



THE THREE TREASURES NEWS

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Geriatrics

Giovanni Maciocia

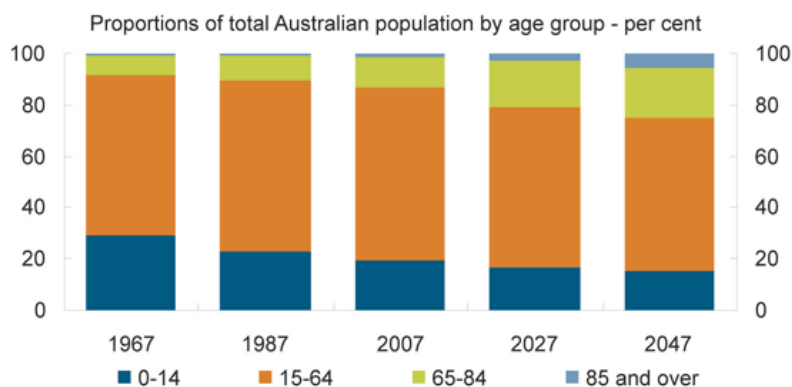
The world's population is becoming older. Population ageing is an inevitable consequence of **fertility decline**, especially if it is combined with **increase in life expectancy**. The proportion of older persons is increasing at a faster rate than any other age segment. In developed countries, the proportion of older people already exceeds that of children.

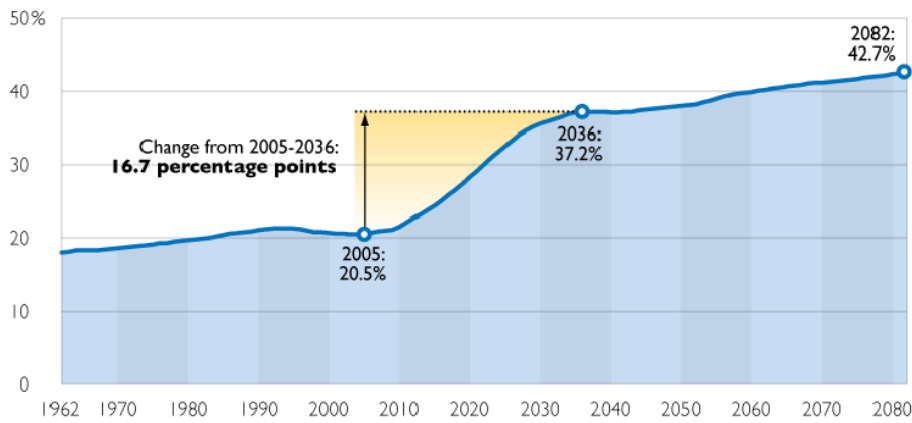
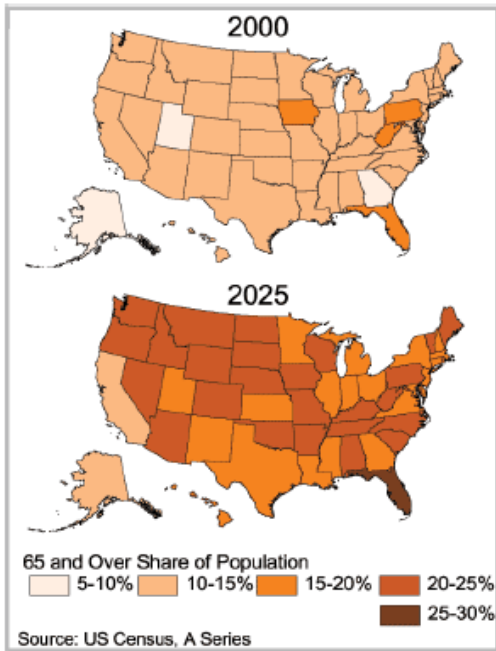
In developing countries, the growth of the older population is occurring more rapidly due to the faster pace of fertility decline that has resulted from the success of reproductive health and family planning programmes.

According to the UN Population Division, during the next 45 years, the number of persons in the world aged 60 years or older is expected to almost triple, increasing from 672 million people in 2005 to nearly 1.9 billion by 2050. Today 60 per cent of older persons live in developing countries; by 2050, that proportion will increase to 80 per cent. In developed countries, one fifth of the population is 60 years or older; by 2050, that proportion is expected to rise to almost a third, and there will be two elderly persons for every child.

In developing countries, the proportion of the older population is expected to rise from 10 per cent in 2005 to close to 20 per cent by 2050.

