



世界武德館  
**Moo Yei Shi Bo**  
WORLD MOO DUK KWAN®

武藝時報



ENG 

FEBRUARY 2025

**VOL 24**



2



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# MOO DUK KWAN<sup>®</sup>

80<sup>th</sup> Anniversary

**KO DAN JA SHIM SA**  
MASTER LEVEL ASSESSMENTS  
12-18 OCTOBER



**80<sup>th</sup> ANNIVERSARY**  
CELEBRATIONS  
20-21 OCTOBER



[WORLDMOODUKKWAN.COM/80TH](http://WORLDMOODUKKWAN.COM/80TH)

# Message from Kwan Jang Nim

I trust you and your families are healthy and well.

As this year begins, a significant milestone in the history of the Moo Duk Kwan® approaches with the 80th anniversary of the establishment of the Moo Duk Kwan® by my Father, Hwang Kee. From its humble beginnings in 1945, to its rapid growth during the period immediately after the Korean War, the Moo Duk Kwan® took root and strengthened because of its simple but profound philosophy that aligns human development through martial artistry and a way of life that is conducive to bettering human relations, is aligned with a natural system of harmony, and promotes the highest health and moral character through its principles. We owe a great debt to the many that contributed to the foundation that we now enjoy.

The year also brings into recognition the 50th anniversary of the establishment of the US Federation in 1975. The first-generation of American pioneers achieved, through the guidance of the Founder, his vision to create a Federation within the United State dedicated to the standardization of the art and philosophy taught within the country, which had many American practitioners passionately following what they believed to be an important martial arts movement. The World Moo Duk Kwan® today is built upon these early efforts to strengthen the art and organization through the many singular efforts listed below that are worthy to recall during this time of recognition. Without too much explanation, the following key milestones speak for themselves and



highlight the success achieved and worth noting during this year of recognition. Many of the World Moo Duk Kwan® initiatives were supported globally by international members as well the US Federation leadership:

**November 9, 1945:** Moo Duk Kwan® founded.

**June 1950-July 1953:** Korean War. The Founder continued to teach during this period of disruption.

**1954-1962:** Golden Age of Moo Duk Kwan® growth. Over 4000 Dan Bons issued. 300 schools established in Korea.

**1954:** Trim introduced on the do bok.



**1959:** First generation American Dan Bon holders began to return to America and open schools.

**1961-1962:** *Moo Yei Shi Bo* established and issued for eight consecutive months.

**May 16, 1961:** Military Coup in Korea. The Founder began years long difficulties of maintaining the Moo Duk Kwan® in Korea.

**June 1975:** US Tang Soo Do Moo Duk Kwan® Federation, Inc. (also known as USSBDMDK Fed) founded.

**1975-1982:** Technical and administrative standards adopted.

**1979:** New Il Soo Sik and Ho Sin Sool introduced.

**1983:** The first week-long Ko Dan Ja Shim Sa.

**1983-1989:** Chil Song Hyung and Mun/Moo Pal Dan Khum clinics led by the Founder.

**1991:** Yuk Ro Hyung clinics led by the Founder.

**1995:** 50th Moo Duk Kwan® anniversary in Korea.

**2000:** Millennium visit with the Founder in Korea.

**2000:** Concept of Moo Do Sparring in competition was presented at the US Nationals.

**2002:** HC Hwang, KJN announced as the successor for the Moo Duk Kwan®.

**2002-2014:** Hosted the President's Vision Tour.

During this period, immediately after the Founder's passing, 19 country Federations were established world wide with Designees appointed in each as official World Moo Duk Kwan® organizations.

**2005:** Attended the 60th Moo Duk Kwan® anniversary in Korea.

**2006:** Youth Leader Program initiated.

**2009:** Newly designed World Moo Duk Kwan® patch adopted.

**2010:** USA National TAC tour initiated.

**2015:** Successful Federal Court trial in Pennsylvania, USE against trademark infringer.

**2015:** 70th Moo Duk Kwan® anniversary in Korea.

**2018:** Heritage Program initiated.

**2020:** Ship Dan Khum Hyung introduced.

**November 7-9, 2020:** Virtual 75th Anniversary celebrated globally.

**April, 2021:** *Moo Yei Shi Bo* relaunched 60 years to the day after its interruption.

**2025:** "Golden Jubilee Initiative" celebrating the 50th anniversary of the US Federation.

*Yuk sa* - History - is made up of two words, "experience" and "record". We have experienced these things and offer them as our living record. Now, we meditate on the accomplishments with pride and satisfaction, and begin making our new history in this 80th year of our existence.

Much more information will be provided concerning the 80th Anniversary celebrations to be held in Korea in October 2025. I encourage all members to take part in this special event. 🎉



In Moo Duk Kwan®  
H.C. Hwang Sa Bom,  
Moo Duk Kwan® Kwan Jang



# 世界武德館 Moo Yei Shi Bo

WORLD MOO DUK KWAN®

## MISSION STATEMENT

To uphold the vision set by the Founder of Moo Duk Kwan®, Hwang Kee and his successor H.C. Hwang, Kwan Jang Nim, by providing high quality Moo Do education material to the members of World Moo Duk Kwan® and all martial arts students who have lineage to the Founder, Hwang Kee (or the Moo Duk Kwan®).

## OBJECTIVES

- To develop a publication based on the Five Moo Do Values of History, Tradition, Philosophy, Discipline/ Respect, and Technique.
- To provide a fair and balanced representation of content from across World Moo Duk Kwan®.
- To produce four Volumes each year, launching on the 1st of February, May, August and November.
- To promote officially endorsed national and international events.
- To make the publication freely available to all members of World Moo Duk Kwan® and the wider public.

## VOLUME 24 CONTRIBUTORS



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# Editor's note

*The official World Moo Duk Kwan® newsletter*



Welcome to Volume 24 of the *Moo Yei Shi Bo*.


This year marks the Moo Duk Kwan® 80th anniversary, and in October all eyes will be on the celebrations being held in Seoul, South Korea.

For Moo Duk Kwan® practitioners, attending milestone anniversary celebrations is something of a rite-of-passage. Those who attended the 50th anniversary proudly recall their experiences of meeting and training with the Founder, Hwang Kee, while many of the iconic images from that event continue to appear on social media feeds.

Those present at the 55th, 60th, 65th and 70th anniversaries will tell you of the high quality

training, the inspiring demonstrations and the numerous new friendships made. Many continue to wear the commemorative memorabilia with pride, as if holding up a sign that says "I was there, I took part."

The 75th anniversary, scheduled to be a significant event in Korea, was curtailed by the global pandemic. Instead of allowing the moment to pass us by, Moo Duk Kwan® practitioners everywhere rallied behind Kwan Jang Nim and came out in force to support the event as it went online. Many hundreds of people joined the virtual celebrations, resulting in the 75th being one of the largest events ever held.

With plans now underway for the 80th, all Moo Duk Kwan® practitioners are encouraged to start making their preparations for attending. Event information and future updates will be shared on the official website, and we recommend everyone sign up for the mailing list to ensure that you receive the latest news as soon as it's available. 

