



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

武藝時報



ENG 

AUGUST 2024

VOL 22



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Contents

VOLUME 22

Message from Kwan Jang Nim	5
Editor's note	7

HISTORY

An interview with Hwang Kee	9
-----------------------------	---

TRADITION

The Tradition of our Connections	13
----------------------------------	----

PHILOSOPHY

Moo Do Chul Hahk	17
------------------	----

DISCIPLINE & RESPECT

World TAC Appointments	23
2024 International Moo Do Seminar	28
Ko Dan Ja Shim Sa: Australia	30

TECHNIQUE

E Dan Yup Podo Cha Gi	37
-----------------------	----

HERITAGE PROGRAM

Be faithful to the present	41
----------------------------	----

INSTRUCTOR INSIGHTS

Zhan Zhuang	45
-------------	----

CALENDAR

Calendar of events	56
--------------------	----



Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® members

I hope your year is proceeding positively for you and your families.

The *Moo Yei Shi Bo* represents a continuation of the Founder's vision and creativity begun in 1960, temporarily paused after eight months, and then again recreated by those who were dedicated to *Il Kwan Seong* (Standardization), *Iyon Kwan Seong* (Connection), and *Heng Dong Chul Hak Khang Hwa* (Action Philosophy). I say re-created, as it required original creativity to begin its life once again.

On this subject, it is the real nature of creativity that it is non-teachable. If it were, it would not be original creativity. Creativity is the result of action, experience, meaningful education, and investment in the philosophical value of life. Once we dedicate ourselves through personal training and an active life, creativity thrives. We are motivated and interested in everything we engage in, especially things of value. Action fosters creativity. It becomes the result of one's own effort. Often taking many long hours of commitment to obtain. Through action and experience, we arrive at knowledge, understanding, and finally wisdom. Which is a healthy source for our personal creativity. As well as our own happiness.

I encourage you to continue to pursue an action-oriented life guided through a personal commitment to training and by the principles and philosophy of the Moo Duk Kwan®. Set in place nearly 80 years ago and guided and protected by many creative, action-oriented individuals over the years. So that your creativity never sleeps. So that our future generations are secured by the creative efforts of this current generation.



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



世界武德館 Moo Yei Shi Bo

WORLD MOO DUK KWAN®

MISSION STATEMENT

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

OBJECTIVES

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

VOLUME 22 CONTRIBUTORS



HC Hwang KJN



Kim Wyles SBN



Alexandre Payen de la Garanderie JKN



Lawrence Seiberlich SBN



Elodie Mollet SBN



Mónica Montero Corrales



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Tanner Armstrong BSBN



Francisco R Blotta SBN



Ji-Seon Kim



PJ Steyer SBN



Eve Broenland KSN



worldmoodukkwan.com



Editor's note

The official World Moo Duk Kwan® newsletter



Welcome to Volume 22 of the *Moo Yei Shi Bo*.

Like our Art, the *Moo Yei Shi Bo* is a living publication; it has continued to grow and evolve since the relaunch in May 2021. This Volume sees us take several significant steps forward, starting with the introduction of the **Moo Yei Shi Bo Editorial Team**. This small but dedicated team volunteers their time and skills to bring you quality content to support your Moo Do training and education.

A great deal of effort goes into the development of each Volume, so we are always on the lookout for new ideas, content, and offers of assistance. If you have ideas for articles or other content, or would like to join the team, then we want to hear from you.

CHANGES TO THE MOO YEI SHI BO

The results of our recently completed reader survey have given us motivation to improve how we present the content to you. Importantly, we have heard your request to improve readability by grouping articles together by language. To address this, we are trialing a new format: Volume 22 has three separate versions; English, Spanish and French.

Thanks to the hard work of our translators, the content in each version is identical, with the exception that any articles translated into Korean appear in the English version. Hopefully in the future we will also be able to offer a dedicated Korean version. This new format means that we can streamline the design

process and ensure that the content is provided to you in the most professional way.

The dimensions of the publication have also changed. Although you may not notice much of a difference if you only view the document on a screen, this change will make it easier to print at either A4 or US Letter size.

Something that hasn't changed is that the *Moo Yei Shi Bo* continues to be freely available via the World Moo Duk Kwan® website, and you get to choose how you read it; either online as a FlipBook or downloaded as a PDF.

We very much value the feedback that we have received and will continue to listen to all good ideas that come our way.

Send your suggestions to: news@worldmoodukkwon.com

Kim Wyles, Sa Bom

MOO YEI SHI BO EDITORIAL TEAM

Editor



Kim Wyles SBN

Senior Advisor



Steve Diaz SBN

Advisory Team



John Johnson SBN



Steve Lemner SBN



Lisa Kozak SBN

Spanish Translator



Francisco R Blotta SBN

French Translator



Elodie Mollet SBN

Content Developer



Ms Sabrina Mistry

VOLUME 23 SUBMISSIONS

Submissions are now open for **Volume 23 (November 2024)**. Final date for content is **October 1, 2024**.



HISTORY

An interview with Hwang Kee

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

What followed was a 40 minute interview which covered aspects of the Founder’s life, provided a brief history of Moo Duk Kwan®, and introduced the viewers to the martial art of Soo Bahk Do. This article is an introduction to that interview, and aims at providing context to the translation which will appear in future Volumes.



THE INTERVIEW

The interview begins with Hwang Kee, Chang Shi Ja, explaining his introduction to the martial arts. He recalls the story, well known amongst Moo Duk Kwan® practitioners, that as a young boy he watched a man defend himself against multiple attackers. From that moment, his desire to learn martial arts was born. Hwang Kee CSJ recounts his travels into Manchuria (in China) where he met and trained with Yang, Kuk-Jin, his efforts at learning from textbooks and his motivation to cultivate Korean martial arts out of his pride and love for his country.

The interview continues with Hwang Kee CSJ providing a history of Moo Duk Kwan®, including the motivation behind initially naming his art Hwa Soo Do, why he

later changed it to Tang Soo Do, and the importance of the name Soo Bahk Do. He explains the numerous challenges that he and his organization faced after the coup on May 16, 1961, and the attempts to combine all Korean martial art organizations into one single entity.

Hwang Kee CSJ shares with the audience the difference between the Moo Duk Kwan® style and other martial arts, and explains why he places such emphasis on the use of the waist to generate power.

Watching on from the audience is Cho Kyung Kap, the wife of Hwang Kee CSJ. The presenter invites Cho Kyung Kap to share her insights and stories about the early days of Moo Duk Kwan®, the hardships that their family suffered, and her life with Hwang Kee CSJ.

LET'S MEET AT 11PM

“Let’s meet at 11pm” was a talk show produced by the Korean Broadcasting System (KBS), the national broadcaster of South Korea. The show ran from 1981 to 1993, and over the years was aired at different times and had several different names, but for over a decade it was known as “Let’s meet at 11pm.”

The show aimed to be educational, informative and inspirational, and was targeted toward a wide range of audiences. The premise of the show was to interview a variety of people who had interesting and/or memorable lives, or who had a unique story to tell.

The presenter, Kim Dong-geon, is regarded as one of the most well known and beloved TV personalities in Korea. He presented the show for the entirety of his lifespan, and even now at the age of 84, remains a regular face on Korean TV.



