



武藝時報

WORLD MOO DUK KWAN®
MOO YEI SHI BO

VOLUME 9 – MAY 2021

JOIN THE MAILING LIST



Join the mailing list to receive future editions
of the Moo Yei Shi Bo

CONTENTS

Greetings from Kwan Jang Nim H.C Hwang	1	Saludos desde Kwan Jang Nim H.C Hwang	2
The founder's greeting at the first Moo Yei Si Bo publication launching in September 1960	4	El saludo del fundador en el lanzamiento de la primera publicación de Moo Yei Si Bo en septiembre de 1960	5
History: Reintroducing the Moo Yei Shi Bo	6	Historia: Reintroduciendo el Moo Yei Shi Bo	7
Tradition: Heritage Biography Master Tim McHugh	8	Tradicion: Biografía de Heritage Maestro Tim McHugh	10
Tradition: Heritage Biography Master Robert P. Leclerc	12	Tradicion: Biografía de Heritage Maestro Robert P. Leclerc	14
Discipline & Respect	16	Disciplina & Respeta	16
Philosophy: Moo Do Jaseh	18	Philosophy: Moo Do Jaseh	18
Technique: The Moo Duk Kwan's® Unique use of Hip	22	Técnica: El uso exclusivo de la Cadera del Moo Duk Kwan®	23
Women in the Moo Duk Kwan®	24	Mujeres en el Moo Duk Kwan®	25
Calendar of events	26	Calendario de eventos	26

*Moo Duk Kwan, the fist logo, Soo Bahk Do, and the official Soo Bahk Do logo
are registered trademarks of the World moo Duk Kwan.*



GREETINGS TO ALL WORLD MOO DUK KWAN® HERITAGE MEMBERS!

It is my great pleasure to address you and provide this very first Heritage Membership Program Newsletter. The Heritage Membership Program is such an important initiative not only for the future generations of Moo Duk Kwan® but also for the past generations who helped to establish the path for the current and for future. Without honoring the past, there will be no future for us in the Moo Duk Kwan® that is strengthened by the Moo Do values of History, Tradition, Philosophy, Discipline/Respect, and Technique. The Program will evolve under the spirit of "Honoring the Past by Building the Future for future generations". We all have ONE common ground; that is the "Moo Duk Kwan® founder, Hwang Kee". It is this very common ground we are building that will bring this program to life. Seminars under the Program will strengthen this common ground that has the Founder's teaching as its cornerstone. I sincerely believe that the key to this Program's success is the understanding of the Moo Duk Kwan's® culture. A culture shaped and guided by the Founder's teaching.

Over the past three years, I have been meeting with many Heritage members and its supporters who I have been truly honored to share the founder's teaching with. It is an enjoyable experience to know them and build our human relations together toward the Program objectives. The program is one of the most important missions for me to embark upon for the future generations of the Moo Duk Kwan®. However long this process takes, I am committed to seeing it through. The Program's goals are worthy of our joint efforts. It is my sincere hope that a rebirth of the Moo Yei Shi Bo will continue to be an important tool to carry forward the Founder's vision by strengthening our understanding of the Moo Duk Kwan® values through the Heritage Membership Program.

In Moo Duk Kwan,

Hwang Hyun Chul, Sa Bom
Moo Duk Kwan® Kwan Jang



¡SALUDOS A TODOS LOS MIEMBROS DE WORLD MOO DUK KWAN® HERITAGE!

Es un gran placer para mí dirigirme a ustedes y proporcionarles este primer boletín informativo del programa de membresía de Heritage. El Programa de Membresía de Heritage es una iniciativa tan importante no solo para las generaciones futuras de Moo Duk Kwan® sino también para las generaciones pasadas que ayudaron a establecer el camino para el presente y el futuro. Sin honrar el pasado, no habrá futuro para nosotros en el Moo Duk Kwan® que está fortalecido por los valores Moo Do de Historia, Tradición, Filosofía, Disciplina / Respeto y Técnica. El programa evolucionará bajo el espíritu de "Honrar el pasado construyendo el futuro para las generaciones futuras". Todos tenemos UN FUNDAMENTO común; ese es el "fundador de Moo Duk Kwan®, Hwang Kee". Es este terreno común que estamos construyendo lo que dará vida a este programa. Los seminarios del Programa fortalecerán este terreno común que tiene la enseñanza del Fundador como piedra angular. Creo sinceramente que la clave del éxito de este programa es la comprensión de la cultura de Moo Duk Kwan®. Una cultura moldeada y guiada por la enseñanza del Fundador.

Durante los últimos tres años, me he reunido con muchos miembros de Heritage y sus seguidores con quienes me ha honrado mucho compartir las enseñanzas del fundador. Es una experiencia agradable conocerlos y construir juntos nuestras relaciones humanas hacia los objetivos del Programa. El programa es una de las misiones más importantes en las que me embarco para las generaciones futuras del Moo Duk Kwan®. No importa cuánto tiempo lleve este proceso, estoy comprometido a llevarlo a cabo. Los objetivos del Programa son dignos de nuestros esfuerzos conjuntos. Espero sinceramente que el renacimiento del Moo Yei Shi Bo continúe siendo una herramienta importante para llevar adelante la visión del Fundador fortaleciendo nuestra comprensión de los valores de Moo Duk Kwan® a través del Programa de Membresía de Heritage.