[worldmoodukkw.com/80th](http://worldmoodukkw.com/80th)

**Moo Duk Kwan® 80th Anniversary Celebrations  
20 – 21 October 2025**

Send your suggestions to:  
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*Kim Wyles, Sa Bom*

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## VOLUME 25 SUBMISSIONS

Submissions are now open for  
**Volume 25  
MAY 2025**

Final date for content is  
**April 1, 2025**

# An interview with Hwang Kee

## PART 2

In 1992, at the age of 78, the Founder of Moo Duk Kwan®, Hwang Kee, appeared on Korean national television in a show called "Let's meet at 11pm".

What followed was a 40 minute interview which covered aspects of the Founder's life, provided a brief history of Moo Duk Kwan®, and introduced the viewers to the martial art of Soo Bahk Do.

This is Part 2 of the translation of the interview.  
Part 1 is available in Volume 23.

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Content prepared by the Moo Yei Sho Bo Editorial Team

Translations completed by Ji-Seon Kim [Canada]  
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## THE INTRODUCTION OF SOO BAHK DO

*Interviewer: What kind of martial art is Soo Bahk Do?*

**Hwang Kee, CSJ:** People in Korea today don't really know about Soo Bahk Do, which is unfortunate. Historically, Soo Bahk Do, though currently known by that name, can be traced back to ancient times. As the name represents the 'hands and legs', I believe it meant the ancient forms of martial arts. It spread all over the world - it became Karate in Japan. It also came to Korea. The term 'Soo Bahk' appears in Chinese records from as far back as the Spring and Autumn period (770-476 BCE).

*So, Soo Bahk Do isn't originally Korean, but Chinese in origin?*

Yes, it originated in China, but it became systematized and spread to various countries. During the Goryeo Dynasty, and even earlier in Goguryeo, you can see it in murals depicting martial arts. Soo Bahk was used first, and it spread to Japan, China, and Korea. The original name is 'Soo Bahk.'

*So, it means, in Japan, it became known as Karate.*

Yes, that's right. I didn't bring it today, but there are murals that depict this.

*Where are these murals found?*

In the area around the Ap Rok River. Although

the murals are in Korea, they were documented by the Japanese because, due to the division at the 38th parallel, we couldn't access them. The Japanese documented and published these findings, noting that 'Soo Bahk Ki' is a term for a fighting technique or Karate, originating from Goguryeo's Soo Bahk Ki. It's clearly stated in Japanese publications.

## SUPPRESSION FROM THE GOVERNMENT

*With the liberation, you were one of the first to establish a martial arts dojang. Why didn't it become more widespread earlier?*

It actually did spread widely, but during the May 16 Coup, I faced suppression. I'm not entirely sure why, however, it seems that there was a deliberate attempt to suppress me and the Moo Duk Kwan® dojang, to marginalize us.

*Did you ever engage in politics?*

No, I never got involved in politics or ideology. Perhaps we were targeted because our organization grew too large. It might have been an attempt to keep us in check or even to dismantle us, I'm not sure. If I go into the details, it would be a long story. In Korea, I couldn't continue my activities, and many of my students were taken away, leaving me in a state of disarray.

## THE TERM 'SOO BAHK' APPEARS IN CHINESE RECORDS FROM AS FAR BACK AS THE SPRING AND AUTUMN PERIOD (770-476 BCE)

*Was the idea to unify the martial arts because they were similar?*

Yes, that's how it was. At that time, I didn't oppose it. Who would oppose unification, like the unification of North and South Korea? However, there were always divisions in the methods. Why? Because personal values were heavily involved. They said the name should be Taekwondo, the president should be Choi, and the number of members should be limited to 21. But at that time, Soo Bahk Do was a recognized corporation, much larger in numbers, perhaps five times more. Can you call that unification? No, it's absorption. If they had called it absorption instead of unification, it would be different. It's a long story, and we probably don't have enough time.

***You opposed it?***

Yes. I couldn't accept it, it was humiliating. It was clear it wasn't fair. When they refused to compromise, I couldn't accept it.

***It seems like unification, whether in politics or martial arts, is always challenging.***

It's difficult when everyone is only looking out for their own interests and isn't willing to compromise. It has to be fair.

***What happened after that?***

After that, there were many threats and intimidating phone calls, but I didn't give in. I continued my path despite the obstacles. At that time, I couldn't travel abroad because they wouldn't issue a passport. However, my daughter went to the United States, and through family connections, I managed to go there in 1975.

**REVIVAL OF SOO BAHK DO IN THE UNITED STATES*****You revived Soo Bahk Do in the United States?***

Yes. But I couldn't use the name Soo Bahk Do initially because of the difficult circumstances and even though it was registered with the Ministry of Education's Physical Education Department in the 1960s, I couldn't fully develop or showcase it. So, I continued under the name Tang Soo Do.

***Did you open a Do Jang in the US?***

Right now, there are Do Jang established, and we have a presence in all 50 states in the United States. We divided the U.S. into nine regions, establishing branches in each region

and forming a federation. These organizations operate under my name and direction, worldwide.

***Were you the only instructor?***

No, my son, who I had trained and completed his training here, went with me. I provided support.

***Is it only in the United States?***

Oh, it's all over the world.

***Globally speaking, Korean martial arts can be seen as divided into two main categories: Taekwondo and Soo Bahk Do, with Soo Bahk Do being referred to as Tang Soo Do.***

Yes, one can say like that, yet the name Soo Bahk Do comes from the Goguryeo period, which is an undeniable historical fact. Taekwondo has become a

sport organization, while we focus on traditional martial arts. This is the distinction. Taekwondo has become part of national sports, which is fortunate. It has been successful.

***What kind of events do you organize?***

We have held a world tournament in the UK, another world tournament in Atlantic City, USA, and an international event in Korea at Lotte in 1989. In the US, where Tang Soo Do is highly developed,



we hold annual national tournaments. Last year, the tournament was held at the Concord Hotel in Monticello, New York. Prior to that, it was held in LA, and before that, at the Military Academy auditorium. This year, the tournament will be held in Miami on November 1st, so I will be going there in early November.

***Where is the headquarters for Tang Soo Do in the US?***

The headquarters is in New Jersey.

***And how many instructors do you have at the main headquarters?***

Just one, my son. He has about 600-700 students.

**TAEKWONDO HAS BECOME A SPORT ORGANIZATION, WHILE WE FOCUS ON TRADITIONAL MARTIAL ARTS.**

**THIS IS THE DISTINCTION.**

**TAEKWONDO HAS BECOME PART OF NATIONAL SPORTS, WHICH IS FORTUNATE. IT HAS BEEN SUCCESSFUL.**

**COMMENTS FROM CHO KYUNG KAP, HWANG KEE'S WIFE**

***Today, we are also joined by your wife, who has supported you throughout your life.***

She has endured a lot because of me. My wife has sacrificed a lot to be able to support me and our family throughout the years. She was in charge of running the family and raising the children. There was a point when our belongings were all taken away by authorities unfairly, and we lived in a one room with all the children.

