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HYPOTHETICAL BASES OF THE CHINESE ACUPUNCTURE AS A THEORETICAL ISSUE

(INFORMATION 1)

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The paper explores complex theoretical positions of the traditional Chinese acupuncture therapy (concepts of Wu-xing, Zhang-Fu, Yin-Yang, Xing-luo, Qi). Attention is drawn to their archaic, limited perception of Western specialists and contemporarily unargumented use in the system of the professional training of doctors of the target specialization. Proposed methodology of the complex perception of the theoretic bases of acupuncture therapy with the help of the developed "Map-scheme".

Keywords. Acupuncture therapy, acupuncture, the concept of Wu-xing, Zhang-fy, Yin-Yang, Xing-Luo, Qi.

Розглядається комплекс традиційних теоретичних положень китайської Чжень-цзю терапії (концепції У-СІН, ЧЖАН-ФУ, ІНЬ-ЯН, ЦЗІН-ЛО, ЧІ). Звертається увага на їх архаїчність, обмежене сприйняття західними спеціалістами і сучасно не аргументоване використання в системі фахової підготовки лікарів відповідного профілю. Пропонується методологія комплексного сприйняття традиційних теоретичних основ Чжень-цзю терапії за допомогою розробленої "Карти-схеми".

Ключові слова. Чжень-цзю терапія, голкотерапія, концепції У-СІН, ЧЖАН-ФУ, ІНЬ-ЯН, ЦЗІН-ЛО, ЧІ.

Рассматривается комплекс традиционных теоретических положений китайской Чжень-цзю терапии (концепции У-СИН, ЧЖАН-ФУ, ИНЬ-ЯН, ЦЗИН-ЛО, ЧИ). Обращается внимание на их архаичность, ограниченное восприятие западными специалистами и современно не аргументированное использование в системе профессиональной подготовки врачей соответствующего профиля. Предлагается методология комплексного восприятия традиционных теоретических основ Чжень-цзю терапии с помощью разработанной "Карты-схемы".

Ключевые слова. Чжень-цзю терапия, иглотерапия, концепции У-СИН, ЧЖАН-ФУ, ИНЬ-ЯН, ЦЗИН-ЛО, ЧИ.

Introduction

We need to understand the archaic positions of the Chinese Acupuncture the (basis of “Functional vegetology”) for the biophysical analysis of its theoretical basis and experimental proof of the mistakes that were made throughout centuries. At the same time, it should be taken into account that Eastern therapeutic philosophy - is the unique system of the knowledge of the previous generations, the materialistic essence of which we start to be aware of.

Let us observe them and pay attention to its specific logic and complexity of formation of theoretical concepts that are hidden behind comparatively esoteric simplicity. Additionally, let us remember the traditional symbols of acupunctural channels (tab.1) that we are going to use in the book.

Traditional school observes biological system as a Micro universe, which is regulated by the general principles of existence of Matter (same laws regulate internal activity of an organism and power-informational fluxes of the Universe).

At the same time, hypothetical interdependence is maintained by the system of invisible on human body acupuncture points and specific “channels of Qi “vital energy” circu-

Table 3.1

Traditional channel	IAN *	FN	Traditional channel	IAN *	FN
Lungs	LU	P	Urinary bladder	BL	V
Large intestine	LI	GI	Kidney	KI	R
Stomach	ST	E	Pericardium	PC	MC
Spleen – Pancreas	SP	RP	Triple energizer	TE	TR
Heart	HT	C	Gall bladder	GB	VB
Small intestine	SI	IG	Liver	LR	F

*IAN - International Acupuncture Nomenclature (WHO);
FN - its French analogue.

lation” (meridians). Functional unity of the hypothetical system is conditioned by archaic concepts and laws, which compose the theoretical basis of the Eastern therapeutic philosophy.