En Moo Duk Kwan,

Hwang Hyun Chul, Sa Bom
Moo Duk Kwan® Kwan Jang





WORLD MOO DUK KWAN®

HERITAGE MEMBERSHIP PROGRAM

THE FOUNDER'S GREETING AT THE FIRST MOO YEI SI BO PUBLICATION LAUNCHING IN SEPTEMBER 1960

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

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

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

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

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

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

**SEPTEMBER 1, 1960
HWANG KEE, PRESIDENT,
MOO YEI SI BO**



EL SALUDO DEL FUNDADOR EN EL LANZAMIENTO DE LA PRIMERA PUBLICACIÓN DE MOO YEI SI BO EN SEPTIEMBRE DE 1960

Al lanzar la primera publicación del Moo Yei Si Bo, siento una gran responsabilidad al pensar en cómo es una misión tan importante. Junto con el desarrollo de este periódico, haré lo mejor para representar y reflejar los valores del Arte y de todos los practicantes de Moo Do. Para lograrlo, necesito orientación y apoyo continuos de su parte.

Una de mis motivaciones para publicar el Boletín es transmitir la importancia del equilibrio en el desarrollo de Mun (literatura) y Moo (Militar) en uno mismo.

Mirando hacia atrás en la historia, un país que está bien equilibrado con Mun y Moo ha disfrutado de períodos exitosos. Los países donde existe un desequilibrio, al concentrarse en un solo área, han visto fracasos para alcanzar la prosperidad.

Mi esperanza con esta publicación es ayudar a alentar a los practicantes de Moo Do a través de la cultivación a dedicar su práctica tanto en Mun como en Moo hacia su bienestar personal y, además, para construir una nación exitosa.

Es fácil concentrarse sólo en el acondicionamiento físico y las técnicas que desequilibrarán y causarán un juicio deficiente en el comportamiento humano de las cosas correctas o incorrectas que se pueden hacer mediante el mal uso de las técnicas físicas. Es necesario desarrollar el aspecto mental así como la construcción del carácter a través del entrenamiento Moo Do para un crecimiento armonioso. Espero sinceramente que se pueda agregar una educación equilibrada tanto en Mun como en Moo para lograr esto a través de esta publicación. Esto ayudará a traer una percepción positiva de las comunidades que a su vez ayudará a aumentar para promover el Moo Do. Los practicantes de Moo Do más saludables en la comunidad construirán un buen país.

Dedicamos este comienzo a nuestros mártires que se habían sacrificado para construir la Segunda República Democrática de Corea este año. En este momento especial en Corea, celebramos el lanzamiento de la Asociación Coreana Soo Bahk Do como un organismo incorporado en el Ministerio de Educación de Corea. Con estos nuevos comienzos, espero su continuo apoyo y orientación con un gran futuro por delante.

**1 DE SEPTIEMBRE DE 1960
HWANG KEE, PRESIDENTE,
MOO YEI SI BO**

HISTORY

REINTRODUCING THE

MOO YEI SHI BO

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

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

- Use of Huri
- Moo Duk Kwan® emblem
- Dan Bon system
- Do Bok trim (1954)
- The 1st Goodwill Internationals (1955)
- Rebirth of Soo Bahk Do through study of the Moo Yei Do Bo Tong Ji (1957)
- Certification of the Korean Soo Bahk Do Association (1960)
- Yuk Ro Hyung, Ship Dan Khum Hyung, Hwa Sun Hyung and Chil Sung Hyung
- Ko Dan Ja Shim Sa
- Publication of the Hwa Soo Do Kyo Bon and Tang Soo Do Kyo Bon
- Publication of the Moo Yei Shi Bo (1960)

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

"One of my motivations to publish the Newspaper is to convey an importance of balance in developing both Mun (literature) and Moo (Military) in oneself" (Hwang Kee, Moo Yei Shi Bo, Sept 1960).

This exciting martial arts newspaper was the first of its kind in Korea and created an opportunity for the Moo Duk Kwan® leadership to reach every Dojang and its members around the country.

"My hope for this publication is to help to encourage Moo Do practitioners through cultivation to dedicate their practice in both Mun and Moo for their personal wellbeing and furthermore to build a successful nation" (Hwang Kee, Moo Yei Shi Bo, Sept 1960).

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

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

JARED ROSENTHAL, SA BOM

HISTORIA

REINTRODUCIENDO EL

MOO YEI SHI BO

En 1945, el fundador Hwang Kee estableció el Moo Duk Kwan® con la firme creencia de que un artista marcial debe ser tanto un guerrero como un erudito. Esto se basa en la filosofía de Um Yang; fuerzas opuestas trabajando juntas en armonía. Um representa al erudito (Mun) mientras que Yang representa al guerrero (Moo).