***How long have you been married?***

It's embarrassing to say, but we got married when we were fifteen. We are the same age. Our parents kept losing children, so they decided to marry us off early. We got married at fifteen and have been together ever since.

***Living with someone devoted to martial arts like Tang Soo Do and Soo Bahk Do, has it been easy or difficult?***

It has been both easy and difficult. He only knows martial arts, so sometimes he wouldn't know if he missed a meal or if the kids were going to school. He was always focused on training. At that time, one could have felt resentful quite often, right? During the revolution, he faced many difficulties and was even dismissed from his job at the Ministry of Transportation due to

slander. We lived in a small storage room with six family members in one room. When it rained, the water would leak in, and since Master Hwang was already struggling and stressed, I worried he might catch a cold. I would hold a basin to catch the leaks so he wouldn't get sick. I raised four children in those conditions.

***What kind of person is he?***

He's very straightforward and strict.

***Is he a quick-tempered person?***

Some might say so. But it's that character that helped him endure and succeed despite the hardships.

***Have you ever had arguments with him?***

No, not really. How could I argue with someone who was going through so much to do what he loved? And after the revolution, they constantly slandered him, and the police came to arrest him all the time.

***What kind of slander did they use against him?***

It was all baseless. In my opinion, it was because he was making constant progress, and they wanted to bring him down. So, they fabricated slanders, and the police conducted house searches. But there was never anything to find. He would get taken to the police station, and he would come out after a week or ten days. And because he

was innocent, he would be released quickly. When he came out, the children and I would all cry together, clinging to him. Whenever he achieved something, it would make headlines, and then the police would come for him again. That's how we lived.

***But it must be reassuring to go places together since he's such a skilled martial artist.***

Well, martial artists don't use their skills for such things.

***In his entire life, have you ever seen him fight with anyone?***

No, I haven't. Even in arguments between husband and wife, he never raises his hand. Martial artists, they are all like that.

***Among your four children, who has followed in their father's footsteps?***

Our son, who is now 45.

***And your son is continuing his legacy?***

He's doing well. He has been well-received in America, and his students respect him greatly. But our Kwan Jang Nim didn't have that; he kept getting taken advantage of. He had a hard time because of that. Now, as he's getting older, we often sit down with the children and say, "Father's life has improved compared to before, but we need to help him accomplish something he's always wanted to do."

***What is that?***

He wants to ensure his students are well taken care of, and most importantly, he wants to build a monastery for the health of elderly people, using Nae Gong Bop (internal energy methods), and to help them with senior-related projects.

## FINAL THOUGHTS

***After a lifetime dedicated to martial arts, what do you believe is the ultimate purpose of martial arts?***

Martial arts, by the very nature of the word, means to stop fighting with a sword. So, while martial arts might seem to involve fighting and harming others, the true spirit is not that. The true purpose is about controlling aggression and conflict, hence the focus on self-discipline. It's about developing both the mind and body.

***So, it's about self-defense, not about using it as a means to attack others.***

Yes, it's primarily about defense, not offense. In martial arts, even though there are instances where we might initiate action, it's mostly about countering when attacked. This is the fundamental philosophy.

***Starting with an interest at the age of eight or nine, you've continued with it, and even at nearly eighty, you're still training and teaching students. I hope your intention to continue living as a martial artist, including setting up a monastery for senior citizens, comes to fruition. Thank you very much for sharing with us today.***

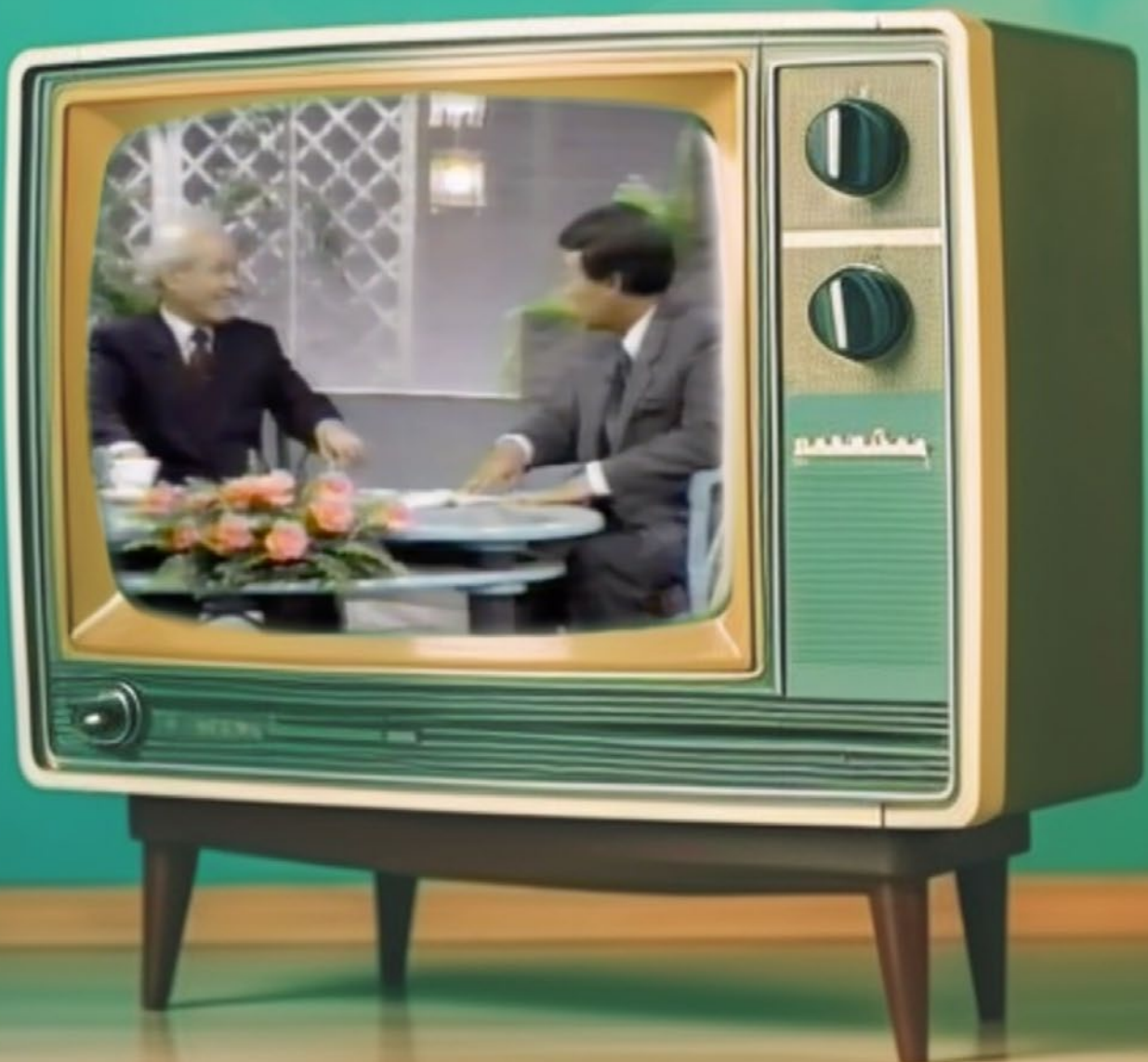
Thank you.

