

Exploring the Value of the Health Preservation View in the "Huangdi Neijing" for Healthy China

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Abstract: In the "Outline of the 'Healthy China 2030' Plan", the Chinese Government proposes that "by 2030, the physical quality of the people will be significantly strengthened, and per capita life expectancy will reach 79.0 years in 2030, with a significant increase in healthy life expectancy per capita." The Chinese Government has also pointed out the need to promote the construction of a healthy China and has given new tasks and missions to accelerate the construction of a healthy China in the new era and on the new journey. The "Huangdi Neijing" (The Yellow Emperor's Inner Classic) encompasses disease treatment, health preservation, and rehabilitation. Through an analysis of the ideological concepts of health preservation culture in traditional Chinese medicine contained within the "Huangdi Neijing", and then proceeds to explore and summarize the ethical concepts it entails, it is hoped that this can facilitate the development of health preservation culture in traditional Chinese medicine, providing a theoretical foundation and basis for people to employ the ethical concepts of health preservation to achieve physical fitness, disease prevention, longevity, and the construction of a healthy China. Exploring the contemporary value of the health preservation theory in the "Huangdi Neijing" contributes the wisdom of traditional Chinese medicine to constructing a healthy China.

Keywords: Traditional Chinese Medicine Health Maintenance thought; Huangdi Neijing; Ethical Principles.

1. Introduction

The "Huangdi Neijing", the founding work of

Chinese medicine, systematically elaborated the fundamental theories of Chinese medicine and put forward insightful opinions on health maintenance, which became the source of health maintenance theory and practice for later generations. With the rapid development of society and the accelerated pace of life, modern people's health problems are becoming more serious, and the importance of health maintenance is becoming more and more prominent. In this context, exploring the concept of health maintenance in the "Huangdi Neijing" is not only an inheritance and homage to the culture of traditional Chinese medicine but also provides essential theoretical support for implementing the contemporary Healthy China Strategy. The Healthy China Strategy promotes sustainable socio-economic development by upgrading the entire population's health and improving the nation's overall quality. Health maintenance is essential to maintaining and enhancing health to achieve this goal. The concepts of health maintenance proposed in the "Huangdi Neijing", such as "treating the future disease", "Unity of Heaven and Mankind", and "Harmonization of Yin and Yang", are in line with the modern concepts of health management. The in-depth study and practice of the health care concept in the "Huangdi Neijing" can not only help people effectively prevent diseases, delay aging, and improve the quality of life in their daily lives but also provide a scientific basis and practical guidance for the implementation of the strategy of Healthy China.

2. Interpreting the "Huangdi Neijing": Understanding the Way of Health Preservation

Health preservation is a practical activity that conforms to the natural laws of life development. It conducts a comprehensive

analysis of the causes of aging through various means, regulates and nurtures physical and mental health, strengthens the body to prevent diseases from invading, and achieves the goal of maintaining physical and mental health, ultimately realizing the objective of prolonging life. The origin of health preservation in traditional Chinese medicine dates back to the "Huangdi Neijing"^[1]. As the earliest and most influential medical classic, the "Huangdi Neijing" has been revered as "the source of the highest truth and the beginning of abundant life" since its publication. The health-preserving theory of the "Huangdi Neijing" occupies a critical position and constitutes one of its core theoretical contents. The "Huangdi Neijing" takes life as the core and health as the premise and systematically expounds the prevention, treatment, and rehabilitation of diseases from multiple dimensions such as astronomy, geography, and humanities, laying a theoretical foundation for the development of traditional Chinese medicine and having far-reaching guiding significance for today's health-preserving practice.

2.1 Preventive Measures Before Disease Onset: Integration of Internal and External Approaches

The "Huangdi Neijing" clearly expounds on the concept of "preventing disease before it occurs" and puts forward the viewpoint that "a sage does not treat diseases that have already occurred but rather prevent them before they happen; he does not deal with disorder that has already arisen but rather rectifies it before it occurs." The intention is to illustrate that wise people take preventive measures before diseases occur rather than treating diseases after they have already happened; likewise, they take measures before the situation becomes chaotic rather than responding to problems after they have emerged. As "Huangdi Neijing" states: "When a disease has already occurred before it can be treated, and when the disorder has already arisen before it can be rectified, it is like digging a well when thirsty or forging a spear when fighting. Isn't it too late?" Moreover, the "Huangdi Neijing" also mentions: "The best doctors focus on preventing diseases before they occur, the middle-level doctors pay attention to regulating diseases that are about to occur, and the lowest-level doctors only strive for treating

diseases that have already occurred." This viewpoint highlights the importance of prevention before the disease occurs. Thus, it can be seen that traditional Chinese medicine has always emphasized the concept of "preventing diseases before they occur" since ancient times^[1]. It aligns with the idea of forward-looking and early intervention in health management^[2]. Prevention is better than cure. The idea of "treating the future disease" in Chinese medicine has gathered wisdom from more than a thousand years of history. The "Huangdi Neijing" emphasizes disease prevention by adjusting the body to natural changes, lifestyle patterns, eating a reasonable diet, and regulating emotions and moods. This philosophy emphasizes combining external prevention and internal regulation to enhance overall immunity. As stated in the "Huangdi Neijing", the "way of health preservation for the wise" requires following the changes of the four seasons, adapting to the cold and hot climates, regulating emotions, living in a comfortable place, balancing Yin and Yang, and adjusting rigidity and flexibility. Only in this way can one resist external pathogenic factors and maintain health and longevity. In short, Chinese medicine treats the unhealthy by balancing the external environment and internal factors, which is the key to human health.

2.1.1 Following Natural Laws and Regulating Yin and Yang

Yin and Yang coexist in the human body, which is endowed by nature. To pursue the harmony and unity of Yin and Yang, we should follow the law of Yin and Yang changes in the four seasons and follow the principle of Yin disappearing and Yang growing, Yin and Yang interdependent, and Yin and Yang.

The body's changes are harmoniously unified with the objective laws of nature. Nature follows the changes of the four seasons, and its way of growth and decline produces the alternation of spring warmth, summer heat, autumn coolness, and winter cold climate and shows the growth law of spring growth, summer growth, autumn harvest, and winter storage. The human body receives the Qi of heaven and earth, and the five internal organs correspond to the four seasons; when the weather is hot, the Yang is emitted outward, and when it is cold, the Yang is stored inside.

Diseases occur when the human body goes against the way and violates the law of natural development. In summer, the Yang is not dispersed, the Yin and cold are not resolved, and in winter, the essence is not stored. The essence is not stored, resulting in the imbalance of Yin and Yang, the virtual evil taking advantage of the emptiness to enter, the function is damaged, and the pathogenic evil is generated inside.

