



Undergraduate Dissertation coversheet & feedback form

PLEASE COMPLETE THE TOP SECTION OF THIS FORM AND SUBMIT ONE COPY WITH YOUR DISSERTATION

For completion by student:

Student Name: MINJUN XIE 謝敏琚

Student University Email: 1706355@student.uwtsd.ac.uk

Module code: SICH6013

*Student
number:*
1706355

ID

*Educational
support needs:*
No

Dissertation title: An Analysis and Discussion for the Basic Principles of Health Preservation in Daodejing 淺談《道德經》養生哲學的主要基點

Supervisor: Lai Hsi-san

Word count: 7881

I confirm that this is my original work and that I have adhered to the University policy on plagiarism.

Signed MINJUN XIE.....

For completion by the first marker:

Comments:

First Marker's Mark:	Date:
Signature:	
<i>For completion by the second marker (if appropriate):</i> Comments:	
Second Marker's Mark:	Date:
Signature:	
<i>NB. All marks are provisional until confirmed by the final examination board.</i>	
<i>For completion by the External Examiner:</i> Comments:	
Proposed Mark: Signature of External Examiner:	
Final Agreed Mark:	

University of Wales: Trinity Saint David
E-Thesis Deposit Agreement

Details of the Work

I would like to deposit the following item in the digital repository maintained by the University, and/or in any other repository authorized for use by the University:

Title *An Analysis and Discussion for the Basic Principles of Health Preservation in Daodejing* 淺談《道德經》養生哲學的主要基點.....

This item is a product of my own research endeavours and is covered by the agreement below in which the item is referred to as “the Work”. It is identical in content to that deposited in the University Library, subject to point 4 below.

I agree that the University of Wales: Trinity Saint David may electronically store, copy or translate the Work to any approved medium or format for the purpose of future preservation and accessibility. The University is not under any obligation to reproduce or display the Work in the same formats or resolutions in which it was originally deposited.

UW: TSD Digital Repository

I understand that work deposited in the digital repository will be accessible to a wide variety of people and institutions, including automated agents and search engines via the World Wide Web.

I understand that once the Work is deposited, the item and its metadata may be incorporated into public access catalogues or services, such as national databases of electronic theses.

I agree as follows:

1. That I am the author or have the authority of the author/s to make this agreement and do hereby give the University of Wales: Trinity Saint David the right to make available the Work in the way described above.
2. That the electronic copy of the Work deposited in the digital repository and covered by this agreement, is identical in content to the paper copy of the Work deposited in the University Library, subject to point 4 below.
3. That I have exercised reasonable care to ensure that the Work is original, and to the best of my knowledge, does not breach any laws including those relating to defamation, libel and copyright.
4. That I have, in instances where the intellectual property of other authors or copyright holders is included in the Work, gained explicit permission for the inclusion of that material in the Work, and in the electronic form of the Work as accessed through the open access digital repository, or that I have identified and

removed that material for which adequate permission has not been obtained and which will be inaccessible via the digital repository

5. That University of Wales: Trinity Saint David does not hold any obligation to take legal action on behalf of the Depositor, or other rights holders, in the event of a breach of intellectual property rights, or any other right, in the material deposited.
6. That I undertake to indemnify the University of Wales: Trinity Saint David against all actions, suits, proceedings, claims, demands and costs occasioned by the University in consequence of any breach of this agreement

Name: Minjun Xie 謝敏君

Date: 25/03/2021

**An Analysis and Discussion for the Basic Principles
of Health Preservation in *Daodejing***

淺談《道德經》養生哲學的主要基點

A dissertation submitted to the University of Wales Trinity Saint David

In fulfilment of the requirements for BA (Hons) in Sinology Degree

威爾士三一聖大衛大學

漢學文學學士

學位論文

Name: Minjun Xie

姓名：謝敏琚

Student Number: 1706355

學號：1706355

Date : 03/2021

日期：二〇二一年三月

**BA (Hons) in Sinology Degrees by Examination and Dissertation
Declaration Form**

1. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Name..... Minjun Xie 謝敏潔

Date 25/03/2021

2. This dissertation is being submitted in partial fulfilment of the requirements for the degree of BA (Hons) in Sinology

Name..... Minjun Xie 謝敏潔

Date 25/03/2021

3. This dissertation is the result of my own independent work/investigation, except where otherwise stated.

Other sources are acknowledged by footnotes giving explicit references.

A bibliography is appended.

Name..... Minjun Xie 謝敏潔

Date: 25/03/2021

4. I hereby give consent for my dissertation, if accepted, to be available for photocopying, inter- library loan, and for deposit in the University's digital repository

Name..... Minjun Xie 謝敏潔

Date..... 25/03/2021

Supervisor's Declaration.

I am satisfied that this work is the result of the student's own efforts.

Signed: Lai Shi San

Date: 2021. 3. 23

Abstract

When the health crisis threatens the majority of people, most of them start to rethink the significance of health and its relevant practice methods. At the same time, the concepts in ancient books, such as *Daodejing*, related to ‘health preservation’ gradually become the research objects. Scholars attempt to find some methods and materials for physical and mental health. This article is based on the same motivation and summarises the reasons about unhealthy, which is materials, individuals, knowledge, and the attention of keep health. Besides, this dissertation summarised some suggestions from Laozi and other classics and provides two right ways of practising health preservation, which is close the way to the external things temporarily, clear up the individualism, do not attach for anything, and keep the contentment for anything you have.

Key words: *Daodejing*, Health preservation.

摘要

在當代疾病叢生、健康危機的特殊時期，人們對於養生的重視，達到了前所未有的高度，書店中各類養生書籍，多不勝數。對於中國古籍中的養生學說，比如《道德經》，也成為了人們研究的重要課題。本文基於同樣的出發點，在前人的基礎上，整理出人們之所以會不健康，是因為慾望太盛。而慾望主要來源於幾個方面：物質追求、個人能力的發展、知識的競爭、養生的執著。同時，總結出了《道德經》以及其他經典中，對於養生方面的一些重要建議，以及《道德經》中的幾個關於養生的基本重要練習方法：為腹不為目、塞兌閉門、挫銳解紛、知足恬淡、柔順自處。

關鍵詞：道德經、養生

Acknowledgements

I would like to express my gratitude to all those who helped me during the writing of this thesis.

My deepest gratitude goes first and foremost to Professor LAI Hsi-san, my supervisor, for his constant encouragement and guidance. After he taught *Daodejing*, I understood the deep meaning of this classic in a short time. During the online discussion courses, we had an interesting conversation, which made me have a further understanding for more aspects of *Daodejing* that I did not understand in the course. When study a interesting topic of *Daodejing* and write the dissertation, he has walked me through all the stages of the writing of this thesis. Without his consistent and illuminating encouragement and instruction, this thesis could not have reached its present form.

Second, I would like to express my heartfelt gratitude to President Shengmiao, all teachers and students in the Academy of Sinology, they gave me so much encouragements and supports no matter in spirit or foods when I make this dissertation.

Last my thanks would go to my family and friends for their considerations and great confidence in me. I also owe my sincere gratitude to my fellow classmates. During the dissertation, we gave any kinds of help and support to each other and help me work out my problems especially in English during the difficult course of the thesis.

Table of Content

Abstract.....	I
摘要.....	II
1. Introduction.....	1
1.1 The studies about health preservation just for the classics in Taoism.....	1
1.2 The studies for health preservations connected with Taoism and other fields.....	2
1.3 The motivation of this paper.....	4
2. The causes and manifestations of ill health.....	5
2.1 The pursuit of material desires.....	6
2.2 The improvement and expansion for self-abilities and individualism.....	8
2.3 The improvement of knowledge.....	12
2.4 The attachment of health preservation.....	13
3. The practising methods and correct life attitude.....	14
3.1 The practising methods recording in <i>Daodejing</i>	15
3.2 The correct life attitudes.....	20
4. Conclusion.....	24
Bibliography.....	错误！未定义书签。

1. Introduction

During the period that most people were threaten by health crisis, people had paid more attention to this topic. Many books and articles about healthy appeared on the bookstores and the internet. In China, the first classic about health preservation is *Daodejing*. With people's attention to health preservation, there are more and more studies about health preservation in *Daodejing*, which can be classified into two categories.