CONCEPTION "WU XING" (THEORY OF FIVE ELEMENTS)

The first principle statement of the Eastern philosophy is the idea about five elements (fig. 2). According to traditional philosophy Water, Fire, Metal, Earth and Wood symbolize the reality of Existence. Additionally, the interdependence of these elements creates conditions for the occurrence of a variety of material phenomena in the environment. Human being is a part of Nature, depends on general Laws of its existence, and according

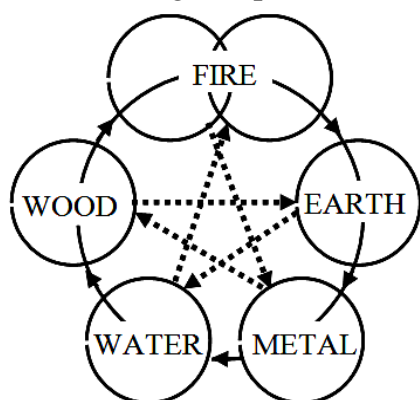


Fig.2 Traditional Elements

to the principle functional subordinacy every organ (system) is correlated to a certain Element. They are always in constant interaction, which maintains the functional integrity of the organism. This interaction is performed in the way of two differently directed forces: stimulation (activation) and destruction (inhibition), and form the traditional cycle of STAR (fig.3).

At the same time the character of stimulating connections (that promote growth), in empirical understanding, are described in the following way: Water promotes Wood, Wood promotes Fire, Fire promotes Earth, Earth promotes Metal and Metal in turn promotes Water. No-

tably, activity of the previous element conditions consequent activity of the following element.

In order to understand traditional interdependence between the Elements, let us observe any sequence with three symbols (triads) that are combined by two stimulating and one destructive connection (fig.3).

It is considered, that in relation to the destructed element its predecessor will be a FATHER (according to the direction of activating connections), and its successor - SON. For example, in relation to the element WOOD (triad Water-WOOD-Fire) element Water will be simultaneously FATHER of the element Wood and GRANDFATHER for the element Fire. At the same time element Fire, in relation to Wood is considered to be its Son and GRANDSON of Water, according to the direction of destructive connection (inhibition).

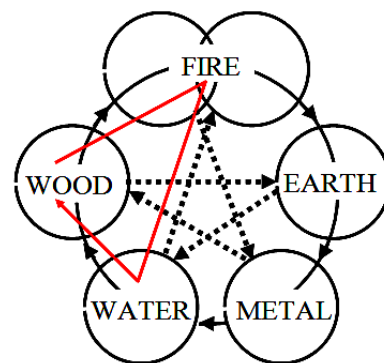


Fig.3 Triads of the STAR Cycle

The theory states, that correction of functional disorders, according to the principle GRANDFATHER-GRANDSON, gives the opportunity for the complex use of connections of activations and inhibition in the mentioned triad. Let us observe two examples.

1) **Element Wood – oppressed.** Stimulation of the element Water simultaneously activates element Wood (excitation according to the principle Father-Son) and oppresses element Fire (increase of destructive connection according to the principle Grandfather-Grandson). At the same time, oppression of Fire decreases its energy needs at the expense of element Wood, which in its turn leads to energy accumulation in the latter.

2) **Element Wood – excited.** Oppression of activity of the element Water conditions the decrease of energy supply to the element Wood (according to the principle Father-Son) and excitation of Fire (at the expense of decrease of destructive influence, according to the principle Grandfather-grandson). At the same time, excitation of the element Fire conditions oppression of the element Wood (according to the principle father-son).

3) Exceeding destructive influence conditions inhibition of the depending Element according to the principle GRANDFATHER-GRANDSON;

4) Weakened destructive influence conditions excitation of the activity of the depending Element according to the principle Grandfather-Grandson.

According to the conception WU XING, the described interdependence according to the principle Grandfather-Grandson exists in the following triads of elements: WATER-Wood-Fire, WOOD-Fire-Earth, FI-RE-Earth-Metal, EARTH-Metal-Water and METAL-Water-Wood. It is necessary to note, that according to traditional laws of deep circulation of energy (ZANG-FU, YIN-YANG, JING-LUO) the mentioned interconnections exist separately between YIN and YANG organs (systems).