Therefore, to prevent diseases externally, it is necessary to carry out corresponding activities according to the changes in the law of Yin and Yang. The "Huangdi Neijing" states that the changes of Yin and Yang in the four seasons are the root of the existence of all things. Therefore, the sages chose to cultivate Yang during the spring and summer seasons while focusing on maintaining Yin during the fall and winter seasons. This treatise proposes the principle of nourishing the body following the four seasons, i.e., cultivating vitality in spring, cultivating growth in summer, cultivating harvesting in fall, and cultivating hiding in winter. In spring and summer, when Yang grows, health care focuses on helping Yang; in fall and winter, when Yin is hidden, health care focuses on storing Yin essence. It clarifies the importance of "imitating nature" and emphasizes that the human body should be nourished according to the natural growth and decline principle.

2.1.2 Cultivating the Body and Mind through Nourishment and Discipline

The holistic view of constant motion in the "Huangdi Neijing" reveals that constant movement is the essence of life^[3]. According to the principle of "harmony with the laws of nature", reasonable exercise and health preservation are of vital importance for disease prevention and longevity. In today's society, many bad habits, such as staying up late, drinking heavily, and overworking, have led to the prevalence of sub-health. These behaviors gradually erode human health, resulting in a gradual decline in health. As stated in the "Huangdi Neijing", excessive indulgence in fine wine, irregular living habits, unrestrained sexual activities after getting drunk, and unrestrained indulgence in desires until the essence and energy are exhausted. Consuming the body's true energy with improper hobbies, failing to realize the importance of maintaining abundant essence and energy, and not being

good at nurturing one's spirit, only pursuing short-term pleasures goes against the way of health preservation and deviates from the true joy of life. Irregular work and rest and this unrestrained and disorderly lifestyle often make people look old before they reach fifty.

Therefore, it is necessary to adopt a reasonable healthcare method to adjust and exercise, cultivate the body, and maintain health. Reasonable conditioning exercises are essential in preventive health care and prolonging life. Modern young people live at a faster pace and should pay more attention to managing physical health. As the "Huangdi Neijing" says, the Yellow Emperor asked Qibo: "I heard that in ancient times, people could live to be a hundred years old, and their bodies were flexible and did not appear to be aging. Nowadays, people around fifty years old often show slowness and decline. Is this difference between the ancient and modern worlds due to the times and the environment, or is it because people are violating the rules of health maintenance? Qibo responded: Ancient people knew the way of health maintenance well and could adjust their Yin and Yang according to the laws of Yin and Yang changes between heaven and earth. They reasonably used methods such as Guiding and Qigong to conserve the spirit, maintain dietary moderation, work and rest in an orderly manner, and avoid overwork to achieve harmony between the spirit and the body, maintain good health, and prolong life. This statement emphasizes the importance of moderate exercise, dietary discipline, living following the four seasons of Yin and Yang, combining work and rest, and maintaining the form of Qi for health and longevity. The "Huangdi Neijing" points out that exercise can make the five internal organs function healthily, the blood flow smoothly and harmoniously, the muscles flexible and strong, the skin firm and smooth, the operation of the battalion guard normal, the breathing slow and even, the breath harmonious and moderate, the six internal organs effectively digest food, and the body fluids evenly distributed. This statement highlights the importance of exercise to health. Furthermore, the "Huangdi Neijing" statement that "...by taking appropriate actions to avoid cold, evil cannot penetrate deeply..." also indicates that the human body needs to maintain appropriate activities to prevent it

from being harmed by evil influences. Movement is closely related to life and health. The external body needs movement, and the internal organs also require movement of their functions. Only in this way can the Qi and blood circulate smoothly and the essence and Qi flow smoothly. Appropriate labor and exercise help to harmonize the Qi and blood, promote the regular operation of the internal organs, and thus maintain health and achieve the effect of preventing diseases and maintaining health^[1].

In addition, work and exercise should also be coordinated with the seasonal climate. The "Huangdi Neijing" proposes that the changes of Yin and Yang in spring, summer, autumn, and winter will cause physiological and pathological changes. Exceeding the limit may lead to diseases. This emphasizes that the occurrence of diseases often results from violating natural laws. The "Huangdi Neijing" also emphasizes: "Therefore, the wise in maintaining health must follow the four seasons and adapt to the cold and heat, harmonize joy and anger and live comfortably, regulate Yin and Yang and balance hardness and softness. In this way, evil will not come. One can live a long life." The "Huangdi Neijing" suggests that in different seasons, one should adjust their rest and activity forms. For example, in spring, it is advisable to "stroll in the courtyard, let the hair down and relax the body" and the best time is in the early morning. The exercise should focus on relaxing the body and mind and maintaining a leisurely pace. Thus, it can be seen that the concept of exercise for health in the "Huangdi Neijing" is more profound and rich than modern sports nutrition, and its essence still awaits in-depth exploration^[3].

Therefore, people should follow the natural changes in Yin and Yang, follow the rules of life and a reasonable diet, adopt the method of conditioning and exercise, and cultivate the body and health to maintain health, slow aging, and achieve longevity. Improving bad habits and emphasizing reasonable health care and exercise can prevent diseases, improve physical fitness, and enjoy a better quality of life.

2.1.3 Awakening Wisdom to Sustain Life Continuously

Maintaining peace of mind and avoiding arrogance and impatience is the key to

maintaining a peaceful state of mind. This state of mind allows us to enter the realm of "tranquility and emptiness", representing a sublime psychological experience and the simplest, purest and noblest manifestation of human nature. As human beings, we rely on the resources of heaven and earth to create our culture and to integrate into social life. When interacting with others, we should treat them honestly and respectfully, eschewing strife and pursuing an attitude of inner harmony. This good mental state protects our true nature against disease and maintains physical balance. Changes in the body's internal emotions are closely related to the occurrence of diseases. According to Chinese medicine, excessive joy hurts the heart, anger hurts the liver, worry hurts the lungs, thought hurts the spleen, and fear hurts the kidneys. Sudden emotional changes beyond the body's regulatory range easily lead to visceral dysfunction, which in turn induces or aggravates the disease.

