

武
德
館



唐
手
道

STUDENT MANUAL

By Master Jag Singh Basra

Table of Contents

<i>WELCOME TO CHAMPION TANG SOO DO!</i>	3
<i>MASTER J S BASRA</i>	4
<i>THE MEANING OF TANG SOO DO</i>	9
<i>BRIEF HISTORY</i>	9
<i>MODERN HISTORY</i>	12
<i>OUR LINEAGE</i>	14
<i>THE PRINCIPLES OF MOO DUK KWAN</i>	16
<i>THE TEN CREEDS OF MOO DUK KWAN</i>	16
<i>THE 10 POINTS OF EMPHASIS ON MENTAL TRAINING</i>	16
<i>THE 10 POINTS ON PYHSICAL DEVELOPMENT</i>	17
<i>THE FIVE REQUISTES ON MENTAL TRAINING</i>	17
<i>THE PURPOSE OF TANG SOO DO TRAINING</i>	18
<i>THE TENANTS OF TANG SOO DO</i>	18
<i>THE 14 ATTITUDE REQUIREMNTS TO MASTER TANG SOO DO</i>	18
<i>RULES AND ETIQUETE IN THE DOJANG</i>	19
<i>CHAMPION TANG SOO DO EMBELM</i>	21
<i>THE KOREAN FLAG</i>	23
<i>HOW TO PROPERLY DISPLAY THE FLAGS</i>	24
<i>BELT REQUIREMENTS</i>	26
<i>PHILOSOPHY OF THE BELTS</i>	26
<i>TANG SOO DO UNIFORM – DOBOK</i>	29
<i>HOW TO TIE YOUR BELT – DEE</i>	30
<i>BRIEF PHILOSOPHY OF FORMS</i>	35
<i>BASIC CURRICULUM</i>	40
<i>TESTING PROCEDURES – BASIC RULES</i>	45
<i>GUP PROMOTION REQUIREMENTS</i>	46
<i>DAN BELT SYSTEM</i>	56
<i>TANG SOO DO BASIC TERMINOLOGY</i>	57

WELCOME TO CHAMPION TANG SOO DO!

As Martial Arts students we initially commence training for different reasons, some for fitness while others start for self-defence. The reasons for starting are many but the one concrete common trend is that we want to 'learn'. But many students forget this concept. They lose the key to their development and simply stop learning. But the point to understand here is that they stop learning because they stop searching... searching for *'the way'*. We can only guide you in your study in Tang Soo Do. In the end it is you that will achieve your goals. If you want to be a Great Warrior, you must be willing to sacrifice the time and effort to reach it.

Tang Soo!

'DO' The Way



MASTER J S BASRA

My relationship with Martial Arts started a little oddly! So much so that I suppose I look at myself as ***‘The Unsuspecting Martial Artist’***. My journey began one day in the early 2000’s. My parents wanted me and my brothers to get involved in some sort of ‘contact sports’. My Father was an amateur boxer in his youth, fighting in Coventry and would often come home from boxing classes all bloodied and bruised up. I remember vividly seeing him on occasions heading straight into the bathroom cleaning the blood from his face and going to work the following morning with a ‘black eye’.

My Mother one day stumbled upon a Kickboxing class at the local leisure centre and thought this would be better than Boxing. I remember finishing school and being driven to the venue not knowing what I was attending. I got out of the car and whilst dragging my feet along the floor in a ‘strop’, begging my Mum “I WANT TO GO HOME”. We walked into the training hall and within 10 minutes I was back in the car. My heart wasn’t in it. I was a young 4-year-old child just wanting to do what children do and have fun!

A few months went by, when a Martial Arts leaflet was put on my desk at the end of the school day. I remember staring at it in astonishment due to the fact there was an image of a person performing a jump kick in the air! My Grandad picked both me and my brother up and, on the walk home I was trying to copy the kick on the leaflet, albeit miserably failing... but trying!

After a few days my mum had contacted the number on the leaflet, and I was booked in for my first ever Martial Arts Class.

Wune Tang Academy – that was the name of my club. The Academy was headed by Master Zak Woon at the time a 4th Dan Black Belt.

Unlike the Kickboxing club, this class I was eager to start! I was that eager that before Zak could welcome me, I tried to perform the jump

kick I had seen on the leaflet! After my first class I wanted a uniform and before I knew it, I was enrolled.



9th Gup 2003



4th Gup 2005

I fell into the love of Tang Soo Do, its training and all its ethics. A lot has happened on the way, businesses, being in the Police Force and working late at night and other difficulties have gotten in the way of my personal progress. However, I have stayed with Tang Soo Do for over 20 years giving me opportunities to train under and with some great people. I've been blessed with awards such as British, European and World Championships and being placed in the top three of any competition I've undertaken.

My first venture into teaching came about in the Spring of 2014. My instructor of over 13 years suddenly stopped classes due to personal commitments. As a young 17-year-old I was lost, A person who I saw as my 'second father' left teaching. Someone who I had seen 5 days a week over 13 years would no longer be there to guide me in my journey. Many questions started to form inside of my mind, what do I do now? do I quit? Where do I go? Who will teach me now?

So many unanswered questions lead to one decision. **DO NOT QUIT.** Within 2 months of my instructor leaving, I decided to

continue the Tang Soo Do way and continue passing down the knowledge and formed Champion Tang Soo Do.

The start-up was daunting, I didn't know where to start. I had just left College with the aim to join the police force, not open a Martial Arts club. I had no business acumen or any experience in running a business. I had to set up a business through companies' house, purchase insurance, find a location, find suppliers for kit and uniforms and most importantly I had to find students!

I sent an email out to my fellow peers who trained at the old club with me stating that I would be following in Zak's legacy and continuing his teachings. Everything would remain the same including the high level of discipline the club had and the old school mentality training. The only change would be the logo and the name of the club. The response was great; I started teaching three times a week and built up around 30 students within 6 months. A year down the line the club grew from 30 students to over 80.

My belief in my Martial Arts is such that I continue the approach and thoughts of Moo Duk Kwan Tang Soo Do in the way it was taught to me early on in my career. That is to say 'a hardstyle'.

Honouring the ideals of a 'fighting art' knowing that contact is the main contributory factor in upholding this value; After all, would we ever come across a politically correct assailant? Of course not! Contact in Tang Soo Do means that when, not if you get attacked in a real-life situation, your body will be more accustomed to the attack and the shock moment of realisation when you are hit will be far less than that of a person who does not prepare their bodies for these types of situations.

Champion Tang Soo Do is based on truth, honour and humility. I started our Academy with a handful of students, and I have seen many changes in the teaching of Tang Soo Do along the way, mostly moving towards a non-contact style. I have grown slowly with a lot of students falling to the wayside because of our discipline and training methods. Being softer and less strict will have undoubtedly brought

more students through the door and kept a whole lot more. But that is not what Champion Tang Soo Do is about. Our training is nothing out of the ordinary though, nothing that other martial arts clubs may do. Tempering the body and side of the ribs with shin kicks, shin to shin practise to overcome the pain of catching your shin in a wrong technique and to toughen the bone. To build the body into a fighting weapon it must be tempered not just a cardiovascular fit. When I first started training contact was for all. One steps were performed with full striking blocks on the arms until they were deadened. Classes were two hours long with a strong emphasis on flexibility. Often partner stretching to the first hour of the class. Regime was disciplined completely, and you were expected to behave and train as a martial artist from the first day.