1.1 The studies about health preservation just for the classics in Taoism.

Some articles just discuss the health preservation in *Daodejing*. For example, Zhang Jinhui & Lang Qi's article, *The Explanation of Exerting The Efforts on The Abdomen Rather Than The Eye in Daodejing* only pointed out chapter twelve to discuss health preservation.¹ Wang Xiaohong's *Thought Analysis of "Health Preservation by Improving Morality" in DaoDeJing*, and Chen Bin, Zhang Yue, Zhang Bojun, *A Probe into Laozi's Thoughts on Health Care in Tao Te Ching* talked out more about health preservation in many different chapters of *Daodejing*.² Also, Wang Hongyu summarised seven elements of health preservation in her dissertation, *Research of Thoughts of Health Preserving in The Classic of the Virtue of the Tao*.³

Some articles are discussed and summarised the key points about health preservation in both *Daodejing* and other Taoist classics. For example, Lin Wenqin, Xu Lizhang,

¹ Zhang Jinhui 張金輝, Lang Qi 郎琦, *The Explanation of Exerting The Efforts on The Abdomen Rather Than The Eye in Daodejing* 《老子》「為腹不為目」的養生學詮釋, *Taoism in China* 中國道教, May 2020. Chapter twelve of *Daodejing* talked about the reason that people get ill and have sub-health. Hence, this chapter will always be studied by scholars who have the interest in this topic.

² Wang Xiaohong 王曉宏, *Thought Analysis of "Health Preservation by Improving Morality" in DaoDeJing* 《道德經》「道德養生」思想探析, *Journal of Tongling College* 銅陵學院學報, No. 2020, p.67-69. Chen Bin 陳斌, Zhang Yue 張月, Zhang Bojun 張柏俊, *A Probe into Laozi's Thoughts on Health Care in Tao Te Ching* 老子《道德經》養生思想探驪, *Journal of Qiqihar Junior Teachers' College* 齊齊哈爾示範高等專科學校學報, No.6, 2019, enera.No.171. The first article mentioned two discusses the importance of health preservation in Taoism through the aspects such as the attached. The second article mentioned of two summarised the magic code of keeping health need to depend on the preservation for the body, spirit and nature. importance to life, the spiritual real, self-cultivation, basic disciplines of keep health, the social influences, and the governing significance.

³ Wang Hongyu 王紅玉, *Research of Thoughts of Health Preserving in The Classic of the Virtue of the Tao* 《道德經》養生思想研究, (Unpublished PhD thesis, Guangxi University of Chinese Medicine), 2009. The seven elements for health preservation are without attention, reduce desires, soft attitude, prevention before disease onset, improve moral cultivation, practicing Neigong, and returning to roots.

An Analysis of Taoist Health Thought.⁴ Du Baorui discuss the health preservation in *Daodejing*, *Zhuangzi*, and *Liezi* in his article *The Way of Health Preservation in Taoist Classics*.⁵ And LAI Hsi-san, *Zhuangzi's Health Cultivation Philosophy, Ethical Politics, and Transformation of the Subject*.⁶ Besides, Jin Mengmeng, *The Study about The Health Thinking of Laozi and Zhuangzi*.⁷

1.2 The studies for health preservations connected with Taoism and other fields.

Many people also have a deep interest to study health preservation with other fields, such as Chinese Medicine, Chinese music, Chinese dancing, martial arts, foods, weather. Taking the studies on Chinese Medicine and Chinese music with Taoism as examples. The article of Zhang Dongbao, *The way of hiding in Daodejing and Huangdi Neijing*, provides a good explanation for by connecting the ‘keep the mind free from avarice 恬淡虛無’ and ‘Jingshen (Essence-Spirit) will remain inside 精神內守’ in *Huangdi Neijing* to the ‘You return to the state of the newborn babe 復歸於嬰兒’ and ‘returning to the root is called equilibrium 歸根曰靜’⁸ in *Daodejing*.⁹

⁴ Lin Wenqin 林文欽, Xu Lizhang 許利彰, *An Analysis of Taoist Health Thought* 道家養生思想析論, *Journal of Hunan University (Social Sciences)* 湖南大學學報, Vol. 33, No. 5, Sep. 2019. This article analysed the health preservation in *Daodejing*, *Zhuangzi*, and *Huangdi Neijing*.

⁵ Du Baorui 杜保瑞, *The Way of Health Preservation in Taoist Classics* 道家經典的養生之道, *Journal of Jilin Normal University (Humanities & Social Science Edition)* 吉林師範大學學報 (人文社會科學版), No. 4, Jul. 2020, p.1 – 12. This article will more be inclined to the Qigong and specific practice methods rather than the mental practice.

⁶ Lai Hsi-san 賴錫三, *Zhuangzi's Health Cultivation Philosophy, Ethical Politics, and Transformation of the Subject*《莊子》的養生哲學·倫理政治與主體轉化, *Bulletin of the Institute of Chinese Literature and Philosophy* 中國文哲研究集刊, No.47, Sep. 2015), p.49-90. This article provides a deep consideration and discussion for health preservation in Taoism although that is talked about the health thinking in *Zhuangzi*.

⁷ Jin Mengmeng 金蒙蒙, *The Study about The Health Thinking of Laozi and Zhuangzi* 老莊養生思想研究, (Unpublished PhD thesis, Qingdao University, School of Philosophy and History 青島大學哲學與歷史學院碩士學位論文, 2018. Although the main text in his dissertation is not too great reference values for health preservation, this dissertation have a good summary for the studies on this topic. The readers can get many details about the study of health preservation from his dissertation.

⁸ These four concepts are from *Haungdi neijing* and *Daodejing*. The translation of them can be seen in *Yellow Emperor's Canon of Medicine Plain Conversation I* 黃帝內經素問卷一, translated into English by Li Zhaoguo 李照國, translated in Modern Chinese by Liu Xiru 劉希茹 (Xi'an World Publishing Corporation, 2005), p.5. and Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.120, 99. The first two practicing methods of keeping good life in *Huangdi Neijing* mean people should reduce their desires and keep the mind cleanly and remain inside. At the same time, this is the reason why do the ancients have good health and a long life. The last two concepts is from *Daodejing*. The former means people should return to the state of the infant's desirelessness and the latter represents a state of mind. Roger T. Ames explains it as ‘The optimum posture of the heart-and-mind (xin 心) is to achieve and sustain an emptiness and equilibrium that will enable it to take in the world as it is without imposing its own presuppositions upon it, and without allowing the world to cause it agitation... It is ordering the external effected through inner tranquility; it is governing the trunk and branches by taking care of the root; it is bringing order to the myriad things by managing the gate through which they emerge.’ Although the two phrases are not talked about health preservation, they provided great help for the development and practicing methods of

The article of Zhu Junyi, *An Analysis of Music Style And Health Function of Taoism*, gave a good discussion for the style of Taoist music and health preservation in Taoism.¹⁰ Tang Libiao, *The Music and Health Thinking on Taoism* gave more details in the music and health preservation of Taoism.¹¹

Except in China, about the situation that the studies and interesting for health preservation are more and more fashionable, other counties such the USA also have a keen interest for the health preservation of many different religions. Engin Şenel wrote an article, *Health and Chinese Beliefs: A Scientometric Analysis of Health Literature Related to Taoism and Confucianism*. According to the survey of this article, since 1975 to 2018, for the number of the articles of study health preservation, Database search on health and Taoism literature retrieved 199 documents from WoS databases. Besides, Hong Kong Polytechnic University from China was the most contributor institution in health and Taoism literature. A total of 448 documents were published in health and Confucianism literature between 1975 and 2018, and original articles covered 93.08% of all literature. In the research area, the topmost countries producing articles in the health and Taoism field by total record count is USA(38) and China follow it(35). It is amazingly that the caring for health preservation in the USA is exceeds that of China, a country that originally cared about “health”. It can be seen that the topic of “health” is perceived as only China. In terms of development trends, record counts of health literature relevant to Taoism and Confucianism from 0 to 21 from 1985 to 2018. Although the number is not so much, the average number of citations of published articles ranges from dozens to more than a hundred times. For the limitation of studying health preservation, it is also not just for Taoism or Confucianism. In a scientometric evaluation regarding health and ancient beliefs including Shamanism, Paganism, and Spirituality, a total of 157 papers were noted in Shamanism and Health Literature and most of which were

health philosophy, so Zhang Dongbao discussed health preservation by connecting them with the two phrases in *Huangdi Neijing*.

⁹ Zhang Dongbao 張東寶, *The way of hiding in Daodejing and Huangdi Neijing* 《道德經》與《黃帝內經》的養藏之道。

¹⁰ Zhu Junyi 朱峻逸, *An Analysis of Music Style And Health Function of Taoism* 探析道家音乐风格及养生作用, *Modern Music* 當代音樂, Vo. 8, 2017, p.69-70.

