




Cosmological Theory and Philosophical Thought Analysis in Pre-Qin Archaeological Literature

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Citation: Lu, L. (2024). Cosmological Theory and Philosophical Thought Analysis in Pre-Qin Archaeological Literature. *Mediterranean Archaeology and Archaeometry*, 24(1), 97-111. [10.5281/zenodo.10604168](https://doi.org/10.5281/zenodo.10604168)

ARTICLE INFO

Received: 19 Sep 2023
Accepted: 19 Dec 2023

ABSTRACT

With the continuous evolution of human civilization, people have begun to pay attention to the study of deep-seated philosophical thoughts, including cosmogenesis and its philosophical connotations. This paper also makes an in-depth analysis of various related concepts, such as the universe, morality, life, etc. are related to each other, and the wisdom and values contained in them. The author explains the concept of "change" in "Zhou Yi" and discusses the cosmic generation content contained in it. Secondly, the influence of the philosophical ideas expressed in the Book of Shangshu on the formation of cosmogenic is discussed. Finally, it analyzes the "Classic of Mountains and Seas" and analyzes the cosmology and philosophical views expressed in it. After comprehensive analysis, the author believes that although the views of various schools of thought on cosmological generation in the pre-Qin period are different, there are still certain similarities.

Keywords: Cosmogenics, Philosophical Thought, Pre-Qin Archaeological Documents, I Ching, Tao Te Ching.

INTRODUCTION

The pre-Qin period was at the peak of the development of Chinese culture, bringing together the wisdom and philosophical thoughts, political thoughts, aesthetic thoughts, etc. of Taoism, Confucianism, Law, Mo, and miscellaneous schools, and was a treasure house of ideas for future generations (Ageeva, Petrov, & Rubakov, 2023). In the pre-Qin period, a number of classic documents such as "Zhou Yi", "Shang Shu" (Alfaro, Rubio, & San Martín, 2023), "Classic of Mountains and Seas" have long discussed the process of the formation of the universe and its wisdom, and at the same time, in these classic documents, many philosophical ideas of different schools are also displayed, which have a great influence on Chinese culture and philosophy, and even on the politics, society, economy, artistic aesthetics, etc. of later generations. In previous studies, although many scholars have interpreted various documents of the pre-Qin period (Angit, Raushan, & Chaubey, 2023), so far, no scholar has carried out a systematic analysis of the various ideological classics and their similarities and differences in the theory of cosmology, so the author takes the title of "Cosmological Generation Theory and Philosophical Thought Analysis in Pre-Qin Archaeological Literature" to re-sort and analyze the classic philosophical ideas in pre-Qin archaeological documents. The author believes that the systematic research of this paper will contribute new strength to the study of pre-Qin archaeological documents and provide new perspectives, so it has certain significance (Aoki, Jiménez, & Figueruelo, 2023). The research methods in this paper include:

Literature review and analysis: Through the comprehensive discussion of classic documents such as "Zhou Yi", "Shangshu", "Classic of Mountains and Seas", this paper introduces the formation of cosmological generation theory in detail, and sorts out the various philosophical ideas contained therein according to the author's personal analysis, understanding and interpretation, and at the same time, reveals the connotation of the cosmological generation view.

Philosophical analysis and comparison: Combined with the views put forward by various schools in the pre-

Qin period (Arai et al., 2023), it examines, analyzes and compares them from a philosophical perspective, discusses the status and differences of cosmogenesis in various schools, and explores the connection between the views of these schools, so as to reveal its major influence on the philosophical thought of later generations (Ballardini, Ferrari, & Finelli, 2023).

Historical and Cultural Investigation: Combined with its historical and cultural context, this paper examines the actual formation process and specific evolution path of cosmogenic in the social and cultural and ideological environment of each period of the pre-Qin period, so as to deepen the understanding of its significance and influence (Barros & Romero, 2023).

Comparative analysis and comprehensive summary: Comparative analysis of the similarities and differences of the cosmic generation concepts contained in the "Zhou Yi", "Shang Shu" and "Classic of Mountains and Seas", and explore their commonality and characteristics from various perspectives (Bishi, Lepse, & Beesham, 2023), so as to achieve a comprehensive examination and understanding, so as to obtain comprehensive analysis results, deepen the systematic understanding of cosmological generation theory in the pre-Qin period, and deeply understand the philosophical ideas in relevant literature (Boldrin & Małkiewicz, 2022).

Therefore, this paper is based on the combing of the cosmic generation views of pre-Qin archaeological documents, such as "Zhou Yi", "Shang Shu", "Classic of Mountains and Seas" and other philosophical classics, to deepen the research in this area and understand the philosophical ideas in them (Bouché, Capozziello, & Salzano, 2022). The author believes that the research of this paper will provide a profound and comprehensive perspective for modern people, so as to help modern people better understand and understand the ideological systems of various schools in the pre-Qin period, so as to facilitate the research and development of philosophy in later generations and the development and application of modern times (Cardona & Sabogal, 2023).

