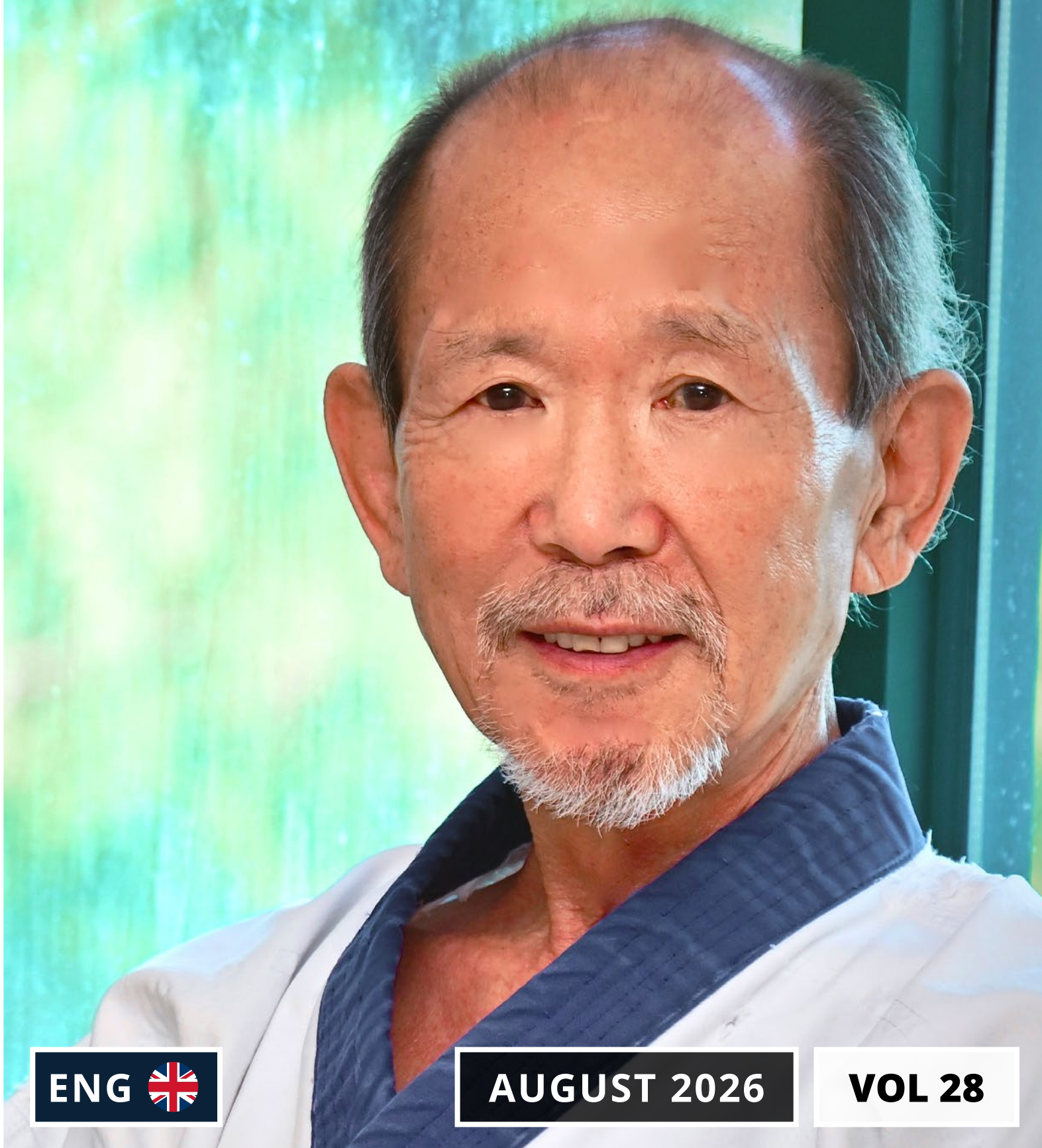




世界武德館

Moo Yei Shi Bo

WORLD MOO DUK KWAN®



ENG



AUGUST 2026

VOL 28



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Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® Family and Supporters.

Through discipline and respect we improve our connections and relations with each other. Connected through the common desire of respect and acknowledgement of self-worth. Of mutual appreciation. Cultivating a sincere attitude of fondness and acceptance for each other for the simple reason that this is a desirable standard of human relations arrived at through the ages as an acceptable approach toward harmony among all peoples. A Moo Duk Kwan® standard attribute.

At the time of this writing, I have been enjoying the World Cup Soccer matches that are being held in North America. Although I never participated as an organized team sport, I do enjoy watching play at such an expert level. I cannot help but draw certain analogies with our Moo Duk Kwan® Soo Bahk Do discipline and philosophy, especially in the areas of connection and leadership.

During the soccer matches, it is clearly demonstrated that the entire team is totally involved in the same effort. They move with one purpose and display tremendous patience and strategy to descend upon the goal and score. Each team member is aware of the actions of one another. They anticipate movements before they are taken and synchronize their efforts flawlessly. A great amount of practice and discipline have gone into their behaviors. Although there are clear leaders, leadership is something each position takes part in. Whoever the ultimate winner will be, the effort is something that can be respected and admired in such fine athletes.

As we look to the future of our own organization and the strength and cohesiveness of all the member organizations, we may draw certain similarities from the sport above when identifying the attributes that will ultimately sustain us for future generations. Discipline through our training, integrity through our philosophy, and support through actively engaging with each other from our respective positions are of the essence. In the Moo Duk Kwan®, we all have a role, whether we are World TAC, Country TAC, Ko Dan Ja, Yu Dan Ja, studio owners, Federation Administrators, Sa Bom, Kyo Sa, or gup members.



As with the team example, each position or role is vital. Our leaders actively work to maintain connection with those in their areas of responsibility. They are the keys to open communication, anticipating the needs of both the membership and the organization, who by example are visible and out front. Regarding each category of membership, all provide strength and value when they actively engage through their defined roles.

I look forward to seeing and experiencing the future of our organization in the hands of such able leaders. *"Leadership and connection"* are my words of encouragement for your success. Wisdom and understanding may be

found in many places. Today we find it on the soccer field. Tomorrow we will apply the same simple methods and strategies for success that we have always known were within the Moo Duk Kwan®. Who are our leaders today? Tomorrow? In the future? They are found within the roles already identified. To me, that is very comforting. 🙏



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





世界武徳館 Moo Yei Shi Bo

WORLD MOO DUK KWAN®

MISSION STATEMENT

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

OBJECTIVES

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

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Now accepting submissions for Volume 29 (November 2026)
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Editor's note

The official World Moo Duk Kwan® newsletter



Welcome to Volume 28 of the *Moo Yei Shi Bo*.

This Volume contains a number of well thought-out long-form articles; articles that are generally longer than those we would usually include. This is a shift we wanted to highlight, and it is a direction we encourage.

As Mollet SBN highlighted in her article on "*Cultivation*," the founder, Hwang Kee KJN, was a prolific writer. His legacy is one of continuous study and documentation; he understood that to master his art, one must be able to reflect deeply upon it. Like any physical technique, writing is a skill. While it is a skill that may come naturally to some, for many it is developed through persistent, intentional practice.