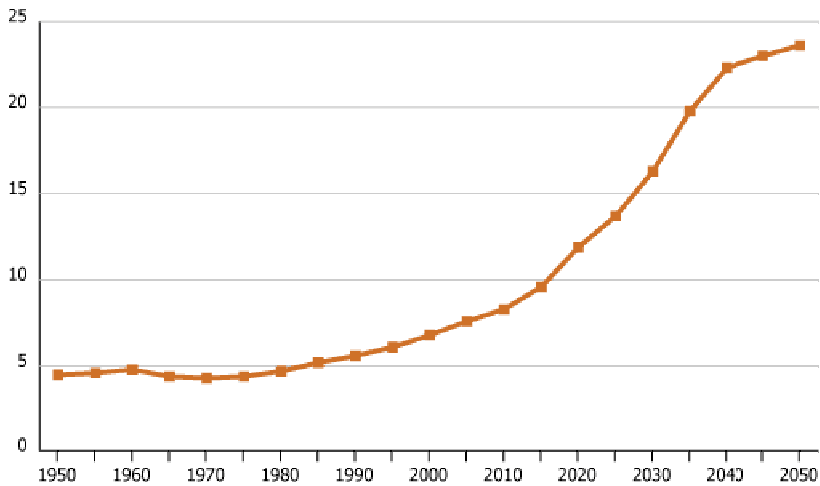
There will be an even more notable increase in the number of 'oldest-old' people, those who are 80 years old or over, from 86 million in 2005 to 394 million in 2050. By 2050, most oldest-old people will live in the developing world. In almost all societies, women represent the largest number and proportion of older people.





Ratio of elderly to young people in the USA

Percent of total population



Elderly as percentage of total population in China

1. DEFINITION OF “ELDERLY”

In the past, Chinese medicine books defined as “elderly” anyone over 50. The general modern consensus is that “elderly” refers to anyone over 60. However, Chinese medicine also stresses that the definition of “elderly” is not fixed and depends also on the body condition, i.e. a 45-year-old in a poor body condition might be more “elderly” than a 65-year-old in a good body condition.

Chapter 1 of the *Su Wen*: “*In a woman, at the age of 35 the Yang Ming starts to decline, her face withers and her hair begins to fall out; at 42 her body becomes wane and her hair whitens; at 49 Ren and Chong become empty and menstruation stops and can no longer conceive. In a man, at the age of 40, Kidney-Qi declines, his hair begins to fall out and his teeth begin to wither; at 48 his hair becomes white and his face starts to wither; at 56, Liver-Qi declines and the muscles stiffen up; at 64, Tian Gui is exhausted and Kidney-Qi declines*”. The *Nei Jing* defines four ages of mankind: Xiao, Shao, Zhuang and Lao. It says: “*Above 50, a person is old (Lao); above 20 adult (Zhuang), above 18 adolescent (Shao) and above 6 a child (Xiao).*”

Another ancient book has a different definition: “*At 6, one is a child (xiao); at 16, adolescent (shao); at 30, adult (zhuang); at 50, old (lao).*”

Modern doctors have this classification:

- Up to 20: young
- 20-40: “mature”
- 40-60: middle age
- 60 and over: old.

A more detailed modern classification is as follows (most common causes of disease in brackets, according to my experience):

- Up to 6: infancy (food and climate)
- 6-12: childhood (food, climate, parents’ emotions)
- 12-18: adolescence (food, emotions, sport, exercise)
- 18-25: young age (food, emotions)
- 25-45 adulthood (emotions, overwork)
- 45-60: middle age (Overwork)
- over 60: old age.

This classification is probably the best as it also broadly corresponds to different aetiological factors at different ages.

More important than the definition of what is “old”, is the unique Chinese concept of the gradual decline that leads into old age. This process is a very slow and gradual one that starts very early in life, even by the late 20s. It follows that the “treatment” of old age starts in our young age. It also follows that Chinese medicine has a lot to offer not only in the treatment of the elderly but also in the “prevention” of old age, or rather, the slowing down and postponement of the aging process. Therefore the kind of old age we get depends on what we do when we are young (this is certainly very true for the menopause).

The rich Daoist tradition of “nourishing life” (*Yang Sheng* 生) is all about nurturing the body and mind throughout our life, starting in young age, to slow down and postpone the aging process. The principles of *Yang Shen* pervades very many chapters of the *Nei Jing*. Modern Chinese doctors propose an interesting method for determining the biological age of a person by the number of brown macules on their body. As these are typical of old age, the more brown macules there are, the higher the biological age of the patient (they indicate Blood stasis).

These spots were called “old age spots” (*lao nian ban* 老年斑) or “longevity spots” (*shou ban* 寿斑). 75% of people aged 60-79 and 89% of those aged 80-90 have them.

