

# Analyze the Thought of Health Preservation in the *Shanggu Tianzhen Lun* from the Perspective of Rhetoric

Xinxing Lu<sup>1</sup>, Xinjun Fu<sup>2,\*</sup>

<sup>1</sup>Shaanxi University of Chinese Medicine, Xianyang 712046, Shaanxi, China

<sup>2</sup>School of Humanities and Management, Shaanxi University of Chinese Medicine, Xianyang 712046, Shaanxi, China

\*Correspondence Author

**Abstract:** *Shanggu Tianzhen Lun* is the inaugural text of *Su Wen (Plain Questions)*, predominantly presented in a question-and-answer format. The chapter has exceeded 900 words, it systematically elucidates the ancient populace's the Dao of health preserving. This article scrutinizes the rhetorical phenomena within the *Shanggu Tianzhen Lun* from three perspectives. First one, discuss the importance and principle of the Dao of health preserving. Second one, discuss the importance of maintaining the essence-qi in the kidney on the basis of whether people can bear children in their old age. Last one, different methods of health preservation will affect the person of life span. It concludes that this text exhibits distinctive features in its choice of words, sentence structures, layout arrangement, and employment of rhetoric techniques. Furthermore, the key to the Dao of health preserving is maintaining a desirable harmony between the Shen (mind or spirit) and the body. The cultivation of body hinges upon fully harnessing essence-qi within the kidney. While the cultivation of Shen (mind or spirit) relies on attaining harmony between spirit and emotion.

**Keywords:** *Shanggu Tianzhen Lun*, The Dao of health preserving, Rhetoric.

## 1. Introduction

*Shanggu Tianzhen Lun (On Ancient Innocence)* is the first chapter of *Su Wen (Plain Questions)*, and the question-and-answer style was used for it, and more than 900 words are in this text. It has systematically expounded the ancient people's Dao of health maintenance, reminded the people nowadays to act in accordance with the practice of the immortal beings in ancient times, and follow the rules of Yin and Yang and adjust Shushu (the ways of cultivate health), and take measures to keep an exuberance of essential qi and know how to regulate the heart spirit. Because they can make you to maintain a desirable harmony between the body and the heart spirit, enjoy a long life.

The text is concise and clear, with various rhetorical methods and compact structure. There are five paragraphs in the chapter, which can be divided into three parts according to their content. Part one: first paragraph and second paragraph. Part two: third paragraph and fourth paragraph. Part three: fifth paragraph.

## 2. Discuss the Importance and Principle of the Dao of Health Preserving

The first paragraph can be divided into two levels.

The first level, the Yellow Emperor raised question, implying the importance of the Dao of health preserving.

昔在黄帝，生而神灵，弱而能言，幼而徇齐，长而敦敏，成而登天。乃问于天师曰：“余闻上古之人，春秋皆度百岁而动作不衰。今时之人，年半百而动作皆衰者，时世异耶？人将失之耶？”

Yellow Emperor, was born intelligent. He was eloquent form childhood. He behaved righteously when he was young. In his

youth, he was honest, sincere and wise. When growing up, he become the Emperor. He asked QiBo, "I am told that people in ancient time all could live for one hundred years without any signs of senility. But people nowadays begin to become old at the age of fifty. Is it due to the changes of epoch or the violation of the way to preserve health?"[1]

This level with "birth, infancy, childhood, youth, adulthood" to show the intelligence and wisdom of Yellow Emperor, but even the intelligent, eloquent, behaved righteously, sincere and wise Yellow Emperor also be puzzled by the differences in the body-movements of people in ancient and nowadays. The anterior description of the omniscient of Yellow Emperor and the subsequent of the asking produced a kind of strong visual difference, catch the attention of readers and cause reflection.

Firstly, the Yellow Emperor told a fact that used a contrast: people in ancient time all could live for one hundred years without any signs of senility. But people nowadays begin to become old at the age of fifty. And based on this fact that he raised a question---"Is it due to the changes of epoch or the violation of the way to preserve health?" From this came with a series of questions and answers on the Dao of health preserving, revealed the guiding principles, benefits and methods of health preserving of ancient people. Therefore, this level can be counted as the central idea of the full text.

