

# The Supporting Foundation of “Yin and Yang” for the Universal Theory of All Things

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**Abstract:** “Yin and Yang” is the theoretical essence of ancient Chinese natural science. Based on the classics of “Huangdi Neijing”, “Laozi” and “Zhouyi”, “Yin and Yang” is the basis of the universal theory of all things: 1) The basis of the establishment of “Yin and Yang” is phenomena; 2) “Yin and Yang”, as the general outline of all things, features the theory and method of the overall understanding of material phenomena; 3) The basic model description of “Yin and Yang” is “For phenomena, the syncretic structure is Yang, while the opposite side of the syncretic structure is Yin”; 4) The scientific connotation of “Yin and Yang”: “Yang” is the macroscopic structural material quality of phenomena, “Yin” is the energy flow of the macroscopic structural material matching phenomena; 5. The model and meaning of “Yin and Yang” are the basis for strictly determining the nature and quantity of “Yin and Yang”.

## 1. Introduction

Chinese culture is unique in the world with its own cultural theory system. “Yin and Yang” is one of the cores of this theory. Scientifically understanding the theory of “Yin and Yang” is the only way to modernize Chinese traditional culture theory. “Yin and Yang” is the consummation of ancient Chinese natural science theory. It is used to explain all phenomena and has highly-distilled philosophy and deep scientific qualitative and quantitative theoretical cognition. “Yin and Yang”, as the supporting basis of the universal theory of all things, will be discussed as follows:

## 2. Phenomenon is the model basis of “Yin and Yang”

The chapter “Yinyanglihelun” of “Huangdi Neijing” describes “Yin and Yang” in this way: “Yin and Yang”, if counted ten, actually can be hundreds and if counted a thousand, actually can be ten thousand. It is endless. However, the basic is only one: “Yin and Yang”. Another chapter “Wuyunxingdalun” also emphasizes the same basic law. They both embody the main points of the theoretical model of “Yin and Yang”.

To understand “Yin and Yang” step by step based on changing phenomena. As “Yin and Yang” can be infinite and there aren’t agreed standards, it is difficult to achieve qualitative and quantitative discussion of “Yin and Yang”.

The chapter “Yinyanglihelun” clarifies that the key point of understanding “Yin and Yang” is to return to the law of “Yi Yuan”, which means phenomena are an undifferentiated whole, in other words, to describe the endless change of phenomena, describe the law and Abstract changing phenomena of the form of “Yin and Yang” to the height of philosophical depiction, and then establish a model reference - “Yi Yuan”. Therefore, “Yi Yuan” is the key model to understand “Yin and Yang”.

The chapter “Wuyunxingdalun” explains that “Yin and Yang” can be indefinite while the understanding of the unity of heaven and earth should be based on phenomena. “Xiang(phenomena)” is an important concept in ancient philosophy. “Zhou Yi • lyrics” refers to “Xiang(phenomena)” as “the expression of material movement”, that is, phenomena describe the most characteristic state of the moment. Therefore, the expression of phenomena is the way to understand the essence of “Yin and Yang”.

The law of “Yi Yuan” is the philosophical concept of the phenomenon of the whole understanding of the system, that is, “Yi Yuan” is an Abstract description of a material system, so the foundation model of “Yin and Yang” is based on the phenomenon of the system. Therefore, phenomenon is the material basis for the understanding of “Yin and Yang” and the material basis for testing the application of “Yin and Yang” theory.

### **3. “Yin and Yang” is the scientific connotation of the general outline of all things.**

The chapter of “Yinyangyingxiangdalun” in “Huangdi Neijing” claims that “Yin and Yang is the way of heaven and earth, the discipline of all things, the parents of change, the beginning of birth and death, the temple of the gods”. And the chapter of “Tianyuanjidalun” also claims the same. Therefore, the following conclusions can be drawn:

#### **3.1 “Yin and Yang” is one of the cores of the general outline of all things**

“Yin and Yang” is the basis of the regular understanding of the nature(or DAO in Chinese) of everything in the universe. It is the key to whole epistemology and step-by-step outline understanding. It contains the basic characteristics of “yin and yang” to describe everything:

“Yin and Yang” is the material source of all things, that is, “the parents of changes.” Parents are pro-generations, the source of the phenomenon. The offsprings are changes, which means the inheritance and development. The parents of changes and the beginning of the birth and death point out that “Yin and Yang” features the sources of all things in the process of transmission of phenomena. Another chapter “Shenqitongtianlun” clarifies that everything in the universe is based on “Yin and Yang”.

“Yin and Yang” is the place to promote life's achievements and express life, that is, “the house of the spirits”. It is pointed out that the interaction between essences (“through two essences mutual effect the spirit forms” quoted from “Lingshu Ben Shen”) is expressed, and “Yin and Yang” is the expression of information, that is, “Yin and Yang” is the location where the phenomenon of interaction expression is observed.

“Yin and Yang” is the main point for partial and overall understanding of phenomena, that is, “Yin and Yang” contains the material source, change, interaction and other information of phenomena, and establishes the analysis of the form, process and interaction of the understanding of phenomena, which reflects the general and specific understandings.

“Yin and Yang” is based on the understanding of phenomena. It is possessed with phenomenon material form, exists throughout the whole phenomena changing process, embodies the information of phenomena interaction and gathers material compositions of the overall structure of phenomena, which is the basis for the overall study of the phenomena. Therefore, “Yin and Yang” has the basic conditions for Abstractly describing the laws of all things.

#### **3.2 “Yin and Yang” is the unified theory of understanding all things**

“Yin and Yang, the way of heaven and earth, and the discipline of all things” has specified that: “Yin and Yang” is a general concept that describes the laws of all things, and cannot be limited to a certain field. For example, the theory of “Yin and Yang” is limited to the study on the use of traditional Chinese medicine.

### **4. “Yin and Yang” model**

“Yin and Yang” is a theory based on the overall understanding of phenomena. The description of material phenomena in “Yin and Yang” is the basis for the description of the “Yin and Yang” model, and also the basis for the qualitative nature of the material referred to by “Yin and Yang”.

#### **4.1 “Yin and Yang” model**

“Laozi” said that “everything contains Yin and Yang”. It is a spatial pictogram of all things, and it is also a model of “Yin and Yang”, which constitutes everything. It has the following points:

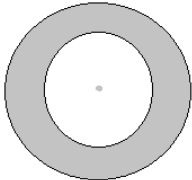

#### 4.1.1 “Yin and Yang” match to constitute a phenomenon

“All things contain Yin and Yang,” points out that everything is composed of “Yin and Yang” and has the structural characteristics of “Yin and Yang”.

#### 4.1.2 Description of the “Yin and Yang” model

“All things contain Yin and Yang” illustrates the common model that everything can be described. The comparison between model description and traditional Taiji diagram is shown in Table 1:

Table 1 Comparison chart of model description and traditional Taiji diagram

Yin and Yang model of “All things contains Yin and Yang”	Traditional Taiji diagram
	

The characteristics of this model are: the syncretic structure is Yang, while the opposite side of the syncretic structure is Yin, the matching of “Yin and Yang” forges everything. With the image and construction principle to describe the model of “Yin and Yang” and to reflect the intuitive perception and thinking of the match of Yin and Yang, that is, Yang exists in Yin and Yang also contains Yin. The traditional Taiji diagram mainly expresses the changes of theoretical thinking of Yin and Yang mutual promotion, Yin and Yang matching, Yang existing in Yin and Yang containing Yin.

#### 4.1.3 The intuitive meaning of “Yin and Yang” in the “Yin and Yang” model

“All things contain Yin and Yang” gives the general pattern of “Yin and Yang” composed of everything. In the diagram, Yang is the macroscopic structure on the visual observation. The outer and inner parts of the Yang are a kind of existence that cannot be seen by visual observation, and that is the Yin.

### 5. The scientific connotation of “Yin and Yang”

The model of “Yin and Yang” gives an intuitive observation of “Yin and Yang”. The scientific connotation of the “Yin and Yang” model can be confirmed in the relevant literature records:

#### 5.1 “Zhou Yi” deciphering words of Qian and Kun divination

Qian is a complete Yang divination, which is a description of the phenomenon of Yang, its deciphering word “As Heaven’s movement is ever vigorous, so a gentleman must strive ceaselessly”, of which “as Heaven’s movement is ever vigorous” pointed out that Yang's operational changes reflect the law. Macro Yang structure of phenomena has trajectory of operational change, which is the observation basis for the reflection of natural laws.

Kun is a complete Yin divination, which is a depiction of the phenomenon of Yin. its deciphering word “the land is magnificent, the gentleman should carry all things with virtues”, of which “the land is magnificent” points out that Yin is the driving force for promoting, accommodating and managing everything. Yin is the energy flow that matches the macro Yang structure of the phenomenon, and is the governor of the phenomenon state of motion.

#### 5.2 Description of the “Yin and Yang” Phenomenon in “Huandi Neijing”

“Shengqitongtianlun” says that “Yin collects essence and arises from the internal to interact with Yang while Yang acts on the external to protect and solidify”, which shows that “Yin collecting essence exerts the function of Taiji, Yang is the external image of the guard which is manifested as

a barrier to change”. Therefore, Yin is the mechanical space that accommodates everything, and Yang is the macro barrier of the phenomenon (Ji, at the time refers to the empty wooden shelf on the back of donkey in the north, used to carry goods, or the so-called Taiji model).

“Yinyangyingxiangdalun” says that “Yin is inside to protect Yang, Yang is outside and command Yin” which means “Yin manages internal containment and guards Yang, Yang manages external expression and it is the command messenger for Yin”. It manifests that Yin is the power for the movement of Yang, and it manages, guards and promotes Yang.

### **5.3 Interpretation of “Potential” in “theArt of War” by Sun Tzu**

As the macroscopic structure of the phenomena, Yang is consistent with the observation of phenomena, and Yin is the force potential match with yang. The key to the mechanical potential field of the yin is the interpretation of the “potential” in the “surface kun”. The chapter “Shi (Potential)” in “theArt of War” by Sun Tzu declared that “the power of rapid water can impact stones, which is potential ... so the good warrior's potential is just like the potential to impact stones in the mountains”. From the above words, it can be confirmed “A phenomenon of movement has the additional force to push the movement of all things, which is, potential. The article also explains “potential is like the power of a strong bow”, so “potential” describes an existing mechanical energy flow field, and “Kuo Nang” in “Kungualiusi” also pointed out that “Kun” is the pocket of all the potentials, and it is also equivalent to the meaning of “the potential is like a engine” and “the potential is like a strong bow”. Therefore, the nature of “yin” is the invisible flow of mechanical energy..

### **5.4 The scientific connotation of “Yin and Yang”**

Through the intuitive description of the “Yin and Yang” model, combined with the content of the “Yin and Yang” theory, the scientific connotations expressed by “Yin and Yang” are as follows:

“Yin and Yang” is the material composition of the material phenomena, with a positive and negative difference in the visual observation: the difference between the macroscopic structure and the microscopic mechanical potential field.

“Yang” is the skeleton of the macroscopic structure of the material phenomena, which is characterized by the quality of the constituent materials. “Yin” is the mechanical energy flow field matching the macroscopic structure of material phenomena. It exists in the form of energy flow and is characterized by interaction.

“Yin and Yang” Matching. The expression of all things is that material phenomena are the result of qualitative and qualitative matching, and are the characteristics of material phenomena shared by all phenomena.

## **6. Discussion**

“Yin and Yang” is the theory and method of ancient natural science understanding of phenomena. The source of u and scientific connotation are the basis for the modern research of “yin and yang” theory. It is discussed as follows:

### **6.1 Cognitive Sources of “Yin and Yang”**

The source of cognition of “yin and yang” is the phenomenon. The phenomenon is an Abstraction of the depiction of all things. From ancient times to the present, using the phenomenon as a reference for observation is a solid material foundation of the “yin and yang” theory.

### **6.2 The problem of the essence of “Yin and Yang”**

The transmission of phenomena, quality and energy flow are the permanent components. “Yang” is the quality, “Yin” is the energy flow, indicating that “Yin and Yang” is the material basis for the transmission of various phenomena and the material basis for all changes.

### 6.3 General Principles of “Yin and Yang” Theory

Modern physics research confirms that material phenomena have inseparable mass and energy composition, which coincides with the ancient “yin and yang” theory. The transmission of all material phenomena is the transmission of changes in mass and energy flow. “Yang” is the quality, and “Yin” is the energy flow, indicating that “Yin and Yang” is a universal theory of universal knowledge.

In short, the theoretical support of the “yin and yang” universal object is that it is built on the phenomenon, affirming that the essence of “yin and yang” is the mass and energy flow of the material phenomenon, and the basic physical quantity of all processes that transcend the movement of the material phenomenon.

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