



Sin Moo

Shin Yong Do

Martial Arts

Frank Croaro, Founder

Ancient Origin Of Sin (Shin) Moo Hapkido - Part I

The ancient origin of Sin Moo (Sinmoo) is founded upon the principle of **Three are One, and One is Three**. Rooted in traditional Korean philosophical belief, this teaching forms the cornerstone of *Sin Moo Theory* and provides the philosophical basis for its mind, body, and spiritual practices. Through this principal, the relationship between the many and the one is understood as a unified and inseparable reality.

The understanding is further expressed through the **ancient Korean concept of the Three**, wherein the fundamental forces of existence are viewed not as separate entities but as interdependent manifestations of a single underlying reality. Within this framework, the dynamic relationship between the **Three and the One** reveals a process of continuous balance, harmony, and transformation. *Sin Moo Theory* applies this principle to the development of the individual, uniting physical discipline, energetic cultivation, and spiritual realization into a single path of practice as explained in The Heavenly Code below.

The Heavenly Code: The Chun Bu Kyung

The Chun Bu Kyung is an ancient Korean text consisting of eighty-one characters (see photo below) and is regarded within Korean tradition as a sacred teaching of profound philosophical significance. Similar in stature to a sutra within Buddhist tradition, it presents the fundamental laws and principles of the cosmos through a symbolic and numerical framework, making its deeper meaning difficult to grasp through literal interpretation alone.

The term Chun Bu Kyung is composed of three elements. Chun refers to Heavenly, Bu means to accord with or comply with, and Kyung signifies a text or way. Together, Chun Bu Kyung may be understood as “the sacred text of Heavenly Principle” or “the sacred words that reveal the order of Heaven.”

One of the central teachings of the Chun Bu Kyung is the triad of Heaven, Earth, and Human. Within this philosophy, apparent opposites such as good and evil, life and death, and Heaven and Earth are not viewed as conflicting forces but as complementary aspects of a greater cosmic harmony. Human beings are understood to stand between Heaven and Earth, serving as the living connection between the two. The text teaches that the essence within humanity is the same essence that permeates the cosmos itself - a state of fundamental oneness.

One interpretation of this teaching holds that humanity's highest purpose is to unite the earthly and heavenly realms. Although we are born into physical bodies and share many characteristics with other living beings, we possess the unique capacity to cultivate our higher nature and realize our divine potential. Through this process of awakening, we reconnect with both Heaven and Earth and come into harmony with the universal principles of creativity, peace, and love. As awareness expands, we move toward conscious unity with the source of all life. The Chun Bu Kyung describes this journey through the symbolic structure of its eighty-one characters. *(See photo below)*

The Chun Bu Kyung may also be understood as a synthesis of mathematics, philosophy, and energy principles. Each character possesses both a literal and numerical significance, while its sound carries distinctive energetic and vibrational qualities. Through the integration of number, ratio, sound, and vibration, the text presents a holistic expression of the universal principles that govern harmonious order throughout creation.

The deeper meaning of the Chun Bu Kyung cannot be fully realized through intellectual study alone. While scholarly inquiry can provide valuable insight, an exclusively analytical approach may limit one's understanding by filtering the teaching through personal assumptions and preconceived ideas. The Chun Bu Kyung speaks of the source of life as manifesting through light, sound, vibration, and energy. For this reason, its teachings are traditionally approached not only through study, but through direct experience and contemplation of the qualities embodied within each of its eighty-one characters.

History of the Chun Bu Kyung

The Chun Bu Kyung is regarded as one of the oldest known sacred texts of the Korean people. According to traditional accounts, this ancient spiritual scripture was first revealed by a sage who attained enlightenment through the practice of *Shinsundo*. Through this training, he gained profound insight into the nature of life and death, the principles governing the universe, and the relationship between humanity and the cosmos.

Some traditions place the origin of these teachings as far back as nine thousand years ago within the ancient community of Han Kuk. For many generations, the teachings were preserved through oral transmission before being recorded in writing around 4000 B.C. using the ancient Noddoomun script, a symbolic writing system said to resemble the pattern of a deer's hoof print. The version known today is traditionally attributed to the work of Chiwon Choi, a renowned scholar of the Silla Kingdom, who rendered the text into Chinese characters, preserving it for future generations.

