

PREFACE



The purpose of this textbook is to acquaint the student with basic knowledge of the Martial Arts. I am proud of our students at the many schools across the United States. I want to be able to support each of you in your Moo Sool education, hopefully this textbook will help you. It contains both technical and humanistic aspects of the martial arts. By technical I mean the physical aspects, rules, regulations, etc. The humanistic aspects are less easily explained, but vital to any serious study of the martial arts.

No martial art is merely a physical system; all are expressions of the human spirit, requiring development of the mind and personality as well as of the body. without growth of the whole person, it is impossible to practice techniques with any degree of proficiency, or to become a master of any martial art. To merely study physical technique is useless, a waste of time, a waste of energy and a waste of opportunity. Students of this Academy will develop as a whole people. That is the purpose of Moo Sool Do.

This textbook also contains a section on Hap Ki Do and various other martial arts comprising Moo Sool Do. Hap Ki Do is taught as a separate class for those who wish to study it more intensely. It has its own belt and testing systems and is available to any interested student.

This organization is affiliated with the World Tae Kwon Do Federation and National Association of Professional Martial Arts. The world Tae Kwon Do Federation is the largest Tae Kwon Do organization in the world with 115 countries as members. Tae Kwon Do is recognized by the International Olympic Committee as a sport and as a Martial Art.

This Academy emphasizes the Martial Art aspect of Tae Kwon Do for self-defense as well as the sport aspect for Olympic competition. I will help you reach your goals in Tae Kwon Do, whatever they may be. As my student, I hope that you can absorb as much of my knowledge as possible.

Although your goals may change on your road to becoming a Black Belt, I am sure that they will rise higher as your self-confidence, wisdom and technique increase through the years.

Sun Hwan Chung





CHILDREN AND MOO SOOL DO

The martial arts offer a multitude of benefits to children. The areas of Moo Sool Do promote excellent physical conditioning, mental and emotional development and the child's awareness of his/her spiritual self. And for those whose dream is to someday compete in the World Olympic Games, Tae Kwon Do is a means of fulfilling that dream.

Good Physical conditioning is extremely important for children, providing a good foundation for future health. Moo Sool practice involves vigorous exercise, conditioning the heart, lungs, muscles and ligaments, and strengthening the bones. The techniques require precision and speed, increasing fine and gross motor control, eye-hand (and foot) coordination and sharpening the reflexes. Moo Sool Do also stresses proper breathing and relaxation techniques that will benefit the child throughout his lifetime.

The mental and spiritual benefits are more difficult to categorize, but we will attempt to do so here for the purpose of illustration, realizing that they overlap to a great degree. Mental development includes mental discipline, increased knowledge, and self-control. Mental discipline involves the ability to concentrate on the objective, to focus completely on the execution of a technique or task, and to block out irrelevant or distracting perceptions. Increased knowledge is gained by absorbing information, applying it in various ways, experiencing the ways the body and mind can work, and understanding his/her own capabilities. (The testing requirements for rank include written and/or oral responses to questions concerning various aspects of the martial arts and applications to his/her life.) Much of the codes of behavior and the philosophy of the martial arts is applicable to life in general, whether or not one becomes a martial artist.

Self-control is developed in several areas. The child learns to control his/her body and mind in the ways described above. He also learns to control his emotions. He is taught how and when it is appropriate to express anger, disappointment, resentment or fear, and how to control himself until that time. By obeying the rules and

regulations, and following the class protocol he learns to respect others and to respect himself, how to earn respect and how to respond to it. When the child behaves in a way that is inappropriate he/she is corrected. Disciplinary measures range from verbal correction to physical exercise (push-ups, etc.) or as a last resort, suspension. The child learns to accept discipline from others and to discipline himself.

Other emotional benefits include self-confidence, pride in his/her ability to learn and perform the techniques and the feeling of accomplishment that comes with achieving the next belt level. There is also the comfort the child gains from knowing how to defend him/herself against attack. The world can be a frightening place for children and they frequently feel helpless to control what happens to them. Children trained in the martial arts are less intimidated by schoolyard bullies, less frightened of strangers and more confident in their relationships with others. A confident child is less apt to be a target for abuse from other children or from those maladjusted adults who prey on children to begin with.

This brings us to the area of spiritual development. Spiritual is not meant in a religious sense, but in the sense of the child's relationship to his world, both inner and outer. Children learn that they are more than a mind in a body, that they can reach into themselves and bring our resources they didn't know they had. They learn that fighting skill is not meant to give them the power to destroy, but to avoid destruction, that with power comes the responsibility for its use. They learn to view those who offend them with compassion, to respond to physical attack in ways that do as little harm to the attacker as possible and that the highest goal is not to outfight an opponent, but to avoid fighting at all. All of these benefits, physical, mental and spiritual are to be desired by anyone, in any lifestyle. Moo Sool Do is one system that encompasses them all.

WHY CHILDREN SHOULD OBEY THEIR PARENTS

First of all, parents gave you life and without them you would not be here. Children should obey their parents because they are trying to teach you lessons that will make you more capable of taking care of yourself. Sometime parent may have you do things that don't seem to be helping you, but you are only thinking of what you are doing, not what you are learning. In order to learn all that you can from your parents, you must obey them without hesitation, without question. Your parents are older and wiser than you because they have experienced most of life. Obey your parents, listen to them because they care about you and want the best for you.

COMMITMENT – THE WAY TO HIGH ACHIEVEMENT

There are two types of commitment. There is a commitment made to someone or something. Getting married is an example of this kind of commitment. There is also a commitment that a person makes to himself. When a person decides to achieve a goal such as weight loss he is making an internal commitment. An internal commitment is usually made prior to a commitment to someone or something else and is deeper and more important.

Joining a Tae Kwon Do academy is a commitment. It is an investment of time, energy and money. It is starting a new relationship and entrusting the instructors with the responsibility of helping you attain your goals and make your investment worthwhile. Starting new relationships isn't easy for many people. Joining a Tae Kwon Do academy is a risk because it is a starting point for a new and unique experience. Many people are afraid of not being able to learn and perform Tae Kwon Do. They are uncertain about making a commitment to themselves or Tae Kwon Do.

For other people, making the commitment to learn Tae Kwon Do isn't the issue. They have made a commitment to themselves to start Tae Kwon Do for various reasons such as self-defense and physical fitness. For these people the question is, "How big a commitment should I make?"

Right from the start, some people know they want to attain a black belt in Tae Kwon Do and enroll in a black belt course. Of course, a black belt course rewards this commitment by being less expensive in the long run. However, for people who really want to achieve a black belt, the financial investment is secondary.

Other individuals have time limits that affect their commitment. For example, such a person may be moving to another state within 1 year and can only devote that much time to training. If a person in this situation decides to train for the duration it will prove beneficial.

The majority of people elect to start Tae Kwon Do training with an introductory course. They want to make the smallest investment of time, energy and money. They want to answer some of their initial commitment question and find out if Tae Kwon Do training is the right thing for them. Taking an introductory course is a start and probably necessary, taking into consideration the difficulty many people have trying to figure out what is right for them.

Regardless of how someone starts Tae Kwon Do training, there comes a time when a commitment needs to be made. This is a commitment to a goal....achievement of a black belt. This should be the goal of everyone studying Tae Kwon Do since a black belt signifies the completion of basic training.

