

Ko Myong

**Movement
for Life**



Shinson Hapkido

Textbook for the Training
of Body and Mind

Part I: History, Basics and Teaching Method



In this book, Sönsanim Ko Myong, meditation teacher (My ng Sang/Zen), Korean martial arts master and an expert in the field of Asian naturopathy, uses Shinson Hapkido to show how martial arts can become a path to health, human maturity and the wisdom of the heart for everyone – how it can become a true „movement for life“. He provides comprehensive knowledge about the spiritual foundations of the Far Eastern martial arts, the meaning of Do and the most important elements of the traditional natural medicine of Asia. It is a wealth of knowledge that is still relevant today and can open up a deep understanding of life.

This textbook on the education of body and mind is a unique guide to the practice of Shinson Hapkido. It contains detailed and richly illustrated descriptions of all the techniques of the basic training programme and has many valuable tips on how to practice them. It is also a source of inspiration for anyone interested in martial arts of any kind, in the connection between movement and health, or in holistic methods of development and healing. And it can be used by interested lay people as a guide on the path to a healthy, long and fulfilled life. This path consists of living simply and clearly, of feeling and enjoying life from the depth of your heart.

ISBN 978-3-9804195-2-9

English pdf edition 2023

Copyright © 2013 by Ko Myong

English pdf edition 2023

All rights of distribution, including radio, television and other means of communication, photomechanical or audible reproduction as well as printed extracts are reserved.

Title image, layout and typesetting:

Graphik-Design Ingrid Meyerhöfer, Tübingen

www.im-grafik.de

Layout English edition:

Ika Volz, Hamburg

www.augentrost.net

Text processing:

Elke Stender, Darmstadt

Photographs:

Prof. Jochen Blume, Hamburg

Stefan Schott, snapschott | fotografie, Griesheim

www.snapschott.de

Illustrations:

Dr. Corinna Windisch, Cologne

Translated from German into English:

Frank Larsen, Holbæk, Denmark

December 2014

Publisher:

International Shinson Hapkido Association, e.V., Darmstadt

www.shinsonhapkido.org

Content · Part I

Preface	9
Greetings	16
Introduction	19
Shinson Hapkido – History and Development	22
Ko-Josŏn	24
The Time of the Three Kingdoms	26
Unified Silla	28
Koryŏ	29
Josŏn	29
Korea in the 20 th Century	30
The Origin of Hapkido	32
The Foundation and Development of Shinson Hapkido	33
What is Do?	40
What is Mudo?	44
Mudo and Sports	44
Mudo and Art	46
Mudo and the Art of War	47
What is Shinson Hapkido?	50
What Does Shinson Hapkido Mean?	50
Training of Body, Vitality and Spirit	52
The Three Treasures in Shinson Hapkido	56
Tasks and Goals in Shinson Hapkido	57
The Wisdom of the Water	59
Jung Do: The Path of the Middle	59
Shinson Hapkido as a Healing Art	60
Shinson Hapkido as Self-Defence	61
Chon-Jie-In Movement	62
Basics of Shinson Hapkido	65
Training Approach	65
Training Goal	67
Training Methodology	68
Oh Shilsang: The Five Teaching Methods	72
The Five Shinson Hapkido Principles of Movement	76
Basic Elements of Asian Naturopathy and Wisdom of Life	83
Ki and Jŏng-Ki-Shin: The Manifestations of Energy	83
Um and Yang: The Principle of Polarity	90
Chon-Jie-In: The Unity of Heaven, Earth and Human Being	92
Oh Haeng: The Five-Element Theory	94
The Shinson Hapkido Program	99
Myŏng Sang: Meditation	99
Yeey: Attention and Greeting	109
Danjŏn Hohŭp: Energy Breathing	115
Kihap: Energy Shouts, Special Ki Breathing Techniques	145
Ki-Do-In: Ki Training, Energy and Healing Gymnastics	151

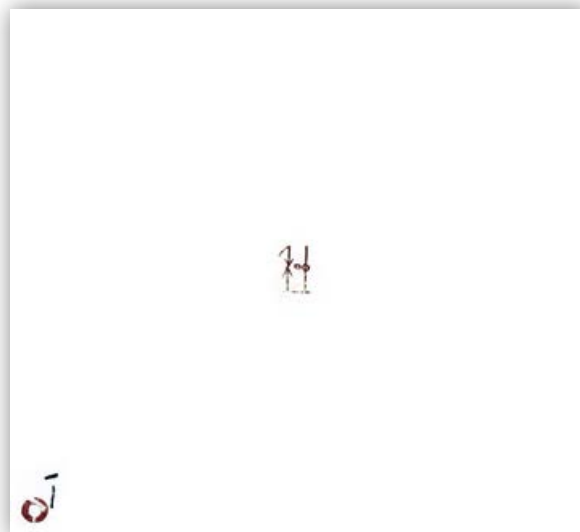
Content Part · II

The Shinson Hapkido Programme	213
Sōgi and Jahse: Position and Posture Training	213
Sugisul and Jokgisul: Hand and Foot Techniques	227
· Sugisul (Songisul): Hand and Arm Techniques	231
· Jokgisul (Balgisul): Foot and Leg Techniques	267
Nakbōp: Falling Techniques	297
Su: Release and Defence Strategies	311
· White Belt: Hand and Shirt Release Techniques	317
· Yellow Belt: Basic Defence Techniques	325
· Orange Belt: Release Techniques When Holding the Wrist from the Outside and Inside	341
· Green Belt: Release Techniques when Holding the Shirt	358
· Blue Belt: Defence Techniques against Holding/Attacking from Behind	374
· Blue-Red Belt: Release Techniques when Holding the Wrist from the Outside, and Holding the Shirt	390
· Red Belt: Release Techniques when Holding the Wrist from the Inside Striking Techniques on Vital Points and Throwing Techniques to Defend against a Fist Attack	412
· Red-Brown Belt: Defence Techniques against a Kick, a Fist Attack from Below, and a Fist Attack from the Side in a Semicircle	434
· Brown Belt: Defence Techniques against a Blow with the Outer Edge of Hand and against a Two-Handed Grip on the Lapel	458
· Brown-Black Belt: Release Techniques when Holding Both Wrists and when Holding One Wrist with Both Hands on One Side	480
· Black Belt: Release and Defence Strategies in the Shinson Hapkido Program	503
Daeryōn: Defence Training with a Partner	511
Hyōng: Style Exercise	531
Gigu Sul: Techniques with Objects	583
Kyōgpa: Break Test	601
Training Sequence	610
Example of a Sequence of a Shinson Hapkido Training Session	611
Signs in Training and Everyday Life	612
Education Levels and Tests	614
Shinson Hapkido Education Levels	614
Ki: Black Belt Generations in Shinson Hapkido	617
Shimsa: Shinson Hapkido Tests	617
Dojang, Dobok and Ddi, Badge	626
Dojang: Room for the Path	626
The Shinson Hapkido Dojang	626
Dobok and Ddi: Clothing for the Path	631
The Shinson Hapkido Badge; the Chon-Jie-In-Badge	637
Gong Dong Che: Community	638
Importance of Community	638
Bongsa: Social and Cultural Commitment	640
Chōngso: Cleaning	650

Content Part · III

Hwal-In Sul: Healing Arts, Working with Meridians and Sensitive Vital Points (Küpso)	653
Ki und Hyöl: Energy and Blood	653
Kyöngnak und Hyöl: Meridians and Energy Points	654
Energetic Healing Methods	658
Kyöngmaeg: The Fourteen Main Meridians	669
· The Lung Meridian (Lu)	669
· The Large Intestine Meridian (Li)	673
· The Stomach Meridian (St)	677
· The Spleen Meridian (Sp)	683
· The Heart Meridian (Ht)	687
· The Small Intestine Meridian (Si)	691
· The Bladder Meridian (Bl)	695
· The Kidney Meridian (Ki)	705
· The Pericardium Meridian (Pc)	709
· The Triple Energizer/Triple Warmer Meridian (3E/TW)	711
· The Gallbladder Meridian (Gb)	717
· The Liver Meridian (Lr/Lv)	723
· The Sun Meridian (Governor Vessel, GV)	727
· The Shadow Meridian (Conception Vessel, CV)	733
Special Points	738
Hwal-In Sul with Energy Points	742
Massage Tips for Everyday Life	753
Experience Reports	762
Final Word with Biography of Ko Myong	774
Appendix	783
Small Shinson Hapkido Dictionary	785
Ki Generations in Shinson Hapkido	806
Shinson Hapkido Dojangs – Contact Addresses	813
Bibliography	814

Introduction



Shinson Hapkido has changed since its foundation in 1983 from a martial art in the classical sense, to a “Movement for life”: a holistic training program and health training for the body and mind. I would like to share with you the experiences that I have gained through its practice and teaching over the years. I have tried to keep this book as simple as possible so that laymen and beginners can also easily understand and learn from it. Rather than being considered a mysterious and exclusive Asian martial art that one can only practice if young and fit, my intention is to help people realise it can provide better health and vitality to people of all ages.