El Moo Duk Kwan® experimentó un rápido crecimiento y madurez en sus primeros años. El fundador Hwang Kee desarrolló e implementó muchas de sus ideas y prácticas que promoverían la identidad única de Moo Duk Kwan®. El período que siguió a la Guerra de Corea a menudo se conoce como el “período principal (la era dorada) del Moo Duk Kwan®” (1953-1961). Algunos logros desde el inicio del Moo Duk Kwan hasta la cima del “Período Principal” incluyen:

- Uso de Huri
- Emblema de Moo Duk Kwan®
- Sistema Dan Bon
- Guardas del Do Bok (1954)
- Los primeros encuentros internacionales de buena voluntad (1955)
- Renacimiento de Soo Bahk Do a través del estudio del Moo Yei Do Bo Tong Ji (1957)
- Certificación de la Asociación Coreana Soo Bahk Do (1960)
- Yuk Ro Hyung, Ship Dan Khum Hyung, Hwa Sun Hyung y Chil Sung Hyung
- Ko Dan Ja Shim Sa
- Publicación de Hwa Soo Do Kyo Bon y Tang Soo Do Kyo Bon
- Publicación del Moo Yei Shi Bo (1960)

El “Período Principal” en particular trajo consigo mucha información histórica, filosófica y técnica que necesitaba un canal para llegar a sus miembros. En septiembre de 1960, el Fundador Hwang Kee publicó la primera edición del “Moo Yei Shi Bo” (literalmente: Informe del tiempo de artes marciales).

“Una de mis motivaciones para publicar el Periódico es transmitir la importancia del equilibrio en el desarrollo de Mun (literatura) y Moo (Militar) en uno mismo” (Hwang Kee. Moo Yei Shi Bo, septiembre de 1960).

Este emocionante periódico de artes marciales fue el primero de su tipo en Corea y creó una oportunidad para que el liderazgo de Moo Duk Kwan® llegara a todos los Dojang y sus miembros en todo el país.

“Mi esperanza con esta publicación es ayudar a alentar a los practicantes de Moo Do a través de la cultivación a dedicar su práctica tanto en Mun como en Moo para su bienestar personal y además para construir una nación exitosa” (Hwang Kee, Moo Yei Shi Bo, septiembre de 1960).

Lamentablemente, el golpe de estado militar en Corea del Sur el 16 de mayo de 1961 resultó en la cancelación del Moo Yei Shi Bo y más dificultades para el Moo Duk Kwan®. El “Volumen 9” original fue preparado por el Fundador, pero los cambios políticos en Corea en ese momento impidieron su publicación. Este número rinde homenaje a esa historia y lanza la reintroducción de la publicación con el Volumen 9.

A pesar de estos desafíos, el legado de Moo Duk Kwan® continuó extendiéndose por todo el mundo. Esta reintroducción del Moo Yei Shi Bo busca conectar a todos los practicantes con la herencia de Moo Duk Kwan® a través del estudio de Mun y Moo, como alguna vez pretendió el fundador Hwang Kee.

JARED ROSENTHAL, SA BOM

TRADITION HERITAGE BIOGRAPHY: MASTER TIM MCHUGH

I first began training as a young boy, in 1969 (Detroit, MI), under Jae Joon Kim and Dale Drouillard. I was very fortunate since that was a truly special era for Moo Duk Kwan®, not only throughout the country, but especially in the Detroit area. A short time later, several additional instructors arrived from Korea and settled in the vicinity. Chung Il Kim, Sun Hwang Chung, Song Man Bok and Young Ok Kim all intermittently taught classes at our dojang and would attend testings and competitions, along with many notable American instructors such as David Praim, Lynn Jackson and Russ Hanke, just to name a few. To grow up in the midst of these renowned figures was definitely inspiring, to say the least!

I was also privileged to have met Hwang Kee, our founder, on a number of occasions, including at the legendary Southgate dan test in 1970, the 1974 clinic (Lincoln Park, MI), also in Korea (both 1989 and 1990), Pan American Moo Duk Kwan® Society meeting (Las Vegas, 1994) and finally, the 50th Anniversary, in Korea (1995) as well.

While a teenager, I became attracted to competition, so I began to pursue Taekwondo, in order to expand my sparring skills. I participated in the early AAU Taekwondo events of the 1970s, as well as the U. S. Taekwondo Union during the 1980s and 1990s, both as a competitor, and eventually becoming a Certified Coach and Referee. It was during this time that I was able to meet and train with many senior instructors of the Taekwondo Moo Duk Kwan, including Ki Whang

Kim, Moo Yong Lee, Kang Myung Kyu, Jung Kil Kim, Sang Soo Kim, Byong Ho Choi and others.

As Olympic Taekwondo was looming on the horizon, I decided to travel to Korea and acquaint myself even more so with the WTF. It was there that I met several additional senior Moo Duk Kwan® alumni such as Chong Soo Hong and Hwang Choon Seong. They were impressed with my lineage and assisted me with becoming a Kukkiwon affiliate. I still consider them to be two of my greatest mentors.

I eventually began a small club while attending college and then opened my first dojang in 1985, in Dearborn, MI and continued to successfully teach in the area for over twenty years. I decided to relocate to the Chicago area about twelve years ago and have been training and teaching here ever since.

I currently hold a Taekwondo 9th dan, Hapkido 7th dan, a Kukkiwon 1st class Master Instructor License, 1st class Dan Examiner License, International Referee and was inducted into the Official Taekwondo Hall of Fame in 2019 for Lifetime Achievement.

I purposely listed so many senior alumni above for a very specific reason: Regardless of their current/past affiliations, each and every one of them is/was extremely proud of their Moo Duk Kwan® roots. I witnessed many times when they would socialize together, reminisce and share memories of their early days in the Moo Duk Kwan®...yet never once did I see any arguments or disagreements related to "Tang Soo Do, Taekwondo or Soo Bahk Do."