THE CONCEPT OF COSMIC GENERATION IN PRE-QIN ARCHAEOLOGICAL LITERATURE

The Cosmic Generation View in "Zhou Yi"

Explain the Origin of the Cosmic Concept of Generation

As one of the classics of the pre-Qin period in China, "Zhou Yi" contains profound and mysterious philosophical thoughts, some of which are related to the concept of cosmic generation and constitute a strong stroke. The origin and background of this concept profoundly reflect the philosophical characteristics of the pre-Qin period, and some content reflects the microcosm of social culture.

In the pre-Qin period, with the further evolution and advancement of China's ancient social, economic, cultural and philosophical thoughts, people began to show great interest in the underlying causes of the cosmos, nature and human beings. Therefore, during this period, hundreds of schools of academic thought flourished and surged with controversy, and many classical philosophical theories and ideas that influenced later generations appeared. In this context, many people began to question the origin of the creation of the universe, and tried to use philosophical explanations to clarify the origin and evolution of the universe.

The formation of "Zhou Yi" can be traced back to the ancient people's Bu Zhi and Bu Zi in the pre-Qin period, that is, an exploration and attempt by ancient society to generate laws in the universe. These words and practices have given Zhou Yi a profound theoretical foundation and become the practical experience of Zhou Yi (Chen, Upadhye, & Wong, 2023). In particular, the trigrams and idioms contain profound cosmic generation ideas, which mainly use symbolism and metaphor to express the ancients' exploration of the laws of cosmic generation.

The Connotation Interpretation of the Cosmogenic View in "Zhou Yi"

The cosmogenic concept contained in "Zhou Yi" is reflected in its trigrams and edicts, and the embodiment of these contents just promotes the world's understanding and thinking about the concept of cosmic generation. Especially in the trigrams in "Zhou Yi", the description of "Yi has Taiji, is the birth of two yi" is mysterious and profound, reflecting the profound connotation of ancient philosophy (Chervon & Fomin, 2023).

In Zhou Yi, "Tai Chi" is a very important concept, which represents the original state of the universe and is also the source of "ten thousand laws". It contains the philosophical idea that everything is "latent" and is a "beginning" point in cosmogenics. The "two yi" refers to the binary opposition of yin and yang, which are the two basic elements in the "cosmogenic theory". Yin is kun, yang is dry, yin is earth, and yang is heaven, the integration between the two is constantly changing, and the duality and integration of the two become the "core" of the change and development of all things in the universe (Chira, 2023).

This description also shows Zhou Yi's understanding of the process of cosmic generation, that is, Zhou Yi

believes that the generation of the universe is composed of constant polarization in Tai Chi, the binary opposition and change of yin and yang. This concept also shows that philosophers in the pre-Qin period have gained insight into the law of the formation of the universe and have thought deeply about it, which is in the Zhou Dynasty, indicating that the Zhou people believed that the universe was formed in constant change and by the interaction of yin and yang. This concept just foreshadowed the formation and development of the "Yin and Yang Five Elements" theory of later Chinese philosophy, as shown in Table 1.

Table 1. The Cosmic Generation View in "Zhou Yi"

Point of view	Content overview
The basic idea of the creation of the universe	Explain the infinite changes in the generation of the universe, such as the changes between yin and yang and tai chi.
Trigrams and trigrams in "Zhou Yi"	Interpret the cosmic concepts implicit in trigrams and sayings, such as "Yi has Tai Chi, is the birth of two yi".
Heaven and earth are generated and yin and yang are balanced	It depicts the change process of the formation of the universe into the balance of yin and yang of heaven and earth, covering the relationship between infinite change and balance.
Yi has Tai Chi, which is Sheng Liangyi	This paper discusses the generation process of "Tai Chi" and "Two Yis", reflecting the phases and development of the generation of the universe.
The changer, the heavenly one, the tribune, the earth	It expounds the relationship between trigrams and heaven and earth, and emphasizes the intrinsic connection and mutual influence between trigrams and the generation of the universe.
Yin and yang are born together, and all things are reborn	Introduces the philosophical ideas of yin and yang, and discusses the common principles of the creation of the universe and the incarnation of all things.
The diversity of the sixty-four trigrams	Analyze the different permutations and combinations of the sixty-four trigrams to express the diversity and infinite possibilities of the universe generation.

Through Table 1's interpretation of the meaning of the trigrams and sayings contained in "Zhou Yi", it can be found that "Zhou Yi" not only thinks about the law of the generation of the universe, but also explores the meaning of human existence, the constant change law of the world and the universe, etc. Such a concept has a profound impact on the ancient philosophical thought and cultural connotation of China, and is also the basis for the formation of the Chinese cultural thought system, as shown in Figure 1.



Figure 1. Bamboo Jane of "Zhou Yi" Excavated by Archaeology

Figure 1 is an archaeological bamboo sketch excavated by the National Store, recording part of Zhou Yi's content. The trigrams mentioned in "Zhou Yi" are quite closely related to the concept of cosmic generation, and these trigrams and metaphrasies can also play a strong role, bring us different enlightenments, and can help us know and understand the secrets of cosmic generation and understand the relevant concepts. For example, "Yi has Tai Chi, is to give birth to two yi", this sentence has been repeatedly applied in later philosophical studies, which profoundly reveals the initial origin of the universe, which shows that philosophers and thinkers in the pre-Qin period in China have carried out in-depth thinking on the formation law of the universe, and formed profound and mysterious ideological wisdom, which is also the ideological basis for the integration and formation of philosophical ideas of the Chinese people, and is a major ideological wealth for later generations.

