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PREFACE



varied leg techniques and had been locally known for over 1300 years. In Japan Choi Hong Hi learned Karate. Consequently, somewhere around the 1950s a synthesis of T'aekkyōn and Karate came into existence: Taekwon-Do. In the 1960s, Kwon Moo Gun was the first Korean to introduce Taekwon-Do in the Netherlands. The country became even more acquainted with Taekwon-Do due to the many impressive demonstrations by Park Jong Soo.

This great interest in Taekwon-Do requires expert literature. Initiators Paul van Beersum and Willem Jansen have taken the time to write down all information on Taekwon-Do in great detail. Due to their enthusiasm, drive, and urge for perfection they have managed to develop a valuable book for every Taekwon-Do enthusiast. In part because of the excellent technical skills that both gentlemen possess, this book has become interesting and instructive, describing all aspects of Taekwon-Do. This book is a valuable contribution to the further development of Taekwon-Do.

Over the last few years, Taekwon-Do – a martial art with a long history and tradition – has become known in large parts of the world. Developed in Korea as an art of defense, Taekwon-Do has always focused on both spiritual and physical aspects.

Certain well-kept secrets have gradually been revealed from 1850 and on. The founder of Taekwon-Do is General Choi Hong Hi (9th dan), former President of the International Taekwon-Do Federation (ITF). In Korea Choi Hong Hi learned T'aekkyōn, a Korean martial art which existed of

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– MEMBER OF THE ITF PROMOTIONS COMMITTEE

RECOMMENDATIONS



‘I congratulate Paul van Beersum and Willem Jansen on the research and diligence invested to produce a useful tool for Taekwon-Do students which complements the theory, explanation and history taught in the Dojang. It is a reflection of the authors’ dedication to the art of Taekwon-Do. I hope it will support and encourage Taekwon-Do students in their personal development.’

MASTER TREVOR NICHOLLS 8TH DEGREE
SECRETARY-GENERAL INTERNATIONAL TAEKWON-DO
FEDERATION

*Tao gives birth to them
Tê keeps them alive
The material world gives them shape
The circumstances complete them*



If you are seriously considering practicing Taekwon-Do, first of all it is important to find a good school with a well-trained instructor that is a member of a recognized

national and international organization. Furthermore, it is significant to devote a decent amount of time and effort to (self-)study. To help you with this last aspect I highly recommend this book. During the forty-one years I have been practicing Taekwon-Do, teaching at my academy, and have been partially responsible for teachers' education programs for the ITF Royal Dutch, I have studied a great amount of literature on self-defense, including Taekwon-Do.

In my opinion, the book that lies in front of you is a unique one. As an addition to lessons from your instructor, this book is a valuable contribution in acquiring the essential knowledge, skills, and attitude needed to obtain the first dan-degree in ITF Taekwon-Do. Also, it offers a description of the techniques, describes a number of introductory motor skills, and pays attention to nutrition and the educational structure of a lesson. For these reasons the book is useful for those who practice a different martial art as well. It is also a good guideline for teachers in practical education that are interested in expanding their self-defense curriculum with Taekwon-Do. I am thinking of instructors and teachers at a Education Institute, the Central Institutes for the Education of Sports Instructors, an Academy for Physical Education or a vocational training at the police or Ministry of Defense.

The four sentences in italics that can be found above this text certainly apply to the two authors. I have known both authors since they were young, and have had the pleasure of coaching them as their teacher and examiner within the teacher training