¹¹ Tang Libiao 唐黎標, *The Music and Health Thinking on Taoism* 道家音樂與養生, *Family Medicine, Volume 1* 家庭醫學 (上), Aug. 2018. He thought the body and mind, soul and flesh can be unified by the practicing some Taoist methods. The special spiritual realm that is harmonious between nature and man, material and self can be created. After that, people in modern society also can rid the psychological diseases caused by the excessive pursuit of foreign things and have a good life attitude.

original articles (93.63%).¹² All of the data show that every country and people have more interest in health.

1.3 The motivation of this paper.

When more and more people study this topic, how much people understand the main meaning of health preservation? *Daodejing* said, ‘In the cycle of life and death, one third are the companions of life, one third are the companions of death, and one third again are people who, because of their preoccupation with staying alive, move toward the execution ground with each and every step. Now why do they do this? Simply because of their preoccupation with staying alive. 出生入死。生之徒十有三；死之徒十有三。人之生動之死地，亦十有三。夫何故？以其生生之厚。’¹³

According to the opinion of Laozi, *Sheng* 生¹⁴ should be a natural thing, which is not needed to create or keep something intentionally, but many people misunderstand the main meaning of this, so that they always expand their needs and obsessive about their hobbies and habits including the incorrect health-preserving methods. Therefore, a part of people is perishing in this process. However, what are the reasons why modern people are facing a health crisis? What is health preservation exactly? What should people pay attention to most in a such wide range of things about health preservation? What can we start and practise from? These issues still can be discussed today. This article intended to explore the true meaning of Laozi’s concepts on health preservation and tries to discuss them from two aspects, the causes and manifestations of ill health as well as the practising methods and correct life attitude.

¹² Engin Şenel, Health and Chinese Beliefs: *A Scientometric Analysis of Health Literature Related to Taoism and Confucianism*, *Journal of Religion and Health*, 05 June 2020.

¹³ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.155. The order of this chapter is different with the Chinese common version. Here annexes the version of Wangbi’s as a reference. 出生入死。生之徒十有三；死之徒十有三。人之生動之死地，亦十有三。夫何故？以其生生之厚。 The text can be seen in Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.134.

¹⁴ *Sheng* 生 is an important concept in *Daodejing*. This character includes so many meanings. When *Sheng* 生 was compared with *Si* 死, they are birth and die. When Laozi talked about a growing thing, *Sheng* 生 may means creation. When Laozi talked about the life of somethings, *Sheng* 生 may mean its long life. When Laozi talked about the process of thing’s evolution, *Sheng* 生 means exist. When Laozi talked something about people’s body and spirit, *Sheng* 生 may be relevant to the health. Here, *Sheng* 生 includes the meanings of life, alive, birth, and wishes that hope to keep living. In this sentence, it is a verb, a noun, or even a strong desire for life and health. This character in this situation cannot be translated into a specific English word. Hence, here use *Pinyin* to represent this character and give it a footnote.

2. The causes and manifestations of ill health.

In the first chapter of *Huangdi Neijing*, Huangdi asked Qibo, why the ancient people can live for a long time, inexhaustible energy, and flexible actions. Qibo answered, ‘When the sages in ancient time taught the people, they emphasised [the importance of] keeping the mind free from avarice. Jingshen (Essence-Spirit) will remain inside, and diseases will have no way to occur. [Therefore people in ancient times all lived] in peace and contentment, without any fear. They worked, but never over-strained themselves, making it smooth for Qi to flow. [They all felt] satisfied with their life and enjoyed their tasty food, natural clothes and native customs. [They] did not desire for high positions and lived simply and naturally. That is why improper addiction and avarice could not distract their eyes and ears, obscenity and fallacy could not tempt their mind. Neither the ignorant not the intelligent and neither the virtuous not the unworthy feared anything. [Such a behaviour quite] accorded with the Dao (the tenets for cultivating health). This is the reason why they all lived over one hundred years without any signs of senility. Having followed the tenets of preserving health. [they could enjoy a long life free from diseases].’ 夫上古聖人之教下也，皆謂之……恬憺虛無，真氣從之，精神內守，病安從來。是以志閑而少欲，心安而不懼，形勞而不倦，氣從以順，各從其欲，皆得所願。故美其食，任其服，樂其俗，高下不相慕，其民故曰朴。是以嗜欲不能勞其目，淫邪不能惑其心，愚智賢不肖不懼於物，故合於道。所以能年皆度百歲，而動作不衰者，以其德全不危也。¹⁵ This answer is the basic principle of *Huangdi Neijing* and is also of the most important for health preservation. If people know how to restrain their desires and keep free of their energy, they can keep healthy and get a long life as the ancient people.

Normally, the pursuits and desires mainly come from four aspects, materials, self-abilities, knowledge, and health preservation.

¹⁵ *Yellow Emperor's Canon of Medicine Plain Conversation I* 黃帝內經素問卷一, translated into English by Li Zhaoguo 李照國, translated in Modern Chinese by Liu Xiru 劉希茹 (Xi'an World Publishing Corporation, 2005), p.5.

2.1 The pursuit of material desires.

Many people like to pursue high life standard and material conditions. The necessary of material also is needless to say more. However, with the development of science and the improvement of substances, the updates of various products are unprecedented, dazzling, and dizzying. How many people become unhealthy because they consume too much for achieving their desires, lose their minds, or even bankrupt their families. Laozi had found out about this situation more than 2000 years before and give some suggestions.

‘The five colours blind the eye, the five notes impair the ear. And the five flavours destroy the palate, the hard riding of the hunt addles both heart and mind, property hard to come by subverts proper conduct. 五色令人目盲；五音令人耳聾；五味令人口爽；馳騁田獵，令人心發狂；難得之貨，令人行妨。是以聖人為腹不為目，故去彼取此。’¹⁶ This chapter intensively discusses about desire. Heshang Gong 河上公 named this chapter as ‘checking our desire 檢欲’.¹⁷ This chapter is the first to touch on health preservation. Although it is not so many words, Laozi explained the reasons why people are unhealthy physically and mentally through the five colours, five flavours, five sounds that people accept and contact with almost daily.

This subsection will roughly discuss the reasons and influences of desires.

2.1.1 The reasons of having desires and overmuch needs.

The five colours are referring to green, yellow, red, white, and black. The five notes, also be known as the ancient Chinese five-tone scale, are Gong 宮, Shang 商, Jue 角, Zhi 徵, and Yu 羽. The five flavours are sour, sweet, bitter, hot, and salty. The five colours, five notes, and five flavours are simple but through combination, they can be produced rich and novel colours, beautiful sounds and music, and all kinds of

¹⁶ Roger T. Ames and David L. Hall. However, the order of the sentences in this translation is different from the Chinese version. The order of the sentences in this chapter’s translation has been changed according to the Chinese common version, as seen in Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.27, and Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.92.

¹⁷ Heshang Gong 河上公, *The Annotations for Daode Zhenjing* 道德真經注, Xiong Tieji 熊鐵基, Chen Hongxing 陳紅星 ed., *The collection of The Annotations of Laozi* 老子集成, Volume 1, [In Chinese] (Beijing: Religion and Culture Press, May 2011), p.142.

food flavours, which give people a novel and shock senses and feelings in sight, sound, and taste. Unconsciously, people are not satisfied with the beauty of primitive colours, sounds, and tastes, and begin to improve the creations and dissipate their spirits on unnecessary pursuits. They leave away from the primitive state of things farther and farther, and even be caused to go to an uncontrollable trend, so that the ability to find out the beauty of this world has been greatly restricted. Because of these, how can we achieve long-term health? These are exactly what Laozi wants to remind people to pay attention to. And this kind of criticism and reminding, Zhuangzi also talked about. ‘Were the five colours not confused, who would practise decoration? Were the five notes not confused, who would adopt the six pitch-pipes? 五色不亂，孰為文采！五聲不亂，孰應六律！’¹⁸ It seems to reveal the beauty of everything since the appearance and distinguish of five colours, five notes, and five flavours, the essence of things is practically destroyed. Oppositely, ‘The greatest sound is ever so faint, the greatest image has no shape. 大音希聲；大象無形。’¹⁹ ‘The universe is very beautiful, yet it says nothing. The four seasons abide by a fixed law, yet they are not heard. All creation is based upon absolute principles, yet nothing speaks. 天地有大美而不言，四時有明法而不議，萬物有成理而不說。’²⁰ The most beautiful forms, sounds, and colours in the world have not a fixed name to represent them. If people must give it a fixed name and definition, its original state will be closed. Similarly, if we want to keep healthy, but always spend our energy on the pursuit of desires, and lose the most original state of life, it just makes a futile effort.