Of late, I have heard the most common views on contact Martial Arts, (especially between Tang Soo Do) is to suggest that ‘in these modern times, we should not be beating each other’ or ‘no one should be used as a punch bag’. To these statements I hold heartedly agree!

Remembering that all walks of lives and ages are coming through the doors; so, having to alter the contact to suit the individual. There has never been an issue with unwanted contact within my group, and I believe that is down to a sensible approach and safe teaching methods to semi and full contact karate; down to a solid base of committed hard working students, who have become strong Martial Artists with a firm belief in their ability to perform in real life situations.

Parents who see how disciplined classes have produced quiet and well-mannered young men and ladies and want these attributes installed in their children. In short, believe in your Art and in your instructor. There are so many styles within styles now that you can pick and choose a particular art to suit you perfectly. If you believe in what you do you will always succeed. In business I was always taught never knock the opposition, it just shows how weak and insecure you are about your own abilities!

Champion Tang Soo Do has a solid base of committed trainers. We offer a real Martial Art with a firm belief in our art being classed as a ‘fighting art’ (meaning contact as a necessity). Champion Tang Soo

Do is the outward thoughts and hopes of what we believe a respectable, hardworking and honest Martial Art should be. Keeping our Martial Art as pure as possible and not dilute the history of Tang Soo Do by 'latest influences' but we still move forward as all exponents should in a tried and tested manner. Tang Soo Do is the complete Martial Art.

‘As we train in Martial Arts, ultimately we become one!’

Tang Soo!

Jag Singh Basra

Master Jag Basra



THE MEANING OF TANG SOO DO

The 'Tang' represents the Chinese influence on the development of modern Tang Soo Do. Literally translated the word '**Tang**' means Tang Dynasty of China.

The word '**Soo**' translates as '**hand**' or '**open-handed**' also carries with it the implication of being un-armed. While there are certain weapons that students learn how to use and there are many techniques designed to defend against weapons, the art of Tang Soo Do is the art of un-armed, 'open-handed self-defence.

Finally, the word '**Do**' means '**way**' or '**art**'. Tang Soo Do (contrary to the understanding of many non-practitioners) is not a sport or a hobby. It is a way of life, a path to follow. As such, it carries with it not only techniques for striking, blocking and kicking but a philosophy for living and mental aspects to be cultivated.

Tang Soo Do is a primary system of empty handed self-defence techniques dating back about 2,000 years. This style or system. was originally used as a way for the common people to protect themselves from the sword of the Samurai.

BRIEF HISTORY

The exact origin of Martial Arts in general is obscure though there are several historical theories. However, credible and traditional view is that Martial Arts originated not in any one Country but in almost all parts of the globe as primitive people needed them.

The ancestral art of Korean Tang Soo Do can be traced back to the period of the three kingdoms. At that time Korea was divided into

three kingdoms. Goguryeo was founded 37 BC in Northern Korea. The Silla Dynasty was founded in 57 BC in the Southeast peninsula and Baekje was founded in 18 BC.

The era of the Three Kingdoms lasted for four centuries during which Korean arts and culture flourished. Many murals and statues from this period depict warriors in poses that resemble many stances seen in modern Tang Soo Do.

During the 7 Century Silla joined forces with the Tang Dynasty of China to overthrow Paekche and Goguryeo. But the Chinese had other ambitions - to take over and control Silla. This was not to be. The Silla army was able to repel the Chinese and went on to unify the entire peninsula.

The Hwa Rang Warriors were a key component of the Silla military system during this dynasty. The Hwa Rang loosely translated as 'flowering manhood' were a paramilitary organization of aristocratic youths devoted to serving their King and Country. Members of this organization lived together studying arts, culture and training in all forms of military combat including a weaponless fighting system called Soo (hand) Bahk (hard) hand techniques. The empty hand fighting of the Hwa Rang Warriors was known for blending the hard with the soft, straight and circular attacks... The Hwa Rang followed a five-part code of honour written by the Monk Won Kwang approximately 1,800 years ago.

Tang Soo Do became very popular among the military society. However, most importantly this art also became very popular with the public. In those days it was called Kwon Bop, Tae Kyun, Soo Bahk, Tang Soo etc.

The very first complete Martial Arts book was written at this time. This book is called Mooyae Dobo Tongji. It was written in 1790 AD and contains illustrations that substantiate the theory that Soo Bahk Ki the formal name of Tang Soo Do had quickly developed into a sophisticated art of combat techniques.



MODERN HISTORY

The subsequent occupation of Korea by the Japanese military regime took place from 1909 to 1945. During this period practicing and teaching of Martial Arts was restricted.

After World War II, 1945 this restriction was lifted. Several Martial Arts training schools were erected at that time follows:

- | | |
|-------------------|-----------------|
| • Moo Duk Kwan | Hwang Kee |
| • Chi Do Kwan | Kwai Byung, Yun |
| • Chung Do Kwan | Duk Sung, Son |
| • Song Moo Kwan | Byung Jik, No |
| • Change Moo Kwan | Nam Suk, Lee |
| • Yun Moo Kwan | Sang Sup, Chun |

The man who developed Tang Soo Do Moo Duk Kwan Grandmaster Hwang Kee is a Martial Arts prodigy, having mastered Soo Bahk at the age of 22. At that time 1936 he travelled to Northern China. There he encountered a Chinese variation of Martial Artistry called the Tang Method and developed what was to be known as Tang Soo Do Moo Duk It is a classical Martial Art, and its purpose is to develop every aspect of the self to create a mature personality who totally integrates his intellect, emotions and spirit. This total integration helps to create a person who is free from inner conflict and who can deal with the outside world in a mature intelligent, forthright and virtuous manner.

Besides the Soo Bahk Do Association's existence in Korea, there were various types of other Martial Arts called Kong Soo or Tae Soo. In 1965 all these various systems were finally Unified into one organisation called the Korean Tae Kwon Do Association and the art was called Tae Kwon Do uniformly.