What I learned is that we all share a common lineage, directly from our Founder, Hwang Kee. This is what inspired me to become involved with the Heritage Program. I consider Moo Duk Kwan® to be my family. We are all brothers and sisters, regardless of which forms we practice or whether our belts are black or midnight blue.

The Founder has left us a special and unique legacy. For that, we should honor his memory. Sadly, Moo Duk Kwan has become fragmented through the years, for a variety of reasons: politics, greed, pride, ego, etc. Hopefully, the Founder's vision, now carried on by his son, Kwan Jang Nim H.C. Hwang, can continue by means of the Heritage Program.

In 2019, I was fortunate to be able to facilitate an historic Heritage meeting in Korea, between Kwan Jang Nim Hwang and the current Taekwondo Moo Duk Kwan President Jong Hwan Lee. Our groups shared a wonderful dinner and spoke about cooperation and support between the two organizations.

The event also included a trip to the Founder's grave where the two grandmasters paid homage to Hwang Kee, side by side, like brothers. I believe this is the true meaning of Moo Duk Kwan: respect, courtesy, honor and brotherhood.

Let's reconcile and support each other in the true, Moo Duk Kwan spirit, through the Heritage Program. In the 21st century, MMA and cage-fighting may have seized popularity however they cannot take the place of authentic, traditional martial arts training. This is what we are about...tradition, discipline, respect and a shared legacy.

I would like to express my many thanks to Kwan Jang Nim H.C. Hwang, Master Diaz and all the others! I urge all practitioners with Moo Duk Kwan roots, regardless of style, to join the Heritage Program. Get involved! Reconnect! You too, will be a part of our shared, wonderful Moo Duk Kwan history...



TRADICIÓN

BIOGRAFÍA DE HERITAGE:

MAESTRO TIM MCHUGH

Comencé a entrenar cuando era niño, en 1969 (Detroit, MI), con Jae Joon Kim y Dale Drouillard. Tuve mucha suerte ya que fue una era realmente especial para Moo Duk Kwan®, no solo en todo el país, sino especialmente en el área de Detroit. Poco tiempo después, varios instructores adicionales llegaron de Corea y se establecieron en los alrededores. Chung Il Kim, Sun Hwang Chung, Song Man Bok y Young Ok Kim impartían clases de manera intermitente en nuestro dojang y asistían a pruebas y competencias, junto con muchos instructores estadounidenses notables como David Praim, Lynn Jackson y Russ Hanke, sólo por nombrar unos pocos. ¡Crecer en medio de estas figuras de renombre fue definitivamente inspirador, por decir lo menos!

También tuve el privilegio de haber conocido a Hwang Kee, nuestro fundador, en varias ocasiones, incluso en la legendaria prueba Southgate Dan en 1970, la clínica de 1974 (Lincoln Park, MI), también en Corea (1989 y 1990), Reunión de la PanAmerican Moo Duk Kwan® Society (Las Vegas, 1994) y, finalmente, el 50º Aniversario, también en Corea (1995).

Cuando era adolescente, me atrajo la competencia, así que comencé a practicar Taekwondo para expandir mis habilidades de combate. Participé en los primeros eventos de AAU Taekwondo de la década de 1970, así como en la U. S. Taekwondo Unión durante las décadas de 1980 y 1990, como competidor y, finalmente, me convertí en entrenador y árbitro certificado. Fue durante este tiempo que pude reunirme y entrenar con muchos instructores senior de Taekwondo Moo Duk Kwan®,

incluidos Ki Whang Kim, Moo Yong Lee, Kang Myung Kyu, Jung Kil Kim, Sang Soo Kim, Byong Ho Choi y otros.

Mientras el Taekwondo Olímpico se avecinaba en el horizonte, decidí viajar a Corea y familiarizarme aún más con la WTF. Fue allí donde conocí a varios ex alumnos senior adicionales de Moo Duk Kwan®, como Chong Soo Hong y Hwang Choon Seong.

Quedaron impresionados con mi linaje y me ayudaron a convertirme en afiliado de Kukkiwon. Todavía los considero dos de mis mejores mentores.

Eventualmente comencé un pequeño club mientras asistía a la universidad y luego abrí mi primer dojang en 1985, en Dearborn, MI; y continué enseñando con éxito en el área durante más de veinte años. Decidí mudarme al área de Chicago hace unos doce años y he estado entrenando y enseñando aquí desde entonces.

Actualmente tengo un noveno dan de Taekwondo, un séptimo dan de Hapkido, una licencia de instructor maestro de primera clase de Kukkiwon, una licencia de examinador de dan de primera clase, árbitro internacional y fui incluido en el Salón de la Fama Oficial de Taekwondo en 2019 por su trayectoria.





Enumeré a propósito a tantos ex alumnos senior arriba por una razón muy específica: Independientemente de sus afiliaciones actuales / pasadas, todos y cada uno de ellos están / estaban extremadamente orgullosos de sus raíces en Moo Duk Kwan®. Fui testigo de muchas ocasiones en las que socializaban juntos, recordaban y compartían recuerdos de sus primeros días en Moo Duk Kwan ... sin embargo, nunca vi discusiones o desacuerdos relacionados con "Tang Soo Do, Taekwondo o Soo Bahk Do".