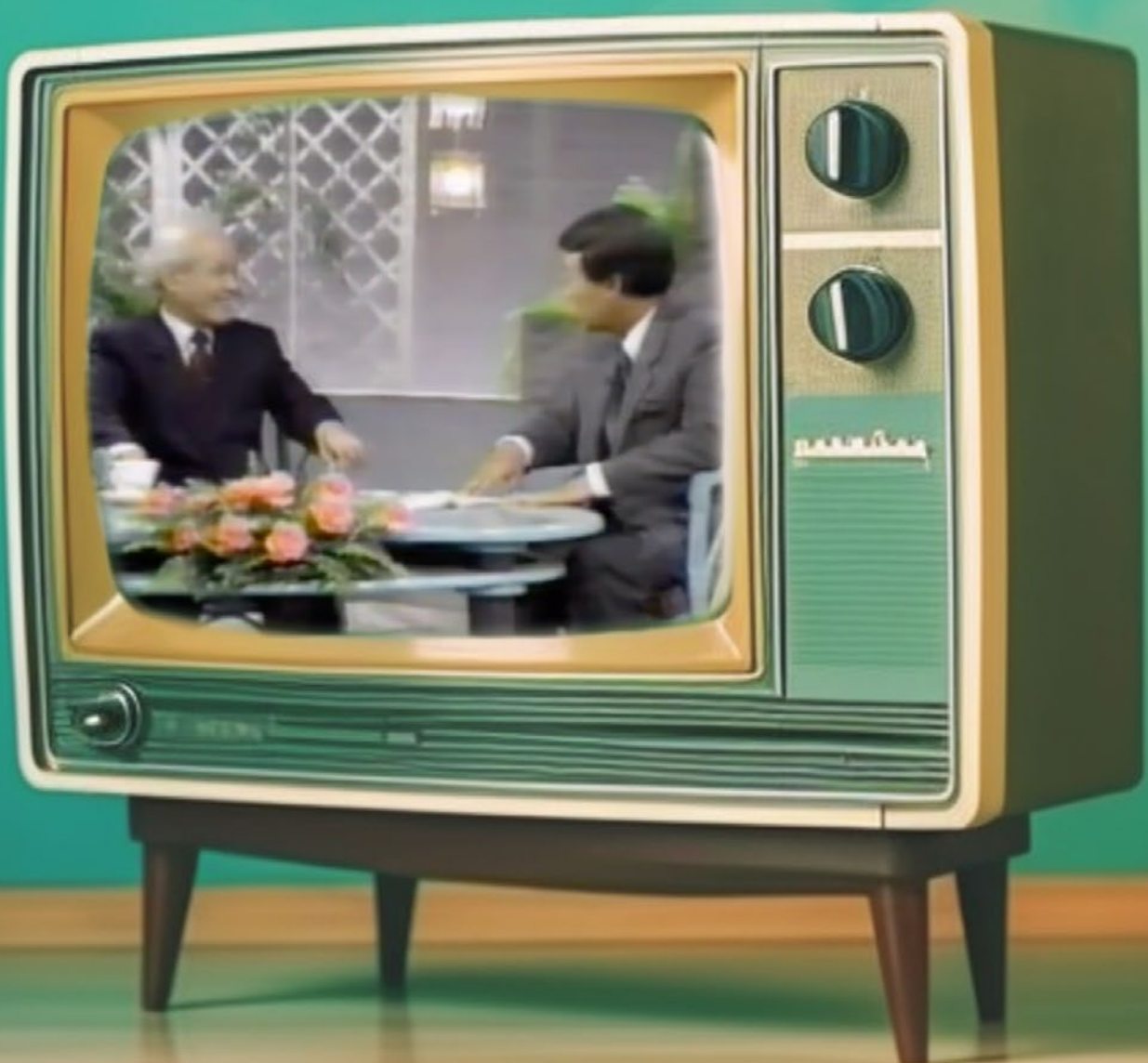
A translation of the interview with Hwang Kee CSJ will appear in future Volumes of the *Moo Yei Shi Bo*.

Moo Yei Sho Bo Editorial Team

Translation by Ji-Seon Kim and Su-Pyo Lee.

Extract from the translation:

To fully exert power, you must use the waist. Thus, I incorporated the use of the waist and made the techniques more scientific, focusing on lines and straight movements.



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TRADITION

The Tradition of our Connections

Through my study of Soo Bahk Do Moo Duk Kwan® over more than 40 years, I have found that one word ties together the various aspects of the art more than any other: *Connection (Iyon Kwan Song)*. We talk about the physical connections within our techniques, the personal connection with our partners, and our spiritual connection to the art. Another form of connection is the one that occurs through our Moo Duk Kwan® traditions.

As it is in our everyday lives, traditions help us to connect with others of the same mind. We all have special traditions in our family that help us to remember the past and carry its lessons forward. Our traditions could be simple, such as handing down special holiday recipe with the next generation, or certain holiday decorations that are put up every year.

Within our art there are many traditions that connect us. These traditions are practiced in Moo Duk Kwan® Dojang around the world. They include the trim on our uniform, how we start and end each class, how we receive promotions, and even the way that we start and finish with the *Jhoon Beh Jaseh*. Special relationships evolve through our connection to these traditions, both externally with other people, but also internally with ourselves. I would like to share some of my personal experiences.

CONNECTION BETWEEN INSTRUCTOR AND STUDENT

The very first connection in the Dojang was the introduction to my instructor. Through years of training under him we became connected not only through the martial art, but also because of our common beliefs and values. This connection is vital in my belief in traditional martial arts. It is through this ongoing connection from instructor to student, both past and present, that the art maintains its history and traditions. The connection with our instructor is built on rigorous physical and mental training, forming a special bond of respect. We both strive to preserve the art's traditions, history, philosophy, discipline, and techniques through mutual respect.

CONNECTION WITH OURSELVES

As our instructor guides us through our training, we begin to discover and explore our own personal connection with ourselves. The first step is the mind and body connection. Our intent and motivation opens the pathway to bind this connection, and we carry this tradition through our visible

actions. When the mind and body are connected, our internal attributes reinforce the harmony within the body. In our everyday lives, especially at times when there never seems to be enough time, we risk losing this connection.

The connection of breath and movement creates natural energy when allowed to flow naturally. It becomes a living example of the *Song of the Ship Sam Seh* - the poem which the Founder, Hwang Kee, felt was so important that he included it as part of our foundational philosophy. Our philosophical tradition is carried through our breath and body acting in harmony. When training in a group, we breathe together and we strive to move as one. Even when training with others from different countries, our shared traditions mean that we need no language to guide us. We start and finish together, connected through our breath and movement.

CONNECTION WITH FELLOW PRACTITIONERS

Training alongside fellow students is the next connection that occurs. The brotherhood that can be found through our mutual objectives and goals fortify this connection,

with relationships that can last a lifetime. Even over great distances, we feel a connection that is not bound by location, language, or culture. These relationships extend past the Dojang; the art connects us through the mutual belief of the values that we share. Connections with fellow practitioners are both visible and invisible. We make our connections visible through our physical actions and performance, and although they are invisible, our connections also exist in our feelings, emotions and the spirit that we share. Situations like training, testing, and demonstrating with our fellow practitioners embed our history, traditions and philosophy into our very core.



CONNECTION WITH OUR PAST

We connect with our past through our traditions. Our past connects us to those members who came before us and walked the path towards greater understanding. Those senior members paved the way for us through their own trials and hardships in order to share the art with future generations. We may have never met them,

but we share a common connection because of the art. When we consider the experiences that our seniors lived through, with such desire and passion that they withstood those hardships in order to connect with those they might never meet, we are inspired to carry their traditions forward. Their traditions become our traditions, and this is what keeps the link to the past alive so that we can continue to learn and grow from it.

Each day gives us the opportunity to connect in some way. Our feelings toward that connection can be positive or negative, depending on how we approach it. The more I think about it, the more things unfold on all levels because of that one word - connection - and because of our connections, our traditions live on.

Steve Lemner, Sa Bom
UNITED STATES





PHILOSOPHY

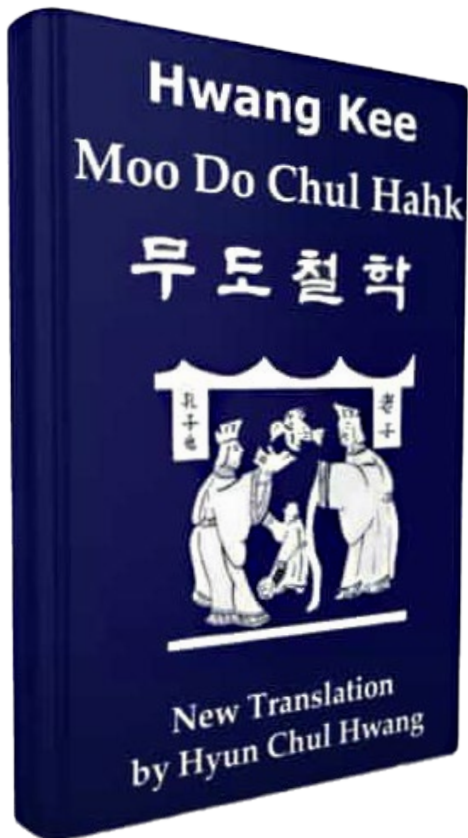
Moo Do Chul Hahk

무도철학

*Introducing Moo Duk Kwan®
Philosophy to Young Practitioners*

This article is a follow-up to the three-part series that addressed ways of integrating the *Moo Do Chul Hahk* into personal training and teaching. This article suggests ways of introducing young Moo Duk Kwan® practitioners (children and adolescents) to the *Moo Do Chul Hahk* and incorporating Moo Do philosophy in their training and teaching.