In the text, “生而神灵，弱而能言，幼而徇齐，长而敦敏，成而登天”，is the parallelism. The five sentences are similar in structure and the same in tone. The description of "birth..." "infancy..." "childhood..." "youth..." and "adulthood..." shows the congenital wisdom of Yellow Emperor, and the rich knowledge developed with the growth of his age. The connotative meaning of Chunqiu (Spring-Autumn) is age. It is metonymy. “上古之人，.....” and “今时之人，.....” are the contrast, and asked questions about the difference which

produced by the contrast.

The second level, the answer of Qibo solved the question of Yellow Emperor. To clarify the reasons of the difference of people in ancient time and people nowadays.

歧伯对曰：“上古之人，其知道者，法于阴阳，和于术数，  
食饮有节，起居有常，不妄作劳，故能形与神俱，而尽终  
其天年，度百岁乃去。今时之人不然也，以酒为浆，以妄  
为常，醉以入房，以欲竭其精，以耗散其真，不知持满，  
不时御神，务快其心，逆于生乐，起居无节，故半百而衰  
也。”

Qibo answered, "The sages in ancient times who knew the Dao (the tenets for cultivating health) followed the rules of Yin and Yang and adjusted Shushu (the ways to cultivate health). They were moderate in eating and drinking, regular in working and resting, avoiding any overstrain. That is why they could maintain a desirable harmony between the Shen (mind or spirit) and the body, enjoying good health and a long life. People nowadays, on the contrary, just behave oppositely. They drink wine as thin rice gruel, regard wrong as right, and seek sexual pleasure after drinking. As a result, their Jingqi (Essence-Qi) is exhausted and Zhengqi (Genuine-Qi) is wasted. They seldom take measures to keep an exuberance of Jingqi and do not know how to regulate the Shen (mind or spirit), often giving themselves to sensual pleasure. Being irregular in daily life, they begin to become old even at the age of fifty." [1]

The sharp contrast between the ancient and the present explains the reasons why people in ancient time all could live for one hundred years without any signs of senility. But people nowadays begin to become old at the age of fifty. In ancient time, people who followed the rules of Yin and Yang and adjusted Shushu (the ways to cultivate health). They were moderate in eating and drinking, regular in working and resting, avoiding any overstrain. They could maintain a desirable harmony between the Shen (mind or spirit) and the body. So they could live for one hundred years without any signs of senility, enjoying good health. Nowadays, people who drink wine as thin rice gruel, regard wrong as right, and seek sexual pleasure after drinking. They seldom take measures to keep an exuberance of essence qi and do not know how to regulate the Shen (mind or spirit), often giving themselves to sensual pleasure. So they begin to become senility at the age of fifty, not enjoying good health and a long life. The contrast not only shows the importance of the Dao of health preserving, such as follow it can enjoy good health and a long life. Also elaborates the general program of the Dao of health preserving, "follow the rules of Yin and Yang and adjusted Shushu (the ways to cultivate health) ""moderate in eating and drinking" "regular in working and resting" "avoiding any overstrain" "maintain a desirable harmony between the Shen (mind or spirit) and the body". Among them, "maintain a desirable harmony between the Shen (mind or spirit) and the body" is not only summary, but also key-point. *Huainanzi*: "The body is like a house for the life. Qi fills the whole house. Shen (mind or spirit) regulates the Qi-movement to preserve vitality of life. All three are indispensable[2]. "The World Health Organization (WTO) defines health as a state of physical and mental perfection, and good resilience, not just the absence of disease and debility. It

can be known that the Dao of health preserving is to function in the body and Shen (mind or spirit), is to maintain a desirable harmony between the Shen (mind or spirit) and the body.