2. CHAPTER 1 OF THE SU WEN

Large parts of the very first chapter of the Su Wen are about geriatrics and the prevention of disease of old age. The very first question the Yellow Emperor asks Qi Bo is about old age: *“How come that in old times people lived to a 100 without any signs of senility while nowadays people begin to become old at the age of 50?”*

Qi Bo answers: *“The sages of ancient times knew the Dao and followed Yin and Yang. They were moderate in eating and drinking, regular in working and resting, avoiding any overstrain. Nowadays, people behave in the opposite way. They drink wine as if it were rice gruel, regard wrong as right and seek sexual pleasure after drinking heavily. As a result, their Jing is exhausted and Zhen Qi wasted. They do not know how to regulate their Shen, giving way to sensual pleasures. Being irregular in daily life, they become old at the age of 50.”*

“People in ancient times lived in peace and contentment, without any fear. They worked but never overstrained themselves so that Qi flowed smoothly. They were satisfied with their life and enjoyed tasty meals, natural clothes and simple customs. They did not desire high position and lived a simple and natural life. That is why improper desire and avarice could not distract their eyes and ears, obscenity and fallacy could not tempt their minds. Neither the ignorant nor the intelligent and neither the virtuous nor the unworthy feared anything. They followed the Dao. That is why they all lived over 100 years without any signs of senility.”

Chapter 1 of the Su Wen also confirms that old age is relative and it is possible to preserve a strong body condition into one's old age. *“Could those who have mastered the Dao have children when they are over 100? Those who have mastered the Dao can enjoy good health and prevent senility. So they still can have children when they are very old.”*

“In very ancient times, the True people (Zhen Ren 真人) lived. They followed Yin and Yang, inhaling fresh air, cultivating their spirit and keeping their muscle exercised. So their life expectancy was like that of Heaven and Earth. Later, the Perfect people (Zhi Ren 至人) lived; they were of the utmost morality (De 德), followed Yin and Yang and the four seasons, forsake sexual desire, avoided distraction. So they could see and hear beyond the 8 directions. Such self-cultivation enabled them to keep fit and prolong their life. The third kind of people were the Sages (sheng ren 圣人): they lived in harmony with the environment and adapted themselves to the 8 winds. They curbed their desire and were free from anger and dissatisfaction. They tried not to exhaust their bodies and, mentally, they freed themselves from anxiety, taking peace and happiness as the aim of their life. As a result, their bodies did not decline and their Shen was never exhausted. That is why they lived to over 100. The fourth kind were the Virtuous people (Xian Ren 贤人): they followed Heaven and Earth and Yin and Yang, adapted to the four seasons, thus prolonging their life.”

From the above quotations, we can deduce the main factors which the ancient Chinese considered important in order to preserve one's constitution. These are:

- 1) Moderation and balance (diet, exercise, work, sex, drinking)
- 2) Avoiding excessive desire and attachment
- 3) Avoiding “excessive” sexual activity
- 4) Simplicity of life-style
- 5) Shunning high social position, i.e. curbing of ambition

3. CONSTITUTION AND OLD AGE

In ancient Chinese medicine terminology, the hereditary constitution was called *Ji Qiang* (基) which means “fundamental mast” or “fundamental pillar”, referring to the foundations of a house. Another name was *Ji Zou* 基 meaning “fundamental lintel”. Chapter 54 of the *Ling Shu* refers to the constitution as *Ji Qiang*: “When the constitution [*Ji Qiang*] is strong [literally ‘high’], *Ying* and *Wei* are harmonized in the three divisions and three levels, the bones are high and the muscles full and the person will live to a 100.”

Zhang Zhi Cong calls the constitution *Ji Zou* and says: “*Ji* refers to the foundation [of a house] and ‘*zou*’ to the timber lintel. A person is born from the *Jing* of the mother and father, one *Yin*, one *Yang*. The mother provides the location [*Ji*] and the father provides the timber lintel [*zou*].”

Chapter 54 of the *Ling Shu* starts by referring to the “foundation” of the mother and the “lintel” of the father: “The mother provides the foundation and the father the lintel.”

4. CHARACTERISTICS OF THE ELDERLY IN CHINESE MEDICINE

Traditional geriatrics considers a Kidney deficiency as the main syndrome in the elderly. Ye Tian Shi conveys this idea in many expressions such as “*Yuan Qi* declines”, “the Lower Burner is empty”, “The 6 True *Yin* decline” or “Water declines”.

