



## The Five Elements View of Yi-ology and Dietetics of Four Seasons

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### Abstract

The thought of Five Elements came into being earlier than "Yi Jing (The Book of Change)". Later, it gradually merged with the Yi-ology in the Han Dynasty, so the Five Elements View of Yi-ology was produced. This article is under the perspective of the Five Elements in Yi-ology, put forward the Dietetics of Four Seasons: Guided by the Five Elements Thought of Yi-ology, regulate people's physical health. And combine the five grains, five fruits and five colours to explore its ideological value, Transition from individual nutrition to national political governance, and then provide intellectual support for the current political system reform in our country.

**Key words:** Five Elements Yi-ology Five colours

### The Five Elements View of Yi-ology

The thought of Five Elements came into being earlier than "Yi Jing (The Book of Change)", "Shangshu Hongfan" is usually considered to be the earliest text of the original Five Elements theory: 'Five Elements: One is water, the second is fire, the third is wood, the fourth is gold, and the fifth is earth. 'Although some scholars have proposed, although there is a formal name of the five elements in "Hong Fan", but it is difficult to judge whether it refers to the theory of the five elements as a metaphysical system. The Yi includes three stages: Book of Changes (Jin), Explanation of the Book of Changes (Zhuan) and the

Study of Changes. "The Book of Changes" is the source of the Great Dao and the first of the Scriptures. The Yi-ology is the knowledge about the study of "Yi Jing (The Book of Change)", it is a philosophical science that studies the laws of the operation of everything and their relationship under the guidance of the 'Man in one with nature'. In the ideological system of Chinese philosophers, the study of Yi-ology inevitably occupies an important position. The thought of the five elements in the study of Yi-ology originated in the Han Dynasty. Before the Han Dynasty, the thought of the study of Yi-ology focused on the theory of Yin and Yang, and the study of Yi-ology was also summarized as the study of Yin and Yang. After the Han Dynasty, the

study of Yi-ology was gradually endowed with the connotation of the five elements, so the study of Yi-ology was also called the study of Yin and Yang and the five elements after the Han Dynasty.

Chinese people like the number five, therefore, this article discusses the five elements view of Yi-ology from this point. In the sixty-four hexagrams of the "Yi Jing (The Book of Change)", in the position arrangement and combination of each hexagram image, the fifth line is auspicious. The fifth line includes both the fifth one (fifth line), which is counted from bottom to top, and the fifth one (two line), which is counted from top to bottom. Some scholars have studied: the second line and the fifth line together accounted for 48.22% of the total auspicious lines in "Yi Jing (The Book of Change)", while the total number of unfavourable lines only accounted for 16.19%. Just as "Xi Ci" said: "Three are more evil, five are more meritorious. "The Chinese people's understanding of life also respects the five. The nine-five line in the Qian Gua is the most auspicious "Dragons flight, see nobles". The emperor of China was known as the "Nine-Five Supreme "And if everyone's life is a hexagram, the most glorious period of time in a person's life, just as the position of the Ninth Five-Year Yao.

As Mr. Qian Mu said, "The theory of harmony between man and nature is the greatest contribution of Chinese culture to the world" Respect for the laws of nature, from the governance of the country to the health of the people, is the wisdom that all Chinese believe in. Dietetics of four seasons is based on the premise of respecting the Four Seasons and the laws of natural change, guided by the Five Elements Thought of Yi-ology, to regulate human health. As stated in the "THE GREAT LEARNING", under the guidance of Chinese philosophy, Chinese thought all follow the path from self-cultivation to ruling the

country and the world. The Dietetics of Four Seasons proposed in this article is no exception. The development of the body needs nutrition, and the development of the country also needs 'nutrition', The Dietetics of Four Seasons is not only includes the way of personal self-cultivation, but also the way of governing the country. These are two sides of the coin.

### Five Elements and Five Grains and Five Fruits

Chinese philosophy has always had a tradition of simple materialism, Chinese philosophy focuses on the observation of the real world. Therefore, the overall academic character of Chinese philosophy is "near human affairs, far away ghosts and gods", This determines the practical academic character of Chinese philosophy. Just like the Yi-ology. It uses the symbol of yin and yang two lines to represent the objective world, which seems abstract, but in reality the two lines of yin and yang represents the pros and cons of promoting the development of the world. From Zhou Dunyi's "Taiji Tushu", The Five Elements of 'Yi Jing (The Book of Change)', developed a formula : "Taiji—Yin-Yang—five elements—male and female—the world". Tai Chi and yin and yang are all very abstract. But after falling above the men and women and the world through the five elements, the thoughts of Yi-ology began to connect with the real world, also began to become practical

The development of the human body is inseparable from the intake of nutrients." Huang Di Neijing" divides food into four categories as a whole: grain, meat, fruit, and vegetables. The effects of these four types of food on the human body are: Five grains nourish the human body, five fruits help nourish the human body, meat and vegetables as nutritional supplements This shows that grain, fruits, meat, and

vegetables are the four important food sources for human beings, and the most important one is grain (five grains).