The teachings recorded within the Chun Bu Kyung are believed to predate many of the philosophical and religious systems that later became influential throughout Korea. According to traditional interpretation, the principles contained within the text represents fundamental truths concerning the nature of existence, harmony, and human development. These same themes would later appear in the teachings of Buddhism, Taoism, and Confucianism as those traditions became established in the Korean culture.

In later centuries, scholars and spiritual practitioners sought to make the profound teachings of Chun Bu Kyung more accessible to ordinary people. Among the most influential of these efforts was the work associated with the *Samil Shingo*, a text that presents the essential principles of the Chun Bu Kyung in a more practical and understandable form. Through its teachings, readers were guided toward spiritual awakening, harmonious living, and the cultivation of body, mind, spirit, and character.

Throughout Korean history, the philosophical principles associated with the Chun Bu Kyung served as a foundation for ethical conduct, personal cultivation, and social harmony. Its teachings emphasized the unity of Heaven, Earth, and Human, encouraging individuals to live in accordance with the natural order and to realize their highest potential through balanced and virtuous living.

Il Shi Mu Shi

Translation: One begins unmoved moving, that has no beginning

Interpretation: Everything begins with the One and will ultimately return to the One. One is the ultimate reality that is the origin of all beings. It has no beginning and no end.

Il Seok Sahm Geuk Mu Jin Bohn

Translation: One divides to three crowns, while remaining a limitless mover

Interpretation: One, the ultimate reality, divides to three which represent three different dimensions of existence. The origin of these three, however, remains one and the same from the beginning to the end.

Chun Il Il Ji Il Yi In Il Sahm

Translation: Heaven comes first, Earth comes second, Human comes third

Interpretation: Heaven means the spiritual dimension of existence, Earth symbolizes the material dimensions of existence, and Human represents every form of life and the energy or vitality that animates the life forms.

Il Jeok Ship Keo Mu Gwe Hwa Sahm

Translation: One gathers to build ten, and infinite forms become the Trinity (of Heaven, Earth and Human)

Interpretation: One, the ultimate reality, individuates into beings which gather and organize into higher beings. All through the process of individuation and gathering, each individuated being, while developing its unique peculiarities, has in itself the original three basic elements of Heaven, Earth, and Human.

Chun Yi Sahm Ji Yi Sahm In Yi Sahm

Translation: Heaven gains two to make three, Earth gains two to make three, Human gains two to make three

Interpretation: Heaven gains Earth and Human, and becomes a triad of heavenly Heaven, heavenly Human, and heavenly Earth. The same applies to Earth and Human. These form nine different dimensions or categories of existence from earthly Earth to heavenly Heaven.

Dae Sahm Hap Yuk Saeng Chil Pahl Gu Un

Translation: Three Trinities make six, and they create seven and eight, nine appears, and there comes a turning

Interpretation: As Heaven, Earth, and Human move around in an integrated trinity, the cosmos grows, evolves, and circulates. This represents the life and death cycle for an individual living being, the rise and fall of a nation, and the constriction and expansion cycles of the cosmos. The combinations of Heaven, Earth, and Human produce countless forms and shapes, which will evolve, multiply, and develop before reaching completion and recycling.

Sahm Sah Seong Hwan Oh Chil II

Translation: Three and four form a circle, five with seven makes One whole

Interpretation: When the three internal dahnjons (energy centers in a human body) and four external dahnjons form an integrative circulatory system and five elements of energy follow through the circuit composed of the seven dahnjons, the energy mechanism of the human body becomes complete. As the three internal dahnjons develop, human beings grow from physical health to enlightenment. The first step toward enlightenment is the completed development of the lower dahnjon. In this state, one's vital energy is strengthened and one's physical condition improves remarkably. The next step is the maturity of the middle dahnjon, which results in the heart opening and spontaneous love coming forth from the heart. Lastly, when the upper dahnjon is completed, one is supposed to be fully awakened and recover the integration of the trinity. Also, five, seven, and one represent the fifth, seventh, and first chakras respectively.