Lo que aprendí es que todos compartimos un linaje común, directamente de nuestro fundador, Hwang Kee. Esto es lo que me inspiró a involucrarme en el Programa Heritage. Considero que Moo Duk Kwan® es mi familia. Todos somos hermanos y hermanas, sin importar qué formas practiquemos o si nuestros cinturones son negros o azul medianoche.

El fundador nos ha dejado un legado especial y único. Por eso, debemos honrar su memoria. Lamentablemente, Moo Duk Kwan® se ha fragmentado a lo largo de los años, por una variedad de razones: política, codicia, orgullo, ego, etc. Con suerte, la visión del Fundador, ahora llevada a cabo por su hijo, Kwan Jang Nim H.C. Hwang, puede continuar mediante el Programa de Patrimonio.

En 2019, tuve la suerte de poder facilitar una reunión histórica del Patrimonio en Corea, entre Kwan Jang Nim Hwang y el actual presidente de Taekwondo Moo Duk Kwan, Jong Hwan Lee. Nuestros grupos compartieron una cena maravillosa y hablaron sobre la cooperación y el apoyo entre las dos organizaciones. El evento también incluyó un viaje a la tumba del fundador donde los dos grandes maestros rindieron homenaje a Hwang Kee, uno al lado del otro, como hermanos.

Creo que este es el verdadero significado de Moo Duk Kwan®: respeto, cortesía, honor y hermandad. Vamos a reconciliarnos y apoyarnos mutuamente en el verdadero espíritu de Moo Duk Kwan®, a través del Programa de Herencia. En el siglo XXI, las artes marciales mixtas y las peleas en jaula pueden haber ganado popularidad, sin embargo, no pueden reemplazar el entrenamiento de artes marciales tradicionales y auténticas. De eso se trata ... tradición, disciplina, respeto y un legado compartido.

Me gustaría expresar mi agradecimiento a Kwan Jang Nim H.C. Hwang, el Maestro Díaz y todos los demás. Insto a todos los practicantes con raíces Moo Duk Kwan®, independientemente de su estilo, a unirse al Programa de Herencia. ¡Involucrarse! ¡Vuelve a conectarte! Tú también serás parte de nuestra maravillosa historia compartida de Moo Duk Kwan ...

TRADITION HERITAGE BIOGRAPHY: MASTER ROBERT P. LECLERC

I began my martial arts career in 1979, under the tutelage of Donald Southerton at Southerton Karate in Newburgh, New York. I achieved Cho Dan at the 76th Dan Classing as a U.S. Tang Soo Do Moo Duk Kwan practitioner.

By the age of 13, I began teaching children and adult classes daily. At this time I also traveled over the Northeast competing in Tang Soo Do and open events. Motivated to become a prominent sparring competitor, I sought out challenging tournaments for personal skill development and to promote Tang Soo Do Moo Duk Kwan.

From 1990-1993, I served in the U.S. Armed Forces as a Military Police Officer. While serving, I taught martial arts to the military community and worked with my military police unit to teach defense tactics. I also competed in Europe during this time.

In 1993, I returned to the United States to serve as the Head Instructor at Southerton Karate and Seo's Martial Arts. During this time, I maintained a passion for competition and promoting the Art.

Leclerc's Martial Arts was opened in 1996 in Hyde Park, NY. The school quickly grew due to a desire, even at a young age, to promote Tang Soo Do Moo Duk Kwan and to create the next generation of martial artists. With a focus on character development, the program has served thousands of families throughout the past 25 years. I currently have a strong professional staff, including my two sons, running five locations across the Hudson Valley in New York, servicing more than 500 families.

I have additionally utilized the success of my schools to impact the local community through service to local charities. For the past five years specifically, Leclerc's Martial Arts has donated more than \$75,000 to help support local families going through cancer treatment.

In 2018, I established the International Tang Soo Do Practitioners Association, which now includes more than 1,000 students in multiple locations throughout the Northeast. The Association promotes the philosophy and the art of Tang Soo Do Moo Duk Kwan, and supports human relations and connections among those who love training. All in the tradition and philosophies of my original instructor.

In 2019, I traveled to Korea with my wife as part of the World Moo Duk Kwan® Heritage Membership Program. After participating in the first year of Heritage Program events, I became invested in the Initiative, determining that it aligned with my personal desire to preserve the art and the legacy that has rewarded me so greatly during my career. My wife and I, Master Laura Leclerc, believe strongly in the legacy of the Moo Duk Kwan®, so that our sons and students can continue the philosophies and teachings of the Founder for generations to come. I am truly honored to help steer the future of Moo Duk Kwan® and Kwan Jang Nim's vision.



MOO YEI SHI BO

TRADICIÓN BIOGRAFÍA DE HERITAGE: MAESTRO ROBERT P. LECLERC

Comencé mi carrera en artes marciales en 1979 bajo la tutela de Donald Southerton en Southerton Karate en Newburgh, Nueva York. Logré su Cho Dan en la 76a Clasificación de Dan como practicante de Tang Soo Do Moo Duk Kwan en los EE. UU.

A la edad de 13 años, comencé a dar clases a niños y adultos todos los días. En este momento también viajé por el noreste compitiendo en Tang Soo Do y eventos abiertos. Motivado para convertirme en un destacado competidor de sparring, busqué torneos desafiantes para el desarrollo de habilidades personales y para promover Tang Soo Do Moo Duk Kwan.