The Connection Between Cosmology and Social Order

The cosmology in "Zhou Yi", in addition to a certain exploration of the origin of the universe, is actually closely related to social order and political organization. Some famous Chinese philosophers believe that the formation and evolution of the universe is essentially embodying a kind of "Dao", although the so-called "Dao" is very mysterious and profound, but from the understanding of modern people (Christeas & Thomas, 2023), it reveals a profound relationship and law of all things. Since the cosmology in Zhou Yi essentially incorporates everything and then forms a certain state of "natural harmony" through a set of "yin and yang paths", the order of this cosmology can actually be applied to the order of modern society. There is a saying in "Zhou Yi" that "the dry and the kun, the origin of yin and yang, the ancestor of all things." From the author's research, according to the cosmology of "one yin and one yang", some people believe that to understand the connection between the cosmology of Zhou Yi and social order, it is necessary to interpret it from the perspective of "yin and yang" born of "taiji", as shown in Figure 2.



Figure 2. The bamboo Jane of "Zhou Yi" Excavated by Guojiadian

The Qin Jian in Figure 2 records that "Tai Chi gives birth to two yi", so the "two yi" are "yin" and "yang", then the relationship between society and people is like the relationship between this "tai chi" and "two yi". That is to say, in this view, society is "Tai Chi", and "universe" can also be understood as "Tai Chi", whether the society is harmonious, you need to see whether it can give birth to the harmonious system of "two yi", if there is, then it can "tai chi gives birth to two yi", if not, then it will lead to the chaos of social order and the collapse of social mechanisms, and bring about great changes in social structure (Dabgar & Bhabor, 2023). However, from the author's point of view, "Taijitu" has made a relatively good explanation of the cosmic generation theory of the I Ching, so from the "Taijitu" we can see that yin and yang are originally in "Taiji", not that "Taiji" gives birth to "yin and yang", but "yin and yang" is the beginning of everything. Therefore, in the final analysis, the whole process of "Taiji Sheng Two Yis" has been based on the "Yin and Yang Combination", which is the primary change after the "Yin and Yang Dao Sheng", and we understand it with modern physical thinking, which may be better understood. The author believes that "yin and yang" is the beginning, and all things are born later, and all things have "union" and "division", so "Tai Chi" is a "point" at the beginning of the yin and yang union, and then from this "point"

gives birth to "two yi". Because "all things are born of the way of yin and yang", even the "two yi" after "taiji gives birth to two yi" originally contains the "way of yin and yang", so we cannot separate "yin" and "yang" and look at the relationship between cosmology and social order, but should realize that cosmology is the product of the formation of the "Tao" of "one yin and one yang". In the same way, when talking about social order, it is necessary to talk about "yin and yang", and the good social order represents the "combination of yin and yang", so it forms a more natural and harmonious state, and achieves a slope upward trend, and it will only get better and better. And when the "Yin and Yang Way" collapses, it means that there is some kind of factor in the social order that cannot reconcile "Yin and Yang", for example, the original "Yin and Yang" is a relationship of mutual influence and interaction, you have me, I have you, and when the social order suddenly tries to separate "Yin and Yang", the overall harmony disappears, thus becoming a "differentiation", then this violates the so-called "Tao", thus becoming a situation in which the fundamental principles and moral norms of society are artificially destroyed. When these immoral and discordant factors gradually increase, that is, the influence of "yin and yang discord" continues to expand, which in turn brings about the chaos of social order and the destruction of social structure. Therefore, in order to ensure the renormalization of social order, it is necessary to use the concept of "one yin and one yang" to reorganize and manage society, so as to form the reconstruction of social order. It can be seen that the whole process of "Taiji gives birth to two yi, two yi gives birth to four elephants, and four elephants give birth to gossip" occurs under the action of "yin and yang", and the construction and destruction, re-construction and re-destruction of social order actually manifests the evolution of the relationship between "yin and yang", when the mutual relationship between "yin and yang" is harmonious, the order is good, and when the mutual relationship of "yin and yang" is not harmonious, the order begins to disintegrate, as shown in Figure 3.



Figure 3. Part of the Bamboo Simplification Excavated from Guojiadian (partial)

Figure 3 records that the trigrams and eloquents in "Zhou Yi" should be to observe the "yin and yang" changes of things through a method of divination, and then obtain an "analysis result", so as to realize the prediction of celestial phenomena and social changes, and guide relevant national decisions and policies. In ancient times, rulers generally believed that their rule needed to meet the requirements of "heaven", so they would often constantly "revise" their own ruling measures or ruling concepts through the feedback of the results of the

divination or the feedback of some celestial phenomena, which is a process of constantly changing policies and decisions according to the feedback of "yin and yang". It can be seen that the cosmogeny theory in "Zhou Yi" has a certain relationship with social order and national policies. In short, the ancient Chinese interpretation of cosmology is "harmony" and "order", so in their ideological concepts, they also believe that society needs to follow a certain order and need to follow well, in order to better achieve "integration", which is the so-called "yin and yang coordination".