***Today, we had the honor of speaking with Hwang Kee Kwan Jang Nim, who has established the traditional Korean martial art of Soo Bahk Do and has spread it worldwide as Tang Soo Do. Thank you very much, everyone. Goodbye. 🙏***



*Martial arts, by the very nature of the word, means to stop fighting with a sword. So, while martial arts might seem to involve fighting and harming others, the true spirit is not that. The true purpose is about controlling aggression and conflict, hence the focus on self-discipline. It's about developing both the mind and body.*

*Hwang Kee, CSJ*





# 50 years of Moo Duk Kwan<sup>®</sup> in Argentina

Francisco R Blotta, Sa Bom | ARGENTINA

In September 2024, we celebrated the 50th anniversary of Moo Duk Kwan in Argentina (1974-2024).

I wish to express from the bottom of my heart the immense gratitude of receiving our Moo Do brothers and sisters from around the world who visited Argentina to participate, study and share Soo Bahk Do Moo Duk Kwan<sup>®</sup>. Whether attending as candidates, teachers, instructors or visitors, they enjoyed the best of our martial art and the warm hospitality of our people.

This event was unique in the world of martial arts. It was a challenging and rewarding experience, with opportunities to improve our human relations amongst professionals from all over the world, fulfilling the Founder's 'Mission 2000' goals.



As practitioners and instructors, each one of us is a representative of Soo Bahk Do Moo Duk Kwan®. It is our responsibility to live its principles and philosophies through our physical, mental and spiritual actions.

We gathered in Mendoza, Argentina to celebrate our Moo Do Values of history, tradition, philosophy, discipline and respect, and technique. By honoring our past, we create a new and exciting future through our gathering and continued cooperative actions. The event was held in the heart of the mountains to connect us with nature, and was organized by the Argentine Association of Soo Bahk Do Moo Duk Kwan®.

The event consisted of Ko Dan Ja Shim Sa, Yu Dan Ja Shim Sa, Moo Do Festival and 50th Anniversary Celebration Gala Dinner.

This was the first WMDK Ko Dan Ja Shim Sa to be held without the presence of HC Hwang, Kwan Jang Nim. As his representatives, World TAC Members Francisco R Blotta SBN (Zone 4) and Diego Salinas SBN (Zone 3) led the event, with oversight from World Senior Advisory Team Members Ramiro Guzmán SBN and Daymon Kenyon SBN who provided their support and raised the value of the event. This was a clear example of the guaranteed continuity of the legacy of our Founder, Hwang Kee, and HC Hwang KJN.

## KO DAN JA SHIM SA 2024

In keeping with tradition, the Ko Dan Ja Shim Sa began with the candidate pre-examination process, followed by a week of physical and theoretical training. The 48 participants – officials, candidates and visitors – embodied the Moo Do Values throughout the event, with the theme *“Growing from the inside to outside”*.

Presentations included the History of WMDK Argentina, Digital Bu TAC Argentina, and the Youth Leaders. The gala dinner was held during the Ko Dan Ja Shim Sa, where human relations were strengthened between members from Argentina, Spain, Mexico, Chile and Costa Rica. Classes were held both indoors and outside, from 7am until late at night. The presentation on the final day was successful, ending with a photo session and lots of positive emotions.

## MOO DO FESTIVAL

The Moo Do Festival, held on September 28 and 29, consisted of several events including a seminar for more than 200 students of all levels. The first session was taught by Ramiro Guzmán SBN and Daymon Kenyon SBN as a general class for everyone. The participants were split into smaller groups by level, with seminars taught by different World and National TAC Members.

The second day began with a great Ju Dan Ja Shim Sa with 36 candidates, and the presentation of 86 Jo Kyo, Kyo Sa and Sa Bom certifications. Demonstrations were presented by the different Do Jang, and finally a Hyung and Moo Do Dae Ryun tournament was held for all students.

## GALA DINNER CELEBRATING THE 50TH ANNIVERSARY

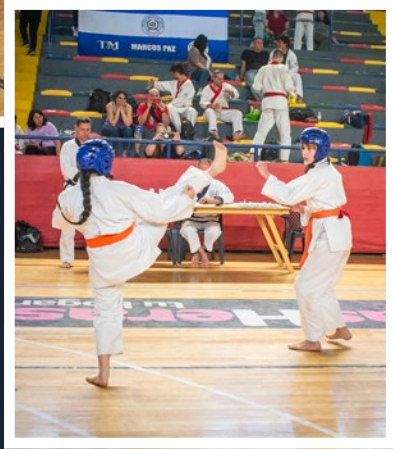
A gala dinner was held on the final evening to formally celebrate the 50th Anniversary, where pleasant moments were shared, recognitions were given, and stories from each of the leaders present were enjoyed.

Without a doubt, this event was at the level that the Argentine members deserved in celebrating half a century of continuity in World Moo Duk Kwan®. I would like to thank from the bottom of my heart each one of the leaders who supported my country and, above all, the members of the Board of Directors of the Argentine Association for their organization of the event.

This is just the beginning. 🌟







# The tradition of the Moo Duk Kwan® Do Bok



*When we look our best,  
we usually feel our best too.*

*Hwang Kee, Chang Shi Ja*

Kim Wyles, Sa Bom | AUSTRALIA

The history of the Moo Duk Kwan® Do Bok (uniform) is well recorded in official texts and through the teachings of our instructors. Our trimmed uniforms were introduced in 1954 by the Founder to better connect Moo Duk Kwan® members with martial arts practitioners of the Ko Ku Ryo Dynasty (BC 37–668 AD) who wore similar trimmed clothing. The green, red and navy-blue trims align with the colored belts which were also introduced in 1954 and reflect the Founder's Moo Do philosophy.



The Founder's book *Soo Bahk Dae Kham* (1970) includes illustrations for the original design of the trimmed uniforms, as shown in the diagrams below. Throughout the 1950s, 60s and 70s, the trimmed uniform became one of the easily recognizable symbols of the Moo Duk Kwan® throughout Korea and around the world, especially on the popular tournament circuit in the United States.