We recognize that the blank page can be daunting, especially if you are not accustomed to the writing

process. However, please do not let that hesitation discourage you. Writing is one of the tools through which we cultivate the idea of the "*Warrior Scholar*." At the more advanced levels, the Moo Duk Kwan® Shim Sa process incorporates essays as a requirement for rank advancement. Writing those essays necessitates the ability to articulate thoughts and reflect on our study of Soo Bahk Do and our Moo Do philosophy.

The *Moo Yei Shi Bo Team* are here to support your growth. If you have an idea but feel you lack the experience to articulate it, please reach out. We are more than happy to work with you to transform your initial thoughts into finished articles.

Ultimately, this is about connection. When you challenge yourself to put thoughts to paper, you deepen your own understanding

of the art. Furthermore, you provide a roadmap for others. If you are struggling to understand a specific concept, it is highly likely that someone else in the Moo Duk Kwan® is facing that same challenge. Your contribution could be exactly what they need to progress. Take this opportunity to connect through the written word.

We are now accepting submissions for Volume 29 (November 2026), however you're welcome to send us your ideas at any time. 🌐

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Understanding the Path of Virtue

Cultivating a life aligned with nature through the Moo Duk Kwan®

WORLD MOO DUK KWAN®

Social media provides a frequent outlet for soliciting interest in martial art initiatives throughout the world. One example is a recently released interview of a professed Soo Bahk Do affiliate who was leading an initiative to establish a broader and more organized presence in an African country. He stated his credentials and proceeded to explain the value of the training and the intent of his mission. This while having a history of being a student who left the organization and neglected the duty of loyalty that any practitioner of the Moo Duk Kwan® is invested in from the time of their first lesson.

This is not a new story. In fact, it is an old and repeating one. Confusing messages of those non-affiliated, utilizing what appear to be official branding and terms consistent with the Moo Duk Kwan® are presented as authentic and official. It is very difficult to police, especially internationally, and even more difficult to determine whether the information is from the official source, if the recipient is not fully informed.

Divested with all that the Moo Duk Kwan® provides, undisciplined and unprincipled individuals are tempted to embrace their own personal recognition and temporal gain. Monetary enticements lend to this. Political events may guide these adventures. Personal conflicts often do as well. What we once knew as truth, derived from the challenging commitment of repeated training, where the truth that the body knows and never deceives is gained, and repeated practice of discipline, respect and commitment is replaced by short cuts that appear to the mind to entice the practitioner to take a different path from what was known to be the true one. Once this path is selected, turning back rarely occurs.

*When we observe
a practitioner,
we observe their
instructor as well.*

*When we bow to
our seniors, we bow
to their seniors.*

*When we bow to
our juniors, we
bow to the future
generation.*

*This is the essence
of our discipline
and respectful
culture.*

Nature has no teachers. She only has students. We all learn from her gentle instructions about the nature of our own existence. Human beings have for centuries derived wisdom from her study and applied this to practices and disciplines cultivated to cultivate ourselves. Such as the Founder's effort to bring the Moo Duk Kwan® principles and philosophy to the world. For those who have embraced this wisdom, and more importantly, have demonstrated loyalty to the art and the organization that administers the credentials of its members, a simple and satisfying contentment follows. A sense of alignment and doing what is "right". Once aligned with it to guide one's actions, never will it leave you empty or unfulfilled. For those who have departed and insist on proceeding as if their story is legitimate; their effort is sincere; that their effort is "right", simply observe the actions rather than the sincere attempt of words of persuasion. Truth is plain and needs no assistance to uncover what is false.

But as a great philosopher stated centuries ago, "great minds talk of ideas; mediocre minds talk of events; and weak minds talk of people", let us strive for the highest standard. It is the "idea" that Soo Bahk Do Moo Duk Kwan® has a clear history. Once known as a standard as "Tang Soo Do Moo Duk

Kwan® and uniquely identified until 1962", transitioning naturally to the namesake of its ancient source, loyal practitioners have always known and identified with what is ours and what is our own. With pride we share and protect our legacy. It is this that we wish to convey to our younger generation as a responsibility that is now passed on. There can be no compromise in protecting our story. Nor in diminishing our standards. But today many varying brands and versions of what was once unique now abound, creating further disinformation that requires diligent sorting.

*Nature has
no teachers.*

*She only
has students.*

Now finally to the point of this article: Moo Duk Kwan® represents the "Institute of Martial Virtue". And what is virtue? It is simply doing the "right thing at the right time". And what is right? Right is the embodiment of virtue. It is all the attributes that are good, truthful, and aligned with nature. The pursuit of which is the pursuit of our own happiness. Individually and collectively. It is a path indeed. One that will light our footsteps when uncertainty is present.

In Soo Bahk Do, the art we practice is the systematic refinement of technique and skill that assists us to understand our own nature. Led by instructors who have been cultivated by it, dedicated to supporting it, and loyal to its preservation. It is this instructor and student relationship that is the foundation of our strength. When it is disturbed, that foundation is shaken. By every effort, we must seek to understand this and adopt it as an essential wisdom of our art. When we observe a practitioner, we observe their instructor as well. When we bow to our seniors, we bow to their seniors. When we bow to our juniors, we bow to the future generation. This is the essence of our discipline and respectful culture. One that it is essential to preserve. If any aspect of this is absent in the life of a practitioner, then that individual not only has taken a path from "right" that has disturbed their own nature and prohibits positive and virtuous growth, it also leads to misinforming others. 🙏



Duk (Virtue)

