

The Enlightenment of Taoist Health Preservation Thought to the Construction of “Healthy China”

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ABSTRACT. Through the literature review of traditional Chinese Taoist health care thought, the paper analyzes the health care thought of “heaven and man correspond to each other”; “valuing people and valuing life”; “unity of form, spirit and spirit” in combination with the overall promotion of “healthy China” construction, and puts forward that: strengthen the health environment governance, shape the behavior mode of self-discipline; focus on health based on the whole population and the whole life cycle The health enlightenment of consciously practicing the physical and mental unified sports concept.

KEYWORDS: Taoism, Health preservation, Healthy china, Enlightenment

1. Introduction

As the basic behavior of human beings, health preservation has begun to take shape in the activities of primitive human beings' initial survival and struggle. The theory of early health preservation originated from the care of the body and the focus on the cultivation of the body with tranquility, reducing the loss of physical energy, so as to prolong life. According to Lin Wenqin and Xu lizhang, the theory of Taoist health preservation is based on the three classics of Laozi, Zhuangzi and Emperor's Internal Classic. It constructs an interactive circulatory system between the celestial body and the human body with Tao as the noumenon, yin and Yang as the root, Qi as the basis, five behavior framework, correspondence between heaven and man and four seasons as the guide, and the ultimate goal of pursuing selfless self-cultivation [1]. The Taoist health preservation thought advocates “life cultivation” and “plain life, few selfish and few desires” to conform to the natural life. The Taoist school attaches great importance to the life cultivation way of “valuing people and valuing life”, “correspondence between heaven and man” and “unity of body and mind”. Lao Tzu's theory of health preservation is elaborated in Chapter 50 of the Tao Te Ching. There are three in ten of the living and three in ten of the dead. There are also three out of ten vivid places of death. Why? With the thickness of life. Gaiwen is a good photographer. When he is on the land, he will not encounter a tiger. When he enters the army, he will not be attacked by a soldier. He has no place to cast his horn. The tiger has no place to deal with his claw. The soldier has no place to hold his blade. Why? With no death [2]. From birth to death, the health and life span of individuals are naturally affected by family genetics, natural environment, social culture and other factors. Taoism health preservation culture is broad and profound, with a long history, and contains unique “Chinese health preservation elements”. In the context of healthy China, it is of far-reaching significance to dig into the “Chinese health elements” in order to protect the healthy home of the Chinese nation.

2. Taoist Idea of Health Preservation

Taoism health preservation thought is derived from Taoism culture. It has profound philosophical foundation, mature theoretical system of human life science, and clear practice of functional operation. In the long history, Taoism health preservation culture absorbed all the beneficial health preservation principles and methods such as Confucianism, Buddhism, medicine, martial arts, witches, etc. for its own use, and finally formed a unique, rich and profound health preservation culture system, and occupied a dominant position in Chinese health preservation culture [3].

2.1 Health Thought of “Correspondence between Man and Nature”

“On the essence of pulse” said: “as one with heaven and earth, you can get the feeling to know the life and death” [4] 64. With the unity of heaven and earth, we can predetermine life and death if we know the truth of the unity of heaven and man. People should be integrated into the heaven and earth, into the nature, just like plants and trees in the

nature, people are a part of the nature, human survival cannot be separated from nature, and people and nature live in harmony. "Spiritual pivot · evil guest" said: the sky is round and the head is round and the feet are full. Day has sun and moon, people have two eyes There are mountains in the earth, and people have shoulders and knees. There are deep valleys in the earth and armpits in people [4] 705. Based on the detailed observation of the nature of heaven and earth and the understanding of the life structure of human body, the ancients described the nature of heaven and earth and the structure of human body vividly, scientifically and rigorously. It is said in the simple question, on the essence of pulse: "the movement of four changes, the pulse and the upper and lower, the spring should be the middle rule, the summer should be the middle moment [4] 64 "from the corresponding point of view of heaven and man, it is clarified that the pulse of human body fluctuates with the changes of seasons in spring, summer, autumn and winter. Human beings actively conform to the time of the day, so as to better guide people's health preservation. At the same time of integrating into the heaven and the earth, we should also conform to the nature, observe the laws of celestial bodies, and change our life and behavior in accordance with the changes of spring, summer, autumn and winter, so as to seek health and longevity. On the contrary, if we deviate from the laws of nature and damage the environment, we will face disasters and diseases.