In this textbook for the training of body and mind I go more into the practice of Shinson Hapkido, while “Shinson Hapkido – Bewegung für das Leben”¹ in volume 1 mainly shows the philosophical background. Since it doesn’t work completely without theory, in the first part of this book I will give you a brief insight into the history and spiritual foundations of Shinson Hapkido that apply to beginners as well as those with the highest black belt grades. The wisdom of traditional Asian philosophy and naturopathy are still relevant today and provide a deep understanding of life that extends not only to Shinson Hapkido, but also to other areas such as arts, sports, medicine and of course to everyday life. The second part is then mainly devoted to the practice of Shinson Hapkido. I present the complete Shinson Hapkido Kūp-Training program and explain the techniques using five aspects: correct execution, effect on health, practical use, for example for self-defence or in everyday life, aesthetics and holistic meaning. To give you an impression of the Black Belt program, I’ve also added some photos of Black Belt techniques, but these are not described in detail. The third part of the book contains information about the meaning of the Do-Training Room (dojang) and the traditional training clothes (dobok) as well as the belt and examination system.

I also give examples of the extensive social and cultural commitment which is also part of the program of Shinson Hapkido under the aspect of the community. The chapter “healing arts” vividly presents the meridian system, the curves of the fourteen main meridians and the exact positions and effects of the energy points which are used in Shinson Hapkido. The finish concludes with experience reports, written by a variety of different people.

The wisdom of traditional Asian philosophy and naturopathy provide a deep understanding of life.

¹ Ko Myong: *Shinson Hapkido – Bewegung für das Leben*, Darmstadt 1994, ISBN-10: 3-9804195-0-9, ISBN-13: 978-3-9804195-0-5

Each person has a different body, character and life, and therefore very different experiences with Shinson Hapkido. You might even discover similarities with your own experiences in some of the reports or get suggestions that you can implement for yourself. Attached you will find, among other things, a small Shinson Hapkido Dictionary and the contact details of Shinson Hapkido schools.

In this book I give no tips on how to make money or become outwardly successful with Mudo, but show a way to get closer to Do together. This path requires dedication and patience. It gives us no outward luxury, but gives us an incomparable high quality of life inside, because to live with Do is to live with a satisfied, loving and happy heart.

The book is structured as Shinson Hapkido itself: Do is the centre and the heart of it all. The unity of heaven, earth, human beings and all living things (Chon-Jie-In) is the foundation on which everything is built. The five teaching methods (Oh Shilsang) are the skeleton that gives structure and support, and the techniques are the “meat on the bones”. This textbook is a tool to raise awareness of what it really means to revive, spread and bring humanity to full maturity. Maybe it can even help you to regain your true heart.

Inkyök Suyang:	Train humanity
Inkyök Doya:	Spread humanity
Inkyök Wansöng:	Achieve humanity

Good Things Come to Those Who Wait

To draw an apple from a tree, you have to put the seed in fertile soil and let it germinate in peace.

In our society, life always seems to be running faster and faster. It is therefore not surprising that rapid success is becoming increasingly important for us. But to be able to look at the wide world from a high mountain peak, a traveller must climb the mountain step by step. To draw an apple from a tree, you have to put the seed into fertile soil and let it germinate in peace. Then the seedling must be carefully protected and cared for so that it can grow, blossom and bear fruit. All this takes time, work and patience. Today however, results are often expected without giving the development process enough time. The result is that the work is done in a hectic manner instead of with cordiality. But the result of this work does not taste so sweet – and we cannot really enjoy it.

Actually, neither the growth nor the fruits are of our merit, but a gift of God. We can plant a seed, but no matter how much we strive for it, we have no guarantee that it will grow, thrive or bear fruit. We can only rely on nature, do our best and be patient. If we bear this in mind, we are able to live and work naturally and self-evidently, without putting ourselves under pressure or expecting appreciation from others.

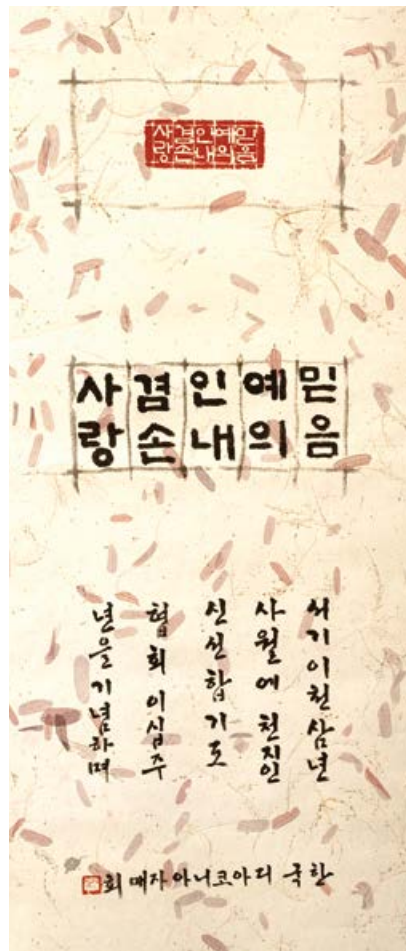
If we succeed, we don't brag about it but thank God or nature (Do). If we don't succeed, we can also accept this and learn to appreciate it.

Throughout our lives we learn a lot. But what we have learned often only stays in our head as dead knowledge and does not penetrate deeper into the heart because it is closed. It's as if a seed falls on hard, barren ground. It cannot germinate and it spoils or is blown away by the wind. If what we have learned is to bear fruit, we must open our hearts. Then the seed can germinate and take root there. If we care for it lovingly and provide adequate light, heat and water, we create the best conditions to ensure that it can grow, blossom and bear good fruit. The same applies to the learning of Shinson Hapkido and the reading of this book.

There are five natural stages of development that help us to understand Shinson Hapkido, not only with the mind, but also with the heart and to reap good fruit from it:

1. Learning – with trust and faith (Midüm)
2. Thinking, understanding with the head – with respect and esteem (Yeey)
3. Feeling, understanding with the heart – with patience and endurance (Innae)
4. Doing, realizing in life – with humility and modesty (Gyömson)
5. Life, living simply and naturally with Do, enjoying life with gratitude, affection and joy – with love (Sarang)

Any physical or mental nourishment must be digested. What is not digested, no matter how exquisite, healthy or expensive, spoils and becomes poison. Dear readers, I hope you digest well what you learn from this book and that it helps you to live in the awareness of your true humanity.



Oh Shilsang

The five teaching methods

Calligraphy by Master Chang Gun-Hon (gift from the Diakonia sisters of Han San Chon)

What is Shinson Hapkido?



True Love

On many paths, we walk
restless in this world,
always on the search for happiness.
But wherever we go,
Nowhere will we find more beauty
than in ourselves.
Nowhere waits a greater love for us
than in ourselves.
Those who find love in themselves,
can cause no more damage to others.
For a loving heart knows:
Every being is as precious
as itself.
You and I, heaven, earth and all beings
are one.
That is true love.

Ko Myong

What Does Shinson Hapkido Mean?

Shinson is composed of Shin (universal spirit, holistic consciousness) and Sŏn.¹

Sŏn has three meanings:

- Harmony between man and nature,
- Meditation, inner cleansing,
- Do well, live bright

Shinson means: living in harmony with man and nature, live with Do, make the heart and mind clear and bright, conscious living, enjoying life in a natural way and do good.

¹ For proper names such as "Shinson Hapkido" and "Chon-Jie-In Movement" the transcription is simplified (instead of Shinsŏn Hapkido und Chŏn-Jie-In Movement). This also applies to separately-used components of these names like Shinson and Chon-Jie-In

Hapkido translates to: “the path to harmony of body, mind and life force” or “way of harmony of all powers”.