In the text, “法于阴阳，和于术数”“食饮有节，起居有常”“以酒为浆，以妄为常”“以欲竭其精，以耗散其真”“不知持满，不时御神”，are the antithetical parallelism. The use of antithetical parallelism in the *Yellow Emperor's Canon of medicine* is different from the rhythmical prose style of the Six Dynasties and the poems of the Tang Dynasty. According to the needs of different contents, it adopts relatively flexible forms and uses common language[3]. So this antithetical parallelism should be positive. Two sentences that make up the dual pair is similar in the meaning, complement each other, foil each other. It more prominent and profound performance of the ancient people know the importance of the Dao of health preserving. Nowadays people do not understand the importance of the Dao of health preserving, do what one wishes without restraint and lead to own Shen (spirit or mind) consumption. So that the Shen (mind or spirit) and the body are hurt, and do not enjoy good health and a long life. It warns the nowadays people. And “尽终其天年，度百岁乃去” is a word or phrase to be avoided as taboo of death. And “和于术数”，Shushu (the ways to cultivate health) is the synonymous reuse. *Guangyunshubu*, "Shu (术) is skill [4]475". *Guangyunshiyuan*, "Shu (数) is shu (术). [4]". Its meaning refers to the method of regulating the essence and nourishing the qi.

The second paragraph discusses the principles of health preserving.

夫上古圣人之教下也，皆谓之虚邪贼风，避之有时，恬憺虚无，真气从之，精神内守，病安从来。是以志闲而少欲，心安而不惧，形劳而不倦，气从以顺，各从其欲，皆得所愿。故美其食，任其服，乐其俗，高下不相慕，其民故曰朴。是以嗜欲不能劳其目，淫邪不能惑其心，愚智贤不肖不惧于物，故合于道。所以能年皆度百岁，而动作不衰者，以其德全不危也。

When the sages in ancient times taught the people, they emphasized the importance of avoiding Xuxie (Deficiency-Evil) and Zeifeng (Thief-Wind) in good time and keep the mind free from avarice. In this way Zhenqi in the body will be in harmony, 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 overstrained themselves, making it smooth for Qi to flow. They all felt satisfied with their life and enjoyed their tasty food, natural clothes and naive 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 nor the intelligent and neither the virtuous nor the unworthy feared anything. Such a behavior 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. "[1]

This paragraph discusses the principle of health preservation. The principle has two aspects, internal and external. The internal principle should regulate and nutrient the Shen (spirit or mind), keep the mind free from avarice. The external principle should avoid Xuxie and Zeifeng in good time. As long as people follow these principles, they will enjoy good health and a long life.

In the text, “夫上古圣人之教下也，……”，using the Shixian (samdarsana) to trace the past. It shows the scene that the ancient sages taught the Dao of health preserving for the people, so that nowadays people can see its scene, hear its sound, and be deeply affected by the scene as if one had experienced it oneself. “病安从来”，it treats the positive rhetorical question as an answer of negative. “志闲而少欲，心安而不惧，形劳而不倦” “美其食，任其服，乐其俗”，are the parallelism. “嗜欲不能劳其目，淫邪不能惑其心”，is the antithetical parallelism. “愚智贤不肖不惧于物” is the Fentizongcheng (A certain component of a sentence is a joint phrase, which matches with other components to form a narrative sentence). Narrate it separately, you can get the following four sentences. The ignorant don't fear anything, the intelligent don't fear anything, the virtuous don't fear anything, and the unworthy don't fear anything. “以其德全不危也”，it is worth noting that De (morality). It is the metonymy. The connotation of De (morality) is the Dao of health preserving.

### 3. To Discuss the Importance of Maintaining the Essence-qi in the Kidney on the Basis of Whether People Can Bear Children in Their Old Age

The third paragraph can be divided into two levels.

The first level, the Yellow Emperor raised the question of why the old people are childless.

黄帝曰：“人年老而无子者，材力尽耶？将天数然也？”

Huangdi asked, "Old people cannot give birth to any children. Is it due to the exhaustion of Caili (Essence-Qi) or the natural development of the body?"[1]5

This question shows the Yellow Emperor's sympathy for Du (alone people) (*Mengzi*, "Old without children is Du. "). Being old without children is really sad, but why did it happen? How to answer it in medicine? With this confusion, the Yellow Emperor asked Qibo.

