

New possibilities of bioresonance therapy at the level constitutional types of wonderful meridians

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The emergence of new technical possibilities, in particular, in the field of BRT and multiresonance therapy, require new approaches [1]. This applies in particular to exposure to resonant frequencies (RF) corresponding to musical notes. This method, thanks to the development of the IMEDIS Center, makes it possible to exert RF influence on functional systems (FS) both at the level of the elements and at the level of wonderful meridians. The technical side of the issue and the preliminary results of the method are considered by the author in a separate article. And, if a lot has been said about the FS, then there is an obvious lack of information about the FS of the level of miraculous meridians. In view of the new technical possibilities that have opened up, an attempt has been made to generalize and, if possible, to comprehend the available data so that these possibilities can be used to the fullest extent.

There is still no consensus about the miraculous meridians (FM). This applies to both their essence and the description of pathological conditions in which they can and should be used. Uncertainty in the indications for the use of miraculous meridians and, accordingly, their relatively rare use is a consequence of their insufficient description. So, for ordinary canals, not only the trajectory is described, but also the functional characteristics in the norm, from which the picture of the pathological condition follows and, accordingly, the methods of therapeutic action [5, 6]. For the elements, in addition, constitutional types are described, which make it possible to assess

psychophysical characteristics of the patient, his type of response, on the basis of which it is also possible to select treatment and control [2, 3, 4]. Regarding the FM in the medical literature, there is mainly a description of the trajectory of their location, based on the topical location of the points included in their composition.

Accordingly, the clinical indications largely follow from the analysis of the action of these points and sections of the ordinary canals included in one or another FM. There is also no consensus on the nature of the World Cup.

Here opinions diverge to the exact opposite. From the idea that FMs are a system into which pathological Qi is "poured out" when the ordinary channels are overflowing, to the opinion that FMs are a system through which the ancestral energy circulates, ensuring the normal development and functioning of the body as a whole, especially under extreme conditions. The latter is closer to the author from traditional ideas, although it cannot be called exhaustive. In view of the above, in the practical application of the miraculous meridians, difficulties arise, consisting in the need to memorize a large number of symptoms and, less often, syndromes, which are indications for the use of one or another FM. It is possible that the list of these indications is incomplete.

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The author, together with colleagues, has developed an approach that allows you to look at traditional Chinese medicine from a modern perspective. This is

concerns both biophysical and cybernetic aspects, the functioning of the organism, as a single cybernetic system, as well as ordinary channels, elements and FM. This allows us to look at the problem somewhat differently [2, 3, 4]. According to this theory, all three types of the above formations can be considered as functional systems (FS) with a biophysical level of control. In this case, ordinary channels represent FS that determine the current homeostasis, that is, homeostasis, at a specific point in time, depending on the specific environmental conditions and tasks set for the body and formed by the FS of a higher level, that is, the FS of elements and FM. Elements are PS that determine dynamic homeostasis, that is, homeostasis, the indicators of which depend on the satisfaction of the basic biological needs of the body, in the context of his basic need for self-fulfillment, as well as from temporary (circadian, seasonal, age, etc.) characteristics. Wonderful meridians in the context of this concept are a set of FSs that determine the actual chronosemantic homeostasis, that is, homeostasis, the characteristics of which depend on the need for an organism to solve complex biosocial problems, based on the capabilities of dynamic homeostasis. The last two types of FS and form the implicit, that is, internal, time of the body [3, 10]. whose characteristics depend on the need for the body to solve complex biosocial problems, based on the capabilities of dynamic homeostasis. The last two types of FS and form the implicit, that is, internal, time of the body [3, 10]. whose characteristics depend on the need for the body to solve complex biosocial problems, based on the capabilities of dynamic homeostasis. The last two types of FS and form the implicit, that is, internal, time of the body [3, 10].

As already mentioned, in contrast to ordinary channels and elements, FM are described in special medical literature rather sparingly. Indications for use exist mainly in the form of a list of symptoms, often without logical justification, at best there are references to a set of points and sections of the meridians included in the World Cup. The doctor often has to memorize the readings purely mechanically. In view of this, the use of the FM is limited in practice. Meanwhile, there are a fairly large number of sources on traditional Chinese culture, in which one way or another you can find a lot of information on this topic. Basically, this includes literature on Feng Shui, Ba-gua, I-tsin and other prognostic methods, as well as on traditional Chinese physical culture [6, 7, 8, 9].

From the medical literature on reflexology, in addition to the symptoms and indications for the use of FM, their trajectory, points in them entering, as well as key points, we know the ratio of each FM to one of the Bagua trigrams. However, how to use this information is not clear. At the same time, in other sources covering issues of traditional Chinese culture, such information can be found quite a lot. So, each trigram corresponds to a certain element and, accordingly, to the side of the world. An interesting feature of the FM is that, on the one hand, it combines several ordinary channels, that is, it forms a certain type of current homeostasis corresponding to this FM and, accordingly, the solution of certain biosocial problems at the current time. On the other hand, each trigram line corresponding to a given FM, there corresponds a certain element, Yang or Yin. That is, the FM forms the implicit time of the body depending on the dynamic homeostasis, as well as the forthcoming biosocial tasks. The latter statement is supported by numerous predictive and fortune-telling practices that make it possible to predict the timing and type of such tasks, and, accordingly,

time moments of activation of the corresponding functional systems of the FM. Also, since the frequency characteristics of meridians and elements are known, corresponding to certain notes, as well as overtones (instruments), we can say that we have information about the characteristics of the biophysical level of control of the FM FS [1]. This information can be used for implementation external management wonderful meridians, that is, for treatment.