As an important Moo Duk Kwan® symbol, we need to pay it due respect. The Do Bok is not a sports uniform: it is the clothing we wear while practicing our Do – *our way* – and how we treat our Do Bok will be reflected in our Do. Your Do Bok should be clean, well maintained, and always ready for action. It is easy to throw the Do Bok in the corner at the end of training, only to realise that when you need it again, it's

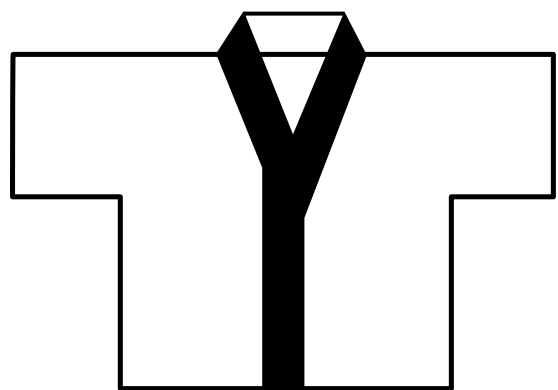
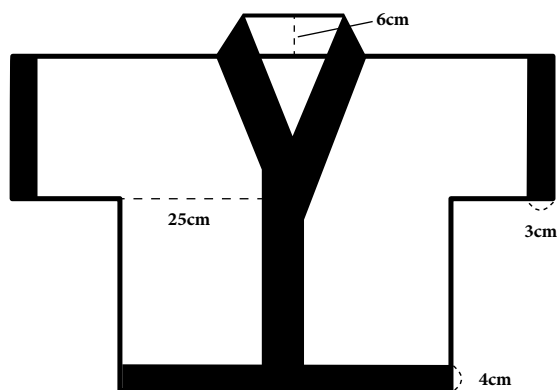
still there: unwashed and not way ready to be worn again. You do not want to be that person who turns up to class in a Do Bok that can be smelled across the Dojang.

Taking care of your Do Bok should not be seen as a chore. With a bit of personal discipline, you can easily create good habits that reward you in the long run. Find pleasure in taking the time to look after your Do Bok, and if you do find it a chore, perhaps it is time to rethink what your Do Bok means and what it represents.

The Founder chose the design of the Do Bok based on tradition, philosophy, and practicality. It is not beholden to fashion or changing trends, rather it remains a constant representation of our Moo Do culture. We have protocols provided to us from

World Moo Duk Kwan® for what the Do Bok looks like, and we should never alter it to suit our personal desires. Standardization is a key part of our culture, and this extends to the Do Bok. When we all wear the same Do Bok, we bring to life the Founder's vision of a unified art.

Keeping with tradition helps our Kyum Son (humility). The Moo Duk Kwan® Do Bok is enough; we don't need any individual flair such as extra badges, different belts or changes to the design because it is our training that speaks for us. What we do in our training tells the story of who we are. When we enter the Dojang we cast aside our status of who we are outside the Dojang. Inside the Dojang we are all equal – we wear the same Do Bok – and our rank merely signifies where we are on our personal journey. 🏆



*World Moo Duk Kwan® Do Bok Standards*



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**YU DAN JA AND KO DAN JA**

White uniform, navy trim around the front lapel, lower lapel, and sleeves.



**RED BELT**

White uniform, red trim around the front lapel.



**GREEN BELT**

White uniform, green trim around the front lapel.



**WHITE AND ORANGE BELT**

White uniform, no trim.

# The Virtues of Pyung Ahn

Brian Corrales, Sa Bom | UNITED STATES

The Pyung Ahn Hyung (平安), a classical representation of the southern Chinese Ha Nam (河南) style, traces its origins to the military leader Jeh Nam (濟南) of China. Initially referred to as the Jeh Nam Hyung, these forms were later reorganized into five distinct forms by Okinawan Master Idos (Ankō Itosu – 糸洲 安恒) in the late 19th century, following their introduction to Okinawa from mainland China. Subsequently, they became known as the Pyung Ahn Hyung (Pinan in the Okinawan dialect), or the Forms of Peaceful Confidence.

Moo Duk Kwan® founder Hwang Kee integrated the Pyung Ahn Hyung into his curriculum, utilizing these forms to instruct beginner students in fundamental stances, strikes, blocks, kicks, and turns. Hwang Kee further adapted the Hyung to reflect the Moo Duk Kwan® style, and this modified version continues to be taught within the World Moo Duk Kwan® today.

The turtle, a symbol of great cultural significance in Korea, was designated by Hwang Kee as the symbol of the Pyung Ahn Hyung. Similar to the Chinese reverence for the dragon, turtle sculptures can be found throughout Korea, dating from historical times to the present, prominently featured in gardens and temples.



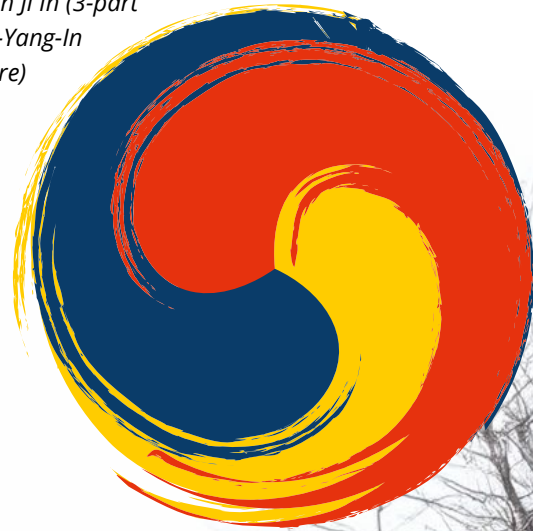


The turtle's head signifies the earth, its claw represents the heavens, and its body embodies water. Serving as the intermediary between heaven and earth, water also symbolizes humanity. Thus, the turtle embodies the three primary elements of the universe: *Chun* (heaven), *Ji* (earth), and *In* (humanity). As a living representation of the unity of these three elements, the turtle becomes an enduring emblem of longevity.

A primary objective of training in the Pyung Ahn forms is to build technical prowess by cultivating the harmony of Um Yang, which is symbolized by the turtle's head (earth) and the turtle's claws (heaven). Practitioners represent the turtle's body, symbolizing their individual journey to maintain longevity as they strive to cultivate harmony of Um Yang. The repeated practice of the five Pyung Ahn forms in Soo Bahk Do contributes to enhancing physical performance. However, it is essential to note that physical techniques must be complemented by virtuous living, maintaining a balance of Um Yang—earth and heaven, and body and spirit.

A part of a virtuous life can be characterized by exemplifying confidence (Ahn) without arrogance, and peacefulness (Pyung) without excessive submissiveness. This can be summarized by the term *Neh Khang Weh Yu* (內強外柔) or Inside Strong and Outside Soft. The ultimate goal of the Pyung Ahn Hyung lies in the integration of contrasting forces—Um and Yang, earth and heaven, hard and soft, body and spirit, internal and external—into a harmonious whole. Finding this balance can be a pursuit of a lifetime. For the few who find it, discover one of the keys to longevity. 🐢

*Chun Ji In (3-part Um-Yang-In figure)*



*Korean turtle found in Korean architecture.*



# Begin for one reason, continue for a better reason

Greg Price, Sa Bom | UNITED STATES

I have been asked many times over the years why I started training in the martial arts, and I always give the same simple and honest answer: I wanted to learn how to fight. However, I am always quick to add that as time has gone on, I have continued to train for different and better reasons.





It all started with an incident in early 1977. A man insulted a girl I was with at the time with an obscene gesture. I immediately confronted and challenged him physically. He chose not to accept my challenge and that was the end of it.

