

# Saam Acupuncture and Meditation for Grief

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## Abstract

This serves as an introduction to the traditional Korean acupuncture procedure for treating grief. In order to engage and guide the patient's mind in channelling sorrow, Saam Acupuncture/Meditation uses meditation on the acupuncture points prescribed by Saam's Lung channel. This has been proven by the author to be very helpful in treating pathological sorrow because it provides the patient the power to manage their grief by meditating on the acupuncture points both inside and outside of the clinic when it overwhelms them.

**Keywords:** Acupuncture • Leukocyte count • Neutrophils • Fatigue severity scale • Pilot projects

## Introduction

Grief and melancholy are feelings assigned to the Lungs in the theory of acupuncture medicine. According to hypothesis, the mortal, corporeal soul, which is born at the first breath and dies at the last, resides in the lungs (as opposed to the immortal ethereal soul housed in the Liver). The emotional characteristics of the lungs include regret and sadness because of this awareness of mortality and loss.

A historic Korean practise known as Saam Acupuncture/Meditation dates back to its eponymous originator "Monk Saam" of the Chosun Dynasty in 16th-century Korea. Saam is said to have spent 13 years in a cave practising meditation before unlocking the secrets of acupuncture. Thus, the name Saam, which means "cave dweller," is given to this otherwise obscure high priest and healer. Saam's acupuncture and meditation technique, which was on the verge of extinction, was resurrected in 1980s Korea and is now widely used across the world.

The author believes that Saam meditated at all of the body's acupuncture sites on the energetics of Qi, a key concept in acupuncture medicine. Acupuncture points from the elbows and knees to the fingers and toes, hands and feet would fall under this category. Modern Saam Acupuncture, commonly known as the Korean Four Needle Technique, is made up of the acupuncture sites in these body parts [1].

## Description

The issue of pathological grieving can impair lung function and endanger the health and well-being of the sufferer. Imagining the death of valued friends and family members before their passing and protracted ruminating later are examples of pathological mourning.

The consequences of weeping and protracted crying are one way that sadness may possibly affect the lungs. Typically, crying is accompanied with phlegm that is visible, such tears and runny nose. When the nasal passages are

blocked with phlegm, breathing via the nose becomes difficult or impossible. The nasal passageways are a more efficient filter for harmful environmental pollutants than the mouth. Therefore, the bereaved person who practises prolonged mouth breathing may be exposing their lungs to dangerous particles [2].

The lungs are an organ that produces qi according to acupuncture theory. They produce Qi, the energy component of the body, by breathing in oxygen and carbon dioxide. The Lungs circulate defensive qi, or qi near the skin's surface, for immunological health and function. Outer infections can be ejected at the "skin level" (the most superficial, exterior part of the body) when defensive qi is strong, preventing the pathogen from penetrating deeper into the body. Chills are an illustration of how a cold pathogen first affects the body after infection [3]. The body may briefly tremble and the skin may develop "goose bumps." This cold pathogen is discharged at the skin level if Lung Defensive Qi is robust and does not travel farther. This cold pathogen is discharged at the skin level if Lung Defensive Qi is robust and does not travel farther. Within 24 hours, a scratchy or painful throat and sneezing may appear if the lung defensive qi is inadequate (these are attributes of Lung). The common cold with cough then develops as a result of the formation of clear, moist phlegm (cold pathogen characteristics). The cold infection may enter the body more deeply if immunity is low, particularly impacting the stomach with the flu [4].

Lung Qi declines and immunological susceptibility to pathogens rises, which is one risk of protracted mourning on health.

Following therapy, the patient is instructed to keep in mind these meditational centres of focus so they can direct their energy toward them in the event of grieving. In a way, the patient is advised to channel their grief's energy (Qi) in order to maintain it rather than use it up [5].

## Conclusion

One instance of acupuncture where a conventional point prescription functions despite patient idiosyncrasies is with Saam Acupuncture Meditation. Similar emotional and psychological conditions like PTSD or Dr. John Sarno's "unconscious wrath" are other conditions that can be treated consistently using Saam acupuncture meditation. This point prescription can be applied consistently when the patient's primary complaint is grief.

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## Conflict of Interest

No potential conflict of interest was reported by the authors.

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