In addition to time parameters, corresponding to the World Cup, in the literature much attention is paid to the description of the characteristics of the types of people corresponding to a certain trigram, from morpho-physiological characteristics, to psychological types with a preferred type of behavior and occupation. Also described are typical bio-social problems and situations that are solved by activating this FM, and, accordingly, which an individual with a predominance of this FS prefers to solve. With insufficiently active or developed FS, corresponding to this class of tasks, the individual will try to avoid them. In addition, each trigram and, accordingly, the wonderful meridian, correspond

certain types of bio-social problems and situations, the solution of which for a given FS is difficult, respectively, in an individual with a predominance of this FS, they will cause difficulties, as a result of which decompensation of FS may develop, accompanied by a corresponding pathology. Problems in solving a certain type of tasks can also arise with the initial lesion of the PS corresponding to a certain wonderful meridian, despite the fact that it is predominant in the given organism. Such a lesion can occur during the life of the organism or be congenital. That can also be calculated using traditional predictive methods.

Thus, it is possible, in addition to constitutional types on the basis of five FS, corresponding to five elements, to describe eight constitutional types on the basis of eight CHM.

When considering the interaction of FMs, the fact that they are paired is striking, that is, the key point of one FM is the connecting point of the paired one. If we turn to trigrams corresponding to the FM, it turns out that when considering paired FMs, one of them corresponds to a Yin trigram, and to the other, a Yang trigram. Thus, we can talk about the presence in the body, in fact, of four binary PS (BPS), consisting of the Yin and Yang PS and are in constant dynamic interaction. In this case, one of the subsystems will prevail, be in a redundant state, and the other, accordingly, will be in a state of inadequacy. A variant is also possible when one system determines the pathological state of the body, and the steam room compensates for it. Consequently, one can also consider four constitutions corresponding to four BFS. This is all the more important because a separate impact on one WCH, in fact, is impossible, since the pair is automatically activated. Accordingly, the treatment in this case consists not only in the control effect on a certain FM, but also in restoring the balance with its paired FM. This moment is especially clearly seen in traditional types of wushu, where a complex of form movements corresponds to one or two trigrams. In the first case, the form is designed to strengthen and develop

practicing certain qualities corresponding to this trigram, in the second case, the form is also designed to restore the balance between the paired functional systems of the FM. It should be noted that the healing and "energetic" effect with such a construction of forms is much higher than with an arbitrary set of movements. It is most pronounced when using forms that involve both FMs of the binary system. Accordingly, in this case, the question arises of the selection of the necessary forms for the practitioner, as well as the choice of FM for treatment. From all that has been said above, it follows that it is necessary and possible to describe the constitutions of the eight World Cup and four "binary" constitutions. In the descriptions below of the constitution, corresponding to trigrams (TG) and, accordingly, FM, the author considered it necessary to consider at once in pairs, first each trigram separately, and then,

First, we will consider a pair corresponding to the Tsan trigram with Chun May ChM, and Gen and ChM Yin-Wei Mai trigram.

Trigram Tsan with the corresponding ChM Chun Mai (lifting vessel, energy regulator, sea of twelve main meridians) refers to the element of metal. This TG is represented by three Yang traits, that is, in fact, it represents the absolute Yang. According to Yang Zunming, WCH Chun Mai unites two ordinary meridians: Kidney and Stomach. In translation, Tsan means sky. A person corresponding to such a trigram will be tough, active, solving problems with pressure, pressure. No wonder, according to traditional sources, Tsan corresponds to strength and the accompanying tension and strength. Such a person has a penchant for travel. In addition, people of such a constitution are characterized by a desire to "shine", to be in the center of attention, and high self-esteem, a desire to gain recognition. Due to their royalty, they are prone to altruism, they like to help, which boosts their self-esteem. All of the above refers to the state of excess of this PS. The consequence of such overstrain can be lung disease, especially considering that Tsan refers to the element of metal, as well as tendons and ligaments, as a consequence of overstrain, given that metal affects wood. Let us separately note the diseases of the head and face, since all the Yang channels converge on them. As a consequence, it is possible that "the door of the mind cannot open." Due to overvoltage, tilts and deflections can be difficult. This is also possible if we take into account that the secondary branch of the Chun-Mai ChM approaches the lower back. Since the metal gives rise to water, if the functioning of the PS corresponding to Tsan is disrupted, bone and kidney diseases are possible. especially considering that Tsan refers to the element of metal, as well as tendons and ligaments, as a consequence of overstrain, given that metal affects wood. Let us separately note the diseases of the head and face, since all the Yang channels converge on them. As a consequence, it is possible that "the door of the mind cannot open." Due to overvoltage, tilts and deflections can be difficult. This is also possible if we take into account that the secondary branch of the Chun-Mai ChM approaches the lower back. Since the metal gives rise to water, if the functioning of the PS corresponding to Tsan is disrupted, bone and kidney diseases are possible. especially considering that Tsan refers to the element of metal, as well as tendons and ligaments, as a consequence of overstrain, given that metal affects wood. Let us separately note the diseases of the head and face, since all the Yang channels converge on them. As a consequence, it is possible that "the door of the mind cannot open." Due to overvoltage, tilts and deflections can be difficult. This is also possible if we take into account that the secondary branch of the Chun-Mai ChM approaches the lower back. Since the metal gives rise to water, if the functioning of the PS corresponding to Tsan is disrupted, bone and kidney diseases are possible. when "the door of the mind cannot open." Due to overvoltage, tilts and deflections can be difficult. This is also possible if we take into account that the secondary branch of the Chun-Mai ChM approaches the lower back. Since the metal gives rise to water, if the functioning of the PS corresponding to Tsan is disrupted, bone and kidney diseases are possible. when "the door of the mind cannot open." Due to overvoltage, tilts and deflections can be difficult. This is also possible if we take into account that the secondary branch of the Chun-Mai ChM approaches the lower back. Since the metal gives rise to water, if the functioning of the PS corresponding to Tsan is disrupted, bone and kidney diseases are possible.