The Origin of the Universe in the Book of Shang

"Shangshu" is one of the classic ancient books of China, in addition to the rich historical documentary value, "Shangshu" also contains some profound philosophical thoughts, from which we can also see a lot of the concept of the origin of the universe, the author will analyze the content, thereby revealing the "Shangshu" thinking on the origin of the universe.

In the Book of Shang, there is a clear mention of the beginning of heaven and earth in ancient times, which to a certain extent reflects the formation of the cosmogenic theory of the ancients, based on their imagination and conception. In this depiction of the ancients, heaven and earth had an initial state, starting from chaos and gradually evolving to a state of "gradual clarity", and in the process, it also reflected the mystery of the formation of the universe. Moreover, in the Book of Shang, its depiction of the generation scene of all things is also full of a certain mystery, which shows that in the thinking concept of the ancients, they have always maintained a pious mentality about the origin of the universe. In the eyes of the ancients, the universe was gradually formed under the impetus of a mysterious force, and the universe is not immutable, but in constant change, slowly "giving birth to everything", as shown in Figure 4.



Figure 4. The "Book of Shang" Section in Qin Jian

Figure 4 shows that there is a chapter in the Book of Shang, namely the Hong Fan, which describes the initial state of heaven and earth in ancient times, for example, there is a sentence in it: "Nai Wei Qichu, successive envoys are different, divided into different things, judged the sun and the moon, the stars, the mountains and

rivers, the order of wind and rain, and the following years." Although the whole sentence seems very mysterious and profound, we can also clearly see that after the beginning of heaven and earth, it has undergone a very gradual process of "innovation", in this process, first there is "Nai Wei enlightened the beginning, and the succession of different things", and then began to "divide the world, judge the sun and the moon, star stars, and establish mountains and rivers", and finally "follow the age". It can be seen that the beginning of heaven and earth is a state, and then the emergence of "dry" and "kun" is based on the logical development of "different", what does this mean? In the author's opinion, this shows that the initial period of heaven and earth first established that it can allow the existence of "different", and if there is no such "different" characteristic, how can there be the first birth of all things? For example, "yin" and "yang" are two sides of the same body, in exchange for the similarities and differences of all things, we can also say that some things belong to "yang", and some things belong to "yin", there is a certain difference, it is this "difference" that constitutes the basis of the combination of the two, because if there is no difference between "yin" and "yang", then the sum of yin and yang is redundant. Therefore, from here, we can see that in the state of the beginning of heaven and earth in the Book of Shangshu, there has actually been a certain invisible explanation of the mystery of the generation of the universe. That is, the "beginning of heaven and earth" was first built in the "way of yin and yang", which is the sum of yin and yang, that is, the sum of yin and yang created the formation of heaven and earth, and then, there will be a mutual effect between yin and yang, which is not always maintaining "oneness", but they will distinguish the difference, that is, form a "different", the two are themselves one, but at the same time, they are "two-sided". Therefore, we can understand the ancients' understanding of the generation of the universe from the description of the state of the beginning of heaven and earth in the Book of Shangshu and the later descriptions of "Qiankun Division", "Sun and Moon Judgment", "Stars Ming", and "Mountains and Rivers", that is, when one thing is born, other things are allowed to be born, and when one thing exists, there is bound to be the existence of another thing, which is the "manifestation" of "alien". But at the same time, the generation of a thing originally contains the joint effect of "yin and yang". So this is why in Chinese culture we always pay attention to "harmony but difference". Imagine that the description of the changes after the beginning of heaven and earth in the Book of Shangshu is not a kind of "different" things born under the "harmony"?

Obviously, when the "yin and yang" form an integrated construction, they begin to "function", when the universe is formed, there will be time, space, etc., and everything needs to be promoted, then everything needs to be "changed", everything has "same" and "different". The state of "the beginning of heaven and earth" is the state of Yin and Yang Dao after birth through an unknown role, and then following this avenue, it will "differentiate", that is, the existence of "Dao", it is profound and mysterious, it exists in the universe, can be large or small, the avenue gives birth to the universe, the small road gives birth to thousands of other things, and the small things themselves are contained in the universe. It can be seen that when the "Tao" is clear, it is constantly changing. Everything is based on its own "Tao." At the same time, in the "Book of Shang", there are also some descriptions of the sun, moon and stars in the universe, such as mentioning that "the sun, moon and stars, the six universes are circling, the four times are prepared, and all things are reasonable". It can be seen that the ancients believed that the origin of the universe and the operation law of the sun, moon, and stars and the formation of all things have a certain connection. Through these depictions, we can see that the ancients followed the rationality of a cosmic order, and used their own observations to link the cosmic order with changes in nature. In the pre-Qin era, China was still in the structure of an agrarian society, so the understanding of the sun, moon and stars was more particular about the relationship between yin and yang, which can also be seen that the ancients believed that the cosmic order was closely related to the sun, moon, stars, and the alternation of the four hours, and the ancients' adherence to the laws of nature to some extent also reflected such ideas. From a more traditional perspective, it is actually a concept of "everything is one".

