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SAMARKAND STATE MEDICAL UNIVERSITY

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QIQONG AS A METHOD
OF THE PHYSICAL
REHABILITATION



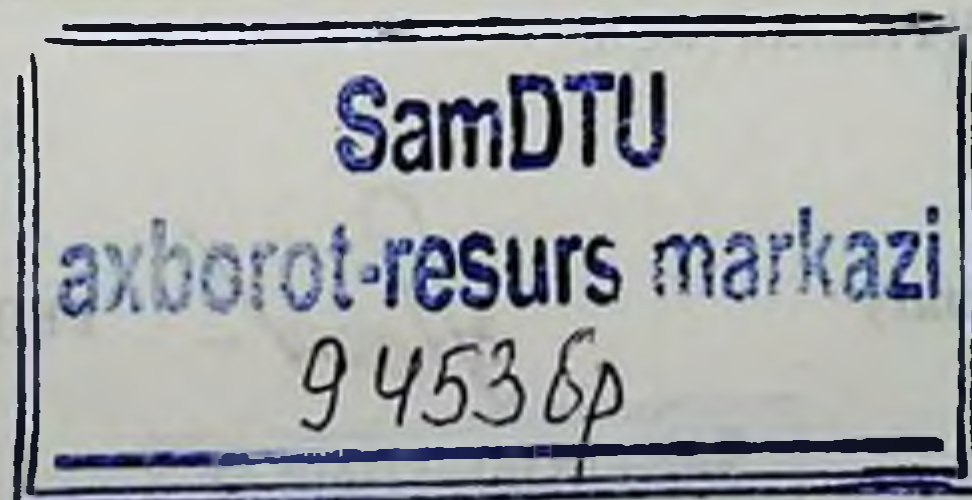
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**MINISTRY OF HEALTH OF THE REPUBLIC OF UZBEKISTAN
CENTRE OF THE DEVELOPMENT OF MEDICAL EDUCATION
SAMARKAND STATE MEDICAL UNIVERSITY**

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**QIGONG AS A METHOD OF
THE PHYSICAL REHABILITATION**

**Educational and methodological manual
for students of the international faculty
of medical higher educational institutions**



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This educational and methodological manual provides information about traditional Chinese gymnastics - qigong, the purpose of which is to achieve relaxation, peace of mind, increase body tone, regulate metabolism and restore all functions of all organs and body systems. The factors influencing the body, indications, mechanism of action and effects of qigong therapy, methods and techniques of performing exercises are presented. This manual is intended for students of the 3rd year of the international faculty in the discipline "Folk medicine", it will also be useful for residents of the master's program in the direction of "Folk medicine" and practitioners of alternative medicine.

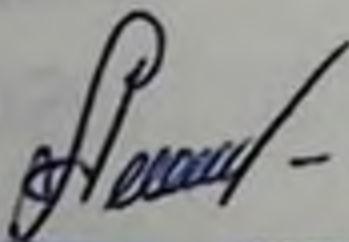
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INTRODUCTION

Qigong is a special type of auto-training, one of the directions in the treatment and prevention of diseases, which was formed in Chinese medicine and largely has got national features. At the same time, these are health-improving exercises that combine medicine and sports.

Qigong is a special type of auto-training in the treatment and prevention of various diseases. It comprises a system of exercises, during which harmony of the heart (xin), consciousness (izhi), and breathing is achieved, jing, qi, and shen are strengthened, true qi (zhenqi) is strengthened, the internal functions of the body are ordered, thereby improving immunity. Qigong is characterized by such features as internal activity during external rest (waidong neijing), a combination of movement and rest. When performing static qigong, the exercises are almost invisible from the outside, but in fact very active actions take place in the body. So, for example, salivation increases, peristalsis improves, the amplitude of diaphragm movement increases, the work of the heart is activated, blood vessels expand, and pressure rises.

In order to practice qigong, you need to properly master the methods and principles of performing exercises, as well as gain faith in qigong, courage and determination. This will harmonize the internal capabilities of the body, bring them into action and develop. Qigong differs from other methods of treatment, such as drug therapy, where the main thing is the therapeutic effect of drugs and the art of the doctor, and the patient plays only a secondary role as an accomplice in the treatment process. In qigong, the main thing is that the patient himself, with the help of training, strengthens the body's capabilities, increases its resistance and achieves a cure. And since it does not use pharmaceutical methods, but exercises of one's own body, there are no side effects characteristic of drugs.

Qigong exercises are one way to strengthen the true qi (zhen qi) of the human body. According to the theory of Chinese medicine, "the essence of a person is his qi." The qi called here is zhen qi. Zhen qi has three components: first, the "preceding heaven" qi (xiantian zhi qi) inside the human body, which corresponds to the subtle qi (Ying qi) inherited by the fetus from the parents, also called primordial qi (Yuan qi); secondly, from the qi of "water and grain" (shui gu zhi qi) in the body, i.e. subtle qi received by a person with digestible food, also called "grain" qi (gu qi); thirdly, "heaven and earth" qi (tian di zhi qi), which mainly refers to the oxygen necessary for the body and is also called big qi (da qi). These three varieties - yuan qi, gu qi and da qi - are the basis of the life of the human body. Therefore, if there is enough zhenqi of the body, then health and longevity are ensured.