The *Moo Do Chul Hahk* is not easily read or understood by young Moo Duk Kwan® practitioners and non-practitioners. While it is a tool for studying and living Moo Do Philosophy, Moo Do is only understood when it is put into action and practice. Moo Do is a living action philosophy. This provides both instructors and young Moo Duk Kwan® practitioners some advantages since learning at an early age occurs most effectively through action.



Most young Moo Duk Kwan® practitioners begin their training with core values taught by their parents. Instructors can play a vital role in supporting the character development of a child that begins at home. As indicated in Integrating the *Moo Do Chul Hahk* (무도철학) into Teaching and Training – Part III published in the previous edition of the *Moo Yei Shi Bo*, instructors demonstrate their character and Moo Do by personal example.

Young practitioners look up to and emulate instructors who are the example of Moo Do values and philosophy. Parents trust instructors who display character and integrity in their interaction with students and the public. This presents opportunities and support for parents who learn to see Moo Duk Kwan® training as more than a physical activity and self-defense.

Moo Do Philosophy supports and reinforces core family and societal values. This creates opportunities for instructors to support parents in ways that strengthen individual, familial, and societal character. Instructors frequently report that parents appreciate the display of the 10 Articles of Faith of Moo Duk Kwan® Training, the 8 Key Concepts, and 5 Moo Do Values on the walls of their dojang. These elements of the *Moo Do Chul Hahk* are core elements for young students which support the ethics and values parents may be teaching and instilling in their children.

Instructors report that parents talk about how they remind their children about the 10 Articles of Faith and Eight Key Concepts. Parents have reported their appreciation for the emphasis on character, respect, discipline, and the values emphasized by instructors since it supports what they are teaching. And parents share this with others which serves to encourage enrollment.



SUGGESTIONS FOR CONNECTING YOUNG PRACTITIONERS TO MOO DO PHILOSOPHY

- 1) Two core elements of both Moo Do training and early child development are RESPECT and DISCIPLINE. Moo Do is taught and learned when children are taught the disciplines of removing shoes; entering/leaving the dojang; bowing; lining up for class; saluting the flags; properly putting on their dobok and tying their belts; the use of terminology; the way they are trained to respond to the instructor and each other, and rules for behavior in class and the dojang. Students learn to respect their instructor and peers as instructors demonstrate by example their own personal discipline and respect.
- 2) It is important to talk about bullying in class and why Moo Duk Kwan® practitioners treat everyone with respect and ways to prevent or stop bullying. The continuous display of both personal discipline and respect carries over to juniors and peers in ways where bullying is easily identified and becomes a behavior that young students learn is not appropriate for a Moo Duk Kwan® practitioner. As such, respect for one's juniors is learned and embraced.
- 3) Organizing parent support groups can help promote the Moo Duk Kwan® Do based on parents' understanding and value for elements of Moo Do Philosophy.
- 4) Students (including young children) may form a group by age level to present a short skit, artwork, or story about how a Moo Duk Kwan® practitioner demonstrates Moo Do Philosophy through a demonstration of the 10 Articles of Faith, 8 Key Concepts or 5 Moo Do Values.
- 5) Classes may be dedicated to learning how to draw or paint the outline of the Chinese or Korean characters for the 8 Key Concepts and 5 Moo Do Values. This may require assistance from someone with Hanja drawing skills. As we know, calligraphy is the beginning point of many traditional martial arts.
- 6) Providing students with a poster of the 10 Articles of Faith, 8 Key Concepts and 5 Moo Do Values that they can place in their homes may help to reinforce both Moo Do Discipline in the dojang and at home.
- 7) Young students are highly proficient with technology. Developing and distributing for personal use screen savers, desktop backgrounds, and apps that include one or more of the 10 Articles of Faith, 8 Key Concepts and 5 Moo Do Values, and videos of Soo Bahk Do discipline may be helpful.
- 8) Asking parents for examples of how they see ways that their child may put the 10 Articles of Faith, 8 Key Concepts or 5 Moo Do Values into action in their personal lives may reinforce Moo Do respect and discipline. EX: Develop a Moo Do values statement such as "I will be an example of (list an Article of Faith, 1 Key Concept, or 1 Moo Do Value) by (describe a behavior)." Post these at home.

***Parents trust instructors
who display character
and integrity in their
interaction with students
and the public.***

- 9) Many parents of younger students use Moo Duk Kwan® classes as both a positive activity for their child and a time to socialize with other parents. Instructors may consider inviting parents to organize open family nights where families and practitioners meet one another. This may provide an opportunity for instructors to talk about the focus of Moo Duk Kwan® instruction, achievements of students, and provide a platform for briefly addressing an aspect of Moo Do Philosophy with a focus on character development.
- 10) Interviewing and videoing parents and with their permission posting the interviews on your website about the value of Moo Duk Kwan® training can promote the value of Soo Bahk Do training. With their permission, parent quotes in literature, brochures, and websites about the value of Moo Duk Kwan® training can be helpful.
- 11) Telling stories and providing examples and non-examples of Cho Shim, Joong Shim, Jin Shim as described in the *Moo Yei Shi Bo*, Volume 18, August 2023 helps students develop both an interest and understanding with unfamiliar content.
- 12) Organizing volunteer opportunities for students to engage in community service as a group representing your dojang promotes Moo Do Philosophy as an action philosophy dedicated to improving lives, an important part of Mission 2000.
- 13) Students may be asked to select a quote, song, video, story, or photo they like that exemplifies one or more of the 10 Articles of Faith, 8 Key Concepts, or 5 Moo Do Values.
- 14) Students and parents may be asked to talk about personal and family history and traditions that they are proud of or celebrate and relate this to the traditional Moo Do values of history and tradition.
- 15) Stories may be told about Korean history, traditions, philosophy, discipline and technique and how they are incorporated into Moo Duk Kwan® training (e.g., the Do Bok and the act of bowing to communicate mutual respect). Instructors should discuss ways students may show respect and discipline to one another even under difficult circumstances.
- 16) Instructors may require a short essay from practitioners preparing for rank evaluation that focuses on one or more of the 10 Articles of Faith, 8 Key Concepts, or 5 Moo Do Values and what they do to practice what they are focused on.

***A key to introducing
Moo Do values to young
practitioners is learning
to honor and value
themselves and one
another with discipline
and respect.***

A key to introducing Moo Do values to young practitioners is learning to honor and value themselves and one another with discipline and respect. When children and young people honor themselves and each other they build confidence in who they are, their character, and the purpose of the Moo Duk Kwan®: which is to “...promote awareness of true Moo Do and promote the development of students with a truly humane character” (Hwang Kee, p. 173). By training from the inside-to-outside, children develop their character consistent with Moo Do philosophy.

The above suggestions provide possibilities for incorporating the *Moo Do Chul Hahk* and more specifically, Moo Do Philosophy, into the training and teaching of young Moo Duk Kwan® practitioners. At the center of these recommendations is the instructor and parent. Together, parents and instructors can work in collaboration to develop youth and young adults with character and integrity that exemplify the philosophy of the Moo Duk Kwan®.

Finally, below is a mantra authored by Seiberlich Sa Bom Nim, that summarizes the relationship between discipline, achievement, self-respect and respect for others which may be helpful for introducing Moo Do Philosophy to youth.

***Developing personal discipline
promotes achievement
that creates self-respect
which results in
respect for discipline and
achievement in others
and respect for others***

Lawrence Seiberlich, Sa Bom | UNITED STATES

John Johnson, Sa Bom | UNITED STATES

10 ARTICLES OF FAITH

1. Be loyal to your country
2. Be obedient to your parents
3. Be loving between husband and wife
4. Be cooperative between brothers and sisters
5. Be respectful to your elders
6. Be faithful to your teacher
7. Be faithful to your friends
8. Face conflict with justice and honor
9. Never retreat in battle
10. Always finish what you start

8 KEY CONCEPTS

Yong Gi – Courage

Chung Shin Tong Il – Concentration

In Neh – Endurance

Chung Jik – Honesty

Kyum Son – Humility

Him Cho Chung – Control of power

Shin Chook – Tension and relaxation

Wan Gup – Speed control

5 MOO DO VALUES

Yeok Sa – History

Jon Tong – Tradition

Chul Hak – Philosophy

Neh Khang Weh Yu – Discipline/Respect

Ki Sool – Technique

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DISCIPLINE &
RESPECT



World TAC Appointments

Appointment of the 2nd Generation World Technical Advisory Committee

Formed in 2018, the World Technical Advisory Committee (WTAC) was established to serve the art and membership, and to provide assistance to the President of World Moo Duk Kwan®, H.C. Hwang, Kwan Jang Nim. The WTAC have taken on many of the functions which had been personally handled by Kwan Jang Nim up to that time, and have provided an enhanced connection between World

Moo Duk Kwan® and the members of the various National Technical Advisory Committees from around the world.