program at the Teacher Training College Committee (TTCC), as they developed from assistant-teacher to head teacher. What has struck me about these two Taekwon-Doins throughout the years is their excellent technical fluency, their perseverance, their passion for our martial art, their positive characters, the respect they have for others, and their pedagogical and didactic skills. These qualities have led to the fact that they have obtained a pedagogical first degree practical education on an academic level (ALO) and their qualities assure that the lessons within their Taekwon-Do Academie Gelderland are of a guaranteed quality. The combination of these qualities and the fact that, after much study, they have written this book, makes these two gentlemen unique teachers that everyone would want on their team. I am among the lucky ones, since they were willing to join my educational team at the Teacher Training College Committee in 2010. The Teacher Training College Committee has a long history, is unique in the field of Taekwon-Do education and is open to every Taekwon-Do student who is interested in becoming an assistant-instructor, instructor, or chief instructor. Whit pedagogical, psychological and didactical qualities. A (short term) plan is to start our teacher training programs on an international level, in cooperation with the ITF world organization of grandmaster Choi Jung Hwa (son of General Choi Hong Hi, the founder of Taekwon-Do). Because of its qualitative and varied content, this book will become a part of ITF Royal Dutch's subject material as well.

In conclusion, this book will be a significant contribution to the aforementioned target groups. In addition, I hope this book will stimulate Taekwon-Do students with pedagogical, psychological and didactical qualities and/or interests to follow a teacher training program at ITF Royal Dutch. Also, may it inspire already trained instructors to optimize stimulating, good, and safe education.

SABUM HENNIE THIJSSSEN BC, M.A. 6TH DAN
– PRESIDENT ITF ROYAL DUTCH
– PRESIDENT TEACHER TRAINING COLLEGE COMMITTEE
– MEMBER OF THE DAN RANKING COMMITTEE ITF
ROYAL DUTCH

INTRODUCTION

In front of you lies *Taekwon-Do, the Way to success*. It is a book that explains the basics of Taekwon-Do through writing and illustrations, in a structured and clear manner. Numerous books have been written on martial arts in general, and Taekwon-Do in particular. The authors have read, studied, and are in possession of many of these books.

Still, the authors have chosen to add a new book to the great amount of existing literature. A book that captures the essence of several important works in the field of Taekwon-Do, that makes choices which are illustrated with images. This makes this book *the* core book for every serious student of Taekwon-Do, not in the least for the students of the Taekwon-Do Academy Gelderland (TAG).

References to (other) English or Korean books have partially become redundant, since the more than 750 pictures and illustrations sometimes say more than a thousand words. Moreover, the book takes an important stand for the value of Taekwon-Do.

From the very first introduction to Taekwon-Do, to the exam material for the 1st dan, the black belt; this book offers insights at every level. For the beginning student, this book offers an extensive overview of the history, customs, expectations, and principles of instruction of Taekwon-Do. For the student attempting to acquire the 1st dan, this book is most importantly an exercise book, for the dan rank holder it is a significant reference book, meant to refresh, maintain, and broaden their knowledge.

After reading this book, you will understand that Taekwon-Do is not merely a sport. It is a way of life, a path one chooses when practicing Taekwon-Do. It is a path that, through trial and error, will make the Taekwon-Do student stronger in a physical and mental manner - not only as an athlete but also as a human being. Therefore, for the authors Taekwon-

Do does not only mean 'the way of the foot and the fist', but also 'the Way to success'. This is the reason the 'W' in the subtitle is written in caps.

The book is composed as follows. Part I contains basic knowledge, which is why we have named it 'Book of Theory'. Part II mainly consists of practical information for practicing towards obtaining the 1st dan, supported by numerous pictures. This is why Part II is named 'Exercise Book'.

Part I is made up of chapters 1 through 6. In Chapter 1, basic principles are discussed; what it is that characterizes Taekwon-Do, etiquette, and other subjects concerning appearance. Chapter 2 deals with the origins of Taekwon-Do and the current practical organization of this martial art. Chapter 3 discusses Taekwon-Do as a lifestyle and its pedagogical value. Chapter 4 describes the physical aspects of practicing Taekwon-Do; Chapter 5 complements this by discussing the mental aspects. Finally, Chapter 6 reveals a tip of the iceberg concerning the practical part of Taekwon-Do. Technical elements and principles are dealt with in this chapter.