At the initial stage of zhenqi training, one should first of all master the qi of the lungs (Wei qi), or in other words, the qi of breathing, and with the help of exercises, move from shallow breathing to deep, from fast to slow, gradually mastering deep full breathing and at the same time developing abdominal breathing - smooth, shallow, lingering. At first it requires effort, and then it becomes habitual. Then the neiqi of one's own body is activated, which contributes to the saturation of zhenqi and its circulation through the internal

channels. Due to this, the patency of channels and collaterals is ensured, the regulation of qi and blood circulation, the cure of diseases and the strengthening of the body.

Qigong is also a training of consciousness and will. Will training eliminates confusion in thoughts, brings the brain into a state of rest, stable inhibition, promotes the unhindered movement of neiqi, initiating changes throughout the body. For beginners, achieving peace is a certain difficulty, it requires training, with the help of which you can eliminate anxiety, achieve the desired state. An important part of training is concentration (ishou). With good mastery of this technique, high efficiency of training is achieved. Peace and concentration are one of them: the attainment of peace facilitates concentration, by achieving concentration the turmoil in thoughts is eliminated by itself. The combination of will and qi training should lead to their fusion, which in turn strengthens zhen qi.

BASICS OF QIGONG EXERCISES

Even despite the wide variety of qigong methods, each of which has its own characteristics and requirements, there are general principles that are the same for all of them: a combination of relaxation, inner peace, natural movements, smooth movement of qi through the body, unity of movement and rest, flexibility and mobility of the upper parts of the body and the stability of the lower, moderation of loads during exercise and the regularity of classes.

Combining relaxation, inner peace and naturalness of movement. Firstly, qigong leads to relaxation of the limbs, then the whole body, as well as to a state of general peace of mind. But this should not lead to a state of apathy, impotence or rigidity. If the position becomes uncomfortable, change it to a more suitable one. Secondly, the state of calm achieved in the process of practicing qigong is relative inner peace. While a person is conscious, the brain continues to work continuously. To get rid of fatigue and restore energy, the brain must calm down. However, this peace is different from the state of sleep or other types of rest, because it requires a clear, concentrated mind. Only under this condition does active self-regulation and restoration of energy take place.

The state of rest in qigong does not mean a complete cessation of mental activity, but only a state of relative rest. There is a synergistic relationship between the reduction in muscle tone and the entry into a state of rest, each of which contributes to the development and stimulation of the other, so equal attention should be paid to both. Third, the naturalness of the movements is another important aspect to keep in mind. In the process of performing the entire course of exercises, postures, breathing, concentration of consciousness should be performed naturally and easily, without stress. Under no circumstances should you overexert yourself.

Mental activity and qi movement. Qi (vital energy) includes the qi obtained through breathing and internal qi from the Dan tian area. Performing qigong, practitioners breathe deeply and help regulate the flow of qi. Therefore, the movement of qi and the direction of thoughts are coordinated. When doing

qigong exercises, breathing should be done slowly and naturally under the guidance and control of the mind, just like a silkworm spins a silk thread - gently, without jerks and continuously. When cultivating the inner qi, it is necessary to coordinate the mind and breathing to influence the movement of the inner qi. This process is aimed at improving the integration of mental activity and the movement of qi throughout the body, leading the mental effort and directing the flow of qi, smoothing and leveling its movement.

Combining dynamic and static forms. The dynamic form is associated with the movements of the body and the internal flow of qi: the first is considered as an external movement, the second - as an internal one. Static - includes performing postures in which no movement is made, as well as entering a state of general peace of mind. The first state is called external peace, and the last - internal. The purpose of qigong exercises is to stimulate and regulate physiological functions in order to maintain a relative balance between yin and yang, harmonize qi and blood, remove obstructions in the movement of qi through channels and collaterals, cultivate the original qi, eliminate pathogenic factors, and prevent premature aging. In other words, it is done to achieve self-development, self-regulation, self-healing and self-transformation. Inner peace is a prerequisite for qigong practice to ensure that the desired effects are achieved, which has been proven clinically and experimentally. As for the qigong exercise techniques, in some cases the emphasis is on dynamic forms, and in others on static ones. However, their unity must be preserved in the mind, although individual conditions - age, sex, physical condition, predispositions and health are decisive factors in choosing one or another form of exercise. The procedure for their implementation may be as follows: first, static exercises are done, and then dynamic ones; or adding static exercises once or twice a day; or dynamic exercises are done in the morning, and static in the evening; or for a certain period, mainly static exercises are performed, and then for some time they move to dynamic ones.

Upper body flexibility and lower body stability. In the process of performing qigong, it is necessary to conduct qi in the Dan tian in order to evoke certain sensations in the chest and stronger ones in the abdominal cavity; qi/breath must be rooted in the Dan tian in order for the upper body to become mobile and flexible as the qi sinks into the Dan tian. With a slight deficiency of qi and flexibility in the upper body, it becomes mobile and dexterous, the head clears up and both vision and hearing improve.

Sufficient qi and stability in the lower body cause a powerful surge of energy and an increase in internal qi. However, a slight deficiency of qi in the upper body and a sufficient amount of qi in the lower body is based on the sufficiency of qi and the stability of the lower body due to the concentration of consciousness on the lower body. Therefore, never focus on the upper body when practicing qigong, relaxing and focusing only on the lower or middle parts of the body. In the process of maturation and aging, those who do not exercise are prone to hypertension, depression, and their gait is unstable.