Personally appointed by H.C. Hwang KJN, the 1st Generation WTAC consisted of four representatives; one from each of the World Moo Duk Kwan® Zones:

Ramiro Guzman SBN
Zone 4 - Latin America

Lee, Dong Gyu SBN
Zone 1 - Asia & Pacific

Daymon Kenyon SBN
Zone 2 - North America

Diego Salinas SBN
Zone 3 - Europe

The 1st Generation WTAC served two terms from 2018 to 2024, dedicating themselves to the art and their duties with distinction.

In April 2024, the WTAC reins were handed over to the 2nd Generation, with a formal announcement made by H.C. Hwang KJN during the Ko Dan Ja Shim Sa held in Sydney, Australia.

The following members have been appointed as the 2nd Generation WTAC for a four year term (2024 to 2028):

Craig Hays SBN
Zone 2 - North America

Francisco R Blotta SBN
Zone 4 - Latin America

Kim Wyles SBN
Zone 1 - Asia & Pacific

Diego Salinas SBN
Zone 3 - Europe



Purpose of the World TAC

The purpose of the WTAC is first and foremost to preserve the art of Soo Bahk Do and the vision of the Moo Duk Kwan® as set by the Founder, Hwang Kee, and maintained by H.C. Hwang KJN. WTAC Members represent the organisation as a whole, not as an individual. They are charged with maintaining the standardisation of not only the physical techniques, but also Moo Do philosophy and the principles of the art.

WTAC Members are involved in regular online meetings and training sessions, and meet in person once a year to connect, plan and coordinate national and international activities. WTAC Members are responsible for:

- Conducting Ko Dan Ja Shim Sa;
- Overseeing National TAC within their Zone;
- Supporting the Youth Leadership, Heritage and Silver Moo Do In programs;

- Attending and coordinating significant events within their Zone; and
- Reporting monthly to World Moo Duk Kwan® on significant events from across their Zone.

It is the intention of the 2nd Generation WTAC to build on the good work of the 1st Generation, and to continue to strengthen the foundations of the Moo Duk Kwan® for future generations to come.

WORLD TAC

World Moo Duk Kwan® TAC Appointments 2024-2028

WORLD TAC – SENIOR ADVISORS

-  Ramiro Guzman
-  Dong Kyu Lee
-  Daymon Kenyon
-  Steve Diaz

WORLD TAC – 2ND GENERATION

- ZONE 1  Kim Wyles
- ZONE 2  Craig Hays
- ZONE 3  Diego Salinas
- ZONE 4  Francisco R Blotta

ZONE 1 – ASIA PACIFIC

AUSTRALIA

- TAC Chair Mark Koina
- Member PJ Seyer
- Member Kim Wyles
- Assistant Frank Akkerboom
- Assistant Jarrad Fong

KOREA

- TAC Chair Eui Sun Choi
- Member Sang Hyun Park

MALAYSIA

- TAC Chair Chiong Hiong Yii
- Assistant Chong Chiong Ling
- Assistant Peter Kai Loong Lim
- Assistant Peter Ayu

PHILIPPINES

- TAC Chair Herbert Jardinel
- Assistant Angela Grandeza

ZONE 2 – NORTH AMERICA**UNITED STATES**

TAC Chair	Joshua Lockwood
Member	Josh Duncan
Member	Jenn Gibbons
Member	Frank Tsai
Member	Rodrigo Cruz
Member	Jared Rosenthal
Member	Cort Stinehour
Member	Brian Corrales
Member	Sue Fittanto
Assistant	Dwayne Townsend
Assistant	Carl Vonck
Assistant	Tim Rupert
Assistant	Sean Oulashin

ZONE 3 – EUROPE**BELGIUM**

TAC Chair	Xavier Dufour
Member	Marc Puissant
Assistant	Laurent Serruys

**FRANCE**

TAC Chair	Elodie Mollet
Assistant	Olivier Goujon
Assistant	Vincent Le Corre

**GREECE**

TAC Chair	Ntaflos Efstathios
Assistant	Frangiskos Kontogiannis
Assistant	Paparis Nikolaos

**ICELAND**

TAC Chair	Cesar Rodriguez
Assistant	Petur Danielson
Assistant	Pórarinn Bjarnasson
Assistant	Jakob Lárusson

**SPAIN**

TAC Chair	Diego Salinas
Member	Ricardo Giorgi
Assistant	Antonio López
Assistant	Jorge García

**SWITZERLAND**

TAC Chair	Stephanie Spoerri-Winkler
Member	Vanja Michel
Member	Pascal Morf
Assistant	Marco Martinez

**UNITED KINGDOM**

TAC Chair	Robert Hedges
Assistant	Joseph Bonehill

ZONE 4 – SOUTH & LATIN AMERICA**ARGENTINA**

TAC Chair	Francisco Rafael Blotta
Member	Oscar Molina
Member	Natalia Blotta
Member	Fabian Dominguez
Member	Ruben Bracco
Member	Albert Nunez
Member	Fernando Arboleya
Member	German Baigorria
Member	Gerardo Samso
Member	Marcelo Picarelli
Member	Federico Bravo
Assistant	Antonella Blotta
Assistant	Damian Buonanotte

**CHILE**

TAC Chair	Diego Olguin
Member	Sebastian Munoz
Assistant	Sebastian Atal

**COSTA RICA**

TAC Chair	Leonardo Barboza
Member	Maximiliano Valin
Assistant	Julio Cesar Blanco
Assistant	Jonathan Chinchilla

**MEXICO**

Coordinator	Pilar Leguel Balcells
TAC Chair	Héctor Horta Mendoza
Member	Jaime Saavedra Gascón
Member	Miguel Ángel Román Castro
Member	Elizabeth Mora Rosas
Member	Antonio Betancourt Algaba
Member	Esmeralda Salinas González
Member	Yisel Mi Guzmán Leguel
Member	Anthony Guzmán Leguel
Member	José Trinidad Ledezma González
Assistant	Francisco Ramírez Álvarez
Assistant	Lorena Cortés Manresa
Assistant	Jesús Godinez Navarrete
Assistant	Enrique Aguilar Rosas

**PANAMA**

Member	Geovani Padillo
--------	-----------------

**PUERTO RICO**

TAC Chair	Jim Class
Member	Richard Morales
Member	Edith Medina
Member	Jaime Lazu



CRAIG HAYS
SA BOM



DIEGO SALINAS
SA BOM



FRANCISCO R BLOTTA
SA BOM

WORLD MOO DUK KWAN® ZONES

- ZONE 1 - ASIA PACIFIC
- ZONE 2 - NORTH AMERICA
- ZONE 3 - EUROPE
- ZONE 4 - SOUTH & LATIN AMERICA



KIM WYLES
SA BOM



2024 International Moo Do Seminar

Zone 4 – Costa Rica receives teachers from Puerto Rico, Mexico, Chile and Panama for an international seminar.

San Jose, Costa Rica. June 1, 2024.

With representatives from Puerto Rico, Mexico, Chile and Panama, the 2024 International Moo Do Seminar was held in Costa Rica under the motto “**Ahneso Pahkuro, growing from the inside out.**”

More than 40 Soo Bahk Do practitioners strengthened national and international human relations and demonstrated how this traditional Korean martial art embodies the concept of philosophy in action. Students from the provinces of San José, Heredia and Guanacaste participated, with the support of their families.

“We are very satisfied to have achieved the objectives proposed for this seminar, above all, to have brought together the three Costa Rican Do Jang in martial arts practice, in which mind and spirit are projected through our technique, which was

the focus of the seminar: growth from the inside out,” said Leonardo Barboza SBN, appointee of World Moo Duk Kwan® in Costa Rica.