Part II consists of only one chapter. In Chapter 7, tuls, self-defense and partner exercises are extensively discussed. If you leaf through the book, you will see this is the largest part of the book. The wide range of techniques that Taekwon-Do has is discussed, offering inspiration to both the beginning and the advanced student. The authors have added Appendixes with useful additional information for Part I and II.

PART I

**BOOK
OF
THEORY**



I. BASIC PRINCIPLES

When entering a Dojang for the first time, one is immediately confronted with several eye-catching things. In this chapter, the most important basic elements are discussed in a manner that is easy to comprehend; for the beginning Taekwon-Do student, but also for the advanced student that wants to refresh their knowledge. The way the paragraphs are arranged is similar to the way one first is introduced to Taekwon-Do; when walking into the Dojang for the first time.

1.1. The Dojang or practice space

Literally, Dojang can be translated as ‘the place where one learns “the way” (the “Do” in “Taekwon-Do”)’. For Koreans, this generally is the place where one learns Korean martial arts. The Dojang is usually a practice space. However, Dojang is also the name that is given to the space in Korean Buddhist temples where one meditates. Therefore, ‘the place

where one learns “the way” may refer to the way of Korean martial arts but also to the way of Korean Buddhism. Either way, the Dojang is a serious place which one attends to learn.

There are several rules of conduct attached to the Korean origins of Taekwon-Do. Discipline and the manner of greeting have a particularly significant place in Taekwon-Do. Within the Dojang, but naturally also outside of it, a Taekwon-Doin (one who practices Taekwon-Do) must behave according to the etiquette of Taekwon-Do. The most important goal is to be a human being that is as good as possible, with correct and pure behavior.

The authors at a seminar at the Dojang in Daejeon, South Korea.



Dojang etiquette

Before entering the Dojang, one needs to:

1. Be well groomed: short nails, clean hands and feet, etc.;
2. Not wear any rings, sharp objects, necklaces, or other jewelry;
3. Keep the *Dobok* (clothing of the way) properly closed, with a belt in the correct color. Also, the belt needs to be properly tied;
4. Take care of possible injuries beforehand, and also during the lesson.

Inside the Dojang:

1. Smoking is prohibited;
2. There is no swearing or useless chatter;
3. Alcohol, sodas, and food are prohibited;
4. Wearing shoes is prohibited;
5. No one is allowed to give instructions without consent from the instructor;
6. No one is allowed to leave the lesson without consent from the instructor;
7. One wears a clean, official *Dobok* during the lesson.

The Taekwon-Do student shows respect to the founder, teacher, and fellow students in the following ways:

1. Before the Dojang is entered, one bows to the Dojang and the ITF¹ flag;
2. One bows to the instructor from an appropriate distance;
3. One greets other students;
4. One bows to the founder and instructor before class starts;
5. One states the oath before class starts;
6. One meditates for one minute after class, sitting with crossed legs;
7. One bows to the instructor and the founder to greet them;
8. One bows to the ITF flag before leaving the Dojang.

The Taekwon-Do oath is:

1. I will honor the Tenets of Taekwon-Do.
2. I will show respect to the instructors and my seniors.
3. I will never abuse Taekwon-Do.
4. I will be a champion in freedom and justice.
5. I will help build a peaceful world.

In Dutch Dojangs these rules are not strictly maintained and spoken out loud. In Korean Dojangs this is the case.

Interior of the Dojang

In the Netherlands, students often practice in a physical education classroom that is rented from a school or the municipality. Some organizations practice in a Dojang that is suited for several martial arts. Often this takes place through a commercial gym.

However, there are certain basic elements that need to be present in a Dojang:

1. A picture of the founder;
2. A flag of the ITF;
3. An instruction board;
4. First aid supplies.

And preferably, but not necessarily:

5. Training materials;
6. Mirror wall;
7. Fall pad.



The Dojang in Arnhem, the Netherlands.