The proper mental attitude is imperative for obtaining a black belt. A black belt is a high achievement goal and a person cannot set a high achievement goal if subconsciously he has made a short term internal commitment. When a person makes a strong internal commitment to attain a black belt, his attitude will insure success.

HAP KI DO

Hap Ki Do is an ancient Korean fighting system which sprang from the same roots as Tae Kwon Do, however, there are major differences between the two arts.

Hap Ki Do, which means the art (Do) of coordinating (Hap) energy or power (Ki), is an art which balances “hard” and “soft”, “linear” and “circular”, “resistance” and “acceptance”. For example, arts like Tae Kwon Do and Japanese Karate use hard, linear, forceful techniques such as spins and tosses that accept the weight and momentum of the opponent and use them against him. Hap Ki Do uses the principles of both kinds of styles, permitting a great range of techniques and increased flexibility of responses to an attack. In all, there are more than 5,000 difference techniques that comprise the martial art of Hap Ki Do.

There are three basic principles to be learned in practicing Hap Ki Do techniques: non-resistance, circular motion and the “water principle”.

The principle of non-resistance is the major area in which Hap Ki Do differs from other styles of Karate. The idea is to deflect an opponent’s strength, not clash with it. For example, Tae Kwon Do and other Karate styles would block a powerful punch by stepping to the inside of the punch and using a hard, right angle thrust against the punching arm of the opponent. A Hap Ki Do practitioner would not do so. He would avoid direct resistance – power against power, stepping instead to the outside of the punch and deflecting it with a soft, circular movement of the par and hand, then, as lack of resistance throws the opponent off balance, he is in an excellent position to counter-attack.

Circular motion, the second principle, allows one to move in a natural, flexible manner. Straight line movements are very difficult to redirect once they are initiated, stopping or shifting direction, one loses momentum and much of the power of the technique. The circular patterns of Hap Ki Do store momentum and power, allowing one to redirect a technique instantly by merely changing the axis of the circle and with no loss of efficiency or balance. The free-flowing, flexible circle patterns allow the practitioner to move from one technique to another almost instantaneously, making him a very elusive target and a very dangerous opponent.

Principle number three, the “Water Principle” illustrates the meaning of Hap Ki Do. Ki is power, the inner energy. Like flowing water surrounds and penetrates an obstacle, or drop by drop penetrates the stone, Ki flows through the body and into and through an opponent. Hap Ki Do is a system for coordination that power.

TAN HON AND BREATHING

The Tan Jon area, located about two inches below the naval is believed to be the source of origination and the focal point of physical energy (Ki). Called the Tanden in Yoga, this area also corresponds to one’s center of gravity and is a common area of focus during meditation, concentration and abdominal breathing exercises. By learning to feel and concentrate one’s mind on the Tan Jon area, one learns to control and more fully utilize one’s physical power.

Learning to breathe properly and to utilize breath control appropriately during execution of techniques or exercises is essential to the practice of the martial arts. You will be taught in class how to do abdominal breathing and how to breathe appropriately during the various aspects of martial arts training. Practice and use these techniques consistently. They will help you increase your strength, stamina, concentration and focus. The process itself of learning abdominal breathing will require you to develop patience, perseverance and self-discipline, as it take time and persistence to reach the point where you use proper breathing automatically.

COMPONENTS OF HAP KI DO

TYPES OF NAK BOP (FALLING)

1. JaChook JunGool Nak Bop (Left Forward Roll)
2. WooChook JunGool Nak Bop (Right Forward Roll)
3. JaChook Bang (Left Side Fall)
4. WooChook Bank (Right Side Fall)
5. JaChook HaeJun Nak Bop (Left Spinning Fall)
6. WooChook HaeJun Nak Bop (Right Spinning Fall)
7. JunBangNak Bop (Front Fall)
8. HooBang NAK Bop (Back Fall)
9. Jan Ea Mool Nak Bop (Obstacle Fall)
10. KaeSok Nak Bop (Continuous Fall)
11. Gon Joong Hae Chun Nak Bop (Front Flip)
12. HooBang Hee Chun Nak Bop (Back Flip)*

*Requires Assistant

ACUPRESSURE FOR SELF-DEFENSE

Acupressure and Acupuncture are applications of the same art. Their effect is to alter the flow of energy (Ki) at specific points on the fourteen meridians that form a grid throughout the body. Acupuncture uses fine needles strategically placed to affect the flow of Ki, while acupressure can be done using only one’s

hands. While this art is generally thought of as a healing art, it can be used to cause pain, injury or death. For this reason, it is as much a martial art as any of the other “fighting” styles.

In order to explain the principles of acupressure, it is necessary to understand something about Ki (called Prana in India, Chi in China, Go or Ki in Korea, and Ki in Japan). Ki is a very real form of energy. That it does exist has been scientifically demonstrated by placing living objects in a high frequency electrostatic field and looking at them through a viewer. Photographs taken through the viewer of three-fourths of a leaf recorded the aura of a perfect, whole leaf. A person’s hand, placed in the field showed bright spots of light showing through the skin at points not connected with an major body structures, but conforming exactly to points on the acupuncture meridians. Ki, like any other form of energy, can be generated. Yoga and the martial arts use the same techniques (basically) to generate inner energy. The Tae Kwon Do art called these techniques Cha Ryuk – inner power training. Cha Ryuk is composed of breathing and mediation method that increase Ki.

This energy, or Ki, flows along fourteen meridians in the human body. The meridians run parallel and perpendicular to each other, meeting at points throughout the body. Seven of these meridians are considered to be Um, the other seven Yang. Um and Yang are the Korean term for the opposite forces which govern existence. Um stand for feminine, passive, cold, night, etc. Yang stands for male, active, hot, light, etc. Um and Yang create balance, unbalance creates disease or disorder. By altering the flow of Ki along the meridians, imbalance can be created or balance restored in the body.

The development of “Gi” can be accomplished by breath control and meditation exercises. It is an inner level of study which seeks to develop physical power. Martial artist have, for centuries, sought to increase and control their inner power for fighting strength and spirit.

In all actuality, acupuncture and Tae Kwon Do are separate, distinct arts. However, acupuncture and Tae Kwon Do have a mutually beneficial relationship. Martial artists seek to control their “Gi” mentally, while acupuncturists strive to stimulate or disrupt energy flow with needles inserted into pressure points. Tae Kwon Do, during its centuries of development, has changed the application of acupuncture.

In the past, any wounds received in practice or in actual combat were handled on the spot by the Tae Kwon Do master. This included internal as well as external injuries. In modern-day Tae Kwon Do, with controlled classrooms and safety equipment, internal injuries are rare and most injuries are usually not serious. Nevertheless, Tae Kwon Do instructors should know how to prevent accidents and handle first aid emergencies.

Acupuncture is one of the first-aid methods that Oriental masters have used for centuries. Modern acupuncture is relatively safe, but is best left to the experts who have received the proper instruction. The next best treatment for injuries is finger massage (acupressure) which is safer and easier to apply. With finger massage and pressure on the proper points along the corresponding meridian the following types of injuries can be treated: internal injuries, headaches, localized pain, eye wounds, nose bleeds, unconsciousness due to violent blow to the head, groin injuries and muscular injuries like bruises and strains.