- Hap means harmony, community, unity. With this is meant both the unity of the entire universe and the harmony of each of us with ourselves, with others and with nature.
- Ki represents light, energy, vitality. Ki is both the primal force that created the universe, but also the individual force that allows us to live and breathe. We have three basic types of Ki:

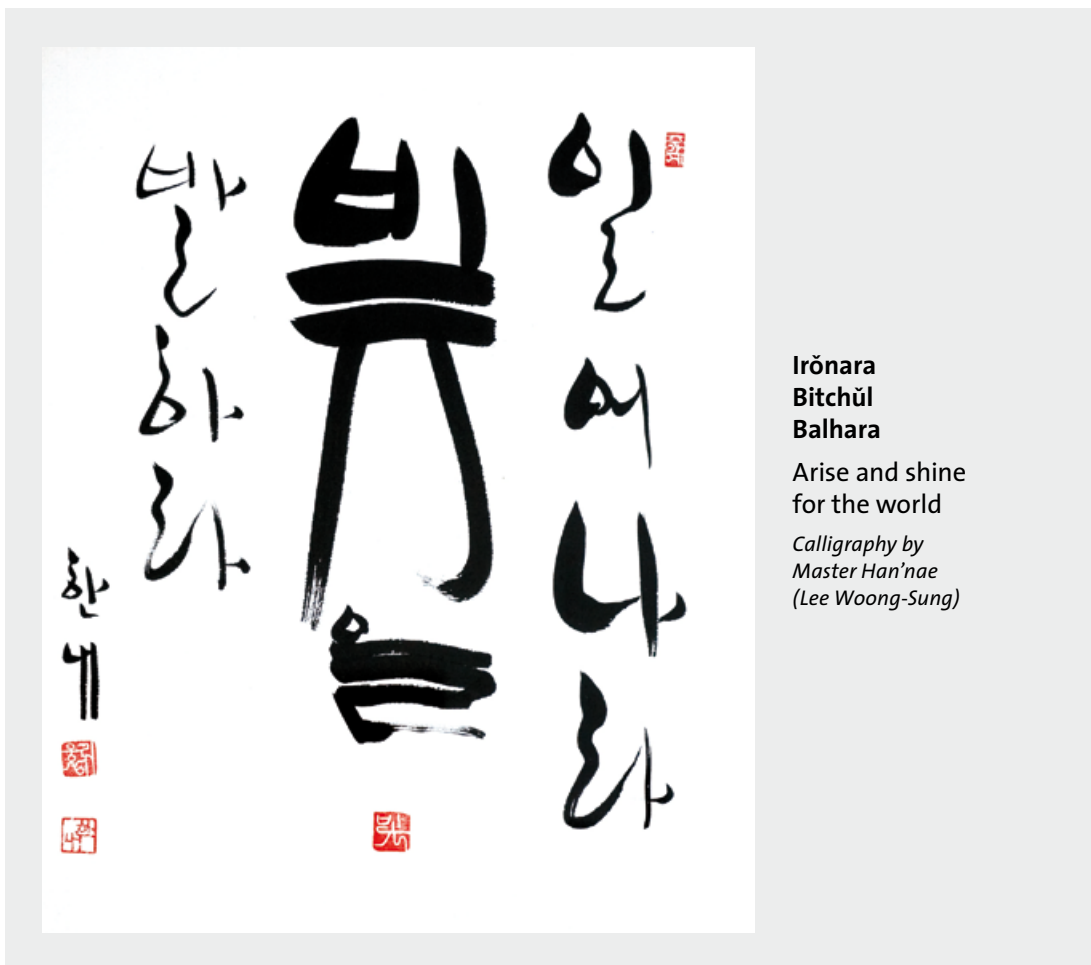
Jöng Ki: body force (primal power of the body and nutritional energy),

Saeng Ki: Lebenskraft (Vitalität, Atemenergie, Ausstrahlung),

Shin Ki: vitality (force of life, breath energy, charisma).

- Do is the primal principle of the universe, the source of all that exists and is possible. The teaching method which leads us to the realization of this highest principle is also called Do. Do is also our personal way of life: the path we have travelled, and the path on which we return to our origin – the clear path (Jöng Do). Do is the origin, the path and the goal.

Shinson Hapkido is a tool that can help us bring body, life force and spirit in harmony, to live in harmony with human beings and nature and to recognize Do. It also teaches us to be fully aware in the present moment, live simply and clearly, and to feel and enjoy life with warmth of heart. A life so bright and clear is actually a very natural state. But because we have completely forgotten this initial state, however, we consider it to be something special and call it “enlightenment”.

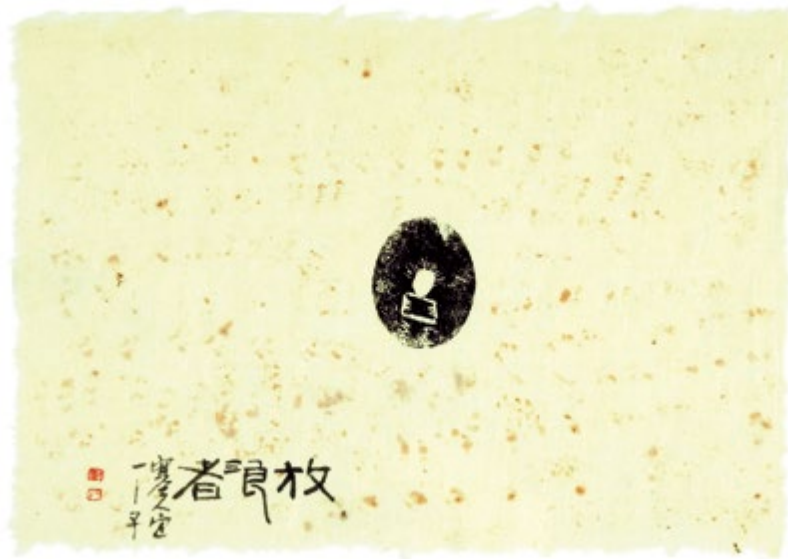


**Iröna
Bitcheul
Balhara**

Arise and shine
for the world

Calligraphy by
Master Han'nae
(Lee Woong-Sung)

The Shinson Hapkido Program



Myöng Sang: Meditation

Who am I?

Look through the window of your soul
and see,
who you really are.

Where are you from?
Where are you?
Where are you going?

The look in your true heart
will unveil to you
what you truly love.

It shows you,
where your roots are,
where life calls you,
and where you can go,
when you have to leave this world.

Ko Myong

The window of the soul through which we look at the world every day, is tinted in the most different colours: it is yellow, red, blue or green and sometimes even cloudy, stained and dirty. The world that we see through the window looks the same. However, the colours and the dirt are not the colours and dirt of the world, nor of the soul. It's just the window that we look through, that through its tint or dirt makes everything look coloured or gray. The layers on the windows are all our ego-caused fears, desires, fixed ideas and emotions. The thicker the paint and dirt layers are, the more clouded our view gets. We insist stubbornly on our opinions, argue with others and don't realize that we are actually lying to ourselves. This stubbornness and self-deception cost us an incredible amount of energy.

Some people are so busy looking out, that they don't perceive what's inside. If you no longer look inside, you forget your true heart and identify yourself completely with what's outside.

The material, or rather the attachment to it, darkens the view of the light of the heart, and those who live with inner darkness will also die in this darkness. A life without Do is a way of dark death. Such a life is not authentic, but an existence in deception and lies. He who doesn't know or denies his true heart, doesn't live as an original, but as a copy. He doesn't realize his own potential, but works like a machine that is driven and controlled from the outside. It is terrible to live like that.

He, who doesn't know or denies his true heart, doesn't live as an original, but as a copy.

If we want to see our true heart again, we need to clean the windows of our soul. To soften and release the solid layers of ego-identification can be very painful and exhausting. For this we need patience, courage and strength. But the effort is worth it. There is no greater happiness than to recognize the true heart. When the ego-thought no longer hampers our view, we see a radiant heart and a radiant world. Then we know that the source of all being is eternal love, which is also called Do or God.

Meditation is an excellent method to clean the windows of the soul. There are other very good and important ways such as prayer or the selfless service of others. However, the meditation has the advantage that you can practise all the time. It is in principle the basis of all other methods. Even though it is initially mostly practised as a separate technique, it will over time develop into a permanent connection to the true heart that continues even during sleep. To meditate means to look into the true heart. Anyone can do it, regardless of religion and belief.

You can always customize the type and duration of meditation to your own needs. We can adapt all techniques to our needs and ideas, but we may not bend Do itself the way we like it. Do is not as we think. We must decide whether we want to live with Do and consciousness, or with our ego and our ideas. If we decide for Do, we should be guided by Do, not vice versa.

Dear readers, it is not difficult to meditate. Simply look at the meditation as a break, allowing you to unwind the thoughts and relax deeply both physically and mentally. There are short meditations for everyday life and long meditations for intensive practice:

One Minute Meditation (Il Bun Myōng Sang)

If you are caught in your everyday life like a hamster in a wheel, it's good to pause and reflect from time to time. Say "stop" and take a short break to breathe deeply and to look inwardly. If in your everyday life you always take the time to clean the window of the heart a little, you can see in and out more clearly. It doesn't take longer than cleaning glasses. But you have to do it – just thinking about it isn't enough.

With flash meditation, you briefly stop your normal activity, breathe deeply three times and focus completely inward. Emotional turmoil, exhaustion and fatigue are immediately alleviated.

