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WORLD MOO DUK KWAN®
MOO YEI SHI BO

VOLUME 16 – FEBRUARY 2023

MOO YEI SHI BO

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MESSAGE FROM KWAN JANG NIM

GREETINGS TO ALL MOO DUK KWAN® PRACTITIONERS, SUPPORTERS AND FUTURE MEMBERS.

As this new year begins, I am thankful for many things and look forward to a 2023 of hope and promise.

The first aspect of the Moo Do Shim Gung philosophy (martial art philosophy) is the Ma'um, or heart, which is further described as "beginning mind", "centered mind", and "sincere mind". Cho Shim places value on the continuous optimism held from new beginnings. New ventures, started with hope and enthusiasm; new relationships, begun in the same way; and new years approached with an outlook of hope and promise. Our memories and Cho Shim attitude reinforces this when we contemplate the history that provides the basis for our own identities. I share with our Moo Duk Kwan® membership many of the defining aspects of the last year that provide us all a warm sense of accomplishment and hope for the coming year.

A global pandemic created a great deal of personal hardship to almost every country on the earth. For Moo Duk Kwan® practitioners, it was a challenge to maintain any regular life activity that included what was previously a weekly commitment to their training. Hope and optimism and long perseverance from the membership provided creative approaches to training through social distancing techniques that included enhanced technology for virtual events and sustainment of student school memberships through instruction and events held throughout the world. As we move into the new year, the global pandemic still shows its terrible forces, but we are now seeing an end in the distance. This was truly a remarkable time and one to appreciate the efforts of so many to persevere.

I trust your first month of 2023 had a good beginning and I hope you will continue to carry the rest of the year with Cho Shim in mind for your productive year!



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



**CHO SHIM PLACES VALUE
ON THE CONTINUOUS
OPTIMISM HELD FROM
NEW BEGINNINGS**



무덕관 관장 메시지

모든 무덕관 관원들의 안녕을 기원합니다.

새해를 맞으면서 지난해 많은 일 들에 감사하며 희망과 약속을 같이할 2023년을 기대 하면서 인사 드립니다.

우리가 얘기하는 무도정신은 마음으로부터 옵니다. 초심, 중심, 진심의 마음은 항상 무도 자세를 지켜주는 중요한 마음 가짐입니다. 원했던 일, 관계를 처음 시작 할때의 마음 가짐을 우리는 초심이라고 하지요. 이때의 마음은 흥분, 희망, 기쁨과 열정으로 채워져 무엇이든 이룰수 있는 기운을 불러 옵니다.

여러분들이 무덕관 77년의 자랑스런 역사를 존중해 왔고 지켜왔다는 생각을 해볼때 여러분들의 자랑스런 무덕관인임을 다시 한번 상기 시킬 동기가 될것입니다. 이와 같은 기운으로 뜻깊은 새해를 맞이해 초심의 마음으로 희망과 약속으로 가득찬 2023년을 준비 하시길 바랍니다.

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2023년을 맞이하면서도 코로나의 위세는 아직도 위험을 주고 있지만, 그래도 우리는 지금 이 긴 여정의 끝을 보고 있는것 같습니다. 생각해 보면 이렇게 이룰수 있었다는 현실이 정말로 놀라운 사실입니다. 수많은 사람들의 노력으로 이루어진 결과를 진심으로 감사하고 이 마음을 바탕으로 앞으로의 어떤 어려움도 극복 할수있는 희망과 약속의 2023년이 되길 바랍니다.

끝으로 여러분들의 새해도 좋은 시작 이었음을 믿으며 남은 2023년도 초심을 잊지 않는 밝고 희망과 약속이 이루어지는 해가 되어가길 진심으로 기원 합니다.

무덕관 관장
사범, 황 현 철



MENSAJE DE KWAN JANG NIM

SALUDOS A TODOS LOS PRACTICANTES, SIMPATIZANTES Y FUTUROS MIEMBROS DE MOO DUK KWAN®

A medida que comienza este nuevo año, estoy agradecido por muchas cosas y espero un 2023 de esperanza y promesa.

El primer aspecto de la filosofía Moo Do Shim Gung (filosofía del arte marcial) es el Ma'um, o corazón, que se describe además como "mente principiante", "mente centrada" y "mente sincera". Cho Shim valora el optimismo continuo que se tiene desde los nuevos comienzos. Nuevos emprendimientos, iniciados con ilusión y entusiasmo; nuevas relaciones, iniciadas de la misma manera; y los nuevos años se acercaban con una perspectiva de esperanza y promesa. Nuestros recuerdos y la actitud de Cho Shim refuerzan esto cuando contemplamos la historia que proporciona la base para nuestras propias identidades. Comparto con nuestra membresía de Moo Duk Kwan muchos de los aspectos definitorios del último año que nos brindan a todos una cálida sensación de logro y esperanza para el próximo año.

Una pandemia global creó una gran cantidad de dificultades personales para casi todos los países del mundo. Para los practicantes de Moo Duk Kwan, era un desafío mantener cualquier actividad de vida regular que incluyera lo que antes era un

compromiso semanal con su entrenamiento. La esperanza, el optimismo y la larga perseverancia de los miembros brindaron enfoques creativos para la capacitación a través de técnicas de distanciamiento social que incluyeron tecnología mejorada para eventos virtuales y el sostenimiento de las membresías escolares de los estudiantes a través de la instrucción y los eventos realizados en todo el mundo. A medida que avanzamos hacia el nuevo año, la pandemia global aún muestra sus terribles fuerzas, pero ahora estamos viendo un final en la distancia. Este fue verdaderamente un momento notable y uno para apreciar los esfuerzos de tantos por perseverar.

¡Confío en que su primer mes de 2023 haya tenido un buen comienzo y espero que continúe llevando el resto del año con Cho Shim en mente para su año productivo!



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



HISTORY HISTORY OF THE HO SHIN SOOL

Interview of H.C. Hwang Sa Bom Nim, Moo Duk Kwan®, Kwan Jang by Jared Rosenthal Sa Bom on January 4, 2023.

Rosenthal SBN: What was the motivation for the development of the Ho Shin Sool and their inclusion into the curriculum of the Moo Duk Kwan®?

H.C. Hwang KJN: Although Ho Shin Sool had been introduced in the back pages of the Soo Bahk Do Dae Kahm from the 1960's, it was never considered part of the curriculum for testing in the Moo Duk Kwan®.

But I think the strongest motivation for me came when back in the 1970's the Chang Shi Ja and I attended Gup and Dan Shim Sa in the United States. Sometimes an examiner would ask "hold the wrist" or "hold the shoulder", certain situations of self-defense and have them perform. But at that time, I noticed that the performance of the practitioner was not very good. Not because they weren't good martial artists, but because they had never been in that type of situation. In the class we wouldn't practice that way. So, seeing some of the hesitation there, I spoke with the Chang Shi Ja and I requested his permission to develop some techniques in that area. I believe that was in 1975. I saw that in the Moo Duk Kwan® we have very good Jok Gi, kicking techniques, which are very effective at a distance, and we have good hand techniques at a certain distance, but we didn't have much experience with someone grabbing. It's a surprising thing. So that was the motivation to start developing them.



**HWANG KEE CHANG
SHI JA EMPHASIZED
THE IMPORTANCE OF
WEAPON DISCIPLINE
FOR THE VARIOUS
HAND TECHNIQUES**

Who were the people involved in the development of the Ho Shin Sool?

In the very early days, I was very interested in building up the Ho Shin Sool. At that time Master C.S. Kim and Master Young Man Lee and Master Young Gi Hong were very active in the U.S. Federation. They were local and very active at the time, so I invited them to contribute to the development of the Ho Shin Sool.

Sir, this is a follow up question; once they were developed, were they presented to Hwang Kee Kwan Jang Nim for his approval. Did he make changes to them?

Hwang Kee Chang Shi Ja really didn't have many things to correct and he gave his permission for us to continue developing the techniques. When he observed early Ho Shin Sool practice, he emphasized the importance of weapon discipline for the various hand techniques.

Were all the Ho Shin Sool developed at the same time? Or were they developed in phases over time?

Back in '75 and '76 we were mostly working on cross body and same side wrist grips. As time went on, we moved on to the two hands on one, two on two, back grips and side grips. Up to that point we had never really officially introduced them. Before it was presented officially it needed some more testing and practice. So, from early '76, I basically taught them at the Dojang in Springfield, on Mountain Avenue, the old Dojang. All of the students were introduced to the basic wrist grips of Ho Shin Sool. At the school in New York of Master Young Gi Hong, he did that. I'm not sure if Master C.S. Kim did that or not. Maybe he did. It was really about standardization for the practice of it. But I really found a good outcome. And

WE OFFICIALLY STARTED TEACHING HO SHIN SOOL TO THE MEMBERS IN 1979

even myself, I got better at how to approach the development of the Ho Shin Sool. So that was kind of the trial period.

We officially started teaching it to the members in 1979. Ho Shin Sool, the teaching. In the March 19, 1980, issue of the Federation newsletter it describes the convention that took place October 26-28, 1979, at Newark Airport. Ho Shin Sool was one of the major areas of focus. Before the convention I wrote to Korean masters in the area with information about Ho Shin Sool. We provided a handout with all of the Ho Shin Sool however we only focused on the wrist grips at the convention.

With the Dando and the Jang Bong, was it just then natural to add them in the same progression?

This came later. Dando and Jang Bong came later. I think they came around maybe 1984, 1985. Around that time range.

So, the next question you've already answered; when was Ho Shin Sool introduced? It was introduced October 26-28, 1979.

The newsletter explains some of the content that was covered there. A lot of members came. That was one of the largest gatherings at that time. Mr. Lyn Stanwich was the Chairman of the Board, and he was actually the head figure to create that program. The members had a really good time. The major focus was Pyung Ahn Hyung and Ho Shin Sool. That was right before we started the filming the Pyung Ahn Hyung. I think the filming started in 1980 and it was completed in 1982.



Can you share with us a story about how they were first taught? Is there an interesting story about how they were received, understood, etc. Perhaps how the members reacted to Ho Shin Sool?

Yes. The Ho Shin Sool was new for the members so there was very high interest. The response was very strong. In the beginning it was taught to my students at Mountain Avenue and many others would visit as well. But when the Ko Dan Ja Shim Sa became a reality in 1983, we were really able to share the Ho Shin Sool with a wider audience. At that time many instructors would attend the Ko Dan Ja Shim Sa to learn new material, like Ho Shin Sool and Il Soo Sik. They were very excited at that time. Chil Sung Hyung, you know, there were so many things to learn. But the members never complained. They were very happy. I remember how excited they were about learning new things.

Soo Bahk Do is a living Art. Have you observed any significant changes in the way the Ho Shin Sool are performed? From the time they were introduced to now. Have you seen any difference in the way members perform them?

Not really how they are performed. In the early days, much time was spent practicing the wrist grips. Not much time was spent on the sleeve grips even though they were described in the document. There are just minor changes that have been implemented. For example, in Il Bon (cross body) after we break free in Sa Ko Rip Jaseh we shift to Chun Gul Jaseh to make the hip more active. Some changes like this have occurred but the principle is still there. Although the sleeve grips were described in the document, they weren't really taught at the Ko Dan Ja Shim Sa until about 2000 because of time. We really needed to standardize the wrist grips.

What is the key message that you would like students to remember when they practice the Ho Shin Sool?