1. International Taekwon-Do Federation

For the serious Taekwon-Do student who wants to practice at home aside from regular classes, it is not always necessary to have access to a Dojang. It is possible to train in the park, the forest, on the beach, or at another location. Practicing under different circumstances stimulates the development of a Taekwon-Doin. Outdoor training during all seasonal changes is a good example. This way, not only the physical aspects, but also the mental aspects will be trained. This will be discussed later on in the book.

1.2 Colors of the belts

Something that stands out about students of Taekwon-Do is the fact that they wear a colored belt (ti). The colors of the belt symbolize the stage that the student is at at the moment. These stages are:

WHITE

Color of innocence: the beginning student has little knowledge of Taekwon-Do.

YELLOW (8th Kub)

Color of the earth: a plant sprouts and roots itself, such as the student that is acquiring the basics of Taekwon-Do.

GREEN (6th Kub)

Color of the plant, that grows and develops itself. The student is starting to develop itself in the art of Taekwon-Do.

BLUE (4th Kub)

Color of the sky, to which the plant ripens itself. In a similar way, the student develops itself through practice.

RED (2nd Kub)

Color of danger, which warns the student to stay in control, and also warns the adversary to stay away.

BLACK (1st dan)

The opposite of white. It signifies the ripeness and skill in Taekwon-Do.

The Taekwon-Doin is supposed to tie the belt well with a flat knot. The belt is not crossed on the back; the end of the belt has the same length on both sides. Dan rank holders have their name in writing and their rank in Roman numerals embroidered on the belt.

Holder of the 1st dan

A grave misunderstanding is that when one acquires the 1st dan, one is a master or even an expert in Taekwon-Do. The 1st dan is a starting point; Taekwon-Do truly begins after that. Of course, it is also a personal milestone and a nice moment to be allowed to wear the black belt.

In principle, the holder of the black belt has mastered the basics. This means that the fundamental exercises have generally been mastered. There is a great challenge in further developing oneself technically, mentally, and physically.

Between every dan rank there is a 'waiting period', and the higher the student gets, the longer the waiting period is. The waiting period is necessary for physical exercise, but especially for the ripening of the mind.

A Taekwon-Do sabum (instructor) is in possession of the 4th dan. A Taekwon-Do sahyun (master) is in possession of the 7th dan. Acquiring this dan, if ever, requires many years of hard work, submission, loyalty, and dedication. A sharp and serious Taekwon-Do dan rank holder will acknowledge how little he knows when acquiring the 1st dan, and realize that he is far from being an instructor, let alone a master.

The 1st dan rank holder has an important position. Similar to the instructor, the 1st dan rank holder is a role model for students of a lower rank. Moreover, he is also a role model for other 1st dan rank holders. What is his behavior like inside and outside of the Dojang? How does he behave during class? Is he present during every class? In short, the black belt holder has a great responsibility. The 'true' black belt holder is always aware of this responsibility.

1.3 Greeting procedure

In paragraph 1.1 Dojang etiquette has been discussed. Greeting is a part of this. In this paragraph the greeting procedure will be discussed further. In Taekwon-Do, the greeting procedure is an important ritual; it is a part of Taekwon-Do etiquette. It is a ceremony that is based on respect, politeness, friendliness, duty, and courteousness. This is why a correct greeting is highly valued. This is all connected to Asian philosophy, which has had a major influence on the development of Taekwon-Do and the Korean attitude. Therefore, it is important to correctly execute a greeting. In Taekwon-Do, a greeting is generally performed with a standing bow. Below the correct procedure and positions will be mentioned, but even more important are the intention and attitude of the person performing the greeting. It is important not to be rushed or careless, since the greeting has to meet the expectations of the other person involved.

Bow

Before everyone is in position:

Command	Action
• Charyot	• Attention stance
• Changnika nim ke	• Face towards the founder
• Kyong Ye	• Bow

Afterwards (everyone is in position, so Charyot is not necessary):

• Sabum nim ke	• Face towards the instructor
• Kyong Ye	• Bow

N.B. When an assistant-instructor, master, or grandmaster is teaching the class, the greeting procedure is adapted accordingly.