“材力尽耶？将天数然也？”，It is the avoidance-repetition (Avoid the monotonous repetition of word, and choose synonym instead of it). The Ye (耶) and the Ye (也) are the synonym. Both are Chinese modal particle, and indicate the meaning of the query. So it is the avoidance-repetition of modal particle.

The second level, Qibo describes the process of the respective physiological growth of the men and women, reveals that the key to give birth to children lies in the prosperity and decline of essence-qi in the kidney.

岐伯曰：女子七岁，肾气盛，齿更发长。二七而天癸至，任脉通，太冲脉盛，月事以时下，故有子。三七肾气平均，故真牙生而长极。四七筋骨坚，发长极，身体盛壮。五七阳明脉衰，面始焦，发始堕。六七三阳脉衰于上，面皆焦，发始白。七七任脉虚，太冲脉衰少，天癸竭，地道不通，故形坏而无子也。丈夫八岁，肾气实，发长齿更。二八肾气盛，天癸至，精气溢泻，阴阳和故能有子。三八肾气平均，筋骨劲强，故真牙生而长极。四八筋骨隆盛，肌肉满壮。五八肾气衰，发堕齿槁。六八阳气衰竭于上，面焦，发鬓颁白。七八肝气衰，筋不能动，天癸竭，精少，肾藏衰，形体皆极。八八则齿发去。肾者主水，受五藏六府之精而藏之，故五藏盛乃能泻。今五藏皆衰，筋骨解堕，天癸尽矣，故发鬓白，身体重，行步不正，而无子耳。

Qibo answered, “For a woman, her Shenqi (Kidney-Qi) becomes prosperous and her teeth begin to change at the age of seven. At the age of fourteen, Tianguai begins to appear, Renmai (Conception Vessel) and Chongmai (Thoroughfare vessel) are vigorous in function. Then she begins to have menstruation and is able to conceive a baby. At the age of twenty-one. as Shenqi (Kidney-Qi) is in vigor, the wisdom teeth begin to grow and the her body has fully developed. At the age of twenty-eight. Her musculature and bone become strong, Her hair grows long enough. Her body has reached the summit of development. At the age of thirty-five, Yangming Channel starts to decline, her face begins to wither and her hair starts to lose. At the age of forty-two, as the three Yang Channels are deficient in both blood and Qi, her countenance becomes wane and her hair begins to turn white. At the age of forty-nine, as both the Renmai (Conception Vessel) and Chongmai (Thoroughfare Vessel) become deficient and menstruation stops, she becomes physically feeble and is no longer able to conceive a baby.

For a man, at the age of eight, his Shenqi (Kidney-Qi) becomes prosperous and his teeth begin to change. At the age of sixteen, as Shenqi (Kidney-Qi) is abundant and Tianguai occurs, he begins to experience spermatoc emission. If he has copulated with a woman at this period, he can have a baby. At the age of twenty-four, his Shenqi (Kidney-Qi) is full, his musculature and bone become strong, the wisdom teeth appear and the whole body is fully developed. At the age of thirty-two, his musculature and bones have well developed and are very strong. At the age of forty, as Shenqi (Kidney-Qi) declines, his hair begins to drop and his teeth start to wither. At the age of forty-eight, Yangqi over the upper part of the body collapses, his face starts to wither and his hair begins to turn white. At the age of fifty-six, as Ganqi (Liver-Qi) declines, his musculature becomes inflexible. With the exhaustion of Tianguai and the reduction of Sheng (Kidney-Qi), his kidney is weakened and his body becomes very weak, his teeth and hair begin to lose. The kidney controls water, it receives and stores Jing (Essence) from Five Zang-Organs and the Six Fu-Organs. Thus only when the Five Zang-Organs and the Six Fu-Organs are vigorous can the kidney have enough Essence to discharge. Now the Five Zang-Organs have declined, the bones become weak and the Tianguai is exhausted, his hair turns white and his body becomes clumsy. As a result, he walks with difficulty and is unable to have a baby.”[1]5