When you practice Ho Shin Sool, understand the principle and the philosophy of the joint locking and the certain direction. That's very important. Not just the grip, but proper angle of the pressure. Also, way of the movement and the energy coming in. It's important to understand if we are accepting energy or if there is a conflict of energy. In doing, sometimes there is more than one way it can be performed. For example, sometimes we finish with Ahp Cha Nut Gi, sometimes Dollyo Cha Gi. The principle is more important than the individual technique. When you do Ho Shin Sool in real life surprising things happen. You have to respond, react to the motion. But if you focus on what has been memorized rather than reacting you may not be successful. We really focus on the movement rather than the execution of a specific technique. We try to focus on the timing, the rhythm and maintaining the principle. I think those are the important points that I would like to share with our practitioners.

JARED ROSENTHAL SA BOM

**WHEN YOU DO HO SHIN
SOOL IN REAL LIFE
SURPRISING THINGS
HAPPEN**

**YOU HAVE TO RESPOND,
REACT TO THE MOTION**

**BUT IF YOU FOCUS
ON WHAT HAS BEEN
MEMORIZED RATHER THAN
REACTING YOU MAY NOT
BE SUCCESSFUL**



HISTORIA

HISTORIA DE

HO SHIN SOOL

Entrevista de H.C. Hwang Sa Bom Nim, Moo Duk Kwan®, Kwan Jang de Jared Rosenthal Sa Bom en 4 de enero de 2023.

Rosenthal SBN: ¿Cuál fue la motivación para el desarrollo de Ho Shin Sool y su inclusión en el plan de estudios de Moo Duk Kwan®?

H.C. Hwang KJN: Aunque Ho Shin Sool se presentó en las últimas páginas del Soo Bahk Do Dae Kahm de la década de 1960, nunca se consideró parte del plan de estudios para las pruebas en el Moo Duk Kwan®.

Pero creo que la motivación más fuerte para mí vino cuando en la década de 1970, Chang Shi Ja y yo asistimos a Gup y Dan Shim Sa en los Estados Unidos. A veces, un examinador preguntaba "sujete la muñeca" o "sujete el hombro", ciertas situaciones de defensa personal y las hacía ejecutar. Pero en ese momento, noté que el desempeño del practicante no era muy bueno. No porque no fueran buenos artistas marciales, sino porque nunca habían estado en ese tipo de situación. En la clase no practicaríamos de esa manera. Entonces, viendo algunas dudas allí, hablé con Chang Shi Ja y le pedí permiso para desarrollar algunas técnicas en esa área. Creo que eso fue en 1975. Vi que en el Moo Duk Kwan® tenemos muy buenas técnicas de Jok Gi, patadas, que son muy efectivas a distancia, y tenemos buenas técnicas de mano a cierta distancia, pero no teníamos mucha experiencia con alguien agarrando. Es algo sorprendente. Así que esa fue la motivación para empezar a desarrollarlos.



**HWANG KEE CHANG SHI JA
ENFATIZÓ LA IMPORTANCIA
DE LA DISCIPLINA CON LAS
ARMAS PARA LAS DIVERSAS
TÉCNICAS MANUALES**

¿Quiénes fueron las personas involucradas en el desarrollo de Ho Shin Sool?

En los primeros días, estaba muy interesado en construir Ho Shin Sool. En ese momento, el Maestro C.S. Kim y el Maestro Young Man Lee y el Maestro Young Gi Hong estaban muy activos en la Federación de los Estados Unidos. Eran locales y muy activos en ese momento, así que los invitó a contribuir al desarrollo de Ho Shin Sool.

Señor, esta es una pregunta de seguimiento; una vez que se desarrollaron, se presentaron a Hwang Kee Kwan Jang Nim para su aprobación. ¿Hizo cambios en ellos?

Hwang Kee Chang Shi Ja realmente no tenía muchas cosas que corregir y nos dio permiso para continuar desarrollando las técnicas. Cuando observó la práctica temprana de Ho Shin Sool, enfatizó la importancia de la disciplina con las armas para las diversas técnicas manuales.

¿Todos los Ho Shin Sool se desarrollaron al mismo tiempo? ¿O se desarrollaron en fases a lo largo del tiempo?

En 1975 y 1976 trabajábamos principalmente en agarres de muñeca cruzados y del mismo lado. A medida que pasaba el tiempo, pasamos a las dos manos en una, dos en dos, empuñaduras traseras y empuñaduras laterales. Hasta ese momento nunca los habíamos presentado oficialmente. Antes de que se presentara oficialmente, necesitaba más pruebas y práctica. Entonces, desde principios del 76, básicamente les enseñé en el Dojang en Springfield, en Mountain Avenue, el antiguo Dojang. Todos los estudiantes conocieron los agarres de muñeca básicos de Ho Shin Sool. En la escuela de New York del Maestro Young Gi Hong, hizo eso. No estoy seguro si Maestro

CS Kim hizo eso o no. Tal vez lo hizo. Realmente se trataba de estandarización para la práctica

COMENZAMOS A ENSEÑAR OFICIALMENTE HO SHIN SOOL A LOS MIEMBROS EN 1979

de la misma. Pero realmente encontré un buen resultado. E incluso yo mismo, mejoré en cómo abordar el desarrollo de Ho Shin Sool. Así que ese fue una especie de período de prueba.

Comenzamos a enseñarlo oficialmente a los miembros en 1979. Ho Shin Sool, la enseñanza. En la edición del 19 de marzo de 1980 del boletín de la Federación se describe la convención que tuvo lugar del 26 al 28 de octubre de 1979 en el aeropuerto de Newark. Ho Shin Sool fue una de las principales áreas de enfoque. Antes de la convención, escribí a los maestros coreanos del área con información sobre Ho Shin Sool. Proporcionamos un folleto con todos los Ho Shin Sool, sin embargo, solo nos enfocamos en las muñequeras en la convención.

Con el Dando y el Jang Bong, ¿fue natural agregarlos en la misma progresión?

Esto vino después. Dando y Jang Bong llegaron después. Creo que llegaron alrededor de 1984, 1985. Alrededor de ese rango de tiempo.

Entonces, la siguiente pregunta que ya ha respondido; ¿Cuándo se presentó Ho Shin Sool? Se presentó del 26 al 28 de octubre de 1979.

El boletín explica parte del contenido que se cubrió allí. Vinieron muchos miembros. Esa fue una de las reuniones más grandes en ese momento. El Sr. Lyn Stanwich era el presidente de la junta, y en realidad fue la figura principal para crear ese programa. Los miembros se lo pasaron muy bien. El enfoque principal fue Pyung Ahn Hyung y Ho Shin Sool. Eso fue justo antes de que empezáramos a filmar a Pyung Ahn Hyung. Creo que el rodaje comenzó en 1980 y terminó en 1982.



¿Puede compartir con nosotros una historia sobre cómo se enseñaron por primera vez? ¿Hay una historia interesante sobre cómo fueron recibidos, entendidos, etc. Quizás cómo reaccionaron los miembros a Ho Shin Sool?

Sí. El Ho Shin Sool era nuevo para los miembros, por lo que hubo un gran interés. La respuesta fue muy fuerte. Al principio se les enseñó a mis alumnos en Mountain Avenue y muchos otros también lo visitarían. Pero cuando el Ko Dan Ja Shim Sa se hizo realidad en 1983, pudimos compartir el Ho Shin Sool con una audiencia más amplia. En ese momento, muchos instructores asistían al Ko Dan Ja Shim Sa para aprender material nuevo, como Ho Shin Sool e Il Soo Sik. Estaban muy emocionados en ese momento. Chil Sung Hyung, ya sabes, había tantas cosas que aprender. Pero los miembros nunca se quejaron. Ellos estaban muy felices. Recuerdo lo emocionados que estaban por aprender cosas nuevas.

Soo Bahk Do es un arte vivo. ¿Has observado algún cambio significativo en la forma en que se realizan los Ho Shin Sool? Desde el momento en que fueron presentados hasta ahora. ¿Has visto alguna diferencia en la forma en que los miembros las realizan?

No realmente cómo se interpretan. En los primeros días, se dedicaba mucho tiempo a practicar los agarres de muñeca. No se dedicó mucho tiempo a las empuñaduras de las mangas a pesar de que estaban descritas en el documento. Solo se han implementado cambios menores. Por ejemplo, en Il Bon (cuerpo cruzado) después de liberarnos en Sa Ko Rip Jaseh cambiamos a Chun Gul Jaseh para hacer que la cadera sea más activa. Se han producido algunos cambios como este, pero el principio sigue ahí. Aunque los agarres de las mangas se describieron en el documento, en realidad no se enseñaron en el Ko Dan Ja Shim Sa hasta aproximadamente el año 2000 debido al tiempo. Realmente necesitábamos estandarizar los agarres de las muñecas.

¿Cuál es el mensaje clave que le gustaría que los estudiantes recordaran cuando practican el Ho Shin Sool?

Cuando practiques Ho Shin Sool, comprende el principio y la filosofía del bloqueo conjunto y la dirección determinada. Eso es muy importante. No solo el agarre, sino el ángulo adecuado de la presión. Además, la forma del movimiento y la entrada de energía. Es importante entender si estamos aceptando energía o si hay un conflicto de energía. Al hacer, a veces hay más de una forma en que se puede realizar. Por ejemplo, a veces terminamos con Ahp Cha Nut Gi, a veces Dollyo Cha Gi. El principio es más importante que la técnica individual. Cuando haces Ho Shin Sool en la vida real suceden cosas sorprendentes. Tienes que responder, reaccionar al movimiento. Pero si te enfocas en lo que has memorizado en lugar de reaccionar, es posible que no tengas éxito. Realmente nos enfocamos en el movimiento más que en la ejecución de una técnica específica. Intentamos centrarnos en el tiempo, el ritmo y mantener el principio. Creo que esos son los puntos importantes que me gustaría compartir con nuestros practicantes.

JARED ROSENTHAL SA BOM

**CUANDO HACES HO
SHIN SOOL EN LA VIDA
REAL SUCEDEN COSAS
SORPRENDENTES**

**TIENES QUE RESPONDER,
REACCIONAR AL
MOVIMIENTO**

**PERO SI TE ENFOCAS EN
LO QUE HAS MEMORIZADO
EN LUGAR DE REACCIONAR,
ES POSIBLE QUE NO
TENGAS ÉXITO**



사명증.

안녕하십니까?

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활용하는 것을 학원들에게 배부될 것입니다.

총회 Clinic 때 각 기관이나 Personal note를 활용할 예정이며 기술 설명이나
강연을 두었습니다. 보통의 내용점이 %에서나 증고점이 %에서
연락 주시면 감사하겠습니다.

앞으로 이번 현술 기준화에 전신 협조하여 주신 諸 사명증 들께 감사
드리며, 이번 총회에 뵙겠습니다.
안녕히 계십시오.

1979년 10월 19일

향현전드님.

The document provided to instructors during the clinic hosted from October 26-28, 1979, at Newark Airport is presented on the following pages.

El documento proporcionado a los instructores durante la clínica organizada del 26 al 28 de octubre de 1979 en el aeropuerto de Newark se presenta en las siguientes páginas.

INTRODUCTION OF THE HO SHIN SOOL

Greetings.

Thank you for your support for a successful Dan Shim Sa and clinic held at the Region 1 and Region 2A on October 13-14.

