

Laozi's Huang-Lao Thought: Metaphysical Creation Theories of the Xia, Shang, and Zhou Dynasties

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Confucianism and Daoism share the same origin in Chinese philosophy. The Huang-Lao school, which emerged during the early Han dynasty, produced two branches: Confucianism and Daoism. This school used Chinese society as a laboratory for social science experiments based on *The Book of Changes* (Yijing) and *Laozi*, aiming to establish a universal society based on the ideal of “great unity” (datong).

Keywords: two cosmic principles of positive and negative, emperor symbols, king symbols, Inner Chamber, Outer Chamber

Introduction

Laozi's Huang Lao academic ideas include cosmology, the idea of the River, the creation ideas of the Xia, Shang, and Zhou dynasties in metaphysics, the concept of the Five Virtues as the beginning and end, the theory of Yin Yang and Five Elements, and traditional Chinese medicine theories.

Cosmology

The universe is a human-like existence, with a complete life that includes before birth. The period before birth is two singularities in the universe, where the “formless state” represented infinity and infinitesimal, and the “the image of nothingness” represented pure nothingness and pure existence. The universe travels back and forth between two singularities. From infinitesimal to infinity is an expansion motion, and from infinity to infinitesimal is a contraction motion. A lifetime: One is Chaos, equivalent to the boy-girl twins in a mother's womb; The second is Yin-Yang, which is equivalent to the age range from birth to marriage for boy-girl twins; The third is Heaven-Earth, which is equivalent to couples in the reproductive period; The fourth is Xuan-Huang, which is equivalent to menopausal couples; Five is Great One, equivalent to an elderly couple. The two singularities of Peng Xian's universe are equivalent to the sperm and egg of parents.

There are three forms of the six states: infinity, infinitesimal, and finite. Draw a plan as follows:



Figure 1. Positive Laws Diagram.

The Birth and Death of the Universe

Peng Xian transforms into Chaos, Chaos transforms into Yin-Yang, Yin-Yang transforms into Heaven-Earth, Heaven-Earth transforms into Xuan-Huang, Xuan-Huang transforms into Great One. Great One is pure matter, and it has undergone the stage of metaphysical reverse movement of Peng Xian and transforms back into the Chaos of pure energy. The Big Bang of the universe began with the ultimate state of Great One.

The Images of Various States in the Universe

The image of Chaos often appears non-existent but actually exist. Common sense concepts are like a transparent glass ball; The cosmic image of Great One often appears to exist, but in reality, it does not exist and is in a state of waiting to disappear like a corpse; The image of Heaven-Earth is the sky of gaseous matter and the earth of solid matter, while Peng Xian's image is pure without and pure with. The image of Yin-Yang and the image of Xuan-Huang are both composite and not analyzed. These four images are referred to as the "four images" in the text. So, there are six images¹ in the universe, arranged in a ring, and the images in reverse order represent the negative laws of the universe, named the Emperor Symbols²; The images arranged in a positive order represent the positive laws of the universe and are named King Symbols³. This gives us two symbols representing the positive and negative laws of the universe.

The Idea of the River

Human beings are divided into two hemispheres, the East and the West. From ancient times to the present, they have been interdependent in displaying the phenomena of the universe, and both sides constitute the two opposing aspects of the contradiction in the matter, with a subject object relationship. Represented by the concept of "river", the whole world of both sides is like a river, the object of fame and fortune is the riverbed, and the position of the subject object relationship is the address of the river; Draw a central line along the flow of the river, dividing it into the east and west of the river; the country to the west of the river is the subject, and the country to the east of the river is the object.

During the Three Dynasties and Six Dynasties period in China, the world of China was the West of the River, while the Western world was the East of the River, consisting of nine river sections. In the history of the

¹ Six small images: Chaos (混沌), Yin-Yang (阴阳), Heaven-Earth (乾坤), Xuan-Huang (玄黄), Great One (太一), Peng Xian (彭咸).

² Emperor Symbols: "皇象" Negative laws in the universe.

³ King Symbols: "帝象" Positive laws of the universe.

Three Dynasties and Six Dynasties all had the West of the River, under the condition that the West of the River provides a platform, in the modern 200 years (1793-1992), the different paths taken by the East and the West have created two sides of an image between Chinese and foreign objects. China represent the Emperor Symbols in the negative laws of the universe, while Western countries as a whole represent the King Symbols in the positive laws of the universe. These 10 river sections are ancient parts of the long river of human history; The current river section in the long river of ancient and modern history is in the process of being formed.

