

Miraculous meridians in traditional Chinese medicine and the modern psychophysical approach

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RESUME

Wonderful meridians (WM) in Traditional Chinese Medicine are autonomous cybernetic systems following principles of PKAnokhin functional systems within human body as an integrated functional system. Characteristics of WM can be described not only by clinical manifestations but also as Feng-Shui trigrams they correspond to. There is direct correlation between description of 8 WM united in pairs using trigrams and genetically predefined psychophysical characteristics of 8 needs of L. Szondi fate analysis united in 4 drives. This can confirm permanent presence of 8 WM and their genetic basis. Systematic approach to selection of WM for therapy with consideration of psychophysical and biosocial individuality of the patient based on analysis of trigrams and L. Szondi method can raise efficiency of reflextherapy and / or bioresonance therapy with use of WM.

Keywords: wonderful meridians, functional systems, L. Szondi method.

SUMMARY

Miraculous meridians (WM) within the framework of Traditional Chinese Medicine are autonomous cybernetic systems operating on the principle of P.K. Anokhin within the framework of the human body, as an integral functional system. At the same time, the characteristics of FM can be described not only in terms of clinical manifestations, but also in terms of Feng Shui trigrams to which they correspond. There is a direct correlation between the description of the characteristics of eight FMs, combined in pairs using trigrams, and genetically determined psychophysical characteristics of the eight needs of L. Szondi's fate analysis, combined into four drives. This indicates the permanent representation in the human body of all eight FMs and their genetic basis. A systematic approach when choosing a FM for treatment,

Key words: wonderful meridians, functional systems, L. Szondi's method.

Introduction

Miraculous meridians (WM) are one of the most interesting and, at the same time, confusing questions of traditional Chinese medicine (TCM), shrouded more in legends than specific theories. The latter circumstance greatly complicates their practical application, despite the fact that the effect of it may be, based on the personal experience of the authors, and high and undeniable.

There are different opinions about the essence of the eight extraordinary "miraculous" meridians. Some consider them to be reservoirs for "excess energy" formed during pathological processes, when the functionality of ordinary acupuncture meridians (AM) is exhausted. Others portray the World Cup as a repository of "clean energy" for emergencies. The third group of sources describes the FM system as the pathways along which nutritious, protective, but mainly ancestral (hereditary) energies spread. Some authors from this group are even inclined to consider FM as secondary vessels of the kidneys and urinary bladder.

Wonderful meridians as functional systems according to P.K. Anokhin

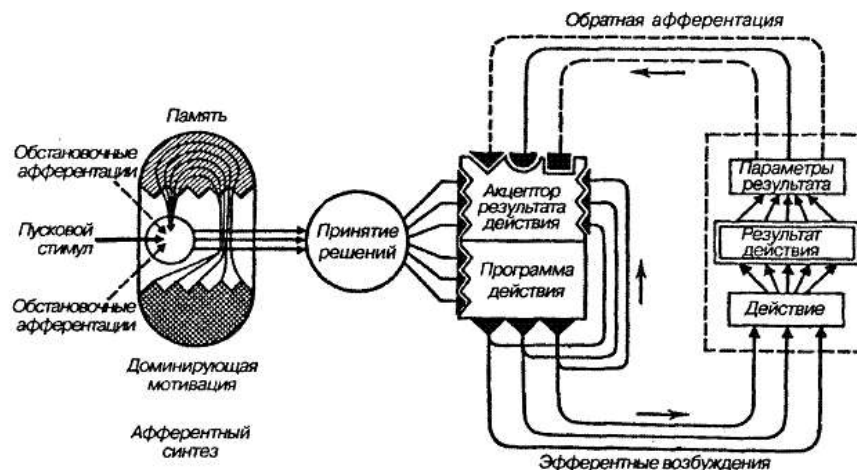
In a number of earlier works, the authors formulated the concept of an organism as an integral biological self-organizing information system [1]. Its self-regulation is carried out as a result of computational processes occurring at all its levels, starting with the cell and its individual parts: DNA, organelles and cell membrane, and ending with calculations at the level of tissues, organs and, finally, the organism as a whole. Computational processes carry out the formation of homeostasis at various levels:

- current (static, or real-time homeostasis) - for which ordinary acupuncture meridians (AM);
- dynamic (directed to the future, taking into account the time of day, season, season, age) - for which the elements answer;
- chronosemantic (directed to the future, taking into account not only biological and temporal, but also social parameters. Karmic or astrological components of diseases according to TCM), which, according to the authors, is largely responsible for FM.