There will be a clinic for Dans particularly on Hyung and Ho Shin Sool at the National convention on October 26-28.

For instructors who had missed the prior clinic, attached please find a document where all HSS techniques are explained for your use to further as study guide. I hope this information will be helpful for you to increase a standardization of the Ho Shin Sool in U.S. Tang Soo Do.

It has good technical content and it is practical uses as Ho Shin Sool situation. It will be taught at the upcoming convention.

It has some space between each technical explanation for your use of any notes you wish to make.

Please let me know if you have any questions or input.

In closing, my appreciation for instructors who have provided support toward standardization efforts for Ho Shin Sool. I am looking forward to seeing you at the Convention.

October 19, 1979
Hyun Chul Hwang

INTRODUCCIÓN DE LA HO SHIN SOOL

Saludos.

Gracias por su apoyo para una exitosa clínica y Dan Shim Sa celebrada en la Región 1 y la Región 2A del 13 al 14 de octubre.

Habrá una clínica para Dans particularmente sobre Hyung y Ho Shin Sool en la convención nacional del 26 al 28 de octubre.

Para los instructores que se perdieron la clínica anterior, se adjunta un documento donde se explican todas las técnicas de HSS para su uso como guía de estudio. Espero que esta información le sea útil para aumentar la estandarización del Ho Shin Sool en el Tang Soo Do de EE. UU.

Tiene un buen contenido técnico y tiene usos prácticos como la situación de Ho Shin Sool. Se enseñará en la próxima convención.

Tiene algo de espacio entre cada explicación técnica para el uso de cualquier nota que desee hacer.

Por favor, hágamelo saber si tiene alguna pregunta o aporte.

Para finalizar, mi agradecimiento a los instructores que han brindado apoyo en los esfuerzos de estandarización de Ho Shin Sool. Espero verlos en la Convención.

19 de octubre de 1979
Hyun Chul Hwang

HO SIN SOOL

I. WRIST:

1. CROSS HAND GRIP:

Technique #1: Right foot steps toward opponent into side stance simultaneously releasing hand; Perform a right hand Soo Do to neck - left palm(Jang Kwon) to chin and Spear hand(Kwan Soo) attack to groin.

Technique #2: Right foot steps to side into a right foot front stance simultaneously releasing right hand and performing left hand Soo Do to neck; followed by right hand palm to chin and Kwan Soo to groin.

Technique #3: Right foot steps toward opponent simultaneously right hand circles counter clockwise while opponent's hand is grabbed with left hand - Released right hand presses down on opponent's hand to break wrist - this is followed by elbow attack.

Technique #4: Use both hands to grab opponent's right hand - left foot steps in allowing you to pass under opponent's right arm as you turn apply downward pressure to break wrist follow by head butting(Pak Chi Kee)

3. TWO HANDED WRIST GRIP:

Tech. #1: Right hand turns clock wise toward opponent while left hand, placed under opponent's right elbow, pushes in the same direction; simultaneously left foot steps in toward opponent. After opponent loses balance follow through with Elbow Attack. ↓

Tech. #2: Grabbing your own left hand to gain strength - pull both hands toward body while moving left foot back into a left foot Hu Kul Stance. Follow with a right foot Front Kick and right hand Punch.

Tech. #3: Right foot steps in toward opponent while pressing downward with arm loosening opponent's grip. Hold opponent's right hand with left hand, turning counter clockwise pass under opponent's arm and twist opponent's right hand to break wrist, follow with a right hand punch to the body.

4. TWO HANDED WRIST GRIP ON BOTH WRISTS:

Tech. #1: With right foot step to the right into a right foot Front Stance while using a Sip Soo Move to free both hands, follow with a double Soo Dos to Rib Cage.

2. SAME SIDE HAND GRIP:

Tech. #1: Left foot steps toward opponent into Side Stance simultaneously releasing left hand followed by left hand back fist to face - and left Kwon Do to groin and right reverse Soo Do(Yuk Soo Do) to neck.

Tech. #2: Left foot steps to side into a left foot Front Stance. Left hand simultaneously circles counter clockwise grabbing opponent's right wrist; followed by a right hand Soo Do to the neck and right knee attack to body while holding opponent's neck with right hand.

Tech. #3: Hold opponent's right wrist with right hand, step inward with left foot turning body clockwise and passing under opponent's right arm and applying downward pressure to opponent's wrist; followed by a left punch to face and right foot short Round-House Kick. { Refer to I, 1, Tech. #4 }

Tech. #4: Left hand circles clockwise while right hand holds opponent's right hand - continue clockwise circle while simultaneously moving right foot backward into left foot Front Stance, apply pressure toward opponent to break wrist, follow by a right foot front Snap Kick and Elbow Attack. ↓

Tech. #2: Right foot steps toward opponent into a Sa Ko Rip Stance, while freeing both hands by performing X Block Move (right wrist above left wrist), move left hand counter clockwise grabbing opponent's both arms while you deliver a right hand Soo Do attack to neck.

Tech. #3: Grab opponent's right wrist. Step with left foot to right side and turn under opponent's right arm, follow with a wrist breaking and Front Snap Kick. { Refer to I, 2, Tech. #3 }

Tech. #4: Using left hand grab opponent's right hand - while snapping your right hand free, followed by a right back hand attack to your opponent's groin. Next hold opponent's left hand with your right hand circle counter clockwise while left foot moves to right and you pass under opponent's left arm and turn, twist opponent's wrist with your right hand in order to break opponent's wrist. { Refer to I, 3, Tech. #3 }

5. WRIST GRIP FROM SIDE:

Tech. #1: With left foot perform side kick to pressure point of opponent's (Grip A) right thigh, left foot steps forward while breaking wrist with both hands{Refer to I, 1, Tech. #3}, follow with right Front Snap Kick.

Tech. #2: Right hand grabs opponent's right hand, perform left Side Kick (Grip B) to thigh, As you land place left elbow on top of opponent's left arm; press down with right arm and break opponent's wrist.

WORLD MOO DUK KWAN®

6. DOUBLE WRIST GRIP FROM BEHIND:

Tech. #1: Left foot steps backwards into a right foot Front Stance while placing both hands in front of your body. Right hand grabs opponent's left hand. Step back with right foot to left side of opponent while passing under opponent's left arm, follow with wrist breaking technique. (Refer to I, 4, Tech. #4)

II. ARM AREA:

1. CROSS WRIST/SLEEVE GRIP:

Tech. #1: Turn right hand clockwise while placing left hand under opponent's right elbow and pushing clockwise. Left foot simultaneously steps in; followed by a left elbow attack. (Refer to I, 3, Tech. #1)

Tech. #2: Turn right hand counter clockwise while stepping to the left with the right foot, follow with a wrist break and a right elbow attack. (Refer to I, 1, Tech. #3)

Tech. #3: Place left hand under opponent's right hand. Move both hands clockwise twisting opponent's wrist while right foot steps back into a left foot Front Stance, follow with a right Front Snap Kick and a right Elbow Attack to opponent's elbow.

Tech. #4: Same as above Tech. #3 - except step forward instead of backwards, follow with wrist breaking (Remember to bend opponent's elbow while applying pressure)

5

6

4. CROSS ELBOW/SLEEVE GRIP:

Tech. #1: Same as II, 1, Tech. #1.

Tech. #2: With left hand grip opponent's right hand. Step in with right foot passing under opponent's right arm; follow with wrist breaking. (Refer to I, 3, Tech. #3)

Tech. #3: Step back into a Side Stance with right foot while performing an Outside-Inside Block Move with left arm to break opponent's right elbow; follow with another Elbow Attack.

5. SAME SIDE ELBOW/SLEEVE GRIP:

Tech. #1: With right hand grab opponent's right hand from beneath, circle counter clockwise with right hand and place next to opponent's elbow, while right foot steps back move left hand up and counter clockwise breaking shoulder.

Tech. #2: Right hand grips the top of opponent's right hand (set) and turns clockwise from the elbow to break opponent's wrist. Left foot simultaneously steps in.

2. SAME SIDE WRIST/SLEEVE GRIP:

Tech. #1: Step with right foot into Side Stance while performing Outside-Inside Block Move to opponent's right wrist releasing left hand, follow with a middle Elbow Attack; a Back Fist to face, Kwon Do to groin, and left Jip Kae Son to neck.

Tech. #2: With right hand hold opponent's right wrist. Move left foot between opponent's side elbow on your left shoulder. Pull opponent's right wrist down to break shoulder.

Tech. #3: With right hand grab opponent's right hand (set), left hand turns counter clockwise to break wrist while stepping backward with right foot when being pushed by opponent; or stepping toward opponent to the right side with the left foot when being pulled by opponent.

3. DOUBLE WRIST/SLEEVE GRIP :

Tech. #1: Move left hand clockwise while simultaneously moving right hand counter clockwise releasing both hands while stepping back with left foot; follow with double Front Punch to body.

Tech. #2: With right hand grab opponent's right wrist and perform same technique as I, 4, Tech. #3.

Tech. #3: Right hand grabs opponent's right wrist. Step in with right foot and pass through opponent's right arm. Stepping back shoulder break. (left hand holds opponent's left shoulder when breaking)

6. DOUBLE ELBOW/SLEEVE GRIP:

Tech. #1: Left knee kick to groin and wrist breaking. (Refer to II, 5, Tech. #2)

Tech. #2: Right hand grabs opponent's right wrist and follow with shoulder break. (Refer to II, 2, Tech. #2)

III. SHOULDER

1. CROSS GRIP:

Tech. #1: Right arm circles clockwise; lock opponent's wrist under armpit; left foot steps in while attacking opponent's elbow with left arm.

2. SAME SIDE SHOULDER GRIP:

Tech. #1: Shoulder Breaking. (Refer to II, 5, Tech. #1)

Tech. #2: With right hand grab opponents right hand. Step in with left foot and bend opponent's elbow (place your left hand inside of opponent's elbow to assist in bending the elbow), press downward to break wrist. (Refer to II, 1, Tech. #4)

7

8



HWANG KEE

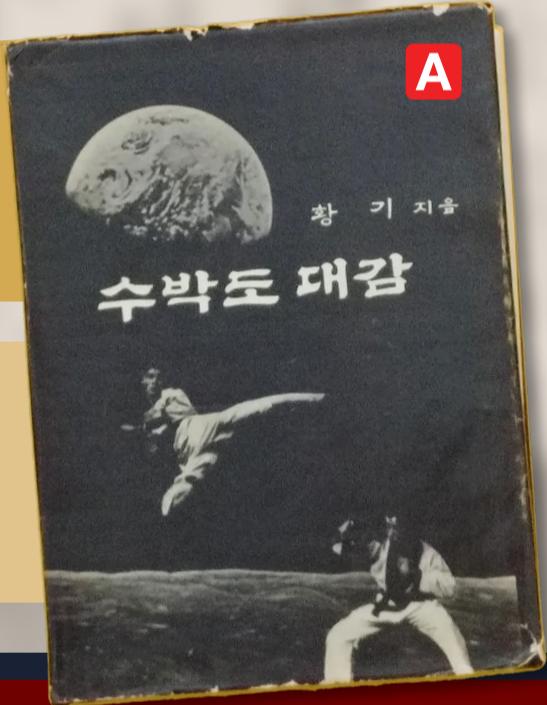
NOVEMBER 9 1914 – JULY 14 2002



HISTORICAL TIMELINE OF THE FOUNDER OF THE MOO DUK KWAN® PART 4: 1970–1990

1970 APRIL A

Published Soo Bahk Do Dae Kham (Korean version).