In order to review the biophysical reality of the conception of WU XING we need to get acquainted with the traditional doctrine of ZANG-FU, where, at the place of the Five elements, we find corresponding functional systems (acupunctural channels).

CONCEPTION "ZANG-FU" (THEORY OF MAIN ORGANS)

The second principle position of the Eastern philosophy is the idea about the Main Organs. Traditional medicine identified every specific organ of the human body with every element of the conception WU XING. At the same time, it is important to note, that the latter are functional structures and are in dynamic interdependent equilibrium, including psychic function.

ZANG organs are related to the system YIN, characterized by density, are parenchymatous and accumulate energy: (Lungs-LU, Spleen and Pancreas SP, Heart-HT, Liver-LR and Kidney-KI). To this group conventional organ Pericardium (PC) is also related, which together with Heart (HT) control circulation of blood, breathing, ability to work and sexual function (fig.4).

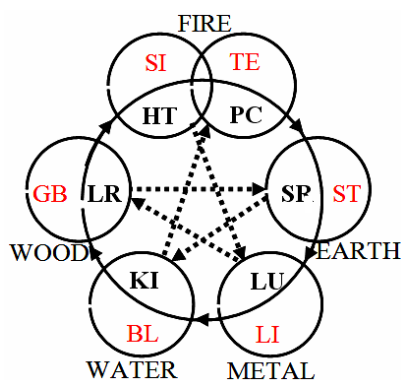


Fig.4 Correlation of Elements and Main Organs

FU organs are related to the system YANG. They are hollow, receive and digest food, absorb nutrient substances, have tracts of direct contact with external environment: (Large intestine-LI, Stomach-ST, Small intestine-SI, Gall bladder-GB and Urinary bladder-BL). To this group also related conventional organ Lymphatic system, or triple energizer (TE), which combines the functions of the organs of thoracic cavity, abdomen and hypogastrium.

YIN and YANG organs are correlated with each other by the laws of the cycle WU XING. At the same time, their connections are conditioned by specific channels that form a closed system of energy supply of an organism.

The system also includes functional systems that have no traditional organ linkage: [Front medial] Conception vessel (CV), [Rear medial] Governor vessel (GV), Pericardium (PC) and Lymphatic (TE) channels.

Practical positions of ZANG-FU conception

Thus, ZHANG-FU conception points out a specific interdependence of Main organs and is the archaic theoretical basis for traditional laws (Big cycle of QI circulation, Internal biological clock, Mother-Son in the Big cycle, Grandfather-Grandson, Middy-midnight, Left-Right [Man-Woman], Paired channels and Channel energy direction).

It should be noted, that the mentioned positions and traditional laws condition specifically detached dependency between YIN and YANG groups of Main organs, which were accepted by specialists without any proof and have been still used in therapeutic practice. The mentioned dependencies, according to traditional beliefs, provide dynamic stability of YANG-YIN syndrome and relationship with the environment. In order to understand their mechanisms, traditional theory suggested the conception of energy (QI), system of acupuncture zones and energy (power) channels (meridians) (JING-LUO).

CONCEPTION "YIN-YANG " (THEORY OF DYNAMIC EQUILIBRIUM)

The third principle position of the Eastern philosophy is the idea of energy polarity, which is represented by the principle YIN-YANG. The position is the following: YIN-YANG are two interdependent antipodes, that reflect the constant fight for harmony (functional dynamic equilibrium of external and internal environments). At the same time, YANG (masculine, active and creative source) related to the Sun, light and life and YIN (feminine, passive, destructive) related to the Moon, darkness and death.

Dualistic principle of YIN-YANG covers all spheres of life and universal processes, which is necessary for obtaining of stable equilibrium in constantly changing Universe.

According to ancient theosophists, disorder of equilibrium leads to functional pathology. The latter is represented as preference either YIN or YANG syndrome (i. e. in prevalence of processes of oppression or excitation). Any state of excited organ is related to YANG, and oppressed – to YIN.