The earliest record of the term "five grains" is in the book "The Analects", which records an old farmer, ridiculed Confucius for "Not engaged in food production activities and can't tell the grains". Later, the division of grains also has many opinions. "Huang Di Neijing" call the five grains: "Japonica rice, adzuki beans, wheat, soybeans, and yellow millet", In "Mencius Tengwen Gong", "rice, millet, ji, wheat, and beans" refer to the five grains; During Buddhist sacrifices, the grains are also called "barley, wheat, rice, adzuki beans and flax" As time goes, This article uses rice, sorghum, beans, wheat and millet to divide the grains. In traditional Chinese culture, if grains are eaten according to the five elements, is good for human internal organs. Each type of five grains corresponds to a type of the five elements, so is connected to a type of human viscera. The five elements of rice belong to gold, can make the lungs healthy; the five elements of sorghum belong to wood, good for liver; the five elements of beans belong to water, which is good for the kidneys; the five elements of wheat belong to fire and can be eaten by people with a weak heart; and the five elements of corn belong to the soil, which is good for the spleen.

Among them, beans are considered to be the best food for the kidney because they are most similar in shape to human kidney. And among beans, black beans are the best for kidney. The colour of black beans is black, and the five elements correspond to water. The element of the kidney also belongs to the water, so taking black beans is of great benefit to the kidney. Not only black beans, but other beans also correspond to the five elements. Taking them can strengthen your body. The colour of red beans is red, which corresponds to fire, and the element of heart belongs to fire.

Eating red beans is good for the heart. People that have a bad complexion and often feel cold in their limbs can eat more red beans. In the ancient concept of China, the heart is the most important organ of the human body, so red beans have important cultural symbolic significance in the East Asian Confucian cultural circle. China's neighbouring country, Japan, has red bean soup on every major festival. The five elements of liver belong to wood, corresponding to the east, and because green beans are green, green beans also correspond to wood, so eating green beans can protect the liver. People who have long-term alcoholism and abnormal liver function can consume more mung beans. The five elements of the lung is gold, which corresponds to the West. Eating white beans can protect the lungs. Soybean is the last of the five beans, because of its yellow appearance. The five elements of the soybean belongs to the soil, so it can benefit the spleen. The five elements of spleen also belong to the soil.

Many young people who are trying to lose weight now feel that rice and pasta contains a lot of starch, which can easily lead to weight gain, so they abandon rice and pasta as their staple food. But they didn't know that since the ancestors chose rice as the staple food, they must have their own reasons, and giving up eating rice can only be detrimental to one's health. Grain has the meaning of nurturing and providing for. If the human body wants to be healthy, it can only rely on grains as the main food. The five elements view of Yi-ology, and the corresponding colour of soil is yellow. The soil represents China (zhong), and the corresponding colour is yellow. As the most important of the four main human foods, grains naturally correspond to the soil and grow from the soil. The Chinese are of the yellow race, and the birthplace of Chinese civilization is the Yellow River Basin. Farmers and scholars in traditional Chinese

society are glorious. In the traditional agricultural society, the vast majority of Chinese live a life facing the loess and back to the sky.

Eating grains can ensure the survival of the human body, but if you want to make your body be healthier, you must supplement it with other foods. Five fruits: jujube, plum, apricot, chestnut and peach, To give the human body extra nutritional supplements. According to Li Shizhen's "Compendium of Materia Medica", each of the five fruits has its own unique taste. That is, plum is "bitter and sour", apricot is "sour", peach is "pungent, sour, and sweet", chestnut is "salty", and jujube is "sweet". Further contrast with The five elements view of Yi-ology, assign the five fruits to the corresponding five elements, and get the attributes of the five elements respectively Including: plum is actually wood, apricot is fire, jujube is soil, peach is gold and chestnut is water. The five human internal organs and five flavors corresponding to the five fruits and five elements are: plum-wood-liver-sour, apricot-fire-heart-bitter, jujube-soil-spleen-sweet, peach-gold-lung-pungent, chestnut-water-kidney-salty. These five fruits are naturally beneficial to the body when consumed according to the four seasons.

After understanding the corresponding relationship between the five grains and five fruits, the five elements, and the human body, and then looking at the political governance of a country, this is actually the same. The foundation of a country's governance lies in respecting the laws of heaven, protecting the people and achieving success. "Tai Gua": respect the laws of heaven and earth to nurture the people. It shows that only by respecting the objective laws can the country be peaceful and the people safe. "Dayou Gua": God bless, auspicious, nothing is unlucky. The "Dayou Gua" is a hexagram related to food production. The people are the foundation

of the country, and the most important thing for the people is to eat. The human body can survive by ingesting grains. If a country handles the government affairs related to five grains and vigorously develops grain production, it can ensure the stability of the country.

After the human body consumes five grains, it needs to be supplemented with five fruits for better development. The country is the same as the human body. If the country wants to develop in a stable environment, it is not only to develop food production to meet the material needs of the people, but also to actively develop the culture of the nation and meet the cultural needs of the people. Lao Tzu's "Tao De Jing" : 'The rule of the saint is also to let the people eat and be strong, instead of letting them have wisdom and determination.' This is just staying at the stage of "fooling the people" to meet the basic material needs of the people. The political philosophy of Yi-ology is what Mencius said, "protecting the people and achieving success, no one can stop it." This political ideology of "protecting the people" is undoubtedly even higher.