1973

Awarded "Da Ma Roo" from Philippines President Marcos.

1973 MAY

Dispatched Hyun Chul Hwang (#509) to Greece.

1974 MARCH

Established a Moo Duk Kwan organization in Belgium (instructor Beom Ju Lee #11870).

1974 APRIL

Participated in the first Pan-Hellenic Martial Arts Championship in Athens, Greece.

This is the fourth installment of a five-part series documenting the historical timeline of Hwang Kee, Chang Shi Ja, the Founder of the Moo Duk Kwan®.

This project would not have been possible without the guidance and historical input of Kwan Jang Nim H.C. Hwang. Special thanks to Frank Bonsignore, Sa Bom Nim and Roberto Bonefont Sr, Kyo Bom Nim for their insights, proofreading, and historical input.

STEVEN LEMNER, SA BOM

1974 NOVEMBER 30

United States Soo Bahk Do Moo Duk Kwan directors convention and general meeting of all United States members at Burlington, New Jersey. The Task Force Members were (Sa Boms / Masters and other):

- Jae Chul Shin (#698)
- Robert Thompson (#1791)
- Tchang Bok Chung (#12641)
- Chuck Blackburn (#12197)
- Arthur Fontaine (#14350)
- Joe Weeks (#3696)
- Andy Ahpo (#10187)
- Charles di Pierro

Officers of the first Board of Directors, of the United States Tang Soo Do Moo Duk Kwan Federation were:

- Kwan Jang Nim Hwang Kee, President
- Hyun Chul Hwang (#509) TAC Chairman
- Charles di Pierro, Chairman of Board
- Victor Martinov (#10189), Vice Chairman of Board
- Andy Ah Po (#10187), Secretary
- Arthur Pryor (16505), Treasurer

Additional members of the board were:

- Chun Sik Kim (#2457), Russ Hanke (#4137), Frank Trojanowicz (#13333), Robert Shipley (#4825), Lynn Jackson (#3597), Robert Kingsley (#6044), Tchang-Bok Chung (#12641), Joe Weeks (#3596), Larry Seiberlich (#1815), Jeff Moonitz (#17650), Fred Kenyon (#14345), Bob Beaudoin (#5661), Ben Cortese (#11689), Frank Bonsignore (#15805), Dennis Miller (#18430), Ronald Savage (#15879), Lyn Stanwich, James Lee (#14317).

1976 OCTOBER

Each foreign branch holds a Soo Bahk Do meeting and convention.

1977

Developed the Il Soo Sik standardization.

1977 JANUARY 19

The Korean Tae Kwon Do Association established a policy to eliminate the traditional and historic names of the Kwans and to identify them by number.

1978

Developed the Ho Shin Sool standardization.

1978 JULY 22

Organized and conducted a special National Tang Soo Do Moo Duk Kwan Championship at Concord Hotel, Monticello, New York.

1978 OCTOBER

Third World Soo Bahk Do Moo Duk Kwan Championship in London, England.

1975 JUNE 28

United States Soo Bahk Do Charter convention and special seminar by Grandmaster Hwang Kee (Hilton Hotel, New York). The Charter was ratified making this event the official birth of the Federation.

Those in attendance were (Sa Boms / Masters / Dans):

- Kwan Jang Nim Hwang, Kee, Hyun Chul Hwang (#509), Chun Sik Kim (#2457), Yong Ki Hong (#4142), Andy Ah Po (#10187), Carl Jenkins (#18983), Ronald Savage (#15879), Dennis E. Miller (#18430), Peter Canciani (#18911), Warren Adams, Jeff Moonitz (#17650), Frank Trojanowicz (#13333), Paul Johnson, Frank Bonsignore (#15805), Arthur Pryor (#16505), Benjamin Cortese (#11689), Larry Seiberlich (#1815), Robert Fernandez, Jr. (#17927), Robert Fernandez, Sr. (#14464), Joe Weeks (#3596), Ki Yul Yu (#5311), Holly A. Whitehouse (#18943), James N. Rushton, Victor Martinov (#10189), Fred Kenyon (#14345), Joyce M. Keyes (#19448), Russell Hanke (#4137), Robert Beaudoin (#5661), Robert Rondelli (#17416), Psyche Harry Smith (#18143), James Lee (#14317), Greg William (#11695), Robert Shipley (#4825).

1979 OCTOBER

Ho Sin Sool introduced at the US National Convention in Newark, New Jersey.

1980 JULY

Sponsored and participated in the World Ko Dan Ja meeting in Newark, New Jersey.

1980 DECEMBER

Sponsored and organized Goodwill Soo Bahk Do Moo Duk Kwan Championships between Korea and USA held at Jang Choong Gym, Seoul.

1981 APRIL

The 3rd US Tang Soo Do Moo Duk Kwan Championships held in Roselle Park, New Jersey.

1981 SEPTEMBER

Sponsored and participated in World Ko Dan Ja meeting, regarding the 1982 World Championships in Atlantic City, New Jersey.

1982 NOVEMBER 4 B

International and fourth United States National Tang Soo Do Moo Duk Kwan Championship at Atlantic City, New Jersey, during which Hwang Kee presented the first public presentation of material translated from the Moo Yei Do Bo Tong Ji (Hwa Sung Hyung).

1982 MAY

Special Soo Bahk Do Moo Duk Kwan seminar and clinic held at United States Air Force Academy, Colorado.

1982 DECEMBER

All England National Soo Bahk Do Moo Duk Kwan Championship.

1983 AUGUST

Sponsored and organized a special Chil Sung Hyung seminar and clinic.

1983 DECEMBER

Organized and attended the first weeklong Ko Dan Ja testing, Springfield, New Jersey.

1984

Developed the Tanto Ho Shin Sool standardization.

1984 OCTOBER

Sixth United States Tang Soo Do Moo Duk Kwan Championship at West Point Military Academy Gym, New York.

1984 NOVEMBER

All England National Soo Bahk Do Moo Duk Kwan Championship.

Special Chil Sung Clinic for the European region held in London, England.

1985

Developed the Bong Ho Shin Sool standardization.

1985 MARCH

Attended a special Chil Sung Clinic for the Southeast Asia region held in Sarawak, Malaysia.

1987 JULY

Special International Summer Camp Training at Pathwork Center, New York.



HWANG KEE HISTORICAL TIMELINE

PART 1: PRE-1950

MYSB VOLUME 13: MAY 2022

PART 2: 1950-1960

MYSB VOLUME 14: AUGUST 2022

PART 3: 1960-1970

MYSB VOLUME 15: NOVEMBER 2022

PART 4: 1970-1990

MYSB VOLUME 16: FEBRUARY 2023

PART 5: 1990-2002

MYSB VOLUME 17: MAY 2023



1987 DECEMBER

Attended a special Chil Sung Hyung Clinic for South America held in Buenos Aires, Argentina.

1988

Special clinic and Ko Dan Ja meeting for Southeast Asia region held in Kuala Lumpur, Malaysia.

1988 MARCH

Organized a special clinic for the European region held in Athens, Greece.

1988 MAY C

Grand opening ceremony for new building for World Moo Duk Kwan Headquarters, Seoul, Korea.

1988 NOVEMBER

Attended the tenth United States Tang Soo Do Moo Duk Kwan Championship at West Point, New York.

1988 DECEMBER

Sponsored and organized World Ko Dan Ja special training in Seoul, Korea.

1989 JANUARY

Attended Ko Dan Ja meeting and initiated discussion of the "Mission 2000" agenda.

1989 MAY 15

Sponsored and attended International Soo Bahk Do Goodwill Demonstration and clinics at the Lotte Hotel in Seoul, Korea.

1989

Black Belt Magazines "Man of the Year".

C





HWANG KEE

9 DE NOVIEMBRE DE 1914 – 14 DE JULIO DE 2002



CRONOLOGÍA HISTÓRICA DEL FUNDADOR DE MOO DUK KWAN®

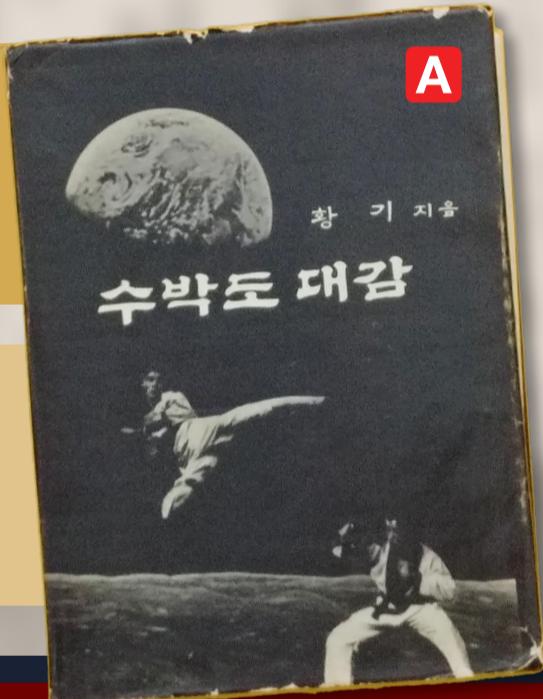
PARTE 4: 1970–1990

1970 ABRIL A

Publicado Soo Bahk Do Dae Kham (versión coreana).

1973

Otorgado "Da Ma Roo" del presidente de Filipinas, Marcos.



Esta es la cuarto entrega de una serie de cinco partes que documenta la cronología histórica de Hwang Kee, Chang Shi Ja, el fundador de Moo Duk Kwan®.

Este proyecto no hubiera sido posible sin la guía y el aporte histórico de Kwan Jang Nim H.C. Hwang. Un agradecimiento especial a Frank Bonsignore, Sa Bom Nim y Roberto Bonefont Sr, Kyo Bom Nim por sus ideas, revisión y aportación histórica.

STEVEN LEMNER, SA BOM

1973 MAYO

Envío a Hyun Chul Hwang (#509) a Grecia.

1974 MARZO

Estableció una organización Moo Duk Kwan en Bélgica (instructor Beom Ju Lee #11870).

1974 ABRIL

Participó en el primer Campeonato Panhelénico de Artes Marciales en Atenas, Grecia.

30 DE NOVIEMBRE DE 1974

Estados Unidos Convención de directores de Soo Bahk Do Moo Duk Kwan y reunión general de todos los miembros de Estados Unidos en Burlington, New Jersey. Los miembros del grupo de trabajo fueron (Sa Boms / Masters y otros):

- Jae Chul Shin (#698)
- Robert Thompson (#1791)
- Tchang Bok Chung (#12641)
- Chuck Blackburn (#12197)
- Arthur Fontaine (#14350)
- Joe Weeks (#3696)
- Andy Ahpo (#10187)
- Charles di Pierro

Los funcionarios de la primera Junta Directiva de la Federación Estadounidense Tang Soo Do Moo Duk Kwan fueron:

- Kwan Jang Nim Hwang Kee, Presidente
- Hyun Chul Hwang (#509) Presidente del TAC
- Charles di Pierro, Presidente de la Junta
- Victor Martinov (#10189), Vicepresidente de la Junta
- Andy Ah Po (#10187), Secretario
- Arthur Pryor (16505), Tesorero

Los miembros adicionales de la junta fueron:

- Chun Sik Kim (#2457), Russ Hanke (#4137), Frank Trojanowicz (#13333), Robert Shipley (#4825), Lynn Jackson (#3597), Robert Kingsley (#6044), Tchang-Bok Chung (#12641), Joe Weeks (#3596), Larry Seiberlich (#1815), Jeff Moonitz (#17650), Fred Kenyon (#14345), Bob Beaudoin (#5661), Ben Cortese (#11689), Frank Bonsignore (#15805), Dennis Miller (#18430), Ronald Savage (#15879), Lyn Stanwich, James Lee (#14317).