Emotional regulation plays a significant role in maintaining overall health. Keeping the internal driving force in reasonable operation allows us to regulate our emotions and maintain health. The "Huangdi Neijing" mentions: "One should maintain inner tranquility in thought, avoiding the disturbance of miscellaneous thoughts. Thus, there will be no external pathogenic factors to invade and no internal emotional fluctuations. The body and mind will be in harmony with the external environment; the True Qi will be harmonized and not damaged, and the spirit will be full and not leaked out. How could pathogenic factors invade the human body? With a peaceful mind and few desires, inner peace is not disturbed by external things. Even when the body is working, they do not feel tired. With the reduction of desires, the body's righteous Qi flows smoothly, everyone's needs can be met, and their wishes can be fulfilled." The "Huangdi Neijing" also emphasizes the relationship between psychological imbalance and disease and proposes the theory of the seven emotions as causes of illness, namely joy, anger, worry, pensiveness, sorrow, fear, and shock. It points out that the seven emotions are closely related to the five internal organs, and when emotions are out of balance, they can cause damage to the corresponding organs^[3]. Therefore, people must remain indifferent to their desires, avoid excessive joy

and worry, have a calm mind, face their fears courageously, and not get tired even when working hard. Keeping the breath smooth ensures that the body functions properly. Everyone should respond to their needs and fulfill their basic desires to achieve inner harmony and peace. It emphasizes the importance of emotional regulation, maintaining inner peace and equanimity, not seeking excessive joy or frustration, and maintaining inner tranquility. It is essential to remain energized even in the face of physical exertion, to keep the Qi and blood flowing smoothly, and to ensure that bodily functions function normally and efficiently. Approach life with a calm attitude and maintain inner peace.

The "Huangdi Neijing" emphasizes mental balance and emotional well-being. This concept coincides with modern health care concepts and reflects the consistency between the two regarding the core ideas of health care^[3]. Therefore, through the moderate regulation of emotions, we can balance the overall physiological functions and achieve the purpose of health regulation.

2.2 Managing Disease Transformation: Syndrome Differentiation and Treatment Principles

The "Syndrome differentiation and treatment method" is the key approach in traditional Chinese medicine for treating diseases, which aligns with the concept of syndrome differentiation in modern medicine. Through the four diagnostic methods of observation, auscultation and olfaction, inquiry and palpation, syndrome differentiation and treatment, analyze the symptoms and signs of diseases, accurately determine the cause, location, nature of the disease, and the relationship between pathogenic and protective factors, and classify them into specific syndromes.

2.2.1 Unity of Heaven and Humanity: The Theory of Holism

The ancients believed in the interdependence and mutual influence of man and nature and put forward the holistic view of "the harmony of heaven and man". Human beings are closely related to the natural environment and should harmonize and adapt to nature in their lives and practices as part of the natural world. Health care in the "Huangdi Neijing" is

centered on the holistic concept of the unity of heaven and humanity, emphasizing conformity to the laws of nature and internal and external cultivation. Various chapters of the "Huangdi Neijing" systematically discuss and explain the principles of the four seasons, dietary regulation, exercise, and health care^[1]. The "Huangdi Neijing" mentions that between heaven and earth, within the six directions, from the nine states to the nine orifices, five internal organs, and twelve meridians of the human body, all are connected with the weather. It also mentions that humans are interconnected with heaven and earth, and they respond to the sun and the moon, which shows the close connection between the human body and heaven and earth, and that life activities are always affected and restricted by the natural environment^[4].

The "Huangdi Neijing" advocates a regimen that follows the laws of nature based on the holistic concept of the correspondence between heaven and man. The "Huangdi Neijing" mentions that the changes of Yin and Yang in the four seasons are the root cause of the existence of all things. Therefore, the sages chose to cultivate Yang Qi during the spring and summer seasons while focusing on the maintenance of Yin Qi during the fall and winter seasons. It also mentions that "Yin and Yang, and the four seasons are the beginning and end of all things, and the root of life and death. Disobeying them will bring disasters while following them will prevent severe diseases from arising." This passage indicates that the changes in Yin and Yang and the four seasons in nature impact the human body and may cause related diseases. Only by conforming to the rhythm of "Yin and Yang waxing and waning, growth and storage" can the balance of the body's internal environment be maintained, preventing the imbalance of Yin and Yang and thereby reducing the occurrence of diseases^[5].

From a biological perspective, diseases are interconnected from cells to individuals and even the natural world. Doctors can analyze the whole and the parts through the observation and judgment of symptoms. Therefore, diagnosis and treatment should follow the rules and principles to increase efficacy and conform to the purpose of "harmony between man and nature".

As far as human cells are concerned, the

holistic view is an important means of treating diseases. Cellular lesions can be stimulated from the post-synaptic membrane to the pre-synaptic membrane of other cells, and then to the nerve center step by step, and finally be perceived by the brain. The discomfort of a localized lesion can spread from small to large, local to whole, so the doctor can receive information about the lesion and be fully aware of the condition.

Looking at the entire individual, the disease manifests systemic contradictions and a warning of imbalance between the body's parts and the whole. For the organism, the human body's many tissues are an organic whole, interrelated and inseparable. Just as the "Huangdi Neijing" states: "The heart opens into the tongue, is associated with the vessels in the body, and its luster is on the face," this is a perfect fit for the interconnection among individuals. Therefore, the onset of disease follows certain evolution patterns, and treating diseases based on syndrome differentiation often follows conventional methods, which play a guiding role in treatment. Moreover, the relationship between disease differentiation and syndrome differentiation is close. On the one hand, the occurrence of a disease needs to be manifested in the form of "syndrome" in clinical practice, and the "disease" is recognized through the "syndrome"; on the other hand, the "disease" is the clinical response throughout the process of the "syndrome", and the content and transformation rules of the "syndrome" are often based on the "disease".

The occurrence of diseases is closely related to natural properties. Take the common cold as an example. In summer, due to the environmental factors of summer heat and humidity, it is often manifested as nasal discharge, internal heat, cough with phlegm, and yellow tongue coating. At this time, treating it with heat-clearing, dampness-removing, and relieving symptoms is appropriate. In winter, colds are caused mainly by wind-cold and exterior syndrome, with symptoms of nasal discharge, severe aversion to cold and mild fever, cough with phlegm, and thin white tongue coating. At this time, treating it with a prescription for pungent and warm exterior syndrome is appropriate. From this point of view, although it is the same cold, the seasons and symptoms are different, so the

syndrome differentiation and treatment should be flexible and adaptable to achieve the "harmony between man and nature".

2.2.2 External and Internal Manifestations: The Theory of Comprehensiveness

Different body parts characterize different diseases and need to be treated accordingly. According to the theory of the "Huangdi Neijing", by observing the external manifestations, we can infer the internal conditions and changes. This way of thinking is very important in clinical practice and can help the doctor to make a diagnosis.