De 1990 a 1993, serví en las Fuerzas Armadas de los Estados Unidos como oficial de policía militar. Mientras servía, enseñé artes marciales a la comunidad militar y trabajé con su unidad de policía militar para enseñar tácticas de defensa. También competí en Europa durante este tiempo.

En 1993, regresé a los Estados Unidos para trabajar como Instructor Principal en Southerton Karate and Seo's Martial Arts. Durante este tiempo, mantuve la pasión por la competencia y la promoción del arte.

Leclerc's Martial Arts se inauguró en 1996 en Hyde Park, NY. La escuela creció rápidamente debido al deseo, incluso a una edad temprana, de promover Tang Soo Do Moo Duk Kwan y crear la próxima generación de artes marciales. Con un enfoque en el desarrollo del carácter, el programa ha servido a miles de familias durante los últimos 25 años. Actualmente cuento con un sólido personal profesional, incluidos sus dos hijos, que administran cinco ubicaciones en Hudson Valley en Nueva York y atienden a más de 500 familias.

Además, he utilizado el éxito de mis escuelas para impactar a la comunidad local a través del servicio a organizaciones benéficas locales. Específicamente durante los últimos cinco años, Leclerc's Martial Arts ha donado más de \$75,000 para ayudar a apoyar a las familias locales que atraviesan el tratamiento del cáncer.

En 2018, establecí la Asociación Internacional de Practicantes de Tang Soo Do, que ahora incluye a más de 1,000 estudiantes en múltiples ubicaciones en todo el noreste. La Asociación promueve la filosofía y el arte de Tang Soo Do Moo Duk Kwan y apoya las relaciones humanas y las conexiones entre aquellos que aman el entrenamiento. Todo en la tradición y filosofías de mi instructor original.

En 2019, viajé a Corea con mi esposa como parte del Programa de Membresía del Patrimonio Mundial Moo Duk Kwan®. Después de participar en el primer año de eventos del Programa Heritage, me involucré en la Iniciativa, determinando que se alineaba con mi deseo personal de preservar el arte y el legado que me ha recompensado tanto durante mi carrera. Mi esposa y yo, la Maestra Laura Leclerc, creemos firmemente en el legado del Moo Duk Kwan®, para que nuestros hijos y estudiantes puedan continuar las filosofías y enseñanzas del Fundador para las generaciones venideras. Es un verdadero honor para mí ayudar a dirigir el futuro de la visión de Moo Duk Kwan® y Kwan Jang Nim.



5 MOO DO VALUES

歷史

傳統

外國

哲學

技術

HISTORIA
HISTORY

YUK SA

TRADICION
TRADITION

JON TONG

FILOSOFIA
PHILOSOPHY

CHUL HAK

TÉCNICA
TECHNIQUE

KI SOOL

柔

DISCIPLINA Y RESPETO
DISCIPLINE & RESPECT

NEH KANG WEH YU

DISCIPLINE DISCIPLINA & RESPECT & RESPETO





PHILOSOPHY

MOO DO JASEH

INTRODUCTION

"Moo Do" has often been translated as "martial art". This translation does not convey the rich philosophical roots of our art. The word "Moo" in Korean is based on the Chinese Character 武 and is generally translated as "martial" or "military" but the character also has the meaning of "action". The character itself is made up of two separate characters "sword" or "spear and "to stop", "to prohibit", or "to till".

The word "Do" is based on Do the Chinese character 道 representing the Tao. "Do" has a board range of meanings: a path or The Path, The Way, a road, direction, principle, truth, morality, reason and skill.

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



MOO DO JASEH

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

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

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

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

In this process:

- Maum sends "instruction" to the physical body via the Breath and the Shi Sun (eyes). This is the Maum exhaling.
- The Mome or the physical body receives these instructions. This is the physical body inhaling.
- The Physical Body executes an action based on the instructions of the Maum. This is the physical body exhaling.
- The Maum receives the fruits of the action and enjoys the "Positive Ending". This is the Spirit inhaling.

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

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

CULTIVATING MOO DO JASEH

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

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

THE DANCE OF OPPOSITES

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

In our practice, these forces show up in many ways: Strength-Flexibility; Inhale-Exhale; Emptiness-Fullness; Tension-Relaxation. If they are not in harmony, our Maum Jaseh is disturbed. Out of balance, we experience pain and discomfort. In balance, we are comfortable and at peace.

Opposites necessarily engender a third principle that synthesizes or acts as an intermediary between them. Moo Do philosophy has many such important relationships. Heaven, Earth, with Man as the intermediary in the middle. Within the human being, the relationship

is between Spirit/Soul (Shim Kong), Breath (Nae Kong/Ki Kong), and the Physical Body (Weh Kong), where Breath is the intermediary between Spirit and Body. In Korean thought, Spirit and Breath are often considered together under the term Maum.

Through our Moo Do Jaseh, we cultivate balance and harmony between Spirit and Body (between Maum and Mome).

