yang 2. View the construction fortune: not in transit / proper transport / has been transported 3. Look at the shape of the building: whether there is any defect 4. Look at the shape of the building: whether there is Chong or Sha 5. Comprehensively judge the shape and matching of architecture with people and nature
<p>Look at the scent: closely observe the scent, spirit and hair of the human body, and deeply diagnose the parameters:</p> <ol style="list-style-type: none"> 1. Observe the scent of the human body 2, yin and yang, surface, cold and hot, virtual reality 	<p>Theory of Qi (Qi Fa): Closely examine the changes in the yin and yang of its architecture, judge the degree of cooperation between the building and the "qi" of person body, and conclude the auspicious and evil blessings:</p> <ol style="list-style-type: none"> 1. Observe the direction of the building of Qi outlet 2, yin and yang, internal and external situation, cold and hot
<p>Pulse diagnosis: cut the pulse by hand, cut the degree of the disease, prescribe a prescription, and grasp the medicine for treatment.</p>	<p>Li Qi Sect (Li Fa): Compass theorem, plotting and calculating, comprehensive judgment, giving solutions.</p>

Figure 1: Comparison of TCM with Kanyu

2. Xiang and QiShu Thinking: Kanyu / The Examination of "Easy" Thinking in Chinese Medicine

"The way of thinking is the way in which human beings observe the world, understand the world, and thus guide themselves to transform the world. Zhou Yi and its research show many ways of thinking, of which there are five with certain value, namely intuitive thinking, image thinking, XiangShu thinking, logical thinking and dialectical thinking." Among them, XiangShu thinking supports the symbol system of ancient Chinese thought and the YiXiang system of speech, representing the "Xiang" (external/inner) as the medium, experience and rational thinking coexist, relying on the "physical and mental sympathy" in the body and realizing the mind, represented by "Zhou Yi", which is extended to xiangShu thinking in public opinion. The XiangShu principle of Kanyu construction consciousness (ideology) and the architectural power order of Kanyu construction of physical landscapes show a reversible interactive relationship, which is obvious and implicit and related. The "Xiang" in Kanyu is the architectural connotation in Zhou Yi's GuaXiang, in order to make Qi, shangxiang, guanxiang system, and the differentiated "Qi" under the guanxiang system includes the "real Xiang" and the invisible but perceptible "virtual Xiang" built in the daily life of the ancient Kanyu system. The "Yi Xiang" differentiated by the architectural symbolization symbol has also become a kind of deep meaning symbol system of gua-shape externalization, Zhou Yi deduces the vertical and horizontal space map of the time and space of the Kanyu building through "Shu", and constructs the relationship and operation law of the architectural point-line-surface-body structure and the natural space-time Wanxiang with the "Easy Shu" mediums such as five Xing Shu, nine Gong Shu, and shu of all things, and deduces it to the Kanyu system and QianKun Ce The mathematical relationship implied by Shu.

"XiangShu theory is the essence of the theory of Chinese medicine, which is infused in the veins of the medical texts of the motherland and hidden in the depths of the souls of the ancient physician masters. It is the highest achievement of the inspired thinking of the Chinese ancestors and the foundation of Chinese culture." After the Han Dynasty, the "XiangShu" doctrine, which was different from the yixue, was further branched, one for ZhanBu Kanyu and one for ancient technology (traditional Chinese medicine). As a result, "XiangShu" is closely related to the basic theory of Chinese medicine, the meridians of Chinese medicine organs (ZangXiang theory), the diagnosis and dialectics of Chinese medicine, and the medication group in TCM treatment.1, The Traditional Chinese viscera and meridians (ZangXiang theory), established in the unity of nature and man, Yin and Yang five elements and five transport six qi theory based on the theory of traditional Chinese viscera and meridians, the "ZangXiang" into the body, on the one hand, formed the zangfu qi machine and five elements, four hours, four seasons regular switch collocation of traditional Chinese ZangXiang system; On the other hand, a correlation system of "ZiWu's flow and LingGui's eight rules of meridian theory are closely combined with mathematics and physics" is generated. In SuWen, Jinguizhen Discourse, the time and the five Zang are matched, thus it can be seen that the image thinking model and the ZangXiang system use the image comparison to construct the so-called Qi interlinked and common law between the human body and the heaven, earth and nature, so that all the organs in the five Zang system of human body can be seen by Xiang. As shown in the figure: ZangXiang schematic diagram of SuWen ·Liujie ZangXiang:

Zang	Root	Chu	Hua	Chong	Taste	Color	Attribute	Four o'clock
heart	Sheng	Shen	Mian	XueMai	Bitter	Red	Taiyang in yang	Summer
Lungs	Qi	Po	Mao	Pi	Pungency	White	Taiyin in yin	Autumn
Kidney	Feng Zang	Jing	Fa	Bone	Salty	Black	Shaoyin in yin	Winter
Liver	Baji	Hun	Zhao	Sinews	Sour	Cang	Shaoyang in yang	Spring
Spleen and stomach, large and small intestines, trifocal, bladder	CangLin	Ying	Around the lips	Muscle	Sweet	Yellow	To the yin and so on	Tu

Figure 2: ZangXiang schematic diagram of SuWen ·Liujie ZangXiang

2, disease diagnosis, "look and smell, ask and cut, look, look and distinguish color. You know it by the smell. Ask, ask the source of the disease. As an important media means for TCM to obtain "syndrome" information, the main approaches include "Syndrome differentiation ZhiJi" originated from ShangHan Theory and "Syndrome Examination and Cause Seeking" originated from HuangDi NeiJing. On the one hand, the machine of syndrome differentiation is to distinguish the different "Xiang" of human body diseases, and to know the signs of the machine; On the other hand, "examining the syndrome and seeking the cause" through dialectical examination of the table Xiang information to deeply judge the cause of disease, mainly reflected in the following three aspects: (1) through the use of hope, smell, ask, cut four Zhen method of observation of the patient, collect the information of the condition. (2) Based on the body's current overall response to explore the cause. (3) comprehensive investigation of diversified pathogenic factors, comprehensive analysis, overall grasp ", no matter the condition information collected by the Four Zhen and shen, or the body response, are based on the "etiology XiangShu model (six Yin, seven emotions, etc.) classification, to speculate the etiology" 3. Medication group, "BenCao Gangmu" record "body FaXiang heaven and earth, then treat when DangGui head, treat when using the body, treat when using the tail, general treatment is all used" emphasize the medicinal nature of traditional Chinese medicine treatment and diagnosis and treatment "ZangXiang" narrative principle; ShenNong BenCao Jing uses the concept system of eight Gua taking Xiang in I Jing to clarify the principles and laws of TCM drug use. Treatise on Febrile diseases established the six Dialectical XiangShu principles, thus laying the foundation of clinical diagnosis and treatment medicine.

3. ShengQi's theory and Wu Yun Liu Qi: Co-existence Narration in space-time Field

"Ancient Chinese philosophy first pointed out that there was only one origin of qi, namely: The ancients hold that Qi is the origin of all things ". Kan holds that "the inner Qi is generated, the outer Qi