For some reason however, the incident lingered with me. I kept asking myself what was I actually going to do if it had gone differently and escalated to a physical fight. I knew I was strong and coordinated, and as a one-time professional drummer I had speed, but I had absolutely no idea how to package these three abilities into an effective form of defense. I had had that uneasy feeling before and I didn't like it, so I decided to do something about it.

At the time I was living in Pacific Beach, San Diego, California. I remembered that just a few blocks down the street I lived on I had seen a little, round neon sign that said "Kenyon's Karate" above the doorway of a small studio. I decided to find out about "karate lessons". There are some people in life that we remember vividly the first time we are in their presence; that was the case when I first met Fred Kenyon, Sa Bom Nim. I told him I was interested in taking "karate lessons". He said that was fine, signed me up for my first

## TIME IS THE MAGICAL INGREDIENT REQUIRED TO COME TO A DEEPER APPRECIATION AND UNDERSTANDING OF OUR ART

month and assigned one of his seniors to show me a stretching routine and basic techniques. I was on my way to learning how to fight. I thought I would only need to be there for six months, but unbeknownst to me I was on my way to what would become a journey of forty seven years (and counting).

The Kenyon studio had a tough reputation which you could see in the reaction of people who would ask you where you trained. Classes were at least ninety minutes and included stretching, techniques, Hyung, and a lot of sparring. As was probably true of most studios of that era there was a lot of contact and a fair amount of injuries. I still remember one trip to the hospital that I was working at after one particular class. The Emergency Room physician on duty that night happened to be an associate of mine, Dr Alan Pardini. He had already seen me with some cracked ribs during an earlier visit to the hospital. I was lying on a gurney with a surgical drape over my face waiting to have a cut sewn up. When Dr Pardini came in and lifted the cloth

to see who his patient was, he exclaimed, "Greg, you again! What are you doing to yourself?" I replied, "I'm taking karate lessons. Isn't it great!" I continued to train with the focus mainly on physical ability and technique.

I achieved Cho Dan under Fred Kenyon SBN, and when he passed I continued to train under his son, Daymon Kenyon SBN. Between Cho Dan and E Dan there were a couple of years that I didn't train, but I eventually returned. During that time my emphasis remained on the physical aspects of the art. From time to time I heard mention of history, tradition, philosophy, etc. but to me these were just nice sounding words. How were they going to save the day in a real world physical situation? I wanted to learn how to do Fred Kenyon SBN's wicked spinning crescent kick or Kwan Jang Nim's beautiful and deceptive peet cha gi. That, I believed, was what was really going to get the job done in a threatening situation. I continued training and achieved E Dan with the same mind set.

Another pivotal point in my training occurred as I was preparing for my Sam Dan test. I had a habit of putting a lot of pressure on myself when preparing for promotional tests and, combined with the stress and pressure of my profession, I was getting very tired of it. While suiting up in the locker room one afternoon prior to a training session I told a colleague that this was it. After testing for Sam Dan I was done testing for rank and I was not going to put myself through this additional stress anymore. I will never forget his calm reply when he told me that he was disappointed to hear me say that because he hadn't thought of me as someone who would want to quit progressing. Somehow that struck me and subtly changed my approach to training. After achieving Sam Dan I continued training and never again questioned whether I would continue to test for higher rank. It now just seemed like a natural progression in the art.

**THE ONLY WAY  
TO DISCOVER THE  
TRUE VALUE OF  
SOO BAHK DO  
MOO DUK KWAN®  
IS THROUGH  
TIME AND  
CONSISTENCY**

I realize now that over time something else was changing. Bonds were being formed. Relationships and friendships were being formed. The concepts of human relations, tradition, history and philosophy weren't just nice sounding words. For me they had become real phenomena that had value and an impact on my life. I had become Uncle Greggy in my instructor's home, a title I have come to value more than any academic or professional degree I have. I have also come to realize that time is the magical ingredient required to come to a deeper appreciation and understanding of our art. I am truly saddened when I see practitioners stop training at lower ranks because perhaps they feel they have achieved all they need from the art at that point. They will never get to feel the joy of reconnecting with old friends and competitors or with what I call "fox hole buddies"; the

people they went through tests with. They will never get to feel the gratification of watching a junior grow as a result of their teaching or support. They won't again get to laugh over old stories of travails or mishaps that were so embarrassing at the time but now are hilarious at the re-telling.

Wait a minute! That doesn't sound like fighting or punching and kicking. That sounds more like human relations. The only way to discover the true value of Soo Bahk Do Moo Duk Kwan® is through time and consistency. I am so thankful that I somehow, almost accidentally, stayed with my training. We change with time and our understanding and values change also. Hopefully with time comes wisdom and insight.

As a young man I admired people who were tough and strong. As an older man I now admire people who are kind and give their strength to others. I started training Soo Bahk Do Moo Duk Kwan® for one reason: to learn how to fight. Fortunately, time has allowed me to discover different and much better reasons to continue training: history, tradition, philosophy, respect and most of all, human relations. As I often say now when I teach, *"And by the way, we punch and kick too."* 🇺🇸



# World Moo Duk Kwan® Certified Instructor Programs

Ask your instructor for information about the World Moo Duk Kwan® Certified Instructor Programs to find out if you are eligible.