Eastern therapists estimate YIN-YANG syndrome, according to the principle of dynamic equilibrium and recover the disordered harmony, which, according to the contemporary conception is the display of vegetative equilibrium (homeostasis). In practice, the ideology of the conception YIN-YANG is still being used in various diagnostic techniques (pulse diagnostics) and methodology of acupuncture correction.

In principle, traditional Eastern philosophy does not contradict modern conceptions of universal principles of organization of Alive. It possesses holistic approach, which observes human being as the unity of internal and external relations and reflected in Big Monad (from Greek μονάς monas, "unit"; fig.5).

In Leibniz philosophy monads and old-Chinese TAIJITU symbolize the primary element of Existence. The encrypted, in them, energy laws (from the point of view of general methodology) are adequately interpreted as an integrated expression of laws of unity and struggle of the opposites, the whole and the part, transition of quantitative changes to qualitative (and vice versa), preservation of energy and substance, theory of relativity and conception of holographic composition of the Universe. Monads can be interpreted also as a holographic model of wave process, the dynamics of which (YIN-YANG, oppression - excitation) is inherent in natural processes, independently from the environment of their organization.



Fig.5

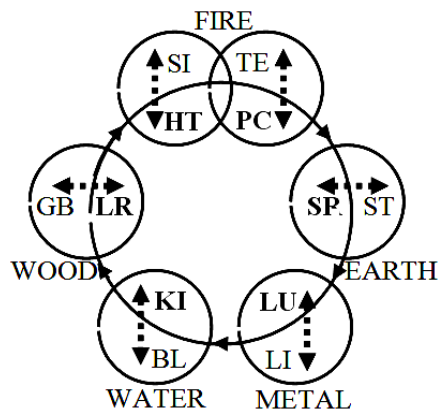


Fig.6

Practical positions of the conception YIN-YANG

Practical position of the conception YIN-YANG (fig. 6). is used as the laws of PAIRED CHANNELS (meridians). These are yin-yang complexes represented in the form of functional groups LU-LI, SP-ST, PC-TE, LR-GB i KI-BL. The specific activity of every complex consists in two-hour asynchronous (contrast-opposite) dependency between paired functional systems

CONCEPTION OF "QI" (THEORY OF ENERGY SUPPLY)

The fourth principle position of the Eastern philosophy is the idea of energy QI (vital energy), which is traditionally considered to be the energy of internal organs that forms cellular structures of the organism. Ancient Indian treatises call it Prana and specify its source – Solar radiation of imperceptible spectrum. The Glossary of Han (Chinese) characters provides 30 meanings of energy QI and represents it as the universal activator of power-informational principles of organization of Nature.

Thus, ancient materialists recognized natural sources of energy, the major ones of which were considered “energy of the Universe, air and nutrition”. At the same time, they meant not an organ, but system-functional influence...

Practical positions of the conception “ENERGY QI”

Unfortunately, contemporary followers of the traditional trend are not interested in the philosophical part of the theory. They blindly use in their practice the principles of circulation of energy QI through the Big Cycle (LU-LI-ST-SP-HT-SI-BL-KI-PC-TE-GB-LR-LU) and the corresponding rule MOTHER-SON (fig. 7). They take into consideration, that energy of complexes of paired channels is subordinated to the two-hour biological rhythm and is characterized by a sequence of maximal and minimal activity (Internal biological clock)... They believe that within front (CV) and rear (GV) medial channels energy always moves in a down-up direction, in the first case regulating the energy of all YANG, and in the second – of all YIN channels. At the same time, power (energy) disbalance at physical level appears as the result of a disorder of synchronous activity of meridians and conditions pathology.