Myo Yeon Mahn Wang Mahn Lae Yeong Byeon Bu Dong Bohn

Translation: Way less is the way all comes and all goes, features are changing, and change-less is the maker

Interpretation: All things change and move around but the origin, though its application changes, remains unchanging.

Bohn Shim Bohn Tae Yahng Ahng Myeong

Translation: Divine mind is the eternal light, looking towards celestial light

Interpretation: One thing that remains unchanging is the original divinity, which shines like the sunlight, rising high toward its origin, the celestial eternal light. When the human mind is at its proper center, it becomes awakened, or as "bright as the sun." This activates enlightenment or divinity within humans.

In Joong Chun Ji II

Translation: Human bridges Heaven and Earth, and the three make One

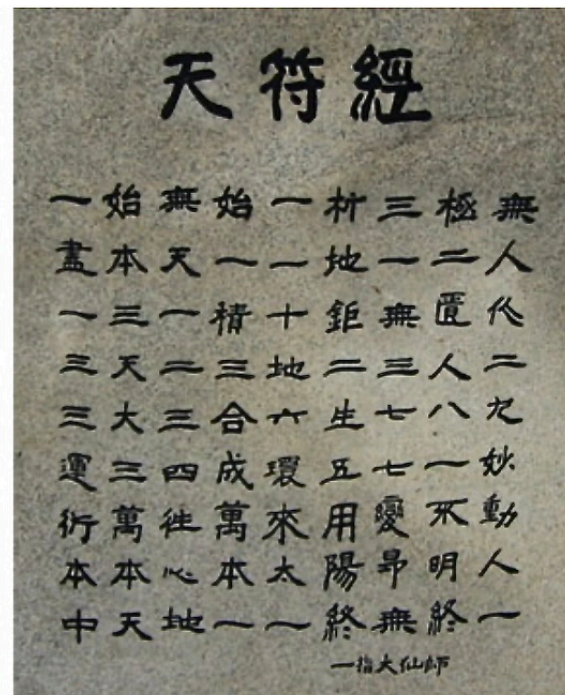
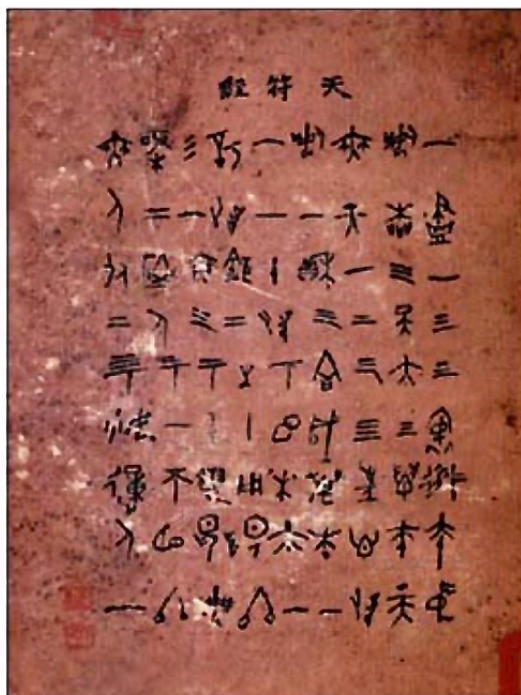
Interpretation: Humans bridge Heaven and Earth inside. And Heaven, earth, and Human make an integrated whole. Once someone realizes their True Nature, they realize that Heaven and Earth already exist within, and that each individual is One with the rest of the cosmos.

II Jong Mu Jong II

Translation: One is the end of all, and there is no ending to the One

Interpretation: The physical body has a beginning and an end, but the sound is timeless and limitless. Knowing this, one can be liberated from fear, attain peace of mind, freedom of imagination, and infinite creativity of the spirit.