Metaphysical Creation Theories of the Xia, Shang, Zhou Dynasties and Royalty

During the Three Dynasties and Six Dynasties period before modern times, the nine Inner Chambers⁴ and Outer Chambers⁵ of the world, both domestic and foreign, were defined as the metaphysical Xia Dynasty. They were defined as river address with a subject object relationship between Chinese and foreign objects, and Inner Chamber and Outer Chamber address without cosmic images. During the time of the Five Emperors, the world is considered a suburb.

Conducting a 200 years in modern times East-West transaction, due to the historical platform provided by three generations and six dynasties, It has become a trilateral conference involving Chinese history, 200 years of China, and 200 years of the West. This is a body with three ends and two chambers inside and outside. The existence of this entity determines that after the division of time into “ancient and modern”, our work with the West is conducted in this place of divergence. Thus, every 200 years, there is a body with three ends and two chambers inside and outside, with the third party being the modern Chinese people who have risen to the status of “Celestial Bureaucrats” in the past 200 years. The collection of the first entity and subsequent entities every 200 years is defined as the metaphysical Yin Shang Dynasty, with the first entity being the suburbs.

In the modern era of 200 years, Laozi 2500 years ago collaborated with the emperors of seven dynasties to work as the “seven sons and one daughter” and teachers of the royal family. It was also Laozi’s collaboration with the third generation leader of the Communist Party, Jiang Zemin, to work as the parents and teachers of the royal family. Using authentic works from both Chinese and foreign sources, two books with practical explanations, *The Book of Changes* (Yijing) and *Laozi*, were written. After the establishment of the “split” of ancient and modern time, every 200 years since the rise of our scholars to the status of heavenly officials in the Yin Shang Dynasty, we have planned to build two chambers for the court and the public as Yin people for each 200 years.

Laozi have two jobs, teacher and first generation hostess. Laozi’s job as a teacher is to write the two scriptures of the *Book of Changes* (Yijing) and *Laozi*, and as a first generation hostess is to write a Confucian book that wrote the “Thirteen Classics” and used it to influence the six dynasties after the Qin Dynasty. In the end, he helped the collective governance of the seven kingdoms in 200 years to govern both the Chinese and Western kingdoms in the two sides of an image. If he governed the Chinese kingdom in the Emperor Symbols, he would also govern the Western kingdom in the King Symbols. At the end of 1992, the book was written, which was the completion of the imperial court’s construction and the planning work of the government and the people.

Since 2013, the second 200 year conference between China and foreign countries has begun, dividing ancient and modern time into two parts: the past is ancient, and the future is present. 30 years of the world is the

⁴ Inner Chamber: “内室” The world changing according to the negative laws of the universe.

⁵ Outer Chamber: “外室” The world changing according to the positive laws of the universe.

beginning of the second 200 year conference. Due to the cyclical nature of Chinese history within the circle of the Emperor Symbols (negative law of the universe), China returns to the position in the southwest of the circle Emperor Symbols (negative law of the universe) with a 30-year cycle, this position is in the image of Yin-Yang, same position as the Qing Dynasty 60 years before the Second Opium War in 1860.

Due to the reality of 30 years of Sino foreign relations, in the first 15 years of the 30th year, our master and disciple served as the royal family's master and apprentice, holding the position of the court of the Inner Chamber. Through writing and interpreting the books of the *Book of Changes* (Yijing) and *Laozi*, starting from 2018, the work here has been transferred to there through design, demolishing the old chamber of the three parties here and designing new chamber (the new work of the three parties). The three terminal two chamber body here is one every 200 years, and the three terminal two chamber body there is one every four years.

Under the condition of having books in the royal family, members of the royal family, communists, and members of the Outer Chamber worked according to the book's plan to abolish the Shang Dynasty and establish the Zhou Dynasty for 17 years, with four and a half Outer Chambers, transferring the work of the Chinese and foreign parties from here to there. In this way, the collection of the two chambers with three ends every four years was defined as the metaphysical Zhou Dynasty, with the first four and a half chambers being the suburbs.

The Structure of the Inner Chamber

The structure of our official's Inner Chamber is divided into six realms according to the symbols of the universe and hexagrams. The internal work consists of 48 tasks, which can be summarized into 12 major events, using the system symbols of the *Book of Changes* (Yijing), accompanied by textual explanations, as shown in the following figure:

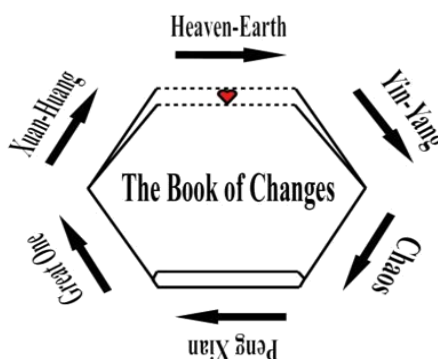


Figure 2. Negative Laws Diagram.