Disease is an intricate and complex contradiction; local problems can affect the whole, and the whole can also react to the region. Therefore, the method of treating diseases is not only to treat the symptoms but also to observe the external signals, make up for the internal deficiencies, and adjust the balance of the body. The "Huangdi Neijing" contains dietary therapy, which advocates the supplementation of nutrients through a rational nutritional regimen. Among them, the five grains can provide nutrients, the five fruits can assist in treatment, the five animals can increase the benefits of Qi, and the five vegetables can enrich the nutrition. This principle of dietary supplementation has been practiced for thousands of years and is now widely used in modern health care.

The holistic thinking of dialectics is the link between traditional Chinese medicine and Western medicine, which is beneficial to the improvement of disease treatment. The saying is, "Western medicine treats the symptoms while traditional Chinese medicine treats the root cause." However, in the path of human beings fighting diseases and seeking health, combining traditional Chinese medicine and Western medicine is necessary to treat both the symptoms and the root cause. Research shows that the occurrence and development of diseases is a complex process involving the interaction between multiple systems. Therefore, merely treating the symptoms or the root cause is insufficient to achieve a complete cure.

Diagnosis is an apt combination of Chinese and Western medicine. In some cases, traditional Chinese medicine practitioners prioritize the treatment of symptoms according to their severity and decide whether to treat the symptoms or the root cause of the disease.

Western medicine also utilizes the concept of diagnosis to determine the relationship between the local and the whole so as to avoid removing localized lesions by mechanical means only. Therefore, combining Chinese and Western medicines can achieve win-win cooperation and realize the ideal state of comprehensive treatment.

Through the identification of evidence, we cannot only treat the disease's symptoms but also pursue the fundamental regulation of the cause of the disease. Chinese medicine emphasizes overall balance and coordination, regulates internal functions, and stimulates the power of self-healing. On the other hand, Western medicine emphasizes the research of pathological mechanisms and directly intervenes in the lesions with drugs or surgery. Combining the two is the only way to cope with the complexity of the disease, and the treatment is more comprehensive and effective. To summarize, the combination of Chinese and Western medicine and the use of evidence-based viewpoints are of great significance in treating diseases. By utilizing the strengths of each method, we can better protect our health, fight against the enemy, and achieve the effect of comprehensive treatment.

2.2.3 Physical Constitution: The Theory of Innate and Acquired Factors

Throughout history, people have sought longevity, and many factors affect a person's life expectancy, one of which is innate talent and constitution, or endowment. The "Huangdi Neijing" mentions that people with good endowments have strong internal organs, harmonious blood vessels, supple muscles, and dense skin. Their Qi and blood are well regulated, and their Ying and wei Qi are in harmony; thus, they can live to be a hundred years old. On the contrary, those with poor endowments and weak constitutions are prone to illness, have poor resistance, and have relatively shorter lifespans.

Endowment not only affects lifespan but also relates to appearance and temperament. As described in "Romance of the Three Kingdoms", Zhang Fei was seven feet tall, with a robust build and well-developed muscles. He was resolute and courageous, and his imposing presence was not to be trifled with. Similarly, in "Huangdi Neijing", when Qi Bo answered the Yellow Emperor, he mentioned that recognizing the five senses is

closely related to the endowment. People with good endowments have well-proportioned features and a dignified appearance and can live to be a hundred years old.

The theories of the "Huangdi Neijing" indicate that endowment largely influences the formation and development of the physical constitution. Modern clinical practice has likewise demonstrated that health and longevity have a genetic predisposition. Therefore, physical endowment is vital to guide our direction in exploring the path of human health and longevity. However, endowment is not the only factor determining life; the acquired environment and lifestyle are equally critical. We can maximize our potential and pursue a healthier and longer life by utilizing our resources wisely and maintaining healthy living habits^[1].

To summarize, the endowment is related to longevity, appearance, and temperament. However, we should also note that endowment is only one of the influencing factors, not the only factor determining fate. Life and environment, as well as our efforts, can also affect our life expectancy. Therefore, we should use our resources wisely and maintain healthy living habits to maximize our life expectancy and quality of life.

2.3 Rehabilitation and Longevity: Comprehensive Regulation

Rehabilitation aims to maximize the patient's functional recovery through various measures so that they can return to everyday social life. The concept of rehabilitation is widely found in multiple medical texts in China, and the "Huangdi Neijing", the earliest classic medical work in China, contains a large number of rehabilitation medicine concepts for future generations.

2.3.1 Tailoring Treatment to Disease Conditions with Flexible Strategies

The "Syndrome differentiation-based treatment" principle was first articulated in the "Huangdi Neijing". This principle underscores the importance of considering specific contexts when treating diseases, adapting interventions to the time, location, and individual patient, and exercising prudence in response. When applied to health preservation practices, this principle is reflected in tailoring treatments according to the condition, adhering to the underlying pathogenesis, evaluating

circumstances comprehensively, and using methods flexibly to achieve optimal therapeutic outcomes^[6]. Disease is a continuous development and change process, and the interaction of many disease-causing factors makes the condition more complex. If we only rely on single therapy and drugs, it is difficult to achieve good results. For example, suppose liver disease is combined with infection. In that case, if the treatment is not proper, it may lead to deterioration of the condition and even serious consequences such as cirrhosis, liver failure, and hepatic encephalopathy.

Therefore, in rehabilitation, the complexity of the disease must be fully considered and grasped. As stated in the "Huangdi Neijing", the sages, through comprehensive treatment, made everything work in its own way so that although the treatment methods were different, the diseases could all be cured. This is because they understood the nature of the disease and mastered the basic principles of treatment. Therefore, we must take a holistic approach, considering the natural environment, such as regional characteristics and climate, as well as the patient's physical and psychological factors. Only in this way can we effectively cure diseases and promote recovery.

Treating diseases necessitates the targeted selection of therapeutic methods and the rational integration of multiple approaches. Consequently, it is essential to tailor rehabilitation strategies to local conditions, temporal factors, and individual patient characteristics, ensuring that selected methods complement and enhance one another. However, "combined treatment" does not imply arbitrary combinations but rather involves the systematic selection of optimal and highly targeted therapy combinations based on the specific features of the patient's condition. For instance, integrating acupuncture techniques such as meridian scraping, acupuncture, and bloodletting cupping to manage acne in patients with damp-heat constitutions comprehensively can yield favorable outcomes.

In rehabilitation therapy, it is necessary to examine the patient's overall condition, including the disease duration, comorbidities, physical condition, and psychology, to select the most appropriate treatment. At the same time, environmental factors such as geography, climate, and seasons should also be considered,

as they have a certain impact on the treatment. Therefore, a specific and personalized treatment plan can only be formulated by considering the characteristics of the disease, individual differences, and environmental conditions to enhance the efficacy of treatment and promote recovery.