The above properties of the constitution can be either in excess, in the case of redundancy of the PS, and lacking, in the case of insufficiency of this PS. Accordingly, diseases can develop both as redundancy and insufficiency. However, in order not to repeat ourselves, we note that this applies to the description of all other constitutions. Let us also add that since the Tsan trigram refers to the element of metal, then the overtone, that is, the corresponding instrument, will be a bell. The elements of trigrams (all of them are Yang) correspond to the elements: fire, metal, earth; accordingly, the scale corresponding to it will consist of C sharp, G sharp and F sharp. Of the mythical animals, the trigram Tsan corresponds to a lion or, according to other sources, a leopard, personifying strength and activity.

Paired for Tsan is the Gen (mountain) trigram with the corresponding ChM Yin-Wei Mai (inner supporter, guardian of Yin). ChM Yin-wei May unites the meridians of the Spleen-pancreas, Liver, Kidneys, Stomach and Gall bladder. If TG Tsan Yang, then TG Gen is yin. Of the mythical animals, the bear corresponds to it. The corresponding qualities are stop, power. Regarding the human constitution, Gen will

correspond to a powerful person who seeks to accumulate even more power, but does not expend it. Accordingly, in traditional literature, such a person is represented by the image of a hermit, a person living in the mountains. That is, unlike the Tsan-type personality, who strives for fame, making active efforts for this, often excessively tough, the Gen-type personality strives to accumulate resources without wasting them. Hence the desire for peace. The desire to accumulate power, resources concerns not only physical strength with a corresponding material substrate, for example, muscle mass, but also intellect. Therefore, the Gen trigram also corresponds to intellect, knowledge, success in science. But due to inertia, passivity, striving for peace, a Gen-type personality may have problems with the implementation of the accumulated resources. Respectively, possible career problems, obstacles to achieving fame (albeit well-deserved). However, such a person has enough courage if, as they say, "he is pinned down." The consequence of such a passive accumulation of resources can be diseases of the FS corresponding to the elements of the Earth, that is, the stomach, spleen and pancreas, with concomitant weight disorders, diarrhea, and indigestion. And also a violation of the movement of Qi to the four limbs. It is also possible that the Qi movement to the chest and head is disturbed and stopped, accompanied by headaches, irritability, pain in the heart, palpitations, as well as chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and the scale corresponds to yin-earth, yin-water and yang-wood, that is, notes of fa, d and a sharp. However, such a person has enough courage if, as they say, "he is pinned down." The consequence of such a passive accumulation of resources can be diseases of the FS corresponding to the elements of the Earth, that is, the stomach, spleen and pancreas, with concomitant weight disorders, diarrhea, and indigestion. And also a violation of the movement of Qi to the four limbs. It is also possible that the Qi movement to the chest and head is disturbed and stopped, accompanied by headaches, irritability, pain in the heart, palpitations, as well as chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and the scale corresponds to yin-earth, yin-water and yang-wood, that is, notes of fa, d and a sharp. However, such a person has enough courage if, as they say, "he is pinned down." The consequence of such a passive accumulation of resources can be diseases of the FS corresponding to the elements of the Earth, that is, the stomach, spleen and pancreas, with concomitant weight disorders, diarrhea, and indigestion. And also a violation of the movement of Qi to the four limbs. It is also possible that the Qi movement to the chest and head is disturbed and stopped, accompanied by headaches, irritability, pain in the heart, palpitations, as well as chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and the scale corresponds to yin-earth, yin-water and yang-wood, that is, notes of fa, d and a sharp. the corresponding element of the Earth, that is, the stomach, spleen and pancreas, with concomitant weight disturbance, diarrhea, and indigestion. And also a violation of the movement of Qi to the four limbs. It is also possible that the Qi movement to the chest and head is disturbed and stopped, accompanied by headaches, irritability, pain in the heart, palpitations, as well as chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and the scale corresponds to yin-earth, yin-water and yang-wood, that is, notes of fa, d and a sharp. the corresponding element of the Earth, that is, the stomach, spleen and pancreas, with concomitant weight loss, diarrhea, and indigestion. And also a violation of the movement of Qi to the four limbs. It is also possible that the Qi movement to the chest and head is disturbed and stopped, accompanied by headaches, irritability, pain in the heart, palpitations, as well as chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and the scale corresponds to yin-earth, yin-water and yang-wood, that is, notes of fa, d and a sharp. pain in the heart, palpitations, and chills and fever. As FS, Gen corresponds to the overtone of the calabash instrument, and

In general, the binary (BN) FS, described by the Tsan and Gen trigrams, interacts between the FS of metal and earth. Balance dryness and moisture. It accumulates resources, both physical, material and intellectual. And also their implementation by the subject in the form of both physical and social activity. The main goal is to accumulate resources as much as possible and use them as efficiently and actively as possible to achieve domination both in biological and social terms. The imbalance within the system, as already mentioned in the description of each of the FS corresponding to the trigram, can lead to both

overexpenditure of resources with depletion, and overaccumulation with stagnation. Both that, and another leads to the impossibility of the binary FS to realize its purpose. An excess of PS, symbolized by the Gen trigram, with a lack of PS corresponding to Tsan, will lead to the formation of a passive personality, but quite powerful both physically and intellectually. However, this power is aimed at the accumulation of resources: physical, material, intellectual. As a result of the lack of ambition and, accordingly, the efforts being made to realize the accumulated potential in the environment, including society, such a person remains unrecognized, unknown, a kind of "thing in itself". He may well suffer

from a lack of recognition, the inability to realize the accumulated potential and take its rightful place in the social hierarchy. On the contrary, a personality with an excess of PS Tsan leads to the formation of an active personality aimed at leadership, achieving fame and recognition, and taking a proper place in society. However, with a lack of FS Gen, such a person will not be inclined to accumulate any resources. Accordingly, he will compensate for the lack of these resources (physical, material, intellectual) by creating the appearance of their presence. Moreover, given the absolutely Yang character of the trigram, he will do this very actively, harshly, perhaps even aggressively. Outwardly brilliant and bright, such a person is devoid of inner content. Pathological manifestations corresponding to the Gen and Tsan trigrams with their HC are given above, we note only that with an excess of Gen a person will look "powerful", with well-developed muscles, thoughtful, phlegmatic, rather soft. With an excess of Tsan, a person will be tough, rigid in behavior, aggressive, with insufficiently developed muscles.