In the text, "the age of seven—the age of fourteen—the age of twenty-one—the age of twenty-eight—the age of thirty-five—the age of forty-two—the age of forty-nine" and "the age of eight—the age of sixteen—the age of twenty-four—the age of thirty-two—the age of forty—the age of forty-eight—the age of fifty-six—the age of sixty-four", are the progressive parallelism, and there is a relationship of stair-form between the parallel projects [4]. There is also a step relationship in the content. For example, due to the different developmental age of men and women, the age of aging is also different. Women grow at the age of fourteen and senility at the age of thirty-five. Men grow at the age of sixteen and senility at the age of forty. "女子七岁，肾气盛，齿更发长。" and "丈夫八岁，肾气实，发长齿更。", are the contrast. By comparing the internal and external changes in the body of men and women, it reflects the differences in the physiological process of childhood, youth, adulthood, and old age, and highlights the distinctive physiological characteristics of men and women. For example, the developmental age of men and women is difference. Women grow at the age of fourteen, Tianguai begins to appear, Then she begins to have menstruation. Men grow at the age of sixteen, as Shenqi (Kidney-Qi) is abundant and Tianguai occurs, he begins to experience spermatoc emission. Through parallelism and contrast, it is found that the key to the physiological development of men and women lies in the prosperity and decline of essence-qi in the kidney. "面始焦，发始堕" "筋骨隆盛，肌肉满壮", are the antithetical parallelism, highlighting the external physiological characteristics in the body of men and women. " At the age of fourteen,... At the age of twenty-one.... At the age of twenty-eight... At the age of thirty-five,... At the age of forty-two,... At the age of forty-nine,... " and "At the age of sixteen,... At the age of twenty-four,... At the age of thirty-two,... At the age of forty,... At the age of forty-eight,... At the age of fifty-six,... ". The subject of these sentences was omitted. "三阳脉衰于上", is the metonymy. It contains three meridians. Hand and foot Yangming meridian, Hand and foot Taiyang meridian, and Hand and foot Shaoyang meridian. "地道不通" "阴阳和", are the taboo. The meaning of former is the woman menstruation stop. The meaning of latter is the sexual intercourse (between a married couple). The "地道" of "地道不通" refers to vagina and the "阴阳" of "阴阳和" refers to men and women, which are the metaphor. In the Neijing, the sentence pattern similar to judgment directly connects the ontology with the metaphor. But from the perspective of the context, it is obviously different from the judgment of general logical reasoning. It has a hidden analogy, which is rhetorically called metaphor.. [3]

The fourth paragraph can be divided into three levels.

The first level, to further raise the question that some people are old but why they can give birth to children?

黄帝曰：“有其年已老而有子者，何也？”

Huangdi asked, "Some very old people still can bear children. What is the reason?" [1]

The Yellow Emperor keenly found that some people are old but can bear children. It is in sharp contrast to the old people

cannot give birth to any children.

The second level, Qibo's answer further reflects the importance of the essence-qi in the kidney.

歧伯曰：“此其天寿过度，气脉常通，而肾气有余也。此虽有子，男不过尽八八，女不过尽七七，而天地之精气皆竭矣。”

Qibo answered, "This is due to the fact that their Tianshou (Life-Span) exceeds that of the others, their Qi and blood are always smooth in circulation and their Shenqi (Kidney-Qi) is in excess. Although these old people still can bear children, they lose such an ability at the age of sixty-four in men and forty-nine in women. "[1]

Qibo's answer shows that people are old but can bear children that because the overabundance of essence-qi in the kidney. But this is due to the fact that their Tianshou (Life-Span) exceeds that of the others. It is not unlimited. It should follow the law of physiological development of general men and women.