As a Korean national sport, Tae Kwon Do initiated a new era and instructors were dispatched throughout the world and international

tournaments were held. In those days Tang Soo Do and Tae kwon Do were divided principally with Tang Soo Do striving to remain a traditional martial art while Tae Kwon Do held its world games and sports

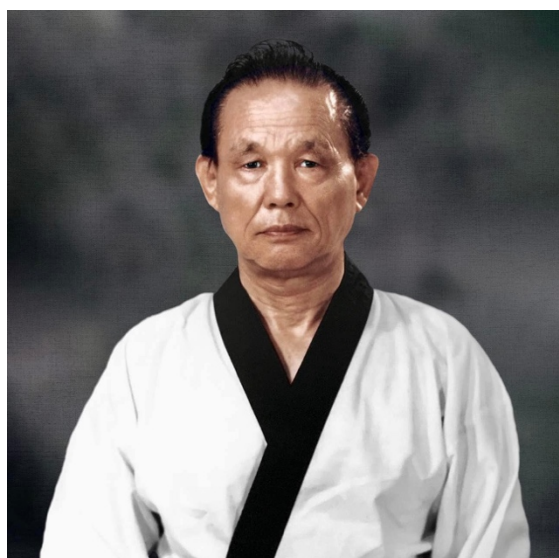


The founder – Late Grandmaster Hwang Kee

November 9, 1914 – July 14, 2002

OUR LINEAGE

Lineage is very important in martial arts, as it defines the path through which the techniques, forms and history are passed down from generation to generation of students. The following is the lineage through which the information of Champion Tang Soo Do has been passed:



Grandmaster Hwang Kee

November 9th, 1914 – July 14th, 2002

(Founder of Moo Duk Kwan Tang Soo Do)



Grandmaster Jae Joon Kim 38

August 15th, 1929 – January 9th, 2007

(Founder of World Moo Duk Kwan
Tang Soo Do Federation)



Master Zachary Woon

March 3rd, 1965

(Founder of Wune Tang
Academy Tang Soo Do)



Master Jag Singh Basra

September 17th, 1997

(Founder of Champion Tang
Soo Do)

THE PRINCIPLES OF MOO DUK KWAN

- Responsibility
- Sincerity
- Justice

THE TEN CREEDS OF MOO DUK KWAN

- Be loyal to your country
- Be obedient to your parents
- Be lovable between husband and wife
- Be cooperative between brothers
- Be respectful to your elders
- Be faithful between teacher and students
- Be faithful between friends
- Be just in killing
- Never retreat in battle
- Accompany your decisions with action and always finish what you start

THE 10 POINTS OF EMPHASIS ON MENTAL TRAINING

- Reverence for nature
- Physical concentration
- Courtesy

- Modesty
- Thankfulness
- Self-sacrifice
- Cultivate Courage
- Be strong inside and mild outside
- Endurance
- Reading ability

THE 10 POINTS ON PYHSICAL DEVELOPMENT

- Vocal exhalation for thoracic
- Focus of sight
- Continuous balance during movements
- Flexibility of the body
- Correct muscle tone for maximum power
- High and low speed techniques
- Exactness of techniques
- Adjustment for proper distance
- Proper breathing for endurance
- Conditioning hands and feet

THE FIVE REQUISTES ON MENTAL TRAINING

- Oneness with nature
- Complete awareness of environment
- Experience

- Conscience
- Culture

THE PURPOSE OF TANG SOO DO TRAINING

- **SELF DEFENCE** – We protect our lives and possessions from injustice and danger
- **HEALTH** – We promote our physical and spiritual health and enjoy strong bodies and sound minds through rigorous training
- **BETTER PERSON** – We strive to be of better character through endurance and hard work

THE TENANTS OF TANG SOO DO

- Integrity
- Concentration
- Perseverance
- Respect and obedience
- Self-control
- Humility
- Indomitable spirit

THE 14 ATTITUDE REQUIREMENTS TO MASTER TANG SOO DO

- Purpose of training should be enhancement of mental and physical betterment.
- Serious approach.

- All-out effort.
- Maintain regular and constant practice.
- Practise basic techniques all the time.
- Regularly spaced practise sessions.
- Always listen and follow the direction off the instructor or seniors.
- Do not be overly ambitious.
- Frequently inspect your own achievements.
- Always follow a routine training schedule.
- Repeatedly practise all techniques already learned.
- When you learn new techniques learn thoroughly the theory and philosophy as well.
- When you begin to feel idle, try to overcome this.
- Cleanliness is required after training. Keep yourself and your surroundings clean.

RULES AND ETIQUETE IN THE DOJANG

Rules of the Dojang

- Bow when you enter the dojang and bow when you leave.
- Address the Master Instructor as Sa Bum Nim. Address others in the Dojang accordingly to their grade.
- Always bow when you greet the instructor or a senior grade.
- Always bow and thank anyone who has helped you before, during or after class.
- If you arrive and the Dojang is untidy please play your part in ensuring that the Dojang Is a safe, clean and pleasant environment in which to train.

Personal Hygiene

- Your suit should always be clean and pressed.
- You should maintain a good level of personal cleanliness; nails should be kept clean and short if possible, especially toenails.
- No jewellery (exception wedding rings or religious bangles) is allowed, and long hair should be tide back.

Conduct in class

- Leave your ego outside.
- When you are training, try to clear your mind off any problems outside the Dojang.
- Everyone is equal, treat everybody with the respect and the courtesy they deserve.
- Do not talk or play around in class.
- Always train hard and work to achieve your goals.

CHAMPION TANG SOO DO EMBELM



Laurel Leaves – The Laurel leaves represent the fourteen states of Korea and the advancement of peace. The laurel leaves complete a circle to ensure peace and humility has no end.



The Three Seeds – Joined to the Laurel leaves on each side represents the 'three thousand Li' this is the distance running North to the South of the 'Land of Morning Calm' and its success.

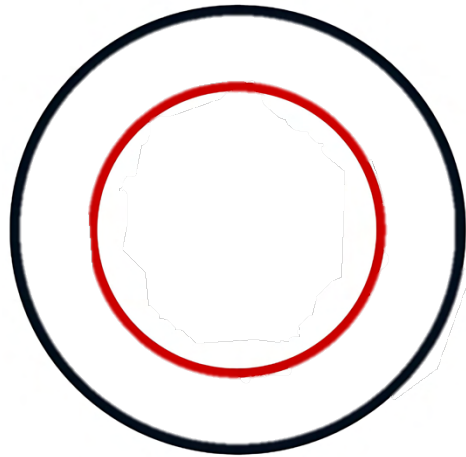


The Six Seeds – The six seeds in total indicate the world and represent the six continents.



White Background – The White background represents purity and uniformity. It is the cycle of reaching Midnight Blue belt and returning to White belt

Blue and Red Bands – The Blue and Red combined on the badge represents the Masters belt. The Blue on its own represents the Ocean and Dan grades.



Korean Lettering – Represents Tang Soo Do Moo Duk Kwan

唐手道

Jump Side Kick – This represents that ALL members of Champion Tang Soo Do should thrive in aiming high.



THE KOREAN FLAG

TAE KEUK KI: The Korean flag symbolizes much of the thought, philosophy and mysticism of the orient. The flag itself is called "Tae Keuk Ki". Dedicated on the centre of the flag is a circle divided equally and in perfect balance. The circle itself represents the absolute or the essential unity of all being.

The upper red section is called YANG and the lower blue section the UM (YING) and is the ancient symbol of the creation of universe, day and night, light and dark, construction and destruction, masculine and feminine, active and passive. hot and cold and so on.