The Theory of Cosmic Generation in the Classic of Mountains and Seas

The Classic of Mountains and Seas is an ancient Chinese mythological story classic, in these mythological stories, we can see different elements, such as heaven and earth, mythical beasts, etc., all these mythological content essentially show us a picture of the generation of the universe, including some of the ancients' imagination and interpretation of the phenomenon generated by the universe. It is clear that the various myths and stories reflect the ancients' awe for the mystery of the origin of the universe, as shown in [Figure 5](#).



Figure 5. Unearthed Contents of the Classic of Mountains and Seas (partial)

It can be seen from Figure 5 that in the "Classic of Mountains and Seas", myths are actually just a carrier, through this carrier, people can understand all kinds of divine decisions or some kind of divine animals, characters, through the wonderful interpretation of these myths, people can understand all kinds of extraordinary events and characters, scenes, and these extraordinary parts are actually a mysterious imagination in the process of exploring the reasons for the formation of the universe, which contains some metaphorical techniques.

Through myths and stories, the Classic of Mountains and Seas shows people that the logic seems to be the same as the creation of the universe, that is, under a mysterious will, heaven and earth, gods and all things are taking shape because of a certain force, and with this formation, they acquire their own unique power, and these forces will be from existence to nothing, and from nothing. This is similar to the understanding of "Tai Chi" in later generations, Xuanzhi and Xuan, and the extremes of things must be reversed. From the "Classic of Mountains and Seas" we can see that although the various myths and stories contained in it are different, their cores are actually the same, so it reflects both a "many" and a "and", there is a "composition", there is "evolution", and then in the process of gradually becoming clear, it slowly changes back to a mysterious state. According to traditional Chinese culture, our ancients' description of the state before the universe was a piece of "chaos", so is it also a return of "chaos" at the end of the universe?

According to current research in the academic community, the various myths and stories depicted in the "Classic of Mountains and Seas" seem to have a "prophetic" effect on the formation of the universe and the future changes of the earth. It has even been suggested that human beings will eventually disappear, the earth will become a ruin, and after tens of millions of years, the world will be the scene depicted in the Classic of Mountains and Seas. But these are people's speculation, and we can only interpret the relationship between the mysterious development process of the universe and the Classic of Mountains and Seas from the available data. What we do know at present is that in the Classic of Mountains and Seas, whether it is the separation between heaven and earth or the formation process of all things, there is a certain mysterious power. In order to facilitate people's better understanding of the connection between the Classic of Mountains and Seas and the process of cosmic generation, the author has sorted out the content of Table 2 to present the picture of the generation of the

universe constructed in the Classic of Mountains and Seas, as shown in Table 2.

Table 2. Cosmic Formation in the Classic of Mountains and Seas

Picture features	description
A grand picture of the universe.	It presents a grand picture of the universe and contains multiple cosmic elements, including heaven and earth, gods, and all things in the universe.
Heaven and earth are the beginning, and man and gods, beasts, etc. exist here, realizing a situation of "harmony but difference", symbolizing "the unity of all things".	There are many elements that describe the picture, such as man, beast, and god.
Reflecting the mystical character and plurality of the universe, it symbolizes the different forms and cultures of society.	It reflects the convergence of many different elements.
Each element represents a mysterious symbol with extraordinary meaning.	The mysterious symbols and strange mythical beasts each have their own symbolic meaning, representing the mystery of thousands of things in the universe and their own unique powers.
It has profound philosophical implications.	The use of symbols and symbols as metaphors for the theory of the generation of the universe makes the picture of the generation of the universe full of a mysterious color and rich in pluralistic philosophical ideas.

From the analysis of Table 2, it can be seen that the theory of cosmic generation has actually been reflected in the "Classic of Mountains and Seas", and at the same time, the "Classic of Mountains and Seas" also metaphorically uses different stories of beasts and monsters and supernatural beings to metaphorically describe some philosophical ideas, using some mysterious symbols to allude to various mysterious things in the generation of the universe, and hinting at the mysteries of the universe with an abstract concept. From the cosmic formation picture of the Three Seas Sutra, it can be seen that its essential idea is still the change of the world after the "division of heaven and earth", and the various different elements depicted therein, such as people and gods, beasts and monsters, seem to be different, but in fact they all follow the established laws in the generation of the universe, so this also shows that the cosmology in the "Classic of Mountains and Seas" is essentially to present us with a philosophical thinking. Everything has a beginning and an end, and the origin of everything may also be their end.

Experimental Analysis of Bamboo Simplification Unearthed in Guojiadian

Optical Reflection

The optical reflection experiments of the excavated "Classic of Mountains and Seas", "Shangshu" and "Zhou Yi" were carried out, and the results are shown in Figure 6.

