ABSTRACT

As we considered in the main subjects, investigations on the theory of ‘Doctrine on five elements’ motion and six kinds of natural factors’ (運氣學說) through ‘Wang Bing’s Commentary (王冰 注本)’ of ‘The seven great chapters in The Yellow Emperor’s Internal Classic Su Wen’ (黃帝內經素問・七篇大論) are as follows.

(1) In ‘The seven great chapters(七篇大論)’ Wang Bing supplement theory and in the academic aspects as a interpreter, judging from ‘forget(亡)’ character expressed in the ‘The missing chapters(素問遺篇)’, ‘Bonbyung-ron(本病論)’ and ‘Jabeob-ron(刺法論)’, ‘The seven great chapters(七篇大論)’ must be supplementary work by Wang Bing. Besides, he quoted such forty books as medical books, taoist books, confucianist books, miscellaneous books, etc in the commentary and the contents quoted in the ‘Su Wen(素問)’ and ‘Ling Shu (靈樞)’ scripture nearly occupy in the book. As a method of interpreting scripture as scripture, he edited the order of ‘Internal Classic(內經)’ ascended from the ancient time and when he compensated for commentary, with exhaustive scholarly mind and by observing the natural phenomena practically and writing the pathology and the methods of treatment. We knew that the book is combined with the study of ‘Doctrine on five elements’ motion and six kinds of natural factors’ (運氣學說).

(2) When we compare, analyze the similar phrase of ‘The seven great chapters in The Yellow Emperor’s Internal Classic Su Wen’ (黃帝內經素問・七篇大論) through ‘Wang Bing’s Commentary(王冰 注本)’, he tells about organized ‘five elements(五行)’ and ‘heaven’s regularly movement(天道運行)’ rather than ‘Emyangengsangdae-ron(陰陽應象大論)’ in ‘The seven great chapters(七篇大論)’.

Also the ‘Ohanunhangdae-ron(五運行大論)’ because the repeated sentences with ‘Emyangengsangdae-ron(陰陽應象大論)’ is long they are omitted. And in the ‘Youkmijidae-ron
(「六微旨大論」), ‘Cheonjin ideology(天眞思想)’ based on the ‘Sanggocheonjin-ron(「上古天真論」), ‘Sagijosindae-ron(「四氣調神大論」) is written and in the ‘Gigoupyondae-ron(「氣交變大論」), the syndrome and symptom are explained in detail rather than ‘Janggibeobsi-ron(「藏氣法時論」), ‘Okgijijang-ron(「玉機真髒論」) and in the ‘Osangjeongdgae-ron(「五常政大論」), the concept of ‘five element(五行)’ of the ‘Gemwejineone-ron(「金匱真言論」) is expanded to ‘the five elements’ motion concept(五運概念)’ and in the ‘Youkwonjeonggidae-ron(「六元正紀大論」), explanations of ‘The five elements’ motion and six kinds of natural factors (運氣)’ function are mentioned mainly and instead systematic pathology is not revealed rather than ‘Emyangengsangdgae-ron(「陰陽應象大論」). And in the ‘Jijinyoda-ron(「至眞要大論」), explanations of the change of atmosphere which correspond to treatment principle by ‘The three Yin and Yang(三陰三陽)’ as a progressed concepts are revealed. Therefore there are much similarity between the phrase of ‘Emyangengsangdgae-ron(「陰陽應象大論」)’ and ‘chapters of addition(補缺之篇)’.

Generally, the doctrine which ‘The seven great chapters(「七篇大論」)’ are added by Wang Bing(王冰) is supported because there are more profound concepts rather than the other chapter in ‘The seven great chapters(「七篇大論」)’.

(3) When we study Wang Bing’s(王冰) ‘Pattern on five elements’ motion and six kinds of natural factors(運氣格局)’ in ‘The seven great chapter(「七篇大論」), in the ‘Cheonwongidgae-ron(「天元紀大論」), With ‘Cheonjin ideology(天眞思想)’ and the concepts of ‘Owang(旺)’ · ‘Sang(相)’ · ‘Sa(死)’ · ‘Su(囚)’ · ‘Hu(休)’ and ‘Cheonbu(天符)’ · ‘Sohwoi(歲會)’ are measured time – spatially to the concept of ‘Three Sum(三合)’ the concept of ‘Taeulchonbu(太乙天符)’ is explained. In the ‘Ounhangdgae-ron(「五運行大論」), ‘The calender Signs five Sum(天干五合)’ is compared to the concepts of ‘couples(夫婦)’ · ‘weak—strong(柔強)’ and in the ‘Youkmijidgae-ron(「六微旨大論」), ‘the relationship of obedience and disobedience (順逆關係)’ which conform to the ‘energy status(氣位)’ change and ‘monarch—minister(君相)’ position is mentioned. In the ‘Gikyocheondeongdgae-ron(「氣交變大論」), the concept of ‘Sangduk(相得), ‘Pyungsoang(平常)’ is emphasized but concrete measurement is mentioned.

In the ‘Osangjeongdgae-ron(「五常政大論」), the detailed explanation with twenty three ‘systemic of the five elements’ motion (五運體系)’ form and ‘routine— contrary treatment(正治. 反治)’ with ‘chill—fever—warm—cold(寒, 熱, 溫, 冷)’ are mentioned according to the ‘analyse and differentiate pathological conditions in accordance with the eight principal syndromes (八綱辨證)’. In the ‘Youkwonjeonggidae-ron(「六元正紀大論」), Wang Bing doesn’t mention the concepts of ‘Jungwun(中運)’ that is seen in the original classic. In the new corrective edition, as the concepts of ‘Jungwun, Dongcheonbu, Dongsehae and Taeulcheonbu(中運,同天符, 同歲會, 太乙天符)’ is appeared, Wang Bing seems to only use the concepts of ‘Daewun, Juwun, and Gaekwun(大運,主運,客運)’. In the ‘Jijinyodaeron(「至眞要大論」), Wang Bing added detailed commentary to pathology and treatment doctrine by explaining the numerous appearances.