

Moo Yei Shi Bo

世界武德館

WORLD MOO DUK KWAN®



MOO DUK KWAN®

1945-2025



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Moo Yei Shi Bo

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Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® members and supporters.

It was 80 years ago that my father, Hwang Kee founded the Moo Duk Kwan® organization. It was his passion and belief that the value of martial arts training in the lives of human beings was the most important contribution that he could make in his lifetime. It is appropriate that we now identify, reflect, and celebrate the event by recognizing who we are, what we have done, and what we have now dedicated our efforts to do for future generations.

From my perspective, looking back over the timeline and what has occurred is best expressed by the characterizations and emerging themes of each period within the last 80. Although not precisely assigned a timeframe, there are themes that I have observed and that are attached to certain eras within these.

Although the passing of each year after 1945 was noted, the work at hand in the early years dominated thought and effort. Milestones early on quietly passed, giving attention to the establishment and standardization of the Moo Duk Kwan® and the art we practice. Emerging from over 36 years of occupation and a world war, followed again by a war that decimated the population, the Moo Duk Kwan® provided a vehicle for its practitioners in Korea to emerge from a very tough time with strength, courage, and wisdom that also provided a sense of individual pride. This period was characterized by very hard training, in austere environments, with a focus on conditioning and skills development. The golden age of the Moo Duk Kwan® it is referenced as, lasting until 1962.

The period after, which was the international emergence of the Moo Duk Kwan® and the founding of the US Federation in the mid 70s showed early standardized efforts were gaining traction. At this time early members were more interested in what the Moo Duk Kwan® could do for the success of their own dojangs. How the organization would assist them to become financially successful. This, in addition to intensive efforts toward standardization of the art in the US and other countries.

Photographs on pages 5, 6 and 29 courtesy of Giota Fragkou (Euro Ko Dan Ja Shim Sa, Greece, March 2023).





By the early and late 1980's, the addition and expansion of the curriculum brought on a period of educational emphasis studiously embraced by our members. The Chil Sung and Yuk Ro Hyung, the emphasis on Neh Gung development, and the introduction of the philosophy of the *Moo Yei Do Bo Tong Ji* all contributed to a period of educational enhancements to the members that uniquely and distinctly characterized the membership as Soo Bahk Do Moo Duk Kwan® Moo Do In.

Following the passing of the Founder in 2002, the focus turned to strengthening our foundation. For nearly 14 years during the President's Vision Tour efforts, a systematic approach was taken to visit member dojangs and emphasize the strengthening of our identity and unique Moo Duk Kwan® attributes. Gup, Dan, Ko Dan Ja and Officials all supported and shared the mutual effort to strengthen our base to better prepare for our future.

Today, as we celebrate our 80th year of existence, without a doubt, in my judgment, the most obvious cause for our celebration is the demonstrable evidence of the product we have created over the last eight decades, our members. Through the Founder's vision and the work of many Moo Duk Kwan® adherents over the years, the Moo Duk Kwan® has produced a class of citizens that display both talent and virtue. Talent in that the curriculum has inspired us to reach a high degree of skill and competence, both in our actions and behaviors. Virtue, in the belief and acceptance of the philosophy and culture we have adopted that strives to do good. For this we have much to celebrate. For this we have much to be proud about. For this, I am contented that on this day of celebration the work is something we all should be happy to embrace as our shared effort. This occasion is one we should all take great pride in to recognize that the spirit of the future is strong, our foundation is secure, our values are clearly fixed, and the coming years are promising for generations to come! 🇰🇷

In Moo Duk Kwan®
HC Hwang Sa Bom,
Moo Duk Kwan® Kwan Jang

MOO DUK KWAN®

80th Anniversary

1945



2025





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 HC 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.

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Editor's note

The official World Moo Duk Kwan® newsletter



Welcome to this special 80th anniversary volume of the *Moo Yei Shi Bo*.

Initially started by the Founder in 1960, the *Moo Yei Shi Bo* was used as a means of connecting with the many Moo Duk Kwan® members that were active across Korea during the early years; years marked by both rapid growth and considerable challenges. The challenges faced by the Founder from the government of the day ultimately resulted in the publication being suspended.

Some 60 years later, the *Moo Yei Shi Bo* was reintroduced for the same purpose that it was initially started: to connect with Moo Duk Kwan® members during challenging times. On this occasion however, the catalyst was the COVID pandemic and the audience had grown to include members in dozens of countries around the world.

Now into our fifth year of publication, we have continued to strengthen our focus and purpose. Built on the Five Moo Do Values, the mission of the *Moo Yei Shi Bo* is to preserve and share the history and traditions of our art, while also showcasing current activities and the continued growth of the Moo Duk Kwan®.

This 80th anniversary volume is a collection of some of the finest articles that we have published over the last five years. It is also the first time we have designed the newsletter with the intention of it being printed. Previous volumes have been created for online consumption, reflecting the changing times and use of technology to educate and connect. However, to honor the significance of the 80th anniversary we opted to offer this volume via print-on-demand, as well as our established online option.

This decision was taken thanks to feedback we have received from readers who enjoy the ease of access afforded by a PDF, but also appreciate the option of a physical document, especially one that can help acknowledge and celebrate this special milestone.

Thank you to the ever-increasing number of readers who have joined the mailing list, downloaded every volume, responded to our surveys and sent us feedback. Hearing from you helps to keep us motivated and focused on providing you with the highest quality Moo Do content that we can.

We are constantly on the lookout for content that reflects this, and encourage all readers to submit ideas and suggestions. Your contributions are critical to the ongoing success of the *Moo Yei Shi Bo*.

Thank you to all those members who have contributed ideas, photos and articles since we relaunched in May 2021.

Thank you to the *Moo Yei Shi Bo Editorial Team* for the dedication and effort that you put towards every volume.

And finally, thank you to HC Hwang, Kwan Jang Nim, for giving us the opportunity to continue the work started by the Founder some six decades ago, and to help connect and educate the members of the Moo Duk Kwan®.

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HISTORY

Reintroduction of the *Moo Yei Shi Bo*

Jared Rosenthal, Sa Bom

Originally published in Volume 9 (May 2021).

In 1945 Founder Hwang Kee established the Moo Duk Kwan® with the firm belief that a martial artist must be both a warrior and a scholar. This is based on the philosophy of Um Yang; opposite forces working together in harmony. Um represents the scholar (Mun) while Yang represents the warrior (Moo).

The Moo Duk Kwan® experienced rapid growth and maturity in its early years. Hwang Kee developed and implemented many of his ideas and practices that would advance the unique identity of the Moo Duk Kwan®. The period following the Korean War is often referred to as the “Prime Period of the Moo Duk Kwan®” (1953-1961). Some achievements from the inception of the Moo Duk Kwan® to the peak of the “Prime Period” include:

- Use of Huri
- Moo Duk Kwan® emblem
- Dan Bon system
- Do Bok trim (1954)
- The 1st Goodwill Internationals (1955)
- Rebirth of Soo Bahk Do through study of the

Moo Yei Do Bo Tong Ji (1957)

- Certification of the Korean Soo Bahk Do Association (1960)
- Yuk Ro Hyung, Ship Dan Khum Hyung, Hwa Sun Hyung and Chil Sung Hyung
- Ko Dan Ja Shim Sa
- Publication of the *Hwa Soo Do Kyo Bon* and *Tang Soo Do Kyo Bon*
- Publication of the *Moo Yei Shi Bo* (1960)

The “Prime Period” in particular brought with it much historical, philosophical and technical information which needed a channel to reach its members. In September 1960, Hwang Kee published the first edition of the “*Moo Yei Shi Bo*” (literally: Martial Arts Time Report).

“One of my motivations to publish the Newspaper is to convey an importance of balance in developing both Mun (literature) and Moo (Military) in oneself” (Hwang Kee).

This exciting martial arts newspaper was the first of its kind in Korea and created an opportunity for the Moo Duk Kwan® leadership to

reach every Dojang and its members around the country.

“My hope for this publication is to help to encourage Moo Do practitioners through cultivation to dedicate their practice in both Mun and Moo for their personal wellbeing and furthermore to build a successful nation” (Hwang Kee).

Sadly, the military coup d'état in South Korea on May 16, 1961 resulted in the cancellation of the *Moo Yei Shi Bo* and further hardships for the Moo Duk Kwan®. The original ‘Volume 9’ was prepared by the Founder, but the political changes in Korea at that time prevented its publication. This current issue (May 2021) pays tribute to that history and launches the reintroduction of the publication with Volume 9.

Despite these challenges, the Moo Duk Kwan® legacy continued to spread around the world. The reintroduction of the *Moo Yei Shi Bo* seeks to connect all practitioners with Moo Duk Kwan® heritage through the study of Mun and Moo as Founder Hwang Kee once intended. 🙏

Translation of Volume 1

The articles, notes and translations of the original *Moo Yei Shi Bo* were prepared by HC Hwang Sa Bom and Jared Rosenthal, Sa Bom.

Originally published in Volume 1 (September 1960) and republished in Volume 9 (May 2021).

Volume 1 Content

1. Physical education and health country
Written by Byun, Young Tae (1892-1969); the 3rd Minister of Foreign Affairs of Korea and the 5th Prime Minister of Korea.
2. Korean pride based on Tang Soo Do spirit
Written by Lee, Byong Do (1896-1989); Minister of Education of Korea.
3. Excellence of Korean technique - Tang Soo Do
Written by Yoon, Taek Soon (1914-1998); the 4th President of Korea, (Yoon, Bo Sun's younger brother) (1897-1990).
4. Importance in Tang Soo Do training
Written by Yoon, Kwei Byong (1923-2000); President of Ji Do Kwan.
5. Founder's inauguration note
6. The 25th Dan test classing, with more than 500 candidates

Note: The authors of articles 1, 2, and 3 were well known politicians during that time. They all sent congratulatory wishes for the inauguration of *Moo Yei Si Bo* and expressed the importance of healthy mind and body development through Tang Soo Do activities.



Launch of the *Moo Yei Shi Bo*

Hwang Kee, Chang Shi Ja

Originally published in Volume 1 (September 1960) and republished in Volume 9 (May 2021).

In launching the first publication of the Moo Yei Shi Bo, I feel great responsibility in thinking how it is such an important mission to take. Along with development of this newspaper, I will do the best to represent and reflect the values of the Art and all Moo Do practitioners. To achieve it, I need continuing guidance and support from you.

One of my motivations to publish the Newspaper is to convey an importance of balance in developing both Mun (literature) and Moo (military) in oneself.

Looking back in history, a country that is well-balanced with both Mun and Moo have enjoyed successful periods. Countries where an unbalance exists, by focusing only one area, have seen failings to reach prosperity.

My hope for this publication is to help to encourage Moo Do practitioners through cultivation to dedicate their practice in both Mun and Moo for their personal wellbeing and furthermore to build a successful nation.

It is easy to focus on only physical conditioning and techniques which will bring unbalanced and cause poor judgment in human behavior of the right or wrong things to do by misusing physical techniques. It is necessary to develop the mental aspect as well as character building through the Moo Do training for harmonious growth. I sincerely hope that balanced education in both Mun and Moo can be added to achieve this through this publication. This will help to bring a positive perception from communities which will in turn help to increase to promote the Moo Do. Healthier Moo Do practitioners in the community will build a good country.

We dedicated this beginning to our martyrs who had sacrificed themselves to build the 2nd Democratic Republic of Korea this year. In this special time in Korea, we celebrate of launch the Korean Soo Bahk Do Association as an incorporated body in the Korean Ministry of Education. With these new beginnings, I am looking forward your continuing support and guidance with great future ahead of us. 🇰🇷



Tang Soo Do Training Spirit

Yoon Kwei Byung | Ji Do Kwan, Kwan Jang

Originally published in Volume 1 (September 1960) and republished in Volume 10 (August 2021).

In both mental and technical aspects, Tang Soo Do is known, when mastered through proper training, as the best form of martial art that can defeat any other martial art's kind. According to "Moo Sa Non Mun Jip" (Warrior Scholar collection of barded papers), Tang Soo Do practitioners were respected as the best warrior scholars who were able to defeat any strong opponent with one hand strike or one kick. Historical records from Korea, China, and Japan all support this notion.

Tang Soo Do as a Moo Do excellence from the Eastern wisdom should be able to contribute to world peace and harmony among people, similar to what western sport boxing has had as an influence on the world.

Furthermore, Tang Soo Do practitioners shouldn't be negligent in training and/or misuse their martial art skills. Rather, they should stay focused on martial art training that emphasizes

*Moo Do is to learn
the best use of
strength for a good
cause according
to the spirit of
Hwa Rang Do.*

strong mental development which moves toward improving personal character. As an analogy, sport morality would be lost due to misuse of boxing skill. Martial art morality would be lost when Tang Soo Do skills are misused. It is against the Moo Do spirit.

To understand true Tang Soo Do and its practices, the practitioner must firstly train in the technical aspects. It cannot be learned in a short period of time even for those of a genius level. It can only be learned after much repetition without losing the spirit of "Bul Nyo Bul Gul" (not bending, or not giving up). It also requires maintaining discipline of "Sa Ri Bul Pyun"

(working hard the right way, maintaining morality and balance, and not leaning toward the left or the right – metaphorically speaking). These lessons are an essential requirement for Tang Soo Do practitioners.

Repetition of technical training and conditioning of hands with strong will power is essential in Tang Soo Do training. Sometimes with the use of assisting tools for conditioning the internal and external body for defense against any bare hands, bong (sticks), knives, and sword attacks.

As I mentioned previously, it is not easy to understand both the performance of the technique and the theory behind it. It is important for Tang Soo Do practitioners to have discipline of "Bul Nyo Bul Gul", "Sa Ri Bul Pyun", and "Pyo Ri Il Chae (internal and external body)."

Regarding the Tang Soo Do spirit, the primary purpose of training is to develop good human character through training with an unbendable

The primary purpose of training is to develop good human character through training with an unbendable will and endurance to match, which should result in a strong mind and strong body.

A healthy body influences a healthy mind.



will and endurance to match, which should result in a strong mind and strong body. A healthy body influences a healthy mind.

The concept, “No Sun Soo” (forestalling or the first mover) in Tang Soo Do teaches us to never initiate an attack even if you are challenged by an opponent. In this way Tang Soo Do is different from any other sport.

What is the true meaning and purpose of Tang Soo Do? Tang Soo Do techniques are not used based on your feelings or judgment. But rather, an emphasis on controlled defense techniques against an opponent’s attack with effortlessness and focused power when used. Moo Do is to learn the best use of strength for a good cause according to the spirit of Hwa Rang Do. 🏆

Note: This article is a summary of the content taken from Volume 1, page 1. It is not a complete translation of each of the articles.

New Students Welcome

Jared Rosenthal, Sa Bom

Originally published in Volume 1 (September 1960)
and republished in Volume 11 (November 2021).