2.3.2 Adapting to Seasonal Changes with Appropriate Adjustments

The human body adheres to the principle of "harmony between man and nature," deriving its essence from heaven and earth while adapting to the rhythms of the four seasons. An individual's constitutional characteristics are intricately linked to changes in the natural environment, and survival is ensured through alignment with these natural variations.

Disease development is closely related to natural factors, and its unity is reflected in the influence of the natural environment, the four seasons, Yin and Yang, as well as on disease and health. For example, air pollution, inhalation of external bacteria or epidemic viruses, or viral infections triggered by cold weather and changing seasons often lead to influenza, which manifests as high fever, cough, headache, generalized pain, and weakness.

One can achieve optimal health outcomes by adhering to the principles of the four seasons and integrating rehabilitation and conditioning processes. In the "Huangdi Neijing", the Yellow Emperor stated: "Since ancient times, the connection between humanity and heaven has been the foundation of life, rooted in the interplay of Yin and Yang. Between heaven and earth, within the six directions, the nine regions, the nine orifices, the five zang organs, and the twelve joints all communicate with celestial Qi. There are five elements and three types of Qi. Those who repeatedly transgress these principles risk harm from pathogenic factors, undermining the foundation of longevity." Human physiological functions are intricately linked to natural rhythms. By aligning with the laws of the four seasons, the balance of the five zang and six fu organs can be restored, promoting recovery and extending life. Applying the principle of harmony between humanity and nature to insomnia rehabilitation often yields significant improvements with minimal intervention.

In short, the human body and the natural world are closely linked, the reason for the change of

the four seasons, practicing the way of heaven and man, in order to regulate the biological rhythms and promote recovery.

2.3.3 Preserving Vital Energy to Maintain Physical and Mental Well-being

The form refers to the structure of the internal organs and the body shape of the human body. In contrast, the spirit refers to the functional activities of the internal organs and the operation of mental consciousness and thinking. The human body's physical form and mental thinking activities complement each other. The principle of "the form and spirit coexist" should be followed, and drug therapy and emotional regulation should be combined to restore the patient's everyday life functions. From the perspective of physical form, the body serves as the carrier of human functions and the material basis for the development of diseases. "Form" refers to the external manifestations of the five internal organs, Qi, blood, body fluids, etc. Imbalance in the form leads to disorders of Yin and Yang, aggravation of the condition, and even complications. The "Huangdi Neijing" states: "If a disease starts from Yin, treat Yin first and then Yang; if it starts from Yang, treat Yang first and then Yin." This emphasizes the regulation and treatment of Yin and Yang in the form, and targeted rehabilitation should be carried out based on its state.

From the perspective of the spiritual dimension, mental activities play a critical role in governing and regulating the physiological functions of the human body. "Shen" encompasses cognitive processes, emotional states, and conscious awareness. The concept of Shen serves as a central mechanism that modulates the functional harmony of internal organs. Abnormalities in mental states may disrupt this balance, leading to functional disorders and exacerbating pathological conditions. As stated in the "Huangdi Neijing": "When the spirit fails to thrive and the will lacks regulation, ailments cannot be resolved. Once the spirit is depleted, the restoration of Qi and blood becomes unattainable. Why? Because unrestrained desires and incessant worries deplete vital essence, causing Qi stagnation and blood deficiency, ultimately resulting in the departure of the spirit and the persistence of illness." Furthermore, it emphasizes: "If the spirit does not flourish and the will remains constrained, even the most

effective therapeutic methods cannot be fully realized, rendering the ailment incurable^[7]."

Abnormal emotions can affect the normal circulation of Qi, blood, body fluids, and essence, making it impossible to cure diseases and even worsening the condition, preventing patients from recovering. Paying attention to emotional regulation and enhancing patients' willpower and confidence are vital in rehabilitation and functional recovery.

The "Huangdi Neijing" elaborates and develops the "unity of form and spirit" theory, treating the human body as an inseparable whole of form and spirit and emphasizing their interdependence and inductivity. On this basis, the "Huangdi Neijing" proposed the combined approach of regulating the spirit and protecting the body, advocating dual attention and balanced development of both the body and the spirit in health preservation. The "Huangdi Neijing" also emphasizes that, apart from maintaining the physical body, regulating the spirit is equally important. Only when the body is strong and the spirit is vigorous can harmony and coexistence be achieved, and a unique concept of "nurturing both body and spirit" for health preservation be established. As the "Huangdi Neijing" points out: "The body is not worn out, and the spirit does not disperse." It also emphasizes that a doctor who is good at regulating and nourishing Qi and blood must observe the patient's fatness or thinness and understand the deficiency or excess, prosperity or decline of Qi and blood because Qi and blood are the material basis for the generation of the human spirit and must be carefully regulated and maintained. This indicates that the standard maintenance of the body and spirit is the key to achieving health and longevity.

From an overall perspective, in rehabilitation, equal emphasis should be placed on both the physical form and the spirit. It is necessary to maintain the physical form and regulate the spirit. A healthy state of form and spirit constitutes the path to recovery. The relationship between the form and the spirit is complementary and inseparable. The form is the material basis of the spirit, while the spirit is the master of the form. A healthy form and a vigorous spirit are indicators of abundant vital energy and good physical health.

3. The Philosophy of the "Huangdi Neijing":

Foundation of a Healthy China

Chinese medicine is the treasure of ancient Chinese science and the key to unlocking the treasury of Chinese civilization. The "Huangdi Neijing", as the source of Chinese medicine theory, has absorbed the essence of traditional Chinese culture, and its important theoretical and practical experience has laid a solid foundation and provided clear guidelines for the new era of firm confidence in Chinese medicine and the promotion of the strategy of a healthy China.

In the development of human society, human beings have always struggled with diseases, and the history of the development of human civilization is a history of human beings' struggle with diseases. People's health is an essential cornerstone for the progress of social society, and a healthy people means that the country has a stronger comprehensive national strength and potential for sustainable development. The Healthy China Strategy is centered on people's health, which is both the goal and the means of development, the basis for a better life, and a significant driving force for the country's sustainable economic and social development.

The Healthy China Strategy addresses the contradiction between people's growing health needs and unbalanced and inadequate development, responds to the public's expectations for high-quality medical services and health standards, and aims to realize universal health. National health concerns both individuals and the country. For the individual, health is the foundation for a better life and a prerequisite for self-improvement and value creation; for the government, health is a source of motivation for sustainable development and an essential safeguard for the construction of socialist modernization.

3.1 "Tranquility and Emptiness": The Direction of National Health

"Tranquility and emptiness" is the ideal state pursued by the health preservation theory in the "Huangdi Neijing". It emphasizes people-oriented principles and the high-level unity and harmony between a person's physical health and mental vigor, as well as between human beings, nature, and the social environment. This idea coincides with the contemporary Healthy China strategy, which aims for a people-centered society that is both healthy

and harmonious.