is formed, the inner and outer Qi are multiplied, and feng shui is formed by itself". This Qi includes all things such as popularity, weather, earth and Qi, thus creating the difference between the field energy of Qi's prosperity and Qi's decline. Kanyu Science gives qi a more tangible form of qi, known as "炁", and qi, in combination with Yin and Yang, creates the concepts of Yin, Yang and qi. During the Han Dynasty, Huai Nan Zi records horizontal four dimensions and contains Yin and Yang, The universe and chapter three light Ji Shu in this period of prosperity in the basic theory of the time of Yun contains Ji Xiong gas become the key to choose Ji day judgment Dao home thought fine will be divided into TaiQi fine Qi body XuanQi's theory of Qianyu Qi during the Sui and Tang dynasties laid the foundation for the site selection of the Four Xiang Qi. During the Sui and Tang dynasties, The natural theory of Yuan Qi was represented by Liu Zongyuan. In TianDui, Liu Zongyuan points out that YuanQi is the origin of the universe, and the heaven and earth are all Qi. In the Sui and Tang dynasties, Kanyu Science became mature. Yang Junsong, the master of kanyu science, took Qi as the theory of mountains, and attributed it to topography, looking at Long Xue Sha Shui and other construction JiXiong evaluation of the Song and Yuan dynasties, in Zhang Zai's view, the gathering and dispersion of gas are the transitional phase of the shape, and TaiXu is the Qi ontology and Yuan Dynasty scholar Wu Cheng thinks that the universe is generated by chaos Qi, its Qi One Qi is divided into two Qi of Yin and Yang, and then divided into five Xing Qi. However, the five Xing Qi and Yin and Yang Qi are all evolved from one Qi. Zhu Xi believes that Qi differentiated from TaiJi ontology runs through the real space landscape situation, and can know the good or bad luck of QiXiang by distinguishing the shape of landscape. During the Ming and Qing dynasties, Funoyama proposed a discussion on the relation between Qi and dialectics. However, at this time, Funoyama contrasted Qi of nature with DaoTi theory of metaphysics, thus forming a dialectical concept by contrasting Qi of nature with mind and matter. Traditional Chinese medicine pays attention to the study of QiYun, QiYun of traditional Chinese medicine is intrinsically manifested as five Zang six Fu blood meridians and bones and bodies are completely filled with the operation of QiYun, emphasizing the harmony and unity of human and nature, QiYun of human body and external natural world Qi of Yin and Yang 24 JieQi, four QiYun TianGan It has the relation of echoing, complementing and assimilating subject and object, and has the function of disease differentiation and treatment and climate prediction. Therefore, human body QiYun under the control of natural QiYun is the core component of TCM medical theory Qi is about the interpretation of the internal structure of the human body, and Qi is about the soaking of the medicine Qi. The plants and herbs grown in the natural domain inherit the Qi of natural Yin and Yang, and thus have the properties of Yin and Yang Qi and cold and hot and warm and cool. ShenNong BenCao treats cold with hot medicine through speech, and treats heat with cold medicine. In the process of diagnosis and treatment of Traditional Chinese medicine, the Qi odor should be used to eliminate disease Qi, improve Qi and complement ZhengQi. Six Qi is Qi in the sky, five Xing is quality in the ground, and six Qi is coordinated with TianGan DiZhi The 24 solar terms then appear as FengMu JunHuo XiangHuo ShiTu ZaoJin (FengMu JunHuo XiangHuo ShiTu ZaoJin) and KeQi(SiTian Qi in spring Qi), who are in charge of the 24 JieQi SuWen · Six Yuan Zhengji explains the rules of the formation of plague diseases with six Qi, as shown in the table:

Name	Start and end times	Six Qi characterization	Plague phenomenon
The Age of ChenXu, the year zhi is the year of Chen and the year of Xu, is the year of the sun cold water SiTian.	It begins on the Great Cold Day, about January 21, and ends on the day of the Spring Equinox, about March 21.	Qihua runs innate, initial qi, earth qi migration, qi is great temperature, grass is early glory.	Symptoms such as fever, headache, cough, vomiting, and skin sores are common.
The Age of MouYou, Nian Zhi is the year of Mao and the year of You, for Yang Ming Dry Jin SiTian.	It begins on the day of the vernal equinox, around March 21, and ends on XiaoMan Day, about May 21.	Qihua runs the acquired qi, the yang is cloth, the people are shu, and things are born Rong.	Epidemics, sudden death, cold and anti-warm, susceptible to warm disease.
YinShen Chronicle, the year Zhi is the Yin year and the Shen year, Shao Yang Phase Fire SiTian.	It begins on the Great Cold Day, about January 21, and ends on the day of the Spring Equinox, about March 21.	DiQi migrates, the wind is high and shaky, the sun is cold and the water is receding, and the climate is warmer.	Sick qi is more than the upper part of the human body, mouth, nose and eye disease, cough and qi reversal, headache, blood collapse, flank ribs are full, skin sores.
The age of ChouWei, the year Zhi is the year of Chou and the year of Wei, the year of Tai Yin wet soil SiTian.	It begins on the day of the vernal equinox, about March 21, and ends on Xiao Day, about May 21.	Hot air disperses.	Plague is easy to carry.
ZiWu Chronicle, Nian Zhi is zi year and Wu year, for Shao Yin Jun Fire SiTian.	It begins on the day of the autumn equinox, around September 23, and ends on the day of light snow, about November 23.	The climate is hot and the yang qi is transported, and everything grows and prospers.	The incidence is mostly mild.
SiHai Chronicle, Nian Zhi is the Year of Si and the Year of Hai, for Que Yin Feng Mu SiTian.	It started on a snowy day, around November 23rd; and ended with DaHan Day, around January 21.	Politely shao yang phase fire when ordered, yang qi is exuberant, the yang qi of the earth is vented, and the grass grows again.	The onset is mild disease.