Five Minute Meditation, Flash Meditation (Oh Bun Myōng Sang)

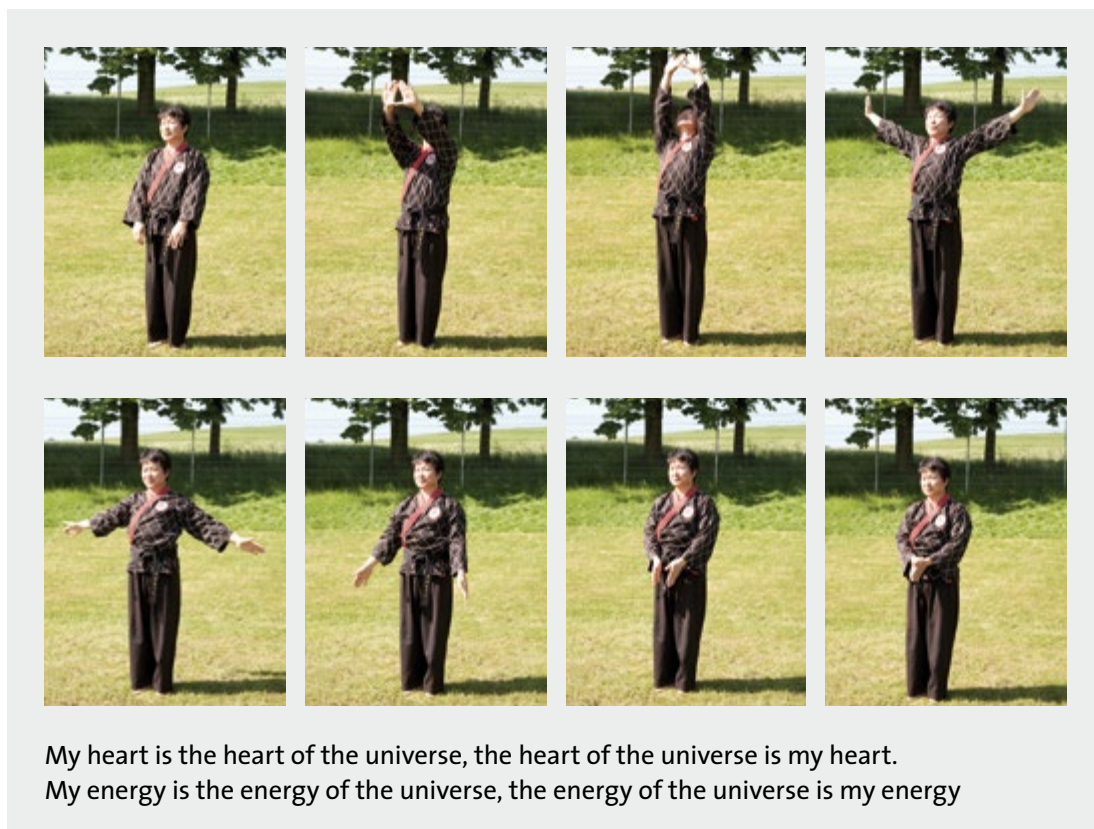
A short meditation early in the morning before getting up, is the best way to start a day. If you take five minutes more in bed to breathe deeply, look inward and pray or give thanks for the new day, the whole day gets a fresher and brighter quality.

It is also very useful to meditate and switch off from everyday life for a few minutes in the evening before going to bed. If you don't switch off, you take your worries and problems with you to bed, and work on it in your sleep. If you ponder at night about your concerns, they mark themselves deep into your heart. You sleep poorly, cannot regenerate properly and feel bruised all over in the morning. However, if you remember to ask again who you

Further Ki-Do-In Basic Exercises

The following two basic exercises are very well suited to initiate or complete a training session. You can perform them standing as described, but also sitting on a chair or on the ground, lying or walking.

Exercise 1: My Heart and the Heart of the Universe Are One



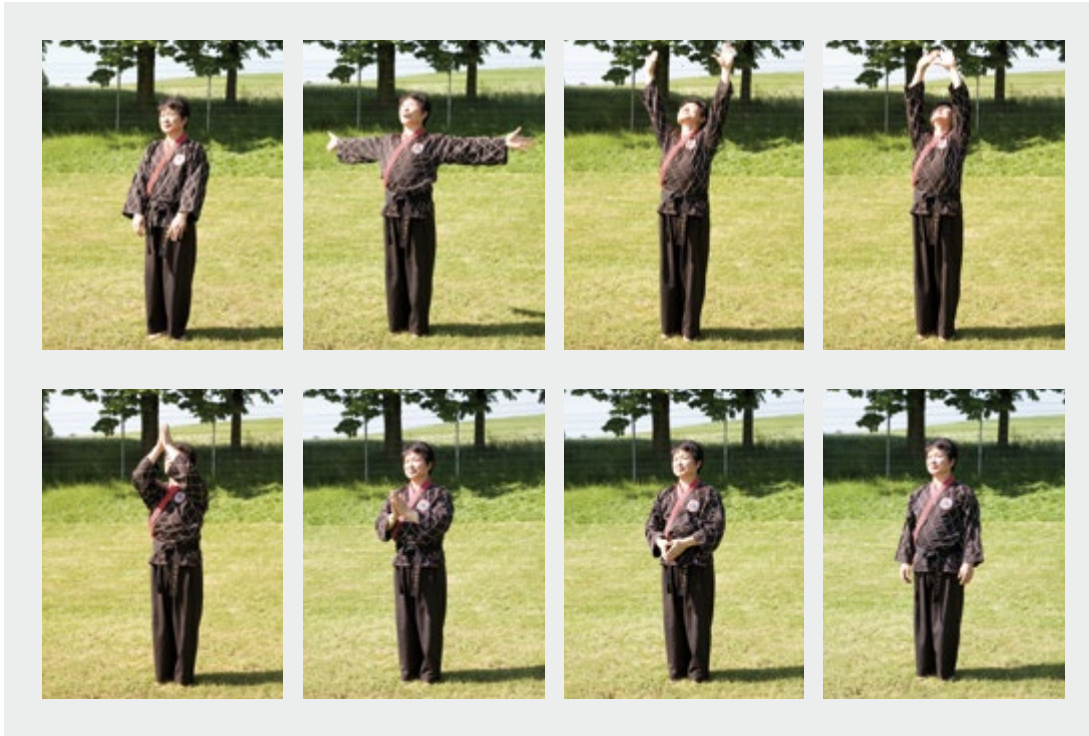
Starting position:

Stand relaxed upright, for example in the greeting position (Charyöt Sögi: heels together, toes slightly outwards, V-position of the feet) or in the closed position (Mo'a Sögi: feet closed). Breathe calmly and deeply (stomach breathing). Look straight forward, but direct your attention totally inward (look into the heart).

Part 1: My Heart Is the Heart of the Universe

- Breathe in slowly and deeply. Raise your arms high forward at the same time, above head height; turn your palms up/forward and hold your hands above your head, so that both index fingers and thumbs touch each other easily and form a circle or a rounded triangle together. The circular shape symbolizes the heart of the universe or the gateway through which the heaven energy flows to us and comes in contact with us. Look at the circle, without tilting your head too far backwards. Feel how the energy of the sky flows through the circle to the middle of your forehead (Sang-Danjön, Third Eye).
- Breathe slowly and deeply out. Loosen your hands from each other and move them in a large circular motion to the left or right side of the body, from top to bottom. Feel how the energy of heaven flows from your head to your toes. Lower the view in sync with the downward movement of the hands.

- Place your palms together (Hap Jang) in front of your lower abdomen (Ha-Danjön); with the fingertips pointing down. Look towards the earth, but keep your head as straight as possible.
- Guide your entire movement with the following thoughts: my heart (when breathing in and raising the hands) is the heart of the universe (when breathing out and moving the hands in a circular motion from top to bottom). Feel how your energy cycle connects with the energy cycle of the universe.