In the text, “男不过尽八八，女不过尽七七，而天地之精气皆竭矣。” This sentence contains four kinds of rhetoric, clearly reveals the internal connection of things, and make the content to seek common ground while reserving differences, concise and comprehensive, close structure. The first one is the avoidance-repetition. To avoid the monotonous repetition of male, and choose the Tian (sky) instead of it. The same is true of female, and choose the Di (earth) instead of it. The second one is the metaphor. The male is Yang, The female is Yin. The sky is Yang, The earth is Yin. So the sky can instead of male and the earth can instead of female. The third one is the antithetical parallelism——“男不过尽八八，女不过尽七七”。 There are six words in each word line. Structurally, men correspond to women, sixty-four (八八) correspond to forty-nine (七七), and so on. In terms of sentence meaning, both sentences emphasize that they lose the ability of bearing children at the age of sixty-four in men and forty-nine in women. The last one is the Fentizongcheng (A certain component of a sentence is a joint phrase, which matches with other components to form a narrative sentence). Redividing the sentence gives you two new sentences——“男不过尽八八，天之精气竭矣，女不过尽七七，地之精气竭矣。”

The third level, from the discussion of whether people can bear children in their old age and lead to the final question—Can the people who keep health-preservation bear children?

黄帝曰：“夫道者，年皆百数，能有子乎？”

歧伯曰：夫道者，能却老而全形，身年虽寿，能生子也。”

Huangdi asked, "Could those who have mastered the Dao (the art of preserving health) have children when they are over one hundred years old?" [1]

Qibo answered, "Those who have mastered the Dao can enjoy good health and prevent senility. So they still can have children when they are very old. "[1]

Huangdi's question backs to the central point of the article—the Dao of health preservation. Qibo's answer highlights the importance of the Dao of health preservation.

As mentioned above, the key to bear children when they are over one hundred years old lies in the prosperity and decline of essence-qi in the kidney. Thus, a conclusion can be drawn that those who have mastered the Dao can bear children due to the prosperity of essence-qi in the kidney. "The kidney controls water, it receives and stores Jing (Essence) from Five Zang-Organs and the Six Fu-Organs." So the plentiful essence-qi of five Zang-Organs and the six Fu-Organs can preserve and nurture the essence-qi of kidney. The other way round, the plentiful essence-qi of kidney can regulate the essence-qi of five Zang-Organs and the six Fu-Organs. It makes the function of Zang-Fu organs into strong and health, muscles and bones into solid. Therefore, the key of health preservation in the body lies in the preservation-nurture and prosperity of the essence-qi of kidney.

#### 4. Different Methods of Health Preservation Will Affect the Person of Life Span.

The fifth paragraph can be divided into four levels.

The first level, the method of health preservation of Zhenren (immortal beings).

黄帝曰：“余闻上古有真人者，提挈天地，把握阴阳，呼吸精气，独立守神，肌肉若一，故能寿蔽天地，无有终时，此其道生。”

Huangdi asked, “I am told that there were so-called Zhenren (immortal beings) in ancient times who could grasp the law of nature. They followed the principles of Yin and Yang, inhaling fresh air, cultivating their spirit and keeping their muscles integrated. So their life expectancy was as long as that of the earth and the heavens. This is their Dao (the art of preserving health) of life.”[1]

It describes the method of health preservation of Zhenren (immortal beings). In terms of natural environment, Zhenren (immortal beings) could grasp the law of nature and follow the principles of Yin and Yang. In terms of social environment, they freed of the shackles of the secular world. In terms of oneself, they could inhale the essence-qi, cultivate their spirit and keep their muscles integrated. The result of using this method of health preservation is that their life expectancy was as long as that of the earth and the heavens.