28 DE JUNIO DE 1975

Estados Unidos Convención de Soo Bahk Do Charter y seminario especial del Gran Maestro Hwang Kee (Hilton Hotel, New York). Se ratificó el Acta Constitutiva haciendo de este evento el nacimiento oficial de la Federación.

Los asistentes fueron (Sa Boms / Masters / Dans):

- Kwan Jang Nim Hwang, Kee, Hyun Chul Hwang (#509), Chun Sik Kim (#2457), Yong Ki Hong (#4142), Andy Ah Po (#10187), Carl Jenkins (#18983), Ronald Savage (#15879), Dennis E. Miller (#18430), Peter Canciani (#18911), Warren Adams, Jeff Moonitz (#17650), Frank Trojanowicz (#13333), Paul Johnson, Frank Bonsignore (#15805), Arthur Pryor (#16505), Benjamin Cortese (#11689), Larry Seiberlich (#1815), Robert Fernandez, Jr. (#17927), Robert Fernandez, Sr. (#14464), Joe Weeks (#3596), Ki Yul Yu (#5311), Holly A. Whitehouse (#18943), James N. Rushton, Victor Martinov (#10189), Fred Kenyon (#14345), Joyce M. Keyes (#19448), Russell Hanke (#4137), Robert Beaudoin (#5661), Robert Rondelli (#17416), Psyche Harry Smith (#18143), James Lee (#14317), Greg William (#11695), Robert Shipley (#4825).

1976 OCTUBRE

Cada sucursal extranjera celebra una reunión y convención de Soo Bahk Do.

1977

Desarrolló la estandarización Il Soo Sik.

19 DE ENERO DE 1977

La Asociación Coreana de Tae Kwon Do estableció una política para eliminar los nombres tradicionales e históricos de los Kwans e identificarlos por número.

1978

Desarrolló la estandarización de Ho Shin Sool.

22 DE JULIO 1978

Organizó y condujo un Campeonato Nacional especial de Tang Soo Do Moo Duk Kwan en el Hotel Concord, Monticello, New York.

1978 OCTUBRE

Tercer Campeonato Mundial de Soo Bahk Do Moo Duk Kwan en Londres, Inglaterra.

1979 OCTUBRE

Convención Nacional de EE. UU. en Newark, New Jersey, se presenta Ho Sin Sool.

1980 JULIO

Patrocinó y participó en la reunión mundial de Ko Dan Ja en Newark, New Jersey.

1980 DICIEMBRE

Patrocinó y organizó los campeonatos Goodwill Soo Bahk Do Moo Duk Kwan entre Corea y EE. UU. que se llevaron a cabo en el gimnasio Jang Choong, Seúl.

1981 ABRIL

Tercer Campeonato de EE. UU. Tang Soo Do Moo Duk Kwan celebrado en Roselle Park, Nueva Jersey.

1981 SEPTIEMBRE

Patrocinó y participó en la reunión mundial de Ko Dan Ja, con respecto al Campeonato Mundial de 1982 en Atlantic City, New Jersey.

4 DE NOVIEMBRE DE 1982 **B**

Internacional y cuarto Campeonato Nacional de Estados Unidos Tang Soo Do Moo Duk Kwan en Atlantic City, New Jersey, durante el cual Hwang Kee presentó la primera presentación pública de material traducido del Moo Yei Do Bo Tong Ji (Hwa Sung Hyung).

1982 MAYO

Seminario y clínica especial Soo Bahk Do Moo Duk Kwan realizado en la Academia de la Fuerza Aérea de los Estados Unidos, Colorado.

1982 DICIEMBRE

Campeonato Nacional de Inglaterra Soo Bahk Do Moo Duk Kwan.

1983 AGOSTO

Patrocinó y organizó un seminario y una clínica especiales para Chil Sung Hyung.

1983 DICIEMBRE

Organizó y asistió a la primera semana de pruebas de Ko Dan Ja, Springfield, New Jersey.

1984

Desarrolló la estandarización Tanto Ho Shin Sool.

1982 MAYO

1984 OCTUBRE

Sexto Campeonato de Estados Unidos Tang Soo Do Moo Duk Kwan en el Gimnasio de la Academia Militar de West Point, New York.

1984 NOVIEMBRE

Campeonato Nacional de Inglaterra Soo Bahk Do Moo Duk Kwan.

Clínica especial Chil Sung para la región europea realizada en Londres, Inglaterra.

1985

Desarrolló la estandarización de Bong Ho Shin Sool.

1985 MARZO

Asistió a una Clínica Chil Sung especial para la región del Sudeste Asiático celebrada en Sarawak, Malasia.

B



HWANG KEE

CRONOLOGÍA HISTÓRICA

- 1987 JULIO**
Capacitación especial de campamento de verano internacional en Pathwork Center, New York.
- 1987 DICIEMBRE**
Asistió a una clínica especial de Chil Sung Hyung para Sudamérica realizada en Buenos Aires, Argentina.
- 1988**
Clínica especial y reunión de Ko Dan Ja para la región del sudeste asiático celebrada en Kuala Lumpur, Malasia.
- 1988 MARZO**
Organizó una clínica especial para la región europea celebrada en Atenas, Grecia.
- 1988 MAYO C**
Gran ceremonia de inauguración del nuevo edificio de la sede mundial de Moo Duk Kwan, Seúl, Corea.

- 1988 NOVIEMBRE**
Asistió al décimo Campeonato de Estados Unidos Tang Soo Do Moo Duk Kwan en West Point, New York.
- 1988 DICIEMBRE**
Patrocinó y organizó el entrenamiento especial de World Ko Dan Ja en Seúl, Corea.
- 1989 ENERO**
Asistió a la reunión de Ko Dan Ja e inició la discusión de la agenda de la "Misión 2000".
- 15 DE MAYO DE 1989**
Patrocinó y asistió a la demostración de buena voluntad y clínicas internacionales de Soo Bahk Do en el Hotel Lotte en Seúl, Corea.
- 1989**
Revistas Black Belt "Hombre del año".

PARTE 1: PRE-1950

MYSB VOLUMEN 13: MAYO 2022

PARTE 2: 1950-1960

MYSB VOLUMEN 14: AGOSTO 2022

PARTE 3: 1960-1970

MYSB VOLUMEN 15: NOVIEMBRE 2022

PARTE 4: 1970-1990

MYSB VOLUMEN 16: FEBRERO 2023

PARTE 5: 1990-2002

MYSB VOLUMEN 17: MAYO 2023



TRADITION

BIOGRAPHY: BENJAMIN CORTESE

BENJAMIN CORTESE SA BOM NIM (DAN BON 11689, PAHL DAN) IS A CHARTER MEMBER OF THE UNITED STATES SOO BAHK DO MOO DUK KWAN FEDERATION AND A MEMBER OF THE HU KYUN IN.

In 1964, I enlisted in the United States Air Force and was assigned to the Civil Engineering Squadron in Lubbock, Texas. A couple of years later in 1966 I received orders to go to South Korea, where I started my Moo Duk Kwan® training under Master Ja Chul Shin.

I left South Korea in 1967 and was assigned to Lowry Air Force Base in Denver, Colorado. While stationed there I started teaching Moo Duk Kwan® classes. This was my first time teaching. I was asked to assist in teaching Moo Duk Kwan® techniques at the United States Air Force Academy to the cadets and Air Force airmen.

After my discharge from the Air Force in 1968, I returned home to South Windsor, Connecticut where I opened my first Do Jang. During this time, I was in constant contact with Master Shin in South Korea. Master Shin asked me to send him reports of what I saw going on in the U.S. Do Jangs regarding teaching, forms and comradery. Master Shin told me that Kwan Jang Nim Hwang Kee needed this information, and that he wanted to start an organization here in the U.S.

In 1971, Master Shin moved to the U.S. and resided in Burlington, New Jersey. That is when I started training with him again. We started bringing together the people, materials and resources that we would need to have the first Charter gathering in Burlington. There were four of us involved in this task, namely, Master Shin, Master Chun Sik Kim, Master Beaudoin, and myself.

On November 30, 1974, the first Charter Convention was held in Burlington. I was the recording Secretary on the Board, and I was placed on the initial Task Force established by Kwan Jang Nim Hwang Kee. I was also placed on the first Board of Directors by Kwan Jang Nim.

Later I was recognized as one of the founding members of the United States Soo Bahk Do Federation, and was made a Charter Member. I was elected twice to the position of Secretary on the Board of Directors. In later years I was appointed to the Board Directors by Kwan Jang Nim H.C. Hwang, and I was appointed as the first Regional Examiner for Region 1.

In 2018, I was given the title of Hu Kyun In by Kwan Jang Nim H.C. Hwang.

**I WAS ASKED TO ASSIST IN TEACHING
MOO DUK KWAN® TECHNIQUES AT THE
UNITED STATES AIR FORCE ACADEMY
TO THE CADETS AND AIR FORCE AIRMEN**



MOO YEI SHI BO

TRADICIÓN

BIOGRAFÍA: BENJAMIN CORTESE

BENJAMIN CORTESE SA BOM NIM (DAN BON 11689, PAHL DAN) ES MIEMBRO FUNDADOR DE LA FEDERACIÓN SOO BAHK DO MOO DUK KWAN DE LOS ESTADOS UNIDOS Y MIEMBRO DE HU KYUN IN.

En 1964, me alisté en la Fuerza Aérea de los Estados Unidos y fui asignado al Escuadrón de Ingeniería Civil en Lubbock, Texas. Un par de años más tarde, en 1966, recibí órdenes de ir a Corea del Sur, donde comencé mi entrenamiento de Moo Duk Kwan® con el Maestro Ja Chul Shin.

Salí de Corea del Sur en 1967 y fui asignado a la Base de la Fuerza Aérea Lowrey en Denver, Colorado. Mientras estaba destinado allí, comencé a dar clases de Moo Duk Kwan®. Esta fue la primera vez que enseñé. Me pidieron que ayudara a enseñar técnicas de Moo Duk Kwan® en la Academia de la Fuerza Aérea de los Estados Unidos a los cadetes y aviadores de la Fuerza Aérea.

Después de mi baja de la Fuerza Aérea en 1968, regresé a mi hogar en South Windsor, Connecticut, donde abrí mi primer Do Jang. Durante este tiempo, estuve en contacto constante con el Maestro Shin en Corea del Sur. El Maestro Shin me pidió que le enviara informes de lo que vi en los Do Jangs de EE. UU. con respecto a la enseñanza, las formas y el compañerismo. El Maestro Shin me dijo que Kwan Jang Nim Hwang Kee necesitaba esta información y que quería iniciar una organización aquí en los EE. UU.