The five colours, five notes, and five flavours still may be connected with the primitive things in some people’s thoughts. Then, the late two things, ‘the hard riding of the hunt 馳騁田獵’, and ‘Property hard 難得之貨’, in chapter twelve of *Daodejing* are named as the competition for outer things. When we only knew to chase the rare goods and various spare-time activities rather than taking it in our hearts, our minds will begin to develop abnormally, and our behaviour will begin to

¹⁸ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.108.

¹⁹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.140.

²⁰ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.279.

be out of control. During that time, we will become ‘both heart and mind be addled 令人心發狂’ and ‘the proper conducts by subverted 令人行妨’ as Laozi said.

2.1.2 The influences of the desires.

The predecessor always said, ‘One's only crime was only to carry a jade. 匹夫無罪懷璧其罪。’ Laozi said, ‘Miserliness is certain to come at a huge cost; the hoarding of wealth is certain to lead to heavy losses. 甚愛必大費，多藏必厚亡。’²¹ Most people take their body [and life] lightly and submit to [taking too seriously] reputation and profit, selfishly obtaining them without concern for dangers and loss. Laozi thereby reminds ordinary people to treat their lives as precious, and not to struggle with little concern for their bodies [and lives] for reputation and profit.²² So, if people do not understand to reduce their desires and sanctify with the basic needs in their lives, they may lead to get ill and die earlier. Laozi also reminded people, ‘No misfortune more devastating than avarice. And no calamity that brings with it more grief than insatiability. 禍莫大於不知足，咎莫大於欲得。’²³ When people once have the non-content feelings for their lives, they must be felt it is not good and have the thought to change their lives; when people once want to get something to change and improve their lives, the disasters and troubles will come with the materials and good things, even though they do so much good things later. Objectively, the troubles that people encounter is often due to subjective feelings because they think the wealth and materials are not enough. Hence, if people are content with their lives, it is easy and sufficient to reach the basic living standard.

2.2 The improvement and expansion for self-abilities and individualism.

Except for the high standard of material, the strength of self-ability is also desirable for most people. It seems when they are strong, they protect yourself and the high social status will follow with that too. When everyone has such a standing attitude

²¹ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.146.

²² 常人多輕身而徇名利，貪得而不顧危亡。老子乃喚醒世人要貴重生命，不可為名利而奮不顧身。Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D'Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.270.

²³ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.149.

and wishes they have a strong self-ability and pursues personal development, people start to just look themselves but do not consider for others, other beings. However, the fact is the opposite. The surface is strongest as the objects with sharp edges, contradictions, and shocks between each other are easier to be caused.

2.2.1 The showing of self-hardness and egoism.

The power of self-centeredness can be seen from two aspects.

The first is the prominence of self-ability. Excellence is indeed wonderful for most people. It represents the abilities and excellence of a person, and then, a high social status, respects from others, and a good futures will follow it. However, if people do not have these abilities or lose them one day and enter an unknown field, to do things they are not good at, can they still maintain a peaceful and beautiful state of mind? This may be difficult to achieve. Hence, Laozi said, 'It means that whenever favour is bestowed, both gaining it and losing it should be cause for alarm. 得之若驚,失之若驚,是謂寵辱若驚。'²⁴ People always be troubled with between gains and losses. To some extent, it is due to the persistence and expansion of self-capacity, and the inability to maintain a peaceful mind and forgive attitudes. Sages understand the disadvantages of this kind of struggle and not omnipotent for everyone. If he just strives for the best and wants to get all the better things no matter the materials or self-abilities, he must be suffered from them. Hence, Laozi said, 'The sages do not accumulate things. Yet the more they have done for others, the more they have gained themselves; the more they have given to others, the more they have gotten themselves. 聖人不積,既以為人已愈有,既以與人已愈多。'²⁵ Chen Guying said, 'The greatness of the sage consists in the fact that he is constantly helping others, and is not selfishly attached to what he owns.'²⁶ Laozi emphasis the importance of non-self-centeredness and hopes everyone can live in a state neither highlighting their own merits nor comparing with others. This opinion also can be found in *Zhuangzi*. *Zhuangzi* wants to show the difference in strength from each other so he the Dapeng bird and the little sparrow in the same paragraph, but both of the two are

²⁴ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.93.

²⁵ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.204.

²⁶ *Chuang Tzu*: Mystic, Moralist, and Social Reformer, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.405.

equally sacrificed. They have done their best, so they are all satisfied with such results based on their standards. However, today's people like to compare with others but regard the defects of themselves or others, so they are always unhappy and getting physically and mentally ill. Everyone, no matter where he is, always gets along with others. If he always compares himself with others and blindly asserts his advantages, he will eventually only increase his psychological burden.

Another manifestation of self-centeredness is the conflict with others or the wars between countries. From the perspective of the conqueror, it shows personal ability. It can highlight the military strength and form a kind of protection for the country by deterring other countries. However, if it is the perspective of the defeated, will it still feel the same? From the perspective of the soldiers' family members, would they still feel happy? Wars leave behind scars. Countries are ruined and homes destroyed. The victory of wars is based on sacrificing the lives of countless soldiers. The cruelty of war will not be ignored because of victory; the death of family members will not be unsorrowful because of honour. It is impossible to maintain a permanent personal victory no matter countries or individuals. Things often balanced and alternate between opposite ends. When the perspective and identity change, the victor may not be able to sustain the glory. Therefore, when Laozi mentioned the military, he always faced it with a sad attitude. And Chen Guying notes, 'when military means are employed to put an end to violence and bring relief to the people, it is still preferable for "indifference to be the highest." 若是為了除暴救民而用兵，也應該恬淡為上。'²⁷

2.2.2 The causes of individualism.

Why will people have the self-hardness and individualism? It still may come from inner desires and personal willing. People always thought that they are capable. They hope they can help, manage, control, and influence others' thoughts enthusiastically. This situation is especially easy for managers and governors. They misunderstand this is a good thing to highlight their greatness and strength, but they do not know the truth is opposite. When people have some abilities, they may hope that they can be used or can do something for others. If it is different with their images, troubles

²⁷ Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D'Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p. 211.

will arise in their heart. If a person always be troubled, he must feel uncomfortable no matter body or mind. Over time, it will bury the root of some diseases. Therefore, Laozi constantly remind people to dissolve self-centeredness and do things without any self-intentions and self-willing. For example, ‘Those who use way-making (dao) to minister to the ruler Do not seek to make him the strongest in the world by force of arms. 以道佐人主者，不以兵強天下。’²⁸ ‘Those who are coercive and violent do not meet their natural end. 果而不得已，不敢以取強。’²⁹ ‘If a weapon is rigid it will not prevail; If a tree is rigid it will snap. 兵強則不勝，木強則折。’³⁰ Just like grass and trees, trees are easier to be broken while the grass can continue to grow unharmed when they encounter a violent storm. The reason is that the tree is stronger and adamant, but the grass is weak and soft. The same is true for people. To blindly expand the strong and showing will accelerate the pace of destruction. That is why Laozi would have this reminder, ‘For something to be old while in its prime Is called a departure from the way of things. And whatever departs from the way of things will come to an untimely end. 物壯則老，是謂不道，不到早已。’³¹ All-beings have their growing way. If people just focusing on self-improvement, they will interfere with the growth of other creatures and will speed up their pace.

Chapter 7 said, ‘The heavens are lasting and the earth enduring. The reason the world is able to be lasting and enduring Is because it does not live for itself. 天長地久，天地所以能長且久者，以其不自生，故能長生。’³² Heaven and earth may the longest things in most people’s minds. Those who pursue health preservation would want to be as long as heaven and earth. However, the longevity of heaven and earth is because they never highlight themselves, but quietly growing together with the growth of all things. *Zhuangzi* said, ‘To Tao, the zenith is not high, nor the nadir low; no point in time is long ago, nor by lapse of ages has it grown old. 在太極之先而不

²⁸ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.123.

²⁹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.123.

³⁰ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.195.

³¹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.123.

³² Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.86.

為高，在六極之下不為深，先天地生而不為久，長於上古而不為老。³³ A wise person understands the significance of Laozi, Zhuangzi and imitates them to hide their desires, do not give priority to their interests. This is a great attitude and is also the reason why they can be existing long like heaven and earth.