Moderation of loads during exercise. When performing exercises, it is necessary to observe moderation of loads. If the loads are not enough, then the exercises are less effective, and excessive loads can lead to harmful side effects. Moderation of loads means restriction of movements. Everything in the universe has its limitations. For example, eating is necessary for human life, but overeating is harmful to the digestive system, despite the good quality of food. Another example: rest and entertainment are good for health, help relieve fatigue, restore physical fitness and increase efficiency. But at the same time, if you overuse them, they can contribute to the development of fatigue and even adversely affect your health and work. Therefore, when practicing qigong, observe the following rules: first, never apply excessive force while concentrating your mind on anything; secondly, the positions adopted in the process of doing the exercises should be more natural, adapted and comfortable for you than rigid and unambiguously set; third, do abdominal breathing and lead internal qi naturally; fourth, to avoid fatigue, limit the duration of the session to 20 minutes, although this time can be increased in the treatment of an illness or according to your individual physical characteristics.

The regularity and systematicity of exercises. Qigong is a health-improving exercise, the positive effects of which appear gradually. Students should beware of rashness and avoid haste in achieving results. Students, first of all, must understand the principles of qigong, master the basics, unmistakably and persistently apply them in practice. In this case, positive effects will be achieved. Careful comprehensive training lays a good foundation for the further effectiveness of exercises. Impatience is of no use.

QIGONG FACTORS

The three main factors are mind (harmony of the heart), breath (harmony of the breath) and posture (harmony of the body).

The mental factor (yin-yan) primarily involves the training of the will. In the course of classes, you need to force yourself to gradually stop any movement of thought, extinguish all moods and desires, calm down, eliminate excitement, so that the brain comes to a state of peace, emptiness, lightness of spirit. Thus, it is possible to bring all the muscles, nervous and circulatory systems and other organs into a relaxed state, restore their activity after fatigue, harmonize qi and blood, and ensure the patency of channels and collaterals. All this gives good spirits and activates the hidden forces of the body, develops biological abilities for self-regulation.

Mind training methods include the relaxation method, the silent meditation method (monyanfa), the breath counting method, the static concentration method (ishoufa), the penetrating qi method (guanqifa), the method of concentrating on wholesome essences (langxing yinyanfa)

The breath factor (harmony of breath) suggests that with the help of ordering the breath, one should harmonize qi in order to gradually concentrate on a certain part of the body' and open all circulation channels, open access to qi and blood. This is achieved through natural breathing, deep breathing, abdominal

breathing by the methods of "inhalation-exhalation" (husi fa), "inhalation through the mouth", "exhalation through the nose" (kousi bihu fa), "uterine breathing" (taisihu fa) and "breathing of winter hibernation" (dongmian husi fa).

The position factor (body harmony) suggests that by choosing harmonious positions it is possible to achieve relaxation, a comfortable state of the body and thereby create conditions for the harmony of the heart and breathing. In Chinese medicine, it is believed that "if the form is wrong, then the qi does not go in the right direction, if the qi does not go in the right direction, then the thoughts are restless, if there is no peace in the thoughts, then the qi is in a disordered state." Therefore, the harmony of the body is one of the key positions of qigong, which should be mastered first of all. Positions can be lying (face up, sideways), sitting (flat or supported), standing (natural [K] stance, three circles stance, downward pressure stance, combined stance), may consist of tai chi qigong complexes, movements step (Sinbugun), i.e. combine movement and rest.

Qigong is a psycho-pneumatological exercise that, through the performance of certain postures, special methods of regulating breathing and concentration of attention, provides cleaning of energy channels and collaterals, restoring balance in the body. This improves the dynamic balance of Yin and Yang, harmonizes the circulation of qi and blood throughout the body, normalizes the condition of channels and collaterals, stimulates vitality and essential qi.

Effects of dynamic balance between Yin and Yang. The theory of Yin/Yang in TCM is connected with the unity of two opposites - Yin and Yang, which depend on each other and at the same time oppose each other. Yin and Yang are each other's source and, under certain conditions, opposites. The woman is Yin and the man is Yang; cold is Yin and warm is Yang; heart, lungs, kidneys, spleen and liver - Yin, stomach and intestines - Yang; internal - Yin, external - Yang; rest is Yin, movement is Yang, and so on. Unity means that Yin and Yang are inseparable from each other: without high there is no low; without the outside there is no inside; without the internal organs of the chest part of the body, the internal organs of the abdomen cannot function; no cold, no heat; no activity, no rest, etc. Under certain conditions they become their opposite. For example, chills cause fever, and fever leads to chills; the predominance of Yin disturbs the natural balance, causing Yang deficient diseases. Therefore, for the normal functioning of the body, people must maintain the balance of Yin and Yang in it. In the process of doing Jing Gong (static exercises), it is important to maintain an external state of rest (immobility) while regulating the movement of qi through channels and collaterals; When doing dynamic qigong, it is important to keep the mind focused, remaining calm while the body and qi are moving. Thus, in static qigong there is movement, while in dynamic qigong there is stillness. This is the ancient philosophy of dialectical materialism used in TCM.

The role of qi and blood. Qi and blood play a major role in sustaining life. If qi and blood circulate freely, the body is healthy; if their movement is blocked, disease develops. Therefore, the free, unobstructed flow of qi and blood

is the most important for the normal functioning of the body. Qigong mainly ensures the free circulation of qi. How does Qi affect the blood? One of the theories of TCM is that qi governs the flow of blood and qi circulation causes blood circulation; stagnation in the movement of qi causes stagnation of blood. Another theory of TCM holds that qi must be regulated first, and then blood circulation can be improved on this basis. If the qi continues to decrease, the circulation will stagnate. In order to revitalize the blood circulation, it is first necessary to improve the qi circulation. Increasing qi circulation causes increased blood circulation. Strong qi produces the movement of blood. So within the framework of TCM, the treatment of blood diseases includes the treatment of the body as a whole. Therefore, training qi in qigong also improves the condition of the circulatory system. This theory is supported by clinical results and experiments, which will be described below.