2.2 Health Thought of "Valuing People and Valuing Life"

Laozi said: "the old way is big, the sky is big, the earth is big, and people are big. There are four regions, but one is human settlements. [5] 58 "Lao Tzu regarded man, earth, heaven and Tao as the" four universes "", highlighting the unique position of man in the biological world, affirming humanism, the naturalistic concept of Taoism, paying more attention to publicizing the natural harmony of human nature, emphasizing individual life, individual freedom, the unity of body and mind. Different from Confucianism's hierarchical thought of "the difference between gentlemen and villains, the difference between hard work and labor", Taoism pays attention to the metaphysics and the unity of things, which is manifested in the equality of all people in terms of individual, which is consistent with the emphasis on human dignity and value advocated by the Western Humanism in the middle of the last century. This kind of care for human body, mind and spirit is modern sports.

2.3 Practice Health Thought of "Unity of Form, Qi and Spirit"

"Laozi" said: "Tao generates one, two, three and three things, all things negative Yin and embrace Yang, Chong Qi is harmony" [5] 95. The "two" here is the Qi of yin and Yang. According to the book of changes, "all things in the world are generated through the process of mutual generation and transformation of yin and Yang. Human beings are also born from Yin and Yang. Therefore, Qi is the material basis of human life. Life and death of human beings and the survival and death of all things are the result of the accumulation and dispersion of Qi.". The description of the relationship between form, Qi and God is first recorded in the academic classic of the Western Han Dynasty Huainanzi, the original Tao Xun, which records: "the man who is in the shape of a man is born in the house; the man who is in the Qi is born in the charge; the man who is in the spirit is born in the system.". It emphasizes that the three parts of form, Qi and spirit interact with each other, that is, the trinity of form, Qi and spirit [6].Shape is the only part of the three that can be seen and touched. It should refer to human body, and more importantly, to the moving human body, which is the body of strengthening body. "In human life, the form and spirit are the exterior and interior. The God is the Lord of the form, and the form is the house of the God. [7] "God is the master of life, outside, and inside, refers to spirit, what is spirit? Spirit is the subtle inner power of sports development [8]. Qi is beneficial to the body. Although Qi is invisible, it can flow. The moving Qi transforms into each other to connect the visible body and the invisible God. Thus, the trinity of Qi and shape God forms a complete human body. When external interference factors infringe on human life, the body maintains its own stable balance and normal human life activities under the coordinated regulation of form, Qi and spirit.

3. The Enlightenment of Taoist Health Preserving Thought to "Healthy China"

On October 25, 2016, the State Council promulgated the outline of "healthy China 2030" plan (hereinafter referred to as the outline), which promoted health to the strategic height of national priority development. In modern times, the western sports culture with the goal of emphasizing competition and winning prevailed in the world, while the eastern sports, which emphasized harmony as the most precious, harmony between man and nature, and health preservation, temporarily lost its direction. However, with the emergence of excessive commercialization of competitive sports, fan riots, racial discrimination and other issues, western sports cultural values are increasingly questioned, and the harmonious sports, which conform to nature, double cultivation of life and physical and mental unity of form, spirit and spirit, advocated by Taoist health preservation, are more and more widely concerned by people. Before the introduction of western sports into China, the health keeping methods and martial arts replaced the role of sports in a sense. In the new era of comprehensively promoting the construction of a healthy China, it is of great significance to guide people's

health by relying on the health keeping practice of Taoism in various forms and contents with the purpose of focusing on the overall health of people, and to give people more new health enlightenment .