### Five Elements and Five Colours

The last discussion of this article is the relationship between the five elements and five colours. According to the speculative research of Chinese philosophy and the development of archaeology, we can already know that the five elements actually represent traditional Chinese time and space. Wood, fire, soil, gold and water represent the four directions in the south, east, north, and middle, as well as the four seasons of spring, summer, autumn and winter, indicating time. The five elements are also a representation of space. Five colours: blue, red, yellow, white and black, which can also be connected with time and space.

Perhaps it was "Yi Zhou Shu" that clearly combined colour with the "five elements" for the first time: 'Black represents water; red represents fire; cyan represents wood; white represents gold and yellow represents soil. 'Five colours represent five directions, which is a connection with space. In the early days of human society, there was a lack of definition of orientation, and without orientation, there would be a sense of fear caused by uncertainty. After solving the space problem, Five colours realize the connection with time through the connection with spring, summer, autumn and winter. "Yi Jing (The Book of Change)" believes that spring is wood, summer is fire, autumn is gold, and winter is water; the corresponding colours of the five elements of gold, wood, water, fire and soil are: white, blue, black, red and yellow. Therefore, the corresponding relationship between the five colours and the four seasons is: spring is cyan (green), summer is red, autumn is white, and winter is black. The remaining yellow (soil) corresponds to the Ji Xia created by the ancients. As mentioned in the previous article, Chinese people's thinking seems abstract, but it never goes to extremes, but at the same time it is real. Spring is full of vitality and everything recovers. Cyan (green) is naturally related to spring; in summer, the sun is like a fire, the sun itself is red, and red is naturally related to summer. The relationship between five colours and the four seasons and time comes from the Chinese people's intuitive experience of the objective world. If the five elements and colours only stay in the link with time and space, then its ethical significance and political governance significance cannot be manifested. The connection between the five colours and the hierarchical order realizes this higher level of meaning. In Chinese history, Shun respects soil and yellow; Xia respects wood and cyan; Shang respects gold and worships

white; Zhou values fire and red; Qin respects water and black. In the Western Han Dynasty, Liu Bang accepted Zou Yan's thoughts to respect soil(yellow) in order to overcome the water(black) of the Qin Dynasty. After the Han Dynasty, the Wei Dynasty and the Sui Dynasty also used yellow as the most noble colour, the royal colours of the emperor. At this point, colours began to be divided into levels. When the dynasty was first established, in order to demonstrate its new atmosphere and orthodox status, it must re-enact the regulations related to color, publicize the world, to declare that its regime has political legitimacy.

### Conclusion

The core of the Yi-ology and the Dietetics of Four Seasons is 'Man in one with nature'. The Yi-ology is the knowledge of human beings, which ultimately needs to fall on human beings to care about the real world. The Five Elements thought derived from Yi-ology is the thought of contacting the three talents of heaven, earth and man. Zhou Dunyi put forward the ontological schema of 'Tai Chi - Yin Yang - five elements - men and women - the world' in the form of "Tai Chi diagram". How to put Tai Chi on specific people is actually based on the elucidation of the relationship between the Five Elements and the Dietetics of Four Seasons.

The Dietetics of Four Seasons is to respond to the nature. First of all, it helps people to achieve their own physical survival. After the realization of material needs, it also meet the pursuit of the spiritual realm. And finally the free and comprehensive development of people is vitally important and has a set of etiquette system. (five colours). The same is true of the state's handling of political affairs. It is based on agriculture (five grain) and vigorously develops food production to ensure the basic material living conditions

of the people. Secondly, it is necessary to meet their higher material needs and even their spiritual pursuits (five fruits). The Five Elements View of Yi-ology should finally be judged on a value of ethical significance (five colours). The five colours contain the construction of the upper-level system of the state apparatus. Humans are by no means isolated, atomic individuals, but will inevitably have multiple connections with society. As Mr Fei Xiaotong said, Chinese society is in a differential order. It is like a halo spreading on the surface of the water, extending from oneself, circle after circle, dividing the closeness and estrangement according to the distance from oneself. Just like the sixth line of "Guan Gua": Determine your actions based on the reaction of others to yourself through observation. Only by giving up part of the power can the people get better development.

In short, the Dietetics of Four Seasons, derived from the Five Elements View of Yi-ology, is a science to regulate people's health under the guidance of the Five Elements View of Yi-ology, on the premise of respecting the four seasons and

the laws of natural change. Through the connection with the five grains, five fruits and five colours, it helps people's individual body and mind to survive and develop. However, the Dietetics of Four Seasons under the Five Elements Thought of Yi-ology is not only the nutrition of human beings, but also the way of governing a country with rich thoughts. As the saying goes, "governing a big country is like cooking a small fish", and "technology enters the Tao". Dig deeper into the wisdom of this can guide our current political system reform.

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