Li Zhong Xin (Ming dynasty) thinks that Full conditions predominate in acute cases, while Deficiency ones in chronic cases. Therefore, in the elderly, one must tonify and warm Spleen and Kidneys.

The decline occurring in old age is therefore considered to be due to the decline of Kidney-*Jing* and the *Yuan Qi*. Please note that this may be a decline of *Yin* or *Yang* or both. Interestingly, ancient doctors related the strength of Kidney-*Qi* not only to longevity but also to resistance to pathogenic factors. A saying states:

‘If there is Kidney-*Qi*, there is no epidemic and long life’
(*Shen Qi Yi Mian Yi Yi Shou Ming* 气一免疫一寿命)

The text “The Way to Longevity in Chinese Medicine” (*Zhong Yi Chang Shou Zhi Dao*) says explicitly: “*Yuan Qi* 元 is equivalent to *Zhen* 真 *Qi* and this to *Zheng* 正 *Qi*. Therefore the *Zheng Qi* and our resistance to infections is related to the Kidneys.”

Zhao Zheng Cun “The Way to Longevity in Chinese Medicine” (*Zhong Yi Chang Shou Zhi Dao* 中医 寿之道), China Television Broadcasting Publishing House, Beijing, 1984, p. 13.

Chapter 54 of the *Ling Su* confirms the idea of predominance of *Xu* in the elderly: “At 50, *Liver-Qi* decreases, the liver lobes become thinner, bile decreases and vision is not good. At 60 *Heart-Qi* declines, the patient is sad and worried, *Blood* and *Qi* decline and he or she likes to lie down. At 70 *Spleen-Qi* is empty and skin dries up. At 80 *Lung-Qi* decreases, *Po* leaves and speech is more difficult. At 90 *Kidney-Qi* is burnt-out and the *Qi* of the other 4 *Yin* organs is also exhausted. At 100 the 5 *Yin* organs are exhausted, *Shen* is about the leave the body, the body is near the end.”

5. DEFICIENCY PATHOLOGY OF THE ELDERLY

- Kidney *Xu* (*Yin* or *Yang*): backache, dizziness, tinnitus, impotence, frequent urination, weak knees.
- Heart *Xu*: palpitations, coronary disease, arteriosclerosis, breathlessness.
- Liver *Xu*: decrease in vision, dry nails, cramps.
- Spleen *Xu*: weak muscles, petechiae, digestive problems.
- Lung *Xu*: breathlessness.
- *Xu* of Sea of Marrow (Brain): decreased memory, blurred vision, tinnitus

6. DEFICIENCY PATHOLOGY OF THE FIVE ZANG IN THE ELDERLY

- a) Heart. Heart-Qi declines, affects the circulation of Blood, Blood does not circulate well. The blood vessels lose elasticity. Palpitations, shortness of breath, feeling of oppression of the chest.
- b) Liver. Liver-Qi declines, Liver-Blood declines, Liver-Qi does not flow freely. As Liver-Blood declines visual acuity declines, the sinews become slack, Tian Gui dries up and sperm decreases.
- c) Spleen. Spleen-Qi declines, transformation and transportation become impaired and Spleen-Qi does not hold Blood. Poor appetite, loose stools, constipation. Phlegm accumulates, obesity. Petechiae from Spleen-Qi not holding Blood.
- d) Lungs. Lung-Qi declines, cannot govern Qi. Shortness of breath, sweating, cough with mucus, feeling of oppression of the chest.
- e) Kidneys. Kidney-Qi declines (Yin or Yang or both), Tian Gui dries up, Jing declines. Frequent urination, backache, dizziness, tinnitus, urinary incontinence, prostatic hypertrophy.

7. CHANGES OF THE BRAIN IN THE ELDERLY

Sea of Marrow

The Sea of Marrow is mentioned in chapter 33 of the Ling Shu. “Marrow” is a Chinese concept without an equivalent in Western medicine. Marrow is a transformation of the Jing of the Kidneys and it influences the spinal cord, the Brain (which is one of the 6 Extra Fu) and the bone marrow. The symptoms of deficiency of the Sea of Marrow resemble very much the symptoms of the elderly (dizziness, tinnitus, weak legs, blurred vision, desire to lie down).

Excess: Full of vigour, great physical strength.

Deficiency: Dizziness, tinnitus, weak legs, blurred vision, desire to lie down.

Points: DU-20 (upper), DU-16 (lower).

The Sea of Marrow is synonymous with the Brain as it is Marrow that fills up the Brain. Symptoms of deficiency are related to obfuscation of the sense orifices due to their not being nourished by Marrow. As Kidney-Essence is the origin of Marrow, those symptoms are also symptoms of Kidney deficiency (dizziness, tinnitus, blurred vision, weak legs). The Sea of Marrow is related to the Du Mai which flows in the spine and into the Brain: for this reason, the points of the Sea of Marrow (Du-20 Baihui and Du-16 Fengfu) are on the Du Mai.