Effects of clearing canals and collaterals. Within the framework of TCM, it is believed that through the canals and collaterals, qi and blood are distributed throughout the body. If they are clean and free, qi and blood flow freely and normally. But if they are blocked, it can lead to illness. Drainage (cleaning) of the channels and stimulation of blood circulation is performed by forcibly directing the qi flow along the channels and collaterals. After practicing qigong for some time, you can feel how qi circulates through the body. When qi passes through the diseased area, blood circulation is stimulated in it, and saliva secretion increases. With a calm concentration of thought on any object in the process of performing qigong exercises, there are sensations of increased circulation of qi throughout the body. These sensations and physiological changes indicate that qigong is effective in clearing (draining) the channels and collaterals.

Effects of cultivating the essence qi. Essence qi (zhen qi), also called yuan qi - innate or primordial qi. In TCM, it is believed that zhen qi is the source of energy for the entire vital activity of the body. Lingshu Jing in the "Inner Canon" says: "Its sources are heaven and earth"; air, water and food nourish this qi through biochemical processes, qigong trains and strengthens it. By practicing it, you can strengthen qi, which in the process of training can cause certain sensations and changes in the body and maintain its viability later. Regular practice of qigong helps maintain the dynamic balance of Yin and Yang, harmonizes qi and blood, cleanses the channels and collaterals for the unhindered movement of qi, increases the body's resistance to disease, strengthens the physical constitution, prolongs life and youth.

INDICATIONS

Qigong is especially effective for arterial hypertension, gastric and duodenal ulcers, chronic hepatitis, stomach diseases, gastroparesis, neurasthenia, tuberculosis, chronic bronchitis, chronic bronchial asthma, lumbago, toxicosis of pregnant women and pelvic infections. It can also help reduce pain during delivery. Qigong definitely alleviates the course of many diseases. Assessment of its potential in the treatment of chronic nephritis, silicosis, glaucoma,

rheumatic heart disease, tonsillitis, paralysis, myasthenia gravis, liver cirrhosis and tumors is under research.

THE MECHANISM OF QI-GONG EFFECT

Qi-gong includes: 1) mental training (psychogenic Dao Yin), which requires that thoughts be concentrated on one object, which introduces the cerebral cortex into a special inhibited state of "internal concentration"; 2) breathing training (respiratory Dao Yin), which includes exercises inhalation, deep exhalation, strong breathing, weak breathing, holding the breath; 3) body training (corporal Dao Yin), consisting of walking, standing, sitting, kneeling and massage exercises.

Impact on the respiratory system. Qigong has a pronounced effect on the respiratory system, since for most people breathing becomes deeper, longer, slower and more energizing after practice. Step by step, the practitioner can reduce the number of breathing cycles from 10-20 times per minute to 4-5 or even less. Doing qigong exercises can increase the range of movement of the chest by an average of 2.8 cm and the length of the respiratory pause after exhalation - by an average of 18.4 seconds. The average value of maximum pulmonary ventilation increases from 70.62 to 93.47 liters per minute, the average value of vital volume - from 3724 to 3444 mm. Qigong increases alveolar ventilation by activating gas exchange. Reducing the number of respiratory cycles does not cause a lack of oxygen, but saves a lot of biophysiological energy, which would otherwise be wasted on performing more respiratory movements.

Impact on the digestive system. Qigong exercises normalize and regulate the process of digestion. After regular practice of qigong, peristalsis improves. Weak contractions are strengthened, and strong, spasmodic movements are weakened by qigong practice. After practicing qigong, the peristaltic wave decreases in speed and unpleasant symptoms disappear. Nei Yang gong (internal cultivation exercise) can effectively speed up the emptying of the stomach and intestines. Qigong can also cause changes in the content of ptyalin in saliva.

Impact on blood function. Qigong can greatly change the picture of peripheral circulation. Measurement of the effect of qigong on the blood shows that the number of red and white blood cells increases in most practitioners after exercise.

The number of white blood cells increases on average from 13% to 23%, which is usually more than the increase in red blood cells. But the degree of these changes associated with qigong practice varies depending on the qigong methods chosen and the health of the practitioners. An increase in the phagocytic capacity of white blood cells is another noted effect of qigong on the body, when the phagocytic index of white blood cells from 40% before class increases to 90% or more after.

Influence on cardiovascular function. Static exercises are especially effective in slowing down the heart rate. In those who practice qigong, as shown by electrocardiograms, in contrast to those who do not practice, the heart rate is slower and more powerful. Due to these changes, both the oxygen consumption

of the heart and the workload on the heart can decrease. Qigong is also effective in changing the patency of blood vessels. In the process of performing Nei Yang gong, when the practitioner's breathing becomes deeper and the respiratory rate decreases, parallel changes are noted in the curve of the respiratory movement of blood vessels and the volume of blood distilled by the heart. This means that the blood vessels contract with inhalation and expand with exhalation. The volume of blood in the vessel also depends on the qigong method chosen. Most people who do the Nei Yang gong or Relaxation Exercise can achieve noticeable vasodilatation (the longer a person practices, the faster the effect will be achieved). But those who do the Three Circles in a standing position usually notice that their vessels tend to contract.