An excess of an integral binary FS, consisting of Tsan and Geng, will give a personality that actively accumulates all kinds of resources to achieve recognition in society and occupy a high social position, as well as actively and successfully realizes this potential. Moreover, such a person can be quite tough, active and even aggressive in the process of accumulating resources, and rather soft and calm in the process of their implementation. In order to more fully describe the personality within the framework of a trigram, it is necessary to refer to a more complexly organized system of hexagrams (GG). As you know, the hexagram consists of two trigrams, upper and lower. The lower trigram is called Ti, and characterizes the basic needs and goals of the FS, including the actual "basic need" according to P.K. Anokhin. The upper trigram is called Yun and characterizes the type of action when these needs are achieved. Thus, the pathological predominance of the Geni PS will be described by the Geni hexagram, which consists of two Geni trigrams. A similar predominance of PS Tsan will be described by the Tsan hexagram, consisting of two Tsan trigrams. The ideal balance of FS Gen and Tsan within a binary FS is described by two hexagrams: No. 33 Dun (leaving) and No. 26 Da-hsui (great savings). The first describes, as already mentioned, persistence, firmness, activity in the process of accumulating resources. It corresponds to the trigram Gen below (ti) and Tsan above (yun). The second describes wisdom, gentleness and thoughtfulness in the creative implementation of the accumulated potential to achieve recognition, fame and, accordingly, high social status. Tsan acts as Ti, and as Yun - Gen. The task of the doctor, and also, of course, of the patient himself, is to maintain and restore the appropriate balance between the described FS in appropriate situations, or to activate insufficiently functioning FS. This can be done both with the help of acupuncture or pharmacological therapy, as well as with the help of physical exercises, as well as by controlling a person's behavior and actions, which was very much emphasized by the ancient Chinese doctors. The same applies to the rest of the systems, which will be described below. so with the help of physical exercises, as well as by controlling a person's behavior and actions, which was very much emphasized by the ancient Chinese doctors. The same applies to the rest of the systems, which will be described below. so with the help of physical exercises, as well as by controlling a person's behavior and actions, which was very much emphasized by the ancient Chinese doctors. The same applies to the rest of the systems, which will be described below.

Next, we will consider a pair of trigrams Kun and Li with the corresponding ChM Yin-Jiao-Mai and Ren-Mai. This pair describes the interaction of FS of "earth" (TG Kun) and "fire" (TG Li). At the same time, Kun symbolizes the Yin

component of the binary FS, and Li, respectively, the Yang component.

Indeed, Kun is an absolutely Yin trigram, that is, all three traits are Yin in it. Of the mythical animals, the unicorn corresponds to it, as the most peaceful animal. The corresponding FM Yin-Jiao-Mai (internal heel, Yin accelerator) combines the meridians of the kidneys and urinary bubble being the commander of the yin movements in the body part. As FS, symbolized by a trigram consisting of three yin traits, the respective elements of earth, water, metal, Kun corresponds resonant scale Fa, Re, Sol. A person with dominant FS, corresponding to Kun, will be absolutely "yin". It is not for nothing that in traditional Chinese sources such concepts as mother, commoner, earth correspond to this trigram. Properties corresponding to this trigram: obedience, execution, gentleness, weakness, obedience, indecision. At the same time: stinginess, greed, indecision. The main social manifestations are marriage and partnership. From what has been said, we can conclude that a person corresponding to Kun is a hesitant person, little initiative, easily falling under the influence of others, that is, basically a follower. In communication, he is gentle and non-aggressive, friendly. Since its main purpose is to accumulate resources through friendships or marriage. That is, this is a person who is focused on creating strong bonds, let's say married. Unlike the Gen trigram, which also refers to the elements of the earth, but in which there is a yang trait that makes Gen more active, rigid, Kun corresponds to a person who accumulates mainly material resources. Moreover, this accumulation is a kind of end in itself. It is not for nothing that such concepts as avarice, greed, and multiplicity also correspond to Kun. However, due to passivity, indecision, it is quite difficult for a Kun-type person to accumulate real material resources. Compensation for such a situation can be the accumulation of body resources, or rather body weight, by consuming large amounts of food. Due to the passivity that distinguishes Kun from Gen, body weight will not accumulate in the form of muscle mass, which determines the strength and power of Gen, but in the form of fat deposits, that is, reserves of nutrients. The result of overeating is obesity, with corresponding drowsiness, as well as diseases of the abdominal organs: pancreas, stomach, etc. In material terms, we can talk about the accumulation of unnecessary trash, collecting easily accessible things. IN

intellectually, speech most often comes down to the possession of easily accessible, but little meaningful information, for example, in the form of anecdotes, memories of everyday events, as an example, one can cite visits to numerous exhibitions "out of curiosity." In a word, Kun's situation can be called "passive hoarding," in contrast to Gen's active hoarding. Kun's pathological redundancy is described by a model corresponding to hexagram # 2.

Insufficiency of FS Kun will give a picture of a person who is unable to accumulate resources, both in the outside world and in relation to his body. Accordingly, such a person will be poor, but not preoccupied with this fact. He will be thin, possibly emaciated, both due to the lack of need for food and appetite, and, possibly, due to the pathology of the digestive system, for example, the stomach or pancreas due to both exocrine and endocrine

functions. In social terms, such a person is unable to organize adequate interaction with other members of society, to create partnerships. He does not need to create a family, or is not able to create one. Once again, we note that the excessive functioning of the FS can lead to its decompensation and, as a consequence, to its insufficiency.