The "Huangdi Neijing" records: "If one is calm and free from desires, the true Qi will follow. If the spirit is kept within, where can disease come from? Therefore, if one's mind is at ease and desires are few, the heart is peaceful and free from fear, the body is tired but not weary, the Qi flows smoothly, and all desires are fulfilled." In health preservation, one should maintain a peaceful state of mind, and the true Qi within the body will flow by the heart. By keeping the spirit within, no pathogen can invade. If one's mind is at ease and free from excessive desires, the heart is calm and free from fear, the body is tired but not weary, the Qi flows smoothly, and all the functions of the internal organs can operate normally, all desires can be fulfilled. "Calm and free from desires" emphasizes unity between the body and mind and harmony between the inner and outer. The interaction between people, between people and society, and between people and nature shows a high degree of harmony. The view of life as "calm and free from desires" is not a passive retreat from the world, nor is it equivalent to giving up the spirit of progress. Instead, it advocates an open-minded and optimistic attitude, highlighting profound wisdom. This wisdom focuses on inner peace and balance. This state of mind helps stabilize the individual's spirit, thus enhancing the overall sense of well-being^[8].

The philosophy of traditional Chinese medicine, which contains the philosophical view of traditional Chinese culture, not only guides the treatment of illnesses and physiotherapy, but also provides important theoretical value for the construction of today's "Healthy China". The people-centered strategy of Healthy China is one of the most distinctive manifestations of the line of the masses. Protecting people's health is the fundamental requirement for promoting the high-quality development of national health^[9]. The "14th Five-Year Plan" for National Health clearly states that "the safety and health of people's lives should be put in the first place, and the implementation of the Healthy China Campaign should be accelerated", which clearly outlines a harmonious China centered on people's health.

"Tranquility and emptiness" represents an ideal state of harmony between the physical form and the spirit that an individual strives to

achieve, and it is the "destination that health pursues." It is the philosophy of people conforming to nature and the natural order. It is a harmonious approach to social life where everyone interacts with love, lives communally without contention, and is modest and amicable. This unity of physical and mental well-being and social harmony, which can facilitate the smooth circulation of vital energy, resist diseases, and maintain social tranquility, precisely constitutes the objective sought by "Healthy China".

3.2 "Syndrome Differentiation and Treatment": The Theoretical Pillar of Health

The principle of "syndrome differentiation and treatment" profoundly embodies the idea of integrating theory and practice in traditional Chinese medicine. The spirit of seeking truth from facts it contains is precisely a good prescription for building a healthy China and implementing the strategy of a healthy China.

"Syndrome differentiation and treatment" is the fundamental principle for preventing and treating diseases in traditional Chinese medicine, permeating the entire domain of traditional Chinese medicine. It is the process of recognizing and resolving diseases and a concrete embodiment of the combination of theory and practice. Simultaneously, it is a significant guiding policy for the clinical application of theories, methods, prescriptions, and medicinal substances. This process involves an in-depth comprehension of the location, etiology, nature of the disease, and the relationship between the body's resistance and pathogenic factors, thereby uncovering the pathological alterations of the disease at a specific developmental stage and facilitating a more comprehensive and accurate revelation of the essence of the disease.

The diagnostic and therapeutic thought of "Syndrome differentiation and treatment" in the "Huangdi Neijing" is a process of thinking processing and abstract generalization of diseases in long-term medical practice, forming the principle, ascending from sensory perception to rational cognition, and from quantitative change to qualitative change. Effective prevention, treatment, and health preservation strategies can be formulated only by fully understanding the facts. The Healthy China strategy is based on China's actual

situation, fully considers the health needs of the people, and deeply integrates the Marxist position, viewpoint, and method into the specific practice of the health and medical care cause.

Seeking truth from facts is the fundamental viewpoint of Marxism, and the country should insist on starting everything from reality, linking theory to practice, testing truth, and developing truth in practice. In the context of the Healthy China strategy, we should rely on the culture of Chinese medicine and health care, and strive toward the goal of universal health. Adhering to the spirit of seeking truth from facts of "Differentiation of Syndromes", always based on the contradiction between the people's ever-growing needs for a better life and unbalanced and inadequate development, we shift the focus from disease treatment to people's health and serve the people's all-round healthy development, promoting the sustainable development of our country's economy. China places people's health in a priority position for development, seeking truth from facts, and proposed a series of significant measures based on reality. "Syndrome differentiation and treatment", as the foundation of health, is our specific methodological reliance on continuous exploration and practice and is the practical guidance for human exploration and transformation of the world. Continuously break through to meet the needs of a better life; continuously explore to pursue a harmonious and healthy social state. The principle of "Differentiation of syndromes and seeking truth from facts" is not only the requirement of "Huangdi Neijing" for medical practitioners to save lives and relieve suffering, but also the behavioral code for building a healthy China.

3.3 "Pursuing Harmony and Balance": The Core of National Health Strategy

"Harmony" - a word deeply embedded in the bloodline of Chinese civilization - has profoundly influenced our behavior and culture for 5,000 years. Since ancient times, the Chinese have revered nature and pursued harmony. People can maintain their health by following the trends of the times and harmonizing the environment, society, and interpersonal relationships. The strategy of Healthy China pursues harmony and unity between human beings, culture, and the

environment, revealing the intrinsic connection between human beings and nature and reflecting the health demands of the new era.

According to the "Huangdi Neijing", the ideal pursuit of Chinese medicine is to select the most suitable method of rehabilitation based on the patient's specific condition. The best result lies not only in the elimination of disease but also in the realization of physical and mental harmony. The "Huangdi Neijing" proposes: "Therefore, the sage employs a combination of various therapeutic approaches, each being appropriately applied. Different treatments can all lead to the patient's recovery in understanding the disease's true condition and grasping the general principles of treatment." In other words, during a patient's convalescence, one should proceed from an overall perspective, fully taking into account the natural environmental factors of the region where the patient lives as well as the patient's individual physical and mental circumstances. In traditional Chinese medicine, various treatment methods need to be flexibly applied based on the actual condition of the patient and the specific pathological characteristics. At the same time, a holistic thinking of dialectical development is required, and various treatment methods should be reasonably integrated and flexibly utilized. It is necessary to tailor the treatment to the local, temporal, and individual circumstances, to select multiple rehabilitation methods suitable for the patient, to expel pathogenic factors, and to achieve mutual coordination and complementarity.