Influence on metabolism. It has been proven that a practitioner's gas exchange decreases when he goes into a state of rest while doing static qigong, but the change in the amount of oxygen consumption depends on the postures performed. When doing qigong exercises while lying down, gas exchange can decrease to the minimum level normally required by the human body, and it is also lower than that of a person simply lying down. In sitting positions, oxygen consumption may decrease from pre-exercise levels, much lower than the normal minimum level. But doing qigong from a standing position can even cause a slight increase in oxygen consumption. In terms of brain oxygen consumption, internal jugular blood oxygen tests show that qigong exercises can cause marked changes in oxygen levels. After performing qigong exercises, only a third of the oxygen contained in the returning (from the brain) blood was used. This indicates that qigong can markedly decrease blood sugar metabolism in the brain. Another example of how qigong affects metabolism is the change in body temperature after doing qigong exercises. Body surface temperature (skin temperature) may rise during exercise. The maximum temperature rises when exercising from a sitting position, then from a lying position and from a standing position. Under given specific conditions (in a certain position), the temperature of the skin varies depending on which part of the body it is measured: the lowest is noted in the limbs, the average is in the chest area and the highest is on the forehead. Exercises from a sitting position with crossed legs cause the biggest changes. Internal cultivation exercise can raise the skin temperature of the head, arms, chest, abdomen, but not the legs. The temperature may remain elevated for up to 10 minutes after the end of the exercise.

Influence on the functions of the nervous system. Qigong can have a visible effect on the functioning of the nervous system and, especially, the cerebral cortex. Qigong promotes special inhibition of the cerebral cortex to activate the protective mechanism in case of disorders of the central nervous system. During treatment, the meridians, organs, internal qi are affected, and the function of the autonomic nervous system is regulated due to the regulation of breathing. the pathological focus in the brain, which is present in various diseases, associated with a pathological reflex with a pathological arc, is replaced by the Qigong arc. This leads to the normal conduction of impulses from the central nervous system to internal organs and systems, which subsequently

causes the extinction of the pathological focus in the brain. Modern medical and physiological studies provide a rationale for meditative-breathing exercises, a direct dependence of external respiration on the state of the central nervous system (CNS). Arbitrary regulation of the function of the respiratory apparatus is extremely important for ensuring the normal functioning of internal organs and systems, higher nervous activity. The respiratory center, thanks to the intero- and proprioceptive impulses that occur during the respiratory act, has a powerful effect on the nervous, muscular and cardiovascular activity. Suppression of the impulses of the respiratory center to voluntary regulation of breathing during meditative-breathing exercises leads to inhibition of the processes of the central nervous system.

THE EFFECTS OF IMPACT OF QIGONG

Qigong exercises can have various effects. Some of them are a normal reaction of the body to exercise, others are deviations. Generally speaking, with long practice and the right approaches to understanding the key points of the exercises, fulfilling all the necessary requirements gradually in their development, basically only normal effects are observed. If deviations still appear, then they are quite easy to overcome. Adverse reactions can only be observed if the exercises are misunderstood and performed wrongly.

I) Normal effects

1. Feeling of warmth in the lumbosacral region and limbs. When the consciousness is concentrated at the navel, at the points of qihai or guanyuan, you can feel the appearance of warmth or a hot flow in this place. This may manifest as a sensation of a directed or diffused flow of hot air, and sometimes as a flow of warm water moving and oscillating within the body. If the mind is concentrated at the ming men point, a feeling of warmth can be easily detected in the lumbosacral region. A feeling of warmth or even heat may also appear in the arms and legs. After the occurrence of such sensations, you feel very comfortable. However, try not to let the heat become unbearable and try to control the level of heat with the help of exhalations and some blurring of the point of concentration of consciousness (focus of concentration).

2. Light perspiration. Qigong exercises, both static and dynamic, can cause slight perspiration and sweating. The amount of sweat should be no more than a light wet layer on the skin, as if you were wiping yourself with a damp towel. If you sweat, as athletes usually do, take care that you don't catch a cold before the sweat dries. Keep warmer yourself in some way, especially if you have been exercising outdoors in windy weather.

3. Increased salivation. In the process of practicing qigong, salivation may increase. Sometimes it can be caused by a slight clenching of the teeth or a vigorous movement of the tongue. Also, the secretion of saliva may increase simply by performing static postures, without any movement of the teeth or tongue. If there is a lot of saliva, then just swallow it, it is useful for digestion and fermentation. Some people get moist eyes and even have tears. These are also normal occurrences.

4. Acceleration of the peristalsis of the stomach and intestines. An acceleration of the peristalsis of the stomach and intestines can be observed during exercise, especially when deep abdominal breathing is performed and the mind is focused on the navel (Dantian) or the Qi hai point. The practitioner can not only feel peristalsis, but also hear rumbling in the stomach. These phenomena can also be observed when emptying the stomach, when eating and removing the accumulation of gases that impede the activity of the intestinal tract. This promotes bowel function and is considered normal.

5. Improving of appetite and increase in body weight. Qigong exercises can improve appetite and increase body weight in people who are underweight due to poor appetite or unimportant food. However, in those who have a normal appetite, no excessive increase in appetite or weight gain is noted. And even, on the contrary, in overweight people, it decreases as a result of qigong.