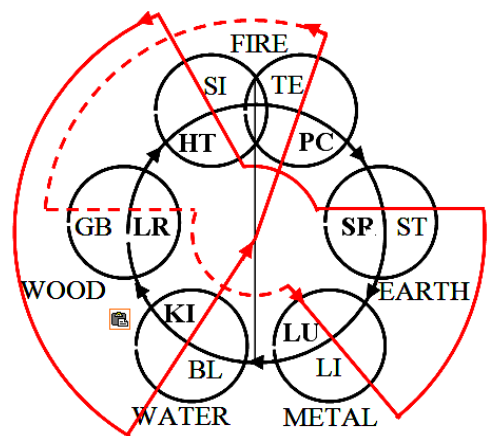


Fig.7 Big Cycle of energy QI circulation

CONCEPTION “JING LUO” (ZONES AND ENERGY CHANNELS)

The fifth principle position of the Eastern philosophy is the idea of acupunctural zones and acupunctural channels (meridians) that connect them. Traditional theory for every acupunctural channel distinguishes the group of standard points that reflect and correct specific functional state. These are points of channel entry and exit, oppression, activation, accomplices (ju-point), sympathizers (shu-points), alert (mo-point) and analgesic.

In addition, practical meaning in acupunctural practice have stabilizing zones (luo-points), that are secondary channels of connection between paired (YIN-YANG) channels, and group stabilizing zones (group luo-points). They control equilibrium of energy in separate groups of functional channels. Located according to specific scheme, they differ from adjacent parts by their dynamic and functional peculiarities...

Energy channels (meridians). According to the traditional ideas, Qi (vital energy, vital juices, blood, etc.) circulate through organism always in one direction and in 24 hours sequentially passes every channel and organ. At the same time every organ has its own Qi, as the demonstration of exchange and function in every specific moment.

The traditional essence of empirical studies of energy channels (meridians) represents the monographs Hoang Bao Tyau and La Kuang Niep (Acupuncture [translation from Vietnamese] / Moscow, 1988). Modern followers of the Eastern therapeutic philosophy state that: *“Scrupulous observations of organism activity allowed finding in the past the system of unknown channels, which are located on the surface and inside the body and maintain the circulation of hypothetical energy Qi (tab. 1)... It includes 12 main meridians, 12 secondary and 8 extraordinary (wonderful).*

Table 1 Contemporary “specialists – reflex therapeu-

TRADITIONAL SYSTEM OF MAIN MERIDIANS AND COLLATERAL LINES				
SYSTEM OF MERIDIANS	MAIN MERIDIANS	LONGITUDINAL MERIDIANS	12 MAIN MERIDIANS, THAT ARE BETWEEN MUSCLES ALONG THROUGH THE BODY; 12 BRANCHES OF MAIN MERIDIANS, 8 EXTRAORDINARY MERIDIANS.	
		SECONDARY MERIDIANS	15 COLLATERAL (SECONDARY) MERIDIANS. MEDIUM, SMALL AND SURFACE SMALL BRANCHES OF MAIL SECONDARY MERIDIANS	
	AUXILIARY	MEDIAL MERIDIANS	INTERNAL ORGANS, INSEPARABLY CONNECTED WITH MERIDIANS	
		EXTERNAL MERIDIANS	12 TENDINOUS MERIDIANS AND 12 SKIN ZONES	INDIVIDUAL CONNECTION WITH ONE OF MAIN MERIDIANS

tists” are also creative in traditional ideas. Today described the so called “*mini* acupuncture systems (MAS)” of the scalp (MS), the internal auricle (MA), palm and foot (Su Jok), oral cavity and nasal cavity, vagina (!) etc... And, in the center of every MAS are

much smaller “*micro* acupunctural” systems. For instance, how shall we view the statement, that “MAS of hand contain ***bioembryoinformational*** system ECI WO, represented by the second wrist bone” (italicized by us)...

Elaborated even international acupuncture nomenclature (IAN), which is proposed by WHO in order to provide “the only modern understanding of theory and practice of reflex therapy (acupuncture)”... At the same time, we should take into account the recommendation, according to which “electropunctural diagnostics and reflex therapy must be among all other the bases of medicine at contemporary stage” (International conference of WHO on traditional medicine, Yerevan, 19-21.09.2003). There is no end to be seen in the creativeness of contemporary reflex therapeutists. At the same time, no one cares about the absence of proofs of theoretical and practical base of the Eastern therapeutic philosophy, and single critical works are friendly ignored or suppressed...