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

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

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

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

If people can be firm in decision and flexible in gradual application, neither hurrying nor lagging, neither aggressive nor weak, then hardness and softness balance each other; achieving balance and harmony, they will benefit wherever they go. If they study the Do in this way, eventually they will surely understand the Do; if they practice the Do in this way, eventually they will surely realize the Do. [Adapted from “The Taoist I Ching”, Cleary translation, p. 18]

FULLNESS AND EMPTINESS

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

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

Contraction pulls at that which extends too much

Weakness pulls at that which strengthens too much

Ruin pulls at that which rises too high

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

(Verse 36)

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

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

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

(Verse 3)

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

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

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

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

DUK: THE PATH OF VIRTUE

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

Do gives all things life, Duk gives them fulfillment

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

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

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

(Verse 51)

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

Live in accordance with the nature of things:

Build your house on solid ground

Keep your mind still

When giving, be kind

When speaking, be truthful

When ruling, be just

When working be one-pointed

When activating, remember-timing is everything

One who lives in accordance with nature

Does not go against the way of things

He moves in harmony with the present moment

Always knowing the truth of just what to do.

(Verse 8)

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

CONCLUSION

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

JANG, DAE KYU, SA BOM

TECHNIQUE

THE MOO DUK KWAN'S® UNIQUE USE OF HIP

**THE 5 MOO DO VALUES PROVIDE
A FOUNDATION FOR OUR UNIQUE
IDENTITY AS THE MOO DUK KWAN®.**

The fifth value is Ki Sul or technique. One of the distinguishing characteristics of the Moo Duk Kwan's® system of technique is the unique way to emphasize "Use of Hip". This gift was provided to the Moo Duk Kwan® through its founder, Hwang Kee, and is now enjoyed by Moo Duk Kwan practitioners worldwide. The Instructional Guide manuals state "*Use of Hip is extremely important in helping you to understand coordination of speed and power, as well as balance in every move you may make.*" Use of Hip is at the heart of the term "*Sun Sok Mi*" or "*Line, Speed, Beauty*". Your technique's effectiveness and beauty will improve as you focus on the line and speed produced by your hip.

In the video (click the YouTube logo), we will address the two basic methods of Use of Hip in a Chun Gul Jaseh (front stance): defensive hip and offensive hip. In both cases, the primary objective is to accelerate as much mass as possible from the weapon's starting position to the target. This is accomplished by simultaneously shifting and twisting your body's mass from its central point, the Hu Ri (hip or waist).

As you continue to practice the proper "Use of Hip", your technique will feel more balanced and connected with nature. This will result in greater effectiveness of technique and more fulfillment in your training.



YouTube



BRIAN CORRALES, SA BOM



TÉCNICA

EL USO EXCLUSIVO DE LA CADERA DEL MOO DUK KWAN®

LOS 5 VALORES DE MOO DO PROPORCIONAN UNA BASE PARA NUESTRA IDENTIDAD ÚNICA COMO MOO DUK KWAN®.

El quinto valor es Ki Sul o técnica. Una de las características distintivas del sistema de técnica de Moo Duk Kwan® es la forma única de enfatizar el “uso de la cadera”. Este obsequio fue proporcionado al Moo Duk Kwan a través de su fundador, Hwang Kee, y ahora lo disfrutan los practicantes de Moo Duk Kwan® en todo el mundo. Los manuales de la Guía de instrucciones dicen que *“El uso de la cadera es extremadamente importante para ayudarlo a comprender la coordinación de la velocidad y la potencia, así como el equilibrio en cada movimiento que pueda hacer”*. El uso de Hu Ri está en el corazón del término *“Sun Sok Mi”* o *“Línea, Velocidad, Belleza”*. La efectividad y la belleza de su técnica mejorará a medida que se concentre en la línea y la velocidad producidas por su cadera.

En el enlace del video, abordaremos los dos métodos básicos de uso de la cadera en un Chun Gul Jaseh (postura frontal): cadera defensiva y cadera ofensiva. En ambos casos, el objetivo principal es acelerar la mayor cantidad de masa posible desde la posición inicial del arma hasta el objetivo. Esto se logra cambiando y girando simultáneamente la masa de su cuerpo desde su punto central, el Hu Ri (cadera o cintura).

A medida que continúe practicando el “Uso de la cadera” adecuado, su técnica se sentirá más equilibrada y conectada con la naturaleza. Esto dará como resultado una mayor efectividad de la técnica y una mayor satisfacción en su entrenamiento.



WOMEN IN THE MOO DUK KWAN®

WOMEN IN THE MOO DUK KWAN® ONLINE CLASS SERIES

Our martial art is rich from its diversity: this conviction lies at the origin of the Women in Moo Duk Kwan® seminar. Inspired by various initiatives of women seminars in Soo Bahk Do and by the success of the Facebook Women in World Moo Duk Kwan® page, some female practitioners proposed to launch an international seminar, taught by women and aimed at a female audience.

Why such an initiative? An unforeseen opportunity, first: the pandemic has made it possible to cross several borders and to relate experiences which are both different and complementary. We believe that nothing replaces in-person practice: the face-to-face interaction is what the philosopher E. Levinas made the primordial place of altruism and ethics. But we can also try to reverse the restraint, and transform the weakness into strength.

Secondly, an observation: it is easy to adopt the idea that martial arts are men's arts. The seminar aims at empowerment, in which women and girls become aware of their capacities, dare to use techniques they do not allow to themselves, acknowledge their strength - mental and technical notably - and develop a confident outlook on their practice.

