

# YANGSHENG

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a truly personalized medicine

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Let me start with a symbol – as symbols convey more than words can ever do:  
Taiji Zeichen – opposites joined together in harmony – YinYang – the circle with the  
center in constant change and movement  
Symbol of Daoism, symbol of Yangsheng: live your life in harmony with Yin-Yang, with  
the Dao  
The middle path of the center refrains from extremes, it keeps harmony and balance

## Yin - Yang

Inseparabel – but opposites

Yin – mysticism and intuitive understanding, holistic  
the unnamed – inner healing-work

Yang – science and intellectual understanding, dissecting,  
the named, the reasoning – outer medical treatment

“All creatures cannot turn their backs to the shade (Yin)  
without having the sun (Yang) on their bellies”

(Dao de Jing Ch. 42).

Talk of Yin-Yang, NOT Yin and Yang, as they are inseparabel

Yang : outer world, Yin : Inner world

Yang: Medicine hepling form the outside, Yin helping from the inside!

## DAO

- **The Big or True Dao**
  - Cosmic order
  - Potentiality
  - Rules of Nature
  - Mother of all things
- **The personal Dao**
  - our body, our talents
  - our spiritual path: why are we here?  
Who are we?  
Who do we want to be?

You first have to follow your personal Dao, before you can reach the Big, true Dao, we have to live our destiny, our talents, our inherent Being

## Self versus Ego

- **Self** not identical with **Ego**
- **Self** is spontaneous, ever changing, creative, free to decide out of it's own
- **Ego** is constructing the „I am“, unchanging, passive, fixed, concerned with „Things“ and material constructs
  - Ego clings to „material reality“. Self agrees to the everchanging, „fluid“ world.
  - Ego uses the intellect, thinks, judges. Self agrees to the intuitive knowledge of change.
  - The bigger our ego the more vulnerable we become.
    - Admire a person for who he/she truly is (the Self)
      - not for his/her skills (the Ego)

Clarification: What do we nourish? In what area do we work? The Ego? The Self?

## Daoism

- Laotse: Dao De Jing: 4th century B.C.
- Zuangzhi: The Dao of perfect happiness, 4th century B.C.
- Times of social disorder and difficulties
  - meant for rulers, nobles, the „elite“
    - but is advice for everyone
  - Religious rites and obligations
    - Philosophy

Coming back to the Chinese Philosophy of Yangsheng: Daoism  
Daoism in the West is mainly known as Philosophy,

## Ancient Greece

- About the same time-period as Daoism:
- Heraklit (540-480B.C.), Platon (427-347B.C.): Panta rhei, everything is moving, dualistic world, everchanging
  - Hippocrates of Kos, (460–370 B.C.)
- God of Healing, Asklepios – Asklepieia-Healing centers
  - Energetic Medicine, „Life-Force“, „Chi“
- Stoics – Epicureans – Christians: parallel to Daoism
  - Women very important in energetic medicine
    - Left-over remains in Mysticism

Let's just briefly mention our own cultural roots, dating back to ancient Greece

## Dao De Jing

- Go with the rhythm, go with the flow
- Non linear thinking, but interconnectivity of everything, of opposites, of mutual creative forces (YinYang)
- Emptiness is creative, Being comes out of Non-Being, importance of the Void
  - „female“ qualities
  - Gender roles not important but personal „choice“
- YinYang: implicit Duality, that expresses an inherent Unity
  - Ever changing world, cyclical patterns

Philosophical Book, supposedly written by the legendary character known als Laotse. It consists of 81 chapters. Apart from the bible the main book in world literature in sold or given copies.



- Laozi emphasizes the balance and harmony of the contradictions, and the change is the process of transformation of the opposites toward each other. These myriad of things are not only opposite and interdependent, but also mutually changeable and the change is definite to take place.
- Laozi clearly states the essence of his thought and life philosophy: “Here are my three treasures, guard and keep them! The first is kind or mercy; the second is frugality; the third, refusal to be foremost of all things under the heaven.” (Ch.67)

Philosophical basis in teh Yin-Yang theory

## Modern lifestyle medicine

- It's all about longevity:
- App on your wrist knows when you die (NZZ, Feb. 2019)
- Human Genom discovered, facts and figures only matter
  - Deterministic approach
  - Separation of body and mind
  - Mechanical approach
- Epigenetics: lifestyle (nourishment, thoughts, movement) turns genes on or off, active across generations
  - Functional medicine – systemic approach

## MING – Tian Yi

- Destiny
- Heavenly order: Good fortune cannot be made, but lies in the hands of the gods:
  - Sacrifices have to be made for „good fortune“, good luck
- New Science of Yangsheng: Your yourself can shape your future, your health!
  - How to nourish your own life

Modern medicine with mechanical approach reminds me of Ming, the heavenly rule: Yangsheng expresses a secular belief, that we ourselves can shape our destiny to some extent.