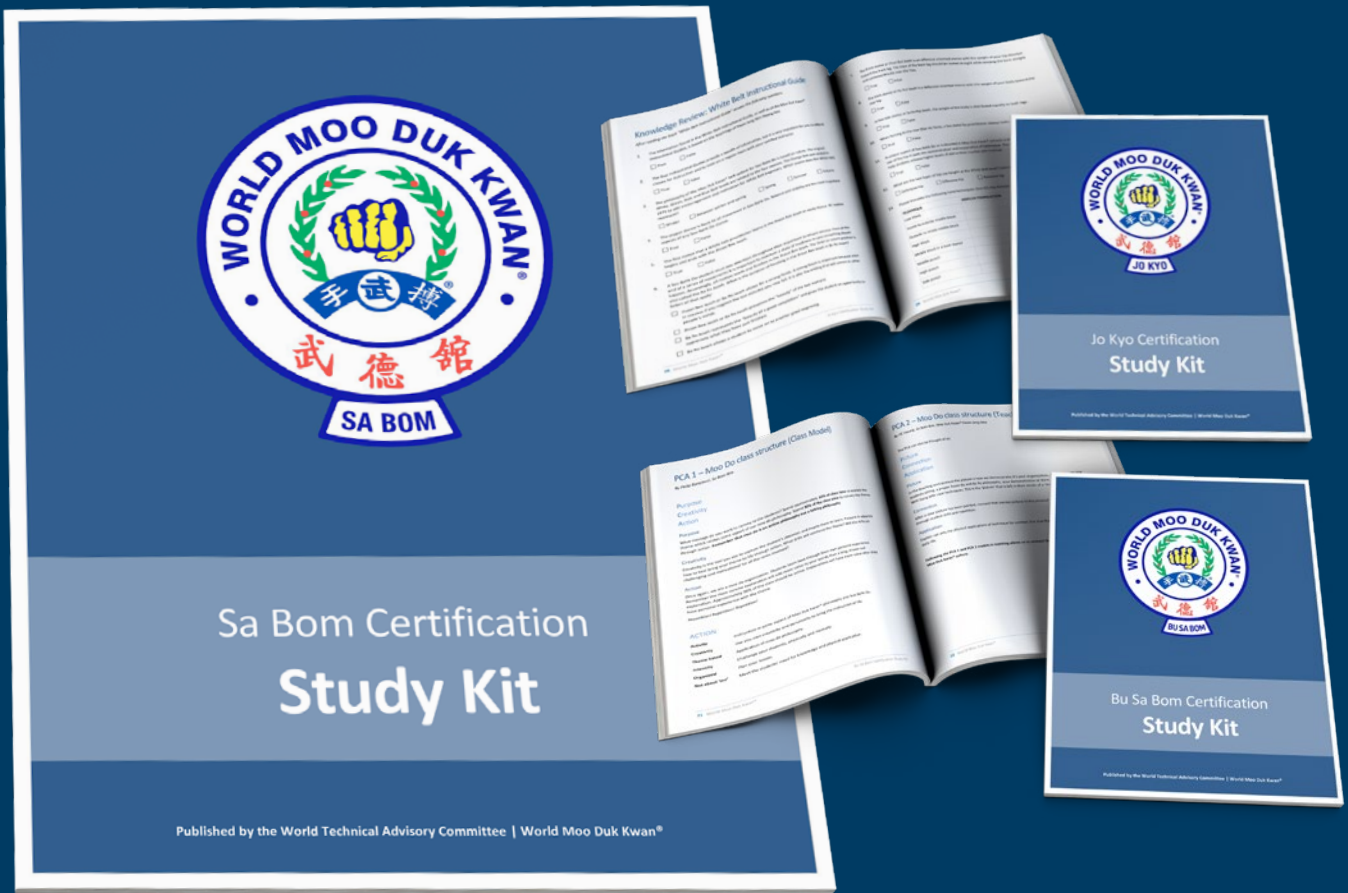
SA BOM

BUSABOM

KYO BOM

KYO SA

JO KYO





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# Moo Duk Kwan<sup>®</sup> 80<sup>th</sup> Anniversary



**October 12-18, 2025**

Ko Dan Ja Shim Sa  
Incheon, South Korea

**October 20-21, 2025**

Moo Duk Kwan® 80th Anniversary Celebrations  
Seoul, South Korea

 [worldmoodukwan.com/80th](http://worldmoodukwan.com/80th)

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*Recipients of Gu Dan (9th Dan) promotions, presented by Lawrence Seiberlich SBN at the United Sates Ko Dan Ja Shim Sa and Moment With the Masters, 2024.*





(L to R) Fred Messersmith SBN, Daymon Kenyon SBN, Lawrence Seiberlich SBN, James Donnelly SBN, Chris Poole SBN and Bill Nelson SBN.

# Creating power with breath

*Growing from the inside to the outside*

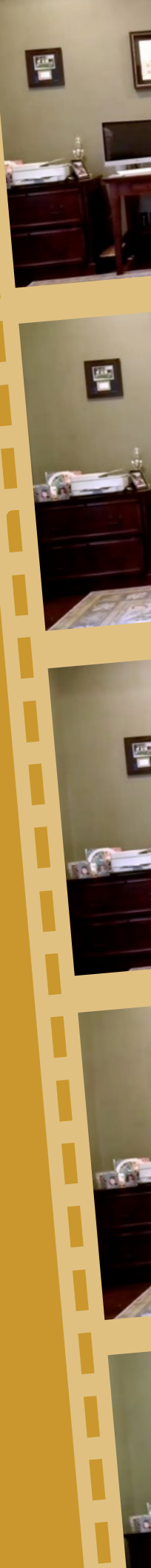
Craig Hays, Sa Bom | WORLD TAC | ZONE 2

On Saturday 21 December 2024, the World Technical Advisory Committee (World TAC) hosted an online class for all members of World Moo Duk Kwan®. The class was taught by the four members of the World TAC 2nd Generation, with the theme of 'Growing from the inside to the outside'. Each instructor taught content based on that theme, but with their own personal understanding and insights.

The first session, taught by Craig Hays Sa Bom Nim (Zone 2, United States), focused on using the breath to generate compression and create power. The opening address from Hays SBN is transcribed below and provides an overview of the concept of using breath to create compression, and how that can be used to improve our Soo Bahk Do techniques.



*The character for Ki (energy).*



## INTRODUCTION FROM HAYS SBN

When we focus on developing Ki (energy) and power, it begins with breath (Ho Hoop), but Ho Hoop is more than just breath. When we breathe naturally, we don't really think about it – it's just inhale and exhale – and in our daily lives, having a natural breath serves its purpose; we just want to keep breathing.

In Moo Duk Kwan® however, when we think about breath, we want to generate Ki. We want to generate a flow of energy, and simple breathing doesn't necessarily generate Ki in the way that we need it. Something that does generate Ki and power is compression. But what does compression actually mean?

There are a couple of concepts to think about that can help us to understand compression. One concept is something that Kwan Jang Nim has spoken about many times. When you look at the character for Ki (shown in the diagram), the character includes the symbol for rice. Whenever rice is cooked, it generates energy, but in order to cook rice you have to have steam. You take a pot; you add rice and water, and you boil it. When you put a lid on that container the air gets compressed, and it's the compression of the air – the steam – that creates the pressure inside the pot.

Another way of thinking about compression is by understanding how a jet engine works. In simple terms, for a jet engine to generate force it needs to take in air. The engine moves the air from a large space into a small space and generates force through the process.

For us, when we think about breath, the force and compression come from using our Dan Jun (abdomen). When we breathe naturally, it is a simple process of inhaling and exhaling. When we cough however, we inhale, compress the Dan Jun, and then let the air go. Because of the compression in the Dan Jun, the air has force behind it. That is the difference between a regular breath and Ki; the compression in your Dan Jun creates force with your breath. The process to generate Ki is to inhale, compress, exhale. If there is no compression, the Ki doesn't flow.

When we think about our techniques, the process is the same. To perform a Ha Dan Mahk Kee (low block), we inhale naturally and prepare the body, compress the air in the Dan Jun, then complete the block. The compression happens just before we finish the movement; tighten the Dan Jun to compress the air and create the Ki that flows through the technique.

The process of generating Ki through the compression of the breath can be applied to all aspects of Soo Bahk Do. When performed correctly, allowing Ki to flow will help to add strength and power to our techniques. 🌟

*A recording of the class is now available on the Soo Bahk Do Institute.*



**Soo Bahk Do Institute**



# Breathing exercises for older adults

Manuel Maximo Paez, Sa Bom | ARGENTINA

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When introducing breathing techniques and concepts to older adults, it is very important that we connect it to our training in the Moo Duk Kwan. As we age, we find that our body begins to behave differently to what our mind desires. This is where I find the possibility of helping older practitioners and non-practitioners who are looking for a solution to their ailments.

