

From Dreaming to Forging Ahead—Analysis of the Ideological and Political Elements of the Curriculum in the Growth Experience of the Four Masters in Jin and Yuan Dynasties

Lihua Li¹, Shaomei Zhang¹, Xiangrong Tian²

¹Department of Acupuncture and Massage, Medical College, Jishou University, Jishou, Hunan, 416000, China

²School of Biological Resources and Environmental Sciences, Jishou University, Jishou, Hunan, 416000, China

Keywords: Jin Yuan Four Masters; Growth Experience; Curriculum Ideological and Political

Abstract: Chinese medicine is an important resource and excellent carrier for carrying out ideological and political education based on excellent traditional culture. From the experience of famous doctors of traditional Chinese medicine and the teaching of biographies, we can purify the purpose of practicing medicine, learn the way of refinement, understand the principle of fame, and practice the benevolence of doctors to effectively improve the quality of ideological and political education in the classroom from multiple angles and stages. Compared with the above four aspects, it points out that the growth experience of the four masters in the Jin and Yuan Dynasties is closely related to the spirit of "respecting and protecting life, saving the dying and healing the wounded, being willing to dedicate, and loving people without boundaries", analyzes the ideological and political elements of the curriculum with "cultural people, moral people, and medical talents" as the main body, and points out that the growth experience of the four masters in the Jin and Yuan Dynasties can enrich the basic knowledge of Chinese medicine and shape the soul of Chinese medicine literacy, Promote the profound skills of traditional Chinese medicine to carry out ideological and political education.

The cultivation and promotion of socialist core values must be based on the excellent traditional Chinese culture. Chinese culture has a long history, and Chinese medicine is an important representative of excellent traditional culture.[1] As a pearl in the five thousand year cultural chain, Chinese medicine has gone through many vicissitudes of life, but it is still bright, rooted in China's Jiuzhou, and always adheres to and carries forward the art of benevolence. Traditional Chinese medicine not only has the basic theoretical knowledge of "Yin and Yang are the source of all things" in the Yellow Emperor's Internal Canon, but also has Zhang Zhongjing's sobering remarks that "the world is racing against vanity, and does not solidify its foundation" [2], many clinical experiences of famous doctors of all dynasties calling for "medical care must be carefully observed" [3], "the book is pleasant to people" [4], and Sun Simiao's medical ethics model that advocates "great medical

integrity", Moreover, Wang Bing has achieved his lofty ambition of "saving Li Yuan from suffering and suffering to gain health" by compiling books and records hard for 12 years [5]. According to the requirements of the Ministry of Education on ideological and political education of higher education courses, traditional Chinese medicine courses are the only choice to carry out ideological and political education for medical students relying on excellent traditional culture.

The four masters of Jin and Yuan Dynasties (namely Zhang Congzheng, Liu Wansu, Li Gao and Zhu Danxi) are milestone figures in the history of traditional Chinese medicine. Their medical records with rich experience in diagnosis and treatment and academic ideas based on a large number of clinical practices have made great contributions to the development of the theoretical system of traditional Chinese medicine. Their long experience has also pointed out the direction for generations of practitioners. Tracing back to the growth path of the four famous doctors and exploring the outstanding ideological value and spiritual connotation are the excellent carriers for carrying out ideological and political education in medical courses.

Combined with official history records and special biographies, we carefully analyzed the growth process of the four great masters in the Jin and Yuan Dynasties, and selected four aspects to sort out and explore the ideological and political elements in them, including the original intention of medical practice, the way to make progress, the principle of fame and the benevolence of doctors.

1. Original Intention of Practicing Medicine

Looking back on the original intention of the four doctors in the Jin and Yuan Dynasties, it is not difficult to find that even if they are respected as medical masters by later generations, their starting point of medical practice is very simple, which can be summarized as filial piety and filial piety and inheritance of learning.

1.1. Filial piety

Liu Wansu was intelligent from an early age and devoted himself to medical books. He was unable to reach the doctor for three times due to his mother's illness. Unfortunately, he died of illness, and later decided to learn medicine [6]. According to the Old Man's Biography of Dongyuan, "Mother Wang's life was saved by several doctors when she was ill in bed. There are similarities and differences in saying that she was warm, cold, and hot. A hundred medicines are ready to taste, but I don't know why she died. You mourn that you lost your relatives because you didn't know how to cure them. You wish to say, " If you meet a good doctor, you should be a mechanic to make me happy! " [7]. It was clearly recorded that Li Gao was also unable to let go of his mother's death, so he decided to go to the doctor to save people. However, Zhang Congzheng explained the relationship between filial piety and medical practice based on the principle that "only the Confucians can understand their principles, while those who are close to them should know their doctors" [8]. On the one hand, he told the scholar that he should learn some skills to discriminate against pornography. Fortunately, his parents, who had been ill for a long time, showed filial piety in front of their beds, which could help their parents and relatives alleviate their pain and gain health. Based on this, he named his medical monograph "Confucian Family Affairs". From his explanation of the four characters of the book title, it is not difficult to see that there is a very close relationship between learning medicine and filial piety. On the other hand, Zhang Congzheng also hopes that when studying medicine, scholars can achieve the Confucian philosophy of "the old and the old, the young and the young". From practicing medicine to being filial to their parents and relatives, they can treat patients as their parents and relatives.