6. Improving the quality of sleep. These exercises can help make a person's sleep deeper and therefore more beneficial for the state of the nervous system: calming and restoring. The quality of sleep disappears, it has a better effect on the removal of mental and physical fatigue, helps to restore physical strength and mental energy. These effects may be more pronounced in those who suffer from insomnia or light sleep.

7. Itching. It can appear during qigong practice, causing sensations similar to crawling on the skin of small goosebumps. Itching may be relieved by rubbing the surface of the skin, but when exercise is resumed, it may reappear. If the sensations are not too strong, then it is better to ignore them, they will disappear by themselves. However, if the itching increases more and more and becomes unbearable, then sometimes it can be reduced by lowering the concentration of consciousness (slightly disperse attention). Some qigong experts are of the opinion that these sensations are a manifestation of qi on the surface of the body and thus the channels through which qi moves are cleared.

8. Slight involuntary muscle vibration and clicking of joints. When performing qigong exercises, there may be a slight vibration (trembling) of the muscles, and sometimes a clicking sound coming from the joints, which can even be heard when being next to the practitioner. These phenomena are often observed when performing static qigong exercises. In this state, they can be more clearly expressed. Experts believe that this phenomenon indicates the activation of qi.

9. Clarification of thinking, the perception of the world around us with brighter and more saturated colors, an increase in the overall tone of the body. Qigong - exercises, both static and dynamic, help to clarify thinking, improve vision (brightness and saturation of light perception) and increase overall tone. If the exercises are performed correctly, then such sensations are normal and can persist for quite a long time after class.

10. Other pleasant sensations. Qigong practice can induce feelings of euphoria, serenity, complete relaxation and refreshment. Some of the above effects may not be observed for someone. It depends on the internal state of the body and the individual. Therefore, if you do not have these effects, then you do

not need to get upset because of this and blindly try to achieve their appearance. And, conversely, if they appear, you do not need to pay too much attention to them. It is only necessary to correctly and clearly follow the instructions and your natural sensations.

(II) Side effects (deviations)

1. Dizziness, headache, etc. Some people may experience dizziness, headache, heaviness in the head, apathy and swelling of the head. This is caused by the nervousness of the practitioner, overstrain when concentrating, forcing the entry into a state of rest. To avoid these phenomena, it is necessary to mentally and physically relax through deep and even breathing.

2. Shortness of breath or suffocation. These phenomena are observed mainly due to excessive concentration on breathing, tension in the upper body, including the chest, shoulders and back, or in the case of voluntarily controlled breath-holding when deep, long-cycle breathing is not performed correctly; in violation of the principle of coordination of mental activity and the movement of qi, performing exercises with excessive effort, contrary to the requirements for relaxation, inner calm, natural movements and their sequence. These phenomena can be easily eliminated by proper relaxation.

3. Upward release of qi from the lower abdomen. While exercising, some people may feel as if the qi is rising up from the lower abdomen. This is possible if qi is not stably fixed in the dantian. This can be overcome by appropriate focusing of the consciousness. Don't place the qi too high. The practitioner should relax well and avoid any unrest. If it is too difficult, focusing the mind and qi in the dan tian can be neglected. The main thing in this case is the achievement of complete mental (spiritual) and physical relaxation, the achievement of a state of rest based on natural breathing. This method is called "forget about breathing". Mastering this method will allow you to more naturally master other qigong methods. Thus, naturalness and relaxation are the key.

4. Heaviness in the whole body and shoulders. These sensations can be observed when performing exercises through force, with too high activity of consciousness or insufficient coordination of the activity of consciousness and the movement of the flow of qi. Tension in the shoulder muscles can cause a feeling of heaviness in the shoulders. If the above sensations are observed in the body, it is necessary to somewhat reduce mental activity, calm the mind. With heaviness in the shoulders, they must be relaxed by a mental order or a slight rotation. Also, when exercising, there may be another type of heaviness in the body, which is the result of the movement of qi and is a normal phenomenon that causes a feeling of comfort and disappears after a while after warming up. The alternating feelings of heaviness and lightness due to the movement of qi cause pleasant sensations.

5. Dry mouth, sore throat. There is usually an increase in salivation when exercising, but sometimes some people may experience a scratchy throat or dry mouth. This may be due to mouth breathing or a too tight mouth. If you have dry mouth, it is recommended that you simply drink warm water before exercising.

6. Increased heart rate. Usually, performing static qigong exercises leads to the normalization of heart contractions or to their decrease. But sometimes in the process of training, an increase in heart rate is observed. This can be caused by nervousness of the practitioner, tension in the muscles of the chest, or unnatural breathing. To avoid this, mentally relax and breathe naturally.

7. Bloating. This can occur during qigong practice or after it (not to be confused with pleasant sensations of light bursting and warming in the abdomen). The cause of this phenomenon may be excessively deep, with effort, breathing, a large concentration of qi below, or holding the breath. Relaxing and slowing your breathing will help get rid of this.

8. Insomnia. Qigong exercises usually contribute to the normalization of sleep and its deepening. However, sometimes, on the contrary, classes interfere with fast falling asleep and sound sleep. This manifests itself in drowsiness when doing qigong or restless sleep. As a result, you do not get satisfaction either from qigong practice or from sleep. In addition, the nervousness and overexcitation caused by the practice is mainly due to the fact that there is a mixing of the state of rest in qigong and sleep (that is, instead of entering a state of rest, you simply fall asleep). To overcome this deviation, it is necessary to clearly distinguish between these two states in consciousness.