2.3 The improvement of knowledge.

Some people also like to attach the improvement for knowledge. There are two sentences in Daodejing, ‘Cut off learning and there will be nothing more to worry about. How much difference is there really between a polite “yes” and an emphatic “no!”? 絕學無憂，唯之與阿，相去幾何？’³⁴ ‘In studying, there is a daily increase, while in learning of way-making (dao), there is a daily decrease. 為學日益，為道日損。³⁵ These two sentences always are misunderstood by many people. However, the real meaning of Laozi is not opposite the use and importance of knowledge. He just told people by a paradox people should not only focus on the improvement of knowledge. If they attach in this, the result is the same as they attach the materials, which is not right for health preservation too. *Zhuangzi* also critic this situation, ‘If a mean man, he will die for gain. If a superior man, he will die for fame. If a man of rank, he will die for his ancestral honour. If a Sage, he will die for the world...And so, if a man dies for charity and duty to his neighbour the world calls him a noble fellow; but if he dies for gain, the world calls him a low fellow. The dying being the same, one is nevertheless called noble and the other low. But in point of injury to life and nature, the robber Che and Poh I are one. Where then does the distinction of noble and low come in? 小人則以身殉利，士則以身殉名，大夫則以身殉家，聖人則以身殉天下。故此數子者，事業不同，名聲異號，其於傷性以身為殉，一也。……彼其所殉仁義也，則俗謂之君子；其所殉貨財也，則俗謂之小人。其殉一也，則有君子焉，有小人焉；若其殘生損性，則盜蹠亦伯夷已，又惡取君子小人於其間哉！’³⁶ It is not wrong to improve our experiences and knowledge, but people cannot attach it. Today, so many people are too eager to pursue learning and

³³ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.76.

³⁴ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.105.

³⁵ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.151.

³⁶ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.103-104.

studies, but ignore all other things, even though be indifferent to the warning of uncomfortable feelings. Consequently, they always get a serious disease or sudden death after they have high knowledge, and their body reached the limitation. It is so pity.

2.4 The attachment of health preservation.

Another manifestation of non-contentment is the excessive pursue of health preservation. Many people may think this is the right thing to keep healthy, but they do not know this is also a competition of desire and this kind of competition will cause many negative influences. It not only will waste their energy but also will cause others to have incorrect ideas. Especially when a person with a high position or power has strong and obvious wishes to keep health and pursue health preservation, others may fabricate many false things to cater to their needs. When the truth is revealed, both will perish. In this aspect, Emperor Wu of the Han Dynasty is a typical representative case.

2.4.1 The examples about pursuing health care consciously.

During the reign of Emperor Wu of the Han Dynasty 漢武帝, the national power of the Han Dynasty had reached its height of glory in all aspects. Emperor Wu of the Han did not need to do too much about the politics of the Han Dynasty like his father Emperor Ching 漢景帝 and grandfather Emperor Wen 漢文帝. At this time, Emperor Wu of the Han Dynasty has a wish to pursue health preservation. He spent countless money on sacrifices to gods every year in order to get their blessings and ask many people to help him found methods for perpetual rejuvenation, so that, many alchemists hope to seek benefits through sacrificing the needs of Emperor Wu such as Li Shaojun 李少君, Bo Youji lived in Bo 亳人薄誘忌, Shao Weng lived in Qi 齊人少翁, Fagen lived nearby the river You 游水發根, Luan Da worked in the palace of Jiaodong 膠東宮人欒大, Wu Jin lived in Fenyin 汾陰巫錦, Gongsun Qing from Qi 齊人公孫卿, Yong Zhi from Yue 越人勇之, Gong Xie from Jinan 濟南人公玉帶 and so on recorded in The Historical Record. Besides, ‘More than 10,000 people in Qi State wrote to Emperor Wu that something magical things happened somewhere. However, after checking it, nothing of them were true. 齊人

之上疏言神怪奇方者以萬數，然無驗者。³⁷ From this record, it can be seen that the pursuit of health at that time reached a certain peak. As an emperor, Emperor Wu's living standard and medical security were the best than that of ordinary people, but Emperor Wu was not satisfied with his life and hoped to pursue immortality beyond this. However, the result was not only Emperor Wu had nothing for himself but also his empress Wei Zifu 皇后衛子夫, Crown Prince Li 戾太子（劉据） died in this process, most alchemists who catered to Emperor Wu with fame and fortune were decapitated, and the national power of the Han Dynasty began to decline.

2.4.2 The suggestions and reminders for the attachments of health preservation in *Daodejing*.

If people blindly pursue self-righteous methods of health preservation as Emperor Wu, it is also a desire and another kind of attachment. Laozi said, 'It is precisely those who do not kill themselves in living, who are more enlightened than those who treasure life. 夫唯無以生為者，是賢於貴生。³⁸ The contentment not only for the living standard but also for the body. For some people who want to get some way to maintain health, it seems to improve health, but in fact, it is another kind of non-contentment.

What is the importance of health preservation? It should be a natural health and natural status rather than the preservation. Regardless of the current physical condition, people need to accept it firstly, use the most natural way to care for it secondly, and not allow it to be excessively depleted in anything. One of the deep meaning and right attitudes of health preservation is to content all things you own and lose all attachment you want even though the wish for keeping healthy. Only accept all things you have basically and not attach in anything, people can achieve the basic attitude for keeping spiritual health.

3. The practising methods and correct life attitude.

In the last section, the four things that caused the desires for most people was be

³⁷ Sima Qian 司馬遷, *Shiji* 史記 [The Records of Grand Historian] (Beijing: Zhonghua Book Company, 2013), p.596.

³⁸ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.194.

summarised. People always have desires in materials, individualism, knowledge, and even the pursuing health preservation. Something looked like a correct thing to keep healthy. When these things become an attachment, the result is the same that troubles and uncomfortable feelings will come into people's hearts, which is the root of most diseases. Hence, to further find out the practicing methods and correct life attitude is the most important thing for health preservation after the summary of the four main things caused unhealthily.

3.1 The practising methods recording in *Daodejing*.

Laozi always like to tell people something by using a paradox which include the methods to get a health life. This subsection will take three examples in *Daodejing* to explain the viewpoints in health preservation of Laozi.

3.1.1 A paradoxical suggestion of health preservation, to exert the efforts on behalf of abdomen rather than the eye.

Laozi never denied the value of material things. Laozi just wants to tell people how to deal with the desires and using the materials. *Zhuangzi* said, 'Reputation is but the shadow of reality, and should I trouble myself about the shadow? 名者，實之賓也，吾將為賓乎？'³⁹ *Guangzi* said, 'Sages are people who administer things of the world. Nevertheless, they themselves cannot be operated or affected by any external force. 聖人裁物，不為物使。'⁴⁰ Material needs must exist, but people cannot be enslaved by them. No matter how rich material life is, how beautiful the senses are, and how strong the personal ability, there will always to the end one day, and there is someone better than you. If people pay all attention to the pursuit and achieve all needs, when will there be an end? *Zhuangzi* continued to say, 'The tit, building its nest in the mighty forest, occupies but a single twig. The tapir slakes its thirst from the river, but drinks enough only to fill its belly. 鷦鷯巢於深林，不過一枝；偃鼠飲河，不過滿腹。'⁴¹ Hanshan Deqing said too, 'Although we have more than thousands of cases silks, wearing in our body as clothes just for worn. Although the

³⁹ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.6.

⁴⁰ *Guanzi* 管子: Zhai Jiangyue 翟江月, (Guangxi Normal University Press 廣西大學出版社, 2005), p.843.

⁴¹ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.6.

food spread over ten cubits square, we just eat enough only to fill our belly. 羅綺千箱，不過一暖；食前方丈，不過一飽。⁴² Most people like to seek the fascinate enjoyment of the material, so that their soul is often disturbed with it. However, the problems of life still exist and need to be solved. If people do not understand how to improve morality and spirit but just put themselves into materials, their minds will become more and more empty. Comparing with the biggest and longest heaven and earth, what we have is the smallest and not long-lasting, if people blindly pursue it and worry about it, which will cause to consume a lot of unnecessary energy. In this case, why do people waste energy of things for the desires on materials?

Therefore, Laozi suggests people exert their efforts on behalf of the abdomen rather than the eye. The meaning of ‘exert for eye 為目’ refers to the put our energy for some unnecessary things but not just talk about something we see. Wang Bi annotate for this sentence, ‘Satisfy our basic needs with external material desires is ‘for abdomen’ and to be enslaved by external desires is ‘for eyes’. 為腹者，以物養己。為目者，以物役己。故聖人不為目也。⁴³ Chen guying said, “‘or the belly’” means arriving at a tranquil and detached form of existence. “for the eyes” refers to a life spent in greedily pursuing external needs. The deeper a person has cast himself into the vortex of externalization, the longer he will linger on that and forget the way out so that he will become alienated from himself and will feel more spiritually impoverished with every passing day. This is why Laozi urges people to abandon a life of lusting after the temptations of external things and preserve an inner sense of mental contentment in order to safeguard their inborn innocence.’⁴⁴ The similar meaning can be found out in other chapters. For example, chapter three said, ‘Not making a show of what might be desired Will save them from becoming disgruntled.