Research by academician P.K. Anokhin [2] showed that the control of the body, both as a whole and its individual tissues, organs and systems, is organized according to uniform principles. The "unit" of management according to P.K. Anokhin is a functional system (FS). A fundamental feature of the body's control at the FS level is the preliminary formation by it of the intended result of an action - an acceptor of the result of action (ARA) according to P.K. Anokhin - in relation to each of his actions that he plans to perform. To this end, the body is constantly modeling the assumed future - the anticipatory reflection of reality according to P.K. Anokhin.

The result of this simulation is used depending on the current need, selected for satisfaction (goal) and on the basis of the data obtained in the process of afferentation, followed by efferent synthesis. Upon reaching a given result, it is compared with the standard set in the DGS. If the result is satisfactory, the body chooses a different goal - the satisfaction of a different need. If the given result is unsatisfactory, then, depending on the results of the afferent analysis:

- either the FS is corrected and the process of achieving the selected goal is repeated;
- either it is concluded that it is impossible to achieve the chosen goal, and then the body replaces this goal with some another.



Rice. 1. The principle of operation of a holistic functional human system [Anokhin P.K. Cybernetics of functional systems // Selected Works. - M., 1998].

Achieving or not achieving a need is accompanied by emotion (respectively, positive or negative).

The whole organism itself can be considered as a PS (integral PS), consisting of PS of a lower level. Within the framework of TCM, the systems of elements and meridians have all the signs of PS: sources of afferentation in the form of the corresponding sense organs and proprioceptors of the corresponding organs and tissues; points of application of efferentation in the form of corresponding tissues and systems, systems of afferent and efferent synthesis in the form of an organ and a meridian. The main need, satisfied by the element or AM, is the maintenance of the reference homeostasis in oneself. In the FS theory, these types of FS are widely known and are called homeostats.

Thus, we can talk about the FS of the AM level and the elements that form, respectively, the current and dynamic homeostasis [1].

As is known from the literature, each FM combines several ordinary AM, and is one-to-one with a trigram (TG) [3, 5]. Each of these trigrams, along with CHK, corresponds to its own time of day and year, geographical direction, climatic conditions, a certain type of personality, social status and type of occupation of a person; the nature of the situation and the optimal action for it, including certain diseases and the nature of their course [3,4].

At the same time, each TG corresponds to a certain element, and in the trigram each trait (yao) also corresponds to a certain element [5, 6]. Consequently, each FM unites, in addition to several FS of the AM level, also three FS of the element level. Thus, we can say that FM, as well as AM and elements, have all the signs of PS: sources of afferentation, points of application of efferentation, blocks of afferent and efferent synthesis, corresponding to the totality of PS AM and the elements that they unite.