Chapter 8 of the “Simple Questions” says: “*The Kidneys are the official in charge of power: skill originates from them.*” It is interesting that the “Simple Questions” mentions “power” in connection with the Kidneys. This has two meanings. From a physical point of view, “power” refers to the fact that the Kidneys are the root of Pre-Natal Qi and house the Essence: this determines our innate energy, strength or “power”. In fact, the symptoms of fullness of the Sea of Marrow (originating from the Kidneys) are “full of vigour, great physical strength”). The Sea of Marrow is mentioned in chapter 33 of the “Spiritual Axis”.

From a mental point of view, “power” refers to the drive and determination stemming from the Kidneys. This corresponds to *Zhi*, i.e. Will-Power. The symptoms of fullness and emptiness of the Sea of Marrow have mental-emotional significance. The symptoms of fullness of the Sea of Marrow (“full of vigour, great physical strength”) indicate a constitutional condition of strength of the individual: this is not only physical vigour but it also involves mental “vigour” which means that the person will be able to stand up to emotional stress keeping the integrity of his or her *Shen*. Contrary to what we might think, many elderly people actually have a constitutional strength of the Sea of Marrow which makes their *Shen* strong and grounded.

The physical symptoms of deficiency of the Sea of Marrow are dizziness, tinnitus, weak legs, blurred vision, and a desire to lie down. On a mental-emotional level, a person with a constitutional deficiency of the Sea of Marrow will be more prone to emotional stress: his or

her *Shen* is more vulnerable and the person lacks mental strength and resilience. Under these conditions, the person is easily prone to depression when subject to emotional stress. The points given by chapter 33 of the “Spiritual Axis” for the Sea of Marrow are Du-20 Baihui (described by the “Spiritual Axis” as the “upper” point) and Du-16 (described as the “lower” point). I particularly use Du-20 to strengthen the Sea of Marrow, nourish the *Shen* and strengthen the Kidney’s Will-Power (*Zhi*). For these reasons, Du-20 is a very important point for depression.

Brain

The Brain is one of the 6 Extra Fu. It is a product of the Sea of Marrow which, itself derives from Kidney-Jing. Hence the influence of Kidney-Jing on the Brain. The Brain is connected to the Jing Ming (精明) mentioned in the Su Wen, which could be translated as “clarity of Jing” or “bright Jing”. Chapter 16 of the Su Wen says that the head is the “Fu of Jing Ming”. This is equivalent to the Brain. The Lei Jing says: “*The Essence [Jing] of the 5 Zang and 6 Fu ascends to the head where it brightens the 7 orifices: it is the Fu of Jing Ming.*”

The Brain and Marrow

The Kidney-Essence produces Marrow which fills the spine and the Brain. Flowing inside the spine and into the brain, the Du Mai has a deep influence on the nourishing of the brain.

In particular, the Du Mai balances Yin and Yang in the head and brain as it carries Kidney-Essence but is itself Yang in nature. The Du Mai connects upwards with the Brain and downwards with the Kidneys: it is therefore the channel connection between Kidneys and Brain. The Kidneys store Essence and the Brain is filled by Marrow: to nourish the Essence and fill Marrow one can use the Du Mai.

The Brain is responsible for all the same functions attributed to the Shen of the Heart, i.e. thinking, cognition, consciousness, emotions. The Brain is also responsible for all senses. This is important to remember in the elderly, i.e. that vision and hearing depend on the Brain and therefore Kidneys. So a decrease in acuity of vision in the elderly is often related to the Kidney rather than to the Liver.

Li Shi Zhen says: “*The Brain is the Fu of the Original Shen. When Zhong Qi is deficient, clear Yang cannot ascend to the head, the head droops, the sense orifices are affected. Memory depends on the Brain: children cannot remember things because the Brain is not full yet; old people cannot remember because the Brain is empty. When one sees something, there must be an impression in the brain.*”

Wang Qing Ren specifically said: “*Intelligence and memory do not depend on the Heart but the Brain.*”

8. IDEAS ON THE TREATMENT OF THE ELDERLY

Zhang Zi He (Jin, 265-420) emphasized on expelling pathogenic factors in the elderly.

Zhao Xian He (Ming, 1368-1644) emphasized tonifying the Fire of Ming Men

Li Zhong Xin (Ming) thought that acute diseases are characterized by Fullness and chronic ones by Deficiency. He therefore thought that in the elderly one must tonify and warm Spleen and Kidneys.

