



## Relationship between an Oriental-mediation and a Breath-training by Qi-gong Training Groups

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Qi-gong(氣功) is to develop a nature-therapy by controlling and recovering Jinki(眞氣) and it has common features in Yangsaengbeob(養生法), Doinbeob(導引法) and Jeongkisin(精氣神), but it is rarely researched and applied in clinic examine. Therefore it is compared and contrasted among Kukseondo(國々天道), Yeonjeongwon(研精院), Seokmunhoheub(石門呼吸), and researched by Yangsaengbeob, Doinbeob, others in Dongeuibogam(東醫寶鑑) in this paper.

Korean Qi-gong(氣功), which bases on traditional Sinseondo(神仙道), has developed and been influenced from China since the period of the three states in Korea.

Qi-gong is classified into Josin(調身), Josik(調息) and Josim(調心). These are related to Jeongkisin(精氣神) and worked to help each other.

Breathing is a reaction between lung and kidney in Oriental-medicine and it moves up and down with Ki(氣) continuously.

The breathing-training in Dongeuibogam is that Abdomen(丹田) is divided in upper, middle and below. In addition, Abdomen is related in the concept of Jeongkisin. The Upper-abdomen(上丹田) is a brain, it stores Ki(氣). The Middle-abdomen(中丹田) is Sim(心), it stores Sin(神). The Below-abdomen(下丹田) is the three Chon(寸) bottom from the navel, it stores Jeong(精), and the organization of body is explained by Jeongkisin. Dongeuibogam also explains message(按摩), Doin(導引), Taesik(胎息), Josik, Pyeki(閉氣), Yukjakigyeol(六字氣訣) and so on.

Kukseondo, Yeonjeongwon, Seokmunhoheub have the same point that beginners breath slowly, deeply and naturally. The breathing in each group becomes deeper gradually by mental and physical relaxation although each group has a different breathing method, and it is similar to Jogigyeol(調氣訣) in Dongeuibogam. Ywasik(臥式) is distinguished by the presence of sensation. The breathing in Kukseondo is Yidanhoheub(二段呼吸), the breathing in Yeonjeongwon is Yugi(留氣) and the breathing in Seokmunhoheub is that the ratio of



inhaling and blowing are 6 to 4. The breathing in each group is deep and small, Ki also accumulates in the Below-abdomen between blowing and inhaling. This is confirmed by Sinjunapgi(腎主納氣) theory in Oriental-medicine.

There is the breath, which is through skin, in Qi-gonghoheub(氣孔呼吸) of Samhabdanbeop(三合丹法) and Jolidanbeop(造理丹法) in Kukseondo, it is also in Gwiilbeop(歸一法) of Seokmunhoheub. In Kukseondo's case, the breathing is through skin mainly instead of a respiratory organ. In Seokmunhoheub's case, the circulation of Ki is through skin during breathing. In Oriental-medicine, this is called as Pyejupimo(肺主皮毛) which is connected with lung and skin. The breathing coincide with tension and relaxation of body while the breathing through skin and the absorption of Ki spread sensation over the whole body, but the breathing through skin is just a specific ability from a training.

In Kukseondo, Ki of Yimdokyutong(任督流通) moves from the front of a body to the rear with Yimmaek(任脈) and Dokmaek(督脈). In 12Gyeong(經) and 365hyeol(穴) circulation, Ki moves from head to foot. In Samhapdanbeob Ki, which is absorbed through skin, circulates around the whole body. The Ki in Kukseondo is explained by the concept of Yimdokmaek(任督脈) and Gyeongrak(經絡), but it is different from the order and the course of Gyeongrak(經絡) in Oriental-medicine. In Yeonjeongwon, Ki moves around the abdomen. There is no concept of Sojucheon(小周天), Daejucheon(大周天) and Gyeongrak. The movement of Ki in Yeonjeongwon is closely connected with the theory of Onbopa in Oriental-medicine, and it needs increasingly to be researched. In Seokmunhoheub, Ki accumulates at Seokmunhyeol(石門穴) first and then Daemaek(帶脈) moves from the left to the right, and Yimmaek and Dokmaek move. After that, Ki moves from head to foot. It is called as Daejucheon. Finally, Ki moves as Jeonsinjucheon(全身周天). The circulation of Ki in Seokmunhoheub is explained by the concept of Gyeongrak in Oriental-medicine except Daejucheon, Yuju(流注) of Gyeongrak is the same in Jeonsinjucheon.

As the result, the breathing of Qi-gong-training groups base on the breathing of Oriental-medicine and there are various training methods in Dongeuibogam as the view of Jung, Ki, Sin, but various training methods are not applied to clinic examine lively now. Therefore, the training methods in each group need to be researched in the view of Oriental-medicine and the training methods can be developed as unique Qi-gong of Korean-medicine if they are applied to medical treatment by patient's breathing control.