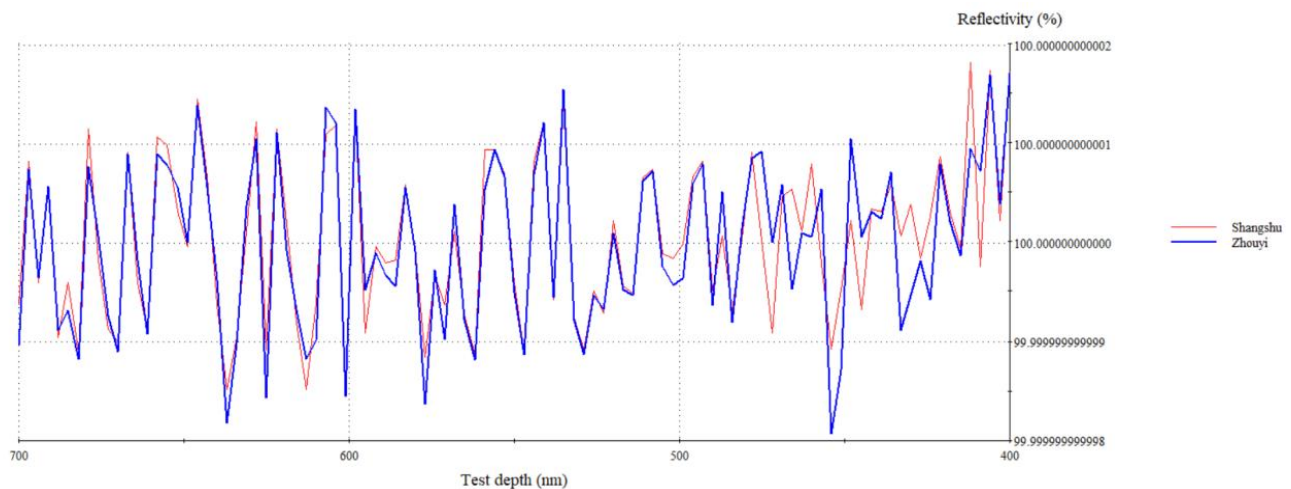


Figure 6. Optical Reflection of Different Bamboo Simplifications

As can be seen from Figure 6, the optical reflection intensity represented by the blue Mountain and Sea Classic is higher than that of Shangshu, and the red light reflection intensity represented by Zhou Yi is higher than that of the Mountain and Sea Longitude. Among them, red is slightly higher than blue, indicating that the

mountains and seas reflect the best by light, followed by Zhou Yi, and finally Shangshu, further indicating that in the pre-Qin bamboo sketch unearthed by Guojiadian, the preservation of the Classic of Mountains and Seas is relatively complete, while the preservation of the Zhou Yi monk book is incomplete. Since the optical test removes human factors and only analyzes the old and new, the results show that the application rate of Shangshu and Zhou Yi in the pre-Qin period is relatively high, and the influence on the philosophical thought of the pre-Qin period is more profound.

Metal Composition

Metal composition experiments were carried out on the "Classic of Mountains and Seas", "Shang Shu" and "Zhou Yi" to verify the amount of heavy metals contained in bamboo in the pre-Qin period, and the results are shown in Figure 7.