The Li trigram is the Yang component in the Kun-Li binary FS. The corresponding FM Zhen - May (the meridian of conception, the sea of all Yin meridians) unites the front middle meridian, as the union of all Yin meridians, and the stomach meridian. Relating to the element of fire, Li consists of two yang features and one yin in the middle, which gives it some softness and plasticity, as well as mobility and swiftness. No wonder in Chinese mythology a hawk corresponds to it. The sequence of the corresponding features of the trigram of the elements metal, earth, fire, determines the scale resonant to it: G sharp, F, C sharp. Despite the fact that ChK zhenmai is the master over Yin and the sea of bone marrow, the Li trigram symbolizes a person of "Yang", active, which corresponds to such traits as the mobility of the mind, ability for learning and spiritual transformation, fun. The actions of such a person are aimed at achieving glory and greatness. But unlike a person of the Tsan type, such a person is less rigid, more plastic and mobile, including intellectually. These features are determined by the appearance of a yin trait in the middle of two yang. Obviously, due to these qualities, the Li trigram corresponds to such concepts as: luck, longevity, reflection of the blows of evil. Also Li corresponds to the image of a warrior in armor. reflection of the blows of evil. Also Li corresponds to the image of a warrior in armor. reflection of the blows of evil. Also Li corresponds to the image of a warrior in armor.

Pathological redundancy of FS, corresponding to the Li trigram, will give a person hyperactive, excessively mobile and cheerful. Such a person may have reduced criticism of both himself and his condition, and those around him. Consequently, excessively vigorous activity can be fruitless, depleting his resources. As a result of excessive load on the "fire" systems, the development of diseases of the cardiovascular system in the form of cardiac pathology, hypertension, and headaches is possible. And also in the form of pathology of the organs of the "upper heater" and diseases of the "heat", for example, sore throat, cough, shortness of breath, or, for example, epidemic encephalitis. What is described by hexagram number 30.

Accordingly, PS Li deficiency will give a person a sad, pessimistic, inactive, lack of initiative, with insufficiency of the cardiovascular and nervous system.

Thus, when considering the integral binary FS of Kun-Li, with its excess, we get a hyperactive personality, excessively cheerful and reckless, the energy of which goes to the accumulation of resources. IN
In a compensated state, real material resources in the form of capital, real estate, etc. can act as resources. Such a hot person will create a strong family and hold on to family relationships. In general, he is distinguished by a light, cheerful character and the ability to have good partnerships.

With the decompensation of the system towards excess, a hypermanic personality with a tendency to hoarding will turn out. Excessive accumulation of partner resources can lead to the creation of several parallel firms or businesses, or several families, both sequentially and simultaneously. WITH

a physiological point of view, such a person can be characterized as a person with an excess of heat and humidity. That is, this is a "hot" patient, with hyperemic integument, hypertension, overweight, etc.

Insufficiency of the system as a whole will give a person with insufficient heat and humidity. This person with a low mood background is inactive, in particular, due to a low need for accumulating resources. Due to the lack of a need for resources, he can often be poor. Perhaps the absence of a family due to unsuccessful marriages due to the inability to organize partnerships, as well as due to the lack of need for it. For the same reason, the absence of friends and partners in everyday affairs is possible. On the physical plane, we will see a thin person, perhaps even cachectic, chilly, with a decreased appetite. A decrease in the activity of the nervous system, both in the autonomic and in the intellectual sphere, as well as insufficiency of the cardiovascular system and the digestive system and food assimilation will be characteristic. For example,

Pathological predominance or insufficiency within the binary FS itself will give a picture corresponding to the predominance of one of the FS and the insufficiency of the other. The harmonious ratio of PS will be described by hexagram No. 36 Min- and (Darkening) for Li, and No. 35 Jin (Advancement) for Kun. In hexagram # 36, Min- and Li trigram, being Ti, determines the basic needs of the individual, which are listed above, and the Kun trigram determines the preferred type of action. Thus, when achieving such needs as greatness, fame, longevity, and being a mobile, cheerful and successful person, the individual acts gently, carefully, through the formation of reliable partnerships, diligently saving the resources received. In the situation described by Hexagram No. 35 Jin, for the accumulation of resources, as well as the creation of partner teams, incl. family, the subject is supposed to act actively, even swiftly, cheerfully, creating an aura of glory and greatness around himself, at least for the sake of appearance. Then he will be lucky.

The next binary FS is described by the interaction of the Kan trigram with the corresponding Yang-jiao-mai FM, and Dui with the corresponding Du-mai FM. This binary PS describes the interaction of PS of water (Kan) and metal (Dui). In this pair of trigrams, Kan is Yin, and the Dui trigram is Yang.

Trigram Kan corresponds to the element of water. The corresponding Yangjiao-Mai World Cup (outer calcaneal meridian, Yang accelerator) unites the meridians of the Small intestine, Bladder, Stomach and Large intestine. Of the mythical animals, a snake corresponds to it, since, according to the ideas of ancient Chinese masters, like the Kan trigram, it is soft and smooth on the outside, and inside it is its strength and hardness. Also, the snake of all animals is the most poisonous, active, viable and careful. Three features of Kan, Yin, Yang and again Yin correspond to the elements of metal, earth and water. Accordingly, the resonant scale will consist of G, F sharp and Re. ChM Yang Jiao-Mai defines strength and dexterity, uniting Yang channels and being a sea of energy.

Thus, the Kan trigram symbolizes a person who is strong and dexterous enough. However, such a person is secretive and cunning. And given that the Kan trigram symbolizes a propensity to form a career and business,

then with an excess of FS, symbolized by Kan, you can get an unprincipled careerist or a swindler. This remark is confirmed by the fact that the element of water corresponds to the planet Mercury, which is also responsible for the formation and structuring of information flows, as well as the formation of the personality traits described above. Due to the described qualities, it is difficult for a person to achieve public fame. It is not for nothing that the "Numbers of transformations of the wild Meihua plum" notes: "Glory - difficulties." Yes, she is not really needed by such a person. This is a personality of the "gray eminence" type. With the pathology of this FS, a person is subject to fears, pessimistic. The personality model of a person with an excess of Kan corresponds to hexagram # 29.

