

Dong Zhongshu's Position Relation and Operation Mode of Yin and Yang—Centering on the Multiple articles of yin and Yang in Spring and Autumn period

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Abstract

The thought of yin and Yang originated from the astronomical calendar, which had no sacred color. Dong Zhongshu transformed and expanded the thought of "Yin and Yang" and fused it into the blood of Confucianism. The thought of "Yin and Yang" became material and moral. What needs to be pointed out is that Dong Zhongshu does not think that yin and yang are morality, but that the operation rules of yin and Yang and the position of yin and Yang in the two worlds are moral. The thought of yin and Yang is a main line running through Dong Zhongshu's thought. It is the foundation of the construction of cosmology and world outlook, and the theoretical basis of political and ethical thought. This paper analyzes Dong Zhongshu's definition of Yin-Yang thought, trying to find out the position of Yin-Yang thought in Dong Zhongshu's overall thought. At the same time, it analyzes how Yin and Yang operate in Dong's thought, and what moral rules are shown in the law of yin and Yang operation.

Keywords

Dong Zhongshu's Position Relation; Yin and Yang; Spring and Autumn period.

1. Basic Meaning of Yin and Yang

In previous studies, most of Dong Zhongshu's political thoughts were paid attention to, but his thought of yin and Yang was ignored. Did you know that any political idea was put forward to facilitate the analysis of the five elements of yin and Yang. It can be said that the thought of yin and Yang is the basis of Dong Zhongshu's ideological system and the core element of his construction of the outlook on the universe, the world and the values. Without the thought of yin and Yang, we can't talk about everything in the world, the politics and ethics without Yin and Yang. There is no theoretical basis for the thought of reason. Dong Zhongshu reformed the thought of Yin-Yang school in the Pre-Qin Dynasty, combined with the image number of the book of changes, and constructed the ideological framework starting from yin-yang, which is the foundation of this ideological building. In the thought of yin and Yang, Dong Zhongshu first proposed that the right of the sky is not the right of the Yin, and the Yang is superior to the inferior of the Yin. He used the concept of yin and yang to explain the relationship between men and women, monarchs and ministers, and father and son. This relationship is to follow the example of heaven and earth, which has never changed since ancient times. The operation of all things is to adapt to Yin and Yang, with Yang as the core and Yin as the auxiliary.[1] Secondly, the monarch should follow the example of heaven and earth, hold virtue for probation, and hold virtue without punishment. Finally, the Lord should understand the way of heaven, control the Yin and Yang, and govern all things in the world with the Qi of yin and Yang.

In Dong Zhongshu's opinion, "the number of days is ten. Ten days between heaven and earth, ten and finish. Ten days of life and ten years of cultivation. Ten, the end of the day." [2](Yang is superior to Yin. When quoting this book again below, only the names of the articles in the book

