



# The Evolution of the Doctrine of The Golden Mean's "Zhong He" Thought And Its Influence

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**ABSTRACT:** This The idea of "Zhong He" began with Zi Si and has a long history. Starting from etymology, this paper first explains the characters "Zhong" and "He". Secondly, it focuses on the historical evolution of the idea of "Zhong He" in "The Doctrine Of The Golden Mean", and tries to interpret the philosophical connotation of the idea of "Zhong He". Finally, we will further understand its true meaning and explain its important position in the historical evolution of "Zhong" and its influence.

**KEYWORDS:** The Doctrine Of The Golden Mean, Moderation, neutralization, influence, Zhong He.

## I. INTRODUCTION

"Zhong" appeared before the Xia, Shang, and Zhou dynasties. It can be found on oracle bones and gold inscriptions, and has several meanings. Through etymological research, we have found that there are three main interpretations of the character "Zhong". The first is "Jian Qi Li Zhong Shuo" (建旗立中说). The meaning of "Zhong" can be derived as "central" and "middle". It is preferred in philosophy. "Zhong" in "The Doctrine of the Golden Mean" has the meaning of "Zhong", that is, to take "Zhong" from both ends. The second is "archery Zhong" said. Gao Heng suggested that "Zhong" means "Zhong" for archery. From this, "Zhong" derives the meaning of accurate and precise "Zhong" bull's-eye. The third is the "Divine Pole". Xiao Bing said, "The source of the word 'Zhong' should be broader and older than the flag, the drum, or the day table.

The character "He" appeared later and was first seen in the Jin script, where it was associated with food, drink, and music. The Book of Changes says: "The Qian Dao changes, everyone is right in his life, and the preservation of the "He" is beneficial and chaste. It is because man obeys the Heavenly Way and receives from it the nature of

rigidity and flexibility that he must maintain the state of He. It is also because of the importance of "He" that it is honored as "Tai "He". The original meaning of "He" was harmony, and later it was derived to mean harmony. From coordination to harmony, "Zhong" must be involved, and only when everything is "Zhong" can there be "He" as a whole.

## II. "ZHONG HE" OF THE DOCTRINE OF THE GOLDEN MEAN

In "The Doctrine Of The Golden Mean", the words "Zhong" and "He" appear and begin to be used in conjunction with each other. The Doctrine Of The Golden Mean": "The unemerged joy, anger, sorrow and happiness is called "Zhong"; and the emergence of all "Zhong jie" is called "He". Zhong" is also the great essence of the world; "He" is also the great way of the world. To "Zhong He", the status of heaven is absent, and all things are nurtured."

It can be seen that "Zhong" expresses a state of non-partisanship that has not yet been developed, and "He" is a state of appropriateness that is developed at the right time, and "Zhong He" is "Zhong" and "He", which is the flexible application of "Zhong" of "The Doctrine Of The Golden Mean". Zhong He" is the result of the flexible application of "Zhong" of "The Doctrine Of The Golden Mean". Zhong He" is regarded as the root of all things in heaven and earth, and the way of the world.

Dong Zhongshu: "There is no better way than Zhong" "Those who can manage the world with Zhong He will have great virtue, and those who can nourish their bodies with Zhong He will have a long life". Zheng Xuan, from the perspective of politics and religion, commented on "The Doctrine of the Golden Mean", which he considered "useful for remembering Zhong He". "The Doctrine of the Golden Mean is a theory, but Zhong is more fundamental because it contains joy, anger, sorrow,



and happiness. Kong Yingda said, "The name The Golden Mean Doctrine is based on the fact that Zhong He is also used. Yong is also used.

Zhou Dunyi suggested using "He" as "Zhong". He makes "Zhong He" have an ontological meaning and is associated with the sage. It is mainly reflected in the following three aspects. Firstly, at the ontological level, "Zhong He" refers to the union of Yin and Yang "He". Here the principle of "Zhong" is always present, from Wuji to all things. Therefore, "Zhong" has an ontological meaning. Secondly, in the dimension of humanity, "Zhong He" refers to the nature of rigidity and flexibility. At the same time, it divides human nature into three: rigidity, flexibility, and "Zhong. Zhong" nature refers to the nature of rigidity and flexibility. Finally, the "Zhong He" of cultivation is nature.