In the biographies and works of the four famous doctors in the Jin and Yuan Dynasties, it is recorded that three famous doctors were determined to practice medicine from the perspective of filial

piety and filial piety. They started their medical career from the death of their loved ones' diseases, which has a great resonance with the personal experiences and realistic situations of some students. Therefore, the simple feelings of practicing medicine from the perspective of filial piety and filial piety are the most simple foundation and the most emotional reason for young people to practice medicine.

1.2. Inheritance of learning

The original intention of Zhu Danxi, one of the four famous doctors in the Jin and Yuan Dynasties, was recorded in detail in Dai Liang's Biography of Danxi Weng [9]. He studied the classics and history since he was a child, and later learned Zhu's philosophy. Feeling that his teacher, Xu Qian, had a terminal disease and was unable to walk for many years, he decided to abandon literature and become a doctor in order to receive more education from him. Later, he finally cured his teacher. Under the reality that scholars generally regard the imperial examination as their ideal and doctors' status as low, Zhu Danxi firmly believes that his teacher Xu Qian said, "Scholars should improve their skills to promote the benevolence of transitivity. Although they are not in office at the time, they are still in office." Being an official is the same as curing the sick and saving the people.

Zhang Ji's four sentences of Hengqu summarized the basic beliefs of Chinese traditional intellectuals in the era of Cheng Zhu's philosophy, that is, "to establish a mind for heaven and earth, to establish a life for the people, to inherit the holy and unique learning, and to open peace for all generations". Zhu Danxi chose to become a doctor for the purpose of receiving more education from his teachers. Then the teacher's enlightenment made him more clear that the most direct way to "make a living for the people" was to save the dying, heal the wounded and save the people from diseases, pass on the holy and unique learning to bring peace to the world, and more importantly, to treat the society and even the world with the heart of a doctor. Therefore, we can organically link Danxiweng's ideal of inheriting and inheriting learning with Fan Wenzhengong's proposition that "if you are not a good doctor, you can be a good doctor."

Students who are not familiar with their major just after entering the university can better understand the original intention of medical practitioners by listening to the stories of famous doctors, inspire their interest in learning, and at the same time deepen their understanding of the social value of medicine, and trigger deep thinking about why they should choose a medical major. Therefore, these contents can not only make people feel the same, but also enable students to find the most solid starting point for their own medical career. They play an irreplaceable role in the ideological and political education of cultivating people with excellent traditions and cultivating the feelings of doctors.

2. Way to make progress

The four masters of the Jin and Yuan Dynasties had their own strong points in medical skills, and put forward important academic ideas such as "attacking fire mainly" and "vomiting under sweat" according to their own clinical practice. These theories can be formed because they devote themselves to learning and never give up, and it is inseparable to learn from each other how to be open-minded. Among them, the spirit of persevering in learning and the thought of being open-minded and good as flow are the root of the way to progress.

2.1. Perseverance

Although Liu Wansu had been ruled by the Jin Dynasty established by Nuzhen Ren when he was studying in northern China, his medical practice was still widely restricted by the standard

prescription theory of governance promoted in the Taiping Benefiting the People and Prescriptions for Medicine Bureau (hereinafter referred to as the Bureau Prescription) issued in the Song Dynasty, and his medical practice was greatly restricted and tended to be rigid. He insisted on syndrome differentiation and treatment according to cases, and carefully studied and realized the "difference between standard and local methods" [10]. It not only found the realistic basis for the rigidity of the CAAC, but also made a lot of improvements to it, so it formed its own system with the idea of "attacking fire as the key" under its insistence, and made a lot of modifications to the CAAC and made a new prescription. Based on this, it took more than ten years to establish the "Cold and Cool Sect" TCM diagnosis and treatment and pharmacy theory that is familiar to the public today.

Zhang Congzheng, adhering to Liu Wansu's perseverance, carefully studied the ancient medical book "Sweating vomit Method" handed down at that time. According to the diagnosis and treatment of a large number of clinical cases, he found that among patients, "those who sweat improperly will die, those who vomit improperly will die, and those who vomit improperly will die." Later, he kept improving in repeated clinical practice, so as to achieve "the best use", forming the "Zhang Zihé Sweating vomit Method".

