

Yin-yang 陰陽 and yin-yang way of thinking. In its broad sense, the term ‘*yin-yang*’ means the unity of two mutually-opposed but correlative and complementary forces existing within anything in the universe: the *yang* is considered to be the positive, active, and (manifestly) strong force, while the *yin* the negative, passive, yielding force. In a narrow sense, it means two complementary fluid-force elements within *qi* whose mix determines the existence of all things in the universe. The *yin* and *yang* are inter-dependent, inter-penetrating, inter-transformational, and harmoniously balanced; these features are represented by the dot at the heart of each half of the flowing circle in the *yin-yang* diagram: ☯. In some conventional accounts, the *yang* is depicted in terms of the sun, light male, summer, dry, dominant, upper, active, etc., while the *yin* in terms of the moon, dark, female, winter, moist, receptive, submissive, lower, passive, etc.

The *yin-yang* metaphysical vision concerning the relation between changing/becoming and unchanging/being, as delivered in the *Yi-Jing (I Ching)* text takes neither priority of changing/becoming over unchanging/being nor priority of unchanging/being over changing/becoming, but regards changing/becoming and unchanging/being as complementary *yin-yang* opposites in an organic unity. The *yin-yang* metaphysical vision has a strong methodological implication and suggests the *yin-yang* way of thinking or, in more theoretical terms, the *yin-yang* model of interaction and transformation, which reflects the collective wisdom of ancient Chinese people on *how* to understand the fundamental way of the world and how to look at happenings around us. It has profoundly influenced the orientation of mentality, and methodological strategies, of subsequent Chinese thinkers in various schools or movements. According to the *yin-yang* way of thinking, anything in the universe intrinsically contains two mutually opposed but correlative and complementary forces, *yin* and *yang*. The constitution and interaction between *yin* and *yang* is considered to have the following characteristics: (1) universal: *yin* and *yang* co-exist within everything in the universe; (2) fundamental: their interaction within is the ultimate source or pushing force for everything's becoming-process (forming, developing, altering, and changing); (3) complementary: they are interdependent, mutually supportive, and supplementary; (4) holistic: they are united into one thing within rather than separate without; (5) dynamic: they are not in a static state but in changing process and transform into each other; and (6) harmonious equilibrium: they seek balance through cooperation and in accord.

Literature: Allinson, Robert. “Hegelian, Yi-Jing, and Buddhist Transformational Models for Comparative Philosophy”, in *Comparative Approaches to Chinese Philosophy*, ed. Bo Mou, Aldershot: Ashgate, 2003, 60-85. Cheng, Chung-ying. “the *Yi-Jing* Philosophy”, in in *History of Chinese Philosophy*, ed. Bo Mou, London: Routledge, 2009, 71-106;. Graham, A. C. *Yin-Yang and the Nature of Correlative Thinking*. Singapore: The Institute of East Asian Philosophers, 1986. Mou, Bo. “Becoming-Being Complementarity: An Account of the *Yin-Yang* Metaphysical Vision of the *Yi-Jing*”, in *Comparative Approaches to Chinese Philosophy*, ed. Bo Mou, Aldershot: Ashgate, 2003, 86-96.