We are convinced that this patient work of solidarity and friendliness will bear fruit. It will be fruitful for the practitioners, but also for the dojangs' life and the density of sharing, once the blessed time of face-to-face and in-person interaction is back.

FÉDÉRATION FRANCE SOO BAHK DO MOO DUK KWAN

MOO YEI SHI BO



*Women in the
Moo Duk Kwan*
Stronger together

MUJERES EN EL MOO DUK KWAN®

MUJERES EN LA SERIE DE CLASES VIRTUALES DE MOO DUK KWAN®

Nuestro arte marcial es rico por su diversidad: esta convicción está en el origen del seminario Women in Moo Duk Kwan®. Inspiradas por varias iniciativas de seminarios para mujeres en Soo Bahk Do y por el éxito de la página Facebook Women in World Moo Duk Kwan®, algunas practicantes propusieron lanzar un seminario internacional, impartido por mujeres y dirigido a una audiencia femenina.

¿Por qué tal iniciativa? Una oportunidad imprevista, primero: la pandemia ha permitido cruzar varias fronteras y relatar experiencias a la vez diferentes y complementarias. Creemos que nada sustituye a la práctica presencial: la interacción cara a cara es lo que el filósofo E. Levinas convirtió en el lugar primordial del altruismo y la ética. Pero también podemos intentar revertir la moderación y transformar la debilidad en fuerza.

En segundo lugar, una observación: es fácil adoptar la idea de que las artes marciales son artes de hombres. El seminario tiene como objetivo el empoderamiento, en el que las mujeres y las niñas toman conciencia de sus capacidades, se atreven a utilizar técnicas que no se permiten, reconocen su fortaleza, en particular mental y técnica, y desarrollan una perspectiva segura de su práctica.

Estamos convencidos de que esta paciente labor de solidaridad y amabilidad dará sus frutos. Será fructífero para los practicantes, pero también para la vida de los dojangs y la densidad de compartir, una vez que regrese el bendito tiempo de la interacción cara a cara y en persona.

FEDERACIÓN DE FRANCIA SOO BAHK DO MOO DUK KWAN

**Mujeres en el
Moo Duk Kwan**

Más fuertes juntas

MOO YEI SHI BO

CALENDAR OF EVENTS

CALENDARIO DE EVENTOS

MAY 29

**WORLD MOO DUK KWAN® HERITAGE MEMBERSHIP PROGRAM
ZONE 4 NORTH**

Instructor: Guzman Sa Bom Nim



**HERITAGE
MEMBERSHIP PROGRAM**

“HONORING THE PAST WHILE BUILDING THE FUTURE”

The World Moo Duk Kwan® Heritage Membership Program allows Moo Duk Kwan® Alumni in Soo Bahk Do, Tang Soo Do, and Tae Kwon Do to reconnect with the legacy of Grandmaster Hwang Kee and with a common goal of strengthening the Moo Duk Kwan® for future generations.

Moo Duk Kwan® Alumni and other practitioners with lineage to the Moo Duk Kwan® can apply to become World Moo Duk Kwan® Heritage Members.

info@wmdkheritage.org

WMDKHERITAGE.ORG

MOO YEI SHI BO

VOLUME 9

This inaugural edition of what was meant to be a quarterly newsletter for World Moo Duk Kwan® Heritage members is actually an important reset of the eight issue series published by the Founder, Hwang Kee from 1960 to April 1961. The 9th issue, as has previously been mentioned, was prohibited from being published due to the political climate in Korea at that time.

THIS EDITION, 60 YEARS TO THE EXACT MONTH, IS HISTORIC.

The five Moo Do Values thematically were adopted to become the basis for most of the content. Honoring the Founder's teachings and providing an important communication tool for the new Heritage membership. The work itself has grown into a publication exceeding the early concept. To such an extent that connecting all of the Moo Duk Kwan® family through its content became a logical extension of the work.

The "Tradition" section was envisioned to highlight both our new Heritage membership, as well as our Moo Duk Kwan® members who have provided the possibility and support for the Heritage Membership Program. This current issue highlights the former. The next issue will add to these emerging significant Heritage participants Moo Duk Kwan® pioneers who have steadfastly maintained, through their steady support, the values described within this publication. Chung, Wa Young and Larry Seiberlich Sa Bom Nim's, the senior members and advisors of the Moo Duk Kwan® on many levels will be featured.

To our new Heritage members, we provide a sincere welcome. We have tried very hard to get this Heritage Membership Program right. Right for our current Moo Duk Kwan® membership; right for interested Heritage members; and right for the future of the Moo Duk Kwan® for generations to come. We truly hope that you enjoy the benefits provided therein, one of which is this publication.

To our World Moo Duk Kwan® Soo Bahk Do membership, a sincere thanks for your support for making this program so important to the Moo Duk Kwan® and Kwan Jang Nim.



STEVE DIAZ, HERITAGE MEMBERSHIP PROGRAM LIAISON

武 藝 時 報

MOO = MARTIAL

YEI = ARTS

SHI = TIME

BO = REWARD / REPORT

MOO = MARCIAL

YEI = ARTES

SHI = TIEMPO

BO = RECOMPENSA / INFORME

JOIN THE MAILING LIST

Join the mailing list to receive future editions
of the Moo Yei Shi Bo