will be marked). the rule of heaven is ten, which can sum up all things between heaven and earth. All things between heaven and earth can be expressed in ten. When Dong Zhongshu discussed the composition of the whole world, he thought that "heaven has ten ends", which are "heaven is one section, earth is one end, Yin is one end, Yang is one end, fire is one end, gold is one end, wood is one end, water is one end, soil is one end, man is one end." (official system like heaven) and ten ends can exhaust all things in the world. Dong Zhongshu thought that the birth and development of all things must go through ten months, and from the very beginning, they depend on Yang. "Therefore, Yang Qi comes from the earth at the beginning of the first month. It grows and nourishes on the earth, and its achievements will be achieved and October will be accumulated." It is clearly stated in "the respect of Yang and the inferiority of Yin" that the growth of all things and human beings must be compatible with the operation of Yang, "when Yang comes out, things also come out; when Yang is prosperous, things are also prosperous; when Yang is at the beginning of decline, things are at the beginning of decline. Things go in and out with the Yang, and numbers go in and out with the Yang. In Dong Zhongshu's idea, the operation of all things is the circulation of yin and Yang, which changes in turn. Dong Zhongshu seldom talks about the birth and death, but about the discrepancy of all things. "It is therefore that the heavenly way is formed in October, and human beings are born in October, and they are integrated in the heavenly way." the changes of all things and human beings "occur in mengchun and end in Mengdong" with Yin and Yang, that is, from January to October, when Yang "comes from the northeast" and "enters the northwest", it takes ten months to complete. Not only that, "the number starts with the Yang" indicates that everything in the world changes with the Yang and becomes popular, "the three kings are rising with the Yang". In the calendar, Meng Chunyue is the first month in the Xia Dynasty, seasonal and winter months are the first month in the Shang Dynasty, and zhongdongyue is the first month in the Zhou Dynasty. Therefore, Dong Zhongshu came to the conclusion that "Guiyang is base on Yin", "for a few days, according to the day, not according to the night; for a few years, according to the sun, not according to the Yin, the meaning of Yin cannot be reached." (Yang is superior to Yin) heaven does not attach importance to Yin because Yin cannot reach the truth of heaven.[3] From the relationship between Yang and everything, and then to the relationship between yin and Yang and men and women. Dong Zhongshu first proposed that "everything must be in harmony. There must be an upper, a lower, a left, a right, a front, a back, a watch, and Bi Youli (basic justice) must have "beauty and evil", "obedience and rebellion", "joy and anger", "cold and heat", "day and night" in the Union, and there must be priority. "Yin is the combination of Yang; wife is the combination of husband; son is the combination of father; minister is the combination of monarch. There is nothing but the combination of yin and Yang, so the primary and secondary is Yin and Yang, and "the law of men and women, the law of yin and Yang", the law of men and women, should follow the Yin and Yang, "the Yin and Yang of heaven and earth should be men and women, the men and women of people should be Yin and Yang" (the way to follow the heaven) and further play the role of recognition that between yin and Yang, Yang is noble and Yin is humble. Heaven, king, father, husband and virtue are Yang, while land, officials, sons, wives and punishment are yin. Yang is the main factor, Yin is the auxiliary. "Although husbands are all Yang, women are all Yin." (Yang Zun Yin Bei) in spring and Autumn period, for marriage, it is recorded that the emperor of the Song Dynasty received coins without recording that the mother of the Marquis sent people to greet them, which is the way of heaven. Not only that, the difference between the upper position and the lower position is that the upper position is always the Yang of the lower position, and the lower position is always the Yin of the upper position, which is Natural law.

Dong Zhongshu regards Yin and Yang as two opposite sides in order to highlight the up and down position of yin and Yang, which can't be reversed. The article "Yang respects Yin and is inferior to Yin" states that "Yin is both yin and Yang". On the one hand, the relationship between

the upper and the lower is the Yang of the lower, while the relationship between the upper and the lower is the Yin of the upper. However, on the other hand, the relationship between the Yin and the Yang is also the Yang of the upper, which means that even the relationship between the opposites between the upper and the lower is irreversible. The lower is always the Yin of the upper, and the upper is always the Yang of the lower. What is the name of the so-called "Yin from Shen?"? All of them are one in the Yang, and the power of Changli is to say good deeds. Therefore, when it comes to clouds and rain, it must be ordered from all over the world, and the destiny is called rain. They dare not go out of their way. They are good, but evil. Those who are evil receive it, but those who are good do not. " That is to say, all the merits of Yin are the achievement of Yang. They offer themselves to bear all the merits and refuse all the merits. They dedicate all the goodness to the superior people and all the evils to bear alone. From the relationship between yin and Yang, the relationship between monarch and minister and father and son is pushed out. It is pointed out that the inferiority of Yang and Yin is unconditional.

2. Position of Yin and Yang

First, the orientation of yin and Yang. In "the position of yin and Yang", Dong Zhongshu clearly put forward that "Yang Qi starts from the northeast and travels southward, so it's position; it turns from the west to the north and hides its rest. Yin Qi starts from the southeast and goes northward, which is also its position; it turns from the west to the south, and then screens its Fu. It is also put forward in the chapter of Yang Zun Yin Bei that "Yang Qi comes from the northeast, enters the northwest, originates in mengchun, and ends in Mengdong". In the chapter of the beginning of yin and Yang, it is said that "in the spring and Autumn period, the Qi of yin and Yang are all the same. In the spring and autumn, yin and yang are combined to grow in the middle of spring and autumn. In the middle of autumn, yin and Yang grow together. In the middle of autumn, they retreat from Tibet. It is proposed that "after the winter solstice, Yin enters from the west, Yang rises from the East, and the entrance and exit are often the opposite". In the chapter "up and down of yin and Yang access", it is also proposed that "summer is in front of winter, while winter is in the back, but not in the same way. They are parallel, but not in disorder, and each holds its own share while pouring and sliding", In the chapter of "the way to follow the heaven", it is proposed that "heaven has two harmonies, so as to form two middle schools, which can be set up at the age of, and can be used endlessly. It is the sum of the north that combines Yin, while the thing starts from the bottom; the sum of the south that combines Yang, and the cultivation starts from the top. It can't live without the sum of the East and the middle spring; it can't be raised without the sum of the West and the middle autumn is also "the meeting of yin and Yang, which combines the north in winter and the south in summer".

There is a contradiction here. If the Yang listed in the "Yin Yang position" comes from the northeast, the Yin comes from the southeast, and the Yang comes from mengchun, that is, January, according to the "Yin and Yang always" chapter spring and autumn, the two Qi of yin and Yang coincide, that is, the spring equinox and the autumn equinox, and according to "the sum of the East, that is, the middle spring" and "the sum of the west, that is, the middle autumn", then the East is the spring, The west is autumn. Since the sun comes from the Northeast in January, the Yin should come from the southeast at five o'clock. After the winter solstice, yin and Yang go down from the West and into the West. In January, Yang Qi was living in the northeast, while Yin Qi should go to the northwest, which was obviously different from that in Yin Yang position. This is the contradiction between the starting place and the orientation of yin and Yang. Even after the winter solstice, Yin Qi falls to the East, but it is not in the southeast direction in January, i.e. one month in the middle.

To solve this contradiction, we need to pay attention to that we can't decide where the Yin and yang are. When the Yang is in the north, there must be Yang and Yin in the south. When Yang Qi

is in its place, then Yin Qi must also be parallel around its surroundings. This is the "parallel but not disordered" put forward in "Yin and Yang going in and out" but also put forward in this article "the way of heaven, the beginning of thin winter, yin and Yang moving from one side to the next, Yin coming from the east to the west, Yang coming from the west to the East, as for the moon in the middle winter, meeting the north, and integrating into one, which is called" sun to ", it can be seen that there is no parallel without confusion. That is to say, such contradictions can be seen in the description of the orientation of yin and Yang in various chapters. The author believes that Dong Zhongshu's expression here is not only the specific position of yin and Yang in and out, it is not difficult to understand in the specific living environment, any yin-yang cycle must be a mixture of the old and the new, two-layer cycle. In order to distinguish the orientation of the entrance and exit of yin and Yang, the author thinks that yin and yang can be divided into new Yang and new Yin, or become young Yang and young Yin, or Shaoyang and Shaoyin. In the chapter of Tianbian in human, it also talks about that "the plants and trees of the world are born and fall with the sun, the three kings of the world are corrected with the sun, and the dignity and inferiority of the world are in order with the sun. Young people live in the Yang less, old people live in the Yang old. "This is the next cycle, and before that is the beginning of Yang and Yin. Yin comes from the southeast and Yin comes from the northeast. It is clearly put forward in the article "Yang reveres Yin inferiority" that "it is the reason that Yang Qi originates from the ground at the beginning of the first month, grows and nourishes in the first place, and accumulates in October after its accomplishment." The first month of Yang Qi comes from the northeast, and the Yin Qi comes from the southeast. This is just as the new Yang and new Yin. After the winter solstice, the Yang flows to the East and the Yin reverses to the West. In the beginning of yin and Yang, it is believed that "the north is the end and the beginning of the operation of heaven, and the turn and separation of yin and Yang Qi". In the top and bottom of yin and Yang, it is believed that after the winter solstice, "the separation of yin and Yang is suitable for the right, and the Yang is suitable for the left. For those who are suitable for the left, the road is smooth, for those who are suitable for the right, and the road is adverse. It is proposed that yin and Yang should be "south in spring, North in autumn, but different from each other". Again, in the No.2 heavenly way, it is mentioned that "south in spring, North in autumn, before and after the summer, parallel but different roads, and each agent should meet". It can be seen that at this time, yin and Yang came into being in the north, starting from the north and also the last circle. As for the moon in mid spring, the sun is in the East and the Yin is in the west, which is called the spring equinox This also coincides with the fact that Yang starts from the northeast and Yin starts from the southeast, thus forming a complete circle. From this we can draw a conclusion that what starts from the north is the beginning of yin and Yang as a circle. Yin and Yang start from the north and travel in the opposite direction to the south for the first time, and then continue to run in the opposite direction until the North reaches the second time To complete a complete cycle, Yang starts from the northeast, and Yin starts from the southeast is the two gases that are continuously added to the cycle. They are generated by the weather as new Yang and new Qi and are continuously added to the whole cycle of yin and Yang.[4]

3. Operation Mode of Yin and Yang

In the chapter of "the beginning of yin and Yang", it is said that "in the spring and Autumn period, the Qi of yin and yang are combined. To live in mid spring, to kill in mid autumn. It can be seen from this that Qi accumulates from the beginning of heaven, and Qi follows the waste of heaven. "Here, the amount of yin and Yang Qi is completely allocated by the heaven. The two Qi of yin and Yang "have more but no overflow, have less but no absolute". Their operation is more or less adaptable, "how many are impermanent, and they are not separated but also dispersed".

Dong Zhongshu divides Yin and Yang into "Shaoyang", "sun", "Shaoyin" and "Taiyin". "So in spring, Shaoyang is born with the wood when it rises in the East; in summer, when the sun rises in the south, it burns and warms with it. This is not the same as its kind? Shaoyang wood, the sun fire, fire wood match, each on its right, this is not the right relationship with? As for autumn, it's not right to use autumn as a means of rejuvenating the Yin, but not to use autumn as a means of gold, or to hurt the fire. Although it's not allowed to use autumn as a means of gold, it's also allowed to use autumn as an means of East, so that it can be adapted to its own situation, and it's not right to use it as a means of life? In the journey of Yin, people always live in emptiness but not in reality. In winter, when they stop being emptiness, Taiyin has its own kind in the north, and it rises cold with the water "(the beginning of yin and Yang). For winter, "Yin is different from water and Qi, so water is unique and Yin is absent.". It is those who are able to live in the middle of winter with Yin and Yang, not their mourning. Here, yin and yang are combined with the four seasons and five elements, which is a sense of the same kind: "when the sky rises, it moves and doubles again, it often takes the counter balance and ascends again, so as to achieve the same kind and report with it" (the beginning of yin and Yang).

However, the Qi of Shaoyin cannot damage the fire skill of summer, "the sky's Shaoyin is used for the skill, and the Taiyin is used for the empty.". People's little Yin is used for strictness, while the Taiyin is used for mourning. To be lost is to be empty. To be empty is to be lost. So the way of heaven is to live in three seasons and die in one. Those who die are those who have lost everything, and those who have lost are those who have lost Yin Qi and sorrow. With the practice of life, it is further demonstrated that "after the completion of the work, Yin will emerge.". The success of heaven is also that Shaoyin and Taiyin are not, Shaoyin is inside and Taiyin is outside, so frost is added to things, while snow is added to the sky "(warm often more). Therefore, autumn does not yield to gold. It comes from the west, but from the East. This is exactly the principle of contingency. As for the "Earth", Dong Zhongshu thought that the earth lived in the central land, "at the age of seventy-two, he was the king of fire, who was cultivated by fire. However, those who were not named were all attributed to fire" (Yang respected Yin was inferior). And the chief of the earth reigned eighteen days a season, seventy-two kings. Therefore, we come to the conclusion that "the way of heaven is to have ethics, economy and power".

Finally, Dong Zhongshu believes that the operation of the four seasons of yin and Yang is willful, and the heavenly way is a conscious commander.[5]. So spring is all south, autumn is all North, but not the same way." "summer is before, winter is after, but not the same way." "parallel but not disordered, water is slippery and each holds its own points, which is called the meaning of heaven" ("Yin and Yang goes up and down"). Heaven commands Yin and Yang. Yin and Yang adapt to the five elements[5]. However, there should be a "dislocation" in the adaptation. Yin and yang are parallel but not the same, each with its own way. "Parallel but not the same way, meeting and each agent" (Tiandao no two). This kind of command is manifested in the worship of "one" in the heaven way, and "one" in the heaven way, and the opposite things can't be two, so it's called "one", so "one without two, the heaven's journey is also. Yin and Yang, the opposite, so either out or in, or right or left." The two natures cannot be combined at the same time. Dong Zhongshu's "one, one" is not the highest category of Lao Tzu's "one", nor the unity of yin and Yang, but the "one". The "one" of the "one" is not to eliminate any other and focus on the "one". The author thinks that Dong Zhongshu's "one" and "two" here are the relationship between "obvious" and "hidden". In each case, yin and Yang exist Always follow the arrangement of "explicit" and "implicit". "Heaven is impermanent to things, while one is suitable for time, and one is suitable for it. Therefore, the sky has no fixed attitude towards all things, but has constant regulations on the growth and decline of the four seasons. To open up one must hide one, and to rise one must decline one. However, decline is not to perish, "there is more without overflow, there is less without extinction" (the beginning of yin and Yang). "Disuse" is not "extermination".

Dong Zhongshu thought that mourning was not really extermination when Yin and Yang circulated, especially in the Taiyin. "Although Yin is different from water and Qi in winter, it is unique to water. It is those who are able to live in the middle of winter with Yin and Yang, not their mourning.[6][7]

For example, in the time of Taiyin, all things are only stored underground, so it is said that "mourning is also the winter Qi of people, so people's Taiyin is not used for punishment but for mourning, and heaven's Taiyin is not used for things but for emptiness. Emptiness is also bereavement, and emptiness is also bereavement. In fact, it is one. " "The little Yin in the sky is used for Kung Fu, and the Taiyin is used for emptiness. People's little Yin is used for strictness, while the Taiyin is used for mourning. It's empty to lose, empty to lose. So the way of heaven is to live in three seasons and die in one. Those who die are those who have lost everything, and those who have lost are those who have lost Yin Qi and sorrow. "The success of heaven is also that Shaoyin is not with Taiyin, Shaoyin is inside and Taiyin is outside, so frost is added to things, while snow is added to the sky. The empty one, just like the ground, doesn't catch things. After the completion of the work, before the things are restored, the place of the Taiyin is also in the beginning (warm and often many). Here, the frost of Shaoyin is added to the object, while the Taiyin is the main punishment. In "Yin and Yang justice", it is said that "the punishment of heaven is also the punishment of Yin". In "Yang reveres the inferiority of Yin", it is also said that "Yang Qi is born and Yin Qi is killed"

4. Conclusion

In short, Dong Zhongshu gave Yin a negative role and Yang a positive role. The combination of the two is the law of all things in the world. Yin and yang are indispensable. In the two worlds, Yang is in the upper position, in the dominant position, Yin is in the lower position, in the subordinate position. Heaven favors Yang and ignores Yin because Yang stands for good and Yin for evil. [8] These are all moral factors of yin and Yang. In the operation of yin and Yang, they are mixed together. However, Yang is in the obvious position and Yin is in the hidden position. Yang takes up most of the time, while Yin takes up a few. Therefore, Dong Zhongshu's yin-yang thought has moral factors in the contrast and combination of yin and Yang. There is no significance to extract yin or Yang alone. Yin and Yang have been given moral meaning since Dong Zhongshu. Since then, they have become an indispensable part of the official thoughts of the feudal dynasty for more than 2000 years, deeply integrated into the production and life of every Chinese.

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