3.1 Strengthen Health and Environment Management

The Taoist health preservation thought of the unity of heaven and man affirms the unity of man and nature, pays attention to the relationship between man and nature, and between man and man, not to mention the hostile relationship between man and nature, and emphasizes the integration of heaven and man, the interdependence and harmonious coexistence of the two. Human and environment interact and influence each other. On the one hand, human behavior has an impact on the surrounding environment; on the other hand, environmental changes such as air, water and soil have an adverse effect on human beings. Therefore, environmental changes are closely related to human health. After the industrial revolution, the ability of human beings to transform nature is increasing day by day. The consequences of human beings' excessive demand for resources from nature are soil erosion and pollution, land desertification, a large number of forest reduction, global warming, sharp reduction of biodiversity and other environmental hazards, which have seriously harmed human life and health. In the face of environmental problems, human beings should stop at a precipice, return to the Taoist idea of harmonious coexistence between man and nature, pay attention to ecological environment protection, and adjust people's mode of production and lifestyle to better adapt to nature and society. The process that human beings can achieve coordination and reproduction with the surrounding environment through their own changes is adaptation [9] 20. Human adaptation involves external natural environment and internal social environment, with which biological and social cultural self adaptation is adopted. The adaptation of human beings to the natural environment not only modifies the natural environment to meet their own survival needs, but also modifies their social and cultural systems to adapt to the environment, which is beyond the power of other biological populations [9] 20.

3.2 Enlightenment of Shaping Healthy Life Style of Self-Discipline

Healthy life style includes four links: health knowledge understanding, health awareness formation, healthy behavior practice, and healthy habits cultivation, which involve caring for the body, nutritious diet, disease prevention, correct treatment of special diseases, scientific time management, and life planning [10]. With the progress of science and technology and the development of economy and society, modern people have naturally formed unhealthy life styles, such as over nutrition, sedentary, staying up late, mental tension, lack of sleep, and lack of exercise. It is the formation of these unhealthy life styles that causes human sub-health and chronic diseases. This is exactly what Taoist health care opposes, which is “against life and happiness, living without Festival”. Therefore, half of them decline Also. In China, there is a theory of “the same source of medicine and food”. Sun Simiao, the king of medicine, put the dietotherapy in the first place and thought that the good one is the one who is good at dietotherapy. Sun Simiao's “thousand gold Prescriptions”: “every food does not need heavy meat, likes to have all kinds of diseases; often need less meat, eat more.” vegetarianism is good for the body, less meat is good for the health, develop good eating habits to prolong life. Lao Tzu has long warned people that “five flavors make the population cool, galloping and hunting make people crazy, and rare goods are harmful.”, people pursue delicacies of mountains and seafood, and they will not hesitate to search for prey in the world. As we all know, “the plague comes not from the scale of rivers and seas, but from the feathers of insects and animals.”. The source of the plague is the scale of rivers and seas, the hairiness of insects and animals, so don't be a gluttonous man for the desire of the stomach and mouth, and restrict your curiosity. The diet should be enough. This is the admonition given to us by the Taoist health preservation thought, which is worth our vigilance. These health preservation concepts and the outline put forward to strengthen the management of environmental problems affecting health, effectively protect the ecosystem, and prohibit killing, trading and eating wild animals to provide a healthy natural environment for the people, which is of practical significance for the times.