Jim Class SBN (Puerto Rico), pointed out that Soo Bahk Do is a lifestyle based on the search to become a better person. Discipline and respect are fundamental elements in teaching practitioners, which contributes to balanced behavior and a positive connection with our environment.

“Personally, Soo Bahk Do has allowed me to gain confidence in myself, my physical abilities and the power I have within me to defend myself. As a teacher of this martial art I have developed public speaking skills, managing large groups of people and the ability to be creative and spontaneous. It has given me the opportunity to

meet people from different countries who practice the same thing and to create friendships,” said Yisel Guzmán SBN (Mexico).

For Diego Olguín SBN (Chile), the philosophy of Soo Bahk Do is based on conflict resolution through non-violence, always putting dialogue and self-control over blows. In relation to techniques, Soo Bahk Do respects the level of development of each student, understanding that their personal development contributes to their physical, mental and emotional well-being.

The seminar was attended by Giovanni Ernesto Padilla Arauz (Panama) and Maximiliano Valin SBN, a representative of Argentina, but who resides in Costa Rica and is the instructor of the academy located in Heredia.

In an eight-hour day, the seminar sought to

Discipline and respect are fundamental elements in teaching practitioners, which contributes to balanced behavior and a positive connection with our environment



strengthen the Five Moo Do Values and Eight Key Concepts that are an integral part of World Moo Duk Kwan®.

At the close of the event, parents provided positive feedback, highlighting the importance of having international activities of such high technical quality and philosophical clarity, as they are elements that make a difference in the growth of children and adults practicing Soo Bahk Do.



YU DAN JA SHIM SA

With the five teachers as evaluators, the Yu Dan Ja Shim Sa was held on May 31, 2024, in which four candidates took their exam for Cho Dan. Sergio Verdugo, Jonathan Arce, Mattías Arce and Brandon Valerín showed good technique and a high Moo Do spirit.

Mónica Montero Corrales
COSTA RICA



Ko Dan Ja Shim Sa: Australia

The World Moo Duk Kwan® Ko Dan Ja Shim Sa goes to the Land Down Under

Sydney, Australia. April 12-21, 2024.



2024 was a momentous year for Moo Duk Kwan® in Australia. In looking for a way to properly celebrate the 20th anniversary of the Australian Soo Bahk Do Moo Duk Kwan® Federation, the Federation leadership requested and was granted permission to host the Zone 1 Ko Dan Ja Shim Sa; the first time that it would be held outside of Korea.

The South East Asian Leadership Seminar (SEALS) ran immediately following the closing of the Ko Dan Ja Shim Sa, with the two events running from 12 to 21 April 2024 at the Sydney Academy of Sport, a beautiful camp surrounded by nature in Narrabeen, NSW, about 30 minutes north of Sydney. These historic events were overseen by World Moo

Duk Kwan® President, H.C. Hwang, Kwan Jang Nim, and all four members of the World Technical Advisory Committee.

The Ko Dan Ja Shim Sa and SEALS brought together over 130 practitioners from nine countries (Australia, Malaysia, Switzerland, USA, Mexico, Korea, Canada, Germany, and Spain), with ranks ranging from 9th Gup to 8th Dan, and ages spanning from the single-digits right up to the late 70s! The Ko Dan Ja Shim Sa itself included 19 candidates testing for the ranks of Sa Dan, O Dan, and Yuk Dan. SEALS focused on strengthening tournament skills, with attendees learning how to judge, compete, and run tournaments, with clinics taught by a variety of instructors.

A highlight of the event was the traditional Welcome to Country and smoking ceremony, conducted by Mr Brendan Kerin, a Marrawarra and Barkindji man, representing the Metro Aboriginal Land Council on Gadigal Land in Sydney "between three mighty rivers", home to the clans of the Eora nation. Ko Dan Ja Shim Sa attendees enjoyed some social time at the Dee Why RSL, featuring traditional Ko Dan Ja Shim Sa skits and karaoke, while SEALS attendees enjoyed a dinner cruise of Sydney Harbour aboard the Captain Cook III.

H.C. Hwang Kwan Jang Nim used the event to formally announce changes to the World TAC. Attendees took the opportunity to celebrate and thank the World TAC "First Generation" (Ramiro



Guzman SBN, Dong-gyu Lee SBN, Daymon Kenyon SBN, and Diego Salinas SBN) and to welcome the World TAC “Second Generation” members (Craig Hays SBN, Francisco R. Blotta SBN, Kim Wyles SBN, and Diego Salinas SBN). The Australian Federation thanks our seniors for their immense support and effort as World TAC over the past eight years, and we look forward to the leadership and guidance of the new World TAC.

In the course of the event, the Australian Federation acknowledged a number of the Australian seniors for all that they have done to grow the Moo Duk Kwan® over their careers, and presented the following recognitions:

Two senior members were honored for their lifetime efforts as pioneers of Soo Bahk Do Moo Duk Kwan® in Australia. Without these two members, the Federation and the art in Australia would not be where it is today:

Michael Austin SBN
Kriton Glenn SBN

The Australian TAC announced the inaugural Australian Soo Bahk Do Moo Duk Kwan® “Five Moo Do Values” Award, presented to a member who has embodied all of the Five Moo Do Values in word and deed over an extended period of time. This award was presented to:

Kim Wyles SBN

The new Australian Youth Leader Representative was announced:

Frankie McMillian JKN



The event was truly a celebration of combined efforts over many years from past and present practitioners of the Australian Federation.

Feedback from attendees:

"Thank you for all the work you put into making this event so special! It looked effortless from our side, but we all know that means many people spent many, many hours preparing and running such a fantastic event. We were thrilled to attend and genuinely touched the high standard of hospitality evident in every moment. Wonderful connections made, excellent training and so many, many smiles shared - thank you!"

"This was my first trip to Australia and my second international Moo Duk Kwan® event that I have traveled to and I cannot say enough good things about it all. The Shim Sa event itself was amazing. Great facility, instruction and people. We made so many new friends during this visit and truly saw that the Moo Duk Kwan® is world wide. I look forward to opportunities to come back in the future."



"Fabulous event; well organised and hosted. To celebrate Australia by hosting this event was really a testimony to how far we've come! Soo Bahk!"

"Australia is an amazing country, and the Australian Moo Duk Kwan® members made us feel so welcome!"

"Amazing organisation of the entire event. Very professional throughout. Thanks to all who made it happen"

**PJ Steyer, Sa Bom
AUSTRALIA**

**Tanner Armstrong, Bu Sa Bom
UNITED STATES**

**Eve Broenland, Kyo Sa
AUSTRALIA**



World Moo Duk Kwan® Certified Instructor Programs

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

SA BOM

BUSABOM

KYO BOM

KYO SA

JO KYO

34





Planning is underway for the Moo Duk Kwan® 80th Anniversary in 2025. All members of World Moo Duk Kwan® are invited to get involved in the development of the promotional material. We are seeking photos of members from around the world to showcase the many faces of World Moo Duk Kwan®.

Photo requirements:

- One person per photo wearing full dobok with appropriate badges.
- Photos should show the person from head to toe, standing in Jhoon Bee (ready stance), or demonstrating any other Soo Bahk Do technique.
- You are welcome to submit multiple photos.
- Use a plain background (preferably white).
- The photo must be high resolution, suitable for printing.
- Do not crop the photo.
- If you are submitting a photo of a child (any person under 18 years of age) please include written consent from the child's parent/guardian for the image to be used in the promotional material.

Send your photos to: news@worldmoodukkwon.com





TECHNIQUE

E Dan Yup Podo Cha Gi



E Dan Cha Gi: A Moo Duk Kwan® Tradition

Jumping kicks are one of the most recognisable Moo Duk Kwan® traditions. In the old days, Moo Duk Kwan® practitioners were easily identifiable amongst the other styles of martial arts by the quality of their kicks. The fast, dynamic and powerful kicks helped Moo Duk Kwan® practitioners set a high standard of excellence in competitions and demonstrations.

We can keep this tradition alive by working on our jumping kicks in the Dojang, and including them as part of our regular training. To get the most out of these kicks, it is important that we understand the correct process to prepare and execute them effectively. When done well, jumping kicks can make our Soo Bahk Do classes dynamic and enjoyable for all practitioners.

OPTION 1: SHORT RANGE (FRONT LEG)

One arm length from the target.

- 1 Jump with both feet leaving the ground at the same time.
- 2 Contract the body and bring your knees to your chest.
- 3 Execute the E Dan Yup Podo Cha Gi with your front leg.