## Epigenetics and functional medicine

- Microbiome – it's all in the gut – or it's all in your „center“
- No more „one size fits all“ – new personalized medicine
  - Looking for root cause – not „a pill for every ill“
- 90% of diseases are caused by environmental factors – nutrition, relationships, genomics,
- gastrointestinal microbiome (about 3 kg of microbiops in our gut...) crucial for health
  - Epigenetics – our future?
- Integrative medicine, functional medicine – our future?

## Longevity!

- It's all about longevity....
  - Daoist tradition: in religious tradition aim of becoming Immortal
  - Alchemical approach – looking for the Golden Elixir to reach immortality
  - Shamans (also the female Wu) as intermediary to the cosmic world

Ancient alchemy – modern pharmacology: All designed to reach longevity if not immortality?

## Yangsheng – small Daos

- What is Yangsheng?
- Neidan (Daogong) versus Qi Gong
  - Inner versus outer work
- Japanese Judo versus Juitsu
- Do = small Dao: inner practice, art of living
  - Jutsu: learning a skill, a craft

- What is Yangsheng?
  - Neidan?
    - Nourishing life
    - Empowering of Self
    - Self-responsability
    - Healing from within
    - „ancient epigenetics“
  - Your Mind shapes your world
  - Love, containment, restraint
- „Form follows Function“ or „Mind over Matter“

## Yangsheng

- You yourself can add to your own „good destiny“
- You are not dependent on the goods or on sacrifices
- Laotse, Zhuangzi show ways how to live a „good life“  
(4th century B.C.)

Neidan: Inner Work  
Qi Gong: Movement of Qi  
TaiJi: Nourish Qi  
Meditation  
Nourishment!

Do not cling to a model

You can spare yourself of suffering, when you comply with the constant change, when you act like the soft, subtle water and go with the flow, when you know yourself (Laotse and Socrates!) and let go of control, of judgment



## Yangsheng – healing from within

- Nourish and guard the three treasures Jing – Qi – Shen
  - Too much Yang – nourish Yin
  - Wu Wei: Go with the flow
- Guard your thoughts and emotions and nourish your positive outlook on life  
Movement – Meditation – Inner Smile
- Water as metaphor: be soft and subtle
  - Love – Containment – Modesty
  - Live well – live long

## Scientific Medicine - Yangsheng

- Psycho-Neuro-Immunology
- Functional MRI: meditation and MRI
  - (Matthieu Richard)
  - Epigenetics....
- Functional Medicine, microbiome....

## Yangsheng

- A Daoist story
- Do it like the shepherd:  
look after the sheep that are left behind...
- Nourish your outer and your inner life!

***In Lu gab es jemanden, der lebte einsam in der Wildnis., die Felsen waren seine Behausung und Wasser sein Getränk, er strebte nicht mit den anderen Menschen gemeinsam nach Gewinn; Er lebte so 70 Jahre lang und sein Gesicht war das eines Kindes; doch unglücklicherweise traf er einmal auf einen hungrigen Tiger. Der hungrige Tiger tötete und verspeiste ihn. Und es gab einen prahlenden, kühnen Mann, er ging zu allen hochstehenden Häusern und reichen Kreisen. Er lebte so 40 Jahre, aber dann verstarb er an der Krankheit der inneren Hitze. Der Wilde nährte sein Inneres, aber der Tiger fraß sein Äußeres, der Kühne nährte sein Äußeres, aber die Krankheit griff sein Inneres an, alle beide haben es nicht verstanden, die Nachzügler anzutreiben.“Es gilt die Schafe anzutreiben, damit keines von ihnen zurückbleibt. Im Hinblick auf die Pflege des Lebens heißt dies wohl „Wie sehe ich, was in mir zurückbleibt? Und zwar, wie die Beispiele des Einsiedlers und des „Geschäftsmannes“ zeigen, auf allen Ebenen des Lebens, sowohl im Sinne der Veranlagung, der Funktionen, Triebe oder Gefühle wie auch in körperlicher, geistiger oder moralischer Weise.***

## Laotse: Dao de Jing (Ch.76)

- When people are born
- They are soft and weak,
  - When they perish
  - they are hard and stiff.
  - Thus is it said:
- the hard and stiff are followers of death
- The soft and weak are followers of life.

# **Long Life = Happy Life?**

**It's not a good life bringing you  
happiness and gratefulness**

**Happiness and gratefulness  
bring you a good life**



With these words I'd like to return to the beginning, the symbol of the everchanging world,  
the symbol of Daoism:  
Guard your center and go with the flow!

Thank you for your attention !