Table 1

Characteristics of trigrams and their corresponding miraculous channels

Three-gram Sum FSSt.	Miraculous channel	Element	Personal specifications	Purpose and type response	Pathology	Points - the keys	Resonance scale
Tsan — — —	Chun Mai	Metal	Rigidity, assertiveness, power, royalty. High self-esteem, selfishness.	Self-expression, self-affirmation. Voltage. "Shine". Leadership. Striving for glory. Rigidity.	Lungs. Heads, faces. "The door of the mind cannot open." Secondary - pathology of ligaments, bones	RP4	C sharp Salt sharp F sharp
Gen — — —	Yin wei May	Land	Intellectuality, knowledge. Power, courage, isolation.	Active resources, accumulation physical, material, intellectual. Striving for hermitage. peace,	Pathology elements "Earth": stomach, spleen - pancreas glands. Digestive disorders, weight. Stopping Chi to four limbs, head, chest.	MC6	F Re A sharp
Kun — — —	Yin-jiao May	Land	Obedience, execution, softness, weakness, indecision obedience. Avarice, greed.	Passive hoarding, more material resources. Partnership, marriage, motherhood.	Violation fat metabolism, pathology digestion, stomach, pancreas glands. Pathology fertility.	R6	F Re Salt
Lee — — —	Zhen May	Fire	Gaiety, recklessness mobility mind, luck. Spirituality.	Hyperactivity, fun. and Decrease critics Pursuit To teaching and spiritual transformation. Pursuit to glory and greatness.	Depletion resources. Pathology cordially-vascular systems. Diseases heat, incl. lungs. Headache, epidemic encephalitis.	P7	Salt sharp F Before
Canh — — —	Yang Jiao May	Water	Power, agility. Stealth, cunning. Ability to process structure information.	"Grey cardinal ". Not strives for public fame. Acts covertly, prone to intrigue. Caution.	Phobias, depression. Diseases kidneys, ears, lower back. Cold diseases, incl. hearts. Edema, blood diseases. Spastic states, incl. epilepsy. Chronization pathological processes.	V62	Salt F sharp Re
Blow — — —	Doo-may	Metal	Spiritual self improvement: Spiritual quest With esoteric focus. Love To children. Pursuit To cleanliness, order. Punctuality, pedantry.	Self-affirmation across achieving fame children. Pedantry, punctuality. Completeness in all matters. Slander.	Violation assimilation and humidification Qi is light. Lung disease with sputum discharge. Choking, coughing. Pathology of the tongue, mouth, saliva. Meningeal systems.	IG3	Re sharp Salt sharp F
Zhen — — —	Yang wei May	Tree	External calmness at internal activity. "Action in the midst of stillness. " When breaking out - irritation, anger. General component from afar leads battle.	Strategic planning, control. Formation of resources, including families, as a springboard for further actions.	Answers per health, youth, prosperity. Smoothness and harmony liver. In pathology - stagnation of liver qi. Irritation, anger, anxiety, worry. Diseases of the liver, legs.	TR5	C sharp Salt F
Xun — — —	Give May	Tree	Agile, active, soft. Conflict-free. Spontaneous, inventive.	"Merry Onslaught". It penetrates all places like the wind. Achievement wealth, income generation, incl. from state posts.	Violation of Qi movement to four limbs. Syndrome wind: paralysis, paresis, head pain, dizziness, tics, deafness. Itching, eczema. Joint pain rheumatoid character. Pain in the sides and legs. Flatulence. Pathology of the gallbladder.	VB41	F C sharp A sharp

table 2
Characteristics of the binary functional systems of the Cheka and the corresponding internal conflicts. By 1]

BFS	Excess	Flaw	Internal conflict
Tsan-Gen	Active accumulation of material and intellectual resources, giving a sense of "power", and their active implementation to achieve recognition through self-expression, and getting leadership.	Impossibility or unwillingness to accumulate resources and achievements leading positions, self-affirmation and self-expression.	Conflict between efforts to accumulation of resources and their expenditure in the process of acquiring and maintaining recognition, leadership through self-expression, creativity.
Kun-li	Enhanced fun hoarding of material resources, incl. in the form of a family, allowing you to actively spend them, including in order to achieve public recognition.	Impossibility or unwillingness to accumulate and spend material resources.	The conflict between saving and spending material resources.
Kan-Dui	Active career building as a way of spiritual growth, as well as a condition for raising children. Spiritual growth and / or formation of children as a way to build a career.	Lack of construction careers, indifference to children, spiritual growth.	The conflict between building a career and raising children. Between career and spiritual quests.
Zhen-Xun	A wealth of ideas. Active and successful them implementation. An active combination of strategy and tactics in the process active expansion.	Lack of plans lack of initiative. Poverty in ideas. Passivity, reluctance act.	Conflict between idea and execution, plans and implementation. Between rest and activity.

As in the case of AM and the elements, the main need satisfied by the TG is the maintenance of its own reference homeostasis. In this case, however, due to the dependence of TG on temporal, geographical, social and other situational factors, we are talking about chronosemantic homeostasis. Consequently, in the case of TG, we are dealing with FS of the FM level, which form the chronosemantic homeostasis of the organism. That is, homeostasis, the parameters of which depend both on the expected characteristics of the simulated time period, and on the biological and social tasks that a given person will have to solve on it.