The Benefits of the Sip Dan Khum Hyung

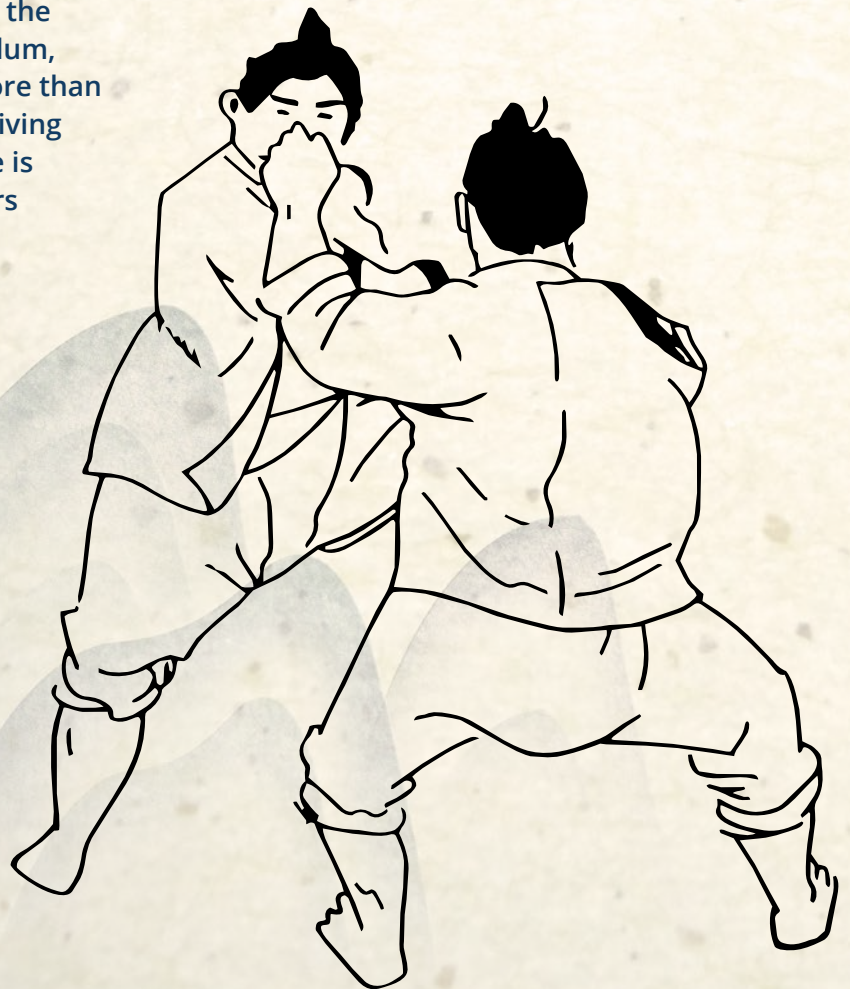
십단금형

*There is no
movement
without Huri,
no stillness
without
Ho Hoop,
and no
understanding
without
Uido.*

WORLD SENIOR ADVISORY TEAM
WORLD TECHNICAL ADVISORY COMMITTEE
STEVEN LEMNER, SA BOM

As an advanced series of Hyung within the Soo Bahk Do Moo Duk Kwan® curriculum, the Sip Dan Khum Hyung serve as more than mere templates for movement; they are a "living book" of our Moo Do philosophy. This article is a collaboration among the listed contributors and serves to highlight the contribution of this important educational addition to the activities available for the membership to continue to enjoy the benefits of Soo Bahk Do movement and the Moo Duk Kwan® philosophy well into maturity.

To comprehend the Sip Dan Khum is to embrace the concept of *Choong Gan Ryu*, the "middle way style." The Soo Bahk Do *Choong Gan Ryu* incorporates elements of both *Weh Ga Ryu* (external style) and *Neh Ga Ryu* (internal style), while balancing physical power (*Weh Gong*), internal power (*Neh Gong*), and the mind and spirit (*Shim Gong*). These concepts are further explained below, but in summary the Ship Dan Khum Hyung



are joint-friendly, energy-efficient, and teach the practitioner to move only when necessary (*Weh Gong*); breath is used to synchronize movements and maintain a steady flow of oxygen to calm the mind and the nervous system (*Neh Gong*); and to perform the Sip Dan Khum demands constant mental presence with each movement requiring attention, intention, and control (*Shim Gong*).

The lineage of these Hyung is historically significant and connects us to the work of General Qi Jiguang (1528-1588), a Chinese military leader and author of the *Ji Xiao Xin Shu* (1560). As an ancient text on military strategy and warfare, the *Ji Xiao Xin Shu* served as a technical bedrock for the *Moo Yei Do Bo Tong Ji*. Hwang Kee, Chang Shi Ja, studied and translated these ancient texts and their principles, redesigning the movements to integrate modern biomechanics and physics. Consequently, the Sip Dan Khum Hyung are not merely a preservation of history; they are a scientifically refined system intended to strengthen the *Weh Gong*, *Neh Gong* and *Shim Gong* of the practitioner.



When the *Silver Moo Do In* program was developed, HC Hwang, Kwan Jang Nim directed the Sip Dan Khum Hyung to be the foundational Hyung series for the program due to their unique benefits to older practitioners. These Hyung offer a profound path of development, providing benefits that cater to the evolving needs of practitioners across their entire life cycle—from the ambitious student seeking deeper challenges to the seasoned martial artist refining their craft.

HC Hwang KJN has shared the following key points about the Sip Dan Khum and the benefits they provide:

- **Deeper Shim Gong:** These Hyung provide the practitioner with a profound sense of awareness, especially during the partner drills. When practitioners maintain an unchanged and unwavering *Si Sun* (focus), they can reach a flow state of *Um/Yang* throughout the mind and body within themselves. At the highest level, practitioners can connect through this flow with their partner – such a connection is how we realise the full value and meaning of the Sip Dan Khum Hyung performance. Awareness is an essential element of *Shim Gong*.
- **Better awareness and engagement** with the entire mind and body during both offensive and defensive drills. This guidance assists practitioners to become a part of nature.
- **Stronger harnessing of internal processes:** An improved awareness of the *Neh Gong* aspect of these Hyung assists practitioners to develop a stronger “Inside” which is then expressed “Outside” through better quality techniques. This is the philosophy of Growing from the Inside to the Outside.
- All Hyung practised in the Moo Duk Kwan® have a specific value and a unique way of developing *Neh Gong*, *Weh Gong* and *Shim Gong*. **The Sip Dan Khum Hyung provides the practitioner with a new experience and a profound level of *Neh Gong*, *Weh Gong* and *Shim Gong* development.**

With this guidance, he has asked us to reflect and consider “*What benefits do the Sip Dan Khum offer Moo Duk Kwan® practitioners?*”

The Sip Dan Khum Hyung provides the practitioner with a new experience and a profound level of Neh Gong, Weh Gong and Shim Gong development.

Weh Gong

PHYSICAL DEVELOPMENT OF THE BODY

For many, the physical decline associated with aging can feel like a barrier to progression within the martial arts. However, the Sip Dan Khum offers a transformative perspective: aging is not a decline, but an opportunity for refinement. Unlike many Hyung that demand rapid changes, continuous turning and high-impact stress, the Sip Dan Khum are designed to be joint-friendly and energy-efficient.

The Sip Dan Khum prioritises the structural density and circular power essential for functional strength. They work from the deepest layers of the body, stimulating tendons, ligaments, and fascia rather than merely focusing on superficial muscle strength. Through consistent practice, practitioners develop greater joint stability, elasticity, and coordination. These Hyung emphasize the correct use of the *Huri*, utilizing pelvic rotation and tilt to generate force with minimal action. By training in low, heavy, and stable positions, the practitioner develops a sense of grounding and stability which generates fullness in techniques (*Moo Geh*). This fullness helps to protect the knees, hips, and lower back, transforming the body into a resilient structure capable of absorbing impact while remaining fluid.

As practitioners age, four things usually decline: raw speed, endurance, explosiveness and recovery time. However, some things actually improve because of our experience and maturity. Our timing improves as we are able to act as needed and in a manner which is natural to our new abilities. Our awareness is better because of the experiences we have had. Situations that we have been in have taught us when to, and when not to react, and we have better emotional control because our outlook has changed.

Steve Lemner SB

Neh Gong

INTERNAL VITALITY FOR ENERGY AND HEALTH

The Sip Dan Khum are a gateway to the realm of *Neh Gong*. When we perform these Hyung we are essentially massaging the body from the inside to the outside. The stretching, bending, and rhythmic breathing serve to expand and contract our internal organs, core musculature, and connective tissues, effectively calming the nervous system and clearing blockages.

Breath (*Ho Hoop*) is the primary driver of this practice. As practitioners move through the Sip Dan Khum Hyung, they synchronize breath with movements to enhance speed control and timing (*Wan Gup*) which in turn increases lung capacity and oxygenates the blood efficiently. This internal focus does more than improve technique; it promotes *Hwal* (revival). By reducing inflammation and regulating the autonomic nervous system, the practice stimulates the immune system and supports faster recovery from injuries. The elasticity of the fascia is stimulated, allowing the body to move as a unified, fluid whole rather than a series of isolated parts.