The central thought in the TAE KEUK indicates that while there is a constant movement within the sphere of infinity, there is also balance and harmony.

This thought of TAE KEUK, called UM (YING) - YANG philosophy has influenced all the fields of oriental cultures such as philosophy, logic, science and military strategy along with Martial Arts.

The ancient oriental philosophers viewed the universe as a place in which harmony could be attained by the reconciliation of opposing forces. One such force, YANG is associated with expansion and separation and the other, UM (YING) with contraction and assimilation. These opposites continually balance and complement each other. This though taught Martial Arts the wisdom of using non-violence against violence, soft against hard, circle against straight line and so on.

The four 'Gye' (bar deigns) in the corners of the flag are based upon the UM and YANG principles of light and darkness. The location of these Gye represent the four points of the compass.



HOW TO PROPERLY DISPLAY THE FLAGS

The federation flag should be always placed upright, but the national flags can be hung two ways. When they are displayed horizontally, it is simple. When the flags are displayed vertically, the rules differ from nation to nation.

Host national flag - you should always check the correct way to display the national flag of the corresponding Country.

Korean flag - when the Korean flag is displayed horizontally, the 'Yang' (red half circle) Should be placed above the 'Um' (blue half circle) as in nature. When it is displayed vertically, the 'Yang' (red half) Will be on the observer's right side when you are facing the display.

HORIZONTAL DISPLAY OF FLAGS



Host Flag



Federation Flag



Korean Flag

VERTICAL DISPLAY OF FLAGS



Dojang's may display Grandmasters portrait. When displayed with the flags on the wall, Grandmasters portrait shall be displayed to the left and the Master Instructor's to the right of the flags. When displayed on any other wall the Grandmaster's portrait will be in a black frame and a portrait of the Master will be displayed under the Grandmasters portraits in a black frame.

BELT REQUIREMENTS

10 TH GUP	
9 TH GUP	
8 TH GUP	
7 TH GUP	
6 TH GUP	
5 TH GUP	
4 TH GUP	
3 RD GUP	
2 ND GUP	
1 ST GUP	
1 ST DAN	1
2 ND DAN	2
3 RD DAN	3
4 TH DAN	4

PHILOSOPHY OF THE BELTS

In the beginning the late Grandmaster Hwang Kee only had White, Green, Red and Midnight blue (black belt). In the 1970's other colours were added to satisfy the Western society as they did not have self-ability to progress without the changes of belt. Through the Western influences you may see variations of colours within other Tang Soo Do organisations.

White Belt - 10th Gup

White Belt represents Snow, a primitive stage ready to learn and grow. It is the dormant stage of a new student, and the season is Winter.



White Belt Red Stripe - 9th Gup

White Belt Red Stripe represents the first stage in the journey the student has been introduced to the basic principles and movements of Tang Soo Do.



Purple Belt - 8th & 7th Gup

Purple Belt represents new growth, like the spring of the seasons. The students have new knowledge to grow, and a sense of Tang Soo Do direction is developed.



Green Belt - 6th, 5th, 4th Gup

Green Belt Represents the speedy development of youth as summer arrives, a sense of pride has come over the member.



Red Belt - 3rd, 2nd, 1st Gup

Red Belt represents power, stability, agility, weight and wisdom. The student begins to flower and bloom



Midnight Blue Belt (Black Belt)

Midnight Blue Belt represents maturity, respect & honour. It is the completion of a goal or one stage of life. It is a new pathway to higher ranks. It is like going from secondary school to college to become a master. The mind is clean and calm. Autumn is the season of midnight blue belt. During the autumn months the trees begin to lose their leaves which represents the knowledge being passed down to lower ranks. The roots of the tree are symbolic of the heritage and tradition of Tang Soo Do - binding all students of all ranks in a supportive and loyal brotherhood.

Our Tang Soo Do belt system in its progression from white to midnight blue represents the cycle of the seasons and the educational steps of learning. Each colour stands for a specific stage of achievement. In this way we realize an essential concept of Korean philosophy i.e. the which is born must grow, learn and reach maturity. White belt is the first year of school and the midnight blue / black belt is a graduate.



TANG SOO DO UNIFORM – DOBOK

‘Do’ (pronounced ‘Doe’) means way and ‘Bok’ means robe or training clothes. The Dobok is not just simple training clothing but traditionally has been treated and maintained in special ways as an instrument in achieving the goal of Martial Arts. Students should be aware of ways of cleaning, caring and storing their Dobok. In Champion Tang Soo Do the traditional colour is White. White, Purple and Green belt ranks should have no trim on their Dobok jackets. Red belt students shall have trim on the lapel of their Dobok jackets. Dan grade members must have trimmed Dobok jackets on the lapel, sleeve cuffs and around the bottom border with Midnight Blue.

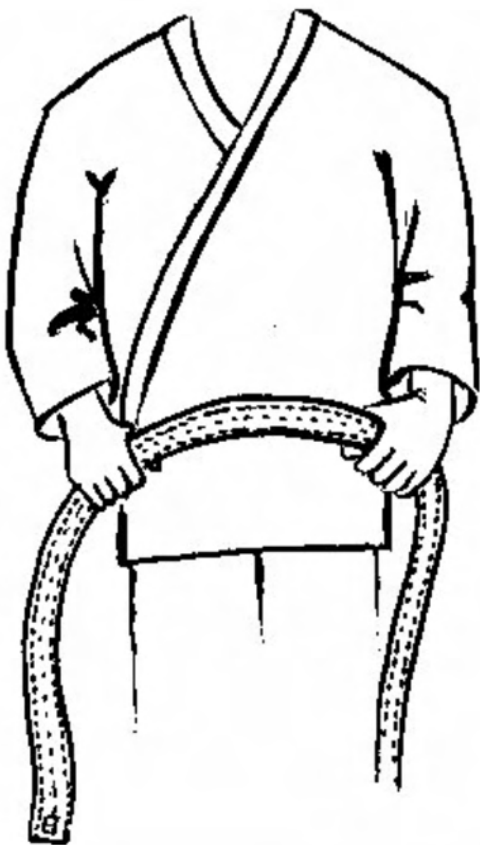
The only markings placed on the Dobok shall be the clubs patch embroidered on the left chest and on the back of the uniform.

The Union Jack and South Korea’s patches are optional on the arms.