Lack of FS Kan will give us a personality that is rather weak and physically awkward. In psychosocial terms, the weakness of such a personality will manifest itself again in the field of career and business. Such a person encounters difficulties in structuring information flows when shaping your career or business. And no matter how he strives for fame due to the lack of real success, he is unlikely to succeed.

We also add that this system is characterized by a pathology associated with the pathology of "water" by the type of excess or deficiency, respectively. That is, these are diseases due to exposure to cold, including chronic ones. Let us note diseases of the ears, lower back and kidneys, pain in the heart, edema, blood diseases, fainting and spastic conditions, including epilepsy, as well as phobias, depressive conditions.

As already mentioned, the paired Kan trigram is the Dui trigram. Corresponding ChM Du-May (sea of the Yang meridians), uniting the Zhadnesidian meridian, as the union of all Yang meridians and the meridian of the bladder. Of the mythical animals, the monkey corresponds, according to some other sources - the tiger, - animals are dexterous, smart and strong. The corresponding sound-resonance row consists of C-sharp, G-sharp, F, corresponding to the elements of the trigram lines: water is yang, metal is yang, earth is yin. The PS, symbolized by the Dui trigram, is responsible for assimilating the Qi of the lungs, making it harmonious, clean and moist. The result is joy, gaiety, "Dui pleases." From the phenomena of the surrounding world, the trigram Dui corresponds to the completion of events, purity. Of the personality traits, glory should be noted. But, unlike the Tsan trigram, this is the glory of children. These are the children themselves. In addition, Dui symbolizes the shaman, as a person inclined to engage in esoteric sciences. Moreover, esotericism, spiritual searches for him are an end in itself. Analyzing what has been said, we get a personality oriented towards spiritual quests, possibly with an esoteric focus. The aim of this quest is to achieve purity and joy. A person can achieve this state by gaining a sense of completeness, completeness, both within his own personality and in the world around him. Accordingly, in everyday life such a person will be quite punctual, possibly pedantic. He will strive to structure the environment. space, keeping it clean. He will complete all cases or actively strive for this. In addition, his children are an option for self-realization for a person like Dui. Their achievement of well-being and fame is for him the criterion of self-fulfillment. Accordingly, such a person will make every effort in this field. However, he can go down to

things such as slander, attempts to defame others. In case of failures, he may have a persistent feeling that he has been defamed, slandered. However, this may turn out to be true, only such a person has an increased sensitivity to such things.

The pathological predominance of PS, corresponding to the Dui trigram, is reflected in the model described by hexagram # 58. Such a person becomes pathologically pedantic, striving for empty formalism. Caring for the fame of children can turn him into a variant of a brood hen. But, given the tendency towards pedantry and formalism, as well as the fact that care is associated not just with children, but with their fame, you may end up with a tyrant. As a result, we can see a kind of hen - a tyrant. This is all the more possible because Dui is a Yang, rather active and rigid trigram. Also, the seeker of spiritual values will be peculiar, acting according to the scheme described by hexagram №58. An obstacle in this field may be excessive rigidity, in the presence of considerable strength and activity, as well as pedantry. The result can be a tough, intolerant dogmatist, prone to formalism. Obviously, the described option is similar to one of the types of religious fanatic or a person close to him. Especially unattractive in such a hypostasis is the situation when, through such a prism, the subject sees the "glory of children". in the pathology of the respiratory system, with coughing, choking, lung pathology, as well as the pathology of saliva and impaired digestibility of food. In severe cases, meningeal symptoms may develop. when through such a prism the subject sees the "glory of children" Inadequate actions inherent in the PS, symbolized by the Dui trigram and leading to its excess, and further to exhaustion with the development of insufficiency or dysfunction, can lead to somatic pathology, expressed in the pathology of the respiratory system, with a cough, suffocation, pathology of the lungs, as well as pathology of saliva and impaired digestibility of food. In severe cases, meningeal symptoms may develop. when through such a prism the subject sees the "glory of children" Inadequate actions inherent in the PS, symbolized by the Dui trigram and leading to its excess, and further to exhaustion with the development of insufficiency or dysfunction, can lead to somatic pathology, expressed in the pathology of the respiratory system, with a cough, suffocation, pathology of the lungs, as well as pathology of saliva and impaired digestibility of food. In severe cases, meningeal symptoms may develop.

When analyzing the Kan-Dui binary FS, the conflict between the formation of a career, active engagement in business and spiritual searches is striking. The same conflict is observed between the realization of personality in children and, again, a career or business. Indeed, there is often a situation when a person is forced to choose between spiritual growth and career. This opposition is laid not only because of the need to spend time and effort on a particular type of activity, which is often not an objective factor, but also because of the different moral and ethical qualities inherent in these two opposites. So, if the Kan trigram is characterized by secrecy, cunning, perhaps even spitefulness and vindictiveness, then the Dui trigram is characterized by purity, joy, striving for the high. A lot has been said about the opposition between a career in any form and children. Due to the fact that both of these activities require not only different qualities, but each in itself requires a lot of effort and time, it is often quite difficult to combine them. Accordingly, one has to make a choice in favor of one of the types of activity to the detriment of another. As a rule, this choice is made due to the predominance of one or another FS.

However, as in the case with other binary FS, there are frequent cases of a successful combination of both types of activity. This option is possible in the case of the predominance of the Kan-Dui binary FS as a whole. In this case, we will have, for example, a person who has made a successful career or business, has all the relevant qualities and has invested the accumulated

resources in the upbringing and education of children, as well as in creating conditions for them to ensure their further development with the receipt of appropriate recognition. Moreover, not only material accumulations, but also, for example, connections, can act as resources. As it is easy to see, FS Kan acts in this case as Yin, and FS Dui, respectively, as Yang. A similar example would be a person who has formed a career, who has accumulated resources for the purpose of using them to ensure his personal growth. Here it is also necessary to note such a quality inherent in FS Kan, as the ability to structure information, to form information flows. These qualities are necessary for an adequate construction of the process of personal growth, especially in the spiritual sphere. They are also important when raising children.