⁴² The English translation from Chinese was by me. The original Chinese text see in Hanshan Deqing 憨山德清, *Laozi Daodejing Hanshan Jie* 老子道德經憨山解, *Zhuangzi Neipian Hanshan Zhu* 莊子內篇憨山註 (Taipei: Xin2wenfeng Chuban Gongs, March 2015), p.64.

⁴³ The English translation from Chinese was by me. The original Chinese text see in Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.28.

⁴⁴ 所謂為『腹』，即求建立內在寧靜恬淡的生活；為『目』，即追逐外在貪慾的生活。當一個人越是投入外在化的旋渦裡，則越是流連忘返，使自己產生自我疏離，而而心靈日愈空虛。因而老子喚醒人要摒棄外界物慾生活的誘惑，而持守內心的安足，確保固有的天真。Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.108.

不見可欲，使民心不亂。⁴⁵ Hanshan Deqing annotate this sentence as ‘the desire is from our thought and delusions.’ 人欲，由人心妄想思慮之過而來。⁴⁶ Therefore, the first step of practicing health preservation is to lose desires and the superfluous demand for materials. Laozi said, ‘I really have three prized possessions and the second is frugality. 我有三寶 持而保之……二曰儉。⁴⁷ These is similar practicing methods for keep inner healthy. The meaning of ‘frugality’ is not just for our life, the most important is for our inner desires. Only by abstinence, can we keep our boundless spiritual power and achieve the basic conditions of health preservation.

3.1.2 The practising methods of ‘blocking up the openings and shutting the gateways.’

After Laozi pointed out the reason why people get ill and unhealthy, and the basic discipline of health preservation, he gave some suggestions to reduce desires in other chapters continually.

Why people cannot keep good health is caused by endless desires. Why people have the endless of desires is caused by that people’s six senses exposed to six sense objects. People are surrounded by desires and matter in this world that most people pay their attention to external things, it is difficult to resist the temptations of them if they have not understood the results and try to reduce their desires. Because of this, Laozi proposed four specific methods for people: ‘Fill the(ir) *dui* 兌 [cavity, orifice], close the(ir) *men* 門 [gate, door], dull the sharpness, untie the knots. 塞其兌，閉其門。挫其銳，解其紛。⁴⁸

Dui 兌 and *Men* 門 in *Daodejing* always be translated as mouth and door because both of them are the most intact way to the external things. Wang Bi said, ‘*Dui* is the way that things from; *Men*, represents that things will begin to develop from here.

⁴⁵ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.81.

⁴⁶ The English translation from Chinese was by me. The original Chinese text see in Hanshan Deqing 憨山德清, *Laozi Daodejing Hanshan Jie* 老子道德經憨山解, *Zhuangzi Neipian Hanshan Zhu* 莊子內篇憨山註 (Taipei: Xinwenfeng Chuban Gongsi, March 2015), p.55.

⁴⁷ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.183.

⁴⁸ Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.312.

兌，事欲之所由生。門，事欲之所由從也。⁴⁹ Gao Yandi said, ‘Dui 兌 [cavity, orifice] means mouth, and mouth is where speaking exits through; men 門 [gate, door] is where people go (行) through; to seal off one and to close off the other is not to value excessive speech, not to enact odd behaviour (行) 口為言所從出，門為人所由行，塞之閉之，不貴多言，不為異行。⁵⁰ People’s six senses contact with six sense objects, to see beautiful colours, hear melodious sounds, smell good smells, and taste good flavours every day. It is very easy for people to indulge in them. If they do not know how to defend against this root cause, even if they pursue the health whole life, it will be futile. Hence, Laozi said these four methods for four times. He even said in chaoter 54 to remind people the importance of restraint the desires. ‘Fill the(ir) dui 兌 [cavity, orifice], close the(ir) men 門 [gate, door], [and] the termination of the body is no qin 勤 [industrious, frequently, endeavour]. Open the(ir) dui 兌 [cavity, orifice], aid the(ir) affairs, and all life long there is no rescue. 塞其兌，閉其門，終身不勤。開其兌，濟其事，終身不咎。⁵¹ If people do not know close the way with the external things provisionally and to meet ever-expanding needs as their own desires continue, they must be caused the mental and body unhealthy, entangled in trivial matters, and even lose their lives. Oppositely, sages understand the consequences of achieving desires from the mouth, so they keep silent and seldom speak as Laozi said.

3.1.3 The constriction for self-abilities and individualism.

Laozi said, ‘dull the sharpness, untie the knots. 挫其銳，解其紛。⁵² Why did Laozi asked people to do them? Chapter 9 can explain it. ‘It is better to desist Than to try to hold it upright and fill it to the brim. Pounded out to a point Its sharpness cannot be long maintained. When treasure fills the hall, No one is able to keep it safe. Those

⁴⁹ The English translation from Chinese was by me. The original Chinese text see in Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.139.

⁵⁰ The original Chinese text see in Gao Yandi 高延第, *Laozi Zhengyi* 老子證義, Xiong Tiejie 熊鐵基, Chen Hongxing 陳紅星 ed., *The collection of The Annotations of Laozi* 老子集成, Volume 11, [In Chinese] (Beijing: Religion and Culture Press, May 2011), p.320. The English translation is from Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.297.

⁵¹ Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.296.

⁵² Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.312.

who are arrogant because of station and wealth Bring calamity upon themselves. 持而盈之，不如其已。揣而銳之，不可常保。金玉滿堂，莫之能守。富貴而驕，自遺其咎。⁵³ Through their efforts, many people have temporarily obtained a higher standard of living than ordinary people. However, as the saying, ‘A man gets into trouble because of his wealth 匹夫無罪懷璧其罪,’ they will be coveted by some people even their properties will not be destructed or loosed. This is the beginning of the disaster, and the result will be ‘Bring calamity upon themselves 自遺其咎’ as Laozi said. Nowadays, since people want to take health body and minds, they must remove the unhealthy causes from the root. Hanshan Deqing said, ‘Fen 紛 means the jumbled thoughts. 紛，謂紛紜雜想也。⁵⁴ Wang Bi believes that the purpose of it is to fundamentally solve the causes of competition between people 除爭原也.⁵⁵ This is the explanation for ‘untie the knots 解其紛’⁵⁶ that suggest people reduce the root of unhealthy causes.

Even though Laozi proposed the above-mentioned four ways of practice and advocated frugality desires, Laozi never opposed the basic protection of the material. He never asked people to abandon all materials and practise asceticism. This can be seen in chapter 3, ‘They empty the hearts-and-minds of the people and fill their stomachs, they weaken their aspirations and strengthen their bones. 虛其心，實其腹，弱其志，強其骨。⁵⁷ Although we have to empty the hearts-and-minds, weak the aspirations, and dissolve the inner desires, we still should have kept the basic living standard. We still need to fill our stomachs and strengthen our bodies based on no overmuch desires. If people are satisfied with the basic living standard, they will be no unnecessary spiritual consumption. In the basic discipline of health preservation, this is will be one of the best methods to achieve it and help people form a self-sufficient life. This is how Laozi wants to tell people.

⁵³ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.88.

⁵⁴ The English translation from Chinese was by me. The original Chinese text see in Hanshan Deqing 憨山德清, *Laozi Daodejing Hanshan Jie* 老子道德經憨山解, *Zhuangzi Neipian Hanshan Zhu* 莊子內篇憨山註 (Taipei: Xinwenfeng Chuban Gongsu, March 2015), p.118.

⁵⁵ Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.148.

⁵⁶ Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.312.

⁵⁷ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.81-82.

In *Daodejing*, Laozi did not explicitly mention health preservation in fact, but he knew and talk about the basic requirements for health is controlling desires and stop personal development. This is also need be known for those people who want to keep healthy physically and mentally.

3.2 The correct life attitudes.

Laozi has more than once expressed the benefits of weakness through concepts related to water, motherhood, and infants and frequently praise and respect them. For example, ‘The softest things in the world ride roughshod over the hardest things. 天下之至柔，馳騁天下之至堅，以有入無間。’⁵⁸ ‘While living, people are supple and soft, but once dead, they become hard and rigid cadavers. 人之生也柔弱，其死也堅強。’⁵⁹ ‘Nothing in the world is as soft and weak as water And yet in attacking what is hard and strong. 天下莫柔弱於水，而攻堅強者莫之能勝。’⁶⁰

3.2.1 The representations of softness in *Daodejing*.

Water is most often used as the metaphor to represent the soft character in *Daodejing*. When water is liquid state, although it is only a small water drop, it can make a little hole even penetrate hard the rocks because of the constant dripping; although the rivers and the seas have nurtured many lives, sometimes they will become a flood and instantly destroy so many lives. When water becomes solid into ice, it will be easily broken because of its hardness, but when it will be hot melt into liquid again and restore its soft state. Hence, Laozi said, ‘The softest things in the world ride roughshod over the hardest things. 天下之至柔，馳騁天下之至堅，以有入無間。’⁶¹ ‘Nothing in the world is as soft and weak as water and yet in attacking what is hard and strong. 天下莫柔弱於水，而攻堅強者莫之能勝。’⁶² Wang Bi said: ‘Something with the soft character is unobstructed and infinite. The softest things will not be

⁵⁸ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.144.