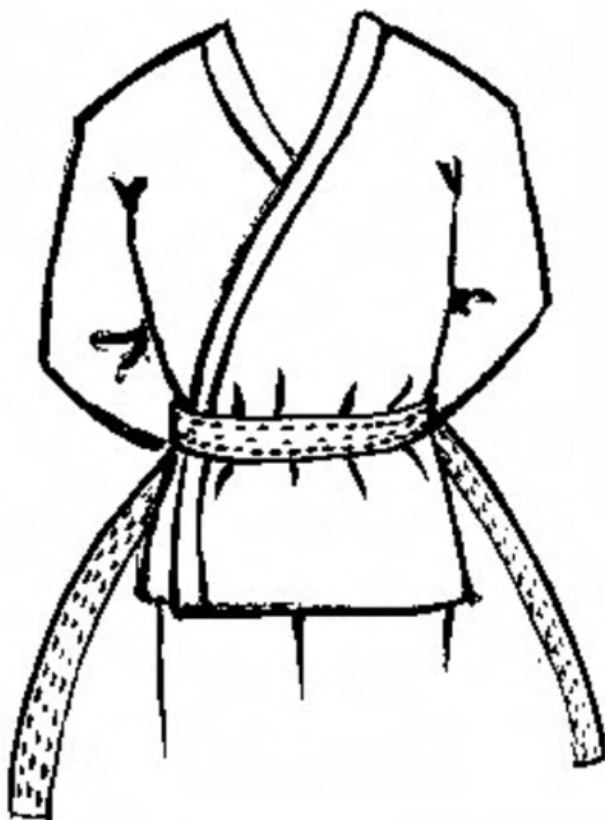


HOW TO TIE YOUR BELT – DEE

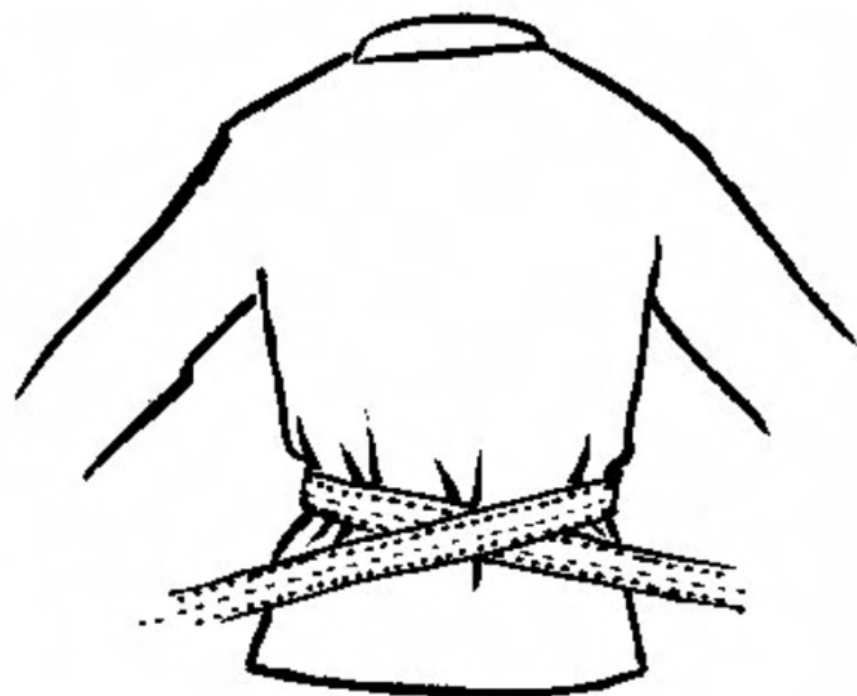
The belt is tied to show our mental and physical understanding of the junior/senior student relationship. Thus, we tie the belt with the left side (representing the junior side) behind the right side (representing the senior side), to mimic the way a junior student would pass a senior member in class. The opening of the knot faces the right (senior) side, symbolizing passing of knowledge from senior to junior. The knot could also be used then to hold/conceal a short weapon, which could be quickly and easily drawn. Note that almost all weapons training was done with the right-hand.



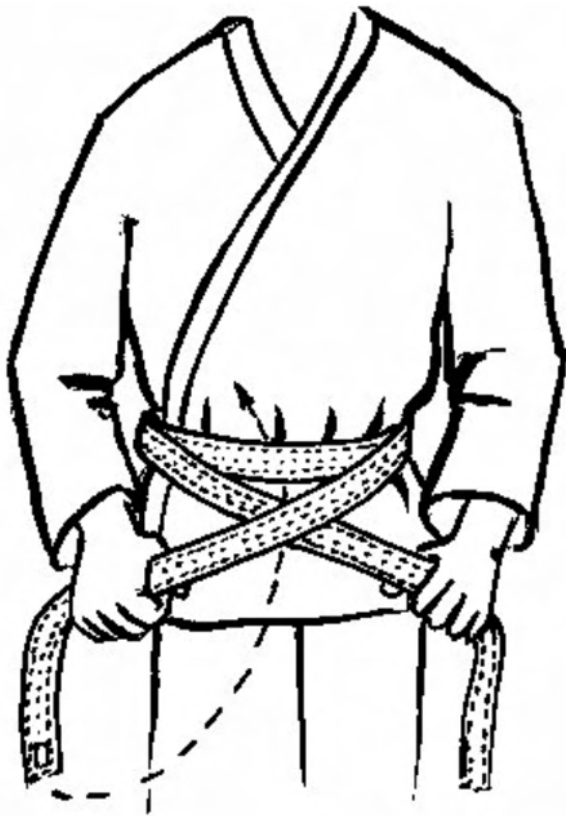
Place the centre of the dee in the centre of your body, just below the navel. The rank stripes on the belt (or name for 4th dans and higher) should be on your **right** side.



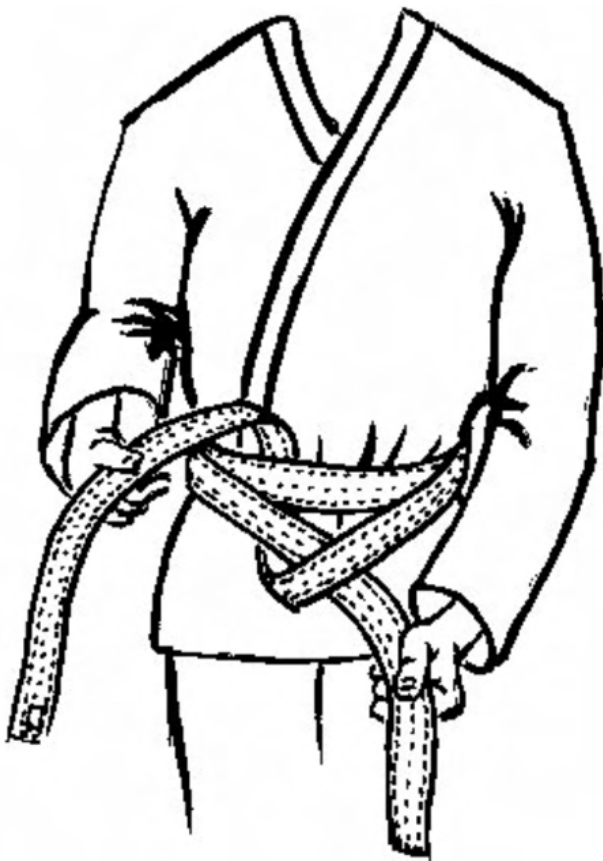
Wrap the dee around your back
and crisscross the left end under
the right.