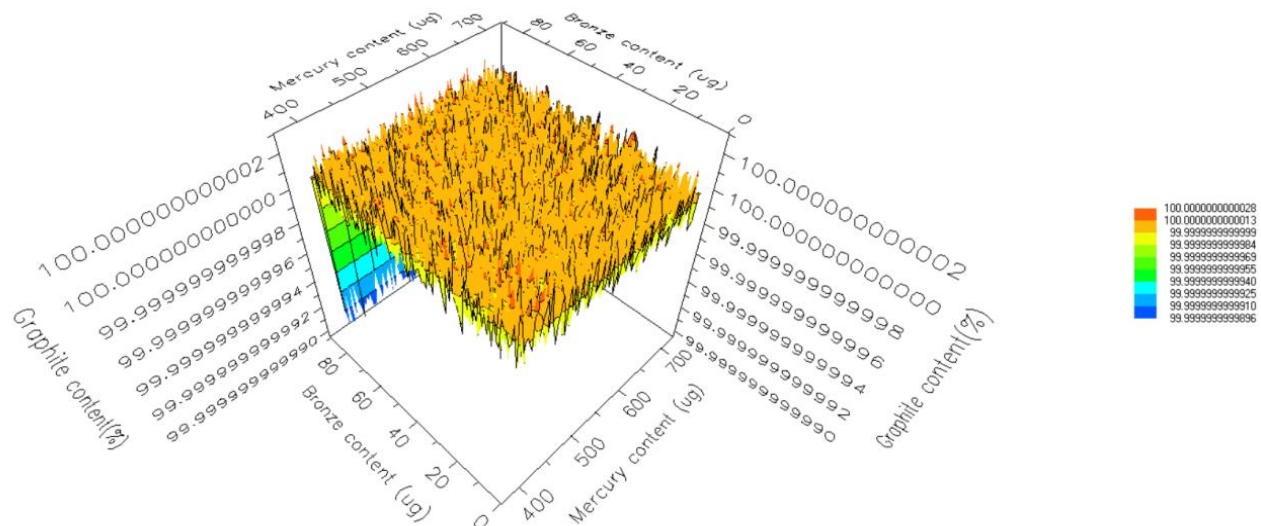


Figure 7. Metal Content in Bamboo Simplification

As can be seen from Figure 7, the content of bronze and mercury in bamboo is higher, and the content of mercury is higher than that of bronze. Bronze and mercury were utensils used by the pre-Qin aristocracy, indicating that the Classic of Mountains and Seas, the Book of Shangshu and the Book of Zhou Yi were popular among the nobility of the time, proving that the Classic of Mountains and Seas, the Book of Shangshu and the Book of Zhou Yi were accepted by the ruling class of the pre-Qin period and had an influence on other philosophical ideas. Therefore, the study of other philosophical ideas of the pre-Qin dynasty based on the "Classic of Mountains and Seas", "Shang Shu" and "Zhou Yi" is reasonable in terms of feasibility and theory, and can be analyzed logically.

PRE-QIN PHILOSOPHICAL THOUGHT AND COSMOGENESIS

Cosmology and Generative Thought in Confucian Philosophy

Confucian philosophy is one of the mainstream cultural ideas in the pre-Qin period, Confucian philosophy has its own set of theories on the generation of the universe, which contains very profound philosophical ideas, which are essentially still theories that serve the ruling class in the feudal period, for example, the bamboo sketch unearthed in Guojiadian records relevant ideas, as shown in Figure 8.



Figure 8. Confucianism in Bamboo Sketches Unearthed in Guojiadian

The characters such as man, emperor, heaven and earth in Figure 8 show that in Confucian philosophy, the philosophical view of "the unity of heaven and man" is closely related to cosmogenesis, which expounds the interconnection between man and the universe, emphasizing the diversity and tolerance formed in a grandeur, people are like the product of a kind of tolerance of "heaven", people are constantly developing under the influence of heaven, and heaven is constantly evolving in the process of supporting people. Under the tolerance of "heaven", man becomes the "spirit of all things", and this spirituality is embodied in all aspects of Confucian philosophy, and no matter how people develop, how they change, and how the structure of human society changes, they must always form a set of "harmonious" logic under the tolerance of "heaven" in order to maintain a certain degree of advancement. Therefore, the Confucian education of people not only contains a lot of philosophical "sub-understanding" content, but also contains a lot of expositions on the Mandate of Heaven, which shows that in Confucian philosophy, the "unity of heaven and man" is not only manifested in man's observance of the laws of heaven, but also reflected in the continuous "catalysis" of the "Mandate of Heaven" on human behavior, thought and social structure. It can be seen that the "unity of heaven and man" in Confucian philosophy has linked the mission of the individual with the mandate of heaven, and it is no wonder that later generations have a consciousness of "harmony" when they mention Confucian thought.

The Concept of Cosmic Generation in Taoist Thought

In the Tao Te Ching, it is mentioned that "Tao gives birth to one, one life two, two lives three, and three lives all things", which is similar to our previous analysis of the Shang Shu, but the Taoist Tao is different from the Confucian Tao, and even more profound and "grand" than the Confucian Tao, as shown in Figure 9.



Figure 9. Tao Te Ching Unearthed in Guojiadian

From the records in Figure 9, it can be seen that Taoist thought is much more extraordinary and detached than Confucianism, so throughout the ages, Chinese people have looked higher at Taoism. We should see that in the Tao Te Ching, although it only has a few more than 5,000 words, but it has explained many wonderful mysteries in the universe, Taoists believe that people must be able to conform to the laws of nature, to be able to "rule without action", people themselves are creatures produced in the laws of nature, people themselves have a certain "self-cultivation" ability, this self-cultivation ability is manifested at the inner level, so as long as people conform to the way of the universe, they can not govern autonomy, as shown in Table 3.

Table 3. The Concept of Cosmic Generation in Taoist thought

School of philosophical thought	The idea of cosmic generation	Associations and features
Confucian philosophy	It is believed that man should follow the mandate of heaven, and that man and heaven interact and influence each other.	It emphasizes the humanistic thinking of benevolence, righteousness, propriety, wisdom, and faith, especially the maintenance and inheritance of benevolence and righteousness, and adds a lot of humanistic care, and also warns the world to "join the WTO" as much as possible, emphasizing that people should assume certain social responsibilities.
	Emphasize the importance of human society and emphasize the connection	He advocates the harmonious development of society, advocates that people should do something,

School of philosophical thought	The idea of cosmic generation	Associations and features
	between order in the human world and the universe.	and maintain certain ideas, in short, his thinking is biased towards the angle of actively joining the WTO.
Taoist thought	With the "Tao" as the core, it believes that "the Tao gives birth to one, one life two, two lives three, and three lives all things", emphasizing that the universe is constantly operating in a natural state.	Advocate "rule without action", advocate the idea of birth, advocate following the laws of nature, reduce human intervention, and "conform to the road of nature".
	It is believed that the relationship between man and the universe is "one" as it is, so it is necessary to "do nothing" to maintain the most natural state.	It is believed that the Tao is the source of the universe and that everything is born of the Tao.
Moism, Legalism and other schools	Pay attention to reality, attach importance to social reality, advocate strict administration and handling of social order, maintain a state of "strict governance", attach importance to the formulation of the legal system, and attach importance to the establishment of moral norms by the state.	Pay attention to the role of law, pay attention to the role of officials in maintaining social order, and emphasize that strict norms of social governance will maintain the stability and balance of the universe.
	Propose political and social organization with strict norms in order to achieve social harmony.	It is believed that the concept of cosmic generation is closely related to social organization, political system, and governance.