Unlike Liu Wansu and Zhang Congzheng, who insisted on studying and sublating ancient medical books, Zhu Danxi, who was already famous in the Yuan Dynasty, persevered in learning medicine and teaching. The Biography of Danxi Weng records that he heard in Hangzhou that Luo Zhiti, a palace doctor of the Jin Dynasty who had studied Liu Wansu's disciples, learned Zhang Congzheng's and Li Dongyuan's medical thoughts and experiences, had retired ("Liu Wansu was passed on again, and he understood Zhang Congzheng's and Li Gao's theories"). He paid many visits. Although he didn't see them at the beginning, he still paid three visits to the cottage with Cheng Menlixue's attitude, and finally achieved the goal of "paying tribute to the three schools", and finally became the epitome of the four masters of the Jin and Yuan Dynasties.

Chinese traditional culture attaches great importance to the learning attitude of "sincerity and openness", and the learning spirit of "full of details and excellence". In the way of practicing medicine, the four masters of the Jin and Yuan Dynasties set the most brilliant example for future generations. Their wonderful example is the most direct embodiment of the professionalism of "cultivating people with medicine, and highlighting the industry with skill".

2.2. Be open-minded

In ancient China, there were not only Duke Huan of Cai who avoided medical treatment, but also the bad habit of keeping secrets in the process of teaching. While Liu Wansu was not only unreserved when learning from others, he even took his own illness as an excellent opportunity for medical communication. According to the Jin History • Biography of Sixty Nine Fang Jis, Liu Wansu was ill and failed to recover after several times of treatment. Zhang Yuan, a famous doctor of the same era, offered to see him. Instead of feeling awkward and humiliated, he felt that it was a great opportunity for his peers to learn from each other. Even when Zhang Yuanyuan said, "Zi is wrong. It is cold in nature. When it descends to the Taiyin, Yang will die and sweat will not come out. This pulse is like this, and it will be effective if it is used as a side medicine", he was able to accept it with an open mind. Later, when he recovered quickly, he further improved his diagnosis and treatment experience and theory.

Students who are beginning to be familiar with medical professional knowledge are most likely to make a mistake of not listening to others' opinions after learning a little. These ancient books and records on the ways of the four masters in Jin and Yuan Dynasties not only have an important inspiration for students to "learn from each other as much as possible" to improve the way of practicing medicine, but also have a special value in the ideological and political education of using

excellent traditional culture to cultivate people with medicine and promote the professionalism of doctors.

3. Reason for fame

The experiences of the four masters in the Jin and Yuan Dynasties not only include the beginning of medical practice and the way of making progress, but also the reason for a generation of masters to become famous. Liu Wansu attached importance to the interpretation of Huangdi's Internal Classic and Treatise on Febrile Diseases, and wrote Plain Questions, Mysterious Pathogenesis, Three Eliminations, and Essence of Luck. He advocated that "six qi should be cremated", and made good use of cool and detoxifying prescriptions, thus becoming the "cold and cool" school alone. Although Zhang Congzheng inherits and carries forward Liu Wansu's theory, he also advocates that "ancient prescriptions can not cure this disease" according to the view that "expelling evils is the way to correct it". In clinical practice, he attaches importance to the accurate application of sweat, vomiting and punishment, and has become a school of "attacking evils". Li Dongyuan, on the basis of learning from Zhang Yuanyuan about the syndrome differentiation and medication of zang fu organs, cold and heat, deficiency and excess, gradually turned to special research on specific zang fu organs, especially the spleen and stomach, and wrote "On the Spleen and Stomach" and "Orchid House Secrets", which sublimated and refined the "earth filling" school. Zhu Danxi, on the basis of longitudinal collection of the strengths of various schools, proposed that "Yang is often more than enough, and Yin is often insufficient", thus becoming a school of "nourishing Yin".

In addition to the medical professional spirit of assiduous research and perseverance, the four famous doctors in the Jin and Yuan Dynasties also embodied the dialectical unity of tradition and innovation. Tradition is necessary to practice, but it is also necessary to sublimate; Innovation must be inherited, but more independent thinking. This is even more enlightening for today's practitioners of traditional Chinese medicine like Huang Zhongda Lu.

Students of traditional Chinese medicine, even those who have entered clinical posts, are easily lost in the requirements of existing standards and complicated conditions in the belief and practice of traditional Chinese medicine, and have little opinion on the relationship between inheritance and innovation of tradition. The reason of the four famous people in the Jin and Yuan Dynasties not only has an important role in prompting students to study hard in the medical spirit, but also has a special value in the ideological and political education in which excellent traditional culture is used to cultivate people with medicine and keep integrity and innovation.