En 1971, el Maestro Shin se mudó a los Estados Unidos y residió en Burlington, New Jersey. Fue entonces cuando comencé a entrenar con él nuevamente. Comenzamos a reunir a las personas, los materiales y los recursos que necesitaríamos para tener la primera reunión de la Carta en Burlington. Éramos cuatro involucrados en esta tarea, a saber, el Maestro Shin, el Maestro Chun Sik Kim, el Maestro Beaudoin y yo.

El 30 de noviembre de 1974, se llevó a cabo la primera Convención de la Carta en Burlington. Fui el secretario de actas de la junta y fui colocado en el grupo de trabajo inicial establecido por Kwan Jang Nim Hwang Kee. También fui colocado en la primera Junta Directiva por Kwan Jang Nim.

Más tarde fui reconocido como uno de los miembros fundadores de la Federación de Soo Bahk Do de los Estados Unidos y fui nombrado miembro fundador. Fui elegido dos veces para el cargo de Secretario de la Junta Directiva. En años posteriores fui nombrado miembro de la Junta Directiva por Kwan Jang Nim H.C. Hwang, y fui designado como el primer examinador regional de la Región 1.

ME PIDIERON QUE AYUDARA A ENSEÑAR TÉCNICAS DE MOO DUK KWAN® EN LA ACADEMIA DE LA FUERZA AÉREA DE LOS ESTADOS UNIDOS A LOS CADETES Y AVIADORES DE LA FUERZA AÉREA

En 2018, Kwan Jang Nim H.C. me otorgó el título de Hu Kyun In. Hwang.



HU KYUN IN

GUARDIANS OF THE ART

THE HU KYUN IN COMPRISSES SENIOR MEMBERS WHO SERVE TO MAINTAIN, PRESERVE AND PERPETUATE THE HISTORY AND TRADITION OF SOO BAHK DO MOO DUK KWAN®, SHARING THEIR KNOWLEDGE AND EXPERIENCE WITH THE MEMBERS AND WITH THE GREATER COMMUNITY.

GUARDIANES DEL ARTE

EL HU KYUN IN ESTÁ COMPUESTO POR MIEMBROS SENIOR QUE SIRVEN PARA MANTENER, PRESERVAR Y PERPETUAR LA HISTORIA Y LA TRADICIÓN DE SOO BAHK DO MOO DUK KWAN®, COMPARTIENDO SU CONOCIMIENTO Y EXPERIENCIA CON LOS MIEMBROS Y CON LA COMUNIDAD EN GENERAL.



DISCIPLINE & RESPECT

DISCIPLINA & RESPETO







**PHOTOGRAPHS FROM THE 2022
KOREAN KO DAN JA SHIM SA,
HOSTED BY THE KOREAN SOO
BAHK DO ASSOCIATION FROM
OCTOBER 14 – 20, 2022 AT THE
KYEI MYUNG TRAINING CENTER,
KANG HWA ISLAND, SOUTH KOREA.**



Youth Leaders Symposium

Keamyungwon, Incheon City, Korea





수박도



KANG HWA ISLAND





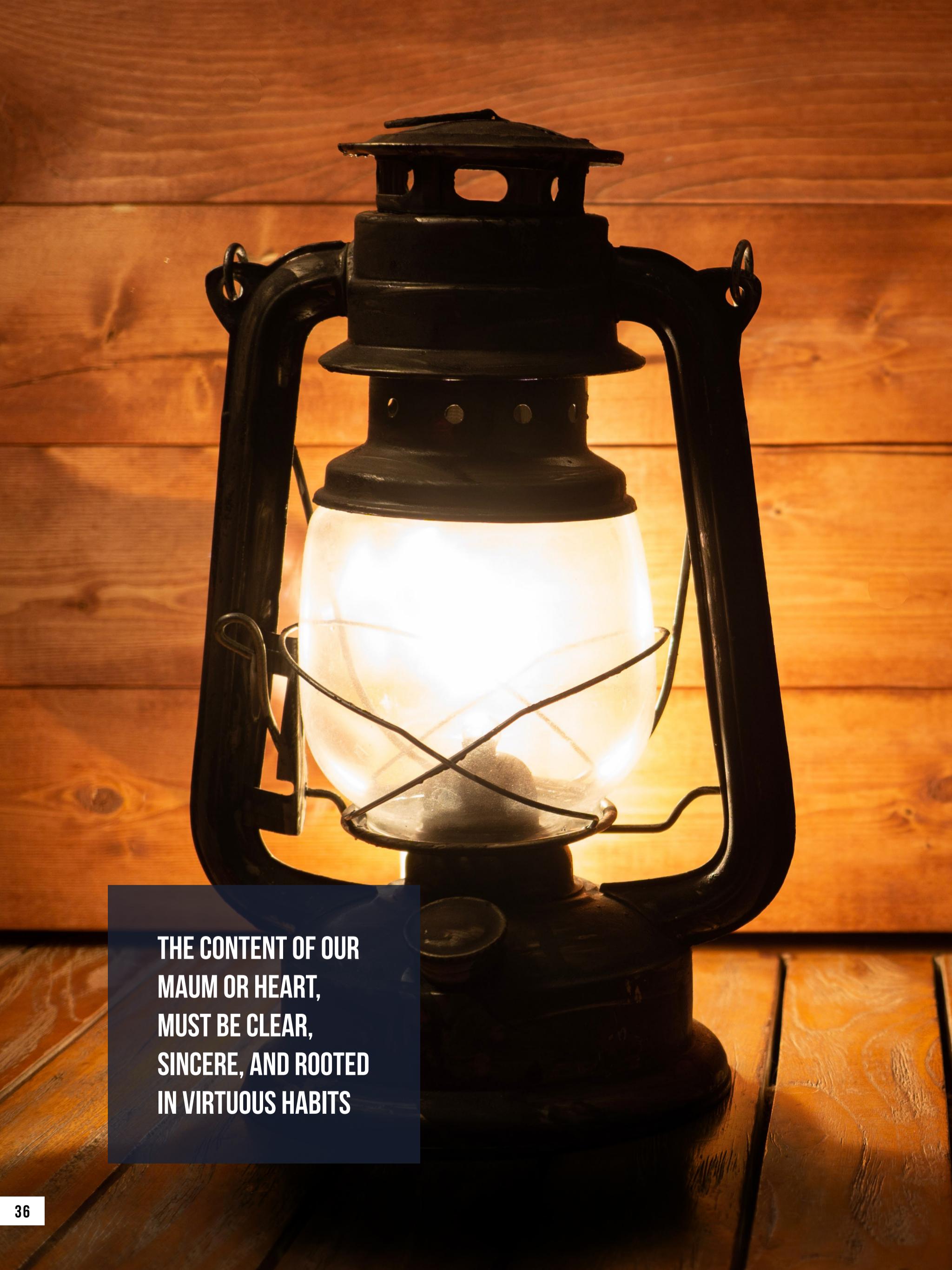
무 덕 관







**VIEW FROM THE KYEI MYUNG
TRAINING CENTER, KANG HWA
ISLAND, SOUTH KOREA.**

A close-up photograph of a vintage-style oil lamp. The lamp has a dark, ornate metal base and a glass globe. The flame is visible at the bottom of the globe, casting a warm glow. The lamp is set against a background of horizontal wooden planks.

**THE CONTENT OF OUR
MAUM OR HEART,
MUST BE CLEAR,
SINCERE, AND ROOTED
IN VIRTUOUS HABITS**

PHILOSOPHY

DEUNG JHAN MICHI ODUPTA

등잔밑이
어둡다

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 gung** 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 gung** 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 relations. 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.

철학

등잔밑이 어둡다

우리가 찾고자 하는것이 가까운 곳에 있는것을 못보고 다른곳 멀리서 찾으려고 애쓰는 것을 비유해 “등잔밑이 어둡다”라고 말 한다. 등이 놓여진 사방의 주변은 잘볼수 있게 밝혀진다. 하지만 그림자로 가려진 등잔밑은 어두워 보기 힘들다.

보편적으로 인간은 무언가 답을 찾으려고 시도를 할때 주로 주위(밖)에서 찾으려고 한다. 하지만 실제로 찾고자 하는 답이 가까운 자기 자신(안)에게 있는것을 잊곤 한다.

무도의 동작은 우리 내부의 과정에서 시작해서 기운이 외부로 전달 되면서 동작이 이루어 진다. 심공의 기반은 마음에 있으며 마음이 호흡을 불러 일으켜 몸의 신축 상태를 형성하면서 허리쓰기 동작을 유발한다. 우리는 이러한 흐름의 절차를 통해 힘이 생기는 무도의 동작을 하게되며 이또한 무덕관 철학에 근본을 두고 있다.

만약 동작의 처음 시도를 몸 밖에서 부터 시작되면 몸과 마음의 균형을 잃게된다. 손이나 발부터 동작이 시작된다면 불편하고 부자연 스러운 투박한 동작이 나오게 된다. 이는 철학에 어긋나는 절차를 통해서 생기는 불균형한 상태이다. 이러한 경험은 누구나 도장에서 배우며 수련중 많이 겪었을 것이다.

무도 철학은 수박도 기술동작에 적용 되는것 뿐만이 아니라 일상생활 즉 모든 인과 관계에 크게 적용이 된다. 내적인 영향이 없이 외적의 일방적인 결정이나 행동은 후회 스러운 결과를 초래 하게된다. 예를 들어 정치적 환경에서 출세하기위해 인기도가 좋은 정당에 관계를 갖고 줄을서면 단 시간의 이익은 누릴수가 있겠지만, 그 인기도가 낮아지면 그 관계의 가치 또한 변화를 가져올 것이다. 비슷한

예로 모든 행동이나 결정을 물질적(금전) 가치에 두고 행하였다면 돈이라는것은 항상 있다가도 없는것 이므로 이와같이 외적인 요소로 이루어지는 관계는 항상 좋게 지속 될수가 없는 것이다.

정치적, 경제적인 환경에서는 항상 변화가 있다. 그러나 무도의 핵심인 존경(믿음)과 원칙(기강)으로 이루어진 관계나 행동에는 변화가 없을것이다. 이는 오직 오랜 수련을 통해 얻을수 있는 단련된 심공(내적면)의 결과로 이를수 있을것이다.

우리는 무덕관 인으로서 인생을 통해 외적인 감각으로 쉽게 보여지는 주위를 잘 주의 의식해야 한다. 더욱 중요한 것은 차분히 자기 마음이 지키고 있는 중심과 가치성을 잃지 않고 무도인의 자세를 지키는 것이다. 우리 마음은 도덕적인 습관에 근본을 두고 맑아야 하고 진심 스러워야 한다. 이러한 습관 이야기로 안에서 밖으로 발전하는 철학에 의해 우리를 바른길로 갈수있게 하는 근본 이라고 생각한다.

“등잔 밑이 어둡다”라는 우리나라의 속담은 간단하면서도 인간이 살아 가는데 잊기쉬운 중요한 가치를 상기 시켜주는 좋은 가르침의 말이다. 다시 말해서 자기 자신의 신분과 가치성을 잊고 외부에서 나쁜 영향을 받아 자신의 신분을 잃어가고 있는 사람들에게 도움이 될수있는 말이다. “안에서(내적이며 무상) 밖으로(외적이며 유상)” 발전되고 창조 되어가는 모습이 우리가 진정한 자연의 이치에 맞는 생활을 하는것이 라고 생각한다.

사범 황현철



**우리 마음은
도덕적인 습관에
근본을 두고
맑아야 하고 진심
스러워야 한다**

FILOSOFÍA DEUNG JHAN MICHI ODUPTA

등잔밑이 어둡다

Hay una metáfora en coreano que expresa un énfasis simple de crecimiento y acción que comienza correctamente desde el interior y avanza hacia el exterior. **Deung Jhan Michi Odupta** describe una linterna que se coloca en un área que ilumina todo a su alrededor, mostrando todo lo que necesita ser observado. Con una excepción; el área oscura debajo de la linterna. Con este ejemplo, la lección filosófica es que, como seres humanos, a menudo nos sentimos tentados a mirar hacia afuera inicialmente, en lugar de hacia adentro para abordar los problemas que deben resolverse, y a mirar hacia afuera en busca de orientación de los recursos externos que están al descubierto los sentidos - la luz de la lámpara. O para hacer frente a las acciones de los demás antes de haber mirado correctamente internamente dentro de nosotros mismos primero para hacer los cambios necesarios para promover la armonía entre las relaciones humanas. Abordar primero el área oscura es un intento de mirar hacia adentro e iluminar nuestras acciones con base en una guía interna que está enraizada en un comportamiento virtuoso, en lugar de mirar fuera de nosotros mismos en busca de la guía necesaria.

En nuestra filosofía Moo Duk Kwan®, nos guiamos por los procesos internos **neh gung** de organizar y gastar energía externamente como un proceso fundamental básico en el centro de todas nuestras acciones técnicas. La mente o **shim gung** activa la respiración,

que invita a la contracción o expansión del abdomen, que a su vez invita a la acción externa de la cintura. Llamamos a esto la cadena de mando, cuando se secuencia de tal manera que genera y expulsa energía. Enfocarse hacia afuera como primer paso crea conflicto dentro de la mente y el cuerpo. Las acciones que conducen con el puño o el pie se vuelven desequilibradas, descoordinadas y carecen de la integridad física y el peso detrás de la acción. Todo contrario a la naturaleza de nuestra filosofía. Hemos escuchado estas lecciones muchas veces dentro del dojang.

La filosofía de acción se aplica más que solo a las acciones físicas de la técnica Soo Bahk Do. Se aplica a las relaciones ya la actividad de la vida. Examinemos algunos ejemplos, donde la acción externa independiente de la guía interna conduce a resultados no deseados. En entornos políticos, alinearse con una causa y un partido popular conducirá al éxito inmediato en algunos casos. Pero cuando la popularidad política expira, también lo hace la fuerza y el valor de las relaciones. La política cambia. Sin embargo, las relaciones basadas en la disciplina y el respeto siempre permanecen. Estos están profundamente arraigados y se encuentran dentro de las creencias fundamentales del practicante, quien deliberadamente y con esfuerzo estableció una relación basada en los conceptos de disciplina y respeto de Moo Do. De manera similar, el éxito financiero también puede conducir a la prosperidad temporal y al



favor dentro de las relaciones. Cuando estos períodos financieros de prosperidad fluctúan, como sucede a menudo, las relaciones que fueron fortalecidas por estos factores externos también fluctúan. Nosotros, como Moo Do In, necesitamos ser conscientes del entorno de nuestras vidas, que está iluminado por nuestros sentidos externos. Pero aún más importante es la autorreflexión y la iluminación de nosotros mismos a través de una cuidadosa introspección y autoanálisis. El contenido de nuestro **Maum** o corazón, debe ser claro, sincero y arraigado en hábitos virtuosos. Hábitos que nos llevarán siempre a actuar correctamente y de acuerdo con nuestra filosofía Moo Duk Kwan®.

Este es el valor de **Deung Jhan Michi Odupta** como metáfora didáctica. Simplifica una lección profunda con el ejemplo y nos anima a esforzarnos por nuestro propio desarrollo personal de manera adecuada desde adentro hacia afuera.

HC HWANG, SA BOM

EL CONTENIDO DE NUESTRO MAUM O CORAZÓN, DEBE SER CLARO, SINCERO Y ARRAIGADO EN HÁBITOS VIRTUOSOS

TECHNIQUE TÉCNICA

HO SHIN SOOL

The following excerpts have been taken from the United States Federation newsletters from 1985 to 1987, with the content written by H.C. Hwang Kwan Jang Nim in his role as the Chair of the Technical Advisory Committee.

The concept of Ho Shin Sool is one of self-defense:

HO means protection

SHIN means own body

SOOL means technique

The spirit behind Ho Shin Sool can be compared to this situation: When you approach your home you are faced with two different paths or ways of entry. One is a short cut through a wide inviting door but it is a dangerous entrance. However another door a few feet away is perfectly safe. If you take a little longer and use a little bit more energy to step the few extra feet, you will enter safely into your home and reach your destination.

This is the true concept behind Ho Shin Sool. It is better to avoid danger, but in our lives unexpected things always occur. In this case we need to prepare for the unexpected. It gives us peace of mind to be capable of protecting ourselves. Of course, our daily training in Tang Soo Do (Soo Bahk Do) can be effectively used to protect ourselves. However, Ho Shin Sool training has specific applications to be used in unfavorable situations, for example, when you are gripped by someone. Ho Shin Sool was designed for these situations: to enrich our knowledge of self-defense as well as the human body.

Courage alone will not adequately prepare you for danger. You must have a learned technique and trained skill.

Los siguientes extractos han sido tomados de los boletines de la Federación de los Estados Unidos de 1985 a 1987, con el contenido escrito por H.C. Hwang Kwan Jang Nim en su función como presidente del Comité Asesor Técnico.

El concepto de Ho Shin Sool es uno de autodefensa:

HO significa protección

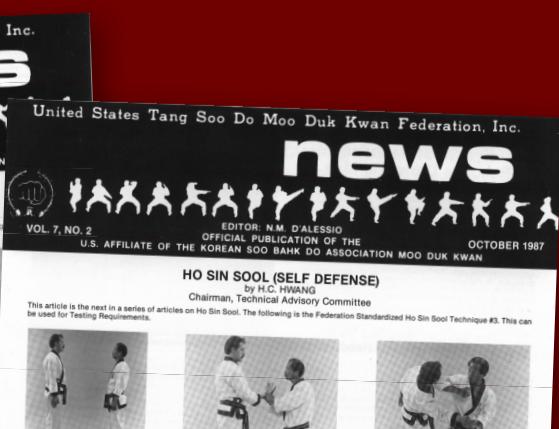
SHIN significa propio cuerpo

SOOL significa técnica

El espíritu detrás de Ho Shin Sool se puede comparar con esta situación: cuando te acercas a tu casa, te enfrentas a dos caminos o formas de entrada diferentes. Uno es un atajo a través de una puerta ancha y acogedora, pero es una entrada peligrosa. Sin embargo, otra puerta a unos metros de distancia es perfectamente segura. Si se toma un poco más de tiempo y usa un poco más de energía para dar un paso más, entrará a salvo en su hogar y llegará a su destino.

Este es el verdadero concepto detrás de Ho Shin Sool. Es mejor evitar el peligro, pero en nuestras vidas siempre ocurren cosas inesperadas. En este caso, debemos prepararnos para lo inesperado. Nos da tranquilidad ser capaces de protegernos. Por supuesto, nuestro entrenamiento diario en Tang Soo Do (Soo Bahk Do) puede usarse efectivamente para protegernos. Sin embargo, el entrenamiento Ho Shin Sool tiene aplicaciones específicas para ser utilizado en situaciones desfavorables, por ejemplo, cuando alguien te agarra. Ho Shin Sool fue diseñado para estas situaciones: para enriquecer nuestro conocimiento de la defensa personal y del cuerpo humano.

El valor por sí solo no te preparará adecuadamente para el peligro. Debes tener una técnica aprendida y una habilidad entrenada.





CROSS HAND TECHNIQUE 1

1. The attacker with his right hand holds the defender's right wrist.
2. The defender's wrist slices over his opponent's wrist to release the grip while the defender steps to the right front with the right foot In completion of Sa Ko Rip Ja Seh. This is similar to an elbow attack to the opponent's solar plexus.
3. The defender strikes a Soo Do with his right hand to the opponent's neck. Defender's stance will be a left leg bent Chun Kul Ja Seh.
4. Defender performs a Tuel Oh Jang Kwon Strike to his opponent's chin with the left hand, while performing a right knee bent Chun Kul Ja Seh.
5. The defender performs a Tuel Oh Ha Dan Kwan Soo Kong Kyuk to the opponent's groin area with the right hand, while performing a left knee bent (Chun Kul Ja Seh). The defender Ki Haps at this point.
6. As the defender pulls the right hand back, his left hand will be in a defensive position at the finish.

TÉCNICA DE MANOS CRUZADAS 1

1. El atacante con su mano derecha sujetá la muñeca derecha del defensor.
2. La muñeca del defensor corta la muñeca de su oponente para liberar el agarre mientras el defensor da un paso hacia el frente derecho con el pie derecho para completar Sa Ko Rip Ja Seh. Esto es similar a un ataque con el codo al plexo solar del oponente.
3. El defensor golpea un Soo Do con su mano derecha en el cuello del oponente. La postura del defensor será una pierna izquierda dobrada Chun Kul Ja Seh.
4. El defensor realiza un Tuel Oh Jang Kwon Strike en la barbillia de su oponente con la mano izquierda, mientras realiza un Chun Kul Ja Seh dobrado con la rodilla derecha.
5. El defensor realiza un Tuel Oh Ha Dan Kwan Soo Kong Kyuk al área de la ingle del oponente con la mano derecha, mientras realiza una rodilla izquierda dobrada (Chun Kul Ja Seh). El defensor Ki Haps en este momento.
6. Cuando el defensor tira de la mano derecha hacia atrás, su mano izquierda estará en una posición defensiva al final.



CROSS HAND TECHNIQUE 2

1. The attacker with his right hand holds the defender's right wrist.
2. The defender keeps his right palm facing up as he bends the right arm in order to loosen his opponent's grip, while preparing for a left hand Soo Do Strike to his opponent's neck. As the defender's right hand is released, he delivers the left handed Soo Do attack and simultaneously steps to the right side with his right foot in completion of a right knee bent Chung Kul Jaseh.
3. The defender performs a Tuel Oh Jang Kwon strike to his opponent's chin with the right hand, while performing a left knee bent Chun Kul Jaseh.
4. The defender performs a Tuel Oh Ha Dan Kwan Soo Kong Kyuk to the opponent's groin area with the left hand, while performing a right knee bent Chun Kul Jaseh. The defender Ki Haps at this point.
5. The defender pulls his left hand back, His right hand will be in a defensive position at the finish.

TÉCNICA DE MANOS CRUZADAS 2

1. El atacante con su mano derecha sujetá la muñeca derecha del defensor.
2. El defensor mantiene la palma de su mano derecha hacia arriba mientras dobla el brazo derecho para aflojar el agarre de su oponente, mientras se prepara para un Soo Do Strike con la mano izquierda en el cuello de su oponente. Cuando se suelta la mano derecha del defensor, realiza el ataque Soo Do con la mano izquierda y simultáneamente da un paso hacia el lado derecho con el pie derecho para completar un Chung Kul Jaseh con la rodilla derecha dobrada.
3. El defensor realiza un golpe de Tuel Oh Jang Kwon en la barbilla de su oponente con la mano derecha, mientras realiza un Chun Kul Jaseh dobrado con la rodilla izquierda.
4. El defensor realiza un Tuel Oh Ha Dan Kwan Soo Kong Kyuk en el área de la ingle del oponente con la mano izquierda, mientras realiza un Chun Kul Jaseh dobrado con la rodilla derecha. El defensor Ki Haps en este momento.
5. El defensor tira de su mano izquierda hacia atrás, su mano derecha estará en una posición defensiva al final.



CROSS HAND TECHNIQUE 3

1. The attacker with his right hand holds the defender's right wrist.
2. Drop your right elbow while circling the right hand counter clockwise until the opponent's right palm faces upward. At the same time the four fingers of your left hand hold the opponent's palm and your thumb holds the back of the opponent's right hand.
3. Release your right hand from your opponent's grip and apply it to the back part of your opponent's hand counter clockwise until the opponent feels pain on his right wrist. (Opponent will tap with his free hand when this happens).
4. After you hear the taps, release your right hand and perform an elbow strike to the opponent's lace while maintaining a firm grip with your left hand.
5. Switch your right handed grip to hold the opponent's right hand with your left hand and apply an elbow strike to the opponent's solar plexus while pivoting on both feet to the left side of your body and (KI Hap).

TÉCNICA DE MANOS CRUZADAS 3

1. El atacante con su mano derecha sujetá la muñeca derecha del defensor.
2. Deje caer su codo derecho mientras gira la mano derecha en sentido contrario a las agujas del reloj hasta que la palma derecha del oponente mire hacia arriba. Al mismo tiempo, los cuatro dedos de la mano izquierda sostienen la palma del oponente y el pulgar sostiene el dorso de la mano derecha del oponente.
3. Libere su mano derecha del agarre de su oponente y aplíquela en la parte posterior de la mano de su oponente en sentido contrario a las agujas del reloj hasta que el oponente sienta dolor en su muñeca derecha. (El oponente tocará con su mano libre cuando esto suceda).
4. Después de escuchar los golpecitos, suelte la mano derecha y golpee con el codo el cordón del oponente mientras mantiene un agarre firme con la mano elevada.
5. Cambie su agarre con la mano derecha para sostener la mano derecha del oponente con su mano elevada y aplique un golpe de codo al plexo solar del oponente mientras gira con ambos pies hacia el lado izquierdo de su cuerpo y (KI Hap).







WORLD MOO DUK KWAN®
HERITAGE
PROGRAM

TESTIMONY: JESÚS GODÍNEZ NAVARRETE

My name is Jesus Godínez Navarrete, (Dan Bon 49711), an active member of World Moo Duk Kwan® and Kyo Sa in the Zumpango Dojang in Mexico. My Moo Do life started in Taekwondo Moo Duk Kwan® in 2008.

In 2012, the Committee of Instructors in the City of Cuatitlan, Mexico, decided to reconnect with the Root of Soo Bahk Do Moo Duk Kwan® in order to redirect the teachings of the Korean martial arts because Taekwondo was too popularized and did not have an authentic standardization. As every day passed it was deforming from its original form, and the practitioners were sustaining many injuries. It was for this motive that the "Seminarios de Tradición Marcial" – the Heritage Program Seminars – were initiated with a program that were filled with cultural information, philosophy, and history of the legitimate Korean martial arts. This included a demonstration of our martial and cultural heritage step by step from the birth of the martial arts until its arrival to our country and its development. Extensive information was given and although it was complicated to process, it was very interesting which always motivated me to learn more. All of this ancestral knowledge was like a bomb but it helped me understand the why of the things not only the movements but to understand the real process of each posture, of each technique, its function, details, its functional limitations and variants. The bad movements started to disappear by motivating us to be critical and objective thinkers. This way I came to understand that competitions, for which I strived so much, were only one part of the martial art. I also came to understand that to be the best in each move was erroneous because it fills you with various emotional emptiness through the ego. The situation is opposite to the truth, where the martial art is the means to establish a true equilibrium based on humility.

Three years passed in order to take the next step. This time with more dominance of the technique, better understanding of the philosophy and more

inclined to the martial root. In May 2015, I made my transfer and I will never forget that day being a culmination of a process that was finally being achieved. To be able to appreciate advancement and tangibles results made me feel that I was where I was suppose to be despite comments from my friends who did not decide to follow the Moo Do path. I was awarded my Dan Bon along with my Cho Dan. I remember so vividly looking into the eyes of Ramiro Guzman Sa Bom Nim while he was giving me my certification, as he tied on my Dan belt and said my Dan Bon 49711, that number marked my order worldwide for the rest of my life. I came to understand the international weight and importance that I had in the World Moo Duk Kwan®. Without a doubt it is a heavy weight but very satisfactory that I am willing for more. Thank you World Moo Duk Kwan® for expanding my horizons towards having international contact, coming to know other practitioners of incredible human qualities from different countries and everyone speaking the same language, the Moo Do language.

The limiting barrier that was self-imposed in mediocracy has been torn down and from that moment on I began to grow not only as a martial artist but as a person. I understood that everything is in constant change, an evolution, and that Soo Bahk Do Moo Duk Kwan®, which is driven to never stop and to continue to be a White Belt student that way I find it curious that after my 25 years in Taekwondo I was considered a veteran and now at my 30 years I am a child, maritally speaking.

In conclusion, Soo Bahk Do Moo Duk Kwan® has been the best decision I have taken in my life because it has motivated me to be better each day, to better my abilities as a Kyo Sa has inspired me to better my students to become better persons who can contribute to society.

TESTIMONY: JESÚS GODÍÑEZ NAVARRETE

Mi nombre es Jesus Godínez Navarrete, Dan Bon 49711. Miembro activo de World Moo Duk Kwan® México, Kyo Sa del Dojang Zumpango en Edo. México. Mi vida Moo Do tubo sus inicios en taekwondo en la institución de Moo Duk Kwan® México ahora popularmente conocida como Moon Mo Won, en junio del año 2008 a cargo de Cecilia Guerrero Rodríguez Kyo Sa Nim.

En el 2012 el comité del área de cuidad de Cautitlan, dirigido por KSN Jaime Ambriz Alvarado y los profesores a su cargo correspondientes a Teoloyucan liderado por KSN Juan Jaime Ambriz Martínez, Tepotzotlan, liderado por KSN Alfonso Pattiew Sandoval, Zumpango, liderado por KSN María Teresa de Jesús Rendón Pérez, San Juan Zitaltepec liderado por KSN Cecilia Guerrero Rodríguez y dirigido por su servidor, Además de Huehuetoca, Liderado por KSN Dulce María Mora González y KSN Arturo Israel García Crezpo. Decidieron reconnectar las escuelas antes mencionada con la raíz que es World Moo Duk Kwan®. Así dar un acercamiento y redireccionar las enseñanzas sobre artes marciales coreanas, pues el taekwondo al popularizarse y no tener una estandarización fidedigna, se deformaba cada día más y más, causando deficiencias en los practicantes más allá de lesiones.

Por tal motivo se introdujeron los Seminarios De Tradición Marcial al programa de enseñanza, donde se nos exponía información cultural, filosófica y práctica sobre las artes marciales Coreanas legítimas, además de mostrarnos nuestra propia herencia marcial y cultural paso a

paso desde el nacimiento del arte marcial mismo, hasta la llegada a nuestro País y desarrollo, de esta manera pudimos entender con eficacia la trasgresión que se vivía en el taekwondo que practicábamos en ese tiempo. Este proceso fue arduo pues la cantidad de información recibida era complicada de procesar pero a su vez tan interesante que siempre me motivaba a aprender más. Toda esta bomba de conocimiento ancestral, me ayudo a entender el por que de las cosas, no solo hacer movimientos por hacer, si no comprender el proceso real de cada postura, de cada técnica, de su función, detalles, limitantes y variantes funcionales. Dejaron de existir aquellos movimientos mal referenciados impulsando nos a ser pensadores críticos y objetivos. De esta manera que entendí que las competencias por las cuales me esforzaba tanto solo eran una parte del arte marcial mas no lo eran todo, e incluso entendí que buscar siempre ser el mejor en cada momento es erróneo pues solo llena uno o varios vacíos emocionales por medio del ego. Situación que es opuesta a la verdad, donde el arte marcial es el medio para lograr un verdadero equilibrio basado en humildad.

Pasaron tres años para poder dar el siguiente paso, ahora con más dominio en la técnica, mejor comprensión de la filosofía, me mejor inclinado a la raíz marcial. En mayo del 2015 realice mi transfer, jamás olvidare ese día pues era el culmino de un proceso de años finalmente conseguido. El poder apreciar mi avance obtenido, el ver resultados tangibles y notorios me llenaron de satisfacción, pues sabia perfectamente que estaba en donde yo quería

estar pese a la critica de algunos excompañeros que no se inclinaron por el camino Moo Do. Finalmente recibí mi Dan Bon 49711, junto con mi cinta de Cho Dan, Recuerdo haber visto directamente a los ojos a Ramiro Guzman Sa Bom Nim mientras me entregaba mi documentación y al ponerme la cinta de Soo Bahk Do Moo Duk Kwan® México y ver el nombre de mi país y el mi Dan Bon 49711, ese numero que marcaría mi orden mundial para el resto de mis días, comprendí el peso internacional y la importancia que yo tenia para World Moo Duk Kwan®, donde siempre se me dirigió por mi nombre, jamás

por un número. Sin duda alguna es un peso tan grande pero tan satisfactorio que estaba y sigo estando dispuesto a tener, pues gracias a World Moo Duk Kwan® pude expandir mis horizontes teniendo contacto internacional, conociendo a practicantes de increíble calidad humana de diversos países, todos hablando un solo idioma, el idioma Moo Do.

Aquella barrera limitante auto impuesta de mediocridad fue rota y desde ese momento crecí, tanto persona, como marcialmente. Pues entendí que todo es un constante cambio, por ende es evolutivo y marcialmente hablando Soo Bahk Do Moo Duk Kwan®, me ha impulsado a nunca detenerme y nunca dejar de ser un alumno cinturón blanco, así mejorando día a día me resulta gracioso que a mis 25 años en Taekwondo, ya era considerado veterano, ahora a mis 30, soy solo un niño marcialmente hablando.

En resumen puedo concretar que el pertenecer a Soo Bahk Do Moo Duk Kwan®, ha sido la mejor decisión marcial que he tomado en mi vida pues me impulsa y motiva a ser mejor cada día, a mejorar mis habilidades, como Kyo Sa, me Inspira a Mejorarme y mejorar a mi alumnado a ser mejores personas que realmente contribuyan a esta sociedad.





CALENDAR CALENDARIO

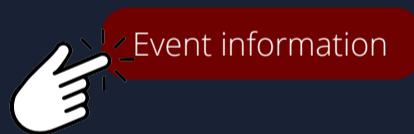
2023

CALENDAR OF EVENTS CALENDARIO DE EVENTOS

MARCH 17-18

2nd Annual Moo Duk Kwan Invitational

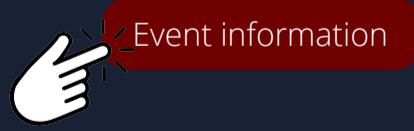
Salt Lake City, Utah, USA



JUNE 22-25

2nd Annual Moo Duk Kwan University Camp

Midway, Utah, USA





WORLD MOO DUK KWAN® HERITAGE PROGRAM

“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.

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