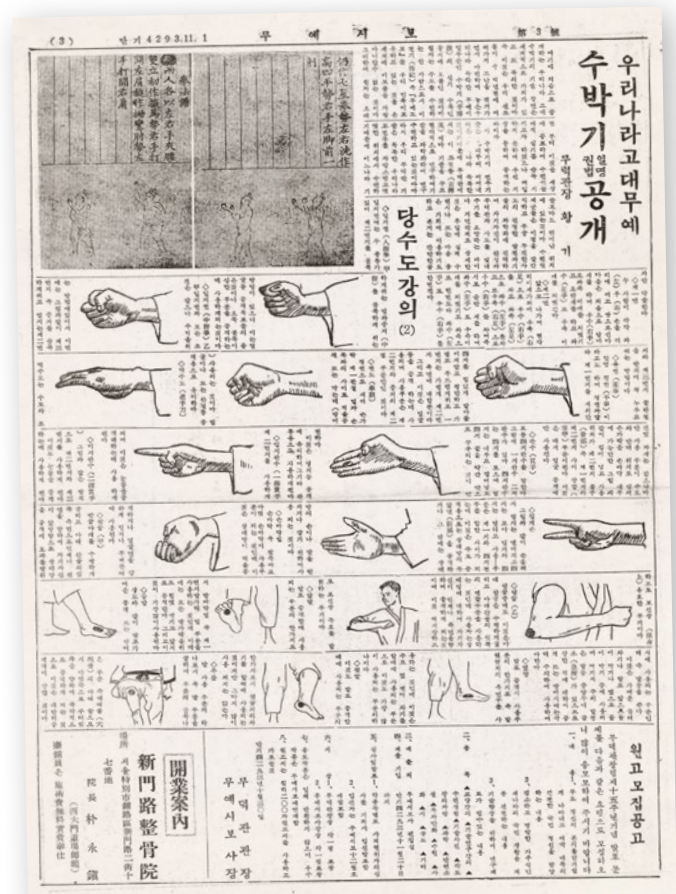
The “Prime Period of the Moo Duk Kwan®” was in full bloom in the spring of 1960. The Joong Ang Do Jang was packed with new members and undergoing renovations. Chung Seong Heon SBN (#28) was teaching at least five classes per day with the support of other talented instructors and the guidance of Founder Hwang Kee. Renovations were done to accommodate the influx of new students.

“The Central Do Jang (Joong Ang Do Jang), Headquarters of the Moo Duk Kwan®, went through renovations and now has a new shower and dressing room. It is located right in front of the Seoul Central Station where anyone can easily travel... We are welcoming new students.”

Elsewhere in Seoul numerous Moo Duk Kwan® Do Jang were operating under the leadership of the prominent Moo Duk Kwan® instructors of the time. Most of these instructors taught anywhere from two to five classes per day with a typical duration of 1.5 hours per class.

The years of rapid growth in the post Korean War period culminated in the 25th Classing Dan Shim Sa of May 1960 in which roughly 500 candidates applied.

“...There is a 20% increase in the number of Dan applicants since the 24th Dan Classing. It was noticed that the number of Middle and High School students increased since the last classing. They all worked hard to represent their school and home community with pride of where they were from. It is the first Dan Shim Sa since the April 19 Revolution for democracy in Korea. The spirit of the April 19 Revolution was felt from the candidates throughout the Dan Shim Sa.”



The impact of this special time in Moo Duk Kwan® history can still be felt to this day

Several candidates from the 25th Dan Shim Sa would go on to contribute to the spread of the Moo Duk Kwan® legacy throughout the world. Some well known candidates from this classing included:

2ND DAN CANDIDATES

Kim Sang Soo (#1290)
Hang Eung Gyo (#1369)

1ST DAN CANDIDATES

Frank Scalerio Jr. (#1790)
Robert Thompson (#1791)
Larry Seiberlich (#1815)
Lee Jong Heon (#1885)
Lee Jong Ha (#2002)
Yoon Heung Ryol (#2089)
Shin Seong Eui (#2090)
Lee Jong Hwan (#2097)
Lee Heon Rin (#2163)
Moon Dae Won (#2184)

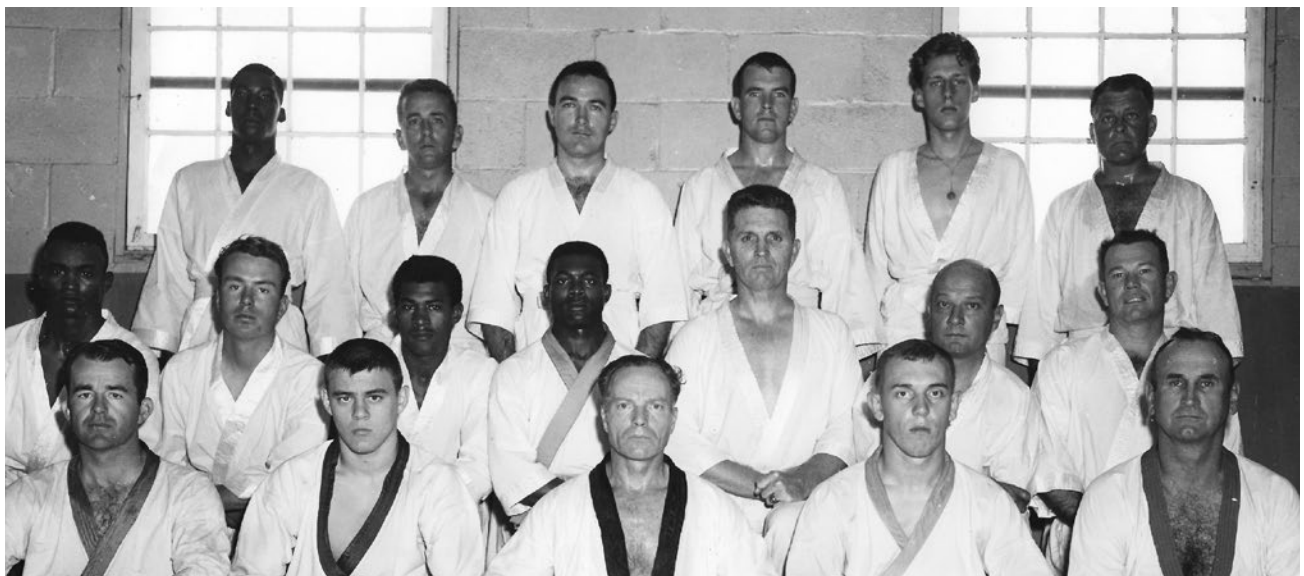
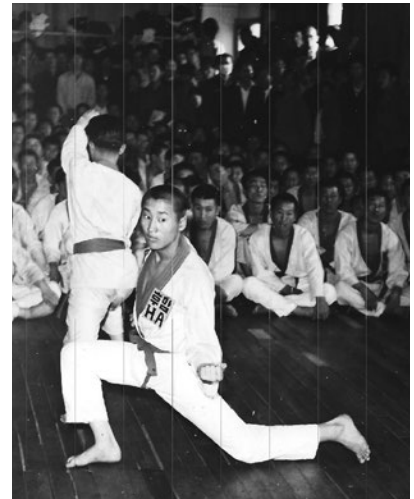
The energy of Moo Duk Kwan® at the time was not only felt by Koreans. Moo Duk Kwan® membership amongst the enlisted American servicemen also increased greatly during this period.

"I am very honored to be a member of the Korean Soo Bahk Do Association."
(Frank Scalerio Jr (#1790).

"We participated in the television program called "Korean Night" and for the very first time Americans demonstrated Tang Soo Do. The demonstration was very successful. It brought better understanding of the art and increased interest in Tang Soo Do among Americans who are living in Korea at this time."
(Col. John Butterwick (#2272).

This enormous boost in Do Jang growth and Dan membership would set the stage for the Moo Duk Kwan® to begin its expansion throughout the world just a few years later.

The impact of this special time in Moo Duk Kwan® history can still be felt to this day. 🇺🇸



Chung SBN's Three Important Points for Training

Jared Rosenthal, Sa Bom

INTRODUCTORY NOTE

Tchang Yeong Chung SBN was born on March 5, 1926. He was a direct student of the Founder, Hwang Kee, and the fifteenth Dan member of the Moo Duk Kwan®. He was a prominent instructor at the Yong San Dojang and a significant contributor to the "Prime Growth Period" (1953-1961). He was the head instructor in Yong San when HC Hwang Kwan Jang Nim joined the Moo Duk Kwan® in 1954. Chung SBN was known for his hard and rigorous training methods. The following article was written by Chung SBN and published in the first issue of the Moo Yei Shi Bo in 1960.

Tchang Yeong Chung, Sa Bom | Dan Bon #15

*Originally published in Volume 1 (September 1960)
and republished in Volume 12 (February 2022).*

It is amazing to see that two hundred thousand practitioners are training in the Moo Duk Kwan® in spite of trick propaganda from others since its founding fifteen years ago. This was only possible because of the guidance from Hwang Kee Kwan Jang Nim who taught us tirelessly the philosophy of fairness, virtue, and harmonious human relations. He also guides our training and has told us that there will be victory as a person when good training prepares us. With my sincere appreciation to Hwang Kee, Kwan Jang Nim, I humbly write about three important points (Shi Sun, Huh Ri, and Accuracy) in Tang Soo Do training that were taught by him.



Chung SBN demonstrating with partner.

*Shi Sun, Huh Ri, and accuracy
are three important points in
Tang Soo Do training*

SHI SUN (EYE FOCUS LINE)

Some may think Shi Sun is simply looking and not consider it important in moves. Beginners retreat in fear with their eyes closed when they receive hand and foot techniques coming toward them with full speed. After much training experience, one may be able to maintain Shi Sun without disturbing oneself from any obstacles and therefore they can defend themselves from other attackers. It is very important not to lose Shi Sun from your opponent's eyes. You are able to see opponent's offensive moves if you do not lose Shi Sun of the opponent's eyes.

Here are some training methods I would like to introduce.

When training in offensive and defensive moves, pay close attention NOT to lose Shi Sun under any circumstances. You will see a positive result as your training grows. Talk with other practitioner friends and have two or three of them attack you at the same time. When practicing, make sure your Shi Sun is towards the attackers in front of you while noticing attackers (from corner of eyes) from both sides and react for defending acts. Your practice must be done repeatedly to strengthen your Shi Sun (and sense). It should be applied to your daily life (not only during training time).

HUH RI

In performing technique, having a quick, forceful, and accurate moves are coming from the use of Huh Ri, which is the most important part in Tang Soo Do. Some say that Tang Soo Do is about breaking tiles and bricks after conditioning their hands and feet. These words have been said by people who don't understand Tang Soo Do.

Naturally Tang Soo Do practitioners should condition their hands and feet and always be prepared to perform and bring an ultimate result with one strike (Il kyok). However, can the conditioning hands and feet alone break tiles or bricks? It is not possible. One must use Huh Ri to generate force from the whole body.

The force from the Huh Ri is necessary to be able to break bricks or stones. To strengthen the use of Huh Ri, it is good to use a Dan Ryun Bong (conditioning board) which are usually located in front of the Do Jang. When using a Dan Ryun Bong for conditioning the Chung Kwon (fore fist) or Soo Do (knife hand), it is important to strike an exact target with full force without losing influence from Huh Ri.

*One must use
Huh Ri to
generate force
from the
whole body*

Check the speed of your attack with the fist from a chambered position to the target while increasing the Huh Ri action. Try the second punch to the Dan Ryun Bong faster and stronger than the first punch and repeat them until the Huh Ri gets tired. With this training, you will gain stronger balance and increase the speed of the Huh Ri. In addition, keep focus on the Dan Jeon (abdomen) while striking the target with speed. You will notice that your techniques will naturally strengthen with a year of continual training.

ACCURACY

As I discussed in the Shi Sun and Huh Ri sections, I noted to pay close attention to landing on the target accurately. It is difficult to do so successfully within a few years. It requires one to pay close attention to the lessons from daily classes and build a good habit to embrace the discipline.

I enjoy going to see baseball games. Baseball has some similarities with martial arts. Martial arts and baseball both require one to relax the shoulders while using Huh Ri with good Shi Sun in throwing, catching a ball, and swinging a bat. It brings good results when swinging the bat in harmony with Huh Ri.

It is my great pleasure to have an opportunity to write on Shi Sun, Huh Ri, and Accuracy in Tang Soo Do training in the first issue of the *Moo Yei Si Bo*. 🙏

The Railroad Dojang

Jared Rosenthal, Sa Bom

INTRODUCTORY NOTE

Throughout the 20th century the railroad was the predominant mode of transportation in Korea. Employment by the Korean Ministry of Transportation was considered to be prestigious and highly sought after. Hwang Kee Chang Shi Ja was one such employee and used his ability to travel throughout the country to expand the Moo Duk Kwan® and its values. Moo Duk Kwan® Dojang were established at nearly every station and almost all of the earliest members were railroad employees. This enabled the Moo Duk Kwan® to greatly expand its audience.

Every year the Ministry of Transportation held an “Annual Athletic Meeting” in which employees would compete in a variety of activities. The prominence of the Moo Duk Kwan® within the Ministry led to the inclusion of Tang Soo Do as a competitive event for the first time at the 61st Anniversary Celebration of the Railroad on September 18, 1960.

Each Dojang would send a team to compete in Hyung (form), Dae Ryun (sparring) and Kyok Pa (board breaking). Moo Duk Kwan® member Kwak Heung Young (#61) was acknowledged as the all around top competitor of the event. Inclusion in the Ministry of Transportation’s celebration further solidified the strong reputation of the Moo Duk Kwan® within the country as a whole.



Image: Cho Hwan SBN (#80) receiving an award as mentioned in the original article.

The 61st Anniversary Celebration of Railroad's Athletic meeting was a great success

Originally published in Volume 2 (October 1960) and republished in Volume 14 (August 2022).

September 18, 1960 was the 61st anniversary of the Railroad's establishment in the Korean peninsula. The Ministry of Transportation celebrated with huge success an annual athletic meeting. It was a celebration to recognize the hard work and support of employees and their families.

All athletes were affiliated with the Ministry of Transportation and they competed in Soccer, Volleyball, Baseball, Tennis, Track and Field, Yudo, Tang Soo Do, Billiard and Ssiruem (Korea traditional wrestling). The Seoul Railway Bureau team won first place in overall score (picture shown Cho Hwan SBN (Dan Bon 80) awarding the championship flag on behalf of the team).

The most popular event was the Tang Soo Do contest. It received much cheering and clapping with overwhelming interest from the audience. It was the first time for Tang Soo Do to be a part of an official event at the annual athletic meeting. The Moo Duk Kwan® Do Jang was first established on November 9, 1945 while Hwang Kee was employed by the Ministry of Transportation. The first Do Jang was located in Yong San and it used to be called "Kyo Tong Bu Do Jang" (Ministry of Transportation Do Jang). There were many difficulties and hardships until it became the current Do Jang in Yong San.

Moo Duk Kwan® has a special connection with the Ministry of Transportation and much support received from them. Currently the head instructor of the Yong San Dojang is Chung Tchang Young SBN (Dan Bon 15). Looking at the history, the Ministry of Transportation is like a mother body of the current success of Moo Duk Kwan® Do Jang around the country as well as the new beginning of the Korean Soo Bahk Do Association. Therefore, being a part of the Annual Athletic meeting is meaningful to us.

We wish to share the success with supporters from the Ministry of Transportation and the community. The winning scores were accumulated from Hyung, Dae Ryun, and Kyok Pa for a total of 320 point. 🏆

THE RESULTS

1st Place

Seoul Railway Bureau
Total points 317

2nd Place

Dae Jeon Railway Bureau
Total points 285

3rd Place

Kyo Tong Bu HQs
Total points 237

4th Place

Seoul Engineering Dept
Total points 236

Special recognition of Individual Award was received by Kwak, Heung Young (Dan Bon 61) from the Dae Jeon Do Jang.