In the text, “提挈天地，把握阴阳” “寿蔽天地，无有终时”， are the exaggeration. The former is that Zhenren (immortal beings) could grasp the law of nature and follow the principles of Yin and Yang. The latter describes the life expectancy of Zhenren (immortal beings) was as long as that of the earth and the heavens, no end. “提挈天地”， is the Cuochen (the components of a sentence can interleave matches). *HuainanZi*, "Lifting the sky, Raising the earth, and abandon everything in the world." Gaoyou annotated it, "The meaning of Ti (提) is that hoist something with one hand. The meaning of Che (挈) is hold up. "[6] Ti-Che and heaven-earth which can be interleave matched. The Ti (提) matches the sky. The Che (挈)

matches the earth. They form a pair of verb-object phrase. “提挈天地，把握阴阳”， is the avoidance-repetition. The meaning of Ti-Che and Ba-Wo are the same. The meaning of heaven-earth and Yin-Yang are the same. Both change the word and not change the meaning. Its expression is distinct. “提挈天地，把握阴阳，呼吸精气”， is the parallelism. With parallelism to elaborate the method of health preservation of Zhenren (immortal beings), Make the content is clear presentation and reads smoothly. “提挈天地”， is not only the exaggeration, but the Cuochen (the components of a sentence can interleave matches). And with context formed the avoidance-repetition and the parallelism. It played several roles, triggered the readers' infinite reverie to the scene of health preservation of Zhenren (immortal beings), enhanced the sense of reading the full text.

The second level, the method of health preservation of Zhiren (perfect person).

中古之时，有至人者，淳德全道，和于阴阳，调于四时，去世离俗，积精全神，游行天地之间，视听八达之外，此盖益其寿命而强者也，亦归于真人。

In the middle ancient times, there were so-called Zhiren (perfect person) who possessed supreme morality and the tenets of cultivating health, abiding by the changes of Yin and Yang. adapting themselves to the changes of seasons, abandoning secular desires, avoiding distraction and roaming around on the earth and in the heavens. So they could see and hear things and voices beyond the eight directions. Such a practice and self-cultivation enabled them to keep fit and prolong their life. These people were similar to the Zhenren (immortal beings). [1]

It describes the method of health preservation of Zhiren (perfect person). In terms of natural environment, Zhiren (perfect person) abided by the changes of Yin and Yang, adapted themselves to the changes of seasons. In terms of social environment, Zhiren (perfect person) abandoned secular desires. Physically, Zhiren (perfect person) maintained essence-qi. Mentally, Zhiren (perfect person) possessed supreme morality and the tenets of cultivating health. The result of using this method of health preservation is that enabled them to keep fit and prolong their life.

In the text, “淳德全道” “游行天地之间，视听八达之外”， are the exaggeration. The former is that Zhiren (perfect person) possesses supreme morality and the tenets of cultivating health. The latter describes that Zhiren (perfect person) roams around on the earth and in the heavens, see and hear things and voices beyond the eight directions. “和于阴阳，调于四时” “去世离俗，积精全神” “游行天地之间，视听八达之外”， are the antithetical parallelism. “和于阴阳，调于四时” and “游行天地之间，视听八达之外”， are the antithetical parallelism of word group of supplementary specification. The structure of word group is a verb plus a word with supplementary specification elements. “去世离俗，积精全神”， is the antithetical parallelism of joint phrase. Its combination form is verb-object phrase + verb-object phrase. The three sentences come together which is a strong tension in language expression. In the form of expression, The sentence

pattern is neat, The structure is symmetry, The pleasant is to read. On the content, The first step is expounded the method of health preservation of Zhiren (perfect person) in the natural environment. The second step is described the method of health preservation of Zhiren (perfect person) in the social environment. The last step is stated the method of health preservation of Zhiren (perfect person) in oneself body and Shen (spirit or mind). From this point of view. The Yellow Emperor expounds the sequence that the method of health preservation of ancient are two aspects. On the one hand, spatially from the far to the near. On the other hand, in oneself, from the outside to the inside. “调于四时”, is the metonymy. The Sishi (the four seasons) are replaced spring, summer, autumn and winter. “去世离俗”, is the avoidance-repeation. The meaning of Qu (go) and Li (leave) is similar. They all have the same meaning of leaving. *Shuo Wen Jie Zi*, “Qu (go), people leave. [7]” The Qu (go) and the Li (leave) matches with the social and the convention. It means away from the social customs.