According to the ideas of the Eastern adepts, meridians, in their totality, create a network of tracts, thro-ugh which energy “and blood” circulate. Their circulation in 12 main meridians may be descry-bed in the following way:

- 1) in three hand YIN meridians from dense organs to palm; 2) in three hand YANG meridians from palm to head; 3) in three leg YANG meridians from head to foot; 4) in three leg YIN meridians from foot to abdomen and thorax (Fig.8)...

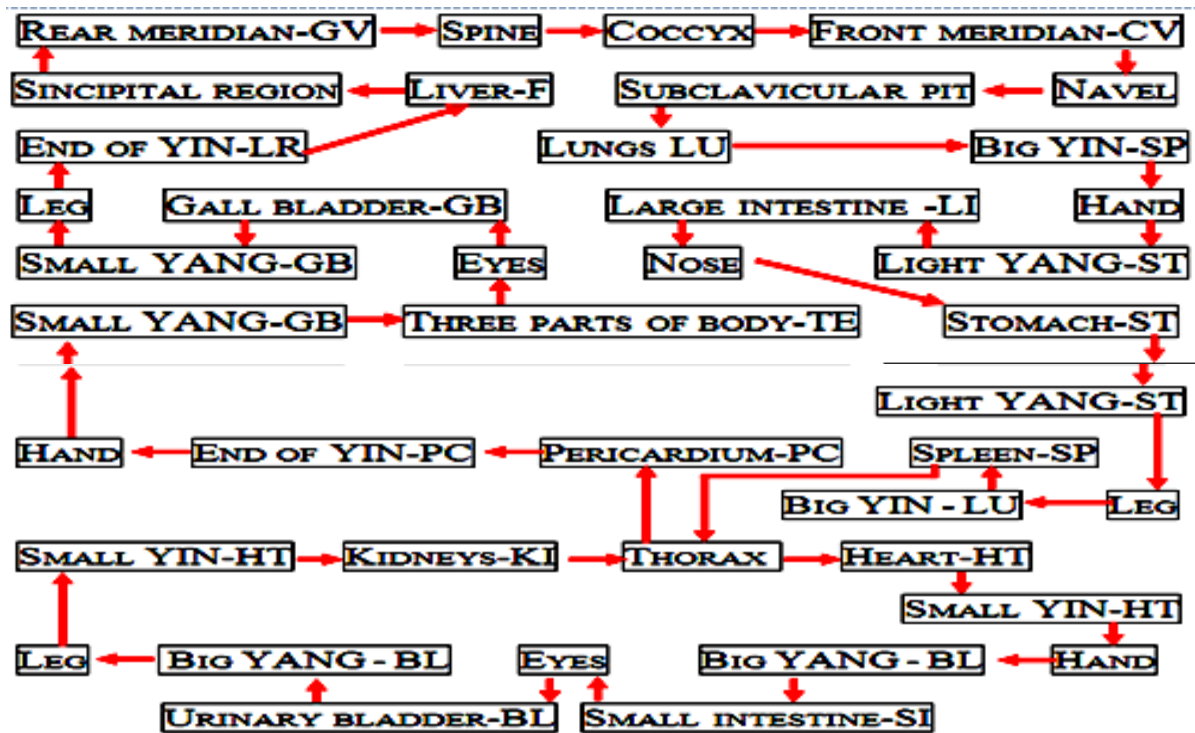


Fig.8 Traditional scheme of energy Qi circulation thought biological system.

"MAP-SCHEME" OF TRADITIONAL BASES OF ACUPUNCTURE

For orientation in archaic conceptions of the Eastern philosophy and its practical positions we elaborated on the theoretical basis of WU XING, YIN-YANG, ZANG-FU, QI and JING LUO "Map-scheme of the traditional bases of Acupuncture." Its structure gives a visual possibility to understand and remember archaic logicity of hypothetical connections and rules (fig. 9).