The concept of health sought by a martial artist is not simply being free from illness, as our bodies are constantly battling various pathogens, dysfunctions, and physiological changes. The concept of Hwal (revival) is about maximising vital energy to overcome any illness, dysfunction, or impediment on a physical, mental, and spiritual level.

Diego Salinas SB



Shim Gong

CLARITY FOR THE MIND AND SPIRIT

Perhaps the most compelling aspect of the Sip Dan Khum Hyung are their demand for constant mental presence. These Hyung are a form of "moving meditation" which require absolute focus, intention, and control. For those who have not yet learned them, this may seem like an abstract goal, but for the practitioner deep in their study, it becomes a daily necessity. It is impossible to execute any of the Sip Dan Khum Hyung correctly without being fully present.

This constant requirement for focus cultivates *Cheong Shin Tong Il* (concentration) and application of our *Uido* (intent). Performing the Sip Dan Khum Hyung trains the mind to remain in the present moment, which naturally reduces stress and sharpens decision-making skills. Furthermore, these Hyung perfectly align with the psychological maturity that comes with age. They demand discipline of the ego, with the desire to "win" or to show off replaced by the desire to "be." This is not a decline in ambition; it is an evolution into refinement.

The partner exercises heighten the Shim Gong by coordinating with the partner and establishing a connection for the demonstration of the skills.

Craig Hays SB

Practicing the Sip Dan Khum Hyung has represented much more than a physical discipline for me; it has become a path of integral development where both body and mind are strengthened simultaneously. Through consistent training, I have experienced profound changes in both my physical structure and my mental focus.

Ramiro Guzman SB

CONCLUSION

Those who have already begun their journey with the Sip Dan Khum Hyung likely understand that this practice only peaks when the practitioner is ready to receive its lessons. Its depth is not in physical complexity, but in the accumulation of life experience, patience, and awareness.

The Sip Dan Khum Hyung are a gift; they are a way to preserve the tradition of the Art while evolving personal development. They teach us that there is no movement without *Huri*, no stillness without *Ho Hoop*, and no understanding without *Uido*. Studying the Sip Dan Khum Hyung is not just about learning movements, but developing a deep connection with one's own body and mind. It is a continuous process that requires patience and consistency, but whose results are reflected both inside and outside. Each practice of these Hyung is an opportunity to refine not only technique, but also attention, discipline, and body awareness. In that sense, the Sip Dan Khum Hyung are not just a martial exercise, but a tool for personal growth. 🏆

Soo Bahk Do consists of mental, internal, and external training. Mental training is a method in which the mind and body focus on consciousness and personal spirit. External training focuses on strengthening structures and the ability to harmonize movements. Internal training focuses the mind and body on the internal organs. These three types of training have been artificially divided to facilitate teaching, but in current practice, consciousness, internal organs, and the external world integrally constitute the human being.

*Hwang Kee CSJ
Moo Do Chul Hak*

The 2026 World Moo Duk Kwan® Zone Symposium

Strengthening the World Moo Duk Kwan®

WORLD MOO DUK KWAN® SYMPOSIUM COMMITTEE

In our commitment to the growth and unity of the World Moo Duk Kwan®, the Symposium Committee is pleased to share insights from the recent 2026 Zone Symposium, held from March 21 to 24 in Alicante, Spain. This gathering, which took place in conjunction with the Zone 3 Ko Dan Ja Shim Sa, serves as a vital pillar in our international collaborative structure.

WHAT IS THE SYMPOSIUM?

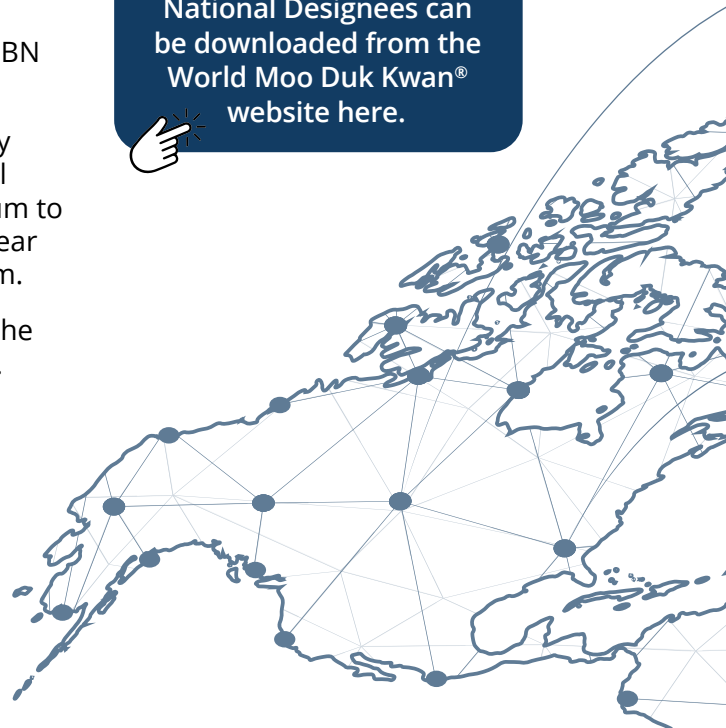
For many members, the inner workings of the World Moo Duk Kwan® international leadership may seem distant, but the Symposium process is fundamentally designed to bring our global community closer together. HC Hwang KJN's vision for the Symposium came into reality in 2004, supported with the pragmatic advice and counsel of the Senior Advisory Committee members Chung SBN, Seiberlich SBN, Hanke SBN and Martinov SBN.

Representatives from around the world have met regularly to connect, advance the aims of the Art and ensure that all members are heard. Traditionally, we host a full Symposium to bring together representatives from every nation. In the year following a full Symposium, we conduct a Zone Symposium.

During the Zone Symposium, one Designee from each of the four World Moo Duk Kwan® Zones is nominated to attend. These Designees act as the voice for every country within their respective Zones, carrying the priorities, emerging matters, and unique perspectives of their local members to the international stage. This process ensures that the concerns of individual countries remain heard and considered at an international level.



The role profile for National Designees can be downloaded from the World Moo Duk Kwan® website here.



THE 2026 SYMPOSIUM

The 2026 Zone Symposium was attended by Kriton Glenn SBN (Zone 1), Josh Lockwood SBN (Zone 2), Elodie Mollet SBN (Zone 3), and Diego Olguin SBN (Zone 4).

The current World Moo Duk Kwan Symposium Committee:

- Josh Lockwood SBN (Chair)
- Kriton Glenn SBN (Vice Chair)
- Stephanie Winkler-Spoerri SBN (Secretary)

WHY IT MATTERS TO YOU

How does a meeting in Spain affect my daily training or my local dojang?

The Symposium is not merely an administrative meeting; it is a catalyst for unity and progress. The minutes from this latest gathering, which have recently been shared with country Designees, contain far more than just meeting notes. They include the actionable items that will guide our collective efforts over the coming months and the annual reports from participating nations. These reports provide a transparent window into the progress our nations are making, allowing us to learn from one another's successes and challenges.

When our National Officials have a clearer understanding of our shared requirements and goals, it filters down to every member. It means

better alignment, increased productivity, and a shared sense of purpose that keeps us all motivated as we continue our martial arts journey together. This transparency is the cornerstone of our growth.

LOOKING AHEAD

As we look toward the future, we are energized by the progress created by our worldwide network. We are already preparing for the next full Symposium, which will be held in Malaysia during the Malaysia Moo Duk Kwan's 60th Anniversary celebrations.

We encourage you to stay engaged with your national organization, and seek ways to further strengthen your personal connections both nationally and internationally. By deepening our relationships, we ensure that the World Moo Duk Kwan® remains a vibrant, forward-thinking community. Thank you for your ongoing partnership. 🌐



*Josh Lockwood SBN, Kriton Glenn SBN,
and Stephanie Winkler-Spoerri SBN*



Kwan Jang Nim with Martinov SBN, Seiberlich SBN, Chung SBN and Hanke SBN.

2026 Australian National Camp

DANIEL DRAGE, KYO SA | AUSTRALIA

At the end of May, Region 2 hosted the Australian National Camp at the Jarrahhall Bush Camp, an hour south of Perth, Western Australia. The camp centred around the theme “Inside to Outside” which became the thread connecting every activity across the four days.

Surrounded by nature and largely disconnected from phones and technology, the setting itself encouraged reflection and presence. Coming from a profession where I spend much of my day surrounded by noise and technology, I found this particularly refreshing. The purpose of the camp was to encourage personal inquiry, to respectfully question our own assumptions while developing a deeper understanding of Moo Duk Kwan® philosophy through action. Reflecting on the camp, I found it helpful to view the experience through three overlapping perspectives: Group and Community, Instructor and Partner Work, and Individual Development. While these categories are separated for discussion, each contributed to the others throughout the weekend.

Although the camp officially began at Jarrahhall, the sense of community started much earlier. Icebreaker games and friendly competition helped the members who had attended from all five Australian Regions get acquainted. As someone who is naturally reserved, these activities helped me move, in a small way, from “inside” my shell to “outside.”



Each morning began with Moo Pahl Dan Kum, led by a different senior instructor. Although each session had its own emphasis—whether it was clearing the mind, understanding the benefits of Moo Pahl Dan Kum, or refining our breathing—they all reinforced the relationship between breath, movement, and awareness.

I appreciated how each instructor approached the same exercise from a different perspective while remaining connected to the camp theme. One concept in particular challenged my existing understanding:

We explored creating a brief moment of tension just before full expansion in a technique. Initially I questioned its effectiveness, believing it might interrupt flow or create unnecessary fatigue. However, after applying it through Ki Cho, Jok Gi and eventually Sip Dan Kum E Ro, I began to understand it more as a moment of bracing. Similar to pushing a heavy object, the tension originates from the core, connecting the huri with the limbs before power is expressed. While this is still my current level of understanding, it demonstrated how

questioning assumptions can lead to deeper learning.

The partner sessions built upon this foundation by introducing the concepts of *What*, *How* and *When*. The *What* and *How* relate to the curriculum we already know through basics, Hyung and partner work. The emphasis during camp, however, was on the *When*—the timing of applying those techniques.

Through drills led by Wyles SBN and Akkerboom SBN, we explored timing within free sparring rather than structured Il Soo Sik Dae Ryun. The sessions highlighted how



stance, positioning, movement off the line, attack and counterattack all depend on correct timing. Working with different partners reinforced not only technical execution but also adaptability, communication and trust.

One of the highlights of camp was the opportunity to train with instructors outside my own dojang. I attended two sessions with Steyer SBN: one exploring the applications of Pyung Ahn Sam Dan and another focusing on Ho Sin Sool. Working alongside practitioners with varying levels of experience helped deepen my understanding, particularly when techniques failed. Rather than simply repeating movements, we explored why they did or did not work. This reinforced that effective teaching and learning often comes from thoughtful discussion as much as repetition.

The concept of **When** extended naturally into Ho Sin Sool. Knowing when to apply technique, when compliance occurs, and equally importantly when to stop, all require internal awareness before they become visible externally. Again, the theme of “Inside to Outside” emerged through practice rather than explanation.

The tournament at the conclusion of camp served as the capstone event and brought together everything we had been working towards. Although competition recognises individual performance,

preparation begins internally through discipline, honesty and humility before being expressed externally through Hyung and sparring.

*The theme of
“Inside to Outside”
emerged through
practice rather than
explanation*

I was nervous competing in front of senior instructors I had not trained with regularly. Part of that came from wanting to represent my Dojang and Region 2 well, acknowledging the time and effort my instructors have invested in my development.

Although I was encouraged to demonstrate more energy during sparring, I was pleased with my overall performance. More importantly, I was reminded that tournaments are places to learn rather than places where mistakes should be feared. That reminder reflected the atmosphere of the entire camp.

The tournament also demonstrated that individual achievement exists within a community. Everyone contributed, whether through scoring, timekeeping, calculations or simply encouraging competitors. While we all aimed to perform well, there was genuine celebration of each other’s successes. The individual, instructor and community

aspects of the camp became almost impossible to separate.

Looking back, the formal training sessions were only part of what made the camp memorable. Meals together, conversations between sessions, evening activities and the final night of socialising all helped remove perceived barriers between practitioners and instructors. Those informal moments created camaraderie and conversations that would likely never have happened within normal class settings.

By the conclusion of camp, I was physically tired but mentally refreshed. We finished with stretching outdoors and Sip Dan Kum E Ro, once again exploring the relationship between empty and full, tension and relaxation. Built around the idea of bringing internal understanding into external expression.

The greatest lesson I took away was that personal growth and community are not separate ideas. The group challenged the individual, instructors guided partners, and individuals contributed back to the group. Experiencing that cycle has inspired me to visit more Dojang, both within Australia and internationally if the opportunity arises. More than anything, the camp reminded me that the spirit of Moo Duk Kwan® is not only found in techniques or philosophy, but in the people who practise it together. 🌟



Honoring 60 Years of Moo Duk Kwan® in Malaysia

MALAYSIAN TAC

On behalf of World Moo Duk Kwan®, the Malaysian TAC invites Moo Duk Kwan® members and alumni to join us in August 2027 for a triple event: the 60th anniversary of Malaysia Moo Duk Kwan®, the Zone 1 Ko Dan Ja Shim Sa and the 30th anniversary of the South East Asian Leadership Seminar (SEALS).

These events will honor our collective history and traditions, strengthen the growth of Soo Bahk Do, and inspire the next generation of Moo Duk Kwan® practitioners in Malaysia, throughout Zone 1, and across the world.

HISTORY

The history of Moo Duk Kwan® in Malaysia is closely linked with the development of the art by the Founder, Hwang Kee and the early spread of Korean martial arts into Southeast Asia during the 1960s. Malaysia was one of the earliest countries outside Korea to establish an organized Moo Duk Kwan® community, with the region of Sarawak on the island of Borneo playing a central role.

Jang, Soon Ho was the first instructor from Korea who arrived in Kuching in 1967 on the invitation of Dr Y Y Lee (Dan Bon 13418). In 1968, Chung, Wha Yung (Dan Bon 410) travelled to Malaysia and built the foundations for the Moo Duk Kwan® community that continues to this day. As the local members rose through

the ranks and became instructors, the art spread throughout Borneo and across the South China Sea to Peninsular Malaysia.

CONNECTION

SEALS has been a cornerstone for the development of Soo Bahk Do across Zone 1 for the last 30 years. Formed during the 30th anniversary of Malaysia Moo Duk Kwan® in 1997, these seminars have consistently provided a platform for standardisation, connection, and leadership for members from Malaysia, Philippines, Korea and Australia, and have been supported by countless practitioners from around the world. After three decades of SEALS we are excited to return to Miri to walk the path where this journey began. This is a unique opportunity for members and alumni alike to reconnect with old friends, foster new relationships, and strengthen the bonds that have ensured the Moo Duk Kwan® remains strong throughout Zone 1.

SCHEDULE: AUGUST 2027

6th - 12th	Ko Dan Ja Shim Sa
12th - 15th	SEALS
14th - 15th	60th Anniversary Celebration

We invite everyone—from our newest students to our longest-serving alumni—to join us for what promises to be an unforgettable week of training and celebration.

HOW TO PARTICIPATE

We are working hard to ensure these events are well-organized and meaningful. To help us plan accordingly, we ask that all prospective attendees register their interest as early as possible.



Stay informed

For the latest updates, event news, and travel tips, please follow our [dedicated Facebook page](#).



Register your interest

Let us know you are coming by completing the [registration form](#).

Whether you are participating in the Ko Dan Ja Shim Sa as a visitor or candidate, or joining us for SEALS and the anniversary festivities, your attendance is what helps make our Moo Do community strong. We look forward to seeing you in Miri, Malaysia, as we honor our past and build the foundations for the future of the Moo Duk Kwan®. 🇲🇾

ZONE 1 KO DAN JA SHIM SA

Because the Zone 1 Ko Dan Ja Shim Sa will be held in Malaysia in 2027, there will be no Ko Dan Ja Shim Sa held in Korea in 2027.

For candidates who would like to test in Korea, we encourage you to attend the Ko Dan Ja Shim Sa in Korea this year from 16-22 October.



Menghargai 60 Tahun Moo Duk Kwan® di Malaysia

MALAYSIAN TAC

Bagi pihak World Moo Duk Kwan®, Majlis Penasihat Teknikal (TAC) Malaysia dengan sukacitanya menjemput seluruh ahli dan alumni Moo Duk Kwan® untuk bersama-sama menyertai kami pada Ogos 2027 bagi meraikan tiga acara istimewa, iaitu: Ulang Tahun ke-60 Malaysia Moo Duk Kwan®, Zone 1 Ko Dan Ja Shim Sa dan South East Asian Leadership Seminar (SEALS).

Acara-acara ini diadakan bagi menghargai sejarah dan warisan bersama kita, memperkukuhkan perkembangan Soo Bahk Do, serta memberi inspirasi kepada generasi baharu pengamal Moo Duk Kwan® di Malaysia, seluruh Zon 1 dan di peringkat antarabangsa.

SEJARAH

Sejarah Moo Duk Kwan® di Malaysia berkait rapat dengan perkembangan seni bela diri ini oleh pengasasnya, Hwang Kee, serta penyebaran awal seni bela diri Korea ke Asia Tenggara pada era 1960-an. Malaysia merupakan antara negara terawal di luar Korea yang berjaya membangunkan komuniti Moo Duk Kwan® yang tersusun, dengan wilayah Sarawak di Pulau Borneo memainkan peranan yang amat penting.

Jang, Soon Ho merupakan jurulatih pertama dari Korea yang tiba di Kuching pada tahun 1967 atas jemputan Dr. Y. Y. Lee (Dan Bon 13418). Pada tahun 1968, Chung, Wha Yung (Dan Bon 410) datang ke Malaysia dan meletakkan asas bagi komuniti Moo Duk Kwan® yang kekal wujud sehingga ke hari ini. Apabila ahli-ahli tempatan meningkat dalam tahap kemahiran dan menjadi tenaga pengajar, seni ini terus berkembang ke seluruh Borneo sebelum menyeberangi Laut China Selatan ke Semenanjung Malaysia.



HUBUNGAN

Selama 30 tahun yang lalu, South East Asian Leadership Seminar (SEALS) telah menjadi asas penting dalam pembangunan Soo Bahk Do di seluruh Zon 1.

SEALS mula diwujudkan sempena sambutan ulang tahun ke-30 Malaysia Moo Duk Kwan® pada tahun 1997. Sejak itu, seminar ini secara konsisten menjadi platform untuk penyelarasan standard, mengukuhkan hubungan, dan membangunkan kepimpinan dalam kalangan ahli dari Malaysia, Filipina, Korea dan Australia, dengan sokongan ramai pengamal dari seluruh dunia.

Selepas tiga dekad penganjuran SEALS, kami amat berbesar hati untuk kembali ke Miri, tempat di mana perjalanan ini bermula. Ini merupakan peluang istimewa untuk ahli dan alumni bertemu semula dengan rakan-rakan lama, membina hubungan baharu serta mengukuhkan ikatan persaudaraan yang telah memastikan Moo Duk Kwan® terus kukuh di seluruh Zon 1.



JADUAL ACARA – OGOS 2027

6th - 12th	Ko Dan Ja Shim Sa
12th - 15th	SEALS
14th - 15th	60th Anniversary Celebration

Kami menjemput semua pihak—daripada pelajar yang baru memulakan latihan hinggalah kepada alumni yang telah lama bersama Moo Duk Kwan®—untuk menyertai minggu yang dijanjikan penuh dengan latihan, persahabatan dan sambutan yang pastinya tidak akan dilupakan.

CARA MENYERTAI

Kami sedang berusaha memastikan semua acara ini dianjurkan dengan teratur dan bermakna. Bagi membantu kami membuat perancangan yang sewajarnya, kami memohon semua bakal peserta untuk mendaftarkan minat mereka seawal mungkin.



Ikuti Perkembangan Terkini

Untuk mendapatkan maklumat terkini, berita acara serta panduan perjalanan, sila ikuti halaman Facebook rasmi kami.



Daftar Minat Anda

Maklumkan kepada kami bahawa anda akan hadir dengan melengkapkan borang pendaftaran berikut.

Sama ada anda menyertai Ko Dan Ja Shim Sa sebagai calon atau pemerhati, ataupun menghadiri SEALS dan sambutan ulang tahun, kehadiran anda merupakan elemen penting yang terus memperkukuhkan komuniti Moo Do kita.

Kami menantikan kehadiran anda di Miri, Malaysia, ketika kita bersama-sama menghargai sejarah yang telah dibina serta meletakkan asas yang lebih kukuh untuk masa depan Moo Duk Kwan®. 🇲🇾 🇰🇷

A definition of cultivation within the Moo Duk Kwan®

ELODIE MOLLET, SA BOM | FRANCE

As the season draws to a close, we are holding the students' grading examinations at the Dojang. Both an examination and a ceremony, the grading holds great significance and continues to shape the students' practice by making their progress visible to others, but also, first and foremost, to themselves. It is an examination in that the grading assessment is a test of knowledge under the watchful eye of those of higher rank (the instructor and the most advanced students), but it is also a ceremony because it is a celebration attended by other witnesses: fellow students, family, friends and strangers.

Through its ceremonial dimension, the occasion goes beyond a simple gathering; it is a rite that unites the participants, connecting them by celebrating their relationships: It connects them to one another, and connects them to that which is not themselves - a past, and a present-in-the-making. This is the meaning of the salute to the *Kwan gi* (school flag): to bow before previous generations and, through this gesture, to trace a line of continuity leading back to them. It is a salute that does not require the mediation of nations (and their flags) to establish this link between the present and the future, which encompasses all the places in the world where the art is practised in the name of Moo Duk Kwan®.

Ever since there have been Moo Duk Kwan® practitioners in France (since 1962, according to the Moo Duk Kwan® archives, but for us, since the early 1990s), we have always written an essay to progress to the next grade. Choi Eui-Sun SBN, our instructor in Paris, was keen for the grading process to be not only an examination and a ceremony, but also an opportunity for self-reflection. Thus, because we wrote these essays, Choi Eui-Sun SBN's students were able to begin to realise, following his lead, that the place of training was not limited to the dojang. The Sa Bom wanted us to reflect on

*The difference
between
Moo Duk Kwan
martial arts
and a sport lies
in its openness
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questions,
through which
one walks along
it is a culture
or to be more
precise, a form
of cultivation
of one self.*

how our practice and the values of the dojang could gradually influence our daily lives. Starting from within the Dojang and its practices, and allowing them to radiate outwards... The essay became the space, beyond the dojang, and through the act of writing, it gave us the opportunity to become aware of this.

Even today, we ask the students – some of whom are very young and are only just beginning to read and write – questions such as: “What is the role of the higher-ranked students in the dojang?”, “What have you learnt through practising?”, or “What is the difference between sport and martial arts?”.

In their essays on this topic, the children note that in sport, they are not asked to write about their training; they are not asked to sit down, pick up a sheet of paper and a pen, and search for the right words. From the age of six or seven, they have ideas and are keen to express them on their own (because, for a child, knowing how to write means being able to write all by themselves). In other cases, the essay exercise gives rise to family discussions, judging by what is handed in to us. This, too, is a way of bringing the practice to life beyond the Dojang and allowing the martial art to shine, through the questions it raises, beyond its own boundaries.

To put it another way, the difference between the martial art of the Moo Duk Kwan® and a sport lies in its openness to a certain kind of questioning, through which one progresses; it is a culture, or to be more precise, a form of self-cultivation.

It is well known that Hwang Kee, the founder of the Moo Duk Kwan®, wrote extensively*. Literary knowledge and writing have long been held in high regard in Asia. For centuries, this knowledge has opened the door to the most prestigious civil service careers. Hwang Kee's father, Hwang Yong Hwan, passed one of these famous examinations (*Moo Do Chul Hak*, p. 31). What are the implications? First and foremost, at that time, this involved reading the Chinese classics, whether the

Neo-Confucian Canon or the Taoist Classics. We know, for example, that Hwang Kee studied both the *I Ching* and the *Tao Te Ching* in depth. A question we like to ask young students taking their examinations for Jo Kyo is: why, given that he was Korean, did Hwang Kee choose Chinese characters to name his school on the *Kwan Gi*, the flag that represents us?

WHAT IS MEANT BY 'CULTIVATION'?

When we look at the various definitions, the first reference is to agriculture. In French, 'cultivation' involves preparing a field with a view to growing something in it. In English, it involves actually growing something. There is already a discrepancy. The French

*Choi SBN
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daily lives.*



* Article by Jared Rosenthal SBN in the Moo Yei Shi Bo Volume 18.

meaning suggests that it is not enough simply to plant something for it to grow: one needs knowledge about the seed being planted and the know-how to provide it with the conditions it needs to thrive. The mere act of planting is not enough. For example: we know that certain flowers or trees thrive better in the shade, on a particular type of soil, whilst others need full sunlight. Some species require little water, whilst others prefer soil that is constantly moist, and so on. This is in contrast to hunting, where the objective is simple: to capture the prey and kill it. Whilst the outcome of hunting is immediate, that of farming is open to endless improvement (in terms of the quality of the harvest, the quantity, and so on). Whilst hunting is about action and killing, agriculture is about patience, taking a gamble on the weather, dealing with meteorological uncertainty, and the continuous production of life.

Why this digression? Because it does not seem an exaggeration to say that cultivation begins the moment one is no longer solely driven by the imperative of action in the face of prey (or, put another way, in the face of an adversary), but enters a space of construction, of elaboration and of building the field: oneself.

CULTIVATION ACCORDING TO THE MOO DUK KWAN®

The invisible as a condition of cultivation

In his article and lecture *Moo Do Shim Gong*, HC Hwang KJN sought to define the conditions for a cultivation of mental energy organised around the philosophy of *Jaiyeon* (Nature). In this text, Kwan Jang Nim recalls the *Yu sang/Moo sang* polarity (visible/invisible).

Moo Sang, the invisible, is characterised by:

- the values and principles that form the foundations of humanity;
- the quest to preserve what is of lasting value; and
- the perpetual quest for harmony in human existence within nature.

Why, one might ask, does the practice of Moo Duk Kwan® involve a special relationship with the invisible, rather than the visible? The agricultural metaphor we have used seems to us to be a good way of understanding this: to plant, or sow, one begins by ‘making disappear’ what one wishes to grow—the seed, the kernel, the sprout—by burying it. We choose not to keep it visible, so as to place it within the unseen. It is an act of trust and, certainly at the outset, an act of faith. We do not do this merely for a moment; we do it over

a period that may be long, during which we lose contact with the seed; we simply tend to its environment and wait. Here we touch upon another dimension of *Moo sang*, which is the concern for long-term preservation. In contrast to a practice that would constantly be ‘full steam ahead’, or that would demand every technique be performed at 110 per cent of its intensity, or that would be captive to the visible dimension of things, cultivation requires that we restore the place of the shadow and of invisible transformations.

Finally, should the quest for harmony between humankind and nature—another characteristic of *Moo sang*—not be understood as humankind’s search for that which connects it profoundly to nature, as well as that which also forms the very foundation of its humanity?

*Humanity is
nothing other
than the knowledge
of one’s ‘naturalness’
or, indeed the
intimate awareness
of one self as part
of nature.*



Traditional Korean rice planting with villagers working in a paddy field during a rural folk festival.

The driving force behind cultivation: the Dan Jeon, or awareness of man's natural state

In Soo Bahk Do, from the very first months of practice, emphasis is placed on learning *Ki ap* by applying a specific breathing technique which, by creating compression in the lower *Dan Jeon* – located, as we know, one inch below the navel – also enables the release of a certain force. In the 10 points for practice, it is stated that the lower *Dan Jeon* must move in a straight line, without any variation in height. By adhering to this point, one lays the foundations for anchoring the body to the ground, as well as for positioning it in accordance with the law of gravity ('Heaven'). This requires a keen awareness of the position of the pelvis and its relaxation, so that the upper and lower parts of the body are fully connected. To put it another way, the lower *Dan Jeon* connects the human being to the Earth and thus to a part of their 'naturalness'. It is also worth noting in the Chinese characters used for *Dan Jeon* 丹田 the second character depicts a field ready to be cultivated.

丹田

The fuel of cultivation: repetition

It is only through repetition that the practitioner, the creator, the artist or the craftsman refines their technique. In all these practices, one seeks the perfect line. The cultivation specific to Soo Bahk Do is not the only one to emphasise repetition. On this point, we are following on from what has been developed in *Seon* (Zen) and in Taoism – for example, in Zhuangzi's account of the skilful butcher, whose knife's path bypasses the tough parts, cuts through the soft ones, and exerts no unnecessary force:

'My whole art,' replied the butcher, 'consists in focusing solely on the principle of cutting. When I started out, I thought about the beef. After three years of practice, I began to forget the object itself. Now, when I cut, I have nothing but the principle in mind. My senses no longer come into play; only my will is at work.' Following the natural lines of the ox, my knife penetrates and divides, slicing through the soft flesh, skirting the bones, doing its work as if by nature and without effort. And it does so without wearing out, because it does not attack the hard parts. A beginner wears out a knife a month. A mediocre butcher wears out a knife a year. The same knife has served me for nineteen years. It has

butchered several thousand oxen without showing any wear and tear. Because I only guide it where it can pass. 'Thank you,' said Prince Hui to the butcher; 'you have just taught me how to make life last, by using it only for what does not wear it out.'

It is also expressed in this way in The Golden Mean, a classic text from the Book of Rites:

'What others manage to do once, I do a hundred times. What others manage to do ten times, I do a thousand times. If one is truly able to follow this path, then even if one is ignorant, one becomes clear; even if one is unstable, one becomes steadfast.'

On the subject of repetition, Choi Eui-Sun SBN has often emphasised that it does not exist. Every movement, every technique is meant to be performed with every repetition as if it were entirely new. 'There is no repetition' therefore means that nothing of the habit of the movement, its routine or any sort of monotony arising from repetition must show through. The aim, each time, is to recapture the spirit of the very first time, that initial enthusiasm. This is what HC Hwang KJN referred to as **Cho Shim**, the beginner mind – the very mindset that, even after decades of practice, must enable us to train with the same sincerity as ever.

The cultivation of Yin and Yang

In training, we learn that the whole body is engaged in every technique. Whether in hand techniques or kicking techniques, there is always one part of the body that is active, whilst the other part provides support. The *Yang* part of a hand technique is the one that makes contact (in a combat situation, for example), whether to attack or to defend. The *Um* part represents potential; it is primarily supportive, but can instantly transform into the active part (as in a defence-counter-attack situation). In kicking techniques, the kicking leg is *Yang*, whilst the supporting leg is *Um*, ensuring balance. It is also the potential leg for any subsequent technique. Regarding a kick, it is clear that prioritising what is active and what supports would make no sense. And yet ...

The introduction of *Sam Soo Sik* by HC Hwang KJN led to an extension of this *Um/Yang* concept in partner work. The *Um/Yang* body is thus formed by the two practitioners, each taking turns to 'give' and 'receive' energy. One sometimes encounters

sceptical reactions to this exercise, as partner work in martial arts is very often conceived in terms of its relationship to self-defence or sparring. What is the difference between sport and martial arts? The question is once again relevant. In *Sam Soo Sik*, we practise *Um/Yang* to cultivate non-conflict. It is best to set aside any reference to sparring in order to understand what we are doing. In introducing this new exercise, HC Hwang KJN followed the path laid out by Hwang Kee as faithfully as possible. Do the *Sam Soo Sik* not correspond precisely to the programme described in the *Soo Bahk Do Dae Gam* (1970)?

The very essence of combat training lies not merely in the acquisition of combat techniques, but above all in mental and spiritual development. It consists of acquiring skills based on the fundamental spirit of martial arts, taking into **account both oneself and one's opponent**. (Hwang Kee, 1970, (quoted by D. Bernardo in his book *Jayeonhwa: Cultivating Natural Principles*).

CONCLUSION

Tang Soo Do, Tae Kwon Do and Soo Bahk Do are the three styles that have emerged from the Moo Duk Kwan® over the last 80 years. Some refer to them as 'branches', drawing comparisons, but one could also consider the distinct ways in which these three martial arts have developed historically (since they now bear different names, it could be argued that they have become distinct entities). And yet, in the very name itself, something connects them: it is that little suffix, 'Do', which all three bear. Are we to understand that each has its own particular path? Or should we not rather seek to identify what, beyond their differences, has developed as a form of cultivation? 🌱

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To plant, or sow, one begins by 'making disappear' what one wishes to grow—the seed, the kernel, the sprout—by burying it. We choose not to keep it visible, so as to place it within the unseen. It is an act of trust and, certainly at the outset, an act of faith.

KOREA 2026

16-22 OCTOBER 2026 | INCHEON, KOREA



KOREA2026

From 16-22 October 2026, World Moo Duk Kwan® and the Korean Soo Bahk Do Association will host the **Zone 1 Ko Dan Ja Shim Sa** at the Kye Myung Training Center, Kang Hwa Island, Incheon.

Scan the QR code or click the link to register your interest.





KO DAN JA SHIM SA - JU DAN JA SHIM SA - SEMINAR - TOURNAMENT



FESTIVAL **MOO DO** 2027

INTERNATIONAL MOODO FESTIVAL

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FESTIVAL**

LOCATION
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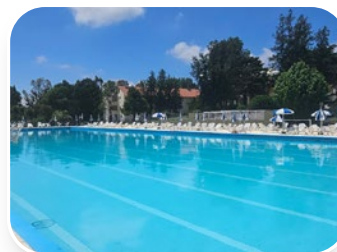
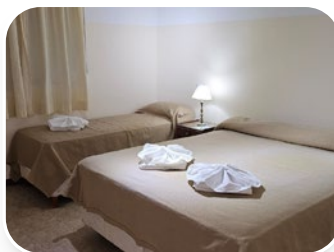
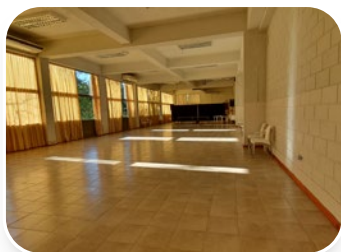
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INTERNATIONAL MOO DO FESTIVAL

The heart of our annual gathering. A vibrant celebration of Moo Do culture featuring special seminars, demonstrations, and social encounters.

VENUE: LA COLONIA TANTI



World Moo Duk Kwan®

Calendar of Events



EVENT INFORMATION

September 26-27, 2026

**Argentine National Moo Do Festival
Tournament, Seminar and
Yu Dan Ja Shim Sa**
Mendoza, Argentina



EVENT INFORMATION

October 16-22, 2026

**Ko Dan Ja Shim Sa – Zone 1
WMDK Youth Leader Symposium**
Incheon, South Korea



EVENT INFORMATION

November 13-19, 2026

**Ko Dan Ja Shim Sa – Zone 2
Moment with the Masters**
Minneapolis, MN, United States



August 6-15, 2027

Ko Dan Ja Shim Sa – Zone 1
Malaysia Moo Duk Kwan® 60th Anniversary
South East Asian Leadership Seminar
Miri, Malaysia



September 18-25, 2027

Ko Dan Ja Shim Sa – Zone 4
International Moo Do Festival
Tournament, Seminar and
Yu Dan Js Shim Sa
Cordoba, Argentina



Previous Volumes of the *Moo Yei Shi Bo* are available at

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