Generations within the Moo Duk Kwan®

Moo Yei Shi Bo Editorial Team

Originally published in Volume 15 (November 2022).

Experience (*yuk*) is the first element of the word history. Through our senses, through our actions, and within the environment that we live, we experience life. The Moo Duk Kwan® philosophy teaches us to do so deliberately and virtuously. Once done, it is valued and recorded (*sa*) for posterity. Each of the generations above supported the Founder's vision within the confines of their own social and political environments. The specific stories, issues, and interests they experienced are all a part of the framework that strengthens the current generation of Moo Duk Kwan® practitioners. Because of this, future generations may learn a sense of their own identity through their connection to the past. This history is preserved by what is remembered; through what is said; through the words we write down; and from the creation of the visual records that are now rich in current technology.

"Scholars begin with study and end in theory. Moo Do In begin with action and end in theory". As the Founder has taught us, any theory with no action behind it is meaningless. All the actions from the previous generations have created the theory we now study. When we consider such things, we may ask ourselves where we are today, and what contributions we could make that will be reviewed in future generations with such positive observance as we have for those who came before us. History, as the first of the Moo Do elements, imposes upon us a responsibility to create it in a virtuous manner through our actions. To honor and learn from the history of those who came before us.

FROM 1945 UNTIL 1950: THE PIONEER GENERATION

The birth of the Moo Duk Kwan® and the challenges of post-World War II life in Korea made this period unique, establishing the cornerstone of the Moo Duk Kwan® for future generations. After over 36 years of Japanese occupation, the new country experienced a period of chaos until a new government could

be formed. In this period the Founder established the organization, began teaching his art publicly, and published his first book on the system he taught. The first Dan Bons were issued and the seniority process was set in place. Public demonstrations were held to elicit the interest of the Korean people. There are scarce few images saved of this time depicting these activities. Those that survive are priceless artifacts of the Moo Duk Kwan's® earliest years where each image reveals a powerful story.

1950-1953: THE KOREAN WAR GENERATION

The period of 1950-1953 basically reduced the early effort of the Founder to a fragment of an organization. Despite this, pictures from that time show that he actively headed the Moo Duk Kwan® in Pusan, the only area not controlled by North Korea at this time. It was also during this time that he personally experienced great hardship, both physically

and emotionally due to the political environment at that time. What followed this period of hardship was to be the period of prime growth for the Moo Duk Kwan®.

FROM 1953 TO THE POLITICAL COUP IN 1961

This generation saw the Moo Duk Kwan® rise to become the largest martial art organization in Korea. The trim was introduced to the do bok; dojangs were established in hundreds of locations; Dan rank was issued to over four thousand practitioners; and the U.S. servicemen deployed at the various military installations first were introduced to the art through the dojangs established therein. It was also during the end of this period that the original eight issues of the *Moo Yei Shi Bo* were published over eight consecutive months from 1960 to 1961. The five Moo Do values were put into action on every level during this period.

1961

This generation issued in a period of political upheaval and the birth of Tae Kwon Do. These changes in Korea necessitated the shift in focus from Korea to other countries.

1961-1975

Beginning first with the U.S. due to the deployed serviceman who would bring the art back with them to

the states, this new Pioneer generation did much to set the conditions for growth of the Moo Duk Kwan® outside of Korea, specifically in the United States, the United Kingdom, Malaysia, Belgium and Greece. The skills of the practitioners became clearly noted and respected in the tournament circuits popular during this period from 1961 to 1974. The distinctive kicking and technical skills along with the trim on doboks made the organization and its adherents popular and readily identifiable. It also invited opportunities for Korean instructors to migrate and support the thirst for continued instruction in the new country. This pioneer generation upheld the Moo Duk Kwan® identity prior to the birth of the U.S. Federation.

1975-2000

The period from 1975 until 2000 witnessed a generation that worked to establish the country Federations that would be led by the Founder as a means of improving the standards of the Moo Duk Kwan® practicing member schools. Beginning with the U.S. Federation, which was founded in 1975, a systematic effort was led by the Founder and many dedicated instructors to improve the quality of the technical skills while also communicating the history, tradition, and philosophy that the Founder

set in place at the Moo Duk Kwan's® founding. As standardization was achieved, the Founder began to introduce the Chil Sung Hyungs which were under his development for over 30 years, and would serve as a crowning contribution to the art.

2000-2020

From 2000 until 2020, we have enjoyed the benefits of the foundation laid by these early contributors. With a new generation emerging to become our current leaders. Children students of the prior decades are now senior leaders of the Moo Duk Kwan® and have an active role in leading. In this generation of practitioners, new technology was utilized to uphold the classic traditions. This generation continued forward into the future without the presence of the Founder.

2020 TO PRESENT

The Heritage program activities emerged to help connect former members to the mother organization. The Youth Leadership Program matured to become a significant program focusing on our youth. The Silver Moo Do In program emerged as an important initiative to serve the needs of our aging membership. This generation is focused now on the continuing effort to strengthen our foundation. 







TRADITION

Jon Tong: Tradition

The Moo Duk Kwan® tradition of Cho Shim: the “beginning mind”

HC Hwang, Sa Bom | Moo Duk Kwan® Kwan Jang

Originally published in Volume 14 (August 2022).

There is a slang term for experiencing an overwhelming feeling of a loss of interest and motivation regarding certain activities in life that were once important but have now become burdensome. The phrase “burnout” is commonly understood as an English term for a mental state brought on by an accumulation of experiences in relation to one’s areas of personal specific activity. From my office as organizational head of the Moo Duk Kwan®, I am in a position to address through our Moo Do values what could be a positive approach to avoiding this feeling of lessened interest and vigor toward our active participation in all areas of our organizational involvement, and also extend this to our strategy of coping with challenges in general.

Our Founder was a visionary to provide us the guidance that would forever steer us through our life’s journey, if we are diligent enough to embrace the truths found in these values. This article is titled “Tradition”, but I think you will find that it embraces a deeper meaning of this value beyond what the simple word describes.

Tradition is closely aligned with philosophy in our Moo Duk Kwan® conceptual understanding of what we hold to be valued truths, and what we do to carry these truths forward and to preserve them within each of our spirits. One concept of philosophy that finds life in our tradition is the concept of Cho Shim, or “beginning mind”. A simple explanation of Cho Shim is the attitude that is held by an individual toward well-meaning efforts that exist at the onset of new beginnings.

For example, new relationships, new goals set for achieving things of importance, new experiences that transform our lives in a positive manner, all contain a “beginning mind” or attitude that is full of hope and optimism. It is often expressed as a “hunger” to succeed or to achieve things we consider as important and of value. This is a powerful mindset that can determine how optimistically one leads their life.



Cho Shim: the “beginning mind”

What tends to surround this mindset is the daily focus on the journey, rather than the destination. If properly understood and managed through mental discipline, Cho Shim is a mindset that maintains our focus on the journey and how each of our daily habits performed and cultivated with a noble end state in mind can lead to happiness and contentment in the present time, while aligning all our actions with meaningful goals. A contentment that does not avoid difficulty, hardship, and commitment to virtuous causes.

But this beginning mind, filled with ambition and hunger to reach goals has dangers to its existence. The first danger is the danger that comes with achievement and success and of becoming overly content. As we achieve goals that we set for ourselves we may become desensitized to the original compelling desires of our new commitments. Becoming overly content can dispel the Cho Shim mind. We may forget the hard work and habits that we formed to work our way toward success. We may forget the relationships that contributed to it as well.

Then there is the danger of adopting habits that stray from those of virtue, and instead serve our sensual passions and desires. Adopting a life of ease and leisure is the opposite of one that embraces goodness and hard work toward virtuous goals. The first is self-serving; the second is a life of service

toward our fellow human beings and is in alignment with both natural law and the laws of social harmony.

The second danger is that of timidity. We become overly cautious and avoid new ventures that threaten our comfort. Once the Cho Shim is lost, there is the danger of gravitating toward comfort and to avoid challenge. This timidity was not present when the original beginning mind was set and resolutely committed toward achieving goals, despite challenge and hardship that might exist along the way. When this danger manifests itself, what is forgotten are the feelings of joy and exhilaration that accompanies overcoming great hardship and challenge.

Lastly, the third danger to our Cho Shim is the danger that comes from loss of hope and of purpose. Experiences that we gather through life may deaden our Cho Shim and cause us to lose the optimism that accompanies our youthful outlook on life. This does not happen suddenly or instantly with one event. But rather through a lifetime of experiences that when viewed without our lens of Moo Duk Kwan® philosophy of strength and conflict resolution, can lead to negative thoughts of despair and doubt.

The Moo Duk Kwan® teaches a philosophy that is intended to optimize the life of each practitioner, while improving the social fabric of human interactions on every level. It teaches us to embrace the

Cho Shim is the attitude that is held by an individual toward well-meaning efforts that exist at the onset of new beginnings.

flower of youth in all of our actions while maintaining this youth through the rigor of physical and mental training. The Moo Duk Kwan® traditions embrace Cho Shim as a valued philosophy that not only sets our feet properly toward our goals, but also enables us to maintain a youthful optimism throughout life's journey, and never lose this mindset despite destination attainment.

Tradition is one of the Five Moo Do values. The five values themselves are a part of our tradition. It is the identification of practices, celebrations, ceremonies, and things of value that need to be maintained. Through our commitment to these values, we bring them to life in our spirit and our actions as Moo Duk Kwan® practitioners.

It is my hope that you carefully reflect upon the message of this article, and embrace its value to become a stronger and happier Moo Do In. 



Time & Discipline

World Technical Advisory Committee

Originally published in Volume 19 (November 2023).

Throughout the history of human experience, the subject of time and our own limited existence has been a topic of many philosophical discourses. Some fundamental truths drive these discussions; we have a finite time on this earth; longevity and a quality, happy life is valued; and how we live our lives is measured by our management of time, or more specifically, our disciplined approach to managing our daily affairs.

In the early years of the Moo Duk Kwan's® growth in the United States, tournament competition was a fixture of much of the showcased evolution of the art as a means to bring instructors and students together for continued development and the promotion of the art we practiced. It was observed by the Founder that a publicized start and finish time was only vaguely observed on many occasions. An 8am start time would, for whatever reason, slip to 9am or 10am. When the official Nationals were set, he made it a firm point to insist that time be adhered to. An 8am start was to begin at 8am. And so it has, for some 40 years.

His emphasis on discipline when relating to time management has since become an important part of the Moo Duk Kwan® culture. Promptness communicates discipline in the simple and most easily observable way. It indicates a respect for others. It signals a personal discipline that measures and accurately allocates the needed approach and preparation to engage in activity in a mindful and meaningful way. It is a measure of how a Moo Do In may discipline their lives to ensure that time spent is time well employed to meaningful ends. Actions reflect character.

There is an important tradition within the Moo Duk Kwan® that embraces the value of time management. A discipline and habit that reflects the character of its practitioners. This article is featured by the World TAC in their response to Kwan Jang Nim's call to embrace the wisdom of time and discipline as an attribute of all Moo Duk Kwan® Moo Do In.

Time discipline and Moo Do share the same kind of character and are both important attributes of Moo Duk Kwan® practitioners

– HC. Hwang, Sa Bom



'Time Management' is a vital expression of our Moo Duk Kwan® culture.

Managing time may seem simple but it takes discipline to maintain a beneficial approach.

We can understand that managing time is an expression of the personal history of the individual and will affect in a positive way the relationships with others if maintained.

For instance, take into consideration this example of an appointment at a particular time and place with time duration.

If both parties have agreed, it will communicate to both parties to schedule not only that particular appointment but to continue with other personal or business engagements in the same manner. If the tradition of arriving to an appointment on time is maintained, it will influence the persons to comply with the time reference established and both parties will show their personal discipline and respect to each other.

*– Ramiro Guzman,
Sa Bom*

This stated, there are certain guides to cultivating and embracing the time discipline culture in our daily lives:

1. Any activity planned and executed requires assessment of the time needed to prepare for and engage in it. This accurate assessment becomes the basis for time discipline. It requires accurate estimation; it requires careful analysis of one's own ability to accomplish the task; and more importantly, it requires discipline to execute in a timely manner. This is an important habit of all Moo Duk Kwan® Sa Boms and Instructors.
2. The tenth Article of Faith indicates to "always finish what we start". There are profound implications to this. Before we start, we must assess the need, desire, or outcome of a task prior to engaging. Which imposes a discretionary analysis on the decision-making process. Knowing that we must complete a task once started, then engaging cautiously while weighing all points of outcome potentials is needed before commitment. This commitment then entails a clear task, an estimated acceptable timeline, and discipline to accomplish this. In other words, what we discipline ourselves to do must never be frivolous or a waste of our time and effort.
3. What constitutes your commitment to act? Your thoughts or your spoken word. If you say it, you do it. If you commit to it, you do it. How do you do it? What is the measure of your success? The discipline in time management to accomplish it efficiently and economically. What impedes our ability to accomplish our tasks in a timely manner? Procrastination; diminishing commitment; obstacles that seem insurmountable; and when engaging in an activity before thorough and reasonable assessment has determined that the outcome may not be worth the effort (doubt and despair). Refer to number 2 above.
4. Time and discipline speak to time management. In the grander scheme of our own management of our lives, how we manage time is how we organize our schedule to engage in meaningful activity. Leonardo di Vinci once wrote, "As a day well employed procures a happy sleep, so a life well employed procures a happy death". We don't want to look back at a life lived with regrets of how we would have wished to spend our time. But instead, be comforted by a life lived with discipline that embraces the respect and management of the precious few minutes we are given in a lifetime.

There are pieces of wisdom embodied in the philosophy of the organization founded by Hwang Kee. It is what we do with them that is important. Time and discipline may become the most important attribute we all share if we truly embrace this wisdom as a habit of behavior and a guide to our hourly, daily, weekly and yearly approach to living a meaningful and virtuous life. 

Our Ryu Pa

Brian Corrales, Sa Bom

Originally published in Volume 12 (February 2022).

Ryu Pa is a Korean term that means “a river flowing down divided”. This is the term used for the word “style”. Ryu Pa denotes the natural progression and change of a craft or art throughout history. It is akin to the natural evolution of life as the world in which we live changes. The martial arts (moo yei) is no different. The Moo Duk Kwan® style was created by the late Hwang Kee in 1945. Anyone associated with martial arts styles such as Tae Kwan Do, Tang Soo Do, Hwa Soo Do, Soo Bahk Do and other Korean Karate styles likely share Hwang Kee’s Moo Duk Kwan® as the foundational Ryu Pa (Style).

For any Korean martial art practitioner that can trace his/her roots to the Moo Duk Kwan®, it is important to understand the history, traditions, and philosophy of Hwang Kee Chang Shi Ja (Founder) and how it applied to his martial arts training and style. Only then will your eyes begin to open to who you are as a practitioner. This is similar to mankind’s curiosity towards his personal ancestors. We seek after those who have gone before us as they are a part of our unique identity.

The scope of this article is to highlight Hwang Kee Chang Shi Ja’s personal training history and invite the reader to seek after his or her own history. To begin, Hwang Kee’s training can be divided into four specific areas: Tae Kyun, Master Yang Kuk Jin, Okinawan Karate, and Soo Bahk.