The external harmony between humans and nature, as well as the internal harmony within humans, is inseparable. The core of this lies in "the unity of form and spirit". A healthy body is the foundation for the all-round development of humans. Marxism holds that the relationship between humans and nature constitutes the basic relationship of human society. Humans rely on nature for survival and conduct production and life through interaction with nature, thereby promoting their development. This theory responds to the real needs of the people for health in the process of building a healthy China, and aims to resolve the contradiction between the people's needs for health and health services and unbalanced and insufficient development, with distinctive characteristics and important value for the times, opening up a new field of Marxism on

the relationship between human beings and society, as well as human beings and nature, and profoundly revealing the intrinsic organic connection between human beings and nature^[10].

The viewpoint that "humans and nature are a community of life" takes a holistic perspective, emphasizing the importance of harmonious coexistence between humans and nature. At the level of epistemology, it breaks through the traditional dichotomy of subject and object, promoting the innovation of Marxist theories on the relationship between humans and nature. According to Marxist theory, the relationship between humans and nature should follow the following three principles: First, nature has primordially. As Engels said: "We, including our bodies, blood, and brains, are all part of nature and exist within it." Second, the natural ecosystem has objectivity. Human survival and development cannot be separated from the resources, environment, and other ecological conditions provided by nature. Marx pointed out: "Humans depend on nature for survival... The connection between human physical and mental life and nature merely indicates the relationship between nature and itself, because humans are part of nature." Third, the ecological environment and human society have interactivity. If humans excessively damage the natural environment, civilization will face the risk of decline. The concept of health strategy not only emphasizes the unity of humans and nature, but also focuses on people-centeredness and people-orientedness. The concept of traditional Chinese rehabilitation is still of profound guiding significance in the new era and is developing innovatively and creatively. "People-centeredness" is one of the core ideas adhered to by traditional Chinese medicine. In China, the "people-centered" development ideology is the inheritance and innovation of the people-centered scientific development concept. The people-centered development ideology is not an abstract or mysterious concept; it cannot merely remain at the level of words or thoughts but should run through all aspects of economic and social development and be implemented in practice^[11]. Centering on the people, health is the primary task. Establishing a value orientation centered on "people's health" is an inevitable choice to meet people's needs for a better life. After the Chinese people

have achieved overall prosperity, what they are most concerned about is how to be healthy. From paying more attention to survival to paying more attention to the improvement of the quality of life, from the first need of food and clothing to the diversified needs, including health needs, the concept of "people-centeredness" demonstrates the value of leadership in safeguarding people's right to health.

4. Contemporary Value of Health Preservation in the "Huangdi Neijing" under the Healthy China Initiative

The "Huangdi Neijing", an ancient Chinese classic on health and wellness, contains a wealth of health and wellness wisdom that deserves to be thoroughly explored and inherited. From the perspective of Healthy China, the concepts of health maintenance included in the "Huangdi Neijing" are of great significance to contemporary health practices. The "Huangdi Neijing" elaborates on the basic principles, key points, and specific methods of health maintenance, providing scientific guidance for modern society in strengthening the body, preventing diseases, and prolonging life. It emphasizes the interdependence between the human body and the natural environment and advocates compliance with the laws of nature to achieve a harmonious coexistence between man and the environment. Through rational dietary regulation, moderate exercise, and maintenance of psychological balance, immunity can be effectively strengthened and overall health enhanced. By combining the health wisdom of the "Huangdi Neijing" with modern medicine, a more scientific health management program can be formed to contribute more to building a healthy China.

4.1 Constitution-Based Nourishment as the Foundation of National Health

Constitutional endowment is crucial in determining an individual's health and longevity and constitutes the foundation of health preservation theories. In the "Huangdi Neijing", it is disclosed that both longevity, premature death, and physical fitness or frailty are intimately associated with an innate endowment. Individuals with superior endowment possess abundant essence and energy, sharp intelligence, robust physiques,

and strong immunity and adaptability, thereby often having an extended lifespan; conversely, those with deficient endowment have insufficient essence and energy, weak constitutions, are susceptible to diseases, and consequently have shorter lifespans.

Furthermore, enhancing the people's physical constitution and guaranteeing their health and longevity are inevitable requirements for promoting the all-round development of individuals and advancing the construction of a Healthy China. In the "Outline of the 'Healthy China 2030' Plan", the Chinese Government proposes that "by 2030, the physical quality of the people will be significantly strengthened, and per capita life expectancy will reach 79.0 years in 2030, with a significant increase in healthy life expectancy per capita." Amid the complex situation interwoven with the century's changes and the pandemic, strengthening people's physical fitness and enhancing their immunity capacity are paramount in the construction of a Healthy China. Modern medicine has demonstrated that health risk factors are complex and diverse. Genetic and other biological factors are among the numerous influencing factors, and it has also been verified that longevity has a distinct genetic predisposition. In modern medicine, endowment can be regarded as the manifestation of genetic factors. The theory of the "Huangdi Neijing" suggests that endowment, namely genetic factors, significantly influences the formation and development of the physical constitution. The endowment of the body primarily stems from parents. If parents have vigorous essence and blood, their children will have ample innate endowment, and the basis for health preservation will also be sufficient^[12]. For those with weak endowment, their constitution can be improved through traditional Chinese health preservation approaches; for those with excellent endowment, traditional Chinese medicine can also be employed to maintain health.

4.2 Ecological Balance as the Key Element of National Well-Being

Human health is closely related to the living environment, and only by maintaining a good ecological balance can we provide solid environmental support for health maintenance and the construction of a healthy China.

Maintaining ecological balance helps promote a harmonious symbiosis between human beings and the environment, which includes both the natural and social environments. A comprehensive balance between the two is essential.

Regarding the influence of the natural environment, the "Huangdi Neijing" states that there are variations of Yin and Yang in the weather and differences in elevation in the terrain, both of which have instances of excess and insufficiency. The southeast is of Yang, filled with abundant Yang, and the Yang essence descends from top to bottom. Hence, the climate in the south is hot, and the climate in the east is warm. The northwest is of Yin, with excessive Yin, and the Yin ascends from bottom to top. Thus, the climate in the north is cold, and in the west, it is cool. The climate in high-altitude areas is typically cold and calm, whereas in low-lying areas, it appears warm. Where the Yin essence ascends, the Yang Qi is stable, and therefore, the people there have a long lifespan; where the Yang essence descends, the Yang Qi is often dissipated and weakened, and thus, the people there tend to have a shorter lifespan. This view suggests that the length of a person's life is closely related to the natural environment in which they live. For example, Chengmai County in Hainan Province is located in the northwestern part of Hainan Island and has a population of about 560,000, with an average life expectancy of 75.79 years. In terms of the absolute number of centenarians and the proportion of the total population, Chengmai County ranks first among cities and counties nationwide. This reputation as a place of longevity is mainly due to the unique gifts of nature.