This was the motivation for starting a program which was launched in March 2022, and which helps and supports older adults in a local retirement center. We currently have 30 people involved in the program, ranging from 65 to 84 years old. At first it

was difficult to connect with the participants, but as the days went by we witnessed many improvements in the physical and mental condition of those involved.

Knowing their benefits, medical specialists recommend doing breathing exercises, such as Tai Chi, Qi Gong, Yoga, etc. We use Moo Phal Dan Khum, the Moo Duk Kwan® breathing exercises and internal stretching, as the basis of the program. The Moo Pahl Dan Khum techniques were developed by Marshal Yue Fei during the Song Dynasty in the 12th century in order to keep his soldiers healthy. This is well documented in various martial art articles and texts.

## WORKING WITH OLDER PRACTITIONERS

**WARM-UP:** Use gentle rotating movements on the shoulders, neck, waist and try to relax the muscles, joints, and concentrate on your breathing and your body.

**HYUNG:** *Forms* – Short Hyung with slow movements are useful for older people and those who are not in good physical condition. Outdoor practices align us with nature, in its dual character Um and Yang, making us healthier and immune to diseases.

**MOO PAHL DAN KHUM:** Breathing exercises are a daily practice in Asian culture, with hundreds or thousands of variations. They contribute to improving health by working specifically on our bones, ligaments and muscles, as well as our internal organs, circulatory, immune, lymphatic and energy systems.

**HO HOOP:** *Breathing* – We must give great importance to inhaling and exhaling. Before beginning each

exercise, fill our lungs with air, contract our diaphragm, and then release it through the mouth, rest and start again. This simple mechanism is fundamental to perform any technique, as explained in detail by HC Hwang, Kwan Jang Nim.

**JASEH:** *Posture* – Our posture is very important as everything depends on the energy that flows through our body. Each movement is connected to the next, thus complementing them. All movements – forward, backward, sideways, raising and lowering – are possible because of our Jaseh.

**SHIM GONG:** *Mental/ spiritual energy* – This is our connection with heaven. Shim Gong allows us to think freely, be creative and become aware of our movements. Our Shim Gong is controlled by our mind, and can be seen through our intent and actions.

**NEH GONG:** *Internal energy* – Our Neh Gong is controlled through our breath, and can be seen in the rise and fall of the chest and abdomen. Through proper breathing

we develop and control our lungs, kidneys, liver, heart, and blood.

**WEH GONG:** *External energy* – This is our movement and physical strength. The development of Weh Gong provides us balance, and can be seen in the demonstration of our Soo Bahk Do techniques.

**PAHL GWE:** *The Eight Directions* – This is a fundamental tool to explain and practice the concepts of the energies that flow through our body in various directions.

**OH HENG:** *The Five Elements* – Each movement has therapeutic properties and focuses on energy in various ways. Starting from a philosophical base, the movements are first Um/Yang; that is, active or passive, or expansive or contractive. Secondly, the movements correspond to the energy of the five elements: earth, fire, wood, water, metal, and correspond with the meridians and associated organs of the body.



**GI CHO:** *Basic Techniques* – Our basic techniques help to make the difficult become easy. The Soo Bahk Do Gi Cho are very important, and we find them in various Hyung. They are also the main techniques that we use in the trainings:

*HWAK KUK* – Assists to stretch our arms in straight lines, allowing energy to flow from the chest to our hands.

*DO MAHL SIK* – Performing these skills gives us pleasure to see and feel how energy can be gathered, drawn into our Dan Jun (abdomen), and transmitted throughout our body.

*PO WOL SEH* – Focusing on this movement is very important. Without moving, and with your feet firmly attached to the ground, we can see and feel how the energy easily flows through our arms and reaches our hands.

## PROGRAM OBJECTIVES

This program has the potential to realize many positive results which are valuable for older adults. This includes giving awareness to our overall connectivity (arms and legs), and fine connectivity (our hands and fingers). These are areas that may be lost or which may deteriorate over the years.

Other improvements include:

- Balance, strength and flexibility;
- Greater muscular resistance;
- Control of respiratory problems;
- Increased aerobic capacity;
- Decreased stress;
- Improve joint mobility;
- Relief of the nervous system;
- Activation of intestinal function;
- Improve blood circulation; and
- Relief of insomnia and migraines.

We hope to continue working with our current group of 30 adults, and try to expand the program into other retirement centers.

In the future, we hope to hold classes with Moo Duk Kwan® practitioners who want to experience the same benefits and well-being with their body and mind. 🌿





# WORLD MOO DUK KWAN KO DAN JA SHIM SA AND PHILIPPINE MOO DUK KWAN 60<sup>TH</sup> ANNIVERSARY

JUNE 13 - 19, 2025 | DAVAO CITY, PHILIPPINES



**JARED ROSENTHAL, SA BOM**  
UNITED STATES OF AMERICA TAC  
7<sup>TH</sup> DAN 32740



**CRAIG CONNOR, SA BOM**  
AUSTRALIA HKI  
7<sup>TH</sup> DAN 33220



**KIM WYLES, SA BOM**  
WMDK TAC REPRESENTATIVE  
6<sup>TH</sup> DAN 33986



**KoDanJaShimSaPH2025  
SOCIAL MEDIA UPDATES**



**TO REGISTER  
FOR KO DAN JA  
SHIM SA**



**FIND OUT MORE**

## EVENT INFORMATION

**June 13-19, 2025**

Ko Dan Ja Shim Sa – Zone 1  
Philippine Moo Duk Kwan® 60th Anniversary  
Davao City, Philippines

## EVENT INFORMATION

**July 17-19, 2025**

US Soo Bahk Do Federsation  
50th Anniversary Golden Jubilee  
Sheraton Valley Forge King of Prussia, PA, United States

## EVENT INFORMATION

**October 12-18, 2025**

Ko Dan Ja Shim Sa – Zone 1  
Incheon, South Korea

## EVENT INFORMATION

**October 20-21, 2025**

Moo Duk Kwan® 80th Anniversary  
Seoul, South Korea

The official World Moo Duk Kwan® calendar of events:

[soobahkdo.us/calendar](http://soobahkdo.us/calendar)

# CALENDAR





WORLD MOO DUK KWAN®

# HERITAGE

PROGRAM

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*“Honoring the past while building the future”*

The World Moo Duk Kwan® Heritage Program is an educational program created by the World Moo Duk Kwan® for the purpose of creating a ONE Moo Duk Kwan® and sharing and strengthening the legacy of Grandmaster Hwang Kee.

One core program goal is reconnecting Moo Duk Kwan® Alumni who are training in Soo Bahk Do, Tang Soo Do, and Tae Kwon Do and bringing those practitioners together across styles and organizations to participate in educational opportunities, training opportunities and events.

[info@wmdkheritage.org](mailto:info@wmdkheritage.org)

[wmdkheritage.org](http://wmdkheritage.org)



All previous Volumes of the Moo Yei Shi Bo are available  
on the World Moo Duk Kwan® website

[worldmoodukkwon.com](http://worldmoodukkwon.com)