TAE KYUN

When Hwang Kee was only seven, he witnessed a fight with a Tae Kyun master defend himself against a large group of men. Hwang Kee was so impressed that he followed the man home and eventually asked to learn. Hwang Kee was refused because he was too young. Determined, Hwang Kee would watch from a distance as the master would teach Tae Kyun. Though he never received formal training in Tae Kyun, some considered him a master in his own right by the age of 22.

MASTER YANG KUK JIN

Later, Hwang Kee went to Manchuria to work on the railroad. There he was able to train with Yang Kuk Jin, a master of the Chinese martial arts. Here Hwang Kee received his only formal training which included Seh Bop (Postures), Bo Bop (steps) and Ryun Bop (Conditioning). He also trained in Dham Toi Sip E Ro (12 Step Tan Tui) and Tae Kuk Kwon (Tai Chi Chuan). This is all that is written in the history books, however, after further study of the Chinese Arts, it’s safe to assume that the Seh Bop and Bo Bop was

Ship Sam Seh training that comprises eight postures and five steps. Ryun Bop was most likely conditioning of the hands and feet as well as Ki Gong (Internal Energy Exercises) such as Moo Pahl Dan Kuhm (Ba Duan Jin or Eight Section Brocade) and Yuk Keun Kyung (Yi Jin Jing or Changing Tendon Exercises). You will find that the Chil Sung and Yuk Ro Hyung were greatly influenced by Dham Toi Sip E Ro and Tae Kuk Kwon.

OKINAWAN KARATE

When Hwang Kee returned to Korea, he read books on Okinawan Karate. The exact titles are unknown.

After World War II, Hwang Kee opened a school teaching a new system that he created called Hwa Soo Do. This style was heavily influenced by his training in Manchuria. However, because of the Japanese Occupation of Korea, his art was not very well received. One day, he spoke with the founders of Ji Do Kwan and Chung Do Kwan. Chung Do Kwan was teaching Tang Soo Do, which had roots in Shotokan. Ji Do Kwan was teaching Kong Soo Do, which had roots in Judo. Both of these styles had many more students than the Moo Duk Kwan®.

After meeting these two founders, Hwang Kee decided he needed to integrate the art of "Tang Soo Do" into the Hwa Soo Do discipline. At the time, Tang Soo Do was the only term for a "Karate-type" discipline that the public would recognize and accept because of their Japanese doctrinization during the past 36 years. From the knowledge he had acquired from studying Okinawan Karate books, he began teaching Tang Soo Do while applying the Hwa Soo Do discipline of techniques. This included a unique use of offensive and defensive hip movements in all hand techniques. Kicks also had a unique way of extending the hips on all thrust kicks. These along

*Anyone associated
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Tae Kwan Do,
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Hwa Soo Do,
Soo Bahk Do and
other Korean Karate
styles likely share
Hwang Kee's
Moo Duk Kwan®
as the foundational
Ryu Pa (Style).*

with other characteristics distinguished the Moo Duk Kwan® system from others teaching "Tang Soo Do".

SOO BAHK

In 1957, Hwang Kee discovered the Kwon Bup section of the *Moo Yei Do Bo Tong Ji*, the oldest Korean martial arts text known today. Kwon Bup means "fist method". The Kwon Bup section describes the Kwon Bup fighting style and talks of an older style called "Soo Bahk Ki" or Soo Bahk Hee" which means hand striking techniques or dance. He recognized the importance of "Soo Bahk" as a Korean traditional martial art and studied the book in depth. The Moo Duk Kwan® began another transformation as Hwang Kee implemented the Soo Bahk system into the Moo Duk Kwan®. This implementation has continued until the present

day where the Moo Duk Kwan® now practices forms taken from and based upon the teachings from the *Moo Yei Do Bo Tong Ji* such as Chil Sung, Yuk Ro, Ship Dan Kuhm, and Hwa Sun.

RYU PA TODAY

The Moo Duk Kwan® today teaches the combined knowledge that Hwang Kee, Chang Shi Ja left to his son and successor, Hwang Hyun Chul, Sa Bom Nim, Moo Duk Kwan® Kwan Jang Nim. The system is influenced by his teacher in China, his study of Okinawan Karate, his findings in the *Moo Yei Do Bo Tong Ji*, along with his unique contribution on the execution of basic techniques (such as unique use of hip).

YOUR RYU PA

As a Moo Duk Kwan® practitioner, we all have a role to play in maintaining our personal Ryu Pa. Part of that is knowing who those people are who have come before us. You know who your instructor is, but who was their instructor? And who taught that person? What are the dan bons issued by the Moo Duk Kwan® for each of these individuals? Talk to your instructor and other senior members; someone may already have done the hard work and identified your Ryu Pa, but if it hasn't been done, now is the perfect time to do it. Can you trace your Ryu Pa all the way back to Founder Hwang Kee? 

Moo Duk Kwan® Do Bok Tradition

Steve Diaz, Sa Bom

Originally published in Volume 13 (May 2022).

There are two prominent features that define the Moo Duk Kwan® practitioner that are easily identifiable within the organization as traditional values that represent both our history and our culture; the do bok trim and the dee (belt) ranking system. The history and evolution of these features are an important part of our unique history.

Early images of the Founder's historical record after 1945 and continuing to just after the Korean war show a humble evolution of apparel worn during training. Just post founding, training apparel was scarce and inconsistent. However, during the period of prime growth (1953–1961) Hwang Kee, following the discipline and the approach he exemplified throughout his life, began aligning action with the Moo Do values, which led him to embrace the historical pride represented in the Koguryo dynasty "subak" warriors who wore a trimmed training outfit. These can still be seen in museums in Korea today.

During this period, around 1954, the midnight blue trim was added to Dan level do boks, and around the lapel for green and red belt ranks. This do bok feature was unprecedented in the martial arts world at that time and made the Moo Duk Kwan® practitioner stand out distinctively.

Originally, there were four belts indicating alignment with the seasons of nature and the practitioner's maturing process through training. White for winter, green for spring, red for summer, and midnight blue for fall were adopted as a measure of a student's progress. In 1974 an additional belt, orange, was added to represent the early development time corresponding to nature between winter and the spring thaw. In 1962, as a culmination of the prime growth period with the issuance of literally thousands of Dan Bons, a new level of rank recognition, Ko Dan Ja was added, to reflect in the visible blue with red stripe, the synthesis of Um and Yang within the experienced practitioner.



Top: Clothing worn by male martial artist personnel during the Ko Ku Ryo Dynasty.

Below: Clothing worn by females during the Ko Ku Ryo Dynasty.



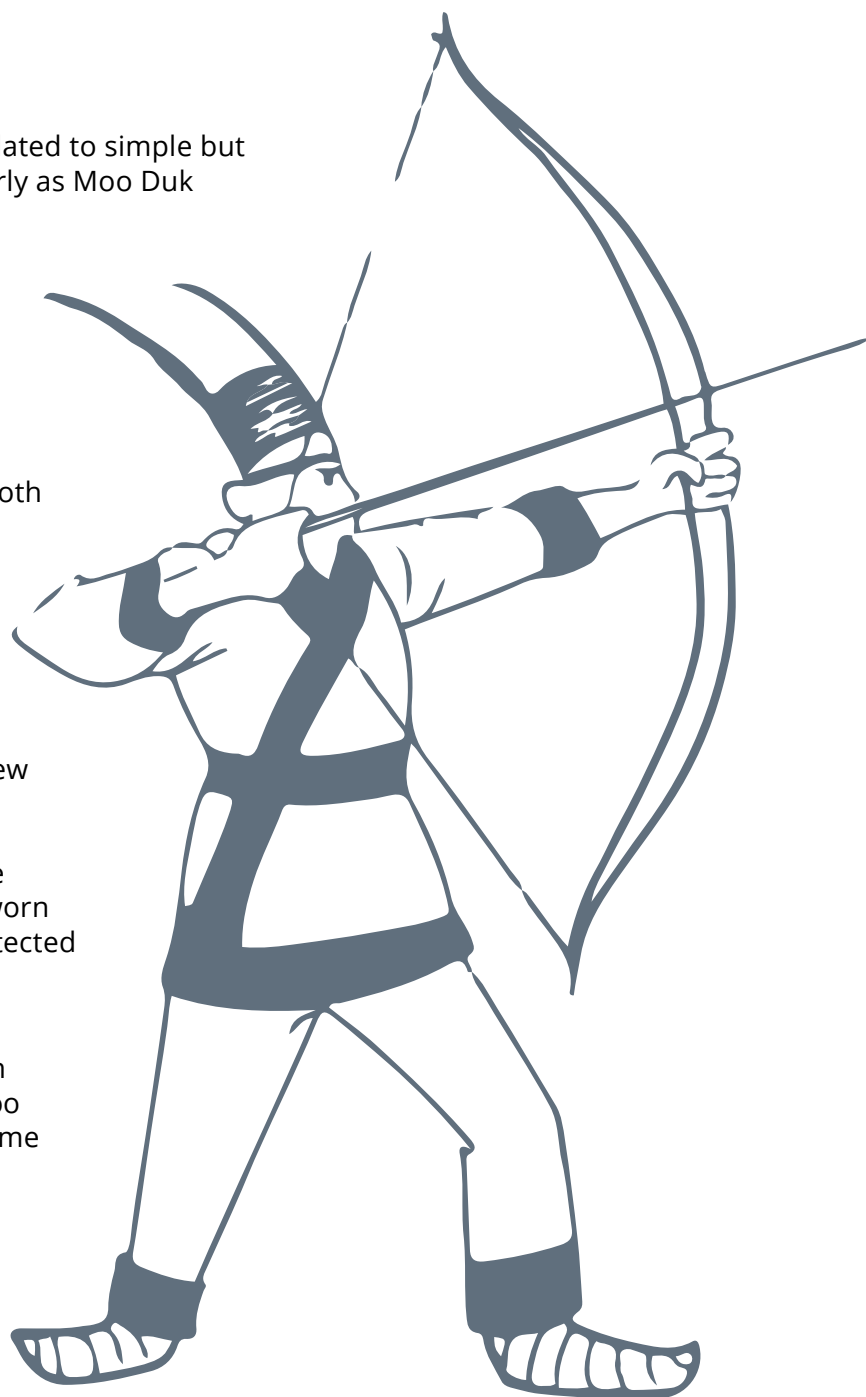
The Jon Tong (tradition) value here is related to simple but profound expressions that we hold dearly as Moo Duk Kwan® practitioners. The first is that the Founder resurrected a tradition from the distant past that was imbued with meaning. Korean martial arts were nearly extinguished in the early 20th century. His perseverance and commitment to found an organization to further martial virtue as a school and organization was directly aligned with both history and nature in its philosophy and visual expression. It also cannot be underestimated that the Korean history of occupation up to World War II, and then in the very difficult times during and post the Korean War provided the environment and desire in its people to embrace a new sense of national identity and national pride. The Moo Duk Kwan®, through the Founder's leadership, provided this. The apparel and belt ranking system were worn with tremendous pride and fiercely protected as our own unique image.

This pride also spread to the American military personnel who were stationed in Korea and were early students of the Moo Duk Kwan®. Many of which were to become early pioneers of the organization in the US in the 1960's and early 1970's. Visibly standing out in the tournament circuits both by their unique do bok trim and their impressive skills.

When considering our history and tradition of the do bok in this way, it is difficult to imagine altering it to adapt to popular style or personal desires. It is as much our identity as our technique.

Why is tradition important? Tradition is the handing down of information, beliefs, or customs from one generation to another. It contributes to a sense of comfort and belonging. It enforces such values as freedom, integrity, education, personal responsibility, and the value of being selfless. Most importantly, it transfers the spirit of each age down through history to be embraced by each new generation.

With great pride we wear the midnight blue trimmed do bok and the green and red trimmed do bok, as emblems of our Moo Duk Kwan® tradition. 🏆



Above: An illustration from the Soo Bahk Do Dae Kham showing an ancient warrior archer wearing the trim on his uniform, similar to today's Moo Duk Kwan® do bok.



PHILOSOPHY

Moo Do Shim Gong

HC Hwang, Sa Bom | Moo Duk Kwan® Kwan Jang

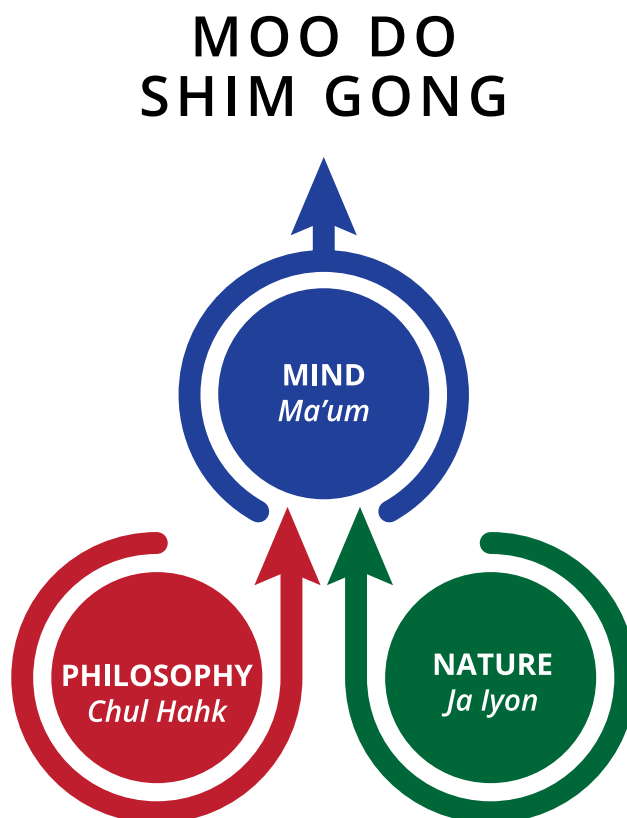
Originally published in Volumes 18 (August 2023) and 19 (November 2023).

The concepts of Weh Gong, Neh Gong, and Shim Gong are very familiar terms to us as Soo Bahk Do Moo Duk Kwan® Moo Do In. They are reflected throughout the Moo Duk Kwan® curriculum and expressed in our rich culture as philosophical wisdom that is the basis for technical and philosophical actions. They are introduced and emphasized within the curriculum in steps that build incrementally through the levels of our ranking system.

Generally speaking, Weh Gong is the focus for Gup members, while Neh Gong aspects of emphasis are targeted for Dan members. Shim Gong aspects of our training then focus on Ko Dan Ja practitioners, each at the appropriate level. This article is meant to provide a better clarification of what Shim Gong is and how to strengthen it within each Soo Bahk Do practitioner.

The use of Huh Ri (waist/hip) is the key element to strengthen Weh Gong in our training. Ho Hoop (breathing) is the key element to strengthening the Neh Gong. It provides clear direction for us to apply through steps a basic organization and dispersion of energy when demonstrating Soo Bahk Do technique. The mind is the primary focus for Shim Gong training and requires discipline and understanding of our Moo Duk Kwan® system to properly cultivate. In philosophical terms, the mind is the “Mu Sang” or invisible and unlimited aspect of the process of generating and focusing energy. It occupies a potentially endless space. The mind provides the “intention” or “motivation” for action. It provides the basis or justification for actions that must be grounded in Moo Duk Kwan® philosophy which is also aligned with nature.

There are three important areas that may help us to understand Shim Gong to assist in strengthening it during our training. The intent is to show how the **mind**, **philosophy**, and **nature** are engaged through Shim Gong emphasis.