Yu Jia Yan (Qing, 1644-1911) thought it is important to tonify Kidney-Qi and “hide” Yang. He said that “Yang” is like a precious object that must be hidden. In the elderly, there is often a Yin Deficiency which leads to Yang “manifesting” itself under the guise of Empty Heat. One must therefore nourish Water and “hide” Yang.

Lei Shao Tu (Qing) thought that in the elderly one must tonify and he advocated especially Bu Zhong Yi Qi Tang.

Zhang Yi Dun (contemporary) says that in the elderly there is both a Deficiency and a Fullness especially in the form of stasis. He says that one must therefore tonify Zheng Qi and eliminate stasis simultaneously.

9. A DIFFERENT VIEW

Contrary to prevalent opinion according to which diseases of the elderly are characterized predominantly by Deficiency, although the elderly do usually have a Xu condition, modern diseases that account for 90% of mortality are characterized by Fullness.

A statistic from my practice reveals that out of 372 patients over 65, 59% have Full pulse, 28% Empty pulse and 13% mixed Full-Empty pulse. Most common pulse qualities are Full, Slippery and Wiry. 62% have Full syndromes like Blood stasis, Phlegm, internal Wind, Dampness, Qi stagnation, Heat, Fire or Liver-Yang rising.

Most common pathogenic factors (and those leading to serious diseases) are:

- Phlegm
- Blood stasis
- Internal Wind

10. PATHOGENIC FACTORS IN THE ELDERLY

PHLEGM: poor memory, greasy skin and hair, masses, tingling or numbness, dizziness, dark ring under eyes, greasy by the side of the eyes, dull complexion, obesity, swollen face, sweaty genitals, axillae, palms and soles, swollen fingers and toes, thick thumbs, flaccid skin and muscles, excessive salivation, slight foam at corners of mouth, lethargy, Swollen tongue, Slippery or Wiry pulse.

BLOOD STASIS: swellings, abdominal masses, tumours, purple lips, nails and nose, dry hair and skin, dry mouth, dark and scaly skin, dark macules, dark scales, dark rings under eyes, protruding umbilicus, fever, pain, bleeding, hard abdomen, itching, rigidity of joints, excessive dreaming, poor memory, swollen fingers and toes, adhesions after surgery, Wiry pulse, Purple tongue.

INTERNAL WIND: rigidity, trigeminal neuralgia, tremors, dizziness, convulsions, paralysis, Stiff, Deviated or Moving tongue

11. GERIATRIC SYMPTOMS

The following is a discussion of some of the main symptoms and signs appearing in the elderly with an explanation of their pathology from the point of view of Chinese medicine.

- Otosclerosis= Phlegm/Blood stasis
- Cataract= Phlegm
- Macular degeneration (vascular, lack of blood nourishment): Blood stasis
- Dry eyes: Blood stasis (could be)
- Alzheimer: Phlegm
- Parkinson: Wind
- Poor memory: Phlegm (could be)
- Brain muzziness: Phlegm
- Dizziness: Phlegm
- Epiretinal membrane: Phlegm
- Macules: Blood stasis
- Dry skin: Blood stasis (could be)
- Itching: Phlegm/Wind
- Numbness: Phlegm/Wind
- Hair loss: Blood stasis

12. PREVENTATIVE VALUE OF TONGUE DIAGNOSIS IN THE ELDERLY

Tongue diagnosis plays a very important role in the prevention of disease especially in the elderly. Middle-aged and elderly patients often show abnormal signs on the tongue in the absence of any obvious disease.

Elderly people often suffer from Internal Wind, Blood stasis, Phlegm, Heat or Yin deficiency or a combination of these. For example, it is common to have Blood stasis with Phlegm; or Phlegm with Yin deficiency; or Internal Wind with Phlegm; or a combination of the above. In the elderly, Blood stasis and Phlegm are so common that there is a saying in Chinese medicine which states “*In the elderly, when in doubt, invigorate Blood and resolve Phlegm*”. In such cases, the tongue often shows clear signs of these pathogenic factors and it therefore allows us to treat them before they give rise to disease.

In particular, stroke in the elderly usually derives from a complex pathology involving Internal Wind, Yin deficiency with Empty Heat, Phlegm, and Blood stasis.

Thus, the tongue showing the above pathogenic factors might be as follows:

- Red without coating: Yin deficiency with Empty Heat
- Swollen: Phlegm
- Purple: Blood stasis
- Stiff or Deviated: internal Wind

The remedy *Peaceful Sunset* was formulated to deal with the above pathology in the elderly. If the tongue shows the above characteristics (or some of them), I use this remedy for prevention also in the absence of symptoms.