APPLICATION

Attack: Partner performs an Ahp Cha Nu Gi and steps forward.

Defend: Step back with the front leg and turn your body to accept the attack. Immediately launch the E Dan Yup Podo Cha Gi using the front leg.

OPTION 2: LONG RANGE (BACK LEG)

Two arm lengths from the target.

- 1 Turn and lift the back leg toward the front.
- 2 Using the standing leg, jump and contract the body while in the air.
- 3 Execute the E Dan Yup Podo Cha Gi with your back leg.

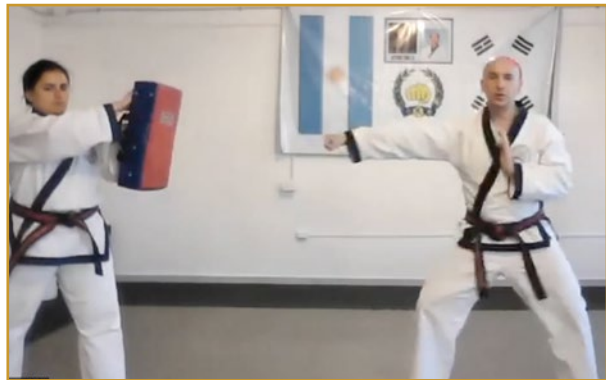
APPLICATION

Attack: Partner performs an Ahp Cha Nu Gi and steps backward.

Defend: Step back with the front leg and turn your body to accept the attack. Immediately launch the E Dan Yup Podo Cha Gi by advancing toward your partner, kicking with your back leg.



Short range: One arm length from the target



Long range: Two arm lengths from the target



EXPERT TIP FROM KWAN JANG NIM

Launch your kick from your initial preparation position.

A common mistake is to coil (prepare for the kick), but then take a small jump before kicking. This is wrong. As soon as you have coiled, release the energy directly into the kick. In this way, the full impact of your hip action is connected to the kick, making it both effective and powerful.

OPTION 3: SHORT RANGE (BACK LEG)

One arm length from the target.

- 1 Jump with both feet leaving the ground at the same time, contract the body and bring your knees to your chest.
- 2 Complete a full turn of the body.
- 3 Execute the E Dan Yup Podo Cha Gi with your back leg as you complete the turn.

APPLICATION

Attack: Partner performs an Ahp Cha Nu Gi and steps forward.

Defend: Step back with the front leg and turn your body to accept the attack. Immediately launch the E Dan Dwi Yup Podo Cha Gi using the back leg.

OPTION 4: LONG RANGE (FRONT LEG)

Two arm lengths from the target.

- 1 Lift the back leg toward the front and turn the body to the side.
- 2 Using the standing leg, add the jump and complete the turn of the body.
- 3 Execute the E Dan Yup Podo Cha Gi with your front leg as you complete the turn.

APPLICATION

Attack: Partner performs an Ahp Cha Nu Gi and steps backward.

Defend: Step back with the front leg and turn your body to accept the attack. Immediately launch the E Dan Yup Podo Cha Gi by advancing toward your partner, kicking with your front leg as you complete the turn.

WATCH THE CLASS ONLINE

This class was taught by World TAC Zone 4 Representative Francisco R Blotta, Sa Bom to the World Moo Duk Kwan® Youth Leaders on 6 July 2024. The key points have been edited into a 10 minute tutorial which you can now watch online here:



E Dan Yup Podo Cha Gi

YOUTH LEADER CLASSES

Speak to your instructor if you would like to be involved in the online Youth Leader classes.

Francisco R Blotta, Sa Bom
WORLD TAC | ZONE 4





HERITAGE PROGRAM

Be faithful to the present

ABOUT THE AUTHOR

Su-Pyo Lee is a Taekwon-Do practitioner (Cho Dan) based in Germany. She was invited to the World Moo Duk Kwan® Moo Do Festival in Greece in April 2023, and has been training with Elodie Mollet Sa Bom Nim via online classes since May 2023. Su-Pyo Lee is now a 4th Gup in Soo Bahk Do.

You can read more about Su-Pyo Lee's journey and introduction to Soo Bahk Do in Moo Yei Shi Bo Volume 18.

“Sa Bom Nim! I am in Korea!”

Choi, Eui-Sun Sa Bom Nim's voice over the phone sounds much more welcoming than when I called him from Germany. I felt a bit sorry for my mother who couldn't hide her envious gaze by listening to the conversation with Choi SBN, yet I was too excited to wait for the training the following day at Joong Ang Do Jang. It was such a great pleasure to see Choi SBN again so that both corners of my mouth could hang on my ears.

Just like the heart of a married daughter longing to visit her parents' house, I took the plane from Germany to Korea. It's been about a year since the last time I saw Choi SBN, but still the lessons he gave me ring in my ears. After a year, have I been able to acquire those teachings as my own? Did I correct the things he pointed out? What if I hear the same corrections again this time? My thoughts were coming one after another.

I arrived at the Do Jang much earlier than the time we planned and before I could tell Choi SBN about all my past stories, it was already time to start training.

Choi SBN: "Show me the Gi Cho techniques."

Ha Dan Mak Gi, Choong Dan Kong Kyuk, Sang Dan Mah Kee, Hweng Jin Kong Kyuk, Hu Gul Choong Dan Soo Do Mah Kee, and other techniques.

Choi SBN: "Again."

Ha Dan Mak Gi, Choong Dan Kong...

Choi SBN: "You should concentrate on the visible hand (*Yang*, which pulls next). Because your mind is focused on the behind/invisible hand (*Um*, which punches next), this visible hand can't be executed properly (*Sun*, line) and it doesn't look nice at the end (*Mi*, beauty). Hence, it's also not happening naturally, the effect (*Sok*, speed).

This is the present (pointing toward the hand held out in front of me, *Yang*).

And that is the future (pointing toward the other hand on my side, *Um*).

Why would you care about the future which hasn't even come yet? You should be faithful to the present which you are looking at right now. If you are faithful enough to the present, the future follows naturally. Wouldn't it be like that?"

At Choi SBN's direction, I tried several times to focus on the front hand which I am going to pull back into the chamber position, rather than consciously focusing on the hand that is punching. My body felt different right away. It became much easier. It even felt like the *Choong Dan Kong Kyuk* happened all by itself.

For a second I lost my focus, and immediately my previous habits appeared. In that moment I became aware that without my mind leading the movement, the technique is not completed cleanly, speed drops, and the natural beauty is lost.

Ah, this is what it means to live here and now!

From that moment, the world began to look different. This hand that I am holding is my 'here and now'. This hand can be a good situation, a dangerous situation, a joyous thing, an unpleasant thing, a painful moment, something I'd like to avoid, or me, not even granted by myself. That I see this 'hand' means that I 'watch' all my present things just as they are. And when I focus on this hand until the end, the upcoming hand in the future will naturally follow. How can I look forward to the future, if I ignore the present?



*Why would you care
about the future which
hasn't even come yet?*

*You should be faithful
to the present which
you are looking at
right now.*

*If you are faithful
enough to the present,
the future follows
naturally.*



Isn't the present in fact the future! Also, this hand which I look at now is the same as my 'inside'. It's such a truly obvious principle that the visible 'outside' is only there through completing the invisible 'inside'. Once again, I deeply engraved this principle in my heart by practicing *Choong Dan Kong Kyuk*.



I have experienced some big and small things in my life over the last few months. My boss suffered from burnout and was absent for treatment, leaving the employees without a leader for several months. As a foreigner, officially I'm allowed to stay in Germany only because of my workplace, so this situation was quite a threat to me.

I blamed myself for being reckless that I had lived without any solution in such a critical moment. I was very anxious, wondering what if things go bad and I lose my job, and have to leave Germany, knowing that I can't just go back to Korea and leave my young children behind.

At the same time, I began teaching Taekwon-Do classes to children aged 6 to 14. Personally, I have been practicing hard, but I had never had the intention to teach others. I felt the pressure on my shoulders was considerable. I know that it isn't easy to work hard on my own, so how could I encourage others to do the same? It looked almost impossible.

However, I realized that all this anxiety, worry, or

concern was because I was not looking at the hand I was currently holding. I was too focused on the future or the impact it would have. As I heard Choi SBN's voice saying, "You have to focus on the present," all my thoughts stopped. Once I stopped feeling anxious, worried, and concerned, I began to see the present I was facing. At this moment, my workplace, colleagues, and Taekwon-Do students came into view, and the things that I could do began to come to mind.