Mind (Ma'um)

First, we start with the mind. There are three elements that need to be emphasized:

- Cho Shim: Beginning mind – Honor
- Joong Shim: Centered mind – Discipline
- Jin Shim: Sincere mind – Respect

CHO SHIM

Cho means beginning and Shim means mind. Cho Shim exists in all our beginning relations, such as at beginning friendships, marriages, Sa Jei Ji Gan (Instructor and Student relations), or even at the beginning of your business or work etc.

At this beginning stage of relations, Cho Shim is usually full of spirit of enthusiasm, hope, excitement, appreciation, commitment etc. We have all experienced this. Naturally, it grows from a simple optimistic and hopeful beginning into successful relations or business. Over time, one may become successful and comfortable (sometimes overly comfortable) and lose Cho Shim. Forgetting where he/she came from, and/or who assisted along the way.

When the Cho Shim is lost in the mind, relations suffer, optimism wanes, and most importantly the spirit is diminished. It may be too late to reestablish relations when this is finally realized. There are many examples of this all around us. Preserving Cho Shim is very important for us to keep in order to enjoy ongoing success in all relations.

Cho Shim helps to keep our attitudes in the right place based on honor and humility

JOONG SHIM

Joong means Center and Shim means mind. When principles and ethics are firmly set within your mind, you are in good Joong Shim, or “centered mind”.

When you are in Joong Shim, you will have rightful thinking and rightful action in your presence. It will shape the person and exhibit attributes such as dependability and trustworthiness. Virtuous behavior will be exhibited and form the basis for our intention and motivation to act. A stable Joong Shim is one grounded in virtue, or right-doing/correctness. It is the foundation of the Moo Duk Kwan® principles. Aligning the mind with these principles creates a stability of temperament. When Joong Shim is lost, the mind loses its balance. A balance that adheres to the important values in life.

It is very important to have Joong Shim as a Moo Do practitioner. In the Chinese character, Joong and Shim are two separate characters. It becomes one character when Joong and Shim characters are put together (Shim character placed under Joong character), it is pronounced Tchoong which means “loyalty”.

Joong Shim helps to cultivate our presence to be in a right place based on discipline

Man has an indivisible relationship with nature, just as our lives and fates are controlled by Do. Philosophy is the field of learning that looks at the laws and principles that form the basis of mankind.

For this reason, the most important thing in this world is philosophy.

Hwang Kee, Chang Shi Ja

JIN SHIM

Jin means sincere and Shim means mind. Jin Shim is the state of having a sincere mind in relations and in consideration of others. Your thought, speech and actions reflect your sincerity. You mean it in what you say and what you do.

Jin Shim helps our mind to reside in a right place for a meaningful connection based on respect



Tchoong

When Joong and Shim characters are put together it is pronounced Tchoong which means "loyalty"

CHO SHIM, JOONG SHIM, AND JIN SHIM IN SOO BAHK DO MOO DUK KWAN®

Having Cho Shim, Joong Shim, and Jin Shim in our mind establishes a strong foundation to embrace the Shim Gong. We can see good examples of Shim Gong in action in the Moo Duk Kwan® history. The Founder, Hwang Kee had lived 31 years of his life under the hardships of Japanese occupation. This was followed by a difficult time through post war hardships at the end of WWII, Korea's period of independence, the Korean war, and finally the military coup. Throughout all he never lost his Cho Shim, all while establishing and nurturing the growth of the Moo Duk Kwan® which profoundly impacted his students globally for nearly 80 years. All while demonstrating his Joong Shim and Jin Shim by avoiding immoral behavior and steadfastly holding his sincerity in relations with respect.

Shim Gong is not distant from us. It is with our daily lives. Seeing examples, helps us to better understand the aspects of Shim Gong as "a picture says a thousand words". There are many examples of those Moo Duk Kwan® pictures through the Founder's example and many other members who have left us a picture of Shim Gong through their actions. Such members who have now passed on, but whose legacy remains in their excellent Do Shim Gong examples.

Philosophy (Chul Hahk)

Philosophy > Mind (intent) > Action

The founder, Hwang Kee published the *Moo Do Chul Hahk* in 1983. He discussed the philosophy of Yu Sang (visible things) and Moo Sang (invisible things). He compared food as Yu Sang and atmosphere as Moo Sang. People go to war for more food, yet people ignore something more important than food, namely the atmosphere. Men can live for days without food but would die within a single hour without air. Despite this, human beings have an excessive interest in food but not in the atmosphere. The endless quest for Yu Sang (materials) is a kind of greed, whereas the endless search for the Moo Sang (unlimited) is not based on greed, but on hope.

YU SANG

- Material for convenience will bring more convenience in things.
- No long-term consideration, no preserving, immediate gratification.
- Endless quest brings over production which results in polluting the atmosphere.

MOO SANG

- Area in search for value and principles that form the basis of mankind.
- Preserving, considers the long-term.
- Endless search for the harmonious existence of man and nature.

I had two interesting experiences recently. First, I was invited by another martial art organization (who are part of the Moo Duk Kwan® lineage) to attend a weekend event. The second, I attended the US Ko Dan Ja Shim Sa week in Florida, USA. At the first event, there were many activities planned. One of them was a Dan test which ranged from Cho Dan up to Chil Dan with over 100 candidates. It was interesting to see the testing and belt/certificate presentation, all of which ended in just a couple of hours. The process was missing the Moo Sang line of values that I had noted above. The US Ko Dan Ja Shim Sa, by contrast, consisted of eight days of training, education, and examination followed by a

six-month period of digesting and reflecting on the experiences of the week of testing. It was a connected effort to invest in long-term education for future generations. This process was aligned with Moo Sang according to the description of values that I noted above.

The Founder concluded the importance of philosophy by saying, "Man has an indivisible relationship with nature, just as our lives and fates are controlled by Do. Philosophy is the field of learning that looks at the laws and principles that form the basis of mankind. For this reason, the most important thing in this world is philosophy" (*Moo Do Chul Hahk*, page 93). Philosophy influences the mind in a positive way, therefore philosophy is important to uphold the Shim Gong.

*The endless quest for
Yu Sang (materials)
is a kind of greed,
whereas the endless
search for the
Moo Sang (unlimited)
is not based on greed,
but on hope.*

Nature (Ja Iyon)

In discussing nature, the following three elements are important to see how they are related to nature.

- Sense
- Awareness
- Oneness with nature

SENSE

Seeing, hearing, smelling, tasting, and touching are the five senses. The five organs sense energy from nature. The mind and body react. Here are some examples: People are naturally happy on a good weather day. When we see a beautiful flower, we react immediately. In class, instructors, students, and partners are all part of nature. When students are highly motivated to train and show good spirit, instructors react to the energy without being asked by others. It also can be vice versa. Students can react by the instructor's motivation/spirit. It is the same in partner drills.

AWARENESS

Sense brings awareness to react or prepare to act. Here are some examples: Sense a certain energy from the atmosphere. It could be dangerous energy or happy energy depending on what the atmosphere energy is at that time. If you are aware of a dangerous atmosphere, you will prepare to act accordingly. If you are aware of a happy energy you are preparing to address it accordingly. Awareness is an important element in Shim Gong. You will fail if you do not have awareness of danger around you even if you have skilful and powerful techniques. As an instructor, if you are aware of the energy level of students you can conduct a productive class. Awareness of the level of understanding of the content of the lesson, awareness of students' spirit level, awareness of the student's safety by providing good lines and space etc., are all important to becoming a good instructor.

ONENESS WITH NATURE

It is important to recognize the nature that you are dealing with. It will help how you should prepare to connect to it in a friendly manner. For example: When you speak with a child, you should demonstrate oneness with the child's stage of life. When you are doing partner drills with a physically weak or a smaller partner, consider their weakness and your oneness with nature (your partner) to establish harmonious training experience. "Nature provides energy, nature senses energy from each other, nature reacts or prepares to act. The atmosphere is surrounded by energy. Be of aware energy".

Awareness is an important element in Shim Gong.

You will fail if you do not have awareness of danger around you even if you have skilful and powerful techniques.



Summary

In summarizing, we used four key words:

1. Shim Gong
2. Mind
3. Philosophy
4. Nature

I hope this article will help you to better understand Shim Gong and provide you with some clarification on what Shim Gong is and how to strengthen Moo Do Shim Gong. It is humbling for me to discuss in a short time such a grand subject like Shim Gong.

Please take it as one of the beginning steps toward Shim Gong. It is most important that Moo Do Shim Gong should be **actionable** and **applicable** to our daily training and life. 🙏



*Photograph courtesy of Louie Fuentes,
Zone 1 Ko Dan Ja Shim Sa, Sydney,
Australia April 2024.*

Moo Do Jaseh

Jang, Dae Kyu, Sa Bom

Originally published in Volume 9 (May 2021).

Moo Do has often been translated as “martial art”. This translation does not convey the rich philosophical roots of our art. The word “Moo” in Korean is based on the Chinese Character 武 and is generally translated as “martial” or “military” but the character also has the meaning of “action”. The character itself is made up of two separate characters “sword” or “spear” and “to stop”, “to prohibit”, or “to till”. The word “Do” is based on the Chinese character 道 representing the Tao. “Do” has a board range of meanings: a path or The Path, The Way, a road, direction, principle, truth, morality, reason and skill.

The definition of “Moo Do” is much richer than the usual translation of “martial art.” It is the Way to the skillful action necessary to prevent conflict or war. It is the path to balance and harmony both within ourselves and the society in which we live. Moo Do also includes the concept of our art being a means to experiencing the Do.

Soo Bahk Do Moo Duk Kwan® is a living art. We often refer to our art as “Philosophy in Action.” We experience, express, and live this philosophy through our Moo Do Jaseh.

Moo Do Jaseh is the attitude with which we approach our art. It is present in all aspects of our practice. It is apparent in simple things like how we care for our Do Bok and how we treat our Dojang. Our Moo Do Jaseh is both expressed and strengthened through gestures of respect like bowing and saluting the flag; gestures that bring a ceremonial nature to our daily practice.

Moo Do Jaseh originates in our Maum. In Soo Bahk Do, Maum is the fountain of all actions. By itself, the body does not know what to do. The body is the “What” in the process. It relies on the Maum for direction.



The Maum needs to “breathe”. The Maum breathes through our Moo Do Jaseh in the process of Spiritual Breathing.

In this process:

- Maum sends “instruction” to the physical body via the breath and the Shi Sun (eyes). This is the Maum exhaling.
- The Mom or the physical body receives these instructions. This is the physical body inhaling.
- The physical body executes an action based on the instructions of the Maum. This is the physical body exhaling.
- The Maum receives the fruits of the action and enjoys the “Positive Ending”. This is the spirit inhaling.

When the body responds to the Maum, it sets up a feedback loop that nourishes and enriches Maum. The Maum now has an opportunity to empty or fill as needed by the situation. By doing so, the Maum Jaseh will find balance. By participating in this continuous process of Shil and Huh, filling and emptying, the Maum becomes alert, enlivened and nourished. It is relaxed, yet responsive to what is required in any given moment.

Whether or not there is a “Positive Ending” depends on our Moo Do Jaseh. At the outset, Shim Gong, Nae Gong, and Weh Gong are separate. With proper Moo Do Jaseh, they unite and become one through Spiritual Breathing. When spirit, breath, and body unite and are in perfect harmony, one experiences the Do.

Moo Do Jaseh is the attitude with which we approach our art.

It is apparent in simple things like how we care for our Do Bok and how we treat our Dojang.

CULTIVATING MOO DO JASEH

Maum is the original true “mind” or “spirit” that finds expression when the noise of the normal busy mind is quieted. Giving expression to the Maum through our Moo Do Jaseh relies on three important Moo Do concepts which we will discuss below:

- Complementary opposites.
- Fullness and emptiness.
- “Duk” or the Path of Virtue.

THE DANCE OF OPPOSITES

In Moo Do philosophy, the guiding principle is to act in accordance with nature. This starts with an understanding of the concept of complementary opposites. The basic duality is expressed as Um and Yang. These forces are in an unceasing, ever changing interaction with each other, the one being the reason for the other. Why do we inhale? Because we exhale. Why is there Um? Because there is Yang. This is natural. This is the truth of the Do.

In our practice, these forces show up in many ways: strength-flexibility; inhale-exhale; emptiness-fullness; tension-relaxation. If they are not in harmony, our Maum Jaseh is disturbed. Out of balance, we experience pain and discomfort. In balance, we are comfortable and at peace.

Opposites necessarily engender a third principle that synthesizes or acts as an intermediary between them. Moo Do philosophy has many such important relationships. Heaven, earth, with man as the intermediary in the middle. Within the human being, the relationship is between spirit/soul (Shim Gong), breath (Nae Gong/Ki Kong), and the physical body (Weh Gong), where breath is the intermediary between spirit and body. In Korean thought, spirit and breath are often considered together under the term Maum.

Through our Moo Do Jaseh, we cultivate balance and harmony between spirit and body (between Maum and Mom).

Maum Jaseh is an attitude that cultivates true Yang Ki, strength that is balanced with humility, power that is balanced with wisdom. These can be illustrated with the trigrams for water and fire:

- ≡ Water is flexible on the outside;
firm/strong on the inside
- ≡ Fire is strong on the outside, flexible
and receptive on the inside

Maum and Moo Do Jaseh express themselves through an indomitable spirit. This indomitable spirit is another name for Shim Gong, representing consistent efforts to align with the Do. The indomitable spirit requires both strength and flexibility:

When people practice the Do...if they are always hard they will be impetuous and aggressive, excessively impatient, so their actions lack perseverance and their keenness will become blunted. On the other hand, if people are always soft, they will vacillate, fearful and ineffective, being too weak to succeed in their tasks. That softness is useless.

If people can be firm in decision and flexible in gradual application, neither hurrying nor lagging, neither aggressive nor weak, then hardness and softness balance each other; achieving balance and harmony, they will benefit wherever they go. If they study the Do in this way, eventually they will surely understand the Do; if they practice the Do in this way, eventually they will surely realize the Do.

[Adapted from "The Taoist I Ching", Cleary translation, p. 18]

FULLNESS AND EMPTINESS

In order to cultivate one's Moo Do Jaseh, it is important to let go of certain things. This is apparent in the concepts of full and empty in the Moo Do tradition. Western cultures often view the concept of emptiness as a bad thing, as a negative. The idea is that we must keep on filling up, string for more, attaining more. But in the Moo Do philosophy, being full or at the top means that there is only one way to go. Being full carries a signal of danger, of caution, of the need to let go and regroup lest one fall abruptly.

Thousands of years ago, Lao Tzu wrote about excessive "fullness" in the Tao Te Ching:

Contraction pulls at that which extends too much

Weakness pulls at that which strengthens too much

Ruin pulls at that which rises too high

Loss pulls at life when you fill it with too much stuff

(Verse 36)

Full and empty are another aspect of Um and Yang. One must breathe in so that one breathes out. You cannot have one without the other. When you are empty, you breathe in, take in, have space to learn and grow. When you are full, you breathe out, let go, release. This is natural.

In order to give our Maum room to express itself, we must empty our cup. This is often expressed as "emptying the mind and filling the belly".

Thus the sage rules by stilling minds and opening hearts by filling bellies and strengthening bones

(Verse 3)

This refers to the process of emptying the normal busy mind and nourishing the "Mind of Do".