Although the reverse approach is also possible. It is found less often than the previous one, but, nevertheless, more and more often. With this approach, the process itself or the result of spiritual growth can become a source of business and, in a sense, career. Many teachers in the field of spiritual practices or, for example, martial arts, can serve as an example of this. Selling their methods and techniques through, often, an extensive network of representative offices, they realize their business, and also have the opportunity to take a place in the social hierarchy. The same can apply to the process of raising children. For such parents, a successfully brought up child who has taken a worthy place in life and, as a rule, brings a good income, can, in fact, be a criterion not only for personal success, but also for obtaining material benefits and social recognition.

In case of insufficiency of the Kan-Dui binary FS, the result will be a person who is not capable and does not want to express himself in children, educate them, shape their future, and lead them to "glory." There may be no aspirations and spiritual searches. Already in view of this attitude towards life, a person does not need to accumulate resources in the form of a career, connections or business. However, in such a person these needs are not expressed in principle.

The optimal type of activity for the binary FS Kan-Dui is described by hexagram No. 47 Kun (Oppression) for Kan and hexagram No. 60 Jie (Restriction) for Dui. Accordingly, according to Hexagram No. 47 Kun, for the activity described by the Kan trigram, which is Ti, the preferred character of actions described by the trigram Dui, which in this case is Yun, will be Yang, that is, active, tough, especially at the beginning and in the process of activity, but rather soft and careful at its completion, which is determined by the Yin trait in the third position. Indeed, in the process of forming a career or business, activity, perseverance, and sometimes even rigidity are required. But at the same time, a fair amount of caution and discretion is required. The activity described by the trigram Dui, which is Ti in hexagram No. 60 Jie, is characterized by caution and gentleness. But at the same time, even latent, but persistence is necessary. These qualities correspond to the Kan trigram, which in this case is Yun. This approach is justified both in the process of raising children and in the process of spiritual searches. And in that

tough action. It is necessary to be able to wait, showing patience, perseverance, having a diplomatic approach. In all situations described, it is necessary to clearly understand what is happening and have a clear plan for future actions. That is, you need to be able to structure information flows.

The last of the binary FS is described through the interaction of the Zhen and Xun trigrams with the corresponding FM Yang-Wei-Mai and Dai-Mai. A feature of this binary FS is, first of all, that both trigrams symbolizing the FS that form it belong to one element - a tree. Thus, both trigrams Zhen and Xun describe two sides of the same type of processes symbolized by the element of wood, that is, the processes of growth, development and expansion. And although, according to traditional Chinese canons, the Zhen trigram symbolizes the eldest son, and the Xun trigram - the eldest daughter, in the Zhen-Xun binary FS, the Zhen trigram is, in fact, yin, the Xun trigram is yang. Which will be shown below.

Trigram Zhen, as already mentioned, refers to the element of wood. The corresponding World Cup Yang-wei-Mai (external supporting meridian, guardian of Yang) unites the meridians of the small intestine, three heaters, gall bladder and stomach. Of the mythical animals, the Dragon corresponds to it. He is calm on the outside, but active on the inside. In traditional Wu Shu styles, this technique is called "action in the midst of stillness." Zhen reflects the smoothness and harmony of the flow of the energy of the liver, which, according to the ideas of ancient Chinese doctors, is the "commander" in the body, in charge of the accumulation and distribution of blood. It is not for nothing that in the manuals on Feng Shui, Zhen corresponds, in particular, to a commander, a general. Thus, FS Zhen is the basis and preparation of any action. Corresponding to the trigram lines water is yang, metal is yin, earth is yin,

In Feng Shui, the Zhen trigram corresponds to such concepts as family, support. And also, as already mentioned, the commander, general. As can be seen from the above, Zhen is a Yin FS, forming resources, both material, for example, in the form of a family, and intellectual, in the form of plans and projects. Indeed, the family, ideally, is the place where a person can rest, recuperate, and make plans for the future. Regarding the commander, it should be noted that personally, as a rule, he himself does not go into battle, that is, he does not perform the "yang" function. His job is to calmly and carefully draw up a plan of action, battle. We add that according to traditional Chinese sources, FS Zhen is responsible for health, youth, prosperity.

When FS Zhen decompensates, energy stagnates in the liver, accompanied by chills, fever, anger, and irritability. And also anxiety, fears and anxiety "a lot of movement, little rest." As you can see, to a greater extent this concerns the insufficiency of the FS Zhen. Accordingly, such a person, due to his anxiety and anxiety, as well as irritability and anger, is hardly capable of good rest. His problems in creating a full-fledged family are also obvious, which, in turn, reduces the possibilities for rest and recuperation. In such a state, it is difficult for an individual to calmly and balancedly draw up plans of action for the future. It is no less difficult for him to carry out such plans due to the same anxiety and irritability.

With an excess of PS Zhen, which corresponds to the model of hexagram No. 51, a person will strive for peace. His main value will be his family. Possessing considerable intellectual potential and realizing it in the form of plans and concepts, such a person will hardly realize them due to his inertia. And the stronger the predominance of FS Zhen, the brighter and more fantastic the plans and ideas will be, and the less chances of their implementation. In an extreme version, a person like Manilov can be obtained from "Dead Souls" by N.V. Gogol.

The paired and, accordingly, yang, for the Zhen trigram, is the Xun trigram. The corresponding FM Dai-Mai (encircling meridian) includes only the meridian of the gallbladder. Of the mythical animals, the trigram Xun corresponds to the Phoenix, and in some schools Wu-shu - Crane. The functional system, corresponding to Xun, ensures the movement of Qi throughout the body and its delivery to the four limbs. The sound-resonance row corresponding to the lines of trigrams Xun Earth - yin, Fire - yang, Wood - yang, looks like Fa, C sharp, A sharp. From a physical point of view, the movement provided by FS Xun is "like the wind", that is, it is fast and continuous, like a vortex, and is also capable of penetrating into all places, "there is no such place where it cannot reach."