Cheng Yi believes that "Zhong" is only not biased, and "Yong" is the ultimate principle of the world. He emphasizes on "Zhong He" and uses it as a means to understand "Tian Li" (the Divine Principle). In his view, to "Zhong He" and to knowledge is the same process, not separate from each other, Zhu Xi believes that "Zhong", "He" relationship expressed as "Xing Qing" (nature) relationship.

According to Wang Yangming, "Zhong" and "He" are one and the same, and can not be separated from each other, and emphasizes the need to work on "He". Liu Zongzhou said that the "zhong" of "Wei Fa" (not yet developed) has already hidden the "he" of "Yi Fa" (already developed), and the "he" of "Yi Fa" (already developed) has actually revealed the "zhong" of "Wei Fa" (already developed). The "he" of "Yi Fa" (already issued) has already revealed the "zhong" of "Wei Fa" (not yet issued). Wang Fuzhi considered Zhong to be the Ontology and He to be the use, just as the human limbs are all parts of the body, but they must be divided into different functions. "Zhong" is the Ontology of "Xing" (性), and "He" is the Ontology of "Qing" (情), which is the Function of "Xing" (性).

According to Xu Fuguan, "The Teaching of the Golden Mean", "Wei Fa of happiness, anger, sadness and joy is called Zhong", which means that the mind and body are not biased because of prudence and independence, and the mind and body are associated with the state of emptiness and tranquility. "Zhong jie" is called "He", which means that the heart perceives and regulates the flow of emotions so that they reach "Zhong He" and emphasize the "Tian Li", that is, the reason why people are people. Xu Fuguan affirms man's natural desire and believes that love and the transcendent

"Tian Li" of the heart and the "Tian Li" of Heaven are interdependent, but the source of value is still the heart and the nature of Heaven. What Xu Fuguan emphasizes more is the "Golden Mean Doctrine," which defines "Xing" (性) by the phrase "The Divine Mandate of "Xing" (性). Therefore, his emphasis is on "Zhong He" as the two sides of the body and the use of "Xing" (性). "Zhong He" is the pure expression of "Xing" (性), that is, the body of "Xing" (性) itself, and has the function of "becoming oneself and becoming things.

Modern Neo-Confucians go even further in their interpretation of Zhong He. They believe that for the individual, Zhong He is the activity of the heart. When the emotions are "Wei Fa" (not yet developed), it does not matter if the activity of the heart is too much or too little, it is just right. When the emotion arises, there is no need to multiply it. The former is "Zhong," and the latter is "He. He is the result of Zhong. He is also Zhong. Zhong" is reconciling those things that are not "he" when they are not handled properly. This is said about one's emotions and desires. When one's emotions and desires are satisfied and controlled within proper limits, one's mind will be harmonious and healthy.

Firstly, the Book of the Golden Mean contains the idea of the unity of Heaven and man, and the ultimate of Zhong He is the unity of Heaven and man. Secondly, the idea of Zhong He has a long history, because Confucius inherited the ideas of Shang Zhong and Shang He from the three generations and developed the concept of Zhong He, which emphasizes human morality and government and religion. In particular, the "Doctrine of the Golden Mean" inherited and developed "the connotation of virtue and the basis of its humanity", while the I Ching elevated it to the level of cosmology, although Xunzi was different, but still inherited and innovated. By the time Song Confucianism claimed to be the successor of the Confucian and Mencius traditions, Zhong He was obviously colored by the color of the science of mind and "Tian Li" and interpreted by reason. Existing studies on the interpretation of the connotation of "Zhong He" are mainly inclined to "He", with harmony as the ultimate goal, focusing on ethics and politics.

In short, Confucianism's "Zhong He" theory has gone through the "Doctrine of the Golden Mean" of Pre-Qin Politics, the "Yin-Yang Zhong He" philosophy of the Han dynasty, and the "Zhong He" philosophy of the Song dynasty, and has now become the "He" and "Zhong He" philosophy.



### III. CONCLUSION

The Status of Zhong He Thought. On the one hand, the idea of "Zhong He" is not only a Confucian moral standard and value principle, but also a general cosmological and methodological meaning. On this basis, Zhong He is regarded as the core of Confucianism and represents the fundamental characteristics of Confucian culture. On the other hand, the idea of "Zhong He" plays an active role and influence as the soul of Eastern civilization and as part of the basic spirit of Chinese culture.

In short, the idea of Zhong He has had a profound influence on traditional Chinese moral culture, religion and art, as well as on the development of Chinese history and society. It is deeply rooted in the spinal cord of Chinese culture and is the main spiritual characteristic of Chinese culture.

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