As seen from the back, the
left side is under and the
right side is over each other

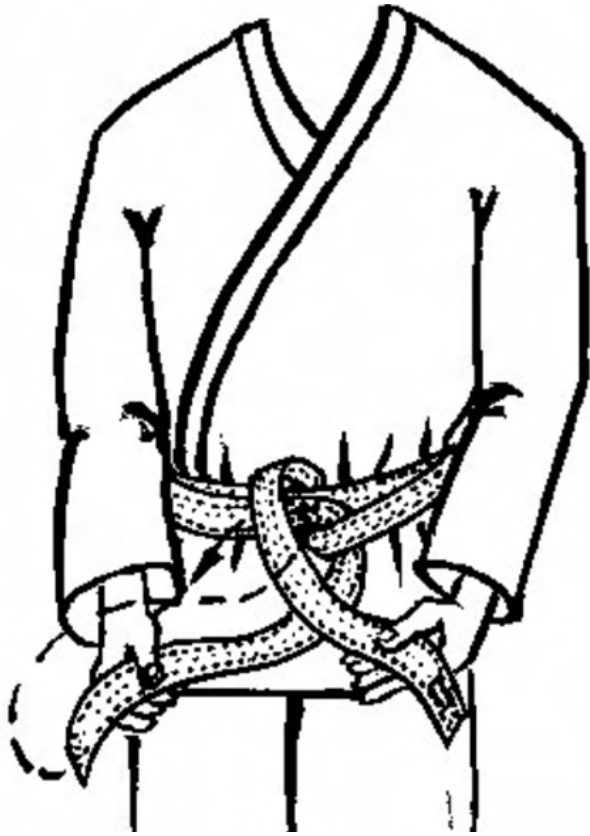


Bring the ends around to the front and cross the left over the right, just like the lapels on the Dobok.



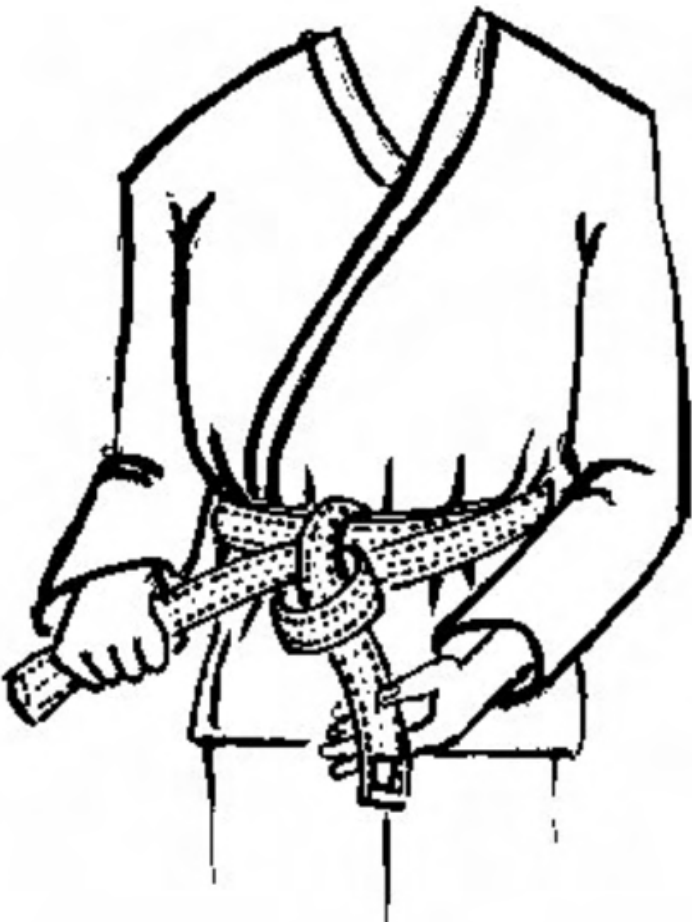
Tuck the left end (now the one on top) under and up behind BOTH strands of the belt and let it hang down.

NOTE: Be sure to pull BOTH ENDS tightly, before letting the left end hang down. The right end should be slightly lower than the left. This will help ensure the two ends are the same length when you are finished.

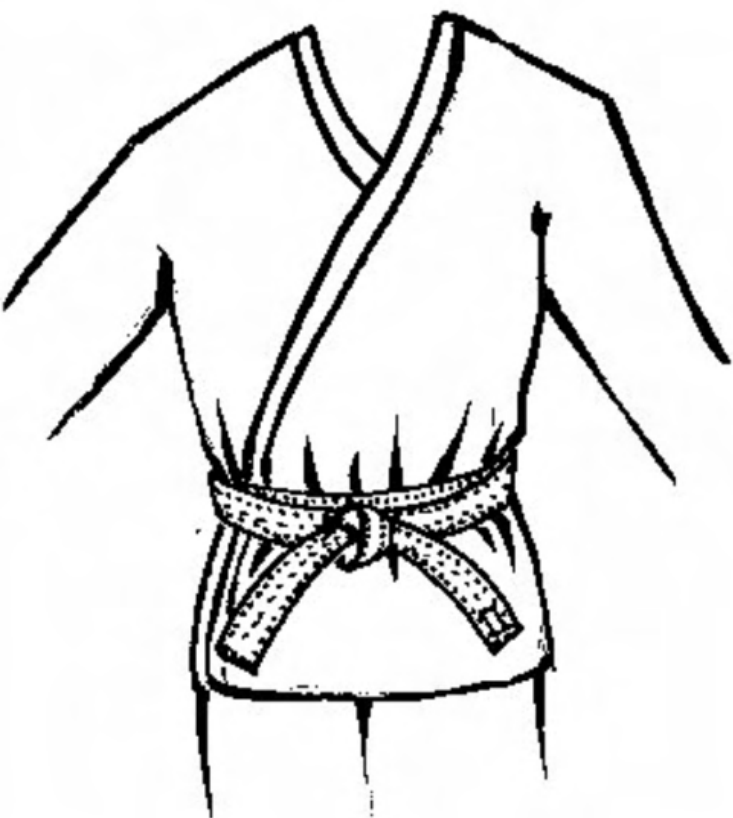


Lay the right end over the left and then bring the other end up and over (towards you) and then down through the loop.

An alternate way: Lay the right end over the left and then bring that same end under and up (towards you) through the loop and let it hang down.



Pull the two ends away from the centre and the knot will form



When finished both ends **must** hang perfectly even.

The knot will look like a small arrow pointing to the left, with the opening facing to the right.

NOTE: The rank stripes (or name for 4th dans) will now be displayed on the **left**.

BRIEF PHILOSOPHY OF FORMS

Kee Cho Hyungs

The name of these Hyungs and creator is Grandmaster Hwang Kee, the founder of Moo Duk Kwan Tang Soo Do. The Kee Cho Hyungs were created in 1945 in Seoul, Republic of Korea. Each of the three Kee Cho Hyung Il Bu, Ee Bu and Sam Bu have 20 movements.

