

Macrobiotic and Chinese YinYang Paper

Introduction

The focus of this paper is to be able to teach YinYang in macrobiotic classes referencing both Macrobiotic and Chinese YinYang systems coherently. To gain a better understanding of YinYang in general and able to work and teach using both paradigms. To engage in discussion about both versions and answer questions on similarities and differences.

Reasons for writing a paper on Chinese and Macrobiotic YinYang.

Chinese YinYang is dominant in media and internet. Many students attend macrobiotic courses with some knowledge of Chinese YinYang and may research it further after the course. The risk is that if both systems are not explained properly and with reference to why Ohsawa changed YinYang, it may undermine the student's confidence in macrobiotic theory, if the teacher cannot answer questions or provide explanations from a knowledgeable, balanced and neutral viewpoint.

Many Chinese subjects that use YinYang are now popular, including Tai Chi, Chi Kung, Feng Shui, Chinese astrology, Acupuncture, Shiatsu, TCM and Chinese philosophy. For macrobiotic YinYang to harmonise with other systems, without confusion, we suggest teachers learn both, and discuss them deeply with students.

Objectives

1. Reduce confusion between Chinese and macrobiotic YinYang.
2. Provide more resources for learning and understanding.
3. Make both versions of YinYang more accessible and understandable for students.
4. Find greater harmony between the Chinese and Macrobiotic versions.
5. Be able to explain context, perspective and reference when applying YinYang.

Identify the differences and commonality between Chinese and Macrobiotic versions

There are aspects where both systems have similarities, have a different perspective, and where the basis for each is divergent. Most applications of YinYang, to health, food and lifestyle are similar. Essentially, the application is the same. The key difference is in the basic references for YinYang.

Chinese

Day/Night

Sun/Shade

Active/Passive

Heaven/Earth

Man/Woman

Movement/Rest

Centrifugal/Centripetal

According to Joseph Needham "Yang implies the formless and insubstantial, Yin the palpable and material."¹

These qualities are found in the material world as well as with chi and spirit.

¹ Celestial Lancets, A History & Rationale of Acupuncture & Moxa, *Joseph Needham* p.16

Macrobiotic

Contraction/Expansion

Down/Up

Centripetal/Centrifugal

Central/Peripheral

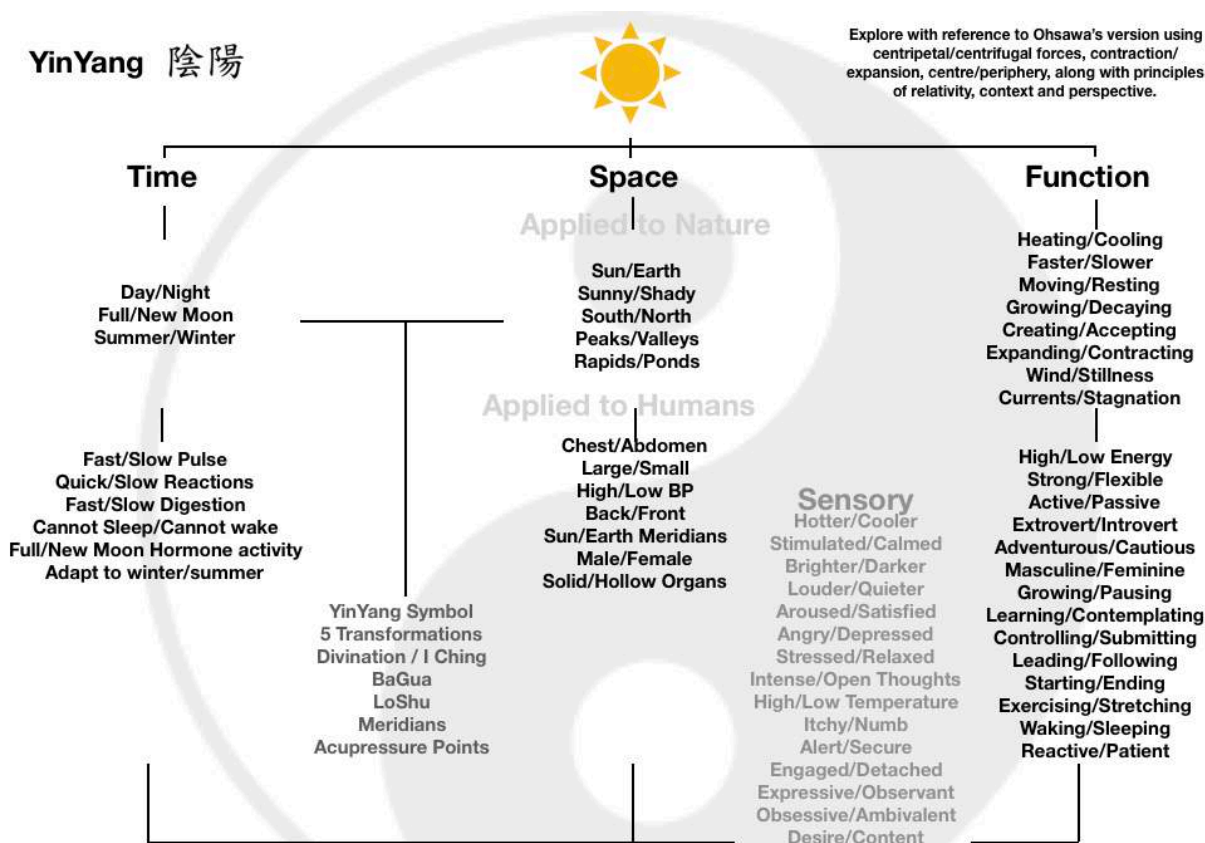
Ohsawa claimed this focussed on the more material, physical qualities of the universe.

Both systems state right is yang and left is yin, both say face or front or abdomen is yin and back or rear is yang. Ohsawa changed above or upper from yang to yin and below or lower from yin to yang. Ohsawa also switched outside from yang to yin and inside from yin to yang.

Chinese YinYang

The original basis for this system appears to be the sun (tai yang - big/great yang) as reference for the most yang entity in the solar system. This is evident in the characters early definition, the alleged basis for creating the YinYang tai chi symbol - using shadow, and practical application. This early system is based on whether something is more like the sun – and therefore yang, compared to something less like the sun and therefore more yin. This can be applied to time, as in day/night, full moon/new moon, summer/winter, to space, as with sun/shade, south/north, mountain/valley, or in function such as hotter/cooler, growth/decay, dry/damp, and activity/rest.

The chart below shows examples of how this can be applied.



This charts aims to show how YinYang can be applied across a wide range of factors using the sun as the primary reference, being the most yang entity in our solar system in terms of energy, activity, light, heat and other forms of radiation. The first word is yang, being more similar to the sun, and the second yin. This is based on the earliest known references of YinYang (c2600bc China) relating to day and night.

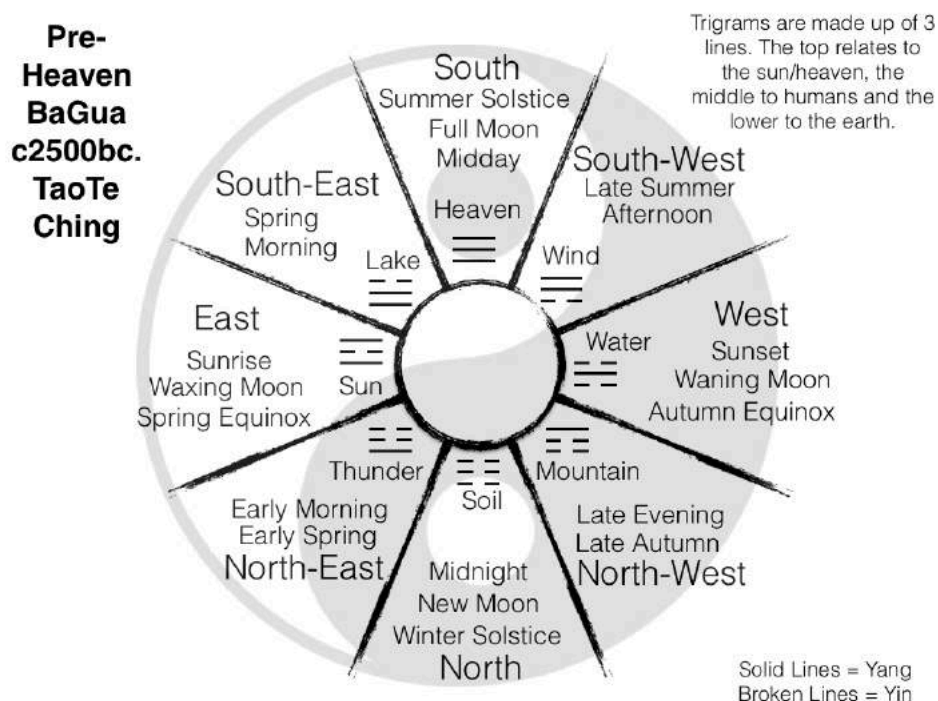
Chart by Simon Brown www.chienenergy.co.uk simon@chienenergy.co.uk

Applied to the growth of plants in spring and summer, the yang movement is up and out. Yet, the yang meridians that move the sun's chi through the body are down and inward. The sun is the deciding factor in whether something is yin or yang and all other factors, like up and down, are

flexible. This produces a single point of clarity in understanding Chinese YinYang. Another example is that the centre is often referred to as yin and the periphery yang, yet the sun as the centre of the solar system is still yang.

It should be noted that also the word heaven was used in addition to the sun. This appears in the I Ching and the pre-heavens bagua where the trigram for heaven appears in the upper most yang position, whereas the fire/sun trigram appears in the top yang position in the later sequence (Tian 天 - [Heaven])². Also, the trigram for Heaven is represented by three continuous lines (☰) which classifies it as the most Yang of all the trigrams.

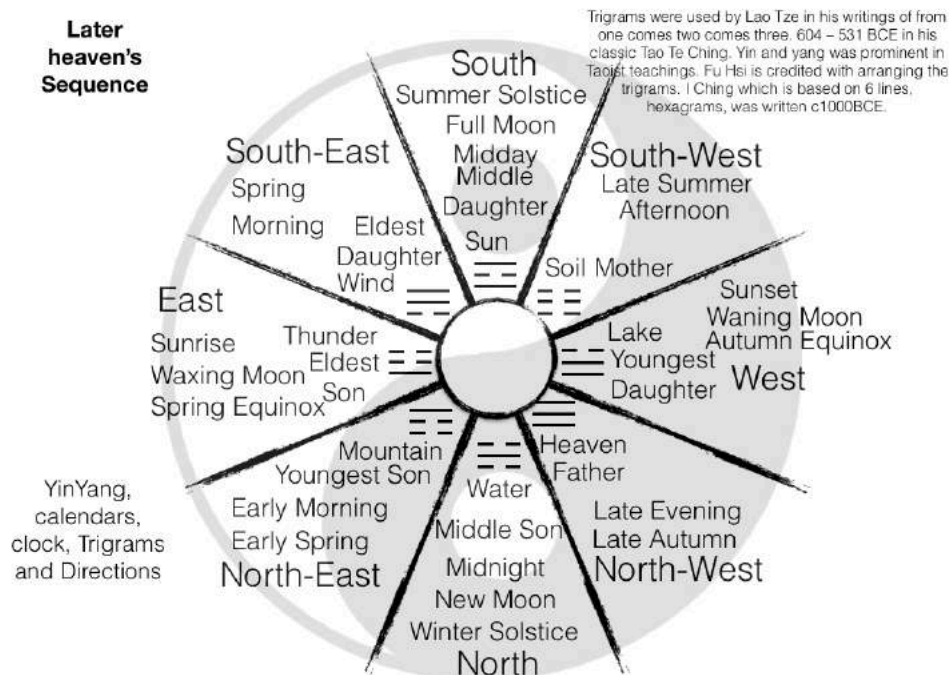
There are many Chinese characters for heaven and the character used in the I Ching and bagua (乾 天) translates to - dry; first hexagram; warming principle of the sun, penetrating and fertilising, heavenly generative principle (male)³. This is important as the word heaven can be interpreted in many ways. If heaven was seen as an empty space, vacuum or darkness it would be yin, however, the Chinese applied the word to mean a productive, generating, growing space that had energy and created life, giving it a more yang essence, with many suns.



Above is the early heaven's sequence with the trigram for heaven at the top in the most yang position. This represents yang heaven at the top and yin earth at the bottom, and shows how yin changes to yang and back to yin through the trigrams.

² L. Wieger, *Chinese Characters: Their Origin, Etymology, history, classification and signification* (Dover books on language, Dover Publications Inc.; New issue of 1927 edition (2 Jan. 2000)

³ <http://www.smarthanzi.net>, using 乾 as a search term. Last access on 5 of September 2018



Above is the later heaven's sequence where fire (sun) appear in the most yang upper position, with water in the most yin place. This arrangement is also called the LoShu and typically used as a clock, calendars and compass directions, unifying time and space. In addition this is combined with the Five Transformations to create a complete combination of the main Chinese principles. Here YinYang is described as fire over water.

Macrobiotic YinYang

George Ohsawa used centripetal/centrifugal, contraction/expansion and central/peripheral as his primary macrobiotic references for whether something is more yin or yang. This is essentially a spacial and functional way of defining yin and yang. The result is that many times when applying YinYang they are the same in both versions. Because of the spacial aspect of macrobiotic YinYang it is essential to define the spacial centre point that something is yin or yang from. For example whether to use the centre of a human, the centre of the earth or centre of the solar system, the sun. We might also consider that when the sun is used as the centre of the solar system the Chinese and macrobiotic versions have greater similarity. Using the sun would be consistent with Ohsawa's theory as the sun is the centre of the solar system and has the greatest yang centripetal force, whereas in comparison the Earth has a greater yin centrifugal force.

Ohsawa developed principles for how yin and yang interact. He called these the Unique Principle.

1. Yin-Yang are two poles which enter into play when the infinite expansion manifests itself at the point of bifurcation.
2. Yin-Yang are produced continually by the transcendental expansion.
3. Yin is centrifugal. Yang is centripetal. Yin and Yang produce energy.
4. Yin attracts Yang. Yang attracts Yin.
5. Yin and Yang combined in variable proportion produce all phenomena.
6. All phenomena are ephemeral, being of infinitely complex constitutions and constantly changing Yin and Yang components. Everything is without rest.
7. Nothing is totally Yin or totally Yang, even in the most apparently simple phenomenon. Everything contains a polarity at every stage of its composition.
8. Nothing is neutral. Yin or Yang is in excess in every case.

9. The force of attraction is proportional to the difference of the Yin and Yang components.
10. Yin repels Yin and Yang repels Yang. The repulsion is inversely proportional to the difference of the Yin and Yang forces.
11. With time and space, Yin produces Yang, and Yang produces Yin.
12. Every physical body is Yang at its centre and Yin toward surface.

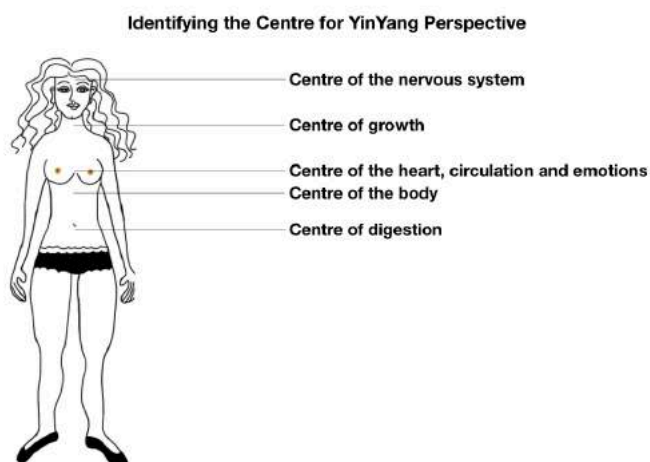
The twelve theorems of the unique principle from the 1962 French edition of The Atomic Era and the Philosophy of the Far East as translated by Michael and Maria Chen⁴.

Michio Kushi adjusted these to be as follows;

The twelve laws of change of the infinite universe are:

1. One Infinity manifests itself into complementary and antagonistic tendencies, yin and yang, in its endless change.
2. Yin and yang are manifested continuously from the eternal movement of the one infinite universe.
3. Yin represents centrifugality. Yang represents centripetality. Yin and yang together produce energy and all phenomena.
4. Yin attracts yang. Yang attracts yin.
5. Yin repels yin. Yang repels yang.
6. Yin and yang combined in varying proportions produce different phenomena. The attraction and repulsion among phenomena is proportional to the difference of the yin and yang forces.
7. All phenomena are ephemeral, constantly changing their constitution of yin and yang forces; yin changes into yang, yang changes into yin.
8. Nothing is solely yin or solely yang. Everything is composed of both tendencies in varying degrees.
9. There is nothing neutral. Either yin or yang is in excess in every occurrence.
10. Large yin attracts small yin. Large yang attracts small yang.
11. Extreme yin produces yang, and extreme yang produces yin.
12. All physical manifestations are yang at the centre and yin at the surface.⁵

When using macrobiotic YinYang we need to establish where the centre is. This determines whether something is centripetal or centrifugal, contracting or expanding, central or peripheral. When adding in the different perspective of where we are viewing YinYang from then there is greater ability to either explain the differences between the two versions or show how they can be similar.



⁴ <https://ohsawamacrobiotics.com/images/earticles/macrobiotic-principles-2013.pdf> Last viewed 12.09.18

⁵ Book of Macrobiotics, Michio Kushi, Japan Publications P. 7-8
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This drawing shows the various possible centres we might use in a human. From the macrobiotic perspective each centre will spatially change how we use YinYang and whether something is yin or yang.

Harmony between Chinese and Macrobiotic YinYang

The following YinYang pairs are where both versions are in agreement. The yang characteristic is written first and the yin second. Ohsawa may have borrowed some of these from the Chinese version, even though they do not necessarily fit into the key macrobiotic principles. There is some potential for contradiction when applying time and function to a spatial system. So day is considered yang compared to night, even though the day is not obviously more contracted, central or centripetal than the night. Similarly it would be debatable whether dancing is a more contracted state than curled up on the sofa but in both versions activity is considered yang relative to rest.

Day/Night
Full/New Moon
Summer/Winter
Sun/Shade
Warming/Cooling
Cooking/Raw
Active/Passive
Movement/Stillness
Anger/Depression
Fast/Slow
Bright Colours/Pastel Colours
South/North
Yang/Yin Meridians
Back of body/Front of body

Meridians

The meridians are treated similarly in both systems. The long meridians running from close to the eyes down to the feet and carrying the sun's chi are yang. From a macrobiotic perspective this is because they move down and from a Chinese view a result of carrying chi from the sun.

The three yin meridians flow up from the feet into the body carrying chi from the earth. Again the up flow is more yin in macrobiotic YinYang and the the earth's chi more yin in the Chinese system. These meridians all combine to form pairs of tree, earth and water chi in the five transformations.

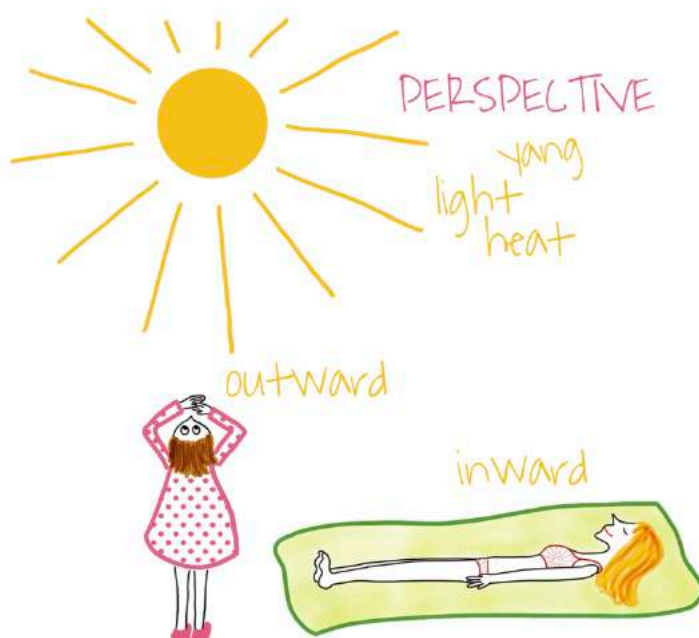
Three yin meridians flow from the body to hand and three yang meridians from hand to head. In the macrobiotic view the yin meridians flow outward, whilst the yang meridians flow inward. In Chinese YinYang the same yin meridians transport earth chi and the same yang meridians the sun's chi. The chi in the arms relates to outward fire and inward metal chi.

Aspects of YinYang where agreement depends on perspective

There are qualities where the versions are different and the differences can be explained through perspective. The first word is yang according to the Chinese system and yin according to the macrobiotic version. The macrobiotic version is defined by many of these qualities so they tend to be absolutes, whereas the Chinese system has a more flexible application as these qualities are secondary to the defining reference of the sun or heavens.

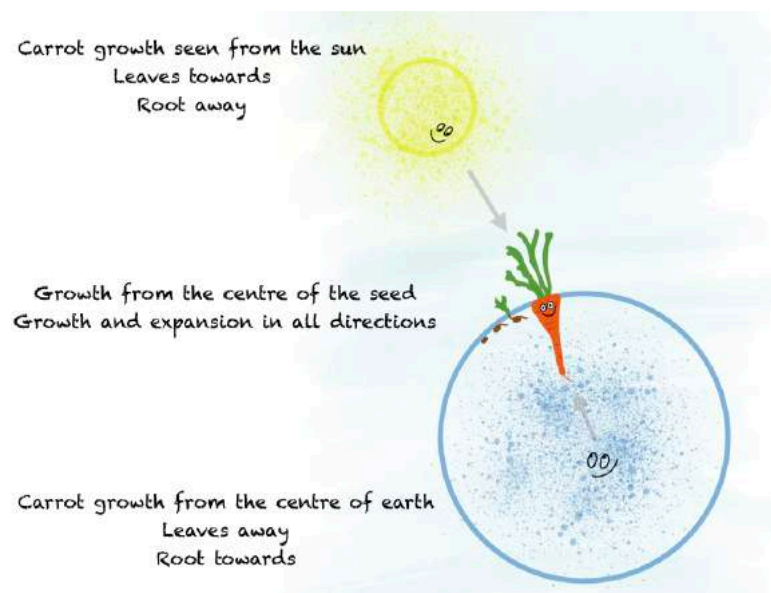
Expansion/Contraction
 Up/Down
 Ascending/Descending
 Outer/Inner
 Low/High
 Light/Heavy
 Loose/Dense
 People in hotter climates/People in colder climates
 Chest/Abdomen
 Upper body/Lower body

The sun in the sky is radiating light, heat and other forms of radiation outward and in the Chinese viewpoint this outward movement is more yang, and yet when we feel the sun on our skin we feel the heat come into our body. This inward flow of heat in macrobiotic YinYang is considered more yang. It is still the same yang energy from the sun, however, we perceive it differently in terms of inward and outward depending on our perspective. Here we can choose whether to use the observation of the sun or sunbather as the centre.

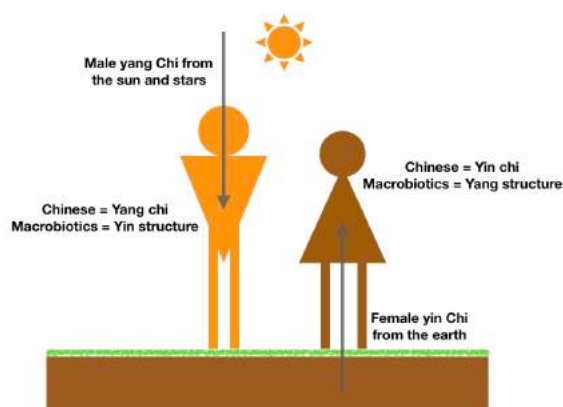


In terms of whether to use the sun or heaven from the Chinese system, it is easier to see the sun as being yang in both versions whether as the source of heat, light and energy or the centre of the solar system. Ohsawa viewed heaven as an expanded, largely empty space and therefore classified it as yin, relative to the more contracted earth. In macrobiotic YinYang it is common to use the centre of the earth as the primary spatial reference point. Here the root of the carrot would be growing towards the centre with centripetal force and be more yang. At the same time viewed from the sun, centre of the solar system, the leaves of the carrot would be growing towards the centre and be more yang.

From the perspective of the carrot itself, it begins as a seed and expands in all directions. This would be yin in macrobiotic YinYang, whereas as growth, primarily occurring with the sun in spring and summer, would be yang in the Chinese version.



Heaven and Earth's Force



Macrobiotic Version

Man - Greater Yang Heavens Force enters the head and especially expands the part below the head downwards and creates a more yin expanded triangular male body.

Woman - Greater Yin Earth Force enters the body from below and up and creates a more yang triangular body.

This reverses the traditional understanding of male being yang and female yin.

The above drawing was first in print in a pamphlet produced by Michio Kushi and became part of macrobiotic teaching.⁶

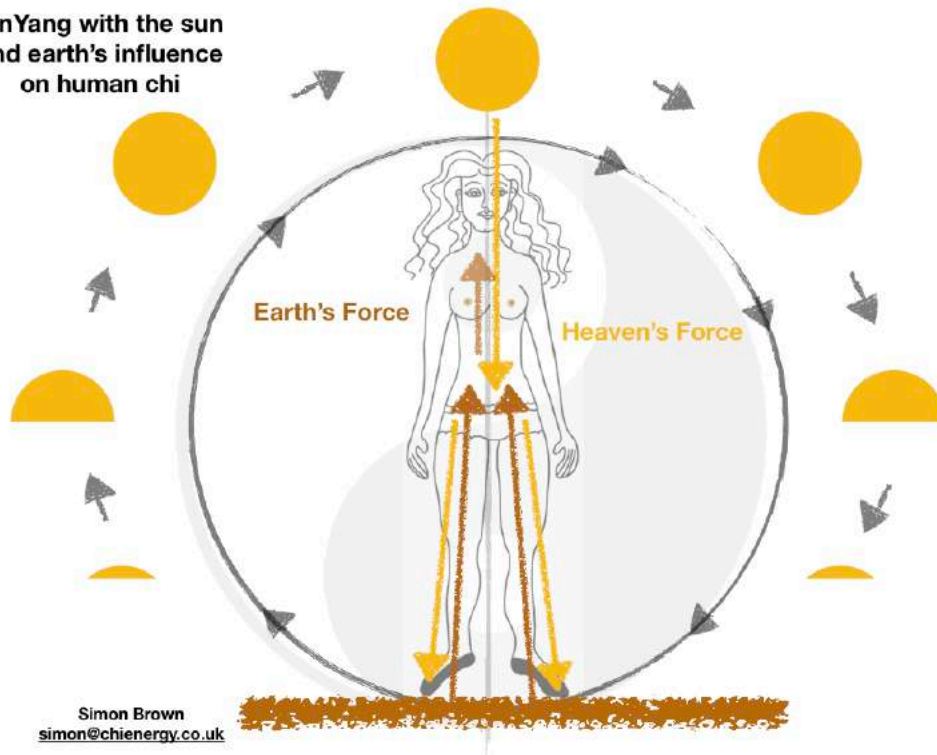
Chinese Version

Man - Greater influence of Yang Heaven's Force which results in a more yang phenomenon.

Woman - Greater influence of Yin Earth's Force creating a more yin phenomenon.

⁶ Infertility and Reproductive Disorders, Michio Kushi and Charles Millman, Japan Publications 1988.

**YinYang with the sun
and earth's influence
on human chi**

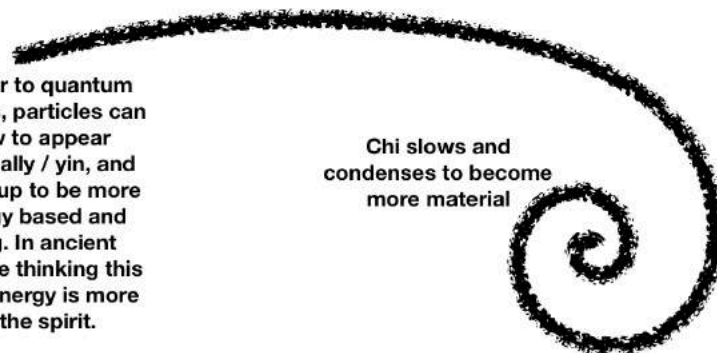


In the Chinese system the yang chi of the sun produces more yang physical qualities and the yin chi of the earth creates more yin physical attributes. So the upper body is more yang and the lower body more yin. This is the opposite to the macrobiotic system where the lower body is more yang because it is lower.

YinYang and Materialisation, Condensation and Spirit

Similar to quantum physics, particles can slow to appear materially / yin, and speed up to be more energy based and yang. In ancient Chinese thinking this yang energy is more of the spirit.

Chi slows and condenses to become more material



Using quantum physics approach: energy wave ,charged with information, moves fast (Yang) ,once observed by an observer (us e.g.) condenses/coagulates (Chinese yin) ,slows down its speed and becomes visible into the physical world (macrobiotic yang).⁷

The following shows the electromagnetic spectrum with high energy and high frequency at the top. This would be yang to yin in the Chinese understanding and yin to yang applying macrobiotics.

1. Gamma radiation
2. X-ray radiation
3. Ultraviolet radiation
4. Visible radiation
5. Infrared radiation
6. Terahertz radiation
7. Microwave radiation
8. Radio waves

Applying YinYang to organs

Chinese

Yin Earth

Liver
Heart
Spleen
Lung
Kidney

Yang Heaven

Gallbladder
Small Intestine
Stomach
Colon
Bladder

Macrobiotic

Yin Earth

Gallbladder
Small intestines
Stomach
Colon
Bladder

Yang Heaven

Liver
Heart
Spleen
Lungs
Kidneys

In the macrobiotic view the chi of a meridian is the invisible yin energy and when this contracts into an organ it is the opposite. So a yang meridian has a yin organ and vice versa. In the Chinese version the meridian has the yang active moving chi and this energy freezes and slows down into an organ. So in this system the meridian and organ have the same YinYang characteristic.

In either version we can be specific about how we are applying YinYang. For example an organ like the heart that is active, distributing, moving blood could be seen as yang in both versions, in those terms. Similarly the heart being located in the chest and having the fire trigram at the top of the LoShu could be viewed as more yang, compared to the small intestine, in those terms in the Chinese system, even though in terms of solid or hollow it would be the opposite.

The above pairs differentiate pairs of organs from within the five transformations but do not define whether the yin or yang set of organs are more yang or yin than each other. It is also possible that in the Chinese system that the fire chi of the heart is more yang than the chi of the bladder. Similarly in the macrobiotic version the contracted metal chi of the colon could be more yang than the more expanded fire chi of the heart.

Ohsawa's Order of the Universe

Stages of Life	Orbit	Beginning of	Antagonisms and Complementaries
Infinite Expansion	7. Infinity, God Oneness	The world that has no beginning or end	There is no specialization: all analytical, mechanical, and statistical science is invalid in the infinite world.
Inorganic World	6. Polarization	The foundation of the relative world	The polarization of the Infinite into yin (expansion) and yang (contraction)—the origin of magnetism.
	5. Vibration	The production of energy and origin of electricity	Visible and invisible radiation, hot and cold rays, dynamic and stimulating rays (yellow, orange, red) and static and calming rays (green, blue, indigo, violet), infrared and ultra-violet radiation.
	4. Pre-atomic particles	Electrons, protons, and all sub-atomic particles	Centrifugal and centripetal force, solid and gaseous.
	3. Elements	Atoms, stars, and millions of solar systems	Mountain and river, land and sea, air and earth, polar and tropical regions, hot and cold, day and night, surface and center of Earth.
Organic World	2. Vegetable	Viruses, bacteria, and all plants	Grass and tree, trunk and branch, branch and leaf, flower and seed (or fruit), cell and organ, germ and soma cells.
	1. Animal	All animals, including human beings	White and red corpuscles, bone and flesh, man and woman, governors and governed, worker and capitalist, work and rest, love and hate, war and peace, sickness and health, life and death.

Excerpted and adapted from George Ohsawa's *Essential Ohsawa* by Carl Ferré; www.ohsawamacrobiotics.com.

The above chart⁸ shows Ohsawa's interpretation of life in 7 stages with 6 stages expressing his interpretation of YinYang. Starting with initial polarisation, classified as yin, the chart moves through the remaining 5 stages to what he considered the yang organic animal world.

Reason Ohsawa gave for changing YinYang

Excerpt from Introduction to the Philosophy of Oriental Medicine⁹

The Unique Principle of Far Eastern philosophy, the very basic unique foundation of all our cultures, including medicine, is definitive. However, its translation and interpretation may be either physical or metaphysical.

At the beginning, over four thousand years ago, the Unique Principle was a physical dialectics. Later, metaphysical commentators and interpreters, such as Confucius, twisted or complicated the explanation of it. Then the physicians did the same. Here lies the reason for the confusion and un- certainty beclouding the philosophy and medicine of the Far East.

The Far Eastern peoples, always referred to as spiritual, metaphysical, or primitive, use a quite peculiar language; they inhabit an infinite, eternal, and absolute world, and in consequence their tongues are indefinite, un- certain, and extremely simple, but deep and often lacking in clarity. The Chinese and Japanese languages (the Easternmost ones) lack the notions of time, number, and sex. (As a matter of fact, according to my method, you can learn colloquial and pure Japanese in four hours. It is the easiest language that I know of in the whole world.) This factor has also unquestionably contributed to the misunderstanding and misinterpretation of the philosophy of the Far East.

⁸ <https://ohsawamacrobiotics.com/images/earticles/macrobiotic-principles-2013.pdf> Last viewed 12.09.18

⁹ George Ohsawa *Introduction to Philosophy of Oriental Medicine* previously *Book of Judgement* GOMF 1956.
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In the beginning, over four thousand years ago, the sky, or infinite space, was considered the supreme yin symbol, and the earth, the supreme yang symbol. The sky, being infinite space, the boundless expansion, was considered the representative of yin, the centrifugal force. The earth, on the contrary, was considered yang, the centripetal force.

Later, metaphysicians described the sky as the generator of all the phenomena and beings in the world, including all celestial bodies (the major force, or supreme divinity), and they classified it as yang. The earth was considered yin.

Metaphysically speaking, the sky, infinite space, may be called yang, the greatest producer. In the physical sense, however, the sky—infinite space, the boundless expansion—may be called yin, the greatest entropic passiveness. From this point of view, the earth is compact and yang.

In old Chinese medicine, the small intestine, bladder, stomach, large intestine, etc., are classified as yang while the heart, kidneys, pancreas, liver, etc., are classified as yin. This is a metaphysical classification. Physically speaking, this must be reversed: all empty organs are yin, as they are passive and receptive; all solid organs, with density and compactness, are yang. (The stomach intestines, bladder, lungs, etc., are yin; the liver, kidneys, heart, pancreas, etc., are yang.)

We are living in a scientific and physical era. We therefore need a physical, up-to-date classification to unify terminology for the introduction of the Unique Principle into all the natural sciences, in addition to medicine, and all the cultural sciences as well. Most of all, it is necessary in the formation of fundamental concepts for a world government.

As George Ohsawa does not provide any references for these assertions it is difficult to assess the veracity of his writing. In his book *Fire Over Heaven*, Roy Collins attempts to verify some of these ideas through the different BaGuas and arrangement of trigrams. However, other views are that this takes a different approach to understanding YinYang and does not include the vast array of factors that contribute to a more holistic and complete understanding of YinYang, that also recognises the development of YinYang before the BaGuas.

Applying YinYang to food

Chinese and Macrobiotic YinYang are generally the same when applied to food.

Both systems say warming, energising, rich, nutritious foods are more yang than cooling, refreshing, moist, watery foods. So a warming stew will be more yang than a cooling salad in both systems. A YinYang chart of cooking styles will be similar in both versions. For example;

YIN

Juiced
Raw
Pressed from raw
Pickled
Steamed
Short Boiled
Stir fried
Long boiled
Nishime
Stewed
Grilled
Deep fried
Pressure cooked
Baked

YANG

This simple list depends on many variations, such as;

The use of water, salt, oil, herbs, spices, cooking time, and the ingredients, along with cutting styles, grating, mashing, filtering, extraction, reduction, concentrating, diluting etc.

The main differences occur when applying YinYang is to alcohol, salt and sugar. These can all be considered as a YinYang wave.

Sugar can be viewed as initially creating energy and yang with elevated blood glucose, then after secreting insulin to compensate, the high is followed by a blood glucose low. The resulting weakness and tiredness is yin in both versions. If too much sugar consumption for too long leads to a general weakness, mild depression and low energy the subject would be considered yin in both versions.

Similarly alcohol can initially contribute to a more yang state where a person becomes more extrovert, social, outgoing, active and in some cases angry or violent. If the person continues to consume alcohol they may eventually reach a very yin state and pass out. A hangover can be described as yin in both systems. Regular and excessive alcohol can lead to a state where the subject suffers from long term depression, pessimism and lack of energy. This would be yin for Chinese and macrobiotic YinYang. In Chinese YinYang alcohol is seen as yang.

Salt can create another YinYang wave in the body. Initial salt consumption can result in yang dryness and dehydration. Over time excessive salt consumption can lead to more yin water retention. Generally, in the Chinese system salt would be yin. It is seen as a primary influence on the kidneys and water balance in the body. A salty taste relates to the more yin water chi in the five transformations. In macrobiotic YinYang salt is seen as the yang balance to yin foods and liquids. For example someone eating a dry salty snack will naturally consume more water or yin foods to create balance. Macrobiotic recipes often recommend adding a pinch of salt to yin deserts.

Whilst the three foods above can be seen as opposite in terms of YinYang between Chinese and macrobiotic versions, we can also view each as a YinYang wave where the Chinese version describe the first half of the wave and the macrobiotic the completion of the wave.

Sugar and alcohol are yang in Chinese YinYang and therefore centrifugal, bringing chi and substances (including blood) outward and upward. This is why they are used in TCM herbology as a way to guide the medicine to the heart, lung or head. Likewise with salt, which is centripetal (yin) in TCM guides chi downward toward the Kidneys.

Applying YinYang to health

Both versions are similar in that weak, cold, deficient, depressed, introverted, quiet, slow states are considered more yin, relative to more hot, excessive, angry, stressed, extroverted, loud, fast states, which are described as more yang.

Remedies also appear similar with lifestyle changes that help a student become more yang including - activity, movement, eating cooked warming foods, being proactive, starting new things, focus, self discipline and taking up physical activities, in both versions.

To become more yin, recommendations include - sleep, rest, relaxation, receiving massages or healing, being cared for, eating cooling or calming foods and drinks, consuming more liquids, meditation, slow stretching, spending time alone and deep contemplation.

Yin and Yang Characters

The ideograms regarding yin (陰) yang (陽) - pronounced yīn yáng - are just one of many representations present in several cultures which can help us understand the ever changing movement of the universe. Graphically this symbol can be compared to two fishes one white and another black giving us the representation that there is an everlasting moment/change. If you look

for similar traits, in both, we find 阜 that is a variant of the radical 阜 (fù) which means “abundant” and that abundance can, by piling up, be regarded as a mound or a hill¹⁰.

If we see the context of this ideogram, regarding to the other symbols which make the Yin Yang representation, we have in case of the Yin 陰 in the lower part yún (云) that represents the vapour that ascends in the form of spirals¹¹, in the upper part we have jīn (今) the idea of convergence, union¹². The overall idea of Yin can be translated as the shady, north side of hill, in taoist philosophy shade, cloudy, overcast, genitals, hidden, secret¹³.

Yang has in its upper part the image of the sun over the horizon dàn (旦) connected to images like dawn; morning; daybreak; day¹⁴. Together with the lower part they form yáng (易) that represents to open out, to expand; bright, glorious, solar action, light.¹⁵ All together Yang (陽) represents sun, male principle, the sunny side of the hill (South)¹⁶. In Chinese modern culture these two also represent and are now used to mean the dual powers, day and night, life and death. male and female, etc.¹⁷

The simplified characters for Yin (阴) and Yang (阳) clearly show the moon/sun symbolism, since they can be deconstructed to their elements 月 (moon) and 日 (sun).

Further meaning and classification in Chinese medical texts

If we want to expand this classification and relate it to nature, man and pathologies one place to look for this is in the Su wen (the Yellow Emperor's book). Although rich in reference to YinYang correspondence, there is no comprehensive table where they are classified, instead, *they are dispersed in the context of numerous treatises*¹⁸ that make this book. In the Su wen Chapter 5 it's possible to read

Yin is tranquillity, yang is agitation.

Yang gives life, yin stimulates growth.

Yang kills, yin stores.

The clear yang is heaven; the turbid yin is the earth.

Water is yin; fire is yang.

The East is yang, the West is yin.

In Su Wen Ch. 6 and Su Wen Ch. 9 it can also be found

Heaven is yang, the earth is yin.

*The sun is yang, the moon is yin*¹⁹.

¹⁰ Harbaugh, Rick - *Chinese Characters: A Genealogy and Dictionary* - Zhongwen.Com Sep - 1999

¹¹ Wieger, lesson 93.

¹² Wieger, lesson 14K.

¹³ Harbaugh, Rick - *Chinese Characters: A Genealogy and Dictionary* - Zhongwen.Com Sep - 1999

¹⁴ Wieger, lesson 143 B

¹⁵ Wieger, lesson 101 B

¹⁶ Wieger, lesson 86.

¹⁷ Idem

¹⁸ Unschuld, Paul, Huang Di Nei Jing Su Wen: Nature, Knowledge, Imagery in an Ancient Chinese Medical Text: With an appendix: The Doctrine of the Five Periods and Six Qi in the Huang Di Nei Jing Su Wen, University of California Press (28 Mar. 2003)

¹⁹ Idem

Another reference can be found on the Mawangdui tomb unearthed in 1973 and dating from a period covering decades preceding and subsequent to the unification of the empire in 221 b.c.:²⁰

Heaven is yang, earth is yin.

Spring is yang, fall yin.

Summer is yang, winter yin.

Daytime is yang, nighttime yin.

The larger state is yang, the smaller yin. . . . The ruler is yang, the minister yin.

The superior is yang, the inferior yin.

The male is yang, the female yin.

The father is yang, the son yin.

The elder brother is yang, the younger brother yin. . . .

All of the yang categories emulate heaven. Heaven exalts proper order. Overstepping proper order is dissemblance. . . .

All of the yin categories emulate the earth. The virtue of the earth is being placid and quiet, properly ordered and tranquil.

When it comes to classify the pathologies, this is made by mapping the normal and abnormal functions of Yin and Yang as Su wen Ch. 4 states:

Speaking of the yin and yang of man,

then the outside is yang, the inside is yin.

Speaking of the yin and yang of the human body,

then the back is yang, the abdomen is yin.

Speaking of the yin and yang among the depots and palaces of the human body,

then the depots are yin and the palaces are yang.

The liver, the heart, the spleen, the lung, and the kidneys,

all these five depots are yin.

The gallbladder, the stomach, the large intestine, the small intestine, the bladder, and the triple burner,

all these six palaces are yang.²¹

It would be futile, though, to attempt to prepare lists of all yin-yang categorizations; they would be endless, as Su wen 6 points out²²:

“As for the yin and yang [correspondences in man],

count their [associations] and [you] can [reach] ten;

expand these [associations] further and [you] can [reach] one hundred. Count these

[associations] and [you] can [reach] one thousand;

expand them further and [you] can [reach] ten thousand.

The [associations] exceeding ten thousand are countless, and still their essential [principle] is one.²³”

²⁰ Idem

²¹ Idem

²² Idem

²³ Unschuld, Paul, Tessenow, Hermann Tessenow - *Huang Di Nei Jing Su Wen: Annotated Translation of Huang Di's Inner Classic - Basic Questions*, University of California Press; Ct. Paul U. Unschuld, General ed. edition (19 Aug. 2011)

YinYang Bias

Whilst it would be desirable to engage in a short period of adopting a more yin or yang lifestyle to initiate change and experience difference states, there is the risk that a long term conditional bias to being more yin or yang can set in. This could lead to less healthy food and lifestyle choices over the long term.

The typical risk is that the Chinese and macrobiotic descriptions of yang can appear more appealing. If yang is seen as a strong, active, sunny, productive and creative state, then students might naturally assume this is a more healthy state to be in and seek to achieve it through more yang diets and lifestyles. The danger is in applying this YinYang bias to override intuition and common sense natural impulses in terms of taking actions or making decisions leading to better health.

The following is a quote from a report of the International Macrobiotic Conference in Lisbon 2013. "The general consensus was that many people (Macrobiotic teachers) had become too yang. We considered that people can be more yang through yang foods, emotional suppression and lifestyle, but also that living in a way that is considered balanced, centred and clean can also be yang in itself. Simply put, restriction is a form of yang. It seemed to us that more health issues among the macrobiotic community are through becoming too yang rather than too yin. The counterpoint is to add more polarity, richness, variety and abundance into our eating."²⁴

The macrobiotic view has been that cancer is the result of being too yin, as cancer tends to expand and spread²⁵. In addition Ohsawa's general remedy for many ailments was to engage in a more yang brown rice fast for 10 days. Although the use of a brown rice fast is now much less common, this may have given the general impression that being ill was a yin state and people needed to be more yang to be healthy.

In his book *Macrobiotics Revisited*, Bob Ligon, describes his observations of people who had adopted a long term preference to being more yang and in particular limiting natural sources of yin foods. He claimed this had an adverse influence on their weight, vitality and nourishment.²⁶

It is therefore important to teach either version in a way that emphasises the equal value as well as balance of both yin and yang, and explain how they work together. Part of understanding YinYang is to learn how they interact and co-exist together. Each depends on the other. To reduce the risk of bias the teacher can emphasise the benefits of both states and explain how humans need both. The teacher can provide examples of how yin and yang each help us succeed in different aspects of our lives. For example explore sleep and activity and how each enhances the other.

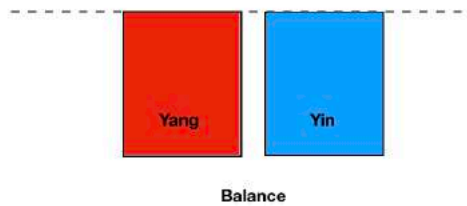
²⁴ Macrobiotics International IMC2013 http://www.macrobioticsinternational.com/site/assets/files/1069/2013_macrobiotic_meeting_lisbon.pdf Viewed 27/09/18

²⁵ Cancer and the Philosophy of the Far East, George Ohsawa, P77

²⁶ *Macrobiotics Revisited Bob Ligon* (GOMF) 2017 P16

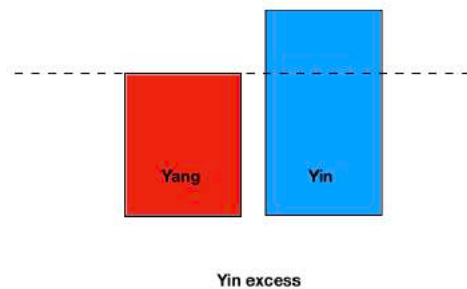
YinYang Excess and Deficiency

YinYang Excess and Deficiency



A different adaptation of YinYang in Chinese medicine is to explore five states of YinYang using the principle of excess and deficiency. Yin and Yang on the same level = Harmony

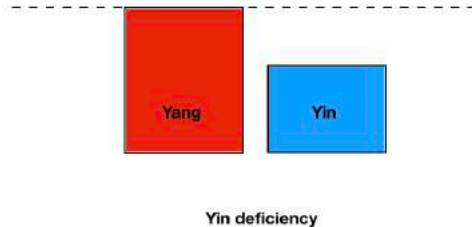
YinYang Excess and Deficiency



Yin excess = Excessive cold.

The excess/cold pattern describes the presence of too much cold so it's called YIN EXCESS. Movement and emotions of this person are slow but powerful, maybe a bit robotic. The person has convulsive pain and does not want to move. The aching places do not want to be touched but respond well to heat. Aversion to cold with sparse, clear urine. The tongue is pale with a thick, white, damp coating. Recommended: Less cooling, more warming, Yang foods.

YinYang Excess and Deficiency

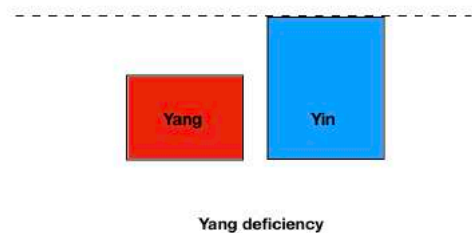


Yin deficiency = Appearance of excessive heat

The deficiency/heat pattern has some yang qualities, but these are due to a lack of yin so it's called YIN DEFICIENCY.

This person suffers from sleeplessness, restlessness, nervous laughter or troublesome fears. Excess heat can manifest but only in the palms of the hands or the soles of the feet. Low fever in the late afternoon. Suffers from drowsiness and night sweats. The urine is dark. The tongue is red with a thin coating. Recommended: More cooling, less warming, Yin foods.

YinYang Excess and Deficiency

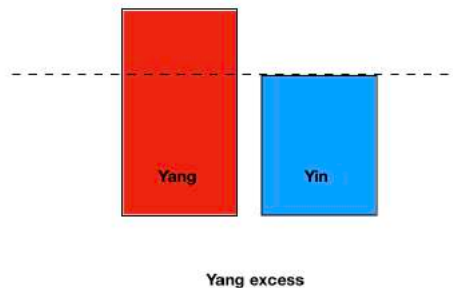


Yang deficiency = Appearance of excessive cold

The deficient/cold pattern is caused by an actual lack of heat. The cold only has the appearance of cold and no actual excess so it's called YANG DEFICIENCY

This person is slow and feeble, like an old, frail, chronically ill person. Has an aversion to cold. Heat and pressure relieve the symptoms. There is abundant, clear urine. The tongue is swollen and pale with a thin coating. Recommended: More warming, less cooling, Yang foods.

YinYang Excess and Deficiency



Yang excess = Excess of heat

The excess/heat pattern describes the presence of too much heat so it's called YANG EXCESS. This person moves quickly and powerfully. There is high fever and delirium. The application of pressure worsens the situation. This person is attracted to cold. There is sparse, dark urine and constipation. The tongue is red with a thick, yellow coating. Recommended: Less warming, more cooling, Yin foods.

Syndrome Differentiation According to The Eight Principles

The content of the eight principles was discussed early in the Yellow Emperor's Classic of Internal Medicine (206 BC- 25 AD), the bible of traditional Chinese Medicine (TCM). Later on a famous TCM scholar, Zhang Zhongjing (150~219 AD), wrote a book known as Treatise on Cold-induced and Miscellaneous Diseases, that began to use the eight principles for disease diagnosis or identifying disharmony patterns. It was not until the Ming dynasty, that TCM physicians used it regularly in clinical diagnosis. For example, Zhang San Xi wrote in the book Six Essence of Medicine that: "ancient physicians treated on the basis of eight methods. They were yin, yang, exterior, interior, cold, heat, deficiency (xu) and excess (shi)." Wang Zhizhong, also from the Ming dynasty, said in his book Dong Yuan Xian Sheng Shang Han Zheng Mai that: "they are the eight keys for disease treatment." In the Qing dynasty, Zhongling further clarified the implications, and claimed that the eight principles are the basic guidelines for examining patients and treating diseases. Today, TCM physicians still use the eight principles to understand the location and nature of pathological changes, the course of disease, and the relationship between pathogenic factors and body's resilience.²⁷

Deficiency(xu) and Excess(shi)

Deficiency (xu) and excess (shi) are two principles that help analyze and generalize the opposing forces between the body's resilience and pathogenic factors during the course of a disease. Basically, deficient (xu) indicate conditions caused by weakness and insufficiency of the body's resilience. Excess (shi) refer to conditions induced by an overabundance of pathogens.

²⁷ http://www.shen-nong.com/eng/exam/diagnosis_eightprinciples.html#043 Last viewed 18.09.18

YinYang and the Five Transformations

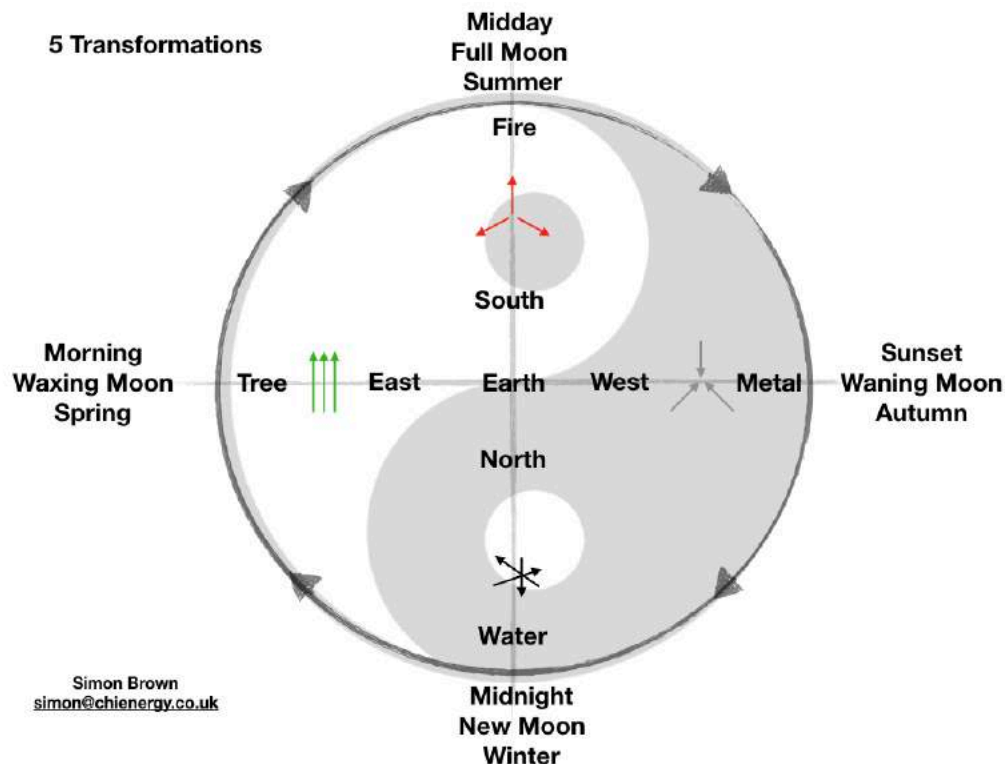
“The continual expansion of YinYang takes form in the physical world as the five transformations.”
- Kodo Fukushima (1910-1995)

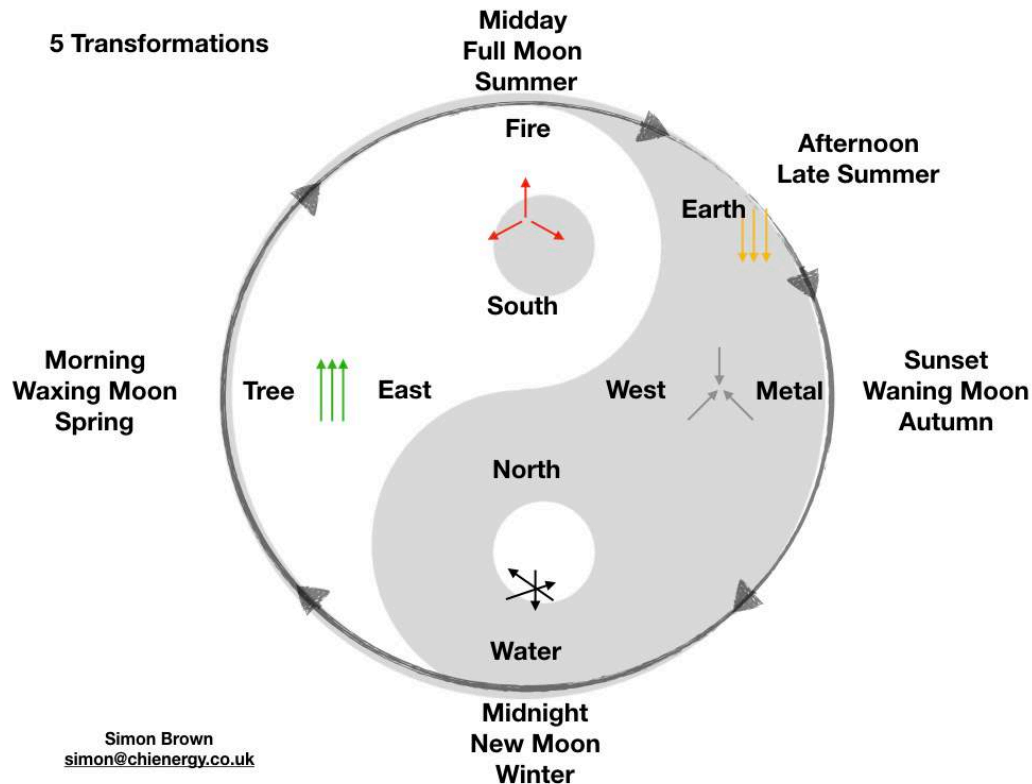
The Five Transformations, also known as Five Elements or Five Phases, are commonly used in China and developed with YinYang. In many ways they complete each other. They are also used in macrobiotics. Ohsawa wrote about them in Acupuncture and the Philosophy of the Far East. It is helpful to understand the relationship between the two to fully understand YinYang and be able to use them together.

One of the earliest recordings of YinYang characters is on Oracle Bones. These were the shoulder bones from oxen, inscribed with symbols, such as the Chinese 10 heavenly stems and 12 earthly branches and then put in a fire to see how they crack. The intersection of the crack and the symbols was used as a form of divination. Both were later used as the basis for Chinese calendars in terms of days, months and years. There are 5 yin and 5 yang heavenly stems and 6 yin and 6 yang earthly branches.

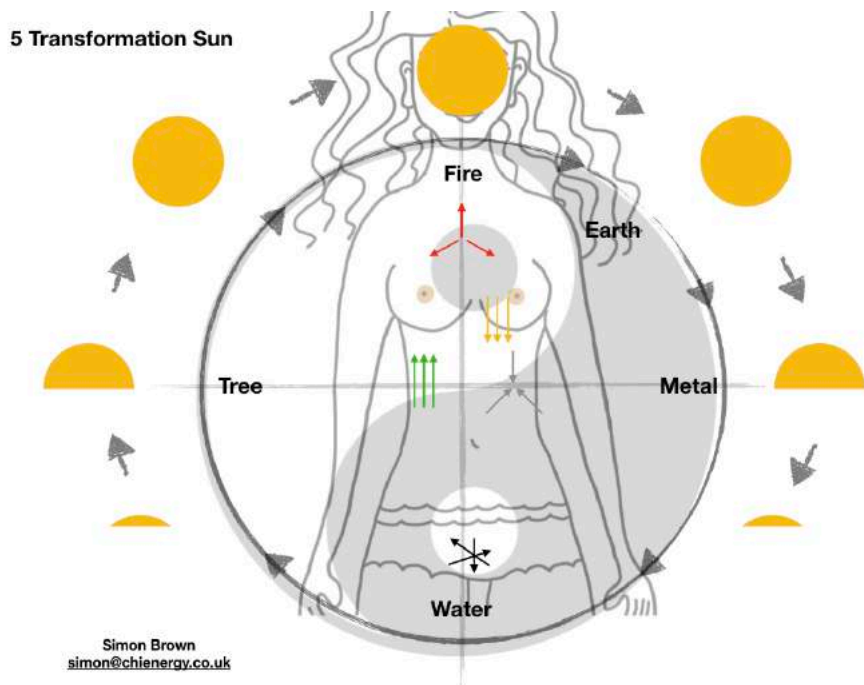
The 10 heavenly stems are made up of YinYang pairs of the five transformations. This follows a progression of; yang tree (wood), yin tree (wood), yang fire, yin fire, yang earth, yin earth, yang metal, yin metal, yang water and yin water. This sequence was applied to time and space. So we see this combination of YinYang and five transformations applied to calendars, astrology, feng shui and the body.

At the same time the five transformations are set within YinYang. So the chart below shows the five transformations within the YinYang symbol. The area of tree is growing yang with full yang at the top relating to fire and the sun, along with midday, full moon, summer and the south. This chart shows earth in the central position.





This chart shows the five transformations in the form with all phases in the outer circle. The relationship between YinYang and the Five Transformations shows that the yang tree has upward movement and fire outward. Yin movement is initially downward, turning inward and finally coming to rest before beginning the yang part of the cycle again.



The chart above shows YinYang and the five transformations applied to a human. The interaction with the movement of the sun is superimposed so that the full yang midday sun is at the top of the body. This applies the yang fire, active area to the chest and upper body, whilst the yin water is positioned over the lower body. The rising yang of the east, morning and spring appears on the right side of the body where the liver is. The outward moving yang in the upper chest over the heart, the downward earth movement near the pancreas, the inward metal at the beginning of the descending colon and the resting water state over the bladder and reproductive organs.

When YinYang is applied to each of the five transformations we also see the traditional Chinese medicine organ pairs with one of each pair being defined as more yin or yang.

Transformation	Yin Earth	Yang Sun or Heaven
Tree	Liver	Gallbladder
Fire	Heart	Small Intestine
Earth	Spleen	Stomach
Metal	Lung	Colon
Water	Kidney	Bladder

Recommendations

It is likely to become increasingly contentious to offer courses that include YinYang studies without being clear that this is a different version than what people increasingly consider to be YinYang. It would be clearer to preference YinYang with Macrobiotic so potential students can see that the YinYang being taught is a specialised version that is unique to macrobiotics. So Macrobiotic YinYang would become the description of Ohsawa's version and used in publicity and course information.

If macrobiotic teachers claim to teach YinYang it would be professional to know both systems and be able to discuss them in depth, as well as be able to answer questions from a neutral viewpoint and knowledgeable understanding. Long term students would ideally know the differences and commonality of both systems.

Some teachers have expressed the view that the two versions are unreconcilable and should be kept separate with clear distinctions so that everyone knows which version we are teaching. Author Gordon Peck states "Each of the systems has its merits, but because of these inconsistencies the two are probably best kept separate."²⁸ Other teachers hold the view that the macrobiotic teaching community would be better adopting the Chinese YinYang system so that macrobiotics is unified into one YinYang system and connected to acupuncture, feng shui, tai chi, chi kung, Chinese philosophy and other YinYang based healing arts.

Possible New Name for Macrobiotic Polarity and Change

Another broader option would be to use a new title like, The Macrobiotic Principle of Polarity and Change, which could then embrace many different understandings of polarity and change, including Ohsawa, Chinese YinYang, Heraclitus, Hegel and many other philosophers, psychologists, scientists and writers. This would be a bigger and more macrobiotic approach, as well as having the advantage of being less exclusively focussed on a Chinese and Japanese understanding of change and polarity. There would be a greater potential to be more inclusive of more cultures and embrace a bigger world view.

Other Versions

A question to be considered is how attached the macrobiotic teaching community is to using YinYang as the means to explore polarity and change or complimentary opposites, and to what extent teachers and courses could evolve into taking a bigger understanding of this view of nature.

Teachers have the opportunity to research and explain how many people and cultures have explored polarity, opposites and unity. This takes the discussion out of YinYang into a broader, bigger and deeper understanding of how humans function through differentiation in life and how those perceived differences, derived from senses and interpretation, are connected or unified at

²⁸ Chinese Dietary Therapy by *Liu Jilin and Gordon Peck* (1995) p.4
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the same time. In this view YinYang would be an example of how to understand polarity and change, without being the definition of this phenomena itself. So teachers could present a macrobiotic perspective of polarity and change with various references, including Ohsawa's Unique Principle and Chinese YinYang but not exclusively relying on these to define polarity.

There are other systems for describing complimentary opposites. Heraclitus (c.535 – c.475 BC), created what he called a Unity of Opposites²⁹. This explored how we can experience opposites even though they are based on the same thing. For example walking along a path up a hill and then back down the hill, might seem like opposites in terms of up and down, however, it is the same path. If the path slopes to the left on the way up, it slopes to the right on the way down. According to Heraclitus the universe is in constant change, but also remaining the same. For example an object moves from point A to point B, creating a change, but the underlying law of movement remains the same.

This developed into the idea that opposites co-substantiate one another, their unity is that either one exists because the opposite is necessary for the existence of the other. For example inward cannot exist unless there is outward. One manifests with the other. Hot would not be hot without cold, as there would be no contrast by which to define it, so it would not have an identity if not for its opposite. This is the Unity principle, to the existence of any Opposites.

In his criticism of Immanuel Kant, the German philosopher Georg Wilhelm Friedrich Hegel took this idea further and wrote:

The principles of the metaphysical philosophy gave rise to the belief that, when cognition lapsed into contradictions, it was a mere accidental aberration, due to some subjective mistake in argument and inference. According to Kant, however, thought has a natural tendency to issue in contradictions or antinomies, whenever it seeks to apprehend the infinite. We have in the latter part of the above paragraph referred to the philosophical importance of the antinomies of reason, and shown how the recognition of their existence helped largely to get rid of the rigid dogmatism of the metaphysic of understanding, and to direct attention to the Dialectical movement of thought. But here too Kant, as we must add, never got beyond the negative result that the thing-in-itself is unknowable, and never penetrated to the discovery of what the antinomies really and positively mean. That true and positive meaning of the antinomies is this: that every actual thing involves a coexistence of opposed elements. Consequently to know, or, in other words, to comprehend an object is equivalent to being conscious of it as a concrete unity of opposed determinations. The old metaphysic, as we have already seen, when it studied the objects of which it sought a metaphysical knowledge, went to work by applying categories abstractly and to the exclusion of their opposites.

In his philosophy, Hegel describes examples of a Unity of Opposites, including the concepts of Finite and Infinite, Force and Matter, Identity and Difference, Positive and Negative, Form and Content, Chance and Necessity, Cause and effect, Freedom and Necessity, Subjectivity and Objectivity, Means and Ends, Subject and Object, and Abstract and Concrete. It is also thought to be integral to Marxist philosophy of nature and was discussed in Friedrich Engels' *Dialectics of Nature*.³⁰

Further we might explore monistic and pluralistic religions and cultures to better understand dualism and the effects of right/wrong, good/bad beliefs on our own thinking and behaviour.

²⁹ "The Unity of Opposites: A Dialectical Principle (PDF)", V.T.JMcGill and W.T. Parry, *Science & Society*, vol. 12 no. 4 (Fall 1948), pp.418-444]

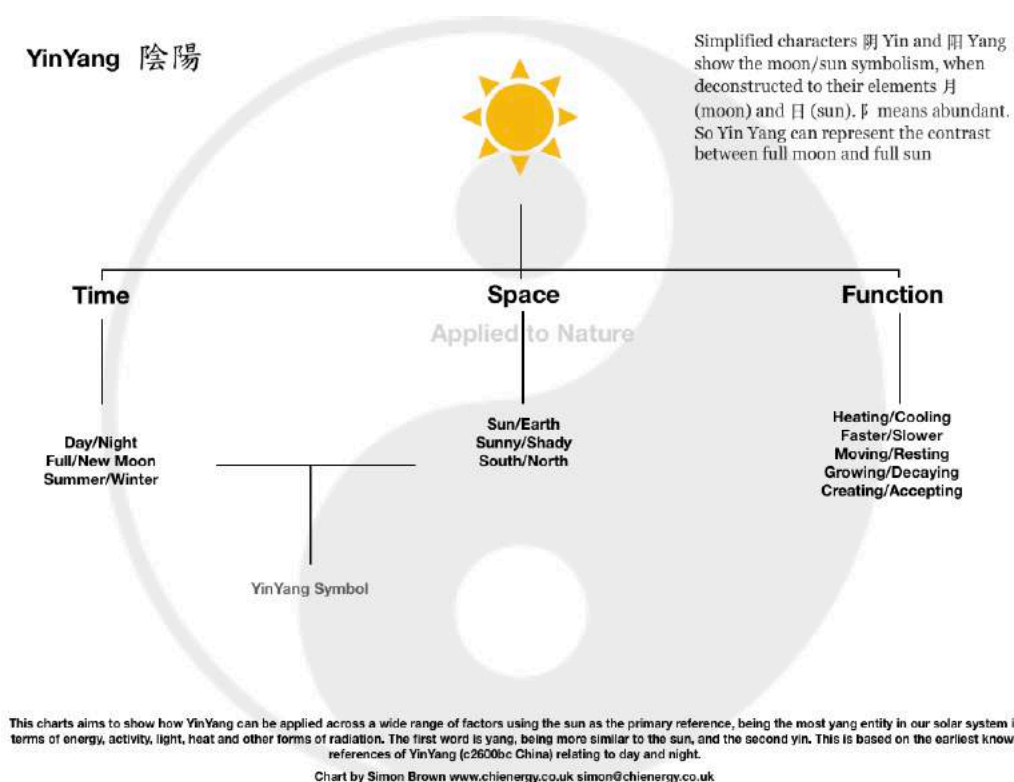
³⁰ Encyclopaedia of the Philosophical Sciences (1830) Part One IV. Second Attitude of Thought to Objectivity *TWO. THE CRITICAL PHILOSOPHY* §48 Website https://en.wikipedia.org/wiki/Unity_of_opposites Last viewed 12.09.18

YinYang Teaching Recommendations

It would be possible to teach YinYang in three stages.

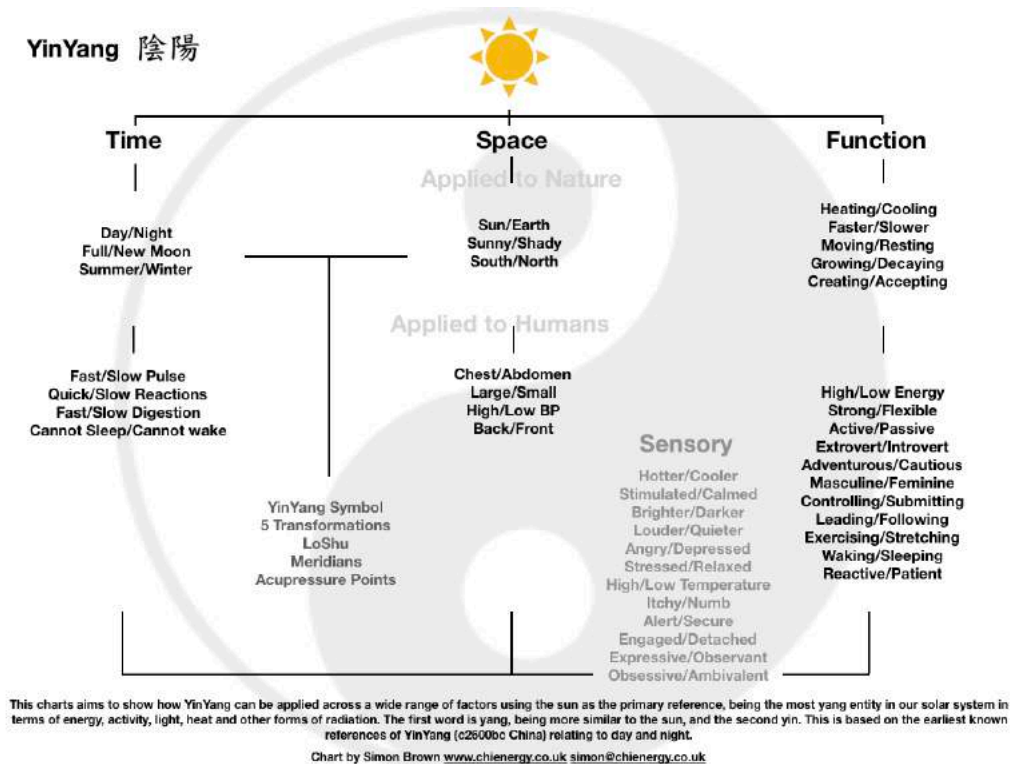
1. Begin with the applications of YinYang that are common to both versions. This would include food, activities, lifestyle and natural lifestyle interventions that are common to both systems. It would be appropriate for health coaching, consultations, beginner classes, initial cooking classes and an introduction to YinYang in longer courses.
2. Explain the basic differences between the systems and also their commonality. Show how YinYang depends on point of view, perception and context to explore the differences between Chinese and macrobiotic approaches. Explain the difference between using the sun as the primary reference compared to centripetal/centrifugal force, centre/periphery or contraction/expansion. This would be appropriate to longer courses that claim to teach YinYang as part of the course.
3. Use both versions to develop a greater general appreciation of polarity, opposites and unity. Here teachers can introduce the work of other people, such as Heraclitus and Hegel, along with modern philosophy, psychology and science to discuss how humans live within their own world of opposites and polarity. This would be appropriate to longer courses where there was the intention to provide a deeper and broader understanding of polarity, beyond YinYang.

Stage 1



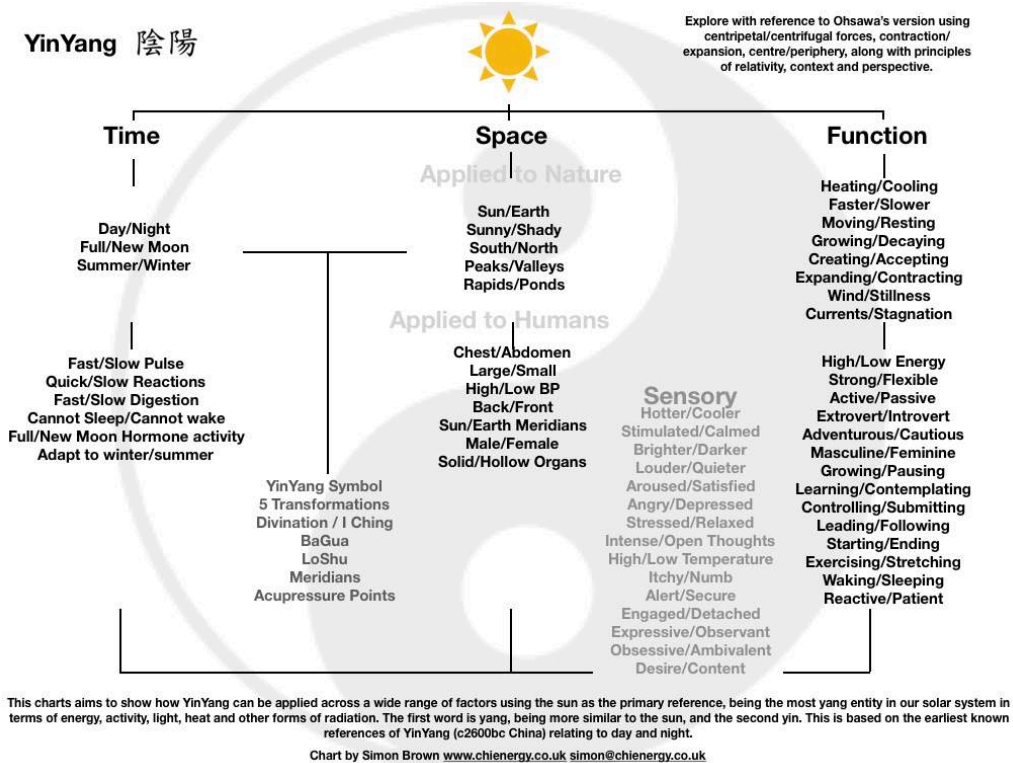
Teach YinYang using the references that are common to both versions.

Stage 2



Explain the differences between both systems.

Stage 3



Learn both systems and use that learning to get a deeper understanding of YinYang as a whole. Develop into a bigger appreciation of polarity and opposites using the work of other philosophers, writers and scientists.

Appendix for further reflection

Origins of YinYang

Yin-Yang has become a universal philosophical concept that many people readily embrace to their advantage. The concept of Yin and Yang is deeply rooted in Chinese philosophy³¹. Its origin dates back at least 2500 years, probably much earlier, playing a crucial role in the formation of the Chinese ancient civilisation.

The earliest Chinese characters for *yin* and *yang* are found in inscriptions made on “oracle bones” (*skeletal remains of various animals used in ancient Chinese divination practices at least as early as the 14th century B.C.*) In these inscriptions, *yin* and *yang* simply are descriptions of natural phenomena such as weather conditions, especially the movement of the sun. There is sunlight during the day (*yang*) and a lack of sunlight at night (*yin*). According to the earliest comprehensive dictionary of Chinese characters (*ca. 100 A.D.*), Xu Shen's *Shuowen jiezi* (*Explaining Single-component Graphs and Analyzing Compound Characters*), *yin* refers to “a closed door, darkness and the south bank of a river and the north side of a mountain.” *Yang* refers to “height, brightness and the south side of a mountain.” These meanings of *yin* and *yang* originated in the daily life experience of the early Chinese. Peasants depended on sunlight for lighting and their daily life routines. When the sun came out, they would go to the field to work; when the sun went down, they would return home to rest. This sun-based daily pattern evidently led to a conceptual claim: *yang* is movement (*dong*) and *yin* is rest (*jing*). In their earliest usages, *yin* and *yang* existed independently and were not connected. The first written record of using these two characters together appears in a verse from the *Shijing* (*Book of Songs, 11th to 7th centuries B.C.*): “Viewing the scenery at a hill, looking for *yinyang*.” This indicates that *yang* is the sunny side and *yin* is the shady side of hill. This effect of the sun exists at the same time over the hill³².

The YinYang symbol

The original Yin-Yang symbol is more complex than its modern representation as two semicircles suggests³³.

The Yin-Yang symbol has its origin in the I-Ching; one of the oldest and most fundamental books in Chinese philosophy. The I-Ching, which is typically translated as “The Book of Changes”, deals with natural phenomena and their seasonal cycles. From the constant changes and transformations in nature, the I-Ching tries to derive the unchanging rules governing our cosmos and our very existence. The observation of celestial phenomena is therefore of central importance to the I-Ching³⁴. It is here, where one finds the roots of the Yin-Yang symbol³⁵.

The Yin Yang Symbol is called Tai Chi Diagram in China. This is because the Tai Chi philosophy is widely spread by I-Ching and Taoism. There is no answer for who drew the first Tai Chi diagram. One says Tai-Chi is all from [Fu-Xi](#) (2850 B.C.) who invested I-Ching before Chinese written history.

³¹ Miller, J. (2003). *Daoism: A Short Introduction*, Oneworld Publications. Watts, A. (1999). *The Way of Zen*, Vintage.

³² Internet encyclopedia of philosophy, www.iep.utm.edu/yinyang

³³ Browne, C. (2007). Taiji variations: Yin and Yang in multiple dimensions, *Computers & Graphics* 31(1): 142–146.

³⁴ Hardaker, C. (2001). The hexagon, the solstice and the kiva, *Symmetry: Culture and Science*

³⁵ Tian, H. & Tian, F. (2004). The true origin of Zhou Yi (in Chinese), Shanxi Science and Technology



<https://uliankaart.wordpress.com/2012/07/11/ying-and-yang-symbol-stones-8/>

Fu-Xi or Fu Hsi was the first of the legendary emperors of ancient China. His reign marked the starting point of Chinese civilization, and the Tao concept that originated at the same time also reflected the spirit of Chinese culture from this ancient beginning. We can see the evidence for this when we get closer to Chinese culture. In this painting above left, Fu Hsi is shown wearing furs. Below him on the floor we see the Ba Gua trigrams as well as a turtle. Legend has it that Fu Hsi divined the underlying pattern of the cosmos from the strange markings on the back of a turtle. These Eight Trigrams were used by emperor Fu Hsi around 2850 BC as the elements of the Chinese language and surround the Yin Yang³⁶:

Yin Yang Diagram on Pottery

The earliest evidence of the Tai Chi diagram can be seen in the Chinese Museum. The YingYang symbols display on the unearthed potteries, which were made around 2600 B.C.

Possible Origins of the YinYang Symbol



<http://www.chinesefortunecalendar.com/yinyang.htm>

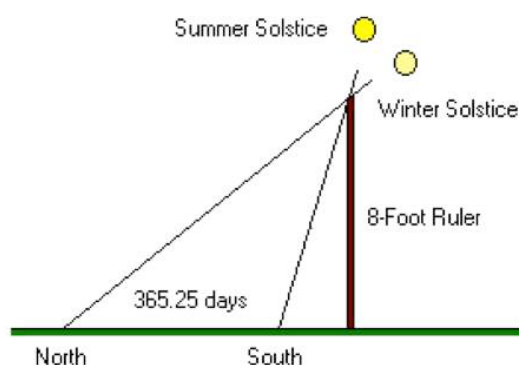
³⁶ The real origin of the Tao by Derek Lin. www.taoism.net/ikuantao/origin/home.htm
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The Dipper at Night



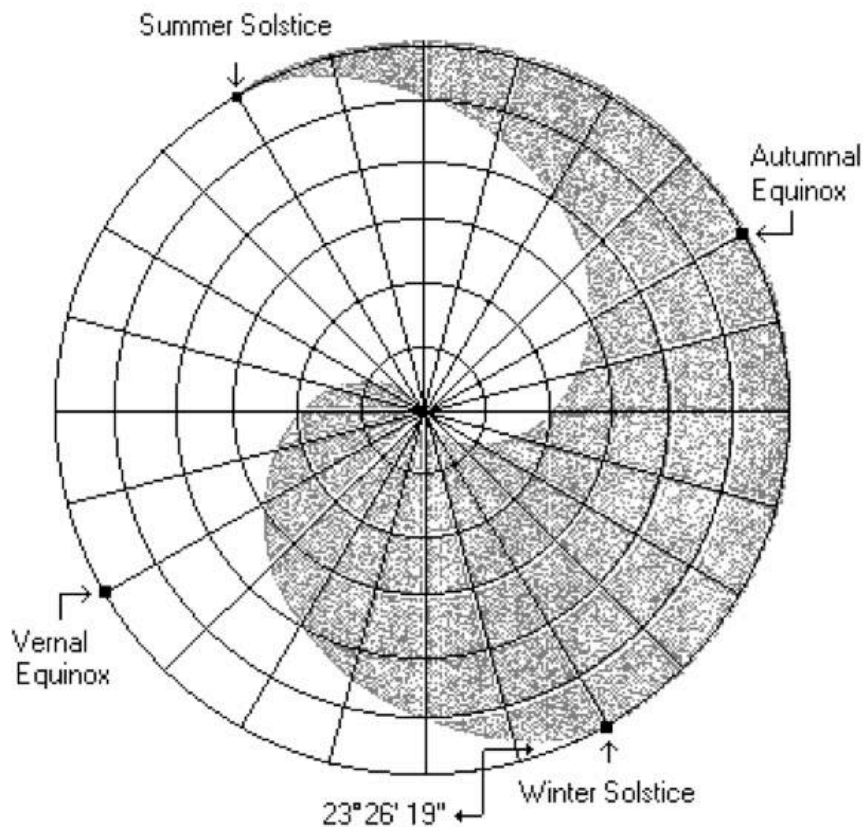
By observing the sky, recording the Dipper's positions and watching the shadow of the Sun from an 8-foot (Chinese measurement) pole, ancient Chinese determined the four directions. The direction of sunrise is the East; the direction of sunset is the West; the direction of the shortest shadow is the South and the direction of the longest shadow is the North. At night, the direction of the Polaris star is the North.

They noticed the seasonal changes. When the Dipper points to the East, it's spring; when the Dipper points to the South, it's summer; when the Dipper points to the West, it's fall; when the Dipper points to the North, it's winter.



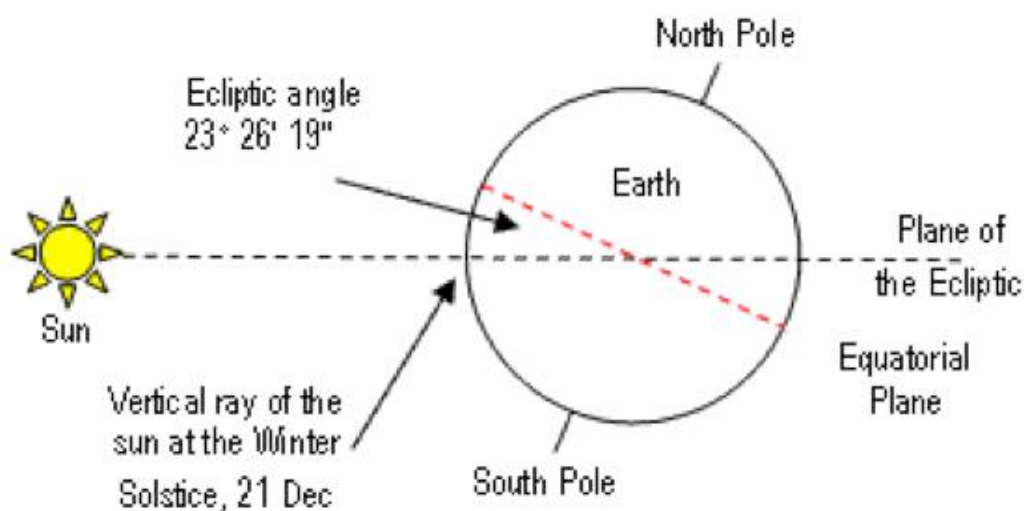
When observing the cycle of the Sun, ancient Chinese simply used a pole about 8 feet long, posted at right angles to the ground and recorded positions of the shadow. Then they found the length of a year is around 365.25 days. They even divided the year's cycle into 24 Segments, including the Vernal Equinox, Autumnal Equinox, Summer Solstice and Winter Solstice, using the sunrise and Dipper positions.

They used six concentric circles, marked the 24-Segment points, divided the circles into 24 sectors and recorded the length of shadow every day. The shortest shadow is found on the day of Summer Solstice. The longest shadow is found on the day of Winter Solstice. After connecting each lines and dimming Yin Part from Summer Solstice to Winter Solstice, the Sun chart looks like below. The ecliptic angle $23^{\circ}26'19''$ of the Earth can be seen in this chart.



The Hidden Meanings of Yin Yang Symbol (Current Hypothesis)

The Ecliptic is the Sun's apparent path around the Earth. It's tilted relative to the Earth's equator. The value of obliquity of the Ecliptic is around 23° 26' 19" in year 2000.



By rotating the Sun chart and positioning the Winter Solstice at the bottom, it will look like this . The light colour area which indicates more sunlight is called Yang (Sun). The dark colour area has less sunlight (more moonlight) and is called Yin (Moon). Yang is like man. Yin is like woman. Yang wouldn't grow without Yin. Yin couldn't give birth without Yang. Yin is born (begins) at Summer



Solstice and Yang is born (begins) at Winter Solstice. Therefore one little circle Yin is marked on the Summer Solstice position. Another little circle Yang is marked on the Winter Solstice position. These two little circles look like two fish eyes.



In general, the Yin Yang symbol is a Chinese representation of the entire celestial phenomenon. It contains the cycle of Sun, four seasons, 24-Segment Chi³⁷, the foundation of the I-Ching and the Chinese calendar³⁸.

The following is the first Tai Chi diagram found and is called **Old Tai-Chi Diagram**.



The **Old Tai Chi Diagram** has no fish eyes like today.

Reference: www.redtreesoft.com/YinYang/Taichi-Diagram.htm

Note: In 2008, Dr. Stefan Jaeger created Yin Yang Models based on daylight hours, which are connected with shadow lengths, at Beijing, China. The shape of the Yin Yang diagram at latitude 68 degrees is very close to the Old Tai Chi diagram. He published his mathematical daylength model for the Yin Yang symbol in 2011³⁹.

³⁷ 24 segment chi www.chinesefortunecalendar.com/clc/LunarCalendar.htm

³⁸ The Chinese fortune calendar www.chinesefortunecalendar.com/yinyang.htm

³⁹ Stefan Jaeger National Library of Medicine* United States www.intechopen.com/books/recent-advances-in-theories-and-practice-of-chinese-medicine/a-geomical-approach-to-chinese-medicine-the-origin-of-the-yin-yang-symbol

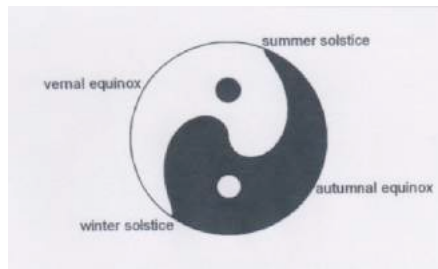


Fig. 5. Yin-Yang symbol for Latitude $L = 68^\circ$ (near polar circle) with equinoxes and solstices.

Simple Explanation of Chinese YinYang

For a quick and easy introduction to YinYang this video could make a helpful teaching tool.
<https://www.youtube.com/watch?v=ezmR9Attpyc>

Recommended Reading

1. Sabine Wilms (Author), Z'ev Rosenberg (Commentary), *Humming with Elephants: A Translation and Discussion of the "Great Treatise on the Resonant Manifestations of Yīn and Yáng"*, Happy Goat Productions (23 Mar. 2018)
2. Science & Civilisation in China (most relevant is Vol. 2) *Joseph Needham*
3. Celestial Lancets, A History & Rationale of Acupuncture & Moxa, *Joseph Needham*
4. Chinese Characters: Their Origin, Etymology, history, classification and signification (Dover books on language, Dover Publications Inc.; New issue of 1927 edition. *L. Wieger*
5. Book of Macrobiotics, *Michio Kushi*, Japan Publications
6. Infertility and Reproductive Disorders, *Michio Kushi and Charles Millman*, Japan Publications
7. Quantum Physics in Minutes, *Gemma Lavender*, Quercus
8. Introduction to Philosophy of Oriental Medicine (previously Book of Judgement). *George Ohsawa* GOMF 1956.
9. Cancer and the Philosophy of the Far East, *George Ohsawa*
10. Macrobiotics Revisited *Bob Ligon* (GOMF) 2017
11. The web that has no weaver: Understanding Chinese medicine. McGraw Hill education. Revised edition. *Ted Kaptchuk*
12. The universal One. University of science and philosophy, reprint edition. *Walter Russel*
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14. Traditional Acupuncture: The law of the five elements. The centre for traditional acupuncture, Inc. *Dianne M. Connolly PhD*
15. I Ching or Book of Changes. Arkana. *C.G. Jung and Richard Wilhelm*
16. The Yellow Emperor's Book of Acupuncture The Academy of Oriental Heritage *Henry C. Lu*
17. The Yellow Emperor's Classic of Internal Medicine. University of California Press. *Ilza Veith and Linda Barnes*
18. Chinese Dietary Therapy. Churchill Livingstone. *Liu Jilin and Gordon Peck*
19. Nature, Knowledge, Imagery in an Ancient Chinese Medical Text: With an appendix: The Doctrine of the Five Periods and Six Qi in the Huang Di Nei Jing Su Wen, University of California Press. *Unschuld, Paul, Huang Di Nei Jing Su Wen*
20. Daoism: A Short Introduction, Oneworld Publications. *Miller, J.*
21. The Way of Zen, Vintage. *Watts, A.*

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