The Chun Bu Kyung written (left) Ancient characters (right) Modern characters



Origin Of Sin (Shin) Moo Hapkido - Part II

Buddhism and the Path of Awakening

Buddhism was introduced to Korea during The Three Kingdoms period and became one of the most influential spiritual and philosophical traditions in Korean history. While Buddhism originated in India through the teachings of Siddhartha Gautama, known as the Buddha, its principles found deep resonance within the existing Korean understanding of harmony, self-cultivation, and the relationship between humanity and the greater order of the universe.

At the heart of Buddhism is the pursuit of *awakening* through direct realization of truth. The Buddha taught that suffering arises from ignorance, attachment, and the mistaken belief in separation. Through disciplined practice, ethical living, meditation, and wisdom, individuals can transcend these limitations and awaken to their true nature. This state of awakening is known as *enlightenment*, a condition characterized by clarity, compassion, inner peace, and freedom from suffering.

The principles of Buddhism complement many of the themes found within the Chun Bu Kyung and the broader tradition of Sin Moo philosophy. Both emphasize self-cultivation, personal transformation, and the realization of a deeper reality that exists beyond ordinary perception. While the language and methods may differ, each points toward the understanding that human beings possess the capacity to awaken to a higher state of awareness and live in harmony with the universe.

A central teaching of Buddhism is the interdependence of all things. Nothing exists independently; rather, all life is interconnected through an ever-changing network of relationships and causes. This understanding encourages humility, compassion, and respect for all forms of life. Through recognizing this interconnectedness, individuals begin to move beyond the illusion of separation and experience a greater sense of unity with the world around them.

Meditation is a central role within the Buddhist practice. Through stillness, observation, and mindful awareness, practitioners learn to quiet the distractions of the mind and perceive reality more clearly. This process of inner connection parallels with many traditional disciplines, which seek harmony among the body, mind and spirit. Meditation serves not only as technique, but a path towards self-knowledge and spiritual realization.

Within the practice of **Sin Moo** philosophy, Buddhism (*Governance Of The Mind*) is a key element which supports the development of wisdom, compassion and conscious awareness. Its teachings encourage individuals to look inward, transcend limiting perceptions, and realize the unity of all existence. Through this insight, one moves closer to the harmonious state described throughout the ancient teachings of Heaven, Earth, and Human, and the realization that all life originates from a common source.

Note: *Simplified version in website under NINE TENETS, Part III (Advanced)*

Confucianism and the Cultivation of Virtue

Confucianism became one of the most influential philosophical traditions in Korean history, shaping education, government, family life and social relationships for many centuries. Originating from the teachings of the Chinese philosopher Confucius, it was embraced throughout Korea because its emphasis on moral development, social harmony, and responsible leadership resonated deeply with existing Korean values and traditions.

At the heart of Confucianism lies the belief that the cultivation of *personal virtue* forms the foundation of a harmonious society. Confucius taught that individuals should strive to develop wisdom, integrity, compassion, respect, and self-discipline. Through continuous self-improvement, a person not only refines their own character but also contributes to well-being of family, community and society as a whole.

Like the teaching found within The Chun Bu Kyung and the broader philosophy of Sin Moo, Confucianism recognizes that human beings occupy a unique position between Heaven and Earth. Human life is viewed as an opportunity to cultivate virtue and align one's actions with the natural and moral order of the universe. Through proper conduct and sincere self-cultivation, individuals learn to embody the principles of harmony and balance that govern both the human and cosmic realms.

A central concept within Confucian thought is the understanding that inner development and outer conduct are inseparable. The quality of one's character is reflected in one's action, relationships and responsibilities. Confucianism places great importance on respect, honesty, loyalty, humility, and the fulfillment of one's duties. These virtues are not viewed only as social obligations but as expressions of an individual's alignment with a higher moral principle.

Education and lifelong learning also occupy a central place within the Confucian tradition. Knowledge is valued not only for intellectual achievement but as a means of developing wisdom and ethical understanding. The ultimate goal of learning is the refinement of character and the realization of one's highest human potential. Through disciplined study and self-reflection, individuals become better equipped to serve others and contribute positively to society.