1) There are five cycle-Elements distinguished in the Map (Fire-Earth-Metal-Water-Wood) connected between each other by general big cycle. The Big cycle divides every Element into two parts (internal and external), that divide pairs of functional channels according to the principle YIN-YANG.

A group of channels inside the cycle is related to the system YIN (LU-SP-PC-HT-LR-KI). Second part, which is located outside the cycle, is related to the system YANG (LI-ST-TE-SI-GB-BL).

2) Vertical line, which divides the Big cycle and the element Fire into left and right parts, points out the correlation between groups of channels according to the rule Left-Right (Man-Woman). For clear demonstration, there are palms and three wide arrows in the center, which show the contrast-opposite connection between separate pairs of channels. According to the theory, the influences are mutually opposite, simultaneous and pertain to separate pairs YIN-YIN (SP-LR, LU-HT, KI-PC), or YANG-YANG (ST-GB, LI-SI, BL-TE).

3) Symbols of Elements (small cycles) contain information about yin-yang complexes, to which the rule PAIRED CHANNELS is imposed (EARTH=SP-ST; METAL=LU-LI; WATER=KI-BL; WOOD= LR-GB. Exception is the element FIRE, divided by the Big cycle and vertical line into four parts (in the left part the pair of channels LI and HT is located, in the right part - TE and PC). The rule PAIRED CHANNELS is also imposed to them.