Since each element has its own sounding note with overtone, each TG corresponds to a complex harmonic series of three notes and three instruments (overtones). In biophysical terms, TG describes complex vibrational characteristics [1].

In turn, as is known [4, 5], HKs are combined into pairs of FSs of HKs and, by combining through connecting points, form the constitutions of Binary functional systems (BFS).

Attraction vectors L. Szondi and wonderful meridians

The doctrine of the FM, like the entire theory of TCM, was formed in the distant past. In a time closer to us, during the twentieth century, psychology and psychiatry developed rapidly. One of the brightest, but not fully appreciated representatives of it was L. Szondi [7] - the founder of the method of "portrait elections", which became the basis of the test and, accordingly, the theory of eight drives, which grew into the doctrine of fate analysis.

The essence of the method is to present the subject with a series of portraits depicting people with various mental illnesses. In total, eight pairwise combined groups of portraits are presented: patients with schizophrenia - its paranoid and catatonic forms; mania and depression; epilepsy and hysteria; sadists and persons with sexual behavior disorder. All the persons depicted in the portraits have a pronounced hereditary burden. That is, their ancestors and close relatives suffered from the same diseases. Consequently, we can talk about a clear genetic predisposition of these individuals to these diseases.

It has been experimentally proved that persons with one pathology or another, or a tendency to it, for example, with a clear hereditary predisposition, most actively respond to portraits of persons with such a pathology. Moreover, both actively preferring and actively rejecting them. This allowed Szondi to talk about a genetic predisposition to certain forms of behavior and response, even painful ones. There was a clear correlation between genetically determined behavioral reactions and the phenotype of the subject. The Szondi test is still used, and very successfully, by psychologists and psychiatrists. Although it is more active in the West than in Russia, which, in the opinion of the authors, requires a correction of the situation.

As a result of his research, L. Szondi expanded the application of the test, considering the faces shown in the portraits as representatives of one of the eight "drives" conditioned by a certain (basic) need. Moreover, these eight drives are grouped into pairs. It turns out four "paired" drives with needs.

It is noteworthy that, according to the development of L. Szondi and his followers, these eight paired drives determine not only simple behavioral reactions, but also the entire fate of an individual. Knowing the relative intensity of the eight types of biosocial reactions by which a person chooses behavior and responses to favorable and unfavorable stimuli, one can describe his spouse, friends, profession, and even his illness and type of death. The latter is documented by numerous studies, including those carried out by L. Szondi himself.

Long-term use of the L. Szondi test by the author himself and his followers has proved not only its viability, but also the viability of the approach itself, which clearly turned out to be not accidental, but, on the contrary, reflecting the objective laws of the functioning of human psychophysics, which have a genetic basis [8, 9].

Table 3

Some characteristics of binary functional systems of the FM and the corresponding four paired vectors drives (types of response) by L. Szondi

BFS	Wonderful channels	Vectors of drives	Need
Tsan-Gen	Chun Mai - Yin-Wei Mai	P - paroxysmal	Protection from dangers and enemies by violent affect or ethical and moral behavior.
Kun-li	Yin-jiao may - zhen may	S - Sexy	In love, procreation. Activity - passivity
Kan-Dui	Yang-jiao may-doo-may	C - attraction to contacts	Search for attachments.
Zhen-Xun	Yang-wei May - Give May	Sch - I am attraction	To have and to be.