“Emptying the mind and filling the belly” also refers to the process of Spiritual Breathing. We nourish Maum by emptying our mundane busy mind and “opening our hearts” to allow the breath of Maum to express itself. When the mind is quiet and the heart is open, the Spiritual Breath awakens to “fill the belly and strengthen the bones” (nourish and support us).

Spiritual Breathing is a constant filling and emptying. Shil-Huh. Filling-emptying. Shil, or filling, is a function of Um. Through Shil, we fill our bellies with the Spiritual Breath. We empty through Huh. Um sets up the process. How much we fill up (Um) determines the amount of Yang Ki we will have available.

Refining this process over time—emptying that which no longer serves us, filling our bellies with the Mind of Do, leads us to Duk or the Path of Virtue.

DUK: THE PATH OF VIRTUE

The process of aligning oneself with the Do is called “Duk” (“Te” in Chinese). Doduk (or Tao Te” as in the Tao Te Ching), means the Way of Virtue or morality. This is the path that leads to the ultimate unity of Do. The Tao Te Ching describes the relationship between Do and Duk:

Do gives all things life, Duk gives them fulfillment

Every creature honors Do and worships Duk not by force but through its own living and breathing.

Though Do gives life to all things, Duk is what cultivates them

Duk is that magic power that raises and rears them completes and prepares them comforts and protects them

(Verse 51)

Everything unifies (Shim Gong, Nae Gong, and Weh Gong) through Duk. Duk is the “how” of our practice. How we set up our Moo Do Jaseh.

Live in accordance with the nature of things:

Build your house on solid ground

Keep your mind still

When giving, be kind

When speaking, be truthful

When ruling, be just

When working be one-pointed

When acting, remember—timing is everything

One who lives in accordance with nature

Does not go against the way of things

He moves in harmony with the present moment

Always knowing the truth of just what to do.

(Verse 8)

When our Moo Do Jaseh is guided by Duk, all aspects of our being become harmonious and unified. Through this unification we have an actual experience of the Do. It is through this unification that we develop the discrimination to determine exactly what is required at any given moment.

CONCLUSION

Moo Do Jaseh is an expression of how we approach our art, of our individual Moo Do values. When Moo Do Jaseh is set up properly at the beginning, in alignment with Maum, we prepare ourselves to experience and align with the Do. We do this through Duk, the Way of Virtue and the Spiritual Breath. Once we have emptied our cup and are receptive to the instructions of the Maum, Duk guides us toward the unification of Maum and Mom. That is the Do. 🏆

Deung Jhan Michi Odupta

HC Hwang, Sa Bom | Moo Duk Kwan® Kwan Jang

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There is a metaphor in Korean that expresses a simple emphasis of growth and action that begins correctly from the inside and moves outward. Deung Jhan Michi Odupta describes a lantern that is placed in an area that illuminates all around it, displaying all that needs to be observed. With one exception; the dark area under the lantern.

With this example, the philosophical lesson is that as human beings, we are often tempted to look outward initially, rather than inward to address problems that need to be resolved, and to look outwardly for guidance from the external resources that are laid bare by our senses - the light of the lamp. Or to address the actions of others before we have properly looked internally inside ourselves first to make necessary changes to promote harmony among human relations. Addressing the dark area first is an attempt to look inward and to illuminate our actions based upon inner guidance that is rooted in virtuous behavior, rather than looking outside ourselves for needed guidance.

In our Moo Duk Kwan® philosophy, we are guided by the neh gong inner processes of organizing and expending energy externally as a basic fundamental process at the core of all of our technical actions. The mind or shim gong activates the breath, which invites the contraction or expansion of the abdomen, which in turn invites the external action of the waist. We call this the chain of command, when sequenced in such a way as to generate and expel energy. To focus outwardly as a first step creates conflict within the mind and body. Actions that lead with the fist or foot become unbalanced, uncoordinated, and lack the physical integrity and weight behind the action. All contrary to nature and to our philosophy. We have heard these lessons many times within the dojang.

Philosophy of action applies more than just to the physical actions of Soo Bahk Do technique. It applies to relationships and the activity of life. Let's examine a few examples, where external action independent of internal guidance leads to undesirable outcomes. In political environments, aligning oneself with a popular cause and party will lead to immediate success in some instances. But when political popularity expires, so does the strength and value of the relationship. Politics change.

However, relationships built upon discipline and respect always remain. These are deeply seeded and lie within the core beliefs of the practitioner, who deliberately and with effort established a relationship based upon Moo Do concepts of discipline and respect. Similarly, financial success also may lead to temporary prosperity and favor within relationships. When these financial periods of prosperity fluctuate, as they often do, relationships that were strengthened by these external factors also fluctuate.

We as Moo Do In need to be aware of the environment of our lives, which is illuminated by our external senses. But even more important is the self-reflection and illumination of our own selves through careful introspection and self-analysis. The content of our Maum or heart, must be clear, sincere, and rooted in virtuous habits. Habits that will always lead us to acting correctly and in accordance with our Moo Duk Kwan® philosophy.

This is the value of Deung Jhan Michi Odupta as a teaching metaphor. It makes simple a profound lesson by example and encourages us to strive for our own personal development properly from the inside out. 🧘

*The content of our
Maum or heart, must
be clear, sincere, and
rooted in virtuous habits.*

*Habits that will always
lead us to acting correctly
and in accordance with
our Moo Duk Kwan®
philosophy.*





DISCIPLINE
/ RESPECT

Soo Bahk Do: The science is in

Peter Douris, Sa Bom

Originally published in Volume 17 (May 2023).

Exercise is an important part of any wellness routine, especially for older people. That's certainly the current view of the medical community, which bases its thinking on a wealth of scientific studies related to walking, swimming, and other common exercise activities. Most Soo Bahk Do practitioners enjoy the positive health benefits of our martial arts training. That's true not only for younger adults but for older adults, as well. (There's a reason "The Song of the Sip Sam Se" includes the statement: "What is the purpose and philosophy behind the martial arts? Rejuvenation and prolonging of life beyond the normal span.")

Several decades ago, as a long time Soo Bahk Do practitioner myself, I would occasionally search for the scientific evidence to support what was obvious to most of us: that our training was helping to keep us looking and feeling younger. But I found none. As a Professor of Physical Therapy at New York Institute of Technology, whose scientific work was studying the health benefits of exercise. I became determined to fill that knowledge gap. Almost 20 years ago, I designed the first in a series of studies that sought to investigate if and how being a martial artist in general – and a Dan-level Soo Bahk Do practitioner in particular – might be beneficial for health, especially for middle-aged and older people. Why the focus on older people? Simple: I was one, and I wanted to understand more clearly what effects my Soo Bahk Do activities were having on me. And I thought others in my age group might share my interest.

We all have enjoyed the benefits that our training provides; we just feel healthier.

The older among us may also have noticed how it has helped slow the usual effects of aging on our bodies.

And now, scientific testing has begun to quantify all these benefits.

Our studies demonstrated that long-term practice of Soo Bahk Do may be associated with an attenuation of age-related effects on cognition, cardiovascular health, the antioxidant defense system and overall fitness.

In short, Soo Bahk Do seems to truly be self defense against aging.

MIDDLE AGE: THE BEGINNINGS OF PHYSIOLOGICAL DECLINE

Most experts define middle-age as between 40 and 65 years of age – essentially the period that connects youth and old age. That being the case, it's no surprise that declines in physiological functions often show up in that middle period. Middle aged people often experience:

- The graying of hair, weight gain and loss of skin elasticity.
- The start of a decline in muscle strength and power.
- An increase in the formation of free radicals – molecules often associated with a rise in Alzheimer's disease, diabetes, cancer and heart disease.
- A decline in endocrine functions, resulting in menopause for women and andropause for men.
- A decrease in cardiopulmonary function, usually leading to high blood pressure and coronary arterial disease.
- Changes in body composition, leading to an increase in levels of body fat and loss of bone mass, which can lead to osteoporosis.
- A fall-off in cognitive performance. Cognitive performance includes the processes of attention, memory, processing speed, and executive functioning.

As any middle-aged person can tell you, aging comes with a number of well recognized issues. Fortunately, almost all medical and aging experts agree that exercise can help

slow or delay aging related changes -- anything from declines in strength, flexibility, and cognitive performance to increases in body fat, free radical damage, and risk of cardiovascular disease.

SOO BAHK DO: A DIFFERENT KIND OF "TEST"

I recently read a quote in the latest *Moo Yei Shi Bo* that stated "Scholars begin with study and end in theory, Moo Do begins with action and ends with theory." I am grateful that I was able to combine my love of the art with my research agenda as a Professor. Here's how my research team put Soo Bahk Do to the test in a number of studies over several years. In addition to myself, the team was made up of students who were fulfilling the research requirements for their Doctor of Physical Therapy degrees.

STUDY 1

Our first study (Fitness Levels of Middle Aged Martial Art Practitioners), which was published in the British Journal of Sports Medicine in 2004, was performed on middle-aged Soo Bahk Do practitioners, whose exercise regimen consisted solely of their martial arts training. The study also included sedentary individuals who did

The Silver Moo Do Initiative, designed for those of us aged 65 and up, will only help to continue the health benefits of our training in our golden years.

not exercise, as "controls" (to provide a point of comparison) matched for age and sex. We measured heart rate, muscle endurance, strength, and so forth. Based on the data we collected, the study supported the view that compared to the sedentary control group, the Soo Bahk Do practitioners displayed significantly greater aerobic capacity, balance, flexibility, muscle endurance, and strength, and less body fat. Further, the study strongly suggested that even modest Soo Bahk Do training, practicing three times a week, might be a complete exercise regimen, helping reduce or even prevent a number of functional and physiological declines associated with normal aging. Interest in the study was beyond my expectations: Results were featured in newspapers, on TV, and on health websites around the world. Even Kwan Jang Nim HC Hwang discovered it in an airline magazine while traveling.

STUDY 2

The second study (Martial Art Training Enhances the Glutathione Antioxidant System in Middle-Aged Adults), which was published in the Journal of Strength and Conditioning Research in 2009, focused on the effects of Soo Bahk Do training on the body's ability to reduce the presence of free radicals in the blood. Free radicals are atoms that contain an extra, unpaired electron (they usually come in pairs). This "free" electron can put the body's cells into "oxidative stress" as it looks for another electron to pair with, this process damages nearby cells which is detrimental to health. For example, the presence of too many free radicals is often associated

with a rise in the likelihood of developing Alzheimer's disease, diabetes, cancer and heart disease. Notable for our study, free radicals are also produced during periods of high intensity exercise. The body also produces a chemical called glutathione (GSH), in the liver. GSH is a so-called antioxidant, a chemical that can help neutralize free radicals in the blood. GSH does this by "sweeping up" the extra electrons and effectively neutralizing free radicals. During this neutralization, GSH transforms into glutathione disulfide (GSSG), reducing oxidative stress. Notably, the presence of GSH in the blood may start to decline after a person turns 40.

In the study, we measured the presence of GSH and GSSG in blood samples from middle-aged Soo Bahk Do practitioners and sedentary individuals, matched for age and sex, before and after a graded exercise test on a treadmill (producing free radicals). After the exercise, the Soo Bahk Do practitioners had higher resting levels of GSH and lower levels of GSSG than the control group. These findings strongly suggested that Soo Bahk Do practitioners responded more effectively to acute oxidative exercise because of their enhanced antioxidant defense system. In a nice parallel, we concluded that Soo Bahk Do training is not only applicable as self-defense against an attacker but can be considered self-defense against aging, as well.

STUDY 3

Our third study (Static Stretching Does not Impair Performance in Active Middle-Aged Adults) focused on how

different types of stretching – dynamic and static – can affect the muscle's ability to generate force, focusing again on middle-aged practitioners. The prevailing belief in the exercise community back in 2010, when we conducted this study, was that, prior to exercise, dynamic stretching was more effective than static stretching. (Dynamic stretching involves stretching with repeated controlled movements; static stretching involves stretching a muscle and then holding that position for 15-30 seconds.) Notably, however, most of the studies that influenced the exercise community's beliefs about dynamic versus static were performed on college-age subjects. For the younger age group, static stretching seemed to moderately impair physical activity, running and jumping, while dynamic stretching did not. So, my research team and I decided to focus on middle-aged athletes, to see if that held true for them that static stretching would impair performance.

Now, some muscle and tendon stiffness is necessary during physical activity; with no stiffness at all, we wouldn't be able to move or even stand as our muscles would be a bit like Jell-O. As we age, we acquire more muscle and tendon stiffness because their so-called visco-elastic properties or how they change shape when force is applied to them, decline. Once again we utilized middle-aged Soo Bahk Do practitioners as subjects. We measured their jumping/hopping and balance activities after a 10-minute static stretching routine and compared the results to a 10-minute rest control session they completed on another day. As we've noted, in earlier studies

with college-age subjects, static stretching appeared to impair physical activity while dynamic stretching did not. Our study, with older individuals, produced a different result: activity following static stretching was not impaired and balance was actually improved.

Why the difference between the younger and the older groups? We postulated from previous research that younger athletes have very little stiffness in their muscles to begin with. And static stretching, perhaps more than dynamic stretching, was actually effective in reducing muscle/tendon stiffness. But because they already had little muscle stiffness level to begin with, they ended up with too little stiffness required for optimal performance. We hypothesized that our middle-age subjects were starting with a much greater level of stiffness versus the college kids; consequently, during their static stretching periods, although they likely lost some stiffness, they still had enough in reserve, so to speak, to perform well. This study, which was published in the *Journal of Strength and Conditioning Research* in 2010, provided evidence that static stretching does not interfere with performance in older Soo Bahk Do practitioners.

STUDY 4

The next study (Martial Arts Training Attenuates Arterial Stiffness in Middle-Aged Adults) investigated arterial stiffness. Arterial stiffness refers to the rigidity of the arterial walls in the circulatory system and is an independent marker of cardiovascular mortality. Normal aging results in an overproduction of collagen (a fiber-like protein that

forms connective tissue) and diminished production of elastin (a stretchy protein) in the walls of the major arteries, resulting in increasing arterial stiffness and hypertension. The purpose of our research study was to measure arterial stiffness and flexibility in healthy middle-aged Soo Bahk Do martial artists compared to age- and gender-matched healthy sedentary controls.

We assessed arterial stiffness in all subjects using pulse wave velocity (PWV), a recognized measure of arterial stiffness. We also measured flexibility in the trunk and hamstring. We found that the middle-aged Soo Bahk Do practitioners were more flexible in their trunk and hamstrings than the sedentary group, and they had significantly less arterial stiffness. We concluded that the flexibility component of Soo Bahk Do training may be considered as a possible way to reduce the effects of aging on arterial stiffness. This study was published in Asian Journal of Sports Medicine in 2013.

STUDIES 5 AND 6

Our final research focus was on the role of Soo Bahk Do training in improving cognitive performance (CP). CP processes occur in a part of the brain known as the cerebral cortex. CP includes the processes of attention, memory, processing speed, and executive function, all of which typically decline with aging. To clarify, executive function is the highest order of cognitive function involved in selective attention, judgment, anticipation, planning, and conflict resolution through what's known as selective inhibition occurring in the prefrontal cortex.