Figure 3: SuWen The six Qi in the Six Yuan Zhengji Treatise on the Law of Plague Disease Generation

The theory of "Yun" in Chinese medicine has formed a unique Chinese medicine YunQi theory. First, the relationship with astronomy and meteorology, the evolution of external nature Qi generation has undergone the development process from GaiTian to HunTian to ZhouYe, which enriched the theory of external dynamics of TCM Yun. Second, Chinese medicine "Yun" theory and climatology, climatology mainly studies the seasonal phenomena of natural plants and animals and environmental cyclical changes, following the "two main laws are: climatology is an annual cycle, and climatology is the core of the regular change of climatology ". Thirdly, the theory of "Yun" in Chinese medicine and geography, "SuWen - the great treatise on the interchange of qi" states that Chinese doctors should know "astronomy above, geography below, and personnel in the middle" to diagnose diseases, and that the geographical environment contains differences in climate, soil, water quality, and biological species. According to his geography, the differences in geography include differences in climate, soil, water quality, and biological species, so the "Yun" of the human body is affected by the "Yun" of the geographic environment, which also shows differences. The treatment idea of "YinDi ZhiYi" has given birth to the treatment of different diseases and illnesses. Fourth, Chinese medicine "Yun" theory and astronomical calendar, Chinese medicine "NeiJing" to man and the space of heaven and earth, the sun and moon run together, so that the "QiShu" of Shu's cycle of change to present "Yun Fifthly, the five Yun's say, "SuWen" YunQi seven great treatises will climate, physical and disease changes into the five Yun six Qi system, from the overall study and examination of their interconnection and cyclical evolution of the law ", the five Yun are differentiated by five Xing into five categories: wood Yun, fire Yun, earth Yun, gold Yun and water Yun, which are Qi in the sky and formed in the earth, based on the difference of the year and JieLing five Yun including the year Yun, main Yun and guest Yun.

4. Conclusion

Historically, since both KanYu and TCM are derived from "Zhou Yi", they have shown a diversity of "co-existence" from theory to practice, the main manifestations of which are: First, the co-existence of the logical system of "Yuan" thinking and the core concept of yin and yang unification First, KanYu and TCM both include the existence of "man" in the structure of "Heaven, Earth, and Man", a system in which the universe and man coexist, and use the five yin and yang Xing to regulate the relationship between the so-called house and nature in KanYu and the so-called man and nature in TCM; second, the relationship between real and imaginary Xiang and QiShu thinking are the fundamentals of KanYu/TCM practice in the realm of "Yi" thinking, on the one hand, geomancy has formed the practice system of XunLong, ZhuoXue, ChaSha, MiShui, DingXiang for all natural objects. On the other hand, Chinese medicine is oriented to the theory of ZangXiang of human internal organs, which has extended the practice system of looking, smelling, asking and cutting into a dynamic diagnosis and treatment. Third, regarding the human body and the house, which exist in the external field of time/space, KanYu science and Chinese medicine have evolved the theory of ShengQi and WuYunLiuQi from "Yi" to interpret the relationship and interaction between the house, the human body and the external nature, and thus become the predetermined theoretical reserve for the perfection of the house and the practice of human body prevention and treatment. The theory of "ShengQi" and "WuYunLiuQi" are used to interpret the relationship and interaction between house, human body and nature.

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