9. Drowsiness. Feeling drowsy and sometimes falling asleep while exercising interferes with qigong. The state of rest, which is achieved in the process of doing exercises, is completely different from sleep (including the results of the impact on the student). Beginners in particular may feel physically and mentally tired from practicing qigong. Therefore, when you are very tired, doing qigong is not recommended.

10. Rocking. This is not encouraged in the process of performing qigong exercises. But some dynamic exercises require a slight sideways swing to induce chi flow. When slight vibrations occur during exercise as a result of the activation of qi, they are good for health, but should not be too intense. If this still happens, then you need to close and open your eyes - the vibrations should stop.

MAIN POSES OF QIGONG

There are myriad different ways to do qigong, each with its own characteristics and effects, depending on the chosen postures, methods, forms, styles, and goals of practice.

(1) Poses:

1. Lying postures. This position can be adopted in two ways: lying on your back or on your side. These postures are suitable for people with a weak physical constitution or those who are in certain stages of serious illness. A patient with insomnia, for example, can perform qigong from a lying position before going to bed. One of the prone postures, called the "Snub Tail", is especially suitable for patients with visceroptosis.

2. Sitting postures. These postures can be taken in several variations: sitting without back support or with back support, and with or without legs crossed. Sitting postures are usually recommended for patients with moderate

vitality deficits. From a sitting position, both static and dynamic forms of qigong are performed. One of the methods, the "Sit Back Reclined Pose," actually occupies a position between sitting and recumbent postures and is mainly intended for people with debilitated health.

3. Standing postures The number of qigong performers from a standing position outnumbers those who perform it from a sitting or lying position. Standing postures can be divided into a large number of types, each of which has its own name and, each of which has its own special requirements. These include "Standing Exercise", "Mixed Original Qi Training", "Bronze Bell", etc. In some exercises from a standing position, such as "Transformation of Ligaments" or "Eight Elegant Movements" movements are made with the hands. Therefore, exercises from a standing position include both static exercises and dynamic ones.

4. Exercises from a walking position. The general requirement for performing the qigong methods included in the category of exercises from a walking position is the movement of the legs. It can be simple or complex, soft or forceful, slow or fast, elegant or crushing, powerful, casual or abrupt. Exercises from this position are very diverse and therefore interesting and meet the many needs of those involved. Some techniques in this category are called 'Step Exercises', such as 'Tiger Steps', 'Crane Steps', 'Deer Steps' and 'Marsh Steps'. They are all easy to learn and very effective.

METHODS OF QIGONG

1. Body regulation methods. Since ancient times, in this category, special attention has been paid to the position of the body when performing exercises. They are divided into static and dynamic methods and can be practiced in a lying or sitting position and while walking. Each exercise has its own characteristics of breathing and concentration.

2. Breathing methods. In this category of methods, which in ancient times had many different names, there was a special emphasis on breathing training. They also consist of static and dynamic exercises and can be used in all postures and require a wide variety of types of concentration.

3. Methods of concentration. In ancient times, also called methods of regulating the heart, the methods of this category are divided into static and dynamic exercises, can be performed in various postures and using various breathing methods. All these three categories of methods together form a single whole, within which they are interconnected, mutually limiting and mutually influence each other. In fact, they are inseparable from each other. Even relaxation exercises do not exclude the use of methods for regulating breathing and concentration of consciousness. These methods can be classified according to their various functions that they carry out during the exercise. Body position is the starting point, breathing is the key to practice, and consciousness provides guidance. Since the mind controls the position of the body and breathing, its activity is decisive in qigong practice.

Forms: internal and external

1. Internal Neigong exercises (internal work) pay special attention to training the internal functions of the human body. Since internal qi is trained during static exercises, the ancient qigong masters referred to all exercises, the distinguishing feature of which was the immobility of the performed poses, as internal exercises. However, it must be said that such a division cannot be called absolutely fair. Some static exercises, such as the Standing Exercises, are the most effective in qigong for training the physical constitution of a person.

2. External exercises Waigong (external work) includes all exercises that are aimed at training the external functions of the body. The ancient masters were of the opinion that the movement is used only for external training, but in this they cannot be called absolutely right either. Some external exercises have a significant impact on the internal functions of the body. Experience shows us that static exercises can also strengthen the physical constitution, and dynamic exercises can help improve the functions of the internal organs. Their impact cannot be unambiguously separated. But static exercises are mainly aimed at training the functions of internal organs, while dynamic exercises are aimed at developing and strengthening the external forms of the body within the framework of qigong requirements. We suggest that practitioners combine both forms of exercise rather than opting out or choosing only one of them.

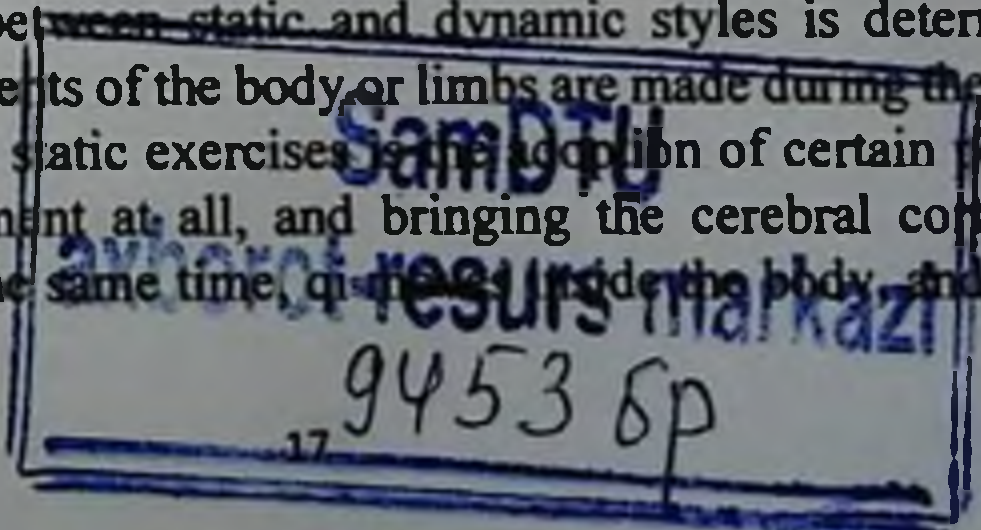
Styles: static, dynamic and static-dynamic