Now I am back in Germany and writing this article, while thinking back to the past days in Korea that seemed like a dream. I am reborn as a new person and try to live faithfully to the 'present' that I see now. Life couldn't be sweeter. Soo Bahk!

Su-Pyo Lee | GERMANY



INSTRUCTOR INSIGHTS

Zhan Zhuang

An experience of transformation

China has a rich array of martial exercises that have survived the ages and styles. For example, the Baduan Jin / 八段錦, which is better known in the Moo Duk Kwan® school as *Moo Pal Dan Gum*, (breathing and internal stretching exercises) are believed to have been developed by Marshal Yue Fei during the Song Dynasty (12th century) to keep his soldiers in good health. As one of the most respected heroes of Chinese culture, Yue Fei remains a model of intelligence, strength and creativity to this day. He instilled strict training for his troops, created new fighting styles such as *xingyi*, and ensured the efficient organization and stewardship of his troops. Moreover, many variations of the qi gong exercises that he developed have survived the test of time, because their application through the generations has been recognised as very useful. Drawing upon this rich collection, we focus further on an original exercise: Zhan Zhuang 站桩

INTRODUCTORY DEFINITION OF ZHAN ZHUANG

From the outside for a practitioner of the Moo Duk Kwan®, Zhan Zhuang looks familiar because it resembles the *Po Wol Seh* movement, embrace the moon, which is present in Yuk Ro Hyung. For the moves: both arms are out in front of you, relaxed, in a circular position, as if seeking to encompass something, or to support it. The difference, however, is that in Zhan Zhuang, the two hands face each other, with the fingers spread wide.

The literal translation of Zhan Zhuang is "posture of the standing pillar". This name evokes verticality, something that supports an edifice, the solidity of something rooted in the ground. Another, more commonly used name, is "tree posture". Although literally inaccurate, this second name conveys the same idea of rootedness, and stimulates imagination by images of branches and foliage that are open to the sky.



CHARACTERISTICS OF ZHAN ZHUANG

According to H.C. Hwang Kwan Jang Nim's definition of *Moo Do Jaseh*, every posture emanates a force. This force is expressed in the visible aspect (*Yu sang*) of the posture.

There are two elements, in particular, that interest us in Zhan Zhuang:

- It's a posture (*jaseh*), with its own characteristics. When we assume it, we are primarily concerned with holding the body by its lines of force, or by the strength of its structure alone, which minimizes the use of muscular and articular strength.
- It's an immobile posture. The practitioner has to hold the posture for a certain length of time. Viewed from the outside, there is little change. In fact, immobility makes us turn away from the posture, from the external point of view, to look for its internal effects. With Zhan Zhuang, we're doing no more and no less than the experience described in *The Song of Sip Sam Seh*: "understanding the essence of movement within immobility".

*Every posture
emanates a force*

H.C. Hwang KJN

FIRST OBSERVATION

We should recognize that in the (apparent) absence of movement, there is still movement. For immobility in an external sense ("I'm not moving") does not mean that the body is immobile in an internal sense. If the first revelation of Zhan Zhuang's practice is to be acknowledged, it's this: there is a lot of internal movement despite the perceived external immobility, the nature of which I don't know. As a consequence, I remain unaware of a lot of things happening in my body, and more generally, in myself. This phenomenon reminds us of the quote: "we don't know what a body can do", by the 17th-century Dutch philosopher Spinoza).

WHAT EXPERIENCE DOES ZHAN ZHUANG ACTUALLY GIVE?

Initially, we feel pain in the shoulders and through the arms which must be held in front of you at chest height. Sometimes also in the legs, feet and nape of the neck. At first, the pain feels unpleasant, insurmountable and without purpose. However, if one is progressive in the posture and attentive to the protocol used to set it up, you'll find that these pains, far from being insurmountable, will pass. Similar to our stretching practice, regularity and dedication in the practice makes the difference.

THREE REASONS TO PRACTICE ZHAN ZHUANG

For those of us who love movement in its external form, we may wonder why we should inflict this kind of immobility upon ourselves, which is a bit of a physical and mental ordeal. In our experience, there are three reasons:

Firstly, as with any type of meditation, the virtue of such an exercise is the interruption of the flow of our activities. More precisely, we turn away from the outside world. Many people only know how to do this when they fall asleep. Yet for self-preservation in this age of streaming programs and real-time global connection, allowing yourself to turn inward is essential to maintaining your emotional and physical health.

By practicing Zhan Zhuang, we can discover an intermediate zone, which is neither sleep nor awake. Instead, it is a state that could be compared to "charging" (e.g. like we do with our electrical appliances).

It's important to note that nothing is promised or guaranteed to those just starting out in the exercise. There's no clear-cut results, no wisdom, and no miraculous catch. First of all, you have to wait, as you do when fishing, and "let it come". You never know what will come, or even if it will come, but it's this uncertainty, well known to the fisherman, that makes the exercise so interesting. Even if nothing seems to come, Zhan Zhuang is known to encourage the circulation of energy

in the body. Why is this so important for us? As *The Song of the Sip Sam Seh* says: "Make sure that the Qi circulates well throughout the body, without the slightest stagnation".

Many long-time martial arts practitioners have had this experience: the tugging, or the little ache, that is at first intermittent, then settles in; which then no longer goes away; and becomes chronic. A stagnation of qi begins by creating pain, which can turn into injury (such as chronic tendonitis, and joint wear and tear). Therefore, a consistent practice of Zhan Zhuang can make such pain disappear.

Lastly, Zhan Zhuang is a practice of the heart. If, as the practice progresses, we come to realize that Zhan Zhuang enables us to align ourselves, then, logically, harmonizing the body goes hand in hand with "governing the heart". It's a question of bringing the body and heart together. In fact, the third step to set up the posture is to regulate the heart; the heart becomes the mean and the effect. With this in mind, we can reflect on what is written in the *Dao De Jing*: "Look without seeing, listen without hearing". As a result, whatever happens, it doesn't affect our heart. It's there, and remains calm.

*Look without seeing,
listen without hearing*
Dao De Jing

ZHAN ZHUANG'S BASIC METHODOLOGY

- Prepare with a warm-up, and instill the body as a whole.
- Take up the posture while respecting the rules. These rules enable you to maintain structure while seeking relaxation. When pain becomes difficult to bear, regulate your breathing, with the intention of breathing through every pore of the skin. This involves fine breathing, as if it were a faculty of the flesh itself.
- Calm the heart.
- Zhan Zhuang is best practiced in 15-minute increments (15 min, 30 min 45 min), as this respects energy rhythms.

CONCLUSION

Zhan Zhuang can be a very important practice for all martial arts practitioners. Not only does it provide a particular form of endurance, we also experience what it means to follow a movement from the inside to the outside (*Aneso Pakhero*) and vice versa. This is a theme of reflection proposed by HC Hwang KJN to develop practice and progress. There is great potential to take your *Moo Do shim gung* to another level by embracing a new element in your practice. Essentially, one returns to the beginning mind (*Cho shim*), with the aim of becoming better centered (*Jung shim*). This is an appreciable sign of sincerity (*Jin shim*).