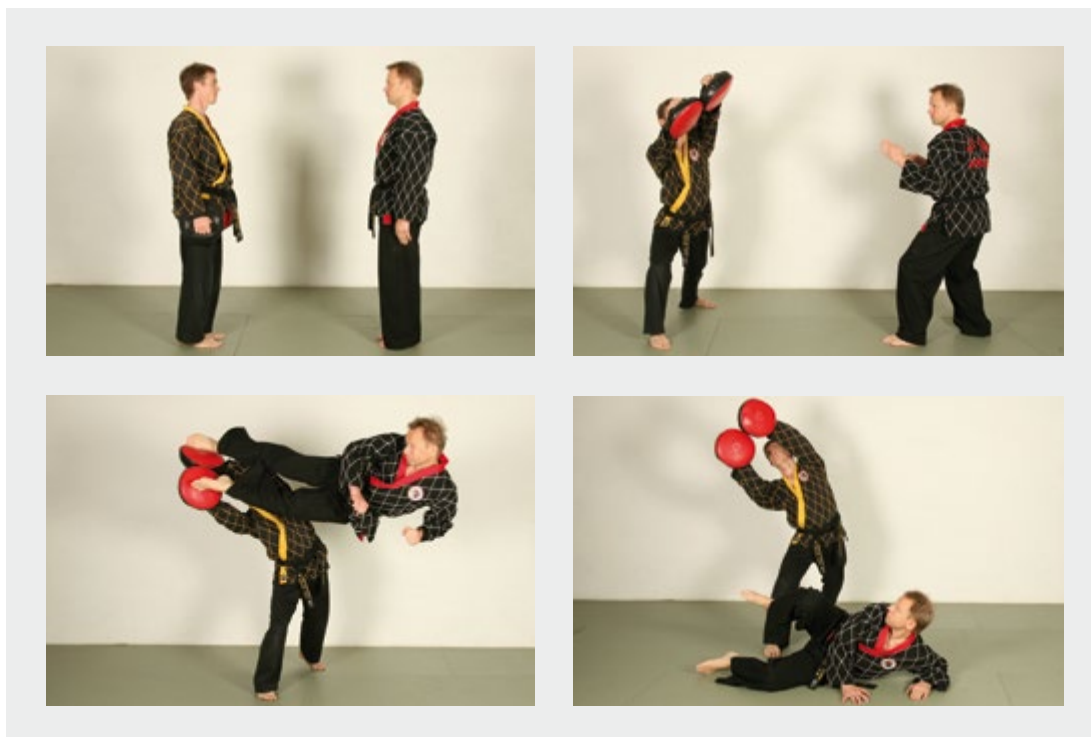
Part 2: The Heart of the Universe Is My Heart

- Breathe in slowly and deeply. Release your hands from each other, and move them in a big circular movement to the left or right side of your body from the bottom to the top. Lift the view in sync with the upward movement of your hands. Feel how the energy of the earth rises through all three energy centres from the feet to the fingertips. Hold your hands above your head again so that the palms are pointing upward and both index fingers and thumbs touch each other easily, and form a circle or a rounded triangle together. Look there, and feel the connection with the energy of heaven again.
- Breathe out slowly and deeply. Place your palms together (Hap Jang, fingertips pointing upward) and lower them down to your heart. Feel how the energy of heaven flows in you from top to bottom. Look straight ahead or close your eyes to look inward.
- Guide the entire movement with the following thoughts: the heart of the universe (when breathing in and raising the hands in a circle) is my heart (when breathing out and lowering the hands). Feel how your energy flows through your entire body together with the energy of the universe.

Ending:

Breathe calmly and deeply. Collect the combined force of heaven (Chön) and earth (Jie) in your heart (In), and let this loving, peaceful energy radiate throughout the entire body. Then return relaxed to the starting position.

Jumping Sideways Kick with Both Feet, with the Legs Together, Jumping Double Side Kick Du Bal Mo'a Ddwimyŏ (Bal-Dwidggumchi or Bal-Nal) Yŏp Chagi



- **Jumping technique (from the walking position or with a run-up):**
Swing one leg forward up and jump with the other.
- Close the legs in the air pull your knees up slightly and turn to the side. Thrust the heels or outer edge of the feet fast and powerful to the target by stretching the legs.
- Pull the feet quickly back again (bend the knees), and land soft and bouncy on the feet/balls of the feet – or let yourself fall and land with a sideways or forward falling technique.

Tips for Jumping Kicks with Both Feet

- **Jump:** Put the same weight on both feet/knees, jump on both balls of the feet simultaneously and pull both knees up in the air. Pull the legs quickly together, if you jump with one leg first and then the other.
- Make yourself quite light in your thoughts while jumping high, and imagine that you remain at the highest point in the air for a moment to perform the technique.
- Kick the target powerfully with both feet simultaneously or in rapid succession (discharge the Ki explosively).
- Bend the legs after the kick in a natural way, and concentrate the power in the balls of the feet, knees and hips again. Then land soft and bouncy.
- Use your arms and hands to get momentum when jumping, to increase power, balance and cover when kicking and to keep the balance and guard during landing.



Gu Kŭp Gibon Sul (Yöll-Dassött Su)

15 Basic Defence Techniques from the 9th Kŭp to the 8th Kŭp.

Execution instructions:

- Starting position: You and your partner (attacker, in short: A) face each other at arm's length. A moves the right foot forward into the attack position with a Kihap. You take the defence position with a Kihap, by taking a step backwards with the right foot, and begin the defence technique. A stays largely passive and follows your movements so you can practise the Su-strategies.
- In some techniques, you can enhance the effect of a lock, strike or throw as well as your stability, by setting one knee on the ground. This only works if the knee is set down during execution of the technique, not before.
- Each action ends with a final technique, with which you can keep A from further attacks, for example with a fixing lock and/or a blow to a sensitive region of the body (with Kihap). Then return to the starting position with your partner or another suitable position.
- Only six basic defence techniques of the Kyosanim's choice are taught in the children's training and in some special groups, for example No. 1, 5, 6, 7, 11 and 13.





1. Gu Kŭp Gibon Sul Il Su
Wrist rotation lock with a long diagonal arm throw

- Evade by placing your right foot about a foot width before A's foot on the inside. Grab A's right hand from the thumb side with your right hand and the middle hand on the little finger side with your left hand. Your thumbs are on the back of A's hand pointing towards their wrist.
- Take a step with the left and pass A on the inside, move A's hand along until it's behind A. Turn clockwise 180 degrees and go down at the same time passing through under A's arm. A's wrist is twisted and locked by the rotation. Pull A's hand forward down towards your belly button in a sweeping circular movement. Place the left knee on the ground at the same time. A falls headlong forward (free fall) and is drawn back to you during the fall (variant: sideways falling technique).
- Ending: Take the riding position, pull A's arm straight back (behind A's head), stretch it and turn A's palm towards the floor, so that the elbow points upward. Press your right knee on the Kŭpso-Point Chŏng Naeng Yŏn (3E 11), about two Chon above the elbow tip (stretched elbow lock). Perform a final hand technique with Kihap.





Shinson Hapkido show, Darmstadt 2008, Photos: Stefan Schott



Nakböp Daeryön: Free Movement with Falling Techniques/Fighting Dance

Nakböp Daeryön is a special form of free movement developed in Shinson Hapkido. Here, above all, falling techniques are used in combination with defence techniques as well as acrobatic elements. All techniques are executed rhythmically and in harmony with the partner like a common dance (free fighting dance). This makes very unusual movement dialogues arise. To preserve the dancing character, Nakböp Daeryön is practised without contact or at most with light touches.

Why is there Nakböp Daeryön in Shinson Hapkido? Everywhere in the martial arts, sports and in everyday life, people are subjected to fixed rules; a lot of “not to do”. You are also not allowed to fall. Falling is considered a mishap and weakness. But falling techniques can be used very effectively for defence. An avoidance manoeuvre, a defence or an attack with falling techniques are surprising actions that throw the opponent slightly off course. Here it’s, of course, important to keep the orientation, have good timing, and not bring yourself in an unfavourable position. Nakböp Daeryön means, to break out of the ordinary and let go of the habits. The falling, dancing and acrobatic movements are also a lot of fun. You can experiment with them and develop your own free form and creativity. This creates self-confidence, happiness and a free feeling of life.

Yong Hyöng: Dragon Style Exercise



Calligraphy by
Master Chong Am

The third style exercise in the Shinson Hapkido Kūp program is the dragon Hyöng. The dragon style exercise represents the harmonious connection of heaven (Chön) and earth (Jie).

The dragon (Yong) is a mythical creature in Asia that symbolizes strength and power as well as spiritual growth and enlightenment. In ancient Korea, the dragon was the symbol of the ruler; the king's throne was also called the dragon throne. The dragon is also considered protector of the sky and as a being that has attained spiritual perfection.

According to an old Korean legend, there once lived a giant water snake (Imugi) in a deep lake.

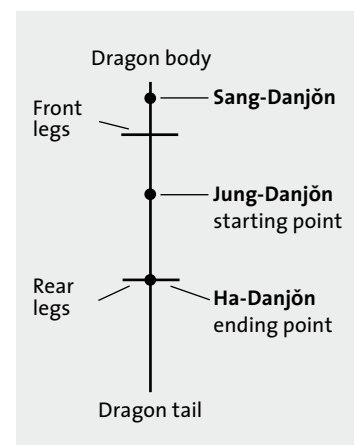
It longed with all its heart for the light of the hea-

ven, but couldn't leave the dark water. For 300 years it waited patiently in the depth and collected in this time more and more Ki. Then, finally, the heaven opened and gave it permission to ascend. A golden ball or pearl (Gūm Dan) fell down from heaven, was caught by the Imugi and turned it into a dragon. The Imugi left the water, spread its wings and flew into the sky as a mighty dragon. It carried the ball along in its claws.