13. CHINESE PATTERNS AND WESTERN DISEASES

The following Tables show the relationship between Western biomedical diseases of the elderly and Chinese medicine patterns.

	PHLEGM	BLOOD STASIS	WIND
Heart disease	✓	✓	
Angina	✓	✓	
Arteriosclerosis	✓	✓	
Thrombosis	✓		
Atheroma	✓		
Hypertension	✓	✓	✓
Cancer	✓	✓	

	PHLEGM	BLOOD STASIS	WIND
Stroke	✓	✓	
Cholesterol	✓		
Chronic bronchitis	✓		
Cancer	✓	✓	
Diabetes	✓	✓	
Chronic nephritis		✓	

	PHLEGM	BLOOD STASIS	WIND
Prostatic hypertrophy/cancer	✓	✓	
Parkinson			✓
Alzheimer	✓	✓	
Trigeminal neuralgia			✓
Dizziness	✓		✓

15. PHLEGM IN THE ELDERLY

Heart: mental confusion, feeling of oppression in the chest

Gall-Bladder: stones, nausea, inability to digest fats

Joints: bone deformities, pain, rigidity

Lungs: cough with mucus, feeling of oppression of the chest, asthma, breathlessness

Stomach: lack of appetite, digestive problems, hiatus hernia, acid reflux.

Skin: greasy skin, sweating, yellow moles.

16. BLOOD STASIS IN THE ELDERLY

Heart: palpitations, chest pain, feeling of oppression in the chest, depression, anxiety, mental confusion.

Liver: depression.

Stomach, Spleen and Intestines: epigastric and abdominal pain, abdominal distension and fullness, constipation, blood in stools

Lungs: breathlessness, asthma, chest pain, tightness of the chest, dry throat

Kidneys: abdominal distension, fullness and pain, painful urination, dysuria, oliguria.

Skin: dark moles, dark macules, dark scales, dry skin.

17. CAUSES OF DEATH IN CHINESE MEDICINE

- Collapse of Stomach-Qi: infarction
- Loss of Shen: tranquil death from old age (often in sleep)
- Emptiness of the 5 Zang: slow death from cancer
- Separation of Yin and Yang (Collapse of Yin or Yang): infarction, stroke.

18. EFFECT OF TOBACCO IN CHINESE MEDICINE

- Tobacco was introduced in China in 1575.
- The *Zhen Nan Ben Cao* (Ming) concludes that tobacco is pungent in taste, hot and toxic without any medicinal effect
- The *Ben Cao Cong Xin* says “*People nowadays inhale smoke down to the throat: this damages Blood and the voice*”
- Emperor Chong Zhen (Ming) enacts laws against smoking
- Qu Ci Shan (Qing) says: “*Tobacco is pungent and drying, it burns Jing (Kidneys) and the Fluids, damages the throat, the Stomach and the Lungs...it enters the Heart orifice causing mental confusion as if one were drunk. It makes the tongue coating dark-yellow or black, food and drink have no taste, the medical texts have no treatment for this.*”
- Zhao Xue Min (Qing) thought that smoking damages the Lungs, exhausts Blood, injures Shen and shortens life.

Therefore, it is interesting to note that, according to Chinese medicine, tobacco injures Jing.

19. BENEFICIAL EFFECT OF MODERATE ALCOHOL CONSUMPTION IN CHINESE MEDICINE

- Calms the Mind, relaxing, dispels worry
- Invigorates Blood, eliminates obstructions from the channels, harmonizes and warms the Stomach, expels Cold
- Eliminates toxins, expels pathogenic factors, prevents invasions of Wind and makes Qi descend
- Main herbs for wines:
 - *Huai Niu Xi Radix Achyranthis bidentatae*
 - *Wu Jia Pi Cortex Acanthopanax gracilistylis Radicis*
 - *He Shou Wu Radix Polygoni multiflori*
 - *Huang Jing Rhizoma Polygonati*
 - *Ren Shen Panax Ginseng*
 - *Ju Hua Flos Chrysanthemi morifolii*

20. BENEFICIAL EFFECTS OF GREEN TEA IN THE ELDERLY

1. It clears the Mind and benefits thought process
2. It “decreases laziness”
3. It makes the body light
4. It clears the eyes
5. It eliminates toxins
6. It clears the brain
7. Calms irritability
8. It eliminates stagnation

21. FOODS FOR THE ELDERLY

NOURISH YIN

Hei Mu Er (black mushrooms), pears, lotus root, carrots, water chestnuts, lily (Bai He), cowpeas, bamboo shoots, lean pork meat.