Within the practice of **Sin Moo** philosophy, Confucianism (*Governance Of The Body*) is understood as a path of ethical cultivation that compliments the spiritual insights of Buddhism and the natural harmony emphasized in traditional Korean philosophy. It provides practical guidance for living honorably, strengthening relationships and developing moral character. Through the *cultivation of virtue*, individuals learn to bring the principles of Heaven, Earth and Human into daily life, creating harmony within themselves and within the world around them.

Note: *Simplified version in website under NINE TENETS, Part III (Advanced)*

Zen and the Practice of Mindful Awareness

Zen is the practice of cultivating awareness through simplicity, stillness and direct experience. While its historical roots can be traced to Buddhist traditions, Zen is often understood as a practical method for developing mental clarity, emotional balance, and inner peace through disciplined observation and conscious breathing.

At the heart of Zen practice is the *cultivation of presence*. Rather than dwelling on the past or becoming preoccupied with the future, the practitioner learns to focus attention on the present moment. Through this awareness, the mind gradually becomes calmer and less influenced by distraction or emotional turbulence.

Breathing serves as one of the primary foundations of Zen training. Through *slow, deep and steady breathing*, practitioners learn to regulate both body and mind. As breathing becomes calm and natural, mental activity settles, physical tension decreases, and awareness becomes more refined. In this way, breath serves as a bridge connecting the physical, mental and spiritual dimensions of human experience.

Meditation is the Principle method through which Zen develops concentration and self-awareness. By sitting quietly and observing thoughts without attachment or judgement, practitioners learn to cultivate a state of inner stillness. Over time, this practice develops patience, discipline, focus, and the ability to respond to life's challenges with greater clarity and composure.

Within the philosophy of **Sin Moo**, Zen (*Governance Of The Breath & Spirit*) is understood as a practical discipline that supports the harmonious development of body, mind, and spirit. Through *meditation*, breathing, and mindful awareness, practitioners learn to experience directly the unity that underlies all existence. Rather than seeking knowledge solely through study, Zen encourages understanding through experience, transforming philosophical principles into living reality.

Through consistent practice, Zen becomes more than a method of relaxation. It becomes a path of self-discovery, self-mastery, and inner harmony, supporting the realization of the principle that Three are One, and One is Three.

Note: *Simplified version in website under NINE TENETS, Part III (Advanced)*

The Living Practice of Sin (Shin) Moo Hapkido - Part III

The original teaching of “**Sin Moo Hapkido**” (*taught by Dojunim, Ji, Han Jae*) is not intended to remain as philosophical concepts alone. The true purpose is realized through daily practice and personal experience. The principles of Heaven, Earth, and Human; the wisdom contained within the *Chun Bu Kyung*; the awakening taught through *Buddhism (The Mind)*; the virtue cultivated through *Confucianism (The Body)*; and the awareness developed through *Zen (The Breath & Spirit)* all find their fulfillment in the life of the practitioner.

Sin Moo teaches that true growth occurs through the balanced development of body, mind, spirit, and character. *Physical training* develops strength, health, and discipline. *Meditation and breathing* cultivate awareness, calmness, and inner harmony. *Ethical conduct* refines character and strengthens relationships with others. Together, these practices guide the individual toward a more complete understanding of self and a deeper connection with the universal order.

The principle of Three are One, and One is Three serves as both the foundation and the goal of this journey. As practitioners progress, they will realize that the divisions between body, mind, and spirit are ultimately expression of a greater unity. Likewise, the relationship between self, humanity and the cosmos is understood not as separation, but as interconnectedness.

The living practice of *Sin Moo* is therefore a *lifelong path* of learning, self-cultivation, and realization. Through sincere practice, individuals strive to embody harmony in thought, action, and spirit, bringing the principles of Heaven, Earth, and Human into every aspect of daily life. In doing so, they move toward the realization of their highest potential and the fulfillment of their true nature.

Ultimately, *Dojunim, Ji, Han Jae taught that Sin Moo Hapkido* is not only a martial art, a philosophy, or a system of training. *It is a way of life* - a path toward balance, wisdom, compassion, and unity. Through its practice, the timeless principle is realized: **Three are One, and One is Three.**