We performed two separate studies on this topic. One involved middle-aged, experienced Soo Bahk Do practitioners (Martial Art Training and Cognitive Performance in Middle-Aged Adults); the other included college-aged adults taking a beginner Soo Bahk Do class (The Effects of Externally Paced Exercise on Executive Function and Stress in College-Aged Students). Both studies utilized walking as the comparison treatment. (Notably, studies have shown that walking can improve cognitive performance.) We utilized two well-known CP-related tests -- the Stroop test and Tower of London test.

The results of our CP tests strongly suggested that, for both experienced and beginner practitioners, Soo Bahk Do training was superior to walking in improving many aspects of cognitive performance; in fact, in our study, walking produced few changes of any significance. We theorized that the complex, coordinated motor tasks that are required in martial arts exercises put more demand than walking does on the prefrontal cortex. This would cause more blood to flow into the area than usual, providing an associated health benefit. The study performed on the middle-aged Soo Bahk Do practitioners was published in the Journal of Human Kinetics in 2015; and the study performed with college-aged adults was published in the Journal of Sport in Science and Exercise in 2022.

CONCLUSION

As Soo Bahk Do practitioners, we all have enjoyed the benefits that our training provides; we just feel healthier. The older among us may also have noticed how it has helped slow the usual effects of aging on our bodies. And now, scientific testing has begun to quantify all these benefits. Our studies demonstrated that long-term practice of Soo Bahk Do may be associated with an attenuation of age-related effects on cognition, cardiovascular health, the antioxidant defense system and overall fitness. In short, Soo Bahk Do seems to truly be self defense against aging. The Silver Moo Do initiative, designed for those of us aged 65 and up, will only help to continue the health benefits of our training in our golden years.

ACKNOWLEDGMENTS

I would like to thank: HC Hwang, Kwan Jang Nim for being the beacon of light of our organization, HY Kwon SBN for being a great teacher and role model, All the middle-aged Soo Bahk Do practitioners who were subjects and are now older and healthier for their continued practice of Soo Bahk Do, Ian Prior SBN for his wonderful edits, and to my lovely wife, Susan, who has always supported my countless hours of Soo Bahk Do training and activities throughout the years. 

Note: For reprints of any of the research studies, please contact me at pcdouris@gmail.com

Photograph courtesy of Stephanie Spoerri-Winkler SBN, Euro Summer Camp, Switzerland, 2024.



Silver Moo Do In Program

Ramiro Guzman, Sa Bom and Steven Lemner, Sa Bom

This article is a combination of two articles, originally published in Volume 15 (November 2022) and Volume 19 (November 2023).

The initiative to develop a training program fit for the wellbeing of the mature members of the World Moo Duk Kwan® was first presented in 2015 at the US Ko Dan Ja Shim Sa. The concept was presented by Steven Lemner SBN after a discussion with Gregory Price SBN, who had been concerned for some years about the continual loss of older members of the art.

Lemner SBN shared that same concern and was inspired to act because of his observation of, and conversations about, the struggles of his senior, the late Curt McCauley SBN. They set the project in motion with further input from the “senior” aged guest visitors at that Ko Dan Ja Shim Sa, and discussed the idea of creating a training track and a program to address the shared concerns of being able to participate while not hindering younger members.

Lemner SBN communicated the idea to Russ Hanke SBN, Ramiro Guzman SBN and Kwan Jang Nim through an outline they then developed for a “Mature Practitioner’s Training Track” of sessions to be held at the Moment with the Masters. This was designed to be a way to increase participation and support the organization’s mature members, and to lay down the foundation that would later develop into the Silver Moo Do In Program.

During the early years of the Moo Duk Kwan®, the majority of practitioners were 15 to 35 years old. Training for those members primarily focuses on the physical demands required to meet their natural desires. More than half a century later, there is an ever growing number of older practitioners, as well as those who now have physical limitations due to injury or other causes.

Currently, the older practitioner is faced with one of two choices:

1. Continue to train uncomfortably, both physically and spiritually (i.e., possibly uncomfortable about their declining performance);
2. Or simply quit training all together.

Mission Statement

To provide longevity for mature practitioners of Moo Duk Kwan® through mental and physical well-being.

To provide support and guidance for younger generations of Moo Duk Kwan® by example.

To promote national and international human relations through active participation in the program.

To preserve the culture of Moo Duk Kwan® as intended by the founder, Hwang Kee.

THE INAUGURAL SILVER MOO DO IN SEMINAR

The inaugural presentation of the Silver Moo Do In training program and meeting was held on August 27, 2022.

The program began with an opening ceremony and an introduction from Kwan Jang Nim, who explained how the United States Federation was founded by a generation of members who were mostly in their 30s. That was in 1975, and some 50 years later those members are now in the 65 years and older age bracket. Taking into consideration the natural process of maturing members who are still active in World Moo Duk Kwan®, and who have demonstrated their dedication through their living experience and fulfilling the objective of the Silver Moo Do In Program being that of wellbeing and longevity through the practice of Soo Bahk Do.

The natural necessity and importance of developing a training program within the World Moo Duk Kwan® curriculum for our mature members was presented at a World TAC meeting. Ramiro Guzman SBN suggested that a program of this nature should be developed to meet the needs of senior and maturing members who are still active. Kwan Jang Nim and the World TAC took on the mission of elaborating the procedures and suggested themes to be presented. A name had to be agreed on which would meet the significance of the program, and after much deliberation

the suggestion “Silver Moo Do In” (submitted by Vicki Kenyon SBN) was accepted.

The program’s curriculum is designed for mature Ko Dan Ja and Yu Dan Ja practitioners, aged 65 and up, who have made Soo Bahk Do part of their lifestyle and are interested in participating in a program which has been specifically designed to meet their needs at this stage of their life. The program is also a great way for members to connect with others who are at the same stage in life.

The program’s objective of helping to maintain member’s health and increase their longevity is based on the teachings of the Founder, Chang Shi Ja Hwang Kee.

Over the years, many instructors have developed some form of approach towards helping this group of individuals. However, now under the guidance of Kwan Jang Nim and the WTAC, and a group of dedicated members, the Silver Moo Do In program has been developed to set forth a curriculum based on the physical, and mental needs of these practitioners. Because of the logistical requirements of some members not able to physically train in person, the program is being delivered in two approaches. One is through the use of virtual training, and the second is through in-person training. This allows practitioners to connect, train, and enhance their health and continue their love of the



art, while working within the parameters of their abilities at this stage of life.

It is hoped that this program will help those members to continue to train, while meeting their needs in their later stages of life. Furthermore, the program is intended to help maintain connections between members across the entire Moo Duk Kwan®. 

ACKNOWLEDGMENTS

A special acknowledgment to those who actively participated in organizing and formulating the purpose, mission, objectives, and curriculum of the program to get this project moving:

Frank Bonsignore
Steven Lemner
Roberto Bonefont Jr
Curt McCauley
Richard Wilcox
Mike Shields
Colette Arvidson
Gregory Price
Paul Eng-Wong
Vicki Kenyon
Richard Blake
Lynford Graham
Michael Shields
Jim Sevel
David Kitchen
Michael Porter

Youth Leader Program

The Youth Leader Senior Advisory Team

Originally published in Volume 14 (August 2022) (updated in this Volume with current member details).

During the 2007 Southeast Asia Leadership Seminar (SEALS) held in Canberra, Australia, a discussion took place between HC Hwang, Kwan Jang Nim, Daymon Kenyon SBN (USA), Phillip Bartolacci SBN (USA) and Kriton Glenn SBN (Australia). The conversation was focused on how to develop leadership within the Moo Duk Kwan® on an international basis. From that meeting, the concept of the World Moo Duk Kwan® Youth Leader Program was born.

In 2009, the first Youth Leader meeting was held in Atlanta, Georgia USA, attended by Australia, Chile, Greece, Italy, Switzerland, and USA. Since that first meeting, Youth Leader events have been held nationally and internationally every year:

- 2010 – 2015: Youth Leader activities blossomed around the world in local Regional and National events.
- October 2016: 1st WMDK Youth Leader Symposium, Korea.
- October 2017: 2nd WMDK Youth Leader Symposium, Korea.
- October 2018: 3rd WMDK Youth Leader Symposium, Korea.
- October 2019: 4th WMDK Youth Leader Symposium, Korea.
- 2020 – 2021: Youth Leader activities were held virtually during the global pandemic.
- October 2022: 5th WMDK Youth Leader Symposium, Korea.
- October 2023: 6th WMDK Youth Leader Symposium, Korea.

The Youth Leadership Program is indebted to the selfless efforts of two pioneers of the program, Frank Tsai SBN (USA) and Elodie Mollet SBN (France). The success of the program is largely due to their efforts during the formative years.

Mission Statement

To preserve the Moo Duk Kwan® as created by its founder, Hwang Kee.

To seek to strengthen and promote the global identity of Moo Duk Kwan® through social media and in our daily lives.

To encourage and strengthen the international relationships among the youth to support the development of the Moo Duk Kwan®.

To promote the longevity of the Moo Duk Kwan® by supporting and empowering the leaders of tomorrow.

THE SENIOR ADVISORY TEAM

The Youth Leader group and the program is guided by the Senior Advisory Team (SAT), comprised of one member from each World Moo Duk Kwan® Zone. The original SAT members included Diego Salinas SBN (Spain), German Baigorria SBN (Argentina) and Lauren Andersson SBN (Australia). These members contributed greatly to the success of the Youth Leader Program, and helped to create the foundation upon which the current program has been build.

The current SAT includes Jim Class SBN (Puerto Rico), Frank Akkerboom SBN (Australia), Tanner Armstrong BSN (USA), Carla Gamero JKN (Spain) and Andrea Luján JKN (Spain). Previous SAT members include Yisel Guzmán SBN (Mexico), Susan Fittanto SBN (USA), Alan Bracco BSN (Argentina) and Katerina Ntaflou JKN (Greece).

YOUTH LEADER REPRESENTATIVES

Each Moo Duk Kwan® country has an official Youth Leader Representative. The requirement is to be an active Dan member, aged 18 to 35. Exceptions are made for countries that do not have a Youth Leader that meets the specific criteria. The official Youth Leader Representative has direct contact with the

Any youth practitioners ranked 3rd Gup and above are welcome to participate in these monthly international online classes.

SAT, and communicates the planned national and international activities to the other the Youth Leaders across their country.

YOUTH LEADER ACTIVITIES

The SAT are responsible for developing an annual calendar of events. This includes monthly online classes taught by members of the World Technical Advisory Committee, and members of the SAT themselves. The classes include physical, theoretical and historical content.

Any youth practitioners ranked 3rd Gup and above are welcome to participate in these monthly international online classes.

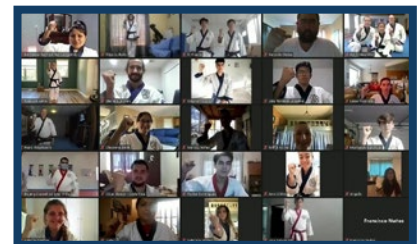
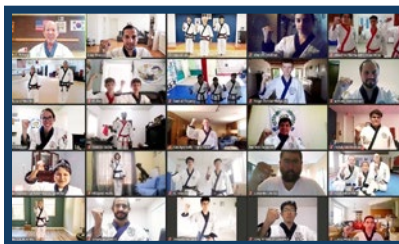
Youth Leaders are invited to participate by teaching classes, assisting them to develop both leadership and technical skills.

Each month, members of the SAT create a social media challenge for the Youth Leaders to fulfill. Youth Leaders from all around the world post videos and pictures on social media completing the challenge.

The requirements to participate are:

- a) to be a recognized member of World Moo Duk Kwan®
- b) to have a proper presentation (with Do Bok and no shoes)
- c) to be a youth practitioner of any rank having the motivation to fulfill the challenge.

Participation in the monthly challenges continues to grow steadily, and we look forward to seeing more and more members from around the world connecting and engaging with the Youth Leader Program. 🌐





男子組
優勝
賞状





TECHNIQUE

Ko Cha Won Ki Sool

High level of technical quality

Diego Salinas, Sa Bom | World Technical Advisory Committee

Originally published in Volume 13 (May 2022).

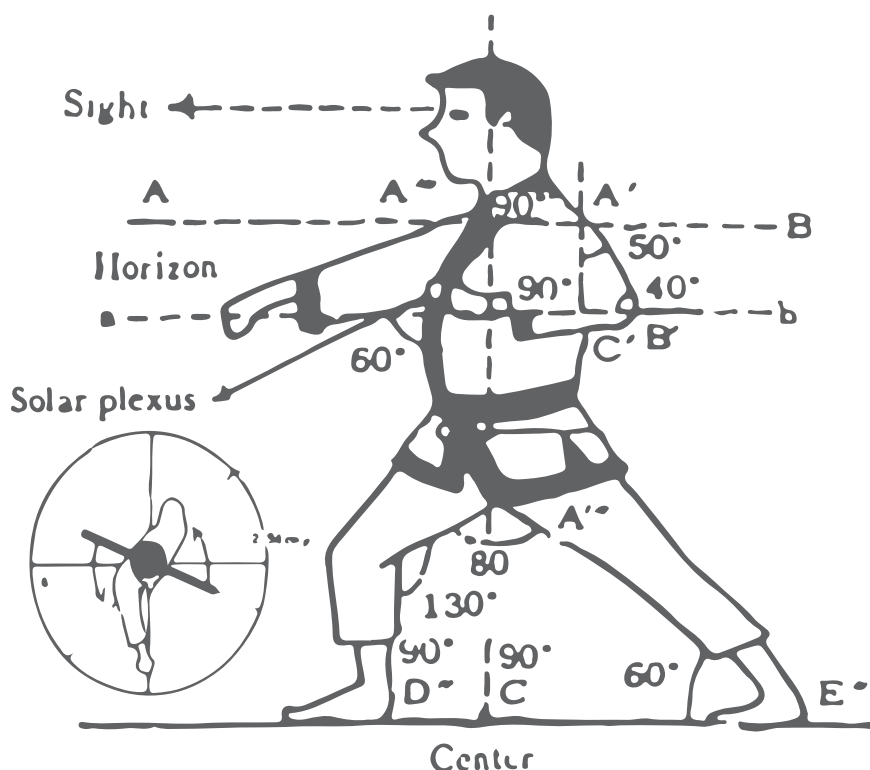
The achievement of technical excellence is a process that requires a programmed and didactic system. The introduction and application of Moo Do (martial arts) philosophy into the complex system of technical learning is fundamental to provide the Moo Duk Kwan® student with the necessary means to encourage both their physical skills and their ability to understand the technical applications. This process will make the students merge the how, the when and the why, as a way to give meaning, purpose and perfect timing to their technical actions.

“When you do things correctly, everything will seem easy and effortless”

“Pay attention to the slightest change from full to empty”

“Surprising things will happen when you meet your opponent”

Song of the Ship Sam Seh



HOW

Most of the attention during the class is given to teaching “how to do” the technique correctly. This concept, based on biomechanics and psychomotor processes, helps the martial arts student develop familiarity with their body and the gains they may acquire through conscious repetition of the technique.

“Cho Hwa” – Harmony

The unification of the mass (body), and the translation of the inertial mass, is the most appropriate concept to understand how our body transfers energy from point A to B, without losing or expending unnecessary energy in the transitional movement.

In order to do this, we must understand the impulse points, for example the Choong Gul Ja Seh structure:

- 1 Back foot set at 45 degrees in dynamic tension
- 2 Front foot straight with a slight inward tilt in dynamic tension
- 3 Rear knee extended in dynamic tension
- 4 Front knee flexed making a line with the toes in dynamic tension
- 5 Hips aligned with the shoulders and projected forward pushing the Dan Jun.