TONIFY YANG

Lamb, goat, deer, lychee, black dates, spring onions, garlic, rape, leaf mustard, pumpkin, ginger, soya beans, broad beans, milk.

RESOLVE DAMPNESS AND PHLEGM

Celery, water spinach, coriander, spinach, amaranth, pak choi, Chinese cabbage, wax gourd, green-leaf vegetables. Avoid alcohol and sugar. Reduce grains.

WEAK-EMACIATED

Milk, eggs, chicken soup, yam, black dates, fish.

HEART: vegetables. Fruit, asparagus, goat, garlic; avoid alcohol and excess of salt.

LIVER: sweet, bland foods, vegetables; avoid greasy foods, alcohol and too pungent foods.

SPLEEN: rice, beef, dates; avoid greasy and cold foods and sour foods.

LUNGS: chicken, scallions; avoid bitter foods.

KIDNEYS: soya beans, pork; avoid pungent foods and excess of sweet foods.

22. EFFECTS OF MOXIBUSTION ON THE ELDERLY

Moxa removes obstructions from the channels, harmonizes Ying and Wei, tonifies Qi, nourishes Blood, regulates the Zangfu, stimulates the immune system and delays aging. More specifically it:

- 1) Tonifies and warms Yang and cheers up the spirit
- 2) Strengthen the Spleen and tonifies the Centre
- 3) Tonifies Qi and the Yuan Qi, regulates Ying and Wei
- 4) Resolves Dampness, scatters cold, removes obstructions from the channels

ST-36 Zusanli: consolidates the Kidneys, nourishes Jing, regulates the Shen, tonifies Qi, nourishes Blood, warms Spleen-Yang, strengthens the Stomach and regulates the Intestines.

REN-6 Qihai: calms the Shen, tonifies the Brain, tonifies Yang and Qi, consolidates the Kidneys, benefits Jing, strengthens the Spleen, benefits the Stomach, consolidates Chong and Ren.

REN-4 Guanyuan: tonifies Kidney-Yang, nourishes Kidney-Yin, tonifies Yuan Qi, nourishes Jing, consolidates Chong and Ren, calms the Mind, treats diseases of the elderly

DU-4 Mingmen: tonifies and warms Kidney-Yang, tonifies Yuan Qi, strengthens the Minister Fire, tonifies the Spleen and Stomach, strengthens the sinews, benefits the Brain, regulates the Spirit, strengthens bones.

BL-23 Shenshu: tonifies Kidney-Yang, strengthens *Zhi* (will power and memory), nourishes Jing, calms the Mind, benefits Spleen and Stomach.

REN-8 Shenque: tonifies Yang, benefits Qi, warm the Kidneys, strengthens the Spleen.

REN-12 Zhongwan: strengthens the Spleen, benefits the Stomach, tonifies Qi, resolves Dampness and Phlegm.

23. HERBS FOR THE ELDERLY

He Shou Wu, Huang Jing, Gou Qi Zi, Di Huang Ju Hua (good for the heart, coronary heart disease and hypertension), Ren Shen, Du Zhong.

24. THREE TREASURES REMEDIES FOR THE ELDERLY

Peaceful Sunset

This was formulated to deal with Yin deficiency with Empty Heat, Phlegm, Blood stasis and internal Wind in the elderly. See above for a description of the tongue. Can be used in combination with biomedical medicines for heart disease, hypertension, high cholesterol and sequelae of stroke.

Nourish the Root

This is a Kidney-Yin tonic based on Zuo Gui Wan. Old people frequently suffer from Yin deficiency, manifested by a tongue lacking coating.

Strengthen the Root

This is a Kidney-Yang tonic based on You Gui Wan. I prefer it to Jin Gui Shen Qi Wan.

Nourish the Root and Clear Wind

This remedy was formulated to nourish Liver- and Kidney-Yin and expel Wind-Dampness from the joints. It is for Bi Syndrome in the elderly occurring against a background of Yin deficiency.

Invigorate the Root

This remedy is similar to Nourish the Root and Clear Wind in that it is for chronic Bi Syndrome in the elderly: however, it is for chronic Bi occurring against a background of Yang deficiency.

Harmonize the Centre

This remedy nourishes Qi and Yin of Stomach and Spleen. It was specifically formulated for the elderly and, for this reason, it also resolves Phlegm and invigorates Blood. With the appropriate presentation, it may treat type II diabetes in the elderly.

Clear the Root

This remedy treats prostate problems including benign prostatic hyperplasia in the elderly.

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