Table 4

Some characteristics of trigrams, their corresponding miraculous channels and their corresponding eight needs by L. Szondi

Trigram FSS amount.	Wonderful channel	Need	The need for excess	Need in case of insufficiency
Tsan — —	Chun Mai	hy factor. Moral behavior, attraction attention	Vanity, ambition putting yourself on display.	Shyness, desire to hide. Formation of moral barriers of shame and disgust.
Gen — — —	Yin-wei may	e-factor. Ethical behavior, self-defense accumulation and realization of affects	Ethical censorship. Morality, meekness, kindness, mercy.	The accumulation and manifestation of coarse affects: rage, hatred. Intolerance.
Kun — — —	Yin-jiao may	h-Eros factor. Sexual need love, femininity motherhood	Personal tenderness sensitivity, love. Striving to be a woman mother.	Addiction, affection. Passivity or love for all of humanity. Collective affection.
Lee — — —	Zhen May	s-factor. Aggressive need, masculinity, paternal concern. Destruction and Thanatos factor.	Activity, aggression, conquest libidinal object. Be a man. Sadism.	Sacrifice. Humility and humility to passivity and masochism. Asceticism, chivalrous behavior. Sublimation of aggression.
Canh — — —	Yang jiao may	d-factor trust – distrust. Search, purchase.	Search for new objects and distrust. Acquisition values.	Consistency. Confidence. Conservatism. Refusal from acquisitions.
Blow — — —	Doo-may	the m-factor of attachment and branches.	Attachment, clinging. Confidence. Hedonism.	Independence, loneliness. Breakdowns in relationships. Disappointment and distrust
Zhen — — —	Yang-wei may	P-factor. Everything to be. Extension spheres I am egodiastole.	Striving to realize oneself. Extension i. Obsession. Genius. Magical inclinations. Megalomania. <small>The seizure of power.</small>	Feelings of inferiority. Blaming others. Projection of unconscious urges to the outside world. Involvement: unity and equality with others <u>people or their accusation.</u>
Xun — — —	Give May	k-factor. To have, to have. <small>The narrowing of the sphere I - egosystole.</small>	Assigning objects. Rationalism, materialism. Selfishness, self-centeredness, narcissism.	Refusal, denial of their desires. Suppression, displacement and devaluation of ideals. Adaptation to reality and the team.

The authors found a large number of coincidences between the descriptions of the characteristics of the FM and their pairs (taking into account the authors' developments) and the descriptions of four pairs and eight drives by L. Szondi, despite the fact that these structures were described at different times, in different languages and for different purposes. ... This indicates a non-random choice of eight basic FS combined in four pairs. The authors' use of the systemic conceptual apparatus and particular aspects of Szondi's fate analysis when choosing the FM, greatly simplified this choice, and increased the effectiveness of the therapy based on it, due to the possibility of taking into account not only private symptoms, but also psychological and psychophysical characteristics and social manifestations of the patient (this is the topic separate work).

Discussion

Of course, not all personal, psychophysical and social characteristics of drives and needs according to L. Szondi are described in the article and the tables above. Whole books are devoted to this. But a preliminary analysis suggests that both ancient Chinese doctors and psychologists of the twentieth century described the same body systems that can be attributed to FS. Consequently, in particular, speaking about FM, we can talk about objective, constantly present in the human body, although functioning with varying degrees of severity (in particular, zero, at the level of the "background" activity of the situational environment!) FS, providing the formation of its chronosemantic homeostasis, ensuring the realization of biosocial needs. These PSs and their balance have a genetic basis,

Conclusions:

1. Wonderful meridians can be described as functional systems according to P.K. Anokhin responsible for formation of chronosemantic homeostasis of the body.

2. Each wonderful meridian can be associated with a certain type of chronosemantic homeostasis.

The combination of FM determines the chronosemantic homeostasis of a person as a whole: his character and abilities, psychological and social manifestations, family and children, the type of his illness and even death.

3. There is a strong correlation between the ancient Chinese descriptions of trigrams corresponding to miraculous meridians, and modern descriptions of attraction vectors according to L. Szondi. This allows us to say that both descriptions meant the same functional systems of the body, studied at different times and in different ways. With regard to FM, this shows, in particular, their constant presence in the human body and their genetic basis.

4. Application of a systematic approach, including the analysis of attraction vectors according to L. Szondi, to select suitable for HC therapy can significantly increase its clinical effectiveness both in the case of using acupuncture and bioresonance therapy.

5. Further research is needed at the intersection of TCM and modern psychology, psychophysiology and psychiatry. V As a result of such studies, both TCM and psychology can receive from them new highly effective approaches to the correction of psychophysical disorders.

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