Performing basic techniques with proper intent will always result in the accumulation of skill.

“Every physical action of mobility is influenced by gravity, every motor action is the product of the thrust of the earth.

Positions (Ja Seh) in martial arts are the root of power, maintaining body alignment is the most efficient way to offer minimal resistance”

WHY

Discovering the motive behind each technical action provides meaning and purpose, as an action is clearly most powerful when the person who executes it develops a deep understanding of its purpose.

When students understand the purpose of their techniques, the effectiveness in their applications far outweighs those who do not. Understanding entails the harmony of movement, improving its coordination and precision.

Purpose and meaning of action:

- 1 Distinguish the type of attack (angle, mass, anatomy)
- 2 Identify the natural technical process (correct angles, adapted to the morphology of the attack – do not force the technique with movements not yet internalized)
- 3 Visualize the best defensive strategy (dodge, defense, block, cover)
- 4 Position yourself strategically in a situation of tactical advantage (any defensive action must give us time to react to an attack)
- 5 Counterattack (distance, speed, anatomical structure of the attack, anatomy of the target)
- 6 Neutral evaluation position (every action triggers a reaction, be attentive to the change of intention of the adversary, as well as their reaction after a defense or counterattack).

“The continuous and prolonged repetition of an action entails its internalization, until it becomes a conscious reflection of one’s own mind”

WHEN (TIMING)

The close relationship between time to execution of physical action in determining a techniques effectiveness or ineffectiveness is undeniable. Taking into account this rule, the ability to move freely and quickly is understood as an indispensable faculty at the time of any defensive or counteroffensive action.

Timing is related not only to speed, but also to having the necessary ability to graduate the speed during an attack in progress.

In a situation of self-defense (Ho Sin Sool) we can analyze that in relation to an attack in free combat (Jah Yu Dae Ryun) in the Do Jang, the most critical factor is the surprise, since we will not be waiting for that action, and the determining factor is the management of the stress that will result when we face the situation. In comparing a situation of self-defense such as Ho Sin Sool to one of an attack in free sparring, Jah Yu Dae Ryun, the most critical factor is the element of surprise.

As we are not waiting for action in Jah Yu Dae Ryun, our ability to defend effectively will be determined by how we manage the stress of the situation.

The inability to control the stress will be an obstacle to moving freely and balanced, diminishing our fluidity and precision. Under these conditions, it would be very difficult to find the right timing for the efficient execution of any technique. These psychological events, which in turn generate physiological outcomes, should be considered at the time of training under controlled conditions.

“All effectiveness of the technique comes from the right moment of its execution”

Analysis of an attack or aggression:

- 1 Gaze, intention / Eui Do (the gaze can signal an action, together with biomechanical micro gestures)
- 2 Distance (distance often determines the choice of attack technique)
- 3 Body mass (although not absolute, the mass of a person can vary their speed and the strength of their attacks)
- 4 The scenario (often not contemplated during training at the Do Jang. The scenarios where we could be attacked in a self-defense situation can vary considerably. It is possible that we will encounter obstacles which mean that we need to adapt to the environment, while maintaining control of the most appropriate time and place to start our defense is also a matter of timing). 🏆

“The Do Jang should be considered a Martial Laboratory, it is the space where trial and error are constantly interrelated to create technical excellence”





Distance in Ja Yu Dae Ryun

Proper distance – Kuh Ri Jo Juhung

Ramiro Guzman, Sa Bom | World Technical Advisory Committee

Originally published in Volume 10 (August 2021).

Maintaining and controlling the proper distance between partners is an important aspect in our practice of Soo Bahk Do Moo Duk Kwan®. It is not only important in the beginning and ending of executing a technique, but also when bowing between partners, so that Discipline and Respect is demonstrated towards each other and to the Art. In the application and interaction of exchanging defensive and offensive techniques, controlling the distance is vital to demonstrate the intent (Eui Do) of striking the target as an expression of a living experience.

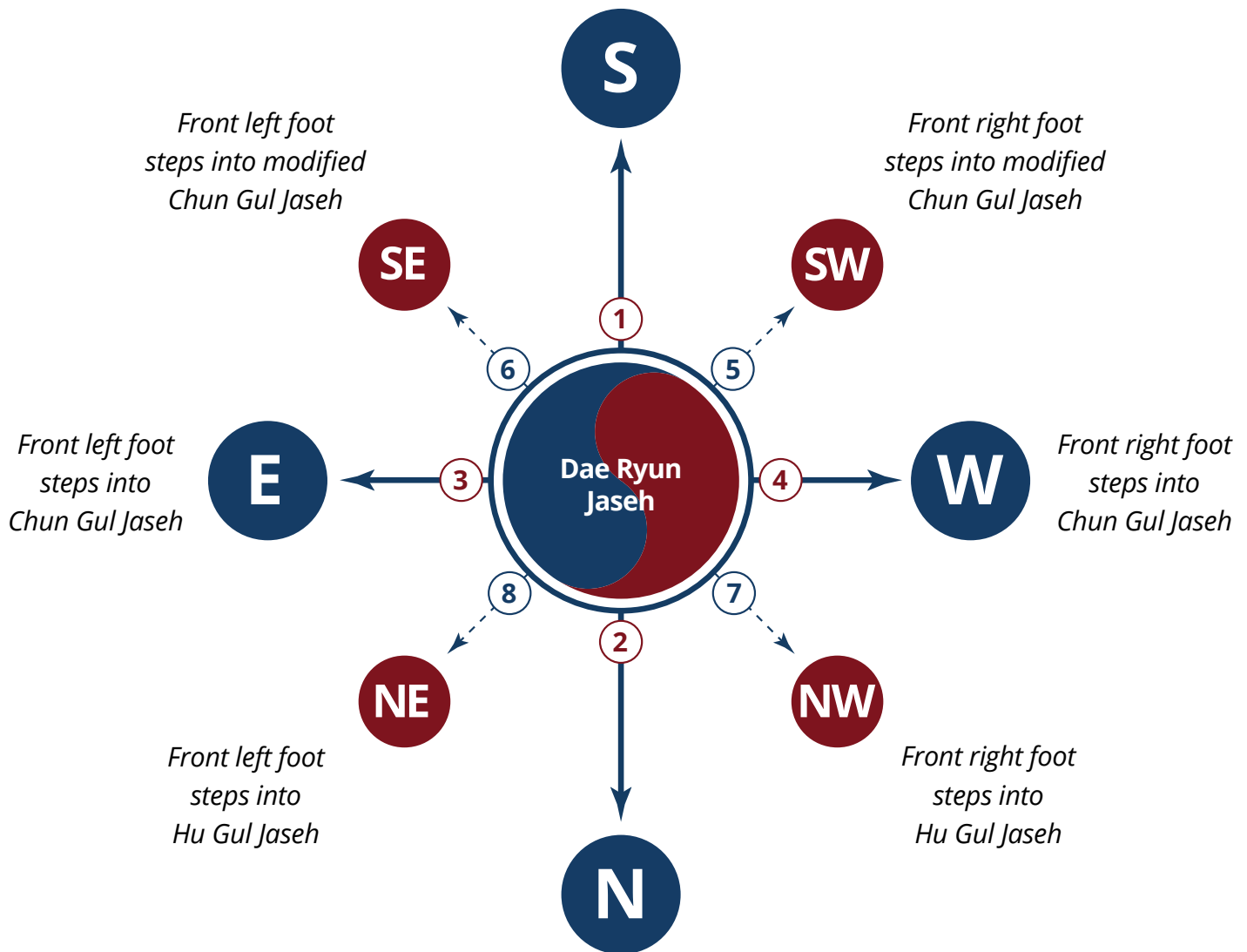
BUILDING SKILLS WITH IL SOO SIK DAE RYUN

How can you maintain the proper distance? One way is through the practice of Il Soo Sik Dae Ryun, in which the opposing partner lunges with a Sang Dan Kong Kyuk and the receiving partner either moves backwards, 45° diagonal forward or to the sides. These defensive movements will depend on which technique will be used to counterattack and on the situation that develops due to the distance that has been achieved. These maneuvers will become more natural through continuous practice and application. You will develop the correct response by applying the proper distance for counter attacking and hitting the desired target. Il Soo Sik exercises naturally evolve into Ja Yu Dae Ryun (sparring) drills. Where actual Ja Yu Dae Ryun techniques, such as Soo Gi and Jok Gi, will focus on the application of Wan Gup (timing) with the proper distance and application of technique.

Mental Map for developing proper distance in Ja Yu Dae Ryun

FRONT SIDE

*Shuffle forward or
back foot steps forward
into Kyo Cha Rip Jaseh*



*Shuffle backward or
front foot steps backward
into Kyo Cha Rip Jaseh*

BACK SIDE

Page 66: HC Hwang, Kang Jang Nim
demonstrating with Yong Ki Hong (4142)
at a tournament in Philadelphia, USA, 1975.

Page 67: Ramiro Guzman SBN
demonstrating with Yisel Guzman SBN
and Anthony Guzman SBN.

HU RI AND HO HOOP

The proper use of the Hu Ri (waist) and Ho Hoop (breath) are vital for a natural transition of maneuvers and techniques. The use of the Hu Ri is of great importance for mobilization, and to generate the force that will be applied through the technique, whether it be defensive or offensive. Breath is used to maintain a harmonious application and to create a natural, and continuous flow of energy (Ki) to the technique. Paying attention to both inhaling and exhaling through the application of the technique will assist with giving your movements life.

MANAGING DISTANCE

When being introduced to the Ja Yu Dae Ryun, awareness of distance is vital for mobilization firstly, to not get hit, secondly, creating the proper distance to hit the target, and thirdly for not injuring your partner. This is how you demonstrate self-discipline and respect to your partner and demonstrate the quality of the Art. Through maintaining distance and applying the appropriate technique to the target, one can have a more enjoyable experience in Ja Yu Dae Ryun.

DEVELOPING FOOTWORK SKILLS

You can control the proper distance by applying the following footwork and developing a good Jaseh (stance). You will develop these skills through the application of the basic Ja Yu Dae Ryun combinations as shown in the “Gup Level Instructional Guides”, and the application of “Building Positive Habits in Warm Up Drills”. All of these examples are at your disposal through your Sa Bom or Kyo Sa. However, self-awareness is the best teacher in order to develop a natural response to building the skill of managing and adjusting distance between you and your partner. The proper use of footwork will stop you from getting stuck in one position and will give you mobility with both feet being able to adjust instead of dragging the feet without

a predetermined purpose. The following footwork and maneuvers can help you develop good distance control with your partner.

MENTAL MAP

To start, it is advisable that you have a **Mental Map** (Shim Gong) that you can visualize so that you can see mentally where you want to move in order to maintain the distance for the proper use of technique (for either Soo Gi or Jok Gi). Distance is an important factor to consider in free sparring. However, there are also other features to be taken into consideration when developing a better understanding and application of proper Moo Do technique, such as:

1. Shi Sun – creating a clear intention (Eui Do)
2. Ho Hoop – proper Dan Jun breathing
3. Activating the Dan Jun – creating the energy for action and movement
4. Use of the Hu Ri – correct application of force applied in the technique (Him Cho Chung)
5. Wan Gup – proper timing of the technique
6. Distance – proper coordination in the application of the technique
7. Clear target – the intention of hitting the target
8. Effectiveness of the technique – transmitting 75 ~ 80% effectiveness, balance and power into the target
9. Son Sok Mi – the line of the execution and termination of the technique.

Hopefully, this article can help all Soo Bahk Do Moo Duk Kwan® practitioners develop a more harmonious exchange of techniques using the proper maneuvers to maintain distance in Ja Yu Dae Ryun so that it will be an enjoyable experience demonstrating our Art in action. 🏆

Creating Power with Breath

Growing from the inside to the outside

Craig Hays, Sa Bom | World Technical Advisory Committee

Originally published in Volume 24 (February 2024).

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.

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. 

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.

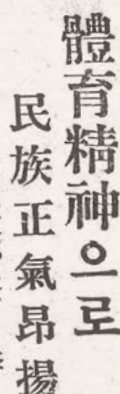
If there is no compression, the Ki doesn't flow.



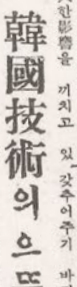
The character for Ki (energy).

體育은 國家復興의 大本
健康은 公恩 없는 體鍊에서

卞榮泰



前文教部長官 李 丙 壽



唐手道精神으로 開拓

尹 澤 美

發行所 黃道李 洛
編輯人 人
印刷人 人
發行人 人
發行所 黃道李 洛
서울特別市中區東子洞4
武藝時報社
電話 ② 4851
購讀料 一部 五拾圓



人法園社
 跆拳道搏手韓大
 德武場道中央
 位置: 서울역
 住所: 서울特別
 中區東子洞
 代表 黃 琦
 電話 ③ 4851

의 '휘술'이 울려 한	로 L W 禹尙櫓을 H F 로
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분과十四분에 결정적인	·매스'한것을 RW 정
'슈스'을 쓰았으나한	公 (鄭順天)이 '슈스'성
국의 G K 합 (咸興哲)	공 일점을
	만외하고기

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國家復興의 大本
 품임 없는 體鍊에서
 卞 榮 泰

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 年의 되었다고 하시니
 是 始作한 것이 벌써 四十
 年의 되었다고 하시니
 是 始作한 것이 벌써 四十
 年의 되었다고 하시니

體鍊에 있어서 勤勞精
 神을 振揚하는 勞働精
 神을 振揚하는 勞働精
 神을 振揚하는 勞働精
 神을 振揚하는 勞働精

史記에 依하면 三國이
 前時代에 이르기까지
 前時代에 이르기까지
 前時代에 이르기까지
 前時代에 이르기까지

勤勞精神宜揚하는 것
 이니 國家百年大計를 爲
 國家百年大計를 爲
 國家百年大計를 爲
 國家百年大計를 爲

國民에게 爲한 役勤을
 하라는 歷史上 重大한
 歷史上 重大한
 歷史上 重大한
 歷史上 重大한

國民에게 爲한 役勤을
 하라는 歷史上 重大한
 國民에게 爲한 役勤을
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研究을 거듭하는 것이 필요하다고 생략하고
 前進한다와 같이
 學이 있을 때 其防禦方
 法은 理論上의 原理方
 解할 수 있는 即 實際에
 解할 수 있는 것이야
 고 할 수 있다 二項으로
 『事理不偏』을 金頭에
 平古 表裏一盤 不攪不
 亂의 經濟를 實용은 새
 삼스런 經濟學 必要
 가 있다 二項이 一
 手 道精神에 關한

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先手 없는 武道

唐手道修鍊精神
智道館長 尹

曠 炳

A black and white portrait of a man with dark, wavy hair and thick-rimmed glasses. He is wearing a dark suit jacket over a light-colored shirt and a dark tie. The background is a textured, mottled gray.[illegible]

第二十五回

武德館昇段審查

五〇〇名應試
充面하여 있었으며
武總館
第三十五回昇
이
그마한
되는
技術이 아니요
힘을 갖이
大

段査査
 行하였다
 二〇四回
 加點
 特徵은
 自己母
 面目爲
 十月中에
 있을豫定이
 來
 不願不周
 第一
 花柳道精精
 花柳道精精

購讀料 一部 五拾圓



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worldmoodukkwon.com