⁵⁹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.195.

⁶⁰ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.197.

⁶¹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.144.

⁶² Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.197.

breaking up such as water. Because of this, I know the benefits of do-nothing without any self-intention. 虛無柔弱，無所不通。無有不可窮，至柔不可折。以此推之，故知無為之有益也。⁶³ Water is the softest things in this world, that do not have any fixed forms and can be any kinds of forms with the different containers and situation. Water can flow through mountains and countries slowly. Nevertheless, it also has the character of perseverance and the reverse reflection on ‘strong’. However, water never highlight this quality through something but its humble, inferior, and unattached character contract beings to live with it and can receive the homage of all the valley streams. Therefore, Laozi uses water as a metaphor to represent the principle that softness can overcome 強大. This is something that everyone should be understood about.

In addition, Laozi also like to use infant as the metaphor to represent the character of softness. For example, ‘One who is vital in character (de) Can be compared with a newborn baby. 含德之厚 比於赤子。⁶⁴ Wang Bi said, ‘The baby has no desires, no demands, and does not invade other things, so the poisonous insects do not invade him... Babies do not have the thought of win over and occupying something. Their cry is not for fighting something, so they would not be hoarse even if they cry all day. 赤子，無求無欲，不犯眾物，故毒蠱之物無犯於人也。……無爭慾之心，故終日出聲而不嗄也。⁶⁵ Hence, Laozi remind people, can we focus our energy on our minds and not consume it like a baby? ‘I alone am so impassive, revealing nothing at all, like a babe that has yet to smile. 我獨泊兮其未兆，如嬰兒之未孩。⁶⁶ When people are happy for the materials and personal developments, to consume their energy in wealth and desire, Laozi was alone in a state of indifferent like a baby. This also reflects Laozi's self-cultivation and show its disapproval of common social phenomena.

⁶³ Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.120.

⁶⁴ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.163.

⁶⁵ Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008), p.145.

⁶⁶ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.105.

3.2.2 The significance of softness in *Daodejing*.

Dangyang Zhenren 丹陽真人 said, ‘Dao takes the non-self-intention as its noumenon, seldom speaking as its function, softness as its root, and pureness as its basics. 道以無心為體，忘言為用，以柔弱為本，以清淨為基。’⁶⁷ Although ‘weakness’ is promoted and praised by Laozi, he is not blindly soft, and his deep meaning is aimed at the social competitions and prominences to reminder people. It is not that we cannot have personal abilities and pursuits, but we should know how to hide our sharps and get along with others through using a soft attitude. Zhuangzi said too many stories and he said, ‘All man know the use of useful things, but they do not know the use of useless things. 人皆知有用之用，而不知無用之用也。’⁶⁸ At present, ‘core competency’ is fashionable and many people just focus on the improvement of their core competency, but people do not know the results. As the perfect trees, the white cows, and the tortoises on the temples in *Zhuangzi*, its honorable, useful, and perfect is visible in people’s hearts. Consequently, they can only stay there as a product for people to watch or to be slaughtered after they are used. However, those seemingly inconspicuous vegetables, distorted trees, and ugly people seem not perfect and useless. Consequently, they not only live long and peacefully, but also have other kinds of use. At this time, can we say the later is useless? If it is useless, it would not have a long life. The reason why they live for a long time is because of their great and invisible uselessness. They will not have negative compare, unnecessary pursuits, and a competitive mentality. They just grow naturally until thousands of years later.

Nowadays, people like to pursuit the ego. However, in terms of the opposition between firm and strong and soft and weak, Laozi prefers the soft and weak. After a deep and broad study of human affairs and the dispositions of things Laozi understands that things which seem soft and weak usually excel in toughness due to their hidden qualities. Similarly, due to their overflowing obviousness, things which seem firm and strong often become exposed and cannot last long.⁶⁹ Hence, Laozi

⁶⁷ Ma Jue 馬珏, *Dangyang Zhenren Yulu* 丹陽真人語錄, ed., *Zhengtong Daozang* 正統道藏, Volume 23 (Beijing: Cultural Relics Publishing House, Shanghai: Shanghai Shudian, Tianjin: Tianjin Ancient Books Publishing House, May 1988), p.703.

⁶⁸ *Chuang Tzu: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889), p.55.

⁶⁹ Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D’Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020), p.228.

said, ‘Safeguarding the weak is real strength. 守柔曰強。’⁷⁰ The deep meaning of Laozi does not ask people to do not to have personal improvement, he just told us the real strength and longevity are not the individual development. When you do not dispute and weakness, the sharpness and stimulus of other things can be avoided and growing prosperously on your path.

3.2.3 The correct and healthy living attitude.

The biggest principle in this nature is the constantly changing. After people totally understood which thing is lasts for a long time, they will naturally give up the unsustainable things and did not waste the unnecessary energy for them. However, it is not asked people do not have any thought for things and attach some habit anytime. For example, modern society is an era of science and technology. Electronic products are not only the products but also the necessities of this era. Many communication devices and applications can provide people with a very convenient way to connect with others. If somebody has a strong wish to living with a simple life and gives up using electronic products, it not only will bring inconvenience to their lives but let others unhappy when they cannot contact each other. Therefore, in this era, people must learn to use electronic products, but non-attachments to pursuits the high and the better products. It is enough that the things can be used for people’s life. Maybe this is what Laozi wants to say, ‘In acting, it is how timely. 動善時。’⁷¹ It is best to follow conditions with an unchanging principle. When people make peace with every encounter in life, they naturally will not be disturbed or infringed by things and naturally be able to keep the body and mental health. Muller said, ‘Timeliness also implies that once a thing’s time has passed, it must pass on. In order not to obstruct the course of time, events have to make room or, rather literally, to “make time” for the events that are to follow.’⁷² Except to make peace with every encounter in their life, people still need to give space to other beings and let them live freely and unrestrainedly. Muller continue said, ‘Permanence is not only dependent on events not coming too early but also on events not staying too long. “Long duration” only becomes possible when all the segments of the permanent process neither miss

⁷⁰ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.158.

⁷¹ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.87.

⁷² Hans-Gorge Moller: *The Philosophy of the Daodejing* (Columbia University Press, New York, 1964), p.114.

nor exceed their appropriate time. A season that goes on too long obstructs the arrival of the next. An activity that takes longer than it should prevents the timely beginning of the following event. In this way, the order of time is violated. “Too long” is as dangerous as “too short.”⁷³ This is also a reminder for people.

Chapter 16 of *Daodejing* talked about the similar meaning, ‘Using common sense is acuity, while failing to use it is to lose control. And to try to do anything while out of control is to court disaster. Using common sense is to be accommodating, being accommodating is tolerance, being tolerant is kingliness, being kingly is tian-like, being tian-like is to be way-making, and the way-made is enduring. To the end of one’s days one will be free of danger. 知常曰明。不知常，妄作凶。知常容，容乃公，公乃王，王乃天，天乃道，道乃久，沒身不殆。’⁷⁴ In this world, even the body that is the most important thing for human beings will eventually return to its origin. Everything is in the cycle of nature and keeps the balance between everything. All the best or worst things are live the principle in this nature and they must return to an opposite point at a certain time. So, looking at a high point, people no need too attached and not accept their lives. This life attitude is what Laozi wants to say. If people will be clearer about the evolution of things, they can accept, tolerate everything and live with a calm attitude. And then they will live with the slow but long rhythm as nature, heaven, and earth. Even though their body died, their spirit still keeps in this world with heaven and earth.

4. Conclusion

When the health crisis threatens the majority of people, most of them start to rethink the significance of health and its relevant practice methods. At the same time, the concepts in ancient books related to ‘health preservation’ gradually become the research objects. Scholars attempt to find some methods and materials for physical and mental health. This article is based on the same motivation and summarises the reasons and right ways of health preservation.

Laozi said, ‘For bringing proper to the people and in serving tian, nothing is as good

⁷³ Hans-Gorge Moller: *The Philosophy of the Daodejing* (Columbia University Press, New York, 1964), p.114.