It is difficult to present the various acupressure treatments for specific injuries unless the location of the pressure points and meridians can be illustrated. It is recommended that the points and their proper manipulation be demonstrated and guided by an expert. Of course, there are other first aid treatments which can be administered along with acupressure and for specific treatments; a certified pressure point specialist should be consulted. For major injuries, medical personnel should be contacted.

Acupuncture is a very complex art. It cannot be described even adequately in such a short space. For the purposes of this textbook, we will show only a few points where pressure can be applied to break holds or

temporarily discourage an attacker. Since Hap Ki Do is the martial art that most strongly emphasizes the use of pressure points, we have placed this information in the Hap Ki Do section of the book.

The points indicated on the figures are those which can generally be gripped with the fingers. To locate them precisely, apply firm pressure with your fingers to these areas on your body. When you have located one correctly, you will feel discomfort. Familiarize yourself with their locations so that when you grab an opponent your fingers will be on the points you intend to press. In an actual attack, you will not have time to feel around for them.

To use these pressure points effectively requires strong hands and fingers. To develop strength in the hands, use both isotonic and isometric exercises.

SPORTS MEDICINE

Sports medicine is a broad topic encompassing such diverse areas as athletic training, psychology, physical therapy, bio-mechanics, exercise physiology and nutrition to name a few. Briefly, sports medicine, in general, is concerned with two major areas: developing superior training methods to improve athletic performance and developing treatments for injuries and rehabilitation therapies.

Each sport, each coach and each athlete have their own unique training methods. Sports medicine takes scientific knowledge and applies it toward the goal of athletic excellence. In *The Sports Medicine Book* by Gabe Mirkin, M. D. and Marshall Hoffman (Little Brown & Co., 1978), five universal rules of training were outlined: specificity, hard/easy days, training/overtraining, background/peaking and reversibility.

Specificity refers to the fact that the best training for a sport is to practice that sport. This is because training for any sport requires the development of coordination, speed and strength. Muscles must be used “in the same manner”, “at the same speed or faster”, and “against resistance in the same manner” as they would be used in competition. For example, the best way to improve sparring performance is to practice sparring.

Workouts must be varied following the hard/easy principle. Hard days involve all-out, intense effort. This intensity stresses the body and pushes it past limits. Improvement is made from high-intensity workouts, however, stressing the body as a price-paid in recovery time. Benefits from heavy workouts only occur if muscle fibers are given time to rest and heal. Glycogen (muscle and fuel) takes time to be replenished as do mineral, such as potassium. Recovery does not mean any activity as “easy days” are workout at lower levels of intensity.

Training and overtraining refers to the same basic ideas as the hard/easy principle. There is an upper limit to the amount of work that even a world-class athlete can endure. The fine line between work and overwork must be drawn.

Background training is the body-building process that improves strength, endurance and skill. During the background phase, large workloads are performed which thickens tendons and ligaments and improves cardio-respiratory efficiency. Peaking, on the other hand, involves decreasing duration and increasing intensity so that maximum performance can be attained.

Reversibility refers to the fact that it takes only three to four weeks for the body to lose its conditioning. Muscles lose their size and ability to use oxygen efficiently.

Injuries are by-products of poor training methods, over exertion during competition, collisions and other stresses put on the body by athletics. Immediate treatment of injuries and comprehensive rehabilitation programs are sports medicine concerns. Sports medicine can help prevent injuries via well-planned training programs and help the healing process.

Tae Kwon Do as a way of life, martial art and sport can benefit from the sports medicine disciplines. Tae Kwon Do philosophy is the unity of mind, body and spirit. Knowledge about the human anatomy and human mind helps Tae Kwon Do students and instructors develop better training programs, refine techniques and deal with injuries.

KUNG FU

To answer the question “What is Kung Fu?” is an almost impossible task. Kung Fu is not merely an exotic, Chinese method of self-defense, an impression many people have as a result of television show and movies. Kung Fu is not a martial art – it is hundreds of different styles. It is not a philosophy – each style varies on what it considers important, however, the overall origins of the philosophies combine Buddhism, Taoism and Confucianism.

Even the term “kung fu” is a misnomer. Translated to English, kung fu means a discipline which requires much time and work to master. It could be any discipline – medicine, art, science, etc. The proper work for what most people think of as kung fu is wu su, the Oriental term for the martial arts.

Wu su was originally composed of only four major areas of skill: pugilism, wrestling, weaponry, and health nourishment. Over a period of thousands of years many other disciplines were added to the list of required skills and because of the time and effort required to learn them, the arts became known as kung fu/wu su. The person who became an expert in the arts was referred to as one possessed of kung fu. Eventually the term kung fu became commonly accepted as representing both the arts and the masters of them. To avoid confusion, we will use the term kung fu when referring to the art.

Self-defense is only part of the arts of Kung Fu. Kung fu is also a spirit, a culture, a way of being. Its practice encompasses scholarship, Chinese medicine, philosophy (Taoism, Buddhism, Confucianism, etc.) and alchemy as well as personal development – physical and mental. Perhaps the best way to describe the practice of the kung fu arts is to compare it to another discipline. If we set aside, for the moment, the martial aspects of kung fu we would have a discipline very similar to yoga. As the philosophies of yoga and kung fu are highly influenced by Buddhism, the same texts are frequently used in both. Both also stress dietary control, health exercises and meditations for accomplishing these things are identical, however, kung fu also includes martial training which makes the two disciplines different.

The history of Kung Fu goes back more than five thousand years and though it is fascinating to study, it is much too long and complicated to be dealt with in this booklet. For those of you who wish to study it, there is a very good section on Kung Fu history in the book *The Wisdom of Kung Fu* listed in the bibliography. One interesting note – Kung Fu is one of the few martial arts in which women have always participated. Top Kung Fu masters and warriors, even in the early days of the arts, were frequently women.

TAI CHI CHUAN (GRAND ULTIMATE FIST)

The Chinese art of tai chi chuan is centuries old and is the most popular of the four internal styles of kung fu. Its symbol is the ancient Taoist diagram of the harmony of opposites, yin and yang, which in tai chi illustrates mental and physical balance and the avoidance of extremes. Another Taoist principle, wu wei

(effortlessness and non-action)(is interpreted in tai chi as meaning the use of the minimum amount of effort to achieve the maximum effect.

There are four unique principals involved in practicing tai chi. First, using breathing techniques, the student must totally relax and let all of his strength and weight sink to the soles of his feet until he feels rooted to the ground. Second, the waist, which is used in every movement, must be supple and flexible. Third, the body must be held so lightly that the slightest touch would set it in motion. Fourth, all the movements of tai chi are circular as circular movements are the best means of neutralizing an incoming force and building chi (inner energy).

Also, the student of tai chi will find that it has three major benefits: exercise, meditation and self-defense. Because the tai chi forms are done slowly and with as little effort as possible, they can be practiced by people of all ages and degrees of physical fitness. They are not effortless though, and will over a period of time increase stamina and agility, improve muscle tone (particularly in the legs) and promote better circulation and cardio-vascular fitness.

Tai chi is also of benefit as a form of meditation. Many people who find sitting meditation difficult have been impressed by the effectiveness of tai chi as a form of moving meditation. The slow, flowing pace of the forms require much concentration if they are to be done correctly and with a minimum physical effort. The emphasis on relaxation of all muscles not required to perform a particular movement and total concentration on each moment of practice combine to make tai chi a very effective way to meditate.

JUI-JITSU

Jui-Jitsu is a martial art system which combines knowledge of psychology and anatomy with physical skills. Its techniques, generally called tricks, are based on the principles of relaxation and balance. They rely on speed and leverage rather than sheer strength. For this reason, Jui-Jitsu is an art women can easily become proficient in.

Relaxation is essential to Jui-Jitsu tricks because it permits speed and freedom of movement. It also prevents wasted energy and allows one to focus most of one's power to the necessary point.

Balance is essential because it provides a base from which to apply power and because it is necessary in order to gain leverage. And leverage is the means of neutralizing an opponent's strength and magnify one's own.

Because Jui-Jitsu tricks rely on balance, leverage and speed rather than size and strength, they are very useful in self-defense. Jui-Jitsu tricks include hand, foot and hip throws, holds on the joints, neck and nerves and break holds. These can be used singly or in infinite combinations, making Jui-Jitsu adaptable to any circumstance. There are also techniques for defense against clubs, knives and guns.

Jui-Jitsu is a self-defense system, not a sport. Its tricks can seriously harm or even kill an opponent and are not intended for competition.

It is not known for certain where Jui-Jitsu originated but there is speculation that the Japanese may have developed it from experience with the martial arts of Korea and China. Japan is a much newer civilization than either of these two countries and has adapted many other aspects of their cultures to its own use. But, whether or not Jui-Jitsu originated in Japan, it was the Japanese who developed it into a unique method of unarmed combat.

In the Ancient period of Japanese history (1500 B.C. to 720 A.D.) the forms of unarmed combat were very dependent on physical strength. The wrestling techniques were closer to those of Sumo wrestling than the highly refined moves of Jui-Jitsu, though the many schools and methods were generically called Jiu (gentle, supple) Jitsu (art, practice).

In the next two periods, the Nara (720 A.D. to 793 A.D.) and the Heian (794 A.D. to 1140 A.D.), Buddhism began to influence the Japanese culture and the written language was developed. The samurai clans came into power and the martial arts began to become important as a way of life. Sumo techniques in this period were still heavily reliant on physical strength. Kicks and chop were also used and contests often ended in death.

From the 11th century to the 16th century the samurai warrior class became very powerful. The martial arts were very important in the lifestyle of the samurai, who also studied philosophy and religion (Shintoism and Buddhism). Armor was improved and techniques of armed combat became highly refined. However, techniques of unarmed combat were not highly developed in the samurai class. It was common people, who were not allowed to bear arms that contributed the most to the development of unarmed techniques.

The Tokugau period (1602 to 1862) was the time in which Jui-Jitsu began to develop as an independent art. Hideyoshi became regent and brought peace to Japan making the samurai warriors unnecessary and school for unarmed combat began to flourish. Sumo wrestling and Jui-Jitsu became definitely independent studies. The Jui-Jitsu schools required a rigid code of discipline and conduct. Students would enter the master's home and serve him for years before being considered worthy enough to be taught the highly refined art that Jui-Jitsu had become. This art required a vow of secrecy and students had to swear never to misuse their training.

Today, Jui-Jitsu has become an almost lost art. It is no longer widely taught in Japan and there are relatively few schools anywhere in the world. More focus has been placed on its popular derivative, Judo.

JUDO

Judo, the "gentle way", is similar to wrestling but uses more standing and throwing techniques. It is practiced as a popular sport throughout most of the world, and is even included in the Olympic Games; however, it is more than a sport.

Like other forms of Martial Arts included in this book, Judo has many other values. It is a discipline which takes time and practice to master. It can be used for self-defense, for physical fitness, for recreation and as a competitive sport.

As Jui-Jitsu is the original form of Judo, the history of Judo is the same as that of Jui-Jitsu discussed in the previous section, up until the late 1870's. At this time a man named Professor Jigoro Kano, who was skilled in Jui-Jitsu, developed a new system. Leaving out the more dangerous tricks, he selected the best techniques from the various styles of Jui-Jitsu and used them to form a new method. He imposed various restrictions and prohibitions on the use of techniques designed to eliminate most of the danger from the practice of the art and called his new system Judo.

There are basic principles in Dr. Kano's Judo, Jiko no Kansei, Jitta Kyol and Seiryoku zenryo. Jiko no kansei means to always work to perfect oneself as a human being. Jitta kyol is the principle of mutual benefit and welfare. This is intended to counter-balance the first so that one, striving for personal growth, does not do so to the detriment of others. Seiryoku zenryo means to use energy correctly to gain the maximum efficiency with the minimum of effort. All three of these principles are intended to apply to one's entire outlook on life, not just the art of Judo.

Dr. Kano founded his first school of Judo in 1882 in an old Buddhist temple. From then on, the art grew rapidly in popularity. In 1895, the Butoku Kwai, the national body of Judop organizations in Japan, was founded. Judo was introduced to Britain in the early 1900's and in 1918 the first club, the Budokwai, was founded there. There are now over one thousand clubs in Britain alone. In 1956, the first national Judo championships were held in Tokyo – there were entries from twenty-one countries, and Judo became an Olympic sport for the first time in 1964.

There is as yet no single national Judo organization in any country, but there is an organization started by Kenshiro Abbe called the International Botoku Kwai with which many of the Judo schools throughout the world are affiliated. Today, Judo is practiced by millions of people and is still growing in popularity.

How is Judo a sport?

Judo is practiced with specific rules and prohibitions designed to avoid injury to the participants. Because the spirit of Judo is one of mutual aid between students, it is fun to do. The rules of competition emphasize skill rather than the outcome of the contest. To win points, a technique must be performed correctly and with the minimum effort, and the contestant must have an attitude of concern and respect for his opponent.

KARATE

Karate, as a martial art, has roots that date back to the 5th century B.C. in China, India and Okinawa. In modern times, karate (which is a new sport as well as an art) originated in Okinawa. In the early part of the 20th century, Gichin Funakoshi (an Okinawan karate master) introduced the art to Japan.

Karate literally means “empty hand”. Karate is actually represented by two Chinese ideograms: the first “kara” originally represented T’ang (a Chinese dynasty). In 1933, Master Funakoshi changed the translation of “kara” to stand for “empty”. He reasoned that “empty” better represented an unarmed method of self-defense and empty also alluded to the Zen concept of emptiness. The second character “te” means hand.

Karate, as a martial art and sport, has a large following in Japan, Europe and the United States. The primary styles of karate are either Japanese or Okinawan. The leading Japanese styles are Guju-ryu, Kyokushinkai, Shito-ryu, Shotokan and Wado-ryu. The most widely practiced Okinawan styles are Goju-ryu, Isshin-ryu, Shorei-ryu, Shorin-ryu and Uechi-ryu.

Karate stules usually do not utilize the grabbing or throwing techniques like judo or jiu-jitsu. Karate primarily incorporates straight line punches and kicks. Smashing power and physical toughness are important parts of most karate styles.

There is a tremendous rivalry between the various karate styles. Karate is the most fragmented martial art even though there are several large organizations world-wide. Karate, in the United States, is a sport at the amateur and professional levels. Karate sparring runs the full gamut from no-contact to full-contact.

TRADITIONAL ORIENTAL WEAPONS

There are several types of traditional Oriental martial arts weapons. Among them are the sword, sai, nunchaki, knife, long stick and the short stick. Most of the old time weapons are still practiced in modern times as an art form exhibiting grace, beauty, skill, coordination and balance.

The use of the sword has been a fascinating skill for hundreds of years. The Japanese Samurai were best known for their sword-making and fighting expertise. The sword of the Samurai was his soul and even modern technology cannot match its superior quality. Samurai swords were of two basic lengths: the long

sword measured about thirty-six inches and the short sword about twenty-four. The long sword was used primarily for battle as it was extremely powerful. The short sword was the one usually used for Hara-kiri, or ritual suicide, which was part of Japan and the Samurai's code of honor. The long sword was never worn in the house, but the short sword was always carried, as feudal Japan was in a constant turmoil and a battle or ambush could occur anywhere, anytime. Carrying the short sword constantly illustrated the Samurai principle of preparedness.

There are several other types of swords. The Samurai used a unique curved blade while the ninja (invisible assassins) used a straight blade. The wooden sword, boken, was used for practice and is, in its own way, an excellent weapon. One famous Japanese swordsman, Musashi, developed his own style using one steel sword and one wooden sword simultaneously. He was considered the greatest swordsman in the 1500's (the period shortly after the military was abolished and cultural pursuits emphasized). At that time many professional warriors were unemployed and became "ronin", masterless Samurai roaming the country looking for fencing competition. These competitions were often to the death. After killing a large number of opponents, Musashi began using only the wooden sword. Another type of practice sword is made from staves of bamboo. This bamboo sword is used with full armor in the art of Kendo.

The sai and the nunchaku have their roots in the farm implements of the ancient orient. The sai was a shorter version of the pitchfork and could be used in defense against a steel sword. Nunchakus were developed from an implement used to flail grain.

At various times, in various countries, governmental decree outlawed the use of and possession of weapons. The average person made his living "off the land" and the common people were therefore allowed to possess farm tools. Because of roving bandits and sometimes, to foreign invasions, the farmers found that self-defense was a necessity. Therefore, the farm implements were transformed into weapons. This serves to illustrate the ingenuity of the Oriental martial artists, as they used what was available.

The stick (bo) probably developed as a weapon in a similar manner to the nunchaku. The stick has been around at least as long as trees and tree branches have been. The stick was also used as a handle on a farm tool like the broom or hoe.

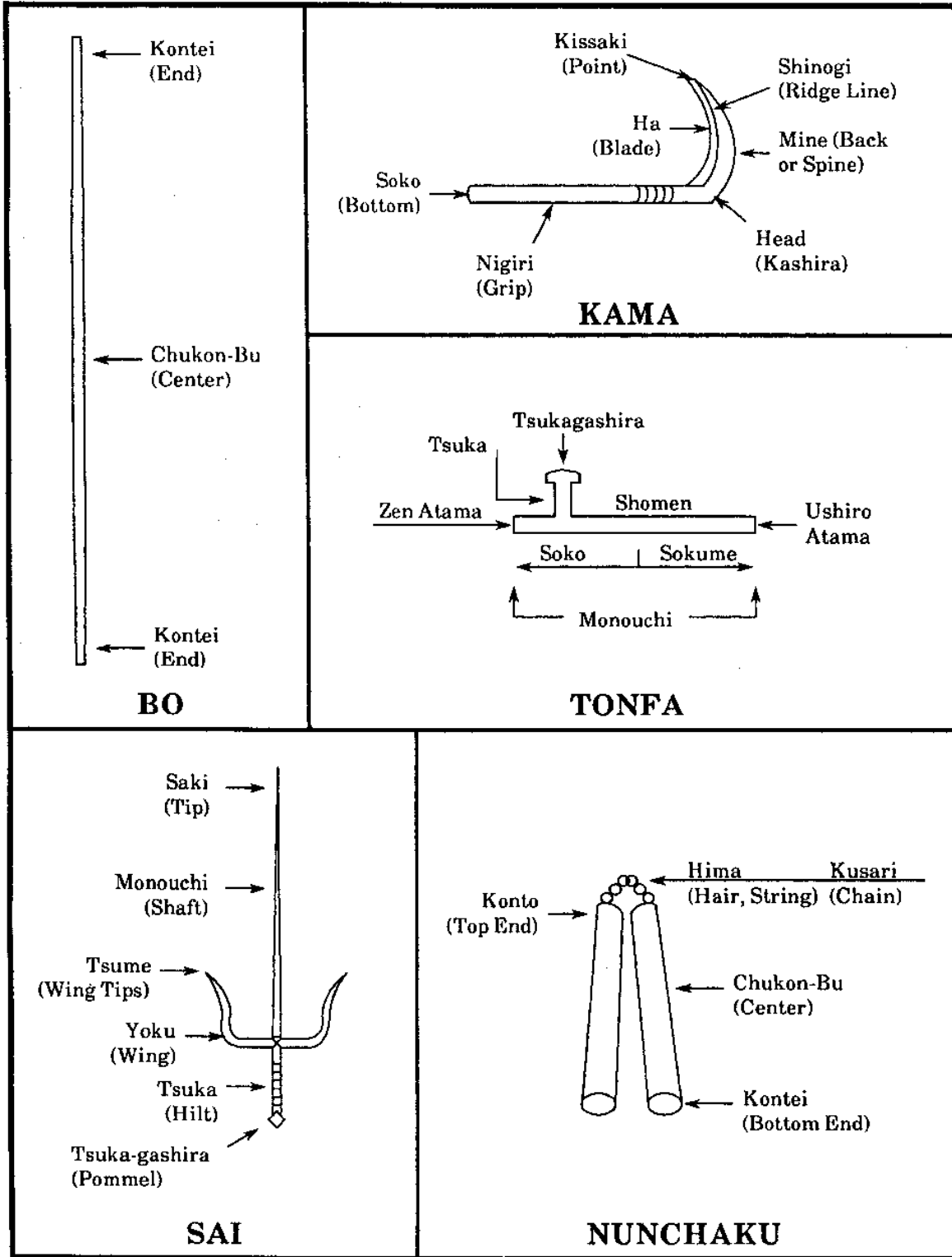
Historically, the previously mentioned weapons were used for combat. They were used in self-defense with the intent to injure an attacker. With the invention of the gun, most of the traditional Oriental weapons became virtually useless in battle.

Even though the weapons became obsolete for battle, the masters who spent their lives perfecting themselves and their weapon skills continued to pass on their traditions by teaching selected students. Because of this transmission of knowledge, and due to the dedication of the practitioners, the weapon arts survived until today.

The practice of weapons serves many purposes beyond combat. Weaponry is an art of skill. There is a tremendous feeling that goes with the graceful use of a weapon. Any weapon is an extension of the body so the body must move properly for the weapon to be effective. Weapons practice improves balance, coordination, strength and concentration. These mental and physical benefits demonstrate the value of weapon practice and will allow for the arts to survive and flourish.



TRADITIONAL OKINAWAN WEAPONS





WHAT IS ZEN?

Zen Buddhism is a specific sect of Buddhist faith. It became an integral part of the martial ethos of feudal Japan. Since then martial arts practitioners the world over have been interested in Zen as a mental discipline. Like any worthwhile pursuit (e.g. martial arts) the study of Zen takes much time, effort and patience to master. Indeed, Zen is perhaps more elusive than most martial arts. Therefore, to try to explain or even understand Zen in just a few pages is at best an injustice to both the subject and student. Nevertheless we will take a quick overview of Zen and see some of the fundamentals, stressing that this is just an overview.

Since Zen is a type of Buddhism it is necessary to first consider “What is Buddhism?” Again the answer is far too broad to cover sufficiently here, but the story goes something like this:

Some five hundred years before the birth of Christ a prince was born in a small kingdom in the region we know as Nepal. The prince, or historical Buddha (also known as Shakyamuni, the Gautama Buddha, Siddhartha, etc.), lived his early life enjoying all the luxury and splendor of his royal position. His father, the king, made it a point to keep all the problems of the world well hidden from the young prince. He felt that there must be some means of salvation from these sufferings and was determined to find it. So he left his life as a prince behind him and took to the mountains to live the life of a hermit. This was a common practice in those days for those seeking spiritual enlightenment.

After spending as many years in the mountains living the life of an ascetic, the Buddha decided that this life of extreme poverty and deprivation was not the answer. So he came down from the mountains. This is significant because having spent half his life in luxury and half in poverty, the Buddha then chose the middle path between both extremes. He came to rest under the “Buddhi-tree” and decided not

to leave until he had attained enlightenment. After years of meditation he came to the realization that all life is pain, sorrow and suffering. We are born, we get sick, we age and we finally die. But the reason all this is painful is because we crave youth, health and immortality. If we cease this craving then we cease feeling pain. This cessation of craving is achieved by following the Buddhist prescriptions for life (e.g. meditation, the eightfold path, etc.).

Now this may all seem fine and good but you may wonder how one can help but want to be young or healthy. Isn't that just human nature? Let me answer that this way: Suppose you get all dressed up in your best outfit. Naturally you expect to be complimented on your sharp appearance. Therefore, if you aren't you'll feel hurt, and if you are you're just getting what you expected. But if you don't expect to be complimented then a compliment comes as a nice surprise and no compliment doesn't bother you. Thus it's the expectation or craving that makes the difference! Eliminate that and life is no longer painful. Moreover, in Buddhism one learns that all we hold as real is just illusion. Therefore none of it is of any consequence or worth worrying about. The doctrine then is really very simple, the difficult part comes in accepting and believing in it. The realization of this doctrine and accepting it fully comes with enlightenment.

Among the methods used by the master to help the student's mind achieve enlightenment two techniques are especially curious. Because the mind becomes enlightened only at the moment of "giving up" after extreme mental frustration and exertion, the Zen master attempts to confuse, befuddle and bewilder the student in order to bring him to the point of "giving up" and enlightenment. One technique used in this process is the Koan. The Koan is a riddle with no answer, an irrational story, a problem with no solution – all designed to befuddle the student. No reply to a Koan is correct and often (technique two) an incorrect reply is met with a sharp blow from the master's baton. Again the purpose is to confuse and shock the student so that his mind can be enlightened. Although the master instructs the student, we must remember that this "Buddha-nature" or potential for enlightenment lies within the student.

Now one may ask, "Well, if it's all illusion and of no real consequence, why bother with life at all? Doesn't this doctrine give one a defeatist attitude?" On the contrary! This enlightenment frees one from worldly suffering and gives life a new perspective. It's like a man who sets out in a boat to discover a new land, accidentally gets turned around at sea and returns to the same place he started; it's the same land but he sees it with new eyes.

Well so much for Buddhist doctrine in a nutshell. Now how does Zen fit in? Zen is one of the Buddhist practices used to attain enlightenment. The word Zen or Ch'an as it is known in China, means meditation. The Zen sect seeks enlightenment through meditation. In Zen Buddhism enlightenment comes in a sudden moment of mental anguish and release. It is an individual experience and cannot be passed as one would pass scriptures or physical articles. Rather it is a transmission from the mind of the master to that of the student.

We can now consider Zen and its application in Feudal Japan. To the martial society of feudal Japan, Zen had many appealing features. It required little in the way of formal training or text and yet produces mental tranquility and resolute action. The practice of zazen (sitting meditation) was well suited to the warrior. Zazen, like combat, was practiced with great single-mindedness and allowed no distractions. Upon enlightenment, the warrior holds life and death as equals and with this attitude a warrior loses fear of his own mortality, becoming most fearsome indeed. Likewise the warrior loses his sense of ego, he no longer sees himself versus an enemy. He is free to act spontaneously, automatically, without calculation. This spontaneity is very characteristic of Zen and can be seen not only in the martial arts but in Zen paintings, gardens, etc. Musashi, Japan's greatest swordsman and a Zen practitioner demonstrated this spontaneity in his monochrome ink paintings under the pen name Niten.

In short then, Zen was a means to an end and an end in itself for the samurai warrior. The goal of enlightenment freed the warrior from his attachments to the world, its pain and even concern for his life and the process of meditation produces a state of mental calm and resolution. We should remember that although Zen

was an integral part of Bushido (the way of the warrior) in Japan, it was not the only factor. Other disciplines and philosophies greatly contributed to this warrior code.

As indicated at the outset of this discussion the subject of Zen requires much study and effort. This brief overview is inadequate to do more than skim over some of the fundamental ideas behind Zen. Those people interested in getting more than the superficial outline given here should refer to more lengthy and scholarly texts.



PHYSICAL FITNESS AND SELF-DEFENSE



Self-defense situations are stressful and may require intense physical action. The performance of self-defense techniques requires strength, flexibility, coordination, speed and stamina. Therefore, physical fitness is an extremely important aspect of self-defense.

Stress provokes many physiological responses: increased oxygen consumption; increased adrenal gland activity; and, subsequently, an increased heart rate. These natural responses stimulate you and get you ready for action. A physically fit person's system works more efficiently and can better handle stress and the physiological changes stressful situations bring.

Physical fitness refers to three areas: physique, organic functioning and muscle responsiveness. The following is taken from a book entitled *The Complete Stretching Book* by Paul Uram. "Physique refers to bone, muscle and fat proportions. Through proper diet and exercise, muscle can be strengthened, stretched, toned and built; fat can be metabolically burned away; bone can be made more resistant to breakage. Even though one's physique is largely a product of heredity, a well-rounded training program can bring it to peak condition."

"Organic functioning refers to cardiovascular and respiratory efficiency as well as the functioning of other major organs such as the kidneys. The cardiovascular system is best developed by activities that maintain a steady, increased heart rate for 20 minutes (running, for example). Running also strengthens the respiratory system, as do abdominal breathing exercises. Major organs, like the kidneys, are kept healthy through exercise, a balanced diet, and healthy living habits such as drinking and smoking only in moderation or not at all and getting the proper amount of rest."

"Muscle responsiveness deals with the actions of skeletal or voluntary muscles and has four components: flexibility, strength, speed and endurance. Flexibility is the suppleness or elasticity of a muscle and its capacity to stretch far enough to permit the joint on which it acts to have complete, normal range of motion without injury. Strength, the contractile capacity of the muscle, is the muscle's capability to first move itself through its full range of motion and to repeat that action against resistance as close to its maximum stress tolerance as possible. Speed is the skill of applying quick contraction to a muscle through its entire range of motions or a specific portion of that range, whether against minimum or maximum resistance. Endurance is the stress tolerance of a muscle as measured by the time a muscle can maintain performance of a specific workload."

Research and personal experience tell the truth. Healthy, physically fit people are more active, handle stress and perform movements better than unhealthy, poorly conditioned individuals. In a self-defense situation, your life may depend on your level of physical fitness. If you want to have confidence in your self-defense abilities, then practice the techniques and maintain a comprehensive physical conditioning program.

Moo Sool Do is an excellent method of physical fitness. Moo Sool Do helps improve muscle tone, strength, endurance, flexibility and coordination. Approximately 500-800 calories can be burned in 1 hour of Moo Sool Do practice which will help you to be slim and trim.

THE VALUE OF SELF-DEFENSE TRAINING

Master Sun Hwan Ching has said the following on many occasions, "If you only need to use your self-defense training to save your life one time, it is worth the time spent training."

Learning self-defense techniques can give you confidence and power – the power to be in control during a life-threatening situation. Self-defense training should improve concentration, focus, self-control, awareness and perception. In addition, physical fitness should be a by-product of training. Self-defense training should train the mind, body and spirit, all of which are vital for surviving a life-threatening situation.

For most people, self defense situations never occur. Nevertheless, modern-day society is full of all types of peril. Muggings, theft, rape, murder and accidents are examples of the ever present threats to our safety. For

some people, like those in the violent neighborhoods of Detroit, these threats to safety are omnipresent and the environment dictates alertness.

However, for the majority of Americans life has some degree of safety and security. Most people feel safe in their own home. (If you don't, move out!) Going out to dinner, a movie or shopping is usually not life threatening. The police give some people a feeling of security as do friends and family.

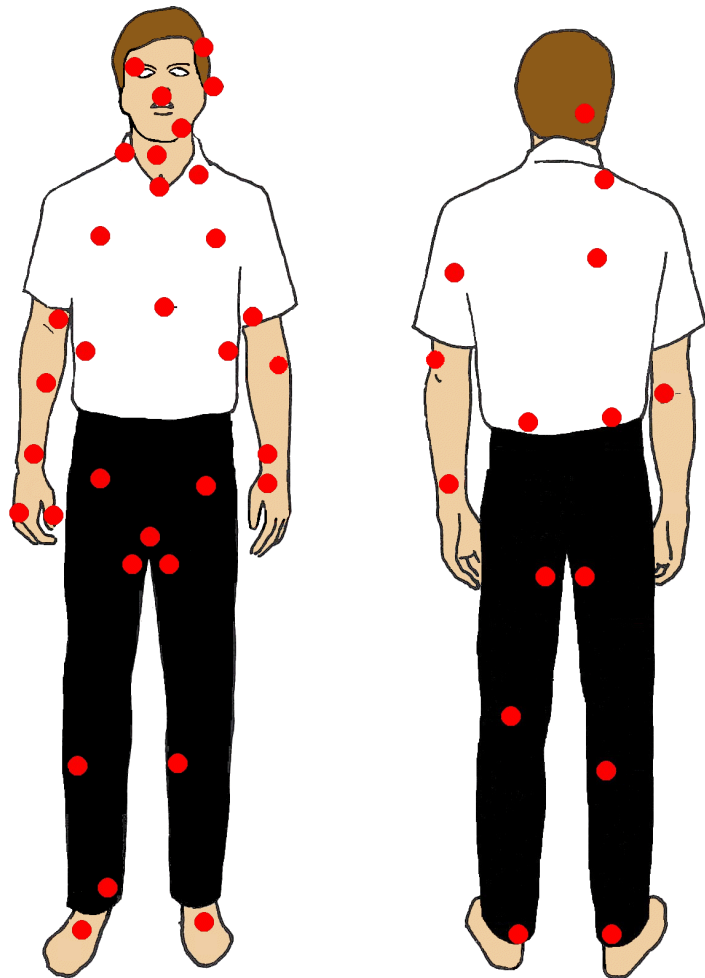
Because most people choose to live freely and feel safe, many are not prepared to handle threats or attacks. They have either never thought about the possibility, or they have dismissed the importance. Other people are extremely afraid of going out in public for fear of being attacked. It makes sense, no matter who you are, to realize that danger is as much a part of life as is safety. Take precautions to maximize safety and minimize danger. Self-defense is such a precaution. It can prove to be very useful.

IS TAE KWON DO REALLY USEFUL AS A MEANS OF SELF-DEFENSE?

Yes. Although Tae Kwon Do skills take longer to attain than it would take to acquire a gun, knife or club, they relieve one of the necessities of carrying anything at all. Also, your hands and feet are legal, you need no permit to carry them. Below are several examples of how you might use Tae Kwon Do for self-defense.

1. The student of the martial arts attains confidence in his ability to control and protect himself. A calm, confident person is less likely to be attacked to begin with.
2. If someone should grab hold of you, there are many break-hold techniques. Calmly assess the situation and decide which technique best fits the circumstances, then use it – quickly and decisively. (Tae Kwon Do practice helps one learn to avoid panic.)
3. Blocking techniques enable one to stop or dodge a blow from a fist, foot club, knife or even a gun (provided the assailant is within striking range – even Tae Kwon Do cannot make you bulletproof).
4. Tae Kwon Do training also includes knowledge of the human anatomy. Various points of the body are extremely vulnerable, and a blow to one of them can be fatal. A blow to certain other points can break, paralyze or cause such severe pain as to disable an attacker. In the event that you have no choice but to strike another person, it is up to you to decide how much damage is necessary. Part of the philosophy of Tae Kwon Do is to do as little harm as possible. Therefore, although it may be necessary in some instances, do not strike to kill unless you have no viable alternative. If you harm another person, once you are certain they are no longer a threat, you should render any first aid or life-supporting help you are capable of. The ideal situation would be, if possible, to discourage the other person by demonstrating your technique on some inanimate object, or by striking him in such a way that you cause him pain but no real damage.

(Legal note: There is a persistent rumor that a black belt must register his hands or feet with the police as lethal weapons. This is not true. Your hands and feet are part of you and are your own business. Neither are you required to inform an attacker of your abilities before using your techniques. However, you are responsible for how you use your skills. You are legally entitled to defend yourself by reasonable force, the definition of which varies with the circumstances. But if you do more damage than necessary or use the techniques for other than defense, you are outside the law and may be punished accordingly.)



THE PSYCHOLOGY OF AN ATTACKER

This essay will focus on the psychology of an attacker who commits the act of assault and battery, robbery or rape. Assault and battery involves beating with the hands, feet and/or weapons. Robbery involves commanding money and/or other valuables and threatening bodily harm upon refusal. Rape involves forced sexual activity and sometimes is accompanied by assault and battery. This essay is concerned with women's self-defense against men, so the profiles will be of male attackers.

A man who assaults and batters a woman usually does so during a fit of uncontrolled anger. Frequently, the violent act follows a heated argument and the argument may be with a spouse. Wife abuse is a very serious problem in the United States. But beatings are not only outgrowths of uncivilized anger; they can stem from a man's insecurities and needs to dominate.

Dominance/submission is a facet of male/female communication that is part of the natural attraction between men and women. However, sometimes the mind becomes twisted. A man may feel it necessary to beat a woman for the perceived infidelity or for love that is lost. Or he may batter a woman to force an agreement. A loving relationship may be wonderful, but a woman should never feel that beatings are part of the bond.

Rapists usually have a distorted understanding of dominance/submission. A rapist will demand sexual activity and force it if there isn't swift compliance. The rapist wants the sex and wants it without any emotional involvement. No man has the right to violate a woman's body but rape still occurs. Some rapists enjoy physically abusing their victims as part of the sex act and these types of individuals are extremely dangerous. Usually these individuals act out, in the present, against bad experiences with women in their past.

A robber or thief wants your money and/or valuables. Usually, the thief is nervous for fear of getting caught. The robber may have a gun or knife to deter you from refusing. Most likely, the thief doesn't want to hurt you because this will make his crime more severe. Nevertheless, the robber is nervous and desperate and desperate people cannot be trusted.

How a woman should handle the previously described situations deserves serious consideration. Should a woman fight back and refuse to accept a man's control? Should a woman value her money and/or dignity more than her life? Should a woman allow a man to violate her body to avoid harm? These are all serious questions that every woman must answer for herself.

SELF-DEFENSE PRECAUTIONS

The best way to defend yourself is to take precautions that will minimize the probability of an attack. Self-defense techniques are movements to be used to repel an attack. Self-defense, in its entirety, encompasses a state of mental and physical preparedness. This essay will focus on precautions and being prepared.

Martial arts were developed as fighting systems during war. War forces you to be always on defense. The samurai lived under the notion that every second may be his last as the enemy's sword was always ready to strike. Constant battle brings you to a state of ultra-alertness.

Self-defense precautions in your neighborhood include knowing your neighbors. What kinds of people live in your neighborhood? Are they law-abiding citizens? Also, you should know who belongs and who doesn't. If you know your neighborhood and neighbors, then you will have support.

Self-defense precautions at work and in public places include knowing the area you are in. For example, the incidence of crime is higher in some areas than in others. If you have to work in or visit high crime areas, you must be alert. Also, there is strength in numbers. Sometimes it is wise to have a companion, especially in bad areas or at night.

Leaving or going to your car and house are vulnerable times. This is especially true if you are carrying packages. It is helpful to always have your keys ready in hand. The keys in hand will allow you to open the door of your car or house quickly. Also, key can be used as weapons.

Personal self-defense precautions involve three areas: mind, body and spirit. Develop your mental capacities and senses. Hearing, seeing and awareness will allow you to be alert to possible attacks. You should never be surprised. Keep yourself in top physical condition so that you can handle any adversity. Be confident and project an aura of assuredness. Project strength of character. Positive thinking leads to positive energy which leads to positive action. If you project an image of strength, this will decrease your likelihood of being attacked. Research has demonstrated this to be true. Weakness of mind, body and spirit increases your vulnerability. Predators always prey on the sick, the young, the old or the weak. Don't give the vultures any signals that you are easy prey.

WOMEN'S SELF-DEFENSE



Self-defense is the ability of a person to handle situations that are life-threatening. The most common situations women face are assault, robbery and rape. To face these potentially hazardous situations and survive will depend on many factors. The things that a woman must consider are: techniques, courage, awareness, precautions, physical fitness and self-control.

Self-defense techniques consist of blocking, striking and kicking motions, to name just a few. Blocking motions are necessary to defend against punches and kicks. Striking and kicking techniques are weapons that are used to incapacitate an attacker. Kicking techniques are probably the most valuable assets a woman can acquire as equalizers against larger, stronger males. However, strikes with the hands and fingers to vital areas such as the eyes are important. This brings us to a very important self-defense concept: focus. Focus means to concentrate mental and physical energy, via technique, to a sensitive area at the correct instant. With focus, self-defense techniques become very effective.

Self-defense techniques require a certain amount of courage. A woman can learn how to kick and strike with power. A woman can learn the vulnerable areas of the body. Nevertheless, when confronted with a life-threatening attack she must have the courage to apply her knowledge and experience. Many women, when taught how to incapacitate an attacker say, "I could never do that!" Well, they better do "that" or the attacker will.

Self-defense is enhanced by awareness. Awareness means being alert to your surroundings. A woman can get a head start on a potential self-defense situation if she can observe her surroundings carefully. For example, if a woman is walking downtown and she notices a man following.....how big is he? Who else is in the area that could help? Are any stores open? If he attacks, is there anything on me or nearby that could be used as a weapon? The concept of awareness does not entail paranoia, it simply must be utilized to prevent an attacker from using the element of surprise.

While awareness is extremely important, its need can be minimized by taking certain precautions. For women, it is probably better not to be alone in a secluded place near a high crime area. When alone, project self-confidence and assuredness. These qualities help to deter the attacker who thrives on fear and insecurity. Meeting strangers in a public place is always risky. The best way to avoid problems is to trust your instincts. Unfortunately, precautions do not always prevent attacks. But law-abiding citizens should never submit to fear and allow criminals to take away their freedom to go places and be active. Therefore, self-defense training can help a woman cope in modern-day society.

Self-defense training should teach everything previously mentioned and two more extremely important things: physical fitness and self-control. A self-defense situation is very stressful and for people deal more effectively with stress. Fighting for one's life may require an extended battle and endurance will be the deciding factor. Flexibility and strength will improve the performance of self-defense movements and, last but not least, running may be the best self-defense technique.

Self-control is learning how to control one's emotions. Panic and fear can render any woman helpless. Keeping a level head and a clear mind will allow prior training to surface when needed. Fear clouds perception and stimulates physiological activity. Fear must be overcome so that solutions can be determined and energy can be utilized. Fear can be a tremendous source of power. Channeling the power generated by fear is the key to self defense. Turn panic into power, turn a negative into a positive and any self-defense situation can be handled.



THE AMERICAN FLAG

The flag of the United States of America is a symbol of the history and the ideals of this country. Called variously Old Glory, the Star Spangled Banner or the Red, White and Blue, its colors and patterns all have symbolic meaning. The white represents the purity of ideals for which the country stands, the red the blood shed to found it and the blue is for the sky and the heights to which America aspires.

The thirteen stripes represent the original thirteen colonies which united to form a new government, a new nation. The fifty white stars on the blue field symbolize the fifty independent states united by a common goal, to form and maintain a nation of freedom, justice and opportunity for all people.





THE KOREAN NATIONAL FLAG

The Korean Flag, sometimes called the Tae Geug, symbolizes the Oriental philosophy of existence. Tae Geug means the origin of all that is. It is symbolized by the circle which represents the universe. The circle is equally divided by an “S” shaped line into the two interflowing shapes, one red, one blue symbolizing the Um and the Yang, the dual forces which govern existence; positive and negative, male and female, light and darkness, etc.

The four Gye patterns of bars in the corners of the flag represent the four elements and the four directions. The bars at the lower left (Ee Gye) represent fire and east – the rising sun. The opposite pattern in the upper right corner (Kam Gye) represents water and west – twilight – the setting sun. The pattern in the lower right corner (Koh Gye) stands for the earth and north – total darkness. Kun Gye, in the upper left represents air, heaven and south – full light, day.

The Korean National Flag expresses the mysteries of the universe, of being, of all that was, is and shall ever be in a deceptively simple design in which each element has deep meaning. Everything that is, is represented. It is a truly beautiful symbol.

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