The Shinson Hapkido dragon style exercise tells the story of the Imugi, which first lives in the deep lake, collects Ki obtains the golden ball and rises to heaven. This Hyöng symbolizes the path to unity of Ūm (water, earth) and Yang (fire, heaven) and thus to mastering the Ki (represented by the ball). The dragon Hyöng is performed peacefully and powerfully. In many movements you writhe like a dragon that dances in the air with the clouds, the wind and the rain. The movements are powerful and yet soft. They reflect the strength and the mystical nature of the dragon. Practising the dragon style exercise awakens and strengthens the life force throughout the body, especially the Yang energy (Yangyug Wön: let the primal force grow).

The Course of the Dragon Style Exercise

The dragon style exercise is performed on a longitudinal line, which is crossed by two cross lines. The longitudinal line symbolizes the dragon body from the head with the dragon horns to the tail. The front cross line represents the front legs, and the rear, the rear legs of the dragon. The dragon form begins on the longitudinal line in the middle between the two cross lines, that is right in the middle energy centre of the dragon image (Jung-Danjön, above the heart of the dragon). It ends at the crossing point of the longitudinal line and the rear cross line, directly above the lower energy centre of the dragon image (Ha-Danjön, lower abdomen).



Dragon Style Exercise, Part 1

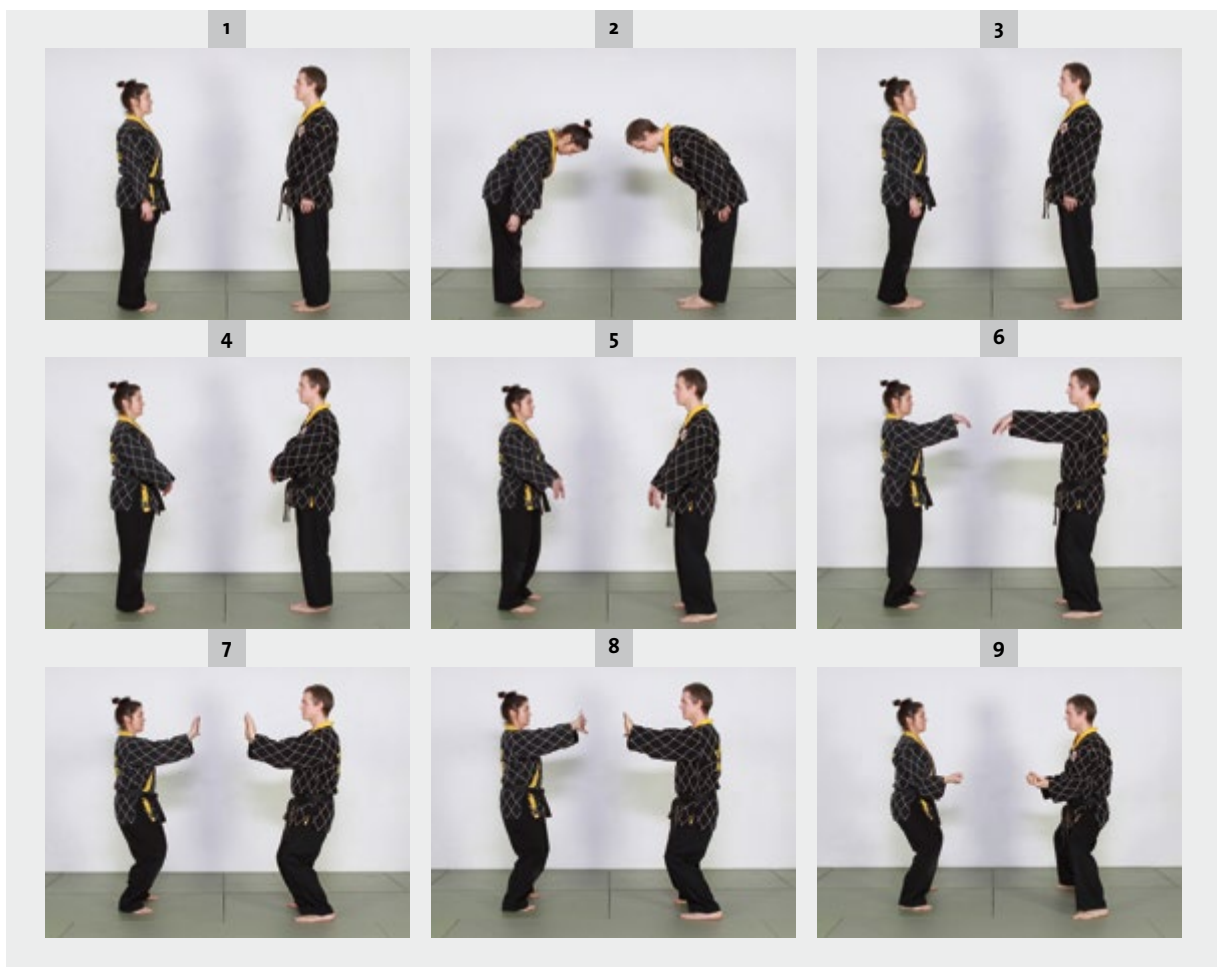
(from the Program from the 2nd Kūp to the 1st Kūp)

The Dragon Rests in the Deep Lake and Wakes

1. Stand at the Jung-Danjön point and look in the direction of the dragon's head. Assume the greeting position (V-foot position: Charyöt Jahse, ill. 1), bow (Kyöngnee, ill. 2) and straighten up again (Baro, ill. 3).
2. Preparation position (Junbi Jahse): close the feet (Mo'a Sögi Yong Jahse) and place the hands crossed over each other in front of the lower abdomen (Gyöp Son, ill. 4). Breathe calmly; then take a deep breath in preparation for the next movement.
3. Set the left foot leisurely about a foot length far to the left (flat basic position: Gibon Pyöng Sögi Yong Jahse). Perform a slow hand edge defence movement to the left and right side at hip level (Yang Sudo Hadan Bölyö Makki, ill. 5). Breathe out. The movement is connected to a slight wiggling of the body (swinging back and forth to the left, to the right and in the middle: Chon-Jie-In), that symbolizes the awakening dragon energy.

The Dragon Takes the Ŭm and Yang Ball and Rises Into the Sky

4. Breathe in and raise your hands in front of the body to the chest level; the hands hang loose from the wrists, as for an upward strike with the back of the fingers (bamboo hand: Yang Juk Son Ollyö Chigi/Hurriigi, ill. 6). Then lower the bamboo hands a little again as for a soft downward strike (Yang Juk Son Naeryö Chigi/Hurriigi). Bend the knees slightly, direct the palms forward and push them slowly forward while exhaling (Yang Sujang Chigi/Milgi, ill. 7). Perform all movements very peacefully.



Dojang, Dobok and Ddi, Badge



Dojang: Room for the Path

“Dojang” means “room for the path”: a place (Jang), where you can find and take a clear path (Do). Dear readers, as a Dojang you may think of a nice, quiet and clean place, where you can train or meditate well. A beautiful environment can be helpful in this fact, but it can also become a trap where you get trapped by your expectations and ideas. Free yourself from this, because:

Your Dojang is exactly where you are now.

In my training my master once said to me: “you have to be able to meditate in the middle of the marketplace”. If you can’t be satisfied and happy where you are right now, you cannot attain peace and happiness anywhere else in the world. Peace, happiness, love and Do live in your heart, here and now. If you can’t find it there, you can’t find it anywhere.

The Dojang that is closest to us is our body. This Dojang houses our soul (heart/mind) and our force of life. It is the space in which we can recognize and realize ourselves and Do. Therefore, we should respect, protect and maintain it, and above all keep it clean and healthy.

Since we carry our path (Do) in our hearts and take it everywhere we go, not only the body, but in the broadest sense the whole world, is a Dojang. In a narrower sense, however, with Dojang is only meant the Shinson Hapkido School or the Do exercise room here.

The Shinson Hapkido Dojang

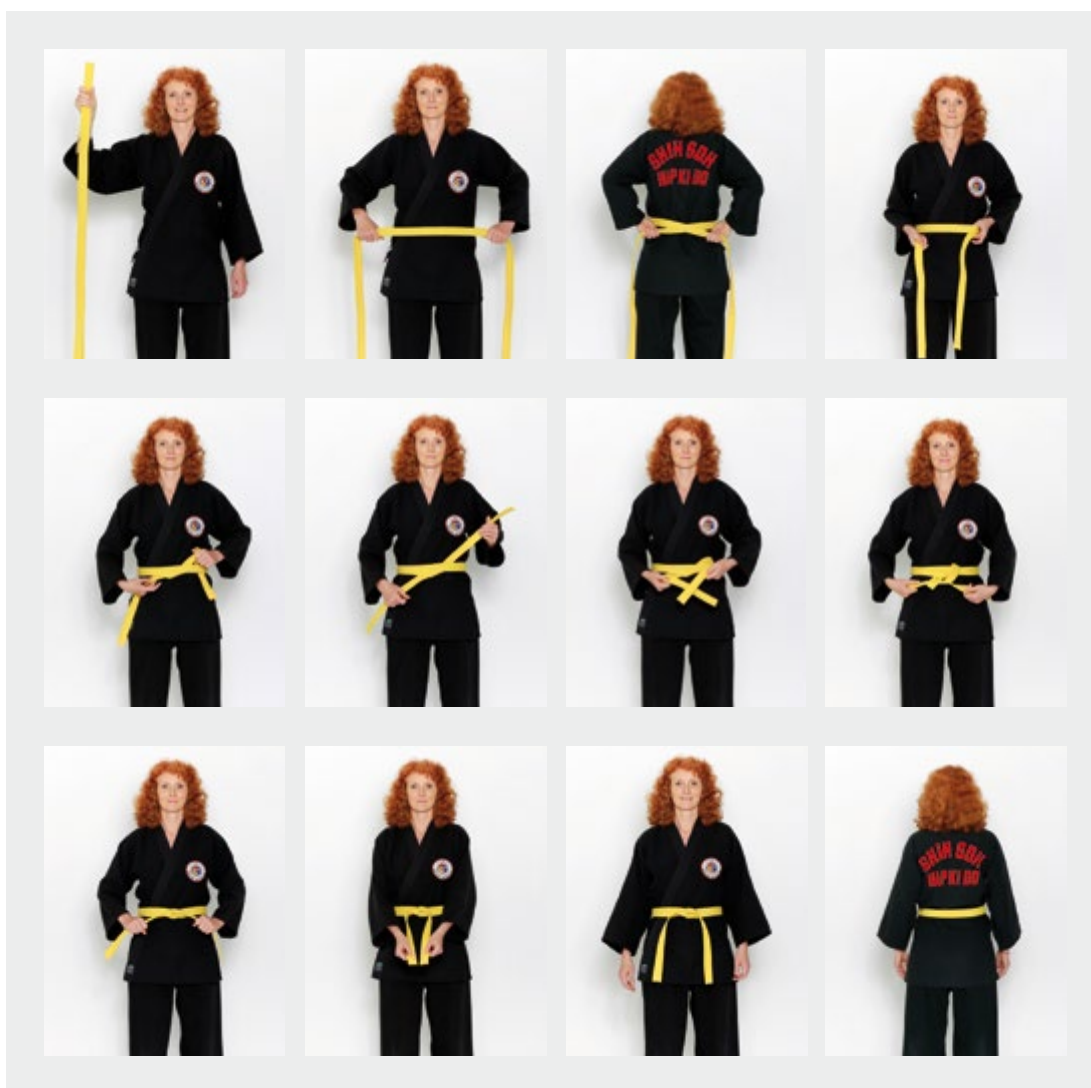
It is hard to train and live alone. It is much easier when you are together with others. You can learn with and from each other, and support, comfort and encourage each other. A good community is an invaluable aid in training and life.

Ddi Maenŭnbŏp: Tying the Belt

There are two ways to tie the belt in Shinson Hapkido:

First Method

- Place the middle of the belt just below the belly button on the stomach.
- Move both belt ends around your back, cross them and move them forward again to the middle of the belt.
- Check whether the right or left half of the belt is below at the crossing point (on the back). Slide the whole belt section that is below (from the lower back to the belly button) exactly under the one on top. The other half of the belt stays on top. Both belt ends are hanging down in front of the stomach.
- Pull the belt end that's on top under the middle of the belt and the underlying belt section there through upwardly.
- Fold the downward belt end inwards.
- Tie a knot by folding the upward facing end of the belt downward, and pull it upward through from below. Tie the knot firmly; both belt ends should now hang down and be of equal length.
- Where parts of the belt run twice (around the body): slide both belt sections to match each other exactly.



Hwal-In Sul: Healing Arts, Working with Meridians and Sensitive Vital Points (Kŭpso)

The fighting and defence aspects come first in many martial arts. It's about being faster, stronger and more efficient than the opponent. This is the basis from which most martial arts are developed and taught. Shinson Hapkido has a different orientation. Here, health and joy of life are more important than fighting and winning. Training is carried out with the intention to solve inner and outer tension and blockages, so that the life and healing force Ki, that every person has, can flow better. The Ki heals the body and mind when flowing freely, and you get enough courage and strength to make the most of your life. Often interest in other people and nature grows, and you want to help protect and heal them.

Shinson Hapkido is basically a healing art (Hwal-In-Sul: Hwal = let live, activate healing power, In = human beings, Sul = technique, art). It shows a way to strengthen your health, vitality and joy of life in a natural way, and keep it up to old age. The ultimate goal is to rediscover the true heart (Do).

The principles of the Asian healing arts and wisdom of life are integrated in all Shinson Hapkido techniques, and are conveyed in the normal training at the same time. The basics of traditional Asian healing arts as well as the first aid measures of modern Western medicine are also taught separately, and are a must for Shinson Hapkido teachers (Kyosanims).¹

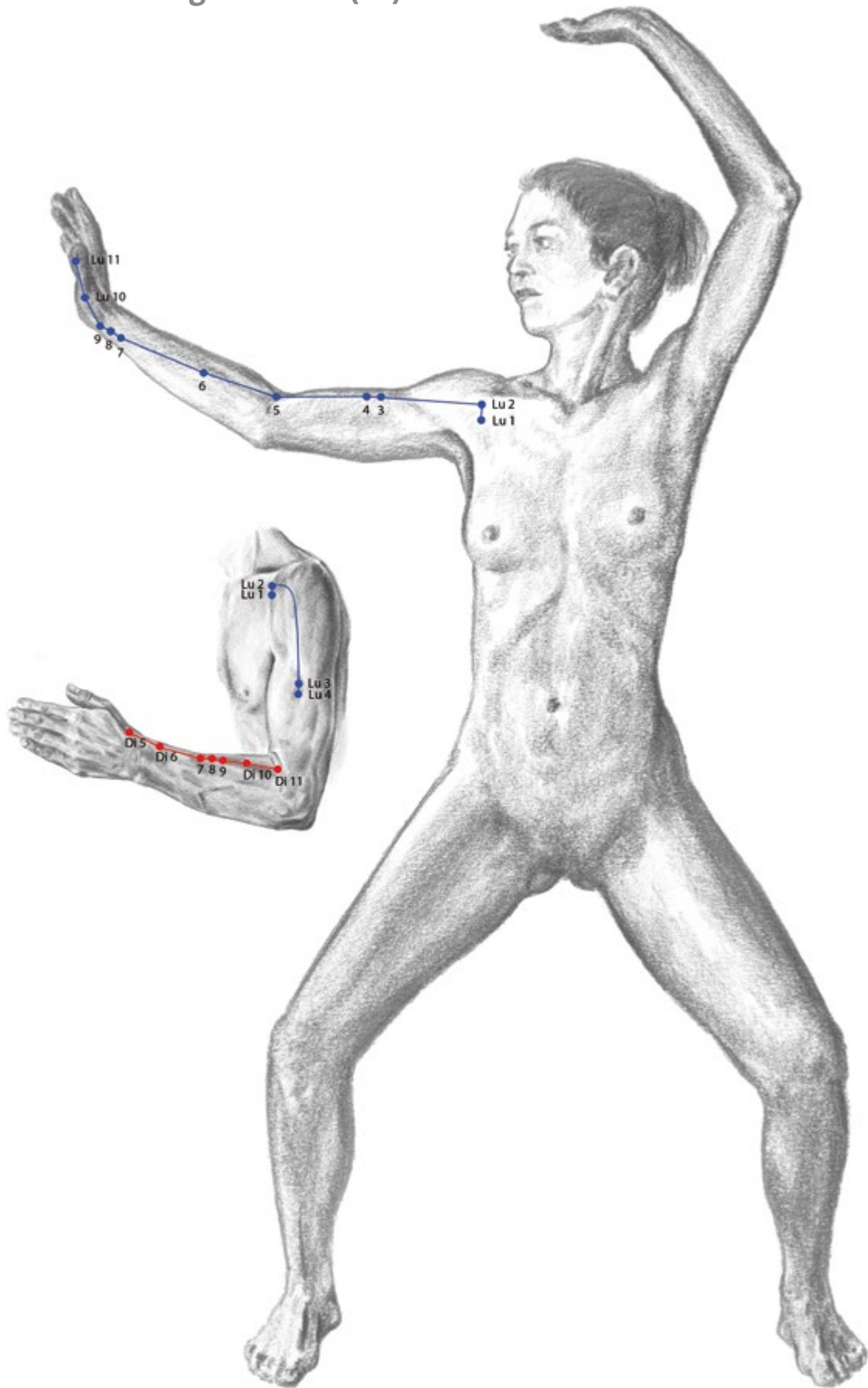
Ki and Hyŏl: Energy and Blood

In Asian medicine, a well-functioning energy and blood circulation is considered essential for health and well-being. In this context, blood is considered as Ŭm (female), energy as Yang (male). When Ŭm and Yang are in balance, human beings and nature are healthy. Blood (Hyŏl)² has a very important function, which is given much more importance in Asian naturopathy as in Western medicine: it is a carrier of subtle forces, especially the life energy (Ki). Human beings are alive when the Ki flows together with the blood. Without Ki, that is, the driving power, the blood doesn't flow; without blood as a carrier, Ki cannot really spread and manifest itself in the body. When Ki and Hyŏl work well together in the body, you are healthy and full of life energy. But if the flow of life force is disturbed, energy blockages arise, which is the cause of most diseases. A good Ki-training and energy healing methods such as acupressure can help release such blockages.

¹ First aid skills must be acquired by all Kyosanims in appropriate practice courses and refreshed regularly. If someone is injured in training, the Kyosanims can provide first aid. Further treatments must be conducted by a doctor.

² Hyŏl/blood and Hyŏl/acupressure points are two different words with the same spelling

The Lung meridian (Lu)



Kyōngmaeg: The Fourteen Main Meridians

The Lung Meridian (Lu)

Korean name: Su Tae Ŭm Pee Kyōng
In the arm: the Tae Ŭm Lung meridian (larger Ŭm)

Element: Metal

The Lung meridian mainly affects the respiratory organs and functions as well as the upper chest area. It gets its energy from the Liver meridian, and passes it on to the Large intestine meridian. It begins in the point Lu 1 (Jung Bu) below the collarbone, and runs down along the inside of the arm to the point Lu 11 (So Sang) at the outer nail side of the thumb. The two Lung meridians – one each on the left and right side of the body – have 22 points together.

Lu 1: Jung Bu

Location: In a recess below the centre of the collarbone, about 6 Chon next to the front midline of the body and 1 Chon below Lu 2, in the first intercostals space, on the mammary line (vertical line running over the nipple)

Indications: Respiratory diseases such as asthma, bronchitis and colds; Tonsillitis/sore throat, swollen face, swollen arms and legs, heart disease, pain in the shoulder and chest area, high rising energy

Treatment: Acupuncture: Depth of needling about 0,5 Chon
Moxibustion: 3-7 moxa applications
Acupressure

Lu 2: Un Mun

Location: Above Lu 1, in a recess directly below the collarbone that is easily found when the arm is stretched laterally

Indications: Respiratory and lung diseases such as coughing, bronchitis and pulmonary tuberculosis; Tonsillitis/sore throat, numbness or pain in the shoulder and chest area, difficulty in raising the arms

Treatment: Acupuncture: Depth of needling about 0,5 Chon
Moxibustion: 3-7 moxa applications
Acupressure

Lu 3: Chōn Bu

Location: On the upper arm (biceps, at the start of the deltoid muscle), about 6 Chon above Lu 5; if you lift the arm up vertically and turn your head to the side, the tip of your nose touches Lu 3

Indications: Respiratory diseases such as asthma and bronchitis; rheumatism, nose bleeding, congestion (hyperaemia) in the brain, blood vomiting, dizziness, spiritual and psychological disorders; special efficacy for treating high blood pressure; effective point for self-defence actions

Emergency Points

Emergency Points on the Head

- **Sa Shin Chong** (four points in a distance of 1 Chon from the vertex Baek Hoë, GV 20)
- **In Dang** (“the third eye”)
- **Tae Yang** (on the temple)

Emergency Points on the Hands

- **Ship Sön** (ten points on the middle of the fingertips)
- **Ship-I Chong Hyöl**

Location: Twelve points on the side of the fingertips of both hands. These points are indeed located on meridians, but the emergency treatment takes place outside of the meridian system.

1. **So Sang (Lu 11)**: On the outer thumb nail near the radius, about 0,1 Chon next to the nail bed
2. **Sang Yang (Li 1)**: On the outer index nail on the thumb side, about 0,1 Chon next to the nail bed
3. **Jung Chung (Pc 9)**: On the tip of the middle finger, about 0,1 Chon below the fingernail
4. **Gwan Chung (3E 1)**: On the little finger sided nail angle of the ring finger, about 0,1 Chon next to the nail bed
5. **So Chung (Ht 9)**: On the ring finger sided nail angle of the little finger, about 0,1 Chon next to the nail bed
6. **So Taek (Si 1)**: On the outer side of the nail of the little finger nearest ulna, about 0,1 Chon next to the nail bed

Indications: Paralysis, for example caused by a stroke, low blood pressure, dizziness, loss of consciousness/fainting, nausea after eating something spoiled.

Emergency-

Treatment: Acupuncture: Depth of needling about 0,1 – 0,2 Chon, or draw a little blood
Acupressure: Press each point strongly (abruptly) several times with the fingernail or rub the fingertips on the sides vigorously with your thumb and index finger

Emergency Points on the Legs

- **Sül An** (“eyes of the knee”, hollows left and right below the kneecap)
- **Hak Jöng** (centrally above the kneecap)
- **Ki Chön** (ten points in the middle of the tip of the toes)

Particularly Sensitive and Dangerous Vital (Küpso)

Particular sensitive vital points (Küpso) that directly influence important life functions, and with which an opponent can be put out of action very quickly in an emergency, are used in many Shinson Hapkido techniques. These include not only points that are located on meridians (see the meridian descriptions), but also sensitive spots on veins, nerves, joints etc. These

Small Shinson Hapkido Dictionary

Transcription and Pronunciation

The new transcription of the Korean in this book is mainly based on the pronunciation, not the written language. Therefore, please consider the transcription used, especially the special characters, only as an aid to pronunciation. Other spellings are also acceptable.

Since many of the terms used in Shinson Hapkido originate from the Sino Korean, and their meaning isn't always clear from the transcription, the Korean spelling is added occasionally for better understanding.

Shinson Hapkido, Chon-Jie-In and other proper names or generic names were usually not included in the transcription (with transcription correction: Shinson Hapkido, Chon-Jie-In).

o = closed o as in "Hapkido"

ö = open o as in "Holland"

ü = ㅡ = intermediate sound between u and e

Double vowels like oa (ㅝ) and oë (ㅞ) are contracted (as one vowel), unless they are marked with an apostrophe ('); ae (ㅓ) is pronounced like a as in „apple“.

wi, wui, ui = drawn together as in French "cuisine"

Double consonants such as gg, dd, bb, ss, jj (ㄱ, ㅋ, ㆁ, ㄷ, ㅌ, ㅂ, ㅃ, ㅅ, ㅆ) form a unit in the pronunciation, and are pronounced with double intensity.

Double consonants, which are separated by an apostrophe, like m'm, n'n, g'g oder l'l, are articulated separately.

ch = ㅈ = as tsch (German) or "chair" (English)

j = ㅉ = soft dsch, as "jail" (English)

k' = aspirated k (accompanied by an audible puff of air)

p' = aspirated p, t' = aspirated t

ryö = spoken as one sound

A

An Anüro ¹	Inside inwards
An-Pallduck	Outer side of the lower arm, ulna (little finger side) ²
An-Son-Mok	Inside of the wrist
An-Son-Mok Sul	Release techniques ³ against a wrist holding grip from the inside
Andari	Inside of the leg
Andari Cha-dolligi	Inward circle kick in which the leg stays relatively stretched and isn't bent at the end; the circular movement (Dolligi) is therefore performed more explicitly
Andari Chagi	Circle kick from the outside to the inside, inward crescent kick
Anggumchi (siehe Bal-Anggumchi)	Inside of the heel
Anjasö	Sitting or kneeling
Anjasö Myöng Sang	Sitting meditation, also called Joasön
Anjümyö ⁴	While placing/setting down (for example Muröp Anjümyö: while placing the knee, while kneeling)
Ap Appüro	In front ahead, forward
Ap Cha-olligi	Straight forward kick from the bottom up, upward kick

¹ The ending -ro, -üro means here: towards, in direction. In some fixed terms it is omitted, as for example in Ap Chagi = kick forward, forward kick..

² Unlike in the West, in Korea the ulna is called the inside of the arm (an-pallduck) and the radius is called the outside of the arm (baggat-pallduck). So when translating the terms, the meaning had to be reversed.

³ Korean nouns often do not distinguish between singular and plural. Sul therefore means both technique and techniques. However, there are also special plural forms that can be used when necessary.

⁴ The suffix „myö“ means „and“ or that the action is connected to another action: Muröp Anjümyö = put one knee on the ground and do something else, for example, throw someone to the ground over the other knee that is put up.