The Inner Chamber, as a dynasty, has six directions:

(1) During the 17 years of Mao Zedong's era, the Xuan-Huang's image in the southeast direction, the front was the People's Commune, followed by the Cultural Revolution, which was written in the two hexagrams of Zhongfu and Xiaoguo in the 12 hexagrams⁶;

⁶ Zhongfu, Xiaoguo, Tai, Pi, Shihe, Ben, Xian, Heng, Sun, Yi, Zhen, Gen are the twelve hexagrams in the 64 hexagrams of the Book of Changes, representing the twelve major events. The explanation is as follows: Zhongfu: “中孚”. It means sincerely cooperating with the actions of others; Xiaoguo: “小过”. The meaning is that Small people make mistakes; Tai: “泰”. It means mutually beneficial enhancement; Pi: “否”. The meaning is that mutual benefits weaken; Shihe: “噬嗑”. It means chewing and eating; Ben: “贲”. It means decorating the exterior; Xian: “咸”. The meaning is to merge two into one; Heng: “恒”. It means dividing into two; Sun: “损”. It means that the top and bottom are mutually harmful; Yi: “益”. It means that the top and bottom are mutually beneficial; Zhen: “震”. It means the vibration of thunder; Gen: “艮”. It means the stillness of the mountain.

(2) During the 23 years of Deng Xiaoping's era, the Heaven-Earth's image in the south was characterized by the downfall of the Gang of Four and Reform and Opening Up, followed by the struggle against peaceful evolution, which was written in two hexagrams: Tai and Pi;

(3) The 60 years of the reigns of Jiaqing, Daoguang, and Xianfeng in the southwest direction of the Yin-Yang's image, with the first 30 years being the first 30 years of autumn and the second 30 years being the last 30 years, are written in the two hexagrams of Shihe and Ben;

(4) During the 51 years of Empress Dowager Cixi's reign, in the Chaos's image in the northwest, the front is bourgeois reform, followed by two bourgeois democratic revolutions, written in the hexagrams of Xian and Heng;

(5) During the 38 years of the Chiang Kai Shek era, in the northern region of Peng Xian's image, there was a bourgeois national revolution on the right and a proletarian land revolution on the left, written in the hexagrams of Sun and Yi;

(6) During the Three Year New Democratic Era, the world on both sides of the Taiwan Strait was divided into two parts: the Communist Party's half of the world above and the Kuomintang's half of the world below, written in the hexagrams of Zhen and Gen.

After the Inner Chamber was transformed by cutting away two parts out of six, as the government and the people on two sides of the same image, the Inner Chamber representing the Emperor Symbols is the sky, and the Outer Chamber representing the King Symbols is the earth.

The Inner Chamber and Outer Chamber, as the government and the people in the two sides of a painting, are like a structure of heaven and earth. The four heavenly realms in the sky and the four heavenly realms in the local area hang down one-to-one, serving as the standard for the people in the Outer Chambers to do their work.

The Structure of the Outer Chamber

The Outer Chamber serves as the wild, operating on a four-year cycle:

(1) In the east, the land of Chaos, political power and property rights are concentrated in the new monarch alone, with everyone else being unnatural persons devoid of political power and property rights. Their work is to elect officials of the two professions.

(2) In the south, the land of Yin-Yang, political power and property rights are "divided into two" between the upper three classes of officials and the lower three classes of civilians. Officials use political power to perform government work equivalent to the upper jaw, seeking personal honor, while civilians use property rights to perform market work equivalent to the lower jaw, seeking personal wealth. Their work is to use the monarch and the ruling party to perform economic gradual change work for society.

(3) In the west, the land of Great One, political power and property rights are dispersed among all natural persons, with the abdicated monarch being a special natural person. Each person has their own political power and property rights, with no social political relationships between individuals, only natural relationships. The work involves abolishing the two types professional officials elected, preparing for the work of the next place, and the leaders of the three parties compete for the position of a monarch, making campaign speeches to build momentum.

(4) In the north, the land of Peng Xian, political power and property rights are "divided into two" between all voters and the abdicated monarch. Political power is transformed into the right to vote, used by all voters to elect the monarch and the ruling party, while property rights and military power result in the special period's

right to command soldiers, used by the abdicated monarch to perform the work of defending society's internal and external security. Their work is to elect the monarch and the ruling party, and perform political sudden change work for society.

The two powers of political and property rights are concentrated in the east, dispersed in the west, "divided into two" between the upper and lower in the south, and "divided into two" between the left and right in the north.

The social system of the Outer Chamber, in essence, is the constitutional system implemented in the west.

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