In terms of the influence of the social environment, the disparities in social environmental factors directly affect an individual's life status. The "Huangdi Neijing" mentions that by maintaining dietary restraint, having a routine, and avoiding excessive exhaustion, one can achieve harmony between the spirit and the body, maintain good health, and prolong life, "and complete their natural lifespan, passing away after living to be over a hundred years old." This suggests that a good living environment, a standardized social order, a routine, a harmonious family atmosphere, and a sound personality are all critical factors conducive to an individual's health. In addition,

modern medical research also shows that many common social diseases are closely related to factors such as excessive work pressure and social competition. Chronic diseases, such as diabetes and cardiovascular and cerebrovascular diseases, account for more than 70% of the total disease burden. In this regard, the "Healthy China 2030" Plan Outline proposes to "Promote the National Campaign for a Healthy Lifestyle for All and strengthen guidance and intervention on healthy lifestyles for families and high-risk individuals. The health and longevity of Chengmai's people stem from the superior ecological environment, and they also benefit from the continuous progress of social undertakings. The county actively promotes national fitness activities and has built social welfare facilities such as urban and rural homes for the elderly and activity centers for the elderly. Chengmai enjoys the reputation as the "Hometown of Longevity" because of the harmonious coexistence of the natural and social environments.

At the same time, it is also pointed out in the five strategic tasks for promoting a healthy China that it is necessary to strengthen comprehensive management and create a green and safe health environment. This will highlight the weak links and carry out in-depth urban and rural sanitation and hygiene action. With the gradual improvement of people's living standards, the amount of domestic waste generated is increasing. According to statistics, in 2022, the amount of urban living garbage removal in the country was 191,421,700 tons; in the countryside, the average daily living garbage per person is about 0.8kg, and the amount of living garbage in rural areas of the country is close to 300 million tons a year. However, the garbage classification system is imperfect in some places, and some rural and urban garbage is disposed of in an inappropriate way, which not only pollutes the environment but also affects the quality of life of the residents. This shows that promoting in-depth urban and rural environmental sanitation and ecological protection is crucial.

To summarize, we should uphold the new development concept of innovation, coordination, green, openness, and sharing, adhere to the ecological belief that "green mountains are golden mountains," and effectively protect the natural environment in

the development of society at the same time. Only through the harmonious development of human beings and the natural and social environments can people's health be guaranteed to the greatest extent possible and the construction of a healthy China be promoted to a new height.

4.3 Yin-Yang Regulation as the Method of National Health Maintenance

The culture of health preservation in traditional Chinese medicine is extensive and profound, featuring numerous theories and abundant approaches. Nevertheless, when considering the overarching framework, its core resides in the equilibrium of Yin and Yang. The body and mind remain unperturbed when Yin and Yang are in harmony. The "Huangdi Neijing" proclaims, "For treating diseases, one must seek the fundamental cause." This "fundamental cause" refers to Yin and Yang. Additionally, it indicates, "Comprehending Yin and Yang is like resolving perplexity and awakening from intoxication." It further elaborates, "Comprehending Yin and Yang is like resolving perplexity and awakening from intoxication." All entities are related to Yin and Yang, and the harmony of Yin and Yang constitutes the approach to health preservation. The mutual integration of Yin and Yang maintains a dynamic balance. Only in this state can the internal environment within the human body remain healthy and orderly, ensuring physical and mental well-being and an extended lifespan. However, once Yin and Yang are imbalanced, either overly excessive or deficient, it will result in ailments and a curtailed lifespan, just as it is stated, "When Yin and Yang are separated, essence and Qi will be exhausted" and "Contradicting it leads to death." Hence, the "Huangdi Neijing" emphasizes, "Scrupulously observe the locations of Yin and Yang and adjust them to achieve equilibrium." This indicates that health preservation in traditional Chinese medicine should take Yin and Yang as the foundation and balance as the pursued objective. The core of maintaining the balance of Yin and Yang lies in regulating multiple Yin-Yang elements such as Qi and blood, essence and body fluids, organ functions, cold and heat, deficiency and excess, thereby attaining the harmonious unity of various functions and substances within the body.

Life is a process of continuous dynamic movement. Through the synergistic effect of internal organs, meridians, blood, fluid, and all limbs, the individual's body movement, internal organ activity, and physical and mental state reach a state of dynamic and static integration and rigid-flexible harmony. In regulating dynamic balance, emphasis is placed on disease prevention and inner tranquility, ultimately realizing the goal of individual health and disease prevention. Therefore, maintaining and controlling the harmony of Yin and Yang provides a practical methodological basis for health maintenance in modern society^[13]. Therefore, maintaining and regulating the harmony of Yin and Yang provides a practical methodological basis for health preservation practices in modern society. "The best doctor is yourself." Health is not only a right but also everyone's responsibility. Therefore, it is necessary to enhance the awareness of "the first person responsible for health", take the initiative to assume the responsibility of maintaining one's health, and make improving one's personal health level an active pursuit and conscious action. On the one hand, the public needs to actively learn and master health knowledge, improve health literacy, scientifically prevent and control infectious diseases and chronic diseases, and have specific first aid capabilities. On the other hand, they need to develop good living habits, maintain a reasonable diet and balanced nutrition, participate in physical exercise, stay away from harmful substances such as drugs and tobacco, and enhance their awareness of self-health management. Only based on a sustained improvement in the entire population's health and the gradual enhancement of social activities and working capacity can we realize the comprehensive development of human beings and promote the building of a healthy China to a new level.

5. Conclusion

As a foundational classic of Chinese medicine, the "Huangdi Neijing" systematically discusses the basic laws of health care from multiple perspectives, including the natural environment, and demonstrates important medical values. The ethical ideas of health care contained in the book, such as the unity of heaven and man, the balance of Yin and Yang, and the regulation of the four seasons, are of

great significance in guiding in-depth research and study. As the core content of China's traditional health culture, the "Huangdi Neijing" has deep roots and is still vibrant today, and will play an even more far-reaching influence in the construction of a healthy China. According to the "Healthy China 2030" Plan Outline, national health is defined as the core goal of building a healthy China, emphasizing health management from the perspectives of the entire population and the entire life cycle. The plan is highly consistent with the concept of "treating the future of disease" put forward in the "Huangdi Neijing", which provides a scientific and healthy lifestyle based on the whole life cycle and adapts to the needs of different populations through simple and easy-to-implement methods. An in-depth study of the concept of health maintenance in the "Huangdi Neijing" not only helps to promote the harmonious development of lifestyle and mental health, but also lays a solid foundation for the realization of the Healthy China strategy.

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