Cosmological Studies of Other Schools such as Moists and Legalists

In the pre-Qin period, both Mo and Legalists had a certain influence. Among them, Mozi emphasizes "both love" and "fairness", which still has certain value, as shown in Figure 10.

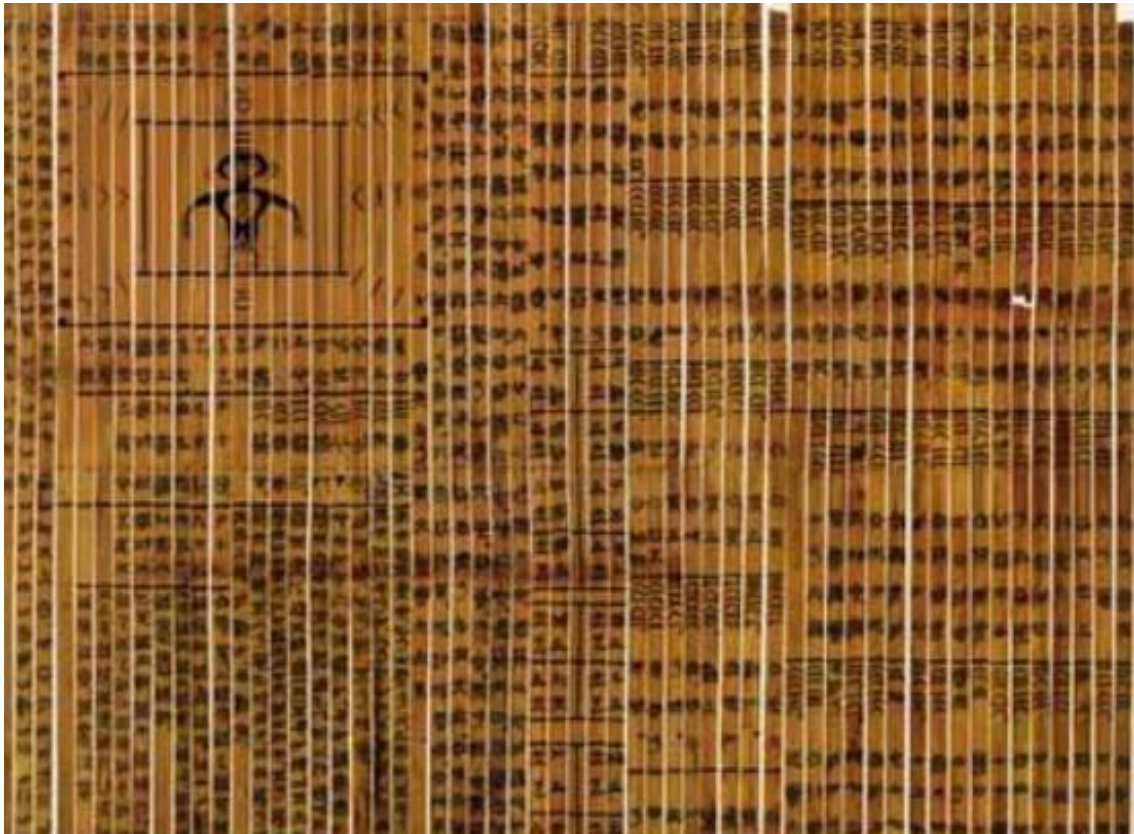


Figure 10. Mozi Bamboo Jian "The Way to Govern the State"

As can be seen from [Figure 10](#), Mojia's ideas of love and fairness were very "advanced" in the pre-Qin period, but in terms of the feudal system at that time, it was obviously more "violating" the social rules of the time, so it was not well used in the future. However, the Moist cosmology has its own value. Mojia emphasized that "the world is one family" and hoped that peace and harmony among countries could be achieved by eliminating war and division. Legalists, on the other hand, pay attention to the construction of social order and the legal system, and emphasize the use of law to regulate people's behavior and maintain social stability. These schools of thought focus on the relationship between human beings and the universe and society in different cosmic concepts, and provide different reflections on cosmogenesis.

CONCLUSION

Based on the comparison and analysis of the cosmogenic view and philosophical ideas of pre-Qin archaeological documents such as Zhou Yi, Shangshu and Classic of Mountains and Seas, this paper analyzes and discusses the ideological consciousness, social structure and culture of people in the pre-Qin period. Based on further research, the author found that although these classic documents in the pre-Qin period depict for us different concepts of cosmic generation and philosophical thought, their essence is incorporated into the realm of "unity" thought, that is, although each family has its own concept of cosmic generation, they generally believe that the relationship between "the universe and people" is a harmonious relationship, so this can reflect the "harmony" view in human culture, and this "harmony view" In fact, it also reflects the inevitable trend of human development in the future.

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