⁷⁴ Roger T. Ames and David L. Hall, *Daodejing ‘Making This Life Significant’: A Philosophical Translation* (New York: Ballantine Books, 2003), p.99.

as husbandry (for the spirit). 治人事天，莫若嗇。⁷⁵ Nothing is more important than conserving someone's energy for governing the country and maintain the body and mind. Lin Xiyi 林希逸 said, 'someone who has interesting in health preservation and knows how to keep their energy can live for a long time. 養生而能嗇，則可以長生。⁷⁶ In Taoism, it focuses on the health mind and spirit. Hence, this dissertation summarised the main causes of desires and unhealthy problems recorded in *Daodejing*, which is materials, individuals, knowledge, and the attention of keep health. No matter what kinds of desires and attachment, it will cause the trouble in people's heart. According to the showing in medical field, the troubles always the roots of diseases. Hence, when people attach some things and have too much trouble, the results to get ill is unescapable. For this, this dissertation summarised some suggestion from Laozi and other classics too, such as *Zhuangzi* and *the Analects*. The correct attitudes is close the way to the external things temporarily, clear up the individualism, do not attach for anything, and keep the contentment for anything you have.

In the original text of *Daodejing*, Laozi did not explicitly mention something about health preservation. Nevertheless, Laozi's dedication and consideration for the world were showing in his words. Whether it is a paradoxical warning or praise and admiration of a certain point of view, his real intention only wants to tell people the way and attitude to conserve the body and mind through his observations.

This dissertation only briefly talks about the basic points of health preservation, and many parts fail to elaborate. The rest of the higher spiritual level of health care. For example, how to practise the concept 'extend your utmost emptiness as far as you can, and do your best to preserve your equilibrium 致虛守靜', how living and facing 'the circle of life and death 出生入死', and how to achieve the state of 'carrying about your more spiritual and more physical aspects and embracing their oneness 抱一自守'⁷⁷ etc. These are not mentioned or explained in this dissertation.

⁷⁵ Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.169.

⁷⁶ Lin Xiyi 林希逸, *Daode Zhenjing Kouyi 道德真經口義*, ed., *Zhengtong Daozang 正統道藏*, Volume 12 (Beijing: Cultural Relics Publishing House, Shanghai: Shanghai Shudian, Tianjin: Tianjin Ancient Books Publishing House, May 1988), p.717.

⁷⁷ The above three concepts are the practice methods to keep mind clearly in *Daodejing*, which was almost

If there is an opportunity late, it will be hoped to continue to study Laozi's intentions and deep meanings in detail.

regarded as the most important thing of high level of health preservation. Because of the word limitation of this dissertation, these parts cannot be discussed. The translation of these three concepts is from Roger T. Ames, which can be searched in Roger T. Ames and David L. Hall, *Daodejing 'Making This Life Significant': A Philosophical Translation* (New York: Ballantine Books, 2003), p.99, 155, 90.

Bibliography

Books

- Chuang Tzu: Mystic, Moralism, and Social Reformer*, trans. by Herbert A. Giles (London: Bernard Quaritch, 1889).
- Chen Guying 陳鼓應, *The Annotated Critical Laozi: With Contemporary Explication and Traditional Commentary*, ed. by Paul J. D'Ambrosio, Xiao Ouyang (Leiden/Boston: Brill, 2020).
- Gao Yandi 高延第, *Laozi Zhengyi* 老子證義, Xiong Tieji 熊鐵基, Chen Hongxing 陳紅星 ed., *The collection of The Annotations of Laozi* 老子集成, Volume 11, [In Chinese] (Beijing: Religion and Culture Press, May 2011).
- Guanzi* 管子: Zhai Jiangyue 翟江月, (Guangxi Normal University Press 廣西大學出版社, 2005).
- Hans-Gorge Moller: *The Philosophy of the Daodejing* (Columbia University Press, New York, 1964).
- Hanshan Deqing 憨山德清, *Laozi Daodejing Hanshan Jie* 老子道德經憨山解, *Zhuangzi Neipian Hanshan Zhu* 莊子內篇憨山註 (Taipei: Xinwenfeng Chubanshe, March 2015).
- Heshang Gong 河上公, *The Annotations for Daode Zhenjing* 道德真經注, Xiong Tieji 熊鐵基, Chen Hongxing 陳紅星 ed., *The collection of The Annotations of Laozi* 老子集成, Volume 1, [In Chinese] (Beijing: Religion and Culture Press, May 2011).
- Lin Xiyi 林希逸, *Daode Zhenjing Kouyi* 道德真經口義, ed., *Zhengtong Daozang* 正統道藏, Volume 12 (Beijing: Cultural Relics Publishing House, Shanghai: Shanghai Shudian, Tianjin: Tianjin Ancient Books Publishing House, May 1988).
- Ma Yue 馬珏, *Danyang Zhenren Yulu* 丹陽真人語錄, ed., *Zhengtong Daozang* 正統道藏, Volume 23 (Beijing: Cultural Relics Publishing House, Shanghai: Shanghai Shudian, Tianjin: Tianjin Ancient Books Publishing House, May 1988).
- Sima Qian 司馬遷, *Shiji* 史記 [The Records of Grand Historian] (Beijing:

Zhonghua Book Company, 2013).

Wang Bi 王弼, Lou Yulie 樓宇烈, *Laozi Daodejingzhu Jiaoshi* 老子道德經注校釋 (Beijing: Chung Hwa Book Company, Limited, Dec. 2008).

Yellow Emperor's Canon of Medicine Plain Conversation I 黃帝內經素問卷一, translated into English by Li Zhaoguo 李照國, translated in Modern Chinese by Liu Xiru 劉希茹 (Xi'an World Publishing Corporation, 2005).

Journal Articles

Chen Bin 陳斌, Zhang Yue 張月, Zhang Bojun 張柏俊, *A Probe into Laozi's Thoughts on Health Care in Tao Te Ching* 老子《道德經》養生思想探驪, *Journal of Qiqihar Junior Teachers' College* 齊齊哈爾示範高等專科學校學報, No.6, 2019, enera.No.171.

Du Baorui 杜保瑞, *The Way of Health Preservation in Taoist Classics* 道家經典的養生之道, *Journal of Jilin Normal University (Humanities & Social Science Edition)* 吉林師範大學學報(人文社會科學版), No. 4, Jul. 2020.

Engin Şenel, Health and Chinese Beliefs: *A Scientometric Analysis of Health Literature Related to Taoism and Confucianism*, *Journal of Religion and Health*, 05 June 2020.

Lai Hsi-san 賴錫三, *Zhuangzi's Health Cultivation Philosophy, Ethical Politics, and Transformation of the Subject* 《莊子》的養生哲學、倫理政治與主體轉化, *Bulletin of the Institute of Chinese Literature and Philosophy* 中國文哲研究集刊, No.47, Sep. 2015).

Lin Wenqin 林文欽, Xu Lizhang 許利彰, *An Analysis of Taoist Health Thought* 道家養生思想析論, *Journal of Hunan University (Social Sciences)* 湖南大學學報, Vol. 33, No. 5, Sep. 2019.

Tang Libiao 唐黎標, *The Music and Health Thinking on Taoism* 道家音樂與養生, *Family Medicine, Volume 1* 家庭醫學(上), Aug. 2018.

Wang Xiaohong 王曉宏, *Thought Analysis of "Health Preservation by Improving Morality" in DaoDeJing* 《道德經》「道德養生」思想探析, *Journal of Tongling College* 銅陵學院學報, No. 2020.

Zhang Dongbao 張東寶, *The way of hiding in Daodejing and Huangdi Niejing* 《道德經》與《黃帝內經》的養藏之道.

Zhang Jinhui 張金輝, Lang Qi 郎琦, *The Explanation of Exerting The Efforts on The Abdomen Rather Than The Eye in Daodejing* 《老子》「為腹不為目」的養生學詮釋, *Taoism in China* 中國道教, May 2020.

Zhu Junyi 朱峻逸, *An Analysis of Music Style And Health Function of Taoism* 探析道家音乐风格及养生作用, *Modern Music* 當代音樂, Vo. 8, 2017.

Thesis

Jin Mengmeng 金蒙蒙, *The Study about The Health Thinking of Laozi and Zhuangzi* 老莊養生思想研究, (Unpublished PhD thesis, Qingdao University, School of Philosophy and History 青島大學哲學與歷史學院碩士學位論文, 2018.

Wang Hongyu 王紅玉, *Research of Thoughts of Health Preserving in The Classic of the Virtue of the Tao* 《道德經》養生思想研究, (Unpublished PhD thesis, Guangxi University of Chinese Medicine), 2009.