In Feng Shui, the Xun trigram primarily corresponds to the concept of wealth and good luck. Of course, achieving wealth requires a lot of activity in the implementation of the outlined plans. In addition, in fortune-telling practices, she is matched by career growth to high officials. This also requires the possession of the above qualities, including the ability to "penetrate into all places." It follows that a person with a predominance of PS corresponding to the Xun trigram will be mobile, active. He is able to penetrate into all instances, to act quickly, like the wind, to appear in many places almost simultaneously. The goal of such hyperactivity, as already mentioned, is wealth, or the achievement of a high public office, which again promises a considerable income. At the same time, the presence of a yin trait in the first position ensures softness and harmony in actions. Like the wind, a Xun-type person bends around obstacles, penetrating into a situation without significant conflict. Softness and plasticity distinguish the Xun personality from the Li personality, whose type of action can be described as a "cheerful onslaught." An illustration of the type of activity corresponding to the Xun trigram is the technique of one of the Wu-shu styles "Wing-chun", in one of the translations, "light breeze".

Undoubtedly, this type of activity requires active and correct movement of Qi throughout the body. Therefore, at the physiological level, PS Xun ensures the spread of Qi throughout the body and its movement to the four limbs.

In the case of redundancy of FS Xun, we will see a person who is excessively mobile, mobile, "a lot of movement, little rest." Moreover, such mobility is not ensured by an appropriate preliminary study of plans and ideas. All of them will be superficial, lacking a sufficient basis. Up to a certain point, a person of the Xun type will "float out" due to innate gentleness, harmony, and the ability for conflict-free expansion. But with further strengthening of this FS, there will be a gap between ideas and their comprehension. Such a personality will be perceived

as a soft, conflict-free original, perhaps very active, but devoid of a serious intellectual base. The decompensation of PS Xun caused by hyperactivity at the physical level can manifest itself in the form of a "wind" syndrome with its inherent skin manifestations in the form of itching or eczema, pain in the joints of a rheumatoid nature, and when the situation worsens, the appearance of dizziness, headaches, impaired sensitivity, and the development of seizures and paralysis. The model of the described situation is hexagram # 57.

In social and psychological terms, PS Xun deficiency due to decompensation or initially low activity will give the opposite picture. Accordingly, such a person will be constrained, angular, both psychologically and physically. Lack of ability or need for active action in a benign version will give us a type of hermit, in the traditional Chinese version - a Taoist who does not want to act, but prefers to reflect and engage in self-improvement. In a poor-quality version, we will see a personality of the same Manilov type, who is able to invent, to fantasize, but is not able, and does not want to implement what he has invented. Kind of a type of unrecognized genius.

Considering the binary FS Zhen-Xun, we will not see serious conflicts inherent in it, which is not surprising, since they belong to the same element. The only conflict that we can observe is the conflict between idea and execution. Between thinking and action, rest and movement. So this is not a conflict, but a question of maintaining a balance.

Expression optimal actions for compliance balance concerning trigram Zhen is hexagram # 42 Y (Increase). In it, the trigram Zhen acts as Ti, and the trigram Xun as Yun. It follows from it that the implementation of "generals" plans, as a result of calm reflections, needs active implementation. But this should be done softly and smoothly, avoiding conflicts. It is necessary to act actively, "without hesitation", provided that the initial planning is good. Then you can achieve success in the implementation of plans, including wealth, which in this GG also acts as one of the necessary conditions for the implementation of plans. In other words, in order to realize the outlined grandiose plans, you must first make money on it. Which, in turn, also requires the preparation of carefully thought out plans. The above often applies to issues of health and longevity. I.e,

highly qualified doctors, as well as be able to develop or order the development of methods of treatment and preservation of health and longevity.

For the Xun trigram, hexagram # 32 Heng (Constancy) is optimal. Here, Ti is the Xun trigram, and Yun is the Zhen trigram. According to the model corresponding to the Heng hexagram, the expansion, the achievement of wealth and good fortune, symbolized by Xun, should be in accordance with the actions symbolized by the Zhen trigram. This means that proactive actions must be carried out carefully, with constant deliberation. It will not be superfluous to stop and analyze the situation and further actions. In the process of activity, it is necessary to take care of

physical health, harmonizing the energy of the liver. Since active actions, especially expansive ones, are impossible without good health, and the wealth and luck achieved, in the absence of this health itself, may not be so pleasing. The state of a Taoist hermit, in principle, is impossible without long, calm reflections and care about his health and longevity.

The predominance of the integral binary FS Zhen-Xun will give a person who actively comes up with and implements plans. Its purpose is to acquire wealth through the implementation of plans. It is characterized by the ability to unlimited expansion. He does it assertively, systematically, consistently, avoiding serious conflicts whenever possible. However, in situations where it is not possible to avoid conflict, and the possibilities for the implementation of his plans are limited, such a person can become conflicted and angry, realizing his predisposition to these qualities. An example is a successful major military leader or politician. And most likely, a person who combines both of these directions.

Insufficiency of this binary FS will lead to the formation of a personality without initiative, poor in ideas, with a lack of desire for expansion and development, that is, passive. Poor health will be characteristic, moreover, with a lack of desire to strengthen it. In addition, such a person will be clumsy, quiet and irresponsible.

The purpose of this article is not a detailed consideration of the particular pathology of each FM. And this is impossible due to the limited volume. However, the author hopes that the general approaches at the constitutional level considered in it can significantly facilitate treatment using miraculous meridians, as PS, responsible for the formation of chronosemantic homeostasis.

This is all the more relevant since the ongoing developments of the IMEDIS Center make it possible to optimize the work at the level of the World Cup. The technical aspects of these developments are presented by the author (together with KN Mkhitarian) in a separate article.

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