Pyung Ahn Hyungs (The Turtle)

Pyung Ahn Forms were originally called 'Jae – Name' and created by Okinawan Master Mr. Itosu in the Hwa Nam area of China approximately 1870. Mr Itosu reorganized the Jae Nam form into closely resembling the present Pyung Ahn Hyung. When one begins to master the Pyung Ahn Hyungs, they will develop a feeling of 'Pyung' meaning peace and confidence, balance and calmness with oneself and nature. 'Ahn' meaning safe, confident and comfortable. These are feelings a person will develop in the mind and body of any situation.

Bassai (Snake and Breaking Through the Fortress)

The Hyung that presupposes the spirit and the strength necessary to break into an enemy's stronghold; It is full of vitality. It is a Hyung of the usage of opposites, composure and agility, strength and change, fast and slow, light and heavy. It also shows applications of strength.

The Hyung originally came from So Rim Sa Kwon Bup style. It was created in the mid to late 16th century in Hwa Nam area of China.

Naihanchi Hyung (Iron Horse)

'I gather within me all forces of the earth. I look up and ask the heavens for perfection of self. I instil its force and energy into my body'. The Naihanchi were once practiced as one Hyung, however because of their length and degree of difficulty it was divided into

three sections for teaching purposes. These forms have slow, fast and strong movements in both offensive and defensive techniques. Balance and solid stances add to the importance of these forms. The legs are set in a strong, straddling position as if on horseback and tension is applied to the outside edges of the soles of the feet. The history of these forms date back some 900 years ago during the Song Dynasty.

Sip Soo (Ten Hands; The Bear)

The Hyung enables one to perform the actions of ten men. It enables a person to deal with weapon attacks especially stick attacks. This is the only form in Tang Soo Do that has no offensive techniques only blocking techniques. Concentration of power must be understood in the Hyung and in doing so twisting the body, overturning the opponent, tightening parts of the body and taking the opponent by force will be mastered.

Chinto / Jindo (White Crane on The Rock)

The name Jindo means Jin (advance) and Do (retreat). It was originally known as Chinto (quiet waves), the name of a Chinese sailor and Martial Artist. The Hyung is for mastering balance whilst standing on one leg and using counterattacks and is characterized by fast and strong movements. This Hyung belongs to White Crane Kung Fu.

Kung Sang Koon (The Eagle Looking at The Sky)

This Hyung was founded in the southern part of China in the 17th Century. This Hyung is very popular in Martial Arts, appearing in many Korean, Chinese and Japanese styles. This form is designed to simulate multiple attacks from various angles.

Rohai (White Crane or Heron)

This Hyung is most noted for the use of one-legged stance or Crane stance. Due to the difficulty in utilizing the one-legged stance the practitioner will develop poise through the mastery of this form. The founder of this form is unknown but is believed to have come from the White Crane Kung Fu style in Southern China.

Wang Shu (Flying Swallow)

Wang Shu is very active and must be performed with great speed when lowering and raising the body. The student must stay light on their feet to move quickly. The Hyung represents the light, easy, keen and quick-witted movements of the 'Flying Swallow'.

Sei Shan (Praying Mantis)

This form is based on some of the basic aspect of Tai Chi Chuan. All steps slide close to the ground in half circular movements. There are one finger spear thrusts to the eyes or an arm grab. Practise requires extra attention in the control of breathing, balance, relaxation, control of power and tension of the body. Sei Shan is used in many Okinawan systems such as IsshinRyu, ShorinRyu, Goju Ryun and Shurite.

Jion (The Goat)

From the Jion temple this Hyung is the feeling of perfect harmony like the Buddha's and in its calm movements a strong spirit. The Hyung is appropriate for mastering rotational movements and shifting directions.

Oh Sip Sa Bo (Tiger)

This form is very advanced, one of the longest in Tang Soo Do. It unites fast and slow, hard and soft as well as circle theory techniques. It requires a great deal of stamina. The practitioner must also pay

close attention of the accuracy of the techniques while maintaining proper speed of execution.

Weaponry

Jang Bong (Jo/Bo Staff)

From 6th Gup (Green Belt) you will be introduced to the Jang Bong (long staff). It is one of man's oldest weapons. The foremost element of each Hyung is effectiveness in handling the weapon. Techniques utilized in the forms include thrusting, striking, blocking, scooping and spinning movements combined with simple techniques for offensive and defensive tactics.

Each form has a unique emphasis such as centering, leverage, adaption's, versatility and coordination of the body and weapon. These techniques are controlled by the user's wrist actions. Students are taught the importance of control and respect towards weaponry and must be extremely proficient in their basic techniques to be able to undertake this training.

Ssang Jool Bong (Nunchucks)

From 1st Dan students move on to Ssang Jool Bong (translated into Twin Rope Stick). More commonly known as the word Nunchaku. The word Nunchaku is generally believed to derive from the Japanese pronunciations of the Chinese terms for two section staff, but it may come from Nun, meaning 'twin' and Shaku, the approximate length of each arm of the Nunchaku.

The popular belief is that the Nunchaku was originally a shirt Southeast Asian flail used to thresh rice or soybeans. However, it seems that mythology surrounding the origins of the Nunchaku has a little historical accuracy. Unlike Okinawan rice flail (utzu), original Nunchaku had curved arms, resembling an Okinawan horse bit (Muge), which gave rise to the theory that Nunchaku was originally a horse bridle. Yet another theory asserts that it was adapted from an instrument carried by the village night watch, made of two blocks of

wood joined cord. The night watch would hit the blocks of wood together to attract people's attention and then warn them about fires and other dangers.



Okinawan Horse bit 'Muge'

Jang Gum (Sword)

From 2nd Dan students commence their Jang Gum (sword) training. Korea's first metal swords are described in the writings from the Paekche dynasty. Although the Jang Gum is not a practical weapon in the modern world. The Hyung's and techniques do not have practical Marital Arts applications. For instance, sword Hyung's teach a physical precision and mental concentration traits that a Martial Artist can apply to other aspects of training.



Master J Basra performing Jang Gum (Sword) – London 2012

BASIC CURRICULUM

Tang Soo do involves the development of the mind and the body. There are three areas of development that we focus on our training: Neh Kong (Internal Energy), Weh Kong (External Energy) and Shim Gong (Mental / Spiritual Energy). Neh Kong can be considered our breath during our technique, Weh Gong is our body's action (use of hip), and Shim Gong is our attitude; our discipline (Moo Do).

Our art consists of the following training areas:

- Il Soo Sik Dae Ryun (One Step Sparring)
- Ja Yu Dae Ryun (Free Sparring)
- Kihap (Vocal Exhalation)
- Kee Cho (Basic Motion)
- Kyuck Pa (Breaking)
- Kyung Yet (Bow)
- Hyung (Forms)

Kee Cho (Basic Motions)

There are many factors that make our Moo Duk Kwan style unique. One factor is our unique way to emphasize the use of hip. The use of hip is extremely important in helping you to understand coordination of speed, power, balance. Proper use of hip will help you achieve higher levels in your training and in other physical activities that you may become involved with in the future. To understand this unique aspect the first step in our training is to break down this application and apply its philosophy in the basic hand and foot techniques. As a result, the use of hip is broken down into defensive and offensive hip. The techniques used are often from our Hyungs (Forms). This basic process will aid in our understanding of the techniques that are later applied in more difficult situations. Kee Cho is the foundation.