It is an international custom for the students to reply with ‘Taekwon’ after the greeting procedure is finished. It is not allowed to answer ‘Taekwon’ to the founder, since he is not able to reply.

Concerning the execution, the following aspects have to be taken into account:

On the command *Charyot*:



1. Feet are positioned heels together in an angle of 45 degrees.
2. Arms are slightly bent and naturally hanging down; fists are slightly clenched.
3. Eyes and head are facing forward (in the direction to which one bows).

On the command *Kyong Ye*:



1. Bow upper body 15 degrees forward.
2. Eyes remain focused on instructor/opponent/partner.

Although the greeting procedure is highly valued in Taekwon-Do, this does not mean that the ideal Taekwon-Do student is constantly greeting. This would make the greeting lose its value. Generally, one greets at the beginning and ending of a class, when leaving the Dojang during class, and at the beginning and ending of a partner exercise.



1.4 Instruction

Apart from the interior of the Dojang, the colors of the belts, and the greeting procedure, there is one more thing that catches the eye when entering a Dojang: the (work) atmosphere. The manner of teaching and instructing is different from that of other sports classes or practices. The way of instructing Taekwon-Do contributes to the distinctive etiquette, discipline, the pedagogical and didactical climate and the training methods of this martial art. In general, there are two ways in which the instructor or master teaches the class or student.

1. With command (*Kuryung e machuoso*)
2. Without command (*Kuryong obsi*)

The instruction takes place as follows:

1. The student has their hands against each other on their back, palms open, while slightly pulling the shoulders back and tightening the gluteal muscles. This creates a positive, open attitude which exudes confidence.
2. Upon hearing the command *Charyot*, the student moves into the attention stance. The student makes sure that they are extremely attentive.
3. Upon hearing the command *Kyong Ye*, the student bows towards the instructor and remains in the attention stance.
4. The instructor explains the assignment. The instructor states whether this assignment is with

or without command. Then, the instructor gives the command for *Junbi*. At that moment, the student is in *Junbi Jase*; the ready stance.

5. The instructor gives the command *Si Jak* and the student begins with the exercise. If the exercise is with command, the instructor will count out loud. On every count, spoken in Korean, the student will carry out the assignment. The command *Guman* signifies that the student should stop or interrupt the exercise.
6. When the student hears the command *Swiyo*, they return to the parallel ready stance in a relaxed manner, hands on his back.
7. The command *Hae San* stands for the end of the class. At this time, the student is allowed to walk away or, if appropriate, to remain in the position described at number 1.

Since Taekwon-Do is originally a military martial art, it contains certain stances and procedures that originate from the army. The history of Taekwon-Do will be more extensively discussed in the next chapter. For a clarification of aforementioned commands, forms of address, and names, the authors would like to direct the reader to Appendix 1. This appendix has an extensive overview which can be used to clarify the most common Korean concepts.

5. MENTAL ASPECTS OF TAEKWON-DO

Next to the exterior appearance, the origins of the martial art, and a manual for the physical aspects of Taekwon-Do have been described, there is still an important 'hidden' part. It is a part that everyone who practices Taekwon-Do experiences and that has motivated two people who practice Taekwon-Do to write this book. It is a part that is called 'Oriental' and is associated with 'Ki' or 'Chi'. Almost everyone knows or think they know what it is, but it is not very tangible. In this chapter the authors have tried to make a start in describing the mental aspect of Taekwon-Do. It is up to the student to interpret the material. It would not surprise the authors if, reading the book again many years from now, this interpretation has undergone major changes.

5.1 Chi

The body needs certain important things in order to function and stay alive. It needs energy to be able to fulfill daily tasks; think of nutrition, fluids, and sleep. Aside from these aspects, the body also possesses a different sort of energy, which is called *Chi* in Chinese. In Korean it is known as *Gi*, and in Japanese as *Ki*, but the Chinese name will be used since it is quite common.

Chi means 'life energy'. According to Eastern philosophy, the world consists of different elements; earth, water, fire, and air. This was shortly touched upon in Chapter 2. These elements 'radiate' a certain energy. Think of the warmth of the sun, a walk on the beach or in the forest; people often feel better after 'getting some fresh air'.

This life energy has a certain 'frequency'. The human body also has a certain frequency. For the majority of people, this frequency is different than that of the universe. Through exercises and meditation it is possible to decrease this difference or even reach a similar frequency as the universe. The advantage is that the body is enabled to make use of the energy that the universe has to offer. This energy can give strength, but it can also have a healing effect; it can take away physical or mental troubles.

For thousands of years, people have trained in using and adapting this energy. Many (Asian) martial arts are based on this principle: Tai *Chi* Chuan, Hapkido, Aikido, etc. Chi also has an important role in medicine. In the Western world this is considered *alternative medicine*, but in East Asia this kind of medicine is in fact very common.



Twimyo Sangbal Ap Chagi.

5.2 Chakras

In the East, there are a number of basic principles that people live by. One of them is that there are certain energy fields in the body, also called chakras. There are seven main chakras:

- base chakra (located in the area between the anus and the genitalia);
- sacral chakra (in the upper part of the sacrum);
- solar plexus chakra (two finger widths above the bellybutton);
- heart chakra (the center of the chest);
- throat chakra (in the neck area);
- third eye chakra (in the center of the forehead);
- crown chakra (on the top of the head).

These chakras make sure certain parts of the body function well; every chakra has its own function. See Table 5.1 on the right.

Some stances (*Annun sogi*) and types of stretching in Taekwon-Do contribute to the development of the Chi. When the chakras are functioning properly,

Crown / 7th chakra

Third eye / 6th chakra

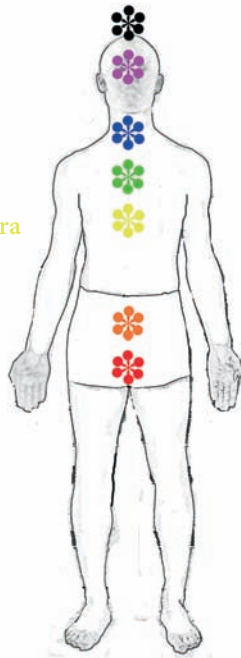
Throat / 5th chakra

Heart / 4th chakra

Solar plexus / 3rd chakra

Sacral / 2nd chakra

Base / 1st chakra



they will have a positive influence on the physical and mental development.

5.3 Meridians

Connected to the chakras are meridians (energy channels). These meridians run vertically through the entire body in order to transport the Chi to the right location. Sometimes, not enough Chi ‘flows’ through a meridian (because of stress, for example). When this is the case, one can break down these barriers with the help of meditation exercises and Chi exercises, which cause the Chi flow to course again and also cause some problems to disappear. This method is often used in acupuncture.

5.4 Vital parts (*Kupso*)

In line with the chakras and meridians, there are certain parts on the human body that are very vulnerable, which makes them ideal spots to direct an attack technique at. Some parts are vital, others only cause a temporary elimination. The body has hundreds of these vital spots. A number of them are known in some way, but most of them are ‘secret’ and only known to (Eastern) masters and practitioners of natural medicine. Next, the most well-known vital parts will be discussed.

For temporary elimination, one can think of:

- Nose;
- Eye socket;
- Jaw;
- Chin;
- Groin;
- Solar plexus.

With a punch or kick it is possible to temporarily eliminate someone by breaking their jaw or nose.

Some vital parts:

- Throat;
- Neck;
- Back.

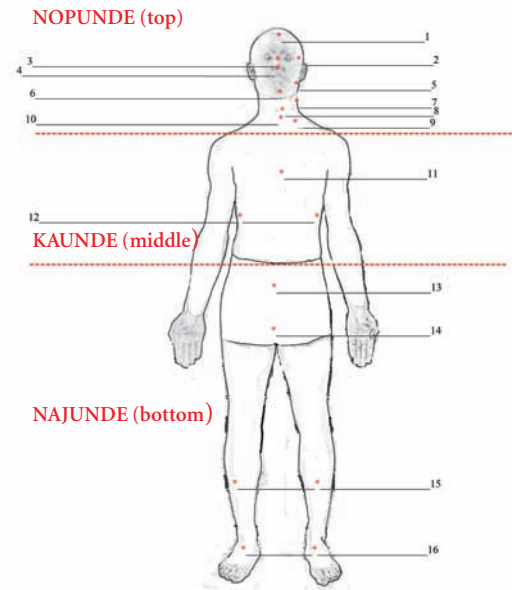
	1st chakra (Base chakra)	2nd chakra (Sacral chakra)
Color/sense	Red, smell.	Orange, taste.
Relating to	Everything that is fixed, spine, bones, teeth, nails, both legs, anus, rectum, large intestine, back passage, prostate, blood.	Hip joint area, reproductive organs, kidneys, bladder, all fluids such as blood and sperm.
Development	Original life energy, primal self-confidence, connection to the earth and the material world, stability, and perseverance.	Original feelings, going with the flow of life, sensuality, eroticism, creativity, amazement, and enthusiasm.
	3rd chakra (Solar plexus chakra)	4th chakra (Heart chakra)
Color/sense	Yellow to golden yellow, seeing.	Green, touch.
Relating to	Lower back, abdominal cavity, digestive system, stomach, liver, spleen, gallbladder, and vegetative nervous system.	Upper back, heart, chest, lower part of the lungs, blood, blood circulation, skin, and hands.
Development	Character development, processing feelings and experiences, influence and power, strength and fullness, and wisdom.	Development of the heart, love, compassion, sharing with each other, selflessness, surrender, and healing.
	5th chakra (Throat chakra)	6th chakra (Third eye chakra)
Color/sense	Light blue, hearing.	Indigo, all senses, in the form of extrasensory perceptions as well.
Relating to	Upper part of the lungs, bronchi, esophagus, speech organs (voice), throat, neck, and jaws.	Cerebellum, ears, nose, sinuses, eyes, nervous system, forehead, and face.
Development	Communication, creative self-expression, openness, independence, and inspiration.	Awareness, intuition, development of the inner senses, mind power, projection of will, and manifestation.
	7th chakra (Crown chakra)	
Color/sense	Violet, white/connection to the cosmos.	
Relating to	Cerebrum, cranium.	
Development	Universal sense of being.	

Table 5.1 Function of the chakras

Sources: Brennan, Barbara Ann (2005).
Sharmon & Baginski (1990).

Significant parts of the body such as the major artery, windpipe, and nerves run through the neck/throttle. When an attack technique is placed there, there is a chance that the person will be temporarily or even permanently eliminated. Because there are nerves running through the spinal column, the back is definitely a weak spot. One small fraction can lead to paralysis. This is why it is necessary for Taekwon-Do students to learn early on what the consequences of an attack are.

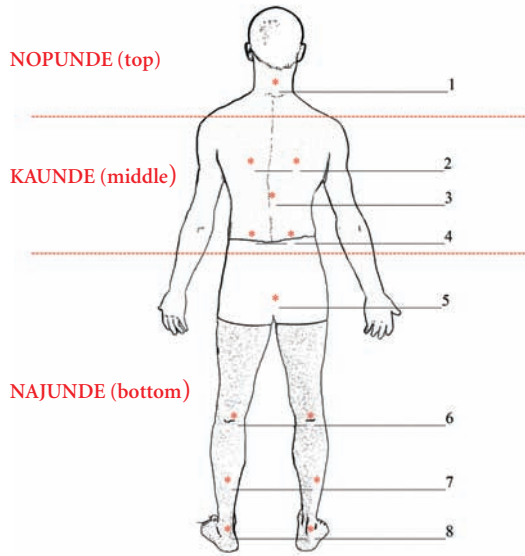
During partner and sparring exercises there is often a focus on these vital parts. All attack techniques are aimed at vital parts (determining the direction and position of a technique). Thrusting and striking techniques are mainly aimed at those parts of the body that are least protected, such as the neck, the throat, the solar plexus, and the eyes.



FRONT

1. Cranium, 2. Temple, 3. Nose (top), 4. Nose (bottom), 5. Jaw, 6. Chin, 7. Side of the neck, 8. Adam's apple, 9. Collarbone, 10. Trachea, 11. Solar plexus, 12. Floating ribs, 13. Abdomen, 14. Testicles, 15. Shins, 16. Upperside foot.



**BACK**

1. Skull base, 2. Shoulder-blades, 3. Spine, 4. Kidneys, 5. Coccyx, 6. Hollow of the knee, 7. Calf, 8. Achilles tendon.

5.5 Meditation (*Mong nyom*)

Scientific research often shows that the human brain is not fully utilized by far. Despite the fact that one is very conscious of some actions, there still are many things one does unconsciously. Thoughts are hard to control sometimes; many people suffer from concentration problems, fear of failure, or insecurity. By meditating it is possible to learn how to concentrate.

It is assumed that certain positions, such as the lotus position, activate certain chakras more. For the authors, the most important thing is that one assumes a position that feels comfortable. When this position is assumed, one tries to solely focus on one's in- and exhalation. However, slowly one will notice that the mind wanders and daily thoughts will enter the mind. When this happens, one should try to go back to focusing on breathing. This method will help to find peace and let go of any feelings of stress; it is ideal to perform before going to bed.

During meditation it is possible to visualize things. For example, one can imagine to be inhaling positive energy and exhaling negative energy. This method can also be performed when the body is in motion.



A young student of the authors in zen-meditation.

When performed regularly, there is a great chance that this method of meditation will have an effect on one's mental and physical wellbeing. Thoughts and inner strengths are often more powerful than is assumed.

5.6 Kihap

Kihaps play a significant part in Taekwon-Do. It is a scream or battle cry that can be let out during a technique with a great support of breath. *Kihap* literally means 'merging of energy'. *Kihaps* have been incorporated on fixed points in the *tuls* (see Part II for the *tuls*).

There are several reasons to use a *kihap*:

1. To support and give extra impact to a technique;
2. To forcefully contract the abdominal muscles, for the strength development of the technique, but also to protect the internal organs;

3. To gain self-confidence;
4. To frighten the opponent;
5. To focus even more on the technique;
6. To add a sense of entertainment.

In general, a kihap is used to add extra strength to a technique. However, it is also used to train resilience during a strike, punch, or kick from an opponent. This will subdue pain and possibly unconsciousness. One never inhales during an attack by an opponent or a block. An alert opponent will see when fatigue kicks in; the manner of breathing can easily give this away. Make sure the opponent cannot see this by training your breathing, during a sparring exercise for example.

There are several different ways of breathing: in through the nose and out through the mouth, in and out through the nose, or in and out through the mouth. The advantage of breathing in through the nose is that the air is heated and well purified, con-

trary to breathing in through the mouth. The advantage of breathing in through the mouth is that a lot of air comes in with one breath. Therefore, the amount of effort can influence the way one breathes.

The two basic ways to breathe are diaphragmatic breathing (from the stomach) and shallow breathing (from the chest).

With shallow breathing, the muscles between the ribs contract. Because of this contraction, the chest goes up and enlarges, and air is sucked into the lungs. With diaphragmatic breathing, the diaphragm is flexed, so that the chest cavity enlarges and air is sucked into the lungs. One will notice that the stomach slightly expands with diaphragmatic breathing. In a relaxed state, one usually uses diaphragmatic breathing. It is the form of breathing that takes up the least energy and has a relaxing effect. During strain, one often uses shallow breathing next to diaphragmatic breathing, since that is how the body is able to take up most oxygen.