1. Static Jing Gong exercises include all qigong exercises in which any movement of the body or limbs is prohibited. Relaxation Exercise, Internal Cultivation Exercise or Standing Exercise are variations of this style. When performing these exercises, in one case, emphasis is placed on a certain concentration of attention, in other cases, special attention is paid to the chosen posture of the exercise or the way of breathing. They can be divided into exercises from a lying, sitting or standing position.

2. Dynamic Dong Gong exercises include all qigong exercises that require movement of the torso or limbs. Examples include: "Health Exercises", "Shadow Boxing", "Five Animal Games" and "Emei Complex". Most dynamic exercises are performed from a standing position or while walking. But sometimes, as in the "Eight Elegant Movements", they can be performed from a sitting position. For clinical purposes, the exercises can also be performed in the supine position.

3. Static-dynamic exercises Jingdonggong - a style that combines static and dynamic methods. They require entering a state of rest before performing movements and then a combination of both (rest and movement). This exercise has many different effects on the human body. They are widely distributed both at home (in China) and abroad. Due to religious prejudices, there are certain prejudices and misunderstandings that make popularizing this style a difficult task and therefore require a comprehensive scientific study.

The dividing line between static and dynamic styles is determined by whether or not any movements of the body or limbs are made during the exercise. A characteristic feature of static exercises is the adoption of certain postures in which there is no movement at all, and bringing the cerebral cortex into a relatively calm state. At the same time, qi moves inside the body, and this style



demonstrates how internal movement occurs during external peace. Immobility here refers only to external manifestations, while inside the body there is a movement of the flow of qi and internal organs; in dynamic styles, movement is associated with the performance of some external body movements with complete calmness of consciousness. When performing static exercises, we must focus on the movement hidden in stillness, and in the process of performing dynamic exercises, we must look for the mental peace that underlies the movement. Although both styles are interrelated and interpenetrate each other, each of them has its own impact effects. In particular, the static style is designed to influence the body, mind, and internal qi, mainly for maintaining health, but it can also be used to strengthen the physical constitution of the practitioner. Although the dynamic style also emphasizes the training of internal qi, the treatment of diseases and the strengthening of the physical constitution of a person, it mainly trains the limbs, muscles and bones. Therefore, the choice of style should depend on the health of the practitioner. The general principle is to practice both styles alternately. Static-dynamic exercises have their own characteristics.

Goals. Depending on the needs of the practitioner, qigong can be divided into the following categories: for the treatment of diseases, preventive, for the development of physical strength, acupuncture and massage, martial arts, for fine arts, martial, sports, for training special skills, etc. Methods, requirements and key points vary depending on the goals that are pursued in the practice of qigong. For all their differences, all categories of qigong have three common features (the three essential components of qigong) - posture, breathing and mental activity. Dynamic and static exercises form two main styles, but their methods and positions are interchangeable and complementary. All varieties of these two styles form a list of methods that can be applied to people of all ages, physical constitution, various diseases and purposes of practice. This distinguishes qigong from most forms of conventional physical exercise.

TEST QUESTIONS

A special type of auto-training, which was formed in Chinese medicine and largely has got national features is...:

- Qigong
- Yoga
- Massage
- Acupuncture

According to the theory of Chinese medicine, "the essence of a person is his...":

- Qi
- Zhen
- Xin
- Izhi

The three main qigong factors is harmony of:

Brain, breath and posture

Brain, heart rate and breath

Breathe and heart rate

Brain and posture

Indications for qigong:

all answers are correct

gastric and duodenal ulcers, chronic hepatitis,

stomach diseases, gastropptosis, tuberculosis,

lumbago, toxicosis of pregnant women

Qi-gong includes:

all answers are correct

mental training (psychogenic Dao Yin), which requires that thoughts be concentrated on one object, which introduces the cerebral cortex into a special inhibited state of "internal concentration"

breathing training (respiratory Dao Yin), which includes exercises inhalation, deep exhalation, strong breathing, weak breathing, holding the breath

body training (corporal Dao Yin), consisting of walking, standing, sitting.

It can appear during qigong practice, causing sensations similar to crawling on the skin of small goosebumps:

Itching

Improving the quality of sleep

Increased salivation

Light perspiration

Normal effects of qigong:

Feeling of warmth in the lumbosacral region and limbs

Dizziness

Shortness of breath or suffocation

Heaviness in the whole body and shoulders

Side effects of qigong:

All answers are correct

Heaviness in the whole body and shoulders

Dry mouth, sore throat

Drowsiness

What are the styles of qigong?

static, dynamic and static-dynamic

internal and external

Body regulation, breathing, concentration

All answers are correct

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