Elodie Mollet, Sa Bom | FRANCE



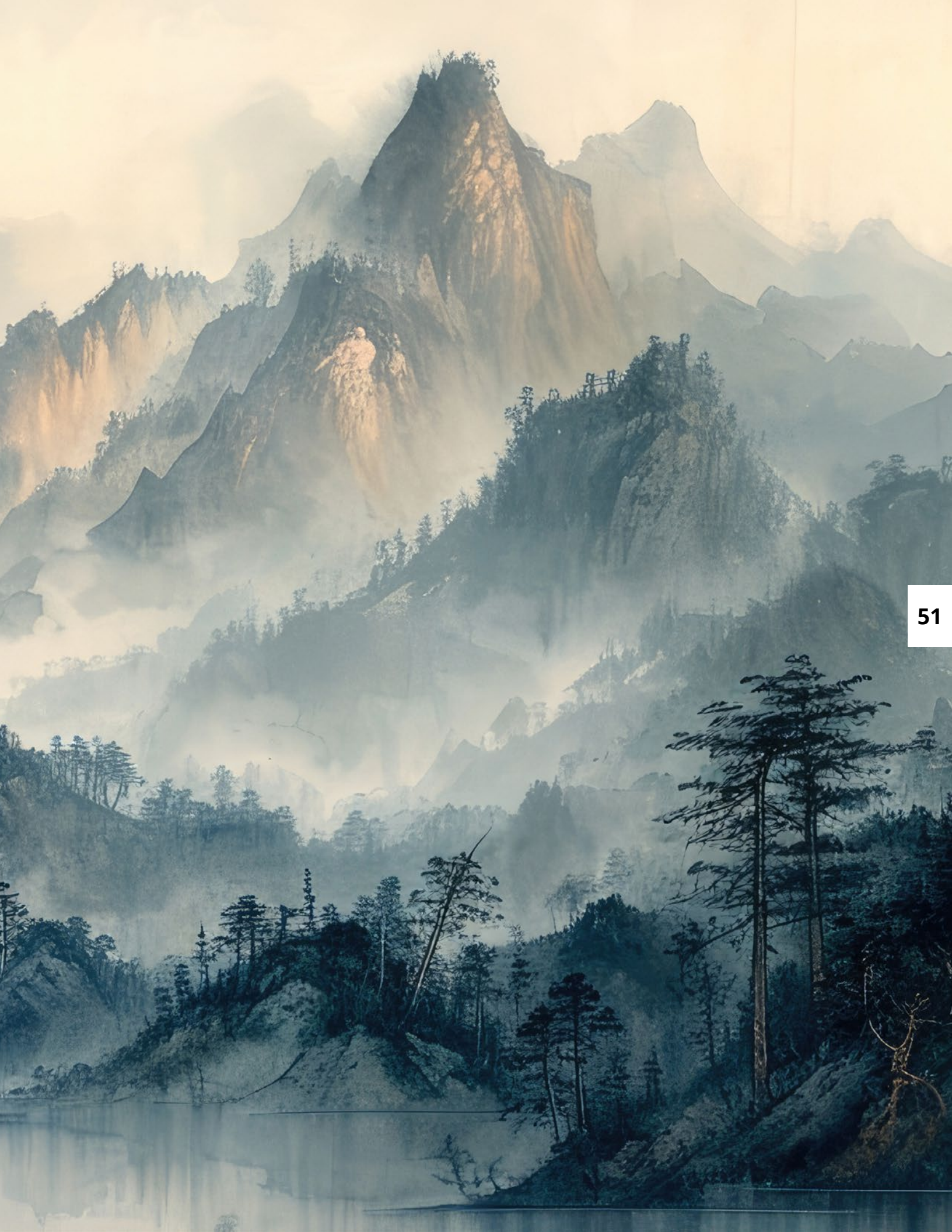
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COMMENT

The Founder sought to enrich the Soo Bahk Do curriculum with ancient and established practices of physical, mental, and spiritual value, and encouraged the serious student to further explore these time-tested truths such as are provided here. His lifelong work was one of providing a well-developed artform and organization based upon the natural and historical progression of martial artistry, as well as to kindle the interest of the practitioner to continue to explore the boundless knowledge recorded in the records.

MYSB Editor





MOO DUK KWAN®

Culture Festival

무덕관 문화축제 한마당

18-21 October 2024

Kye Myung Training Center, Kang Hwa,
Incheon, Republic of Korea



52



What is the Festival?

The Festival will be a celebration of Moo Duk Kwan® History, Tradition, Philosophy, Discipline/Respect and Techniques.



Who can attend?

The Festival is being held in the spirit of the Heritage Program. Any Tang Soo Do or Tae Kwon Do practitioners with lineage to the Moo Duk Kwan® and its founder Hwang Kee are invited to attend.

Further information will be provided on the World Moo Duk Kwan® website and social media accounts soon.



Asociación Argentina de Soo Bahk Do Moo Duk Kwan



WORLD MOO DUK KWAN ARGENTINA

1974

2024



50

ANIVERSARIO

**MOO DO FESTIVAL - TORNEO Y EXHIBICIONES
KO DAN JA SHIM SA - JU DAN JA SHIM SA**

**21-28
SEPTIEMBRE
2024**

 **FIND OUT MORE**



**MENDOZA
ARGENTINA**



54

WORLD MOO DUK KWAN® KO DAN JA SHIM SA

NOVEMBER 15-22, 2024

MOMENT WITH THE MASTERS

NOVEMBER 15-17, 2024

MINNEAPOLIS, MINNESOTA, USA

 [FIND OUT MORE](#)



UNITED STATES SOO BAHK DO MOO DUK KWAN FEDERATION®



WORLD MOO DUK KWAN KO DAN JA SHIM SA AND PHILIPPINE MOO DUK KWAN 60TH ANNIVERSARY

JUNE 13 - 19, 2025 | DAVAO CITY, PHILIPPINES



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AUSTRALIA HKI
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KIM WYLES, SA BOM
WMDK TAC REPRESENTATIVE
6TH DAN 33986



KoDanJaShimSaPH2025
SOCIAL MEDIA UPDATES



TO REGISTER
FOR KO DAN JA
SHIM SA



FIND OUT MORE



EVENT INFORMATION

August 15-18, 2024

USA National Festival

Myrtle Beach, South Carolina USA



EVENT INFORMATION

September 21-28, 2024

Ko Dan Ja Shim Sa and Argentina
Moo Duk Kwan® 50th Anniversary

Mendoza, Argentina



EVENT INFORMATION

October 18-21, 2024

Moo Duk Kwan® Culture Festival

Kye Myung Training Center, Kang Hwa,
Incheon, Republic of Korea



EVENT INFORMATION

November 15-22, 2024

Ko Dan Ja Shim Sa and United States
Moment with the Masters

Doubletree by Hilton Park Place, Minneapolis,
Minnesota USA



EVENT INFORMATION

June 13-19, 2025

Ko Dan Ja Shim Sa and Philippine
Moo Duk Kwan® 60th Anniversary

Davao City, Philippines

The official World Moo Duk Kwan® calendar of events:

soobahkdo.us/calendar

CALENDAR

WORLD MOO DUK KWAN[®]

HERITAGE

PROGRAM

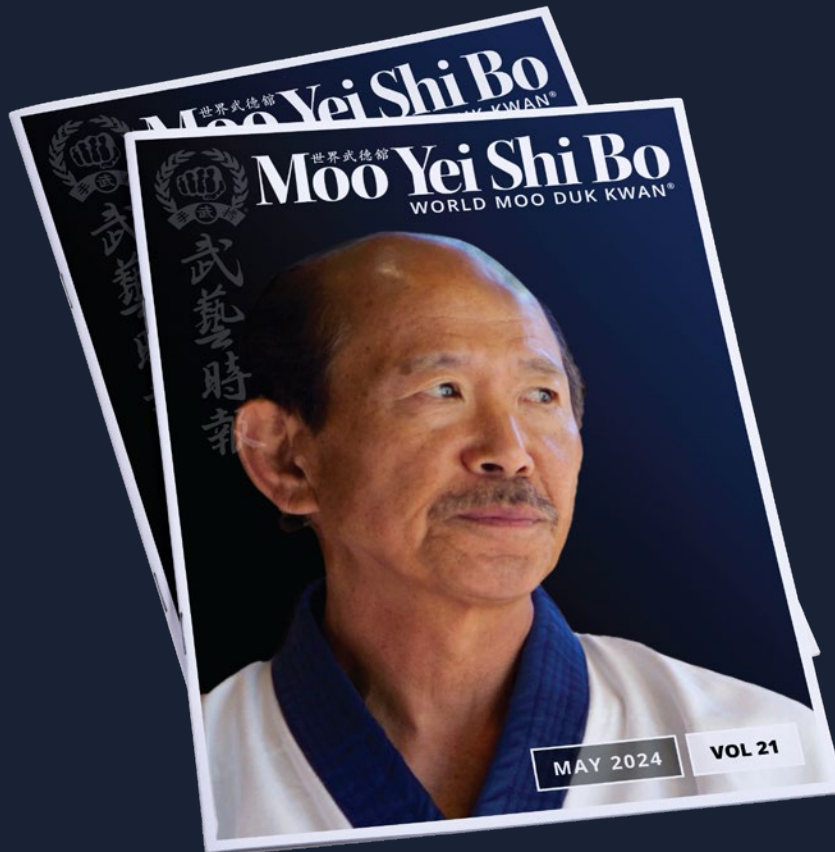
57

“Honoring the past while building the future”

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

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

info@wmdkheritage.org
wmdkheritage.org



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

worldmoodukkw.com