4. The doctor is benevolent

Medical practitioners not only have the beginning of medical practice and the way to make progress, but also have emphasized the feelings of medical practitioners since ancient times. Medical science must pay attention to people themselves and require doctors to have noble moral sentiments. During their medical career, the four masters of the Jin and Yuan Dynasties were also models of compassion and selfless inheritance.

4.1. Compassion for all beings

Most of the medical cases collected by Zhang Congzheng are ordinary people, which shows that he sympathizes with the people's suffering. It is said that the poor people who ask him to see a doctor, even if it is 200 miles away, will be invited to see him in person. When Li Gao was an official in Henan, he encountered the epidemic of an infectious disease called "Da Tou Tian Xing". After obtaining an effective prescription, he specially carved it on a board and hung it in a place where people gathered to share with everyone. The common people all thought that the party was handed down by the immortal.

4.2. Selfless inheritance

Liu Wansu was inspired by Zhang Zhongjing's "Treatise on Febrile Diseases", which was written by Zhang Zhongjing to "spare the living people from the disease of typhoid fever, and damage Hengyao". He believed that the theory of "five movements and six qi" should be passed on to later generations to save all living creatures. Therefore, he wrote the "Simple Enquiry of the Original Disease" to achieve "to promote the wonderful way of ancient saints, and to save the lives of later generations."

The students who have started clinical practice are already doctors. The benevolence of doctors is the basic quality they should master throughout their life. The growth cases of the four masters in Jin and Yuan Dynasties are of great reference value for students to practice and learn all their lives.

It starts with benevolence, grows with diligence, and ends with perfection. These materials about the growth experience of the four Jin and Yuan Dynasties students scattered in such course textbooks as Ancient Chinese Medicine, Basic Theory of Traditional Chinese Medicine, Selected Readings of Traditional Chinese Medicine Classics, and Fundamentals of Traditional Chinese Medicine, combined with some historical books and ancient books, can be integrated into the classroom bit by bit in the way of classroom teaching, learning discussion, and extracurricular reading lights. And based on the culture of people, thick plant feelings; Sharpen people with medicine, keep integrity and innovate; The course of ideological and political education, which aims to educate people and build their quality, will encourage medical students to move forward from dreams to perseverance, and from vows to unwavering progress.

Acknowledgment

Ideological and political construction of courses in the cooperative education of biological schools and places, No.:(HNKCSZ-2020-0338); Jishou University's school level educational reform project: De Huai Ren "- Research and Practice on Ideological and Political Construction of Classical Courses of Traditional Chinese Medicine, No. (2020KCSZB35).

References

- [1] Written by Wang Yuxing. *Huangdi Neijing Su asked three notes (luck book)* [M]. Beijing: China TCM Press, 2013.
- [2] Zhang Zhongjing (Eastern Han Dynasty). *Order on typhoid fever* [M]. By Zhang Zhongjing (a member of the Eastern Han Dynasty). *Baiyun Ge this typhoid and miscellaneous diseases*. Beijing: China Press of Traditional Chinese Medicine. 2017.
- [3] Lu Yitian (Qing Dynasty). *Medical Requirements: Zhou Cha (Volume 2)* [M]. By Lu Yitian (Qing Dynasty). Liu Changhua, Wu Shaozhen editor, Cheng Li notes. *Leng Lu Yi Hua*. Beijing: China Medical Science and Technology Press. 2020.
- [4] Sun Simiao (Tang Dynasty). *On great medical practice first* [M]. By Sun Simiao (Tang Dynasty). Chen Zijie, Lin Yan. *Beiji Qianjin Yao Fang*. Beijing: China Medical Science and Technology Press. 2017.
- [5] Wang Bing (Tang). [M]. Written by Wang Yuxing. *Huangdi neijing asked three notes (luck book)*. Beijing: China Press of Traditional Chinese Medicine, 2013.
- [6] Li Jingwei, Lin Zhaogeng. *General History of Medicine in China (Ancient volume)* [M]. Beijing: People's Health Press, 2000.
- [7] Yijian (Yuan). *Dongyuan biography* [M]. By Li Lian (Ming). *Biography of Medical Figures. Carving copy*. Beijing: 1513 (eight years of Zhengde).
- [8] Zhang Congzheng (Jin). By Deng Tietao, Lai Chou, and Wu Wei. *Confucians' Duties to Their Parents* [M]. Beijing: People's Health Publishing House, 2017.
- [9] Dai Liang (Yuan). *Dan Xi Weng Chuan* [M]. By Dai Liang (Yuan). *Jiuling Mountain House Collection (Volume 10)*. Beijing: Zhonghua Book Company, 1985.
- [10] Li Peiqian, Liu Dongmei. *Those people and things in the history of Traditional Chinese medicine* [M]. Beijing: China Medical Science and Technology Press, 2018.