3.3 Focus on Health Enlightenment Based on the Whole Population and Life Cycle

“Huangdi Neijing Suwen · Baoming Quanxing theory” said: “the earth is full, everything is well prepared, not expensive in people, people with the air of heaven and earth, four seasons of the law into” [4] 107. The health idea of “valuing people and valuing health” of Taoist health preservation is in line with the idea of building national health, focusing on the whole life cycle and improving life expectancy advocated in the outline. Taoist health preservation thought simplifies the five periods of human body experience, namely, birth, growth, prosperity, aging and death, into five stages of “birth, growth, strength, aging and death”, describes the characteristics of life activities in different periods in detail, and puts forward the periodicity of individual life activities and the environmental and physical differences between individual lives. The outline proposes to promote the health of the whole people based on the whole population and the whole life cycle. It emphasizes the health participants from both groups and individuals. The whole population emphasizes the group health, no matter men, women, old and young, everyone participates. The

whole life cycle emphasizes the individual health, no matter what the individual's health status is, do not give up any one, and emphasize to cover one The whole life cycle of the body realizes the whole health service and health guarantee from the fetus to the end of life, and comprehensively maintains people's health. Due to the influence of environment, heredity and gender, the individual's physical strength, emotion and intelligence will fluctuate periodically. It is also a gift given by Taoist health preserving thought to the later generations to timely maintain the body and adjust the behavior according to the periodic fluctuation changes to ensure the physical health. "Zhuangzi · health preserving master" said: "Yuandu thought that scriptures can protect the body, can live a whole life, can raise relatives, and can last for years" [11]. Taking the natural principle as the common law, we can protect the body, improve the life, raise the spirit, and live for the rest of our lives. Here, the life-long sports and the national sports advocated by healthy China also have corresponding parts.

3.4 Health Enlightenment of Consciously Practicing the Concept of Physical and Mental Unity

Health advocated by the World Health Organization includes physical health, mental health, good social adaptation and moral health. It can be seen that health is a comprehensive concept that integrates biological, psychological, social and moral dimensions [12]. This is consistent with the integrated health of the form, Qi and spirit advocated by the Taoist health preserving thought. Taoist health preserving thought attaches great importance to "double cultivation of life, mutual dependence of form and spirit, static cultivation of mind, dynamic cultivation of form. It not only pays attention to the health of body form, but also the cultivation of inner spirit. As early as thousands of years ago, Taoist school has provided us with a complete set of harmonious and healthy body and mind system." The transformation of physical and physiological aspects of people by sports is obvious. For a long time, the biological transformation mainly shows in the effect of individual physical fitness, which almost equates physical fitness with the whole value of sports. In physical activities, the humanistic value of valuing people first, attaching importance to spiritual value and respecting human nature is easy to be ignored. Spirit is the internal driving force for the development of things. Compared with the striking physical fitness, the function of sports spirit has the characteristics of recessiveness and toughness, but it has the characteristics of directivity and motivation for activities. In sports spirit, it means constantly breaking through oneself and being unremitting It is an important factor to stimulate the individual's participation in sports to attach importance to the indoctrination and cultivation of spiritual will in physical activities. In the long process of production and life, the Chinese nation has formed practical activities with different styles, such as guiding, moving Qi, daily life and four hour health preservation. The traditional Health Qigong, such as Wuqinxi in the Eastern Han Dynasty, Baduanjin in the Song Dynasty and Taijiquan in the late Ming and early Qing Dynasty, has become a valuable wealth in the physical health care of the motherland, and an effective means for people to prevent and cure diseases, strengthen their health and prolong their life.

The Taoist health preserving thought advocates the holistic view of "correspondence between man and nature", the life view of "attaching importance to human beings and valuing life", and the life view of "unity of form, Qi and spirit". Under the background of building a healthy China in an all-round way, we should vigorously promote the traditional folk sports such as Taijiquan and fitness Qigong, and prevent and delay the occurrence of diseases through health care and physical exercise, so as to prevent people from getting sick and less sick, and effectively prevent and control chronic diseases such as hypertension and diabetes. Actively participating in global health governance, based on the focus of the whole population and the whole life cycle, advocating an independent and self-discipline lifestyle, and consciously practicing health care practice will contribute to the smooth implementation of healthy China construction.

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