

An Initial Study on the Mutual Influence of Traditional Chinese Culture and Psychology

Huajie Sui, Xunbing Shen*

School of Humanities, Jiangxi University of Traditional Chinese Medicine, Nanchang, 330001, China

*Corresponding author

Keywords: China, Traditional culture, Psychology of Chinese medicine, Influence.

Abstract: Chinese culture is extensive and profound, and Chinese medicine has emerged as a shining pearl in Chinese culture thousands of years ago. In the development of traditional Chinese medicine, various treatments are also emerging. In such a development process, there is a medical model called "Chinese medicine psychology." It was not until the 1980s that it was proposed to be separated from traditional Chinese medicine and develop into an independent research discipline. Such a discipline that has been accompanied by the development of traditional Chinese culture is in harmony with the traditional culture of China for thousands of years. This paper discusses the interaction between traditional Chinese culture and traditional Chinese medicine psychology, so that people can more accurately understand the mysteries between traditional Chinese medicine psychology and traditional culture.

1. Introduction

In the inheritance of China for thousands of years, there is a unique treatment. In ancient times it was called "Wu Zhu," and today, it is called "superstition." This is a form of treatment that believes in ghosts and spirits. It does not use medicine, but use something strange as a medicine. In fact, this is a kind of origin of Chinese medicine psychology. It seems that people believe in ghosts and gods. In fact, it is a process of psychological treatment to explore the psychological changes of the patients themselves. Another is the psychological treatment and reconciliation based on the special connection between the five organs of the human body and the laws of nature. Compared with the first type, the five elements complement each other, and the therapeutic methods of yin and yang reconciliation have become more deeply rooted. In the inheritance of thousands of years in China, this type of treatment has always existed and has been used by many medical experts for treatment. With the continuous development of society and the continuous progress of Chinese medicine, Chinese medicine psychology is also undergoing great changes. But no matter how the treatment method changes, its essence will not change. It is all starting from the patient's psychology, so as to find out the treatment method. At the same time, the development of traditional Chinese medicine psychology has deep relationship with Taoism, Buddhism, and Confucianism. In general, Chinese traditional culture plays a crucial role in the development of Chinese medicine psychology, and Chinese medicine psychology also affects the progress of traditional Chinese culture.

2. The present situation of traditional culture and traditional Chinese medicine psychology.

It can be said that traditional culture and traditional Chinese medicine psychology are like brothers, sharing the joys and sorrows together. In this era, traditional Chinese culture and traditional Chinese medicine psychology are ignored. Although the government and many people are trying to preserve it, it has to be said that traditional culture and traditional Chinese medicine have less influence among the people. Regardless of the decline in the status of Chinese traditional culture or the psychology of traditional Chinese medicine, they will always be a bright pearl in the history of Chinese culture. This is an undeniable fact. The essence of thousands of years of inheritance is not meaningless. Traditional

culture and the psychology of Chinese medicine has always stayed on every inch of land in China. It was only temporarily buried. One day, they will be bright and will be recognized by everyone.

3. The influence of Taoism on Chinese medicine psychology.

Taoism is undoubtedly a deeply rooted local religious force in China. It also affects the development of China for thousands of years. There are many wise men in history. Taoist founder Laozi thinks that "the Way bears sensation, sensation bears memory, sensation and memory bear abstraction, and abstraction bears all the world. Inner Canon of Huangdi says that "the mysterious changes caused by the actions of YIN and YANG is called SHEN". In other words, the principles of humanity and medicine are in accordance with the laws of nature, and they are verified with the laws of nature. In the course of history, many Taoist thoughts are fully integrated into the psychology of Chinese medicine. For example, the Five Elements. In Chinese medicine psychology, the five elements correspond to the five internal organs of the human body. The five internal organs correspond to the five emotional changes of the human body. Combined with the five elements of Taoism, they can easily use the characteristics of the patient's psychological changes, and thus effectively treat patients. In the subsequent development process, the emergence of Tai Chi has greatly promoted the development of Chinese medicine psychology. In Tai Chi, there is a kind of thinking and attitude called "Liu Ye". This kind of thinking is mainly manifested in the process of practicing Taijiquan. It is used to express a kind of attitude that can be done in a proper manner. In the psychology of Chinese medicine, it can be understood as peace and patience. A person's emotional change determines a person's own psychological and physical changes that lead to physical discomfort. The Taoist ideas of "emptiness and tranquility" and Taiji's "Liu Yu " are just fine adjustments for people's psychological changes. Therefore, the approach to life and advocacy of Taoist have influenced the development of Chinese medicine psychology.

4. The influence of Buddhism on Chinese medicine psychology.

Buddha can cultivate one's heart, the heart is the most important part of the body's five internal organs. It is also the key reason why people can survive. The beginning of all kinds of diseases is from the heart. This is the so-called illness arises from the heart. The Buddha can cultivate one's heart. In other words, the Buddha can reduce the occurrence of diseases, which is of vital importance to the reconciliation of the body. The Buddhist pays attention to "no desire". The Buddhist classic Diamond Sutra says that "Like a tiny drop of dew, or a bubble floating in a stream; like a flash of lightning in a summer cloud, or a flickering lamp, an illusion, a phantom, or a dream. So is all conditioned existence to be seen." In the eyes of Buddhists, everything is false and everything is not worth mourning and pursuing. For such people, it is not easy to be angry, and it is not easy to produce desires. Naturally, they can adjust psychological changes very well. In the Buddhist practice, meditation is needed. Everything is from the heart, and the peace of mind is not confused by foreign things. The most important thing in Buddhism is sutra. When they cannot meditate, they meditation by reading the sutra. This is also the process of cultivating hearts. The Buddhist also advocated the idea of physiology, environment and spirit, and believed that the heart, body are mutually reinforcing and inseparable. In addition, Xi Sui Jing, one of the Buddhist classics, has a very important role in the reconciliation of yin and yang, and the reconciliation of yin and yang is crucial to the maintenance of physical health. In the history of Buddhism, there have been many high-ranking monks. Some of these high-ranking monks still have quite high medical skills. However, their methods of treating diseases and saving people are different from those of quack doctors. Most of them are based on psychotherapy, supplemented by drugs. Such a treatment is actually a manifestation of Chinese medicine psychology. Therefore, Buddhism can cultivate one's heart. In such a historical process, Buddhism has also been associated with traditional Chinese medicine psychology. As Buddhism promotes the development of traditional Chinese medicine psychology, Chinese medicine psychology also makes a significant contribution to the long history of Buddhism.

5. Chinese medicine psychology and Confucianism.

After Dong Zhongshu of the Han Dynasty proposed "rejecting the other schools of thought and respecting only Confucianism", he broke the situation of "Contention of a hundred schools of thought" situation. Confucianism has become the main ideology for more than two thousand years. Therefore, the development of traditional Chinese medicine psychology and Confucianism must have a vital link. The Confucian ideology emphasizes the harmonious development of people and society, and advocates blood-relationships, human relations, self-cultivation, moral cultivation. Among them, self-cultivation and moral reasoning have a close relationship with the development of TCM psychology. Confucianism believes that being a man must adapt to nature, cannot be too focused on fame and fortune, and be involved in the turmoil of the world. Only emptiness can make physical and mental health and benefit endlessly. For TCM psychology, this is an effective method of treatment. With the development of traditional Chinese medicine psychology, the relationship with Confucianism has become more and more close. Many medical scientists will integrate the Confucian academic thinking into traditional Chinese medicine, making the treatment of traditional Chinese medicine more perfect. Many medical works in history have compiled medical works based on Confucian academic theories or other aspects. For example, Li Shizhen's *The Compendium of Materia Medica* is influenced by Zhu Xi's *Tong Jian Gong Mu*. *Tong Jian Gong Mu* is a chronicle book. Zhu Xi is a Confucianist in the Song Dynasty. The format and layout of *Tong Jian Gong Mu* have undergone a comprehensive improvement. It was compiled according to the chronological order. The outline is written in large letters as the abstract, and the objective is to give a more detailed summary of the corresponding events. In this way, readers can get a clear picture of the historical events they are looking for. Through the outlines and objectives, they can understand the content of the book. This format was cited by Li Shizhen in "The Compendium of Materia Medica", and various drugs were classified and compiled through the outline. Therefore, the scientific drug classification method was born. Li Shizhen says in his book that "The study of the phenomena of nature in Confucianism is beneficial to the lack of "Er Ya" and "Shi Shu", "The most important thing for the doctor is the study of the phenomena of nature." When Wang Shizhen and others in the Ming Dynasty prefaced the book "The Compendium of Materia Medica," they said that "It is really a great book to explain the essence of life and explain everything." This shows that there is a deep connection between this book and Confucianism. In the late Ming Dynasty, this book was introduced into Japan in the form of classical Confucianism and made great contributions to the development of their medicine. Chinese medicine psychology occupies a pivotal position in traditional Chinese medicine because it is different from other medical treatment methods. It also contributes to the mutual influence and progress of various traditional cultures and traditional Chinese medicine.

6. The influence of qigong on Chinese medicine psychology.

Qigong has an extremely far-reaching influence in China. From a very early time, there was the saying of qigong. Qigong focuses on the three adjustments, that is, adjustment of breath, adjustment of the body and adjustment of the heart. It is a kind of physical and mental exercise method which aims at strengthening the body, preventing disease, extending the life and developing the potential. The origin of qigong was very early. According to the literature research, the word qigong was first seen in the book *Jingming Religious Record* written by Xu Xun of the Jin Dynasty. Before the Jin Dynasty, part of qigong was called "dance." In the book of Lu Shi Chun Qiu, it says that "The muscles are curled up so that they stretch their bodies by dancing". The dance here refers to Qigong. In the book of Suwen Yifafangyilun, it says that "somatic twisting daoyin". Therefore, some of the qigong is summarized in the "somatic twisting daoyin". In the famous book of Inner Canon of Huangdi, it says that "Take the heaven and earth, grasp the Yin and Yang, breathe the essence", "Accumulate all spirits". Laozi and Zhuangzi also mentioned slow breathing in and out. There are some practices of cultivation that are painted as illustrations to facilitate people's cultivation. In the later historical process, qigong is even more respected. Whether it is Taoism, Buddhism,

Confucianism, or Buke and Chinese medicine, each has its own unique qigong practice. Taoist focus on "cultivate the mind"; The Buddhist pays attention to "understand the mind and see the disposition"; The Confucians focus on "preserve the innocent heart and cultivate the nature of kindness"; The Buke focused on "practice dantian inside, practice the physique and skin outside."; The Chinese medicine emphasizes "peace and emptiness, vital QI in the body flowing normally, keeping the spirit in the interior". But no matter what kind of cultivation method, there are the same results in the end, all can make the blood smooth and maintain a good physical condition. The Qigong also includes Donggong. Among the various ancient methods we are familiar with, there are several kinds that can be attributed to Qigong. For example, "The Taijiquan, the eight-section brocade, Wu Qin Xi, the Yi Jing Jing". And these Qigong and Donggong play a vital role in Chinese TCM psychology. Even today, there are a lot of people who use qigong to keep health. China's qigong also occupies a pivotal position abroad. Many foreigners come to China to look around for qigong masters and ask them to teach their cultivation methods and spiritual experiences in order to recuperate or treat mental or physical illnesses. This shows that the traditional culture of qigong has had a significant impact on the psychology of traditional Chinese medicine.

7. Conclusion

Chinese traditional culture is profound. Chinese medicine psychology is also a shining pearl in the development of traditional Chinese culture. Chinese medicine psychology is accompanied by Chinese traditional culture. If Chinese traditional culture is the sea, then Chinese medicine psychology is a tributary of the sea. Although it is not as magnificent as the sea, it still continues to flourish. TCM psychology has developed into an independent research discipline and is developing vigorously. It is important to keep in mind the profound influence of traditional Chinese culture on TCM psychology, and we must continue to integrate more meaningful Chinese traditional culture into TCM psychology. The continuous improvement of this subject will allow people to change their attitude towards distrust of traditional Chinese medicine, so that the essence of Chinese medicine can be better developed.

Acknowledgement

This project is funded by Art Planning Program of Culture Department of Jiangxi Province (No.: YG20163398).

References

- [1] Hu Ping. Traditional Chinese Culture Foundation of TCM Psychology, *Journal of Nanjing University of Traditional Chinese Medicine, Social Sciences Edition*, 2008(6),72-76.
- [2] Wang Zongdian, Wang Jian, Li Ping, Zhang Youming, Feng Liangyuan, Tian Tian, Zhang Yongqun, Zhang Yong, Wang Hongsong, Li Chenghua, Meng Lingling. A Study on the Mutual Influence of Traditional Chinese Culture and Psychology, *Basic Medical Journal of Chinese Medicine, Social Science Edition*, 2000(6), 55-58.
- [3] Song Hongjuan, Wang Miqu. Confucian Neutralization and TCM Psychology, *Journal of Liaoning University of Traditional Chinese Medicine*, 2010(6):81-82.
- [4] Xue Gongchen, Buddhism and Confucianism & Taoism in Medicine, TCM Ancient Books Publishing House, 2009(3): 70-71.