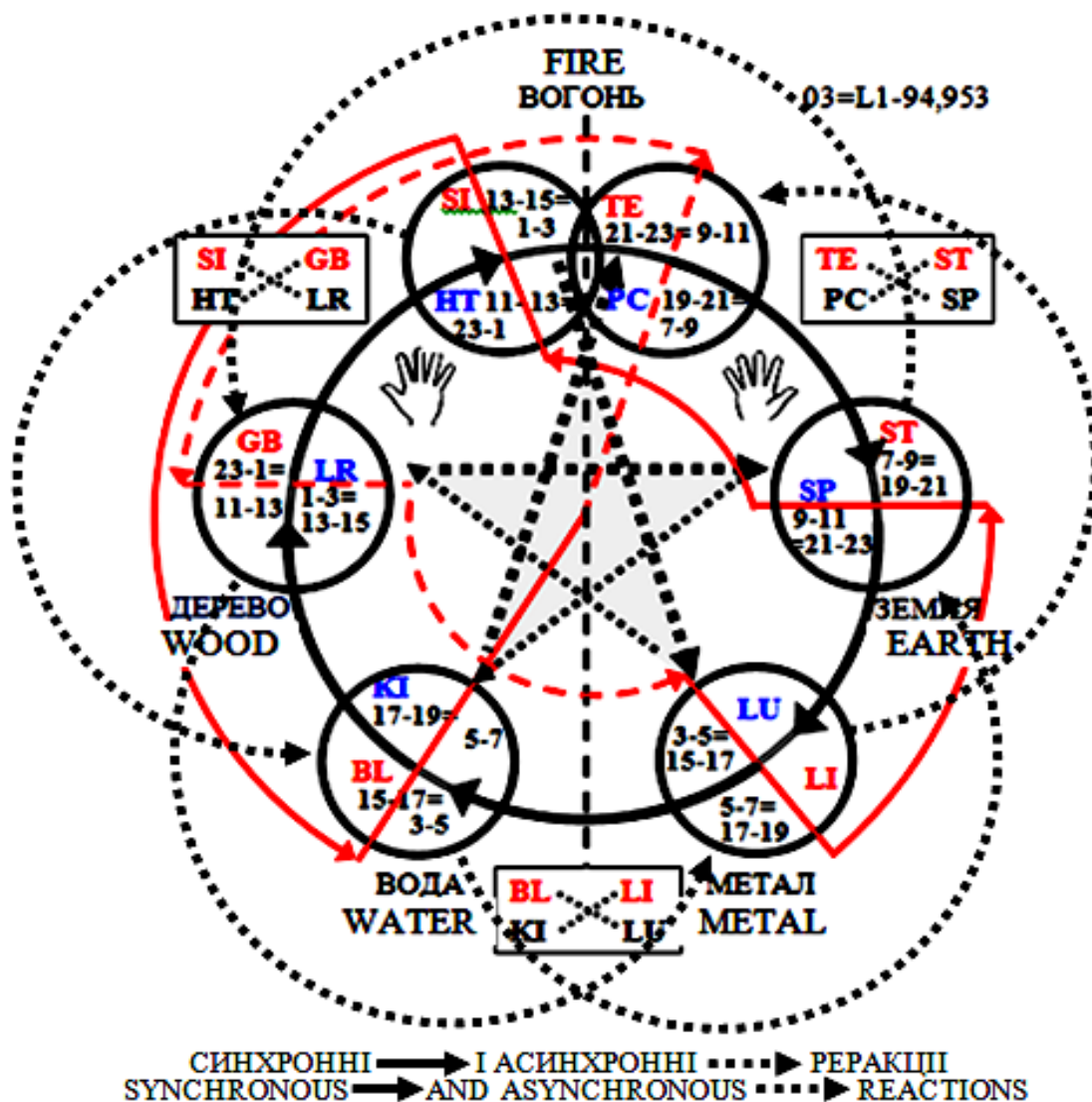


Fig.9 Map-scheme of traditional bases of Acupuncture

4) Within the parts of every Element, you can see the name of channel and the periods of its “maximal=minimal” activity [for example, Element WATER (**KI** 17-19=5-7; **BL** 15-17=3-5; see the rule Internal biological clock)]. The term of maximal activity of every channel simultaneously shows the term of minimal activity of the opposite channel according to the rule MIDDAY-MIDNIGHT, and the term of minimal activity, is vice versa – shows maximal.

5) The unsplit curve through the channels LU-LI-ST-SP-HN-SI-BL-KI and dotted line through PC-TE-GB-LR-LU point out the Big Cycle of traditional energy circulation (duration of the cycle is 24 hours, with two-hour maximal activity within every channel). Traditional rules MOTHER-SON (through the Big cycle), PAIRED CHANNELS (in cycles-Elements) and INTERNAL BIOLOGICAL CLOCK are connected with it.

6) Black dotted arrows of the STAR show asynchronous connections of oppression (destruction), which act according to the laws of deep circulation of energy between separate channels YIN-YIN or YANG-YANG according to the rule GRANDFATHER-GRAND-SON (LU-LR... LI-GB; KI-PC... BL-TE; LR-SR... GB-ST; HT-LU... SI-LI). Bold dotted arrows of the STAR additionally show the direction of asynchronous (contrast-destructive) influence, according to the rule LEFT-RIGHT (MAN-WOMAN) be-

tween separate channels of the group YIN (KI-PC, LR-SP, HT-LU), or YANG (BL-TE, GB-ST, SI-KI).

7) In three rectangles between cycles-Elements crossed dotted lines that show the pairs of contrast-opposite channels according to the rule MIDDAY-MIDNIGHT (SI-LR, GB-HT; TE-SP, ST-PC; BL-LU, LI-KI). To the mentioned connections have relation channels that are located in corresponding Elements in the right and left from the rectangles.

8) External dashed lines in the form of leaves, point to the traditional interdependency according to the rule "Anti oppression".

The elaborated Map-scheme gives the ability for quick self-orientation in archaic bases of theory and practice of traditional Acupuncture...

Conclusion.

We are far from ungrounded criticism of empirical positions, however, we admit that to take everything above as truth is rather hard. But today, there are significant arguments to consider the hypothetical acupunctural system being a biophysical reality. At the same time, the discovered phenomena, their logical order and the extreme complexity of systemic interdependency testify rather to the entire layer of prehistoric knowledge of the previous civilizations, received and saved in empirical form by our Chinese Teachers...

What if everything above stated, is the truth, but not in the way we are being taught?!

Let us, at first, start with ungrateful, but very important work – biophysical revision of the traditional positions of Chinese Acupuncture...

Let the time of verity come!

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