The third level, the method of health preservation of Shengren (sages).

其次有圣人者，处天地之和，从八风之理，适嗜欲于世俗之间，无恚嗔之心，行不欲离于世，被服章，举不欲观于俗，外不劳形于事，内无思想之患，以恬愉为务，以自得为功，形体不敝，精神不散，亦可以百数。

The third kind of people was known as Shengren (sages) who were capable of living in a harmonic environment between the earth and the heavens and adapting themselves to the wind from the eight different directions. In daily life they could properly tackle their interest and desire and their mind was free from anger and discontentment. They did not try to draw themselves away from secular customs, and also worn luxurious clothes. But they never followed the behavior of ordinary people. Physically, they tried not to exhaust their body; mentally, they freed themselves from any anxiety, regarding peace and happiness as the target of their life, and taking self-contentment as the symbol of achievement. As a result, their body was seldom susceptible to decline and their spirit was never subject to exhaustion. That was why they could live over one hundred years. [1]

It describes the method of health preservation of Shengren (sages). In terms of natural environment, Shengren (sages) were capable of living in a harmonic environment between the earth and the heavens and adapting themselves to the wind from the eight different directions. In terms of social environment, Shengren (sages) did not try to draw themselves away from secular customs, and also worn luxurious clothes. But they never followed the behavior of ordinary people. Physically, Shengren (sages) tried not to exhaust their body. Mentally, Shengren (sages) freed themselves from any anxiety, regarding peace and happiness as the target of their life, and taking self-contentment as the symbol of achievement. The result of using this method of health preservation is that their body was seldom susceptible to decline and their spirit was never subject to exhaustion, They could live over one hundred years.

In the text, “适嗜欲于世俗之间”, is the subject-inversion. In

order to highlight the importance of Shi (suitable), Shiyu (properly tackle desire) is placed after Shi (suitable). “处天地之和，从八风之理” “行不欲离于世，举不欲观于俗” “外不劳形于事，内无思想之患” “以恬愉为务，以自得为功”， are the antithetical parallelism. It makes the layout of the writing neat and beautiful, compact rhythm.

The fourth level, the method of health preservation of Xianren (the virtuous people)

其次有贤人者，法则天地，象似日月，辩列星辰，逆从阴阳，分别四时，将从上古，合同于道，亦可使益寿而有极时。

The fourth kind of people was known as Xianren (the virtuous people) who abide by the laws of the earth and the heaven, imitated the changes of the sun and the moon, followed the varying order of the stars, adhered to the changes of Yin and Yang, differentiated the four seasons, and acted in accordance with the practice of the immortal beings in ancient times. In this way they prolonged their life. [1]11

It describes the method of health preservation of Xianren (the virtuous people). Xianren (the virtuous people) learned the laws from the heaven and the earth, the sun and the moon, and the stars. Followed the Yin and the Yang and differentiated the four seasons were to abide by the changes of the laws. Xianren (the virtuous people) adhered these changes to take good care of oneself, and acted in accordance with the practice of the immortal beings in ancient times. The result of using this method of health preservation is that they prolonged their life.

In the text, “法则天地，象似日月，辩列星辰，逆从阴阳，分别四时”, is the parallel construction. The heaven and the earth, The sun and the moon, the Yin and the Yang, and the four seasons can be regarded as natural rules or laws. Those words matches verb which constitute a group of sentences with a similar sentence pattern and tone to express the method of health preservation of Xianren (the virtuous people).

## 5. Summary

The *Shanggu Tianzhen Lun* is a model work of health preservation monographs in the *Huangdi Neijing*. This article whether words, sentence, and layout or the use of rhetoric, all have its uniqueness. As far as the rhetoric is concerned, the full text shares fifteen kinds of rhetoric, among which there are thirteen times with antithetical parallelism. The joint application of various rhetorical methods makes the article very literary and logical, which is a good work of using rhetoric. This paper analyzes it in order to provide help for the understanding-reading of the *Shanggu Tianzhen Lun*.

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