Kyung Yet (Bow)

Bowing in any Martial Art is a sign of respect and should be a sincere slow bow. It is more disrespectful to bow incorrectly than not to bow at all as this is the sign that you do not understand the reason behind the gesture. You must be in the attention position when you bow thus having no gaps between your feet and your hands placed smartly at the sides of your body. From your waist bend 45 degrees and lower your eyes to the floor and hold the position for a split second before coming back to your original standing position.

Things to remember when you bow:

- Bow from attention position with your feet touching.
- Looking at your instructor or partner shows mistrust, so ensure you always lower your eyes.
- Bow 45 degrees from your waist slowly.
- Never bow while you are moving. Always stop and stand in attention position.

When you bow to someone you are making a public gesture that you respect them as a person in the Martial Arts world and what they stand for. That is why every time you bow it should mean something, both to you and the other person. Bowing, especially for adults, it is a very humbling experience. To acknowledge that someone else, irrespective of age, has more experience and knowledge than you can sometimes be quite difficult to grasp. Bowing when you enter and leave the Dojang shows you have respect for the area you are about to train in. This simple action reminds you that you are there to listen to the advice of the instructor and approach with an empty cup.

Kihap (Vocal Exhalation)

A Kihap must come from your Dan Jun (Abdomen). Martial Artists train hard to strengthen their core muscles and a properly executed Kihap should engage the abdominal muscles. If your abdominal

muscles do not tighten during a Kihap or your throat feels strained, you are not performing it correctly. To practice choose a Hyung (Form), as you perform the movements you must remember to breathe; if you do not you will not have any air in your lungs to Kihap when needed. When your movement reaches the target use your abdominal muscles to push the air out of your body as quickly as you can perform your Kihap.

The first physiological benefit of the Kihap is defensive in nature. When you expel the air in such a manner, not only do you tighten your abdominal muscles against attack, but you are also bringing your organs in tighter and closer together. This helps avoid internal injury. Even if yelling while attacking, those defensive attributes remain intact in case of a counterattack.

Hyung (Forms)

Ancient people had a deep interest in the development of forms as well as a profound understanding of them. Below is a quote from Mooyae Dobo Tongji, which is the oldest documentation of Korean Martial Arts.

“Performing with hands and feet and conditioning the body is the beginning of the study of the art of Tang Soo Do (Soo Bahk Do). In actual combat, form does not seem in an obvious way to be necessary part of Martial Arts. However practising forms perfects the ability to perform hand and foot techniques freely. This is fundamental to always making the best use of one’s body”.

Basic to all Martial Arts is this: After the basic movements are learned they are applied to and transformed into forms. As established, traditional and clearly defined sets of steps, jumps, blocks, kicks and punches, each of the forms in our art has a character or personality of a form are as follows:

1. Form Sequence
2. Power Control
3. Tension and Relaxation
4. Speed and Rhythm Control
5. Direction of Movements

6. Spirit or Attitude
7. Power of Technique
8. Understanding Form Technique
9. Distinctive features of the form
10. Perfect Finish
11. Precision of Movements
12. Intentness

These Twelve elements may be used as a basis for evaluating a form and for the study of its improved performance.

Il Soo Sik Dae Ryun (One Step Sparring)

Il Soo Sik Dae Ryun is pre-planned sparring with a partner that helps develop balance, focus and distance control. Through this area of training, you will develop many effective combinations before being introduced to Free Sparring.

When you begin Free Sparring, it will be easier for you to perform the techniques required. Il Soo Sik Dae Ryun is performed in a formal manner with a proper start, execution of the technique and a proper finish. It involves the following ceremony:

- Bow to your partner from the attention position
- Joon Bee (Ready Stance) together
- Measure distance
- Junior side challenges with Ha Dan Mahk Ki (Low Block) and proper Kihap
- Senior side responds with Kihap
- Junior side performs Sang Dan Kong Kyuck (High Punch)
- Senior side defends attack performing Il Soo Sik exercise with Kihap
- Both sides Ba Ro (Return to Ready Stance) together upon completion

Bowing to our partner is one of the utmost importance as it shows respect and discipline. Our training involves potentially dangerous techniques and without respect and discipline the techniques may be used in a negative manner. The physical action of bowing shows the constant mental awareness and concentration required, as well as respect towards yourself, your partner and towards the art.

Jae Yu Dae Ryun (Free Sparring)

Jae Yu Dae Ryun is designed to simulate real life-threatening combat. As a result, this area is a great test of skill, as it demands not only mastery of individual techniques, but the ability to react and strategize skilfully against an aggressive attacker. Tactical knowledge of applications, as well as sensitivity towards the slightest change from full to empty in oneself and the attacker are of paramount importance. Jae Yu Dae Ryun may be practised with a single partner, multiple partners or with an attacker with a weapon.

Kyuck Pa (Breaking)

Kyuck Pa is used primarily as a demonstration and test of striking and penetrating power. Wood, bricks, breaking boards or tiles may be broken in Kyuck Pa which is exhibited most often in formal testing. Any striking technique may be used for Kyuck Pa, though the more sophisticated the technique, the more challenging the break.



Master J Basra performing a Jump Side Kick through a Breeze block - 2013

TESTING PROCEDURES – BASIC RULES

- There are NO guaranteed passes. The examiner judges each candidate on their own performance on the day.
- Expect to be nervous (this is natural).
- Every student should bow before entering the examination Dojang and conduct themselves in the highest manner.
- Approximately 10 minutes prior to the examinations the most senior ranking student should line up the candidates in rank order ready to receive the examiner.
- When the examiner enters the room the most senior student will give the command for attention by forcefully saying 'Cha Ryut!' At this point everyone who is lined up will bow to the examiner and salute the flags.

CONDUCTING A TEST

- Students will perform a warmup in line then will be told to move to the back of the Dojang unless the examiner wishes to talk while they sit in place.
- The students will be called forward in groups and on hearing their name will answer 'yes Sir' or 'yes Ma'am' in a loud voice and will run to their position.
- The officiator will command the bow to the examiner then the testing will begin.
- The dismissal will be as the beginning with the group bowing.
- All candidates should start together and remain until all testing is concluded unless otherwise directed by the examiner.

GUP PROMOTION REQUIREMENTS

10th Gup – 9th Gup (White Belt Red Stripe)

Training Requirements

A student of good moral character with a regular weekly Dojang attendance. Basic Tang Soo Do etiquette and general rules of class conduct.

Form (Hyung) Requirements Basic Form 1

One Step Sparring Requirements 1 & 2 both left and right

Basic Movement Requirements
Low Block, Front Punch, High Block, High Punch, Outside Inside Block, Inside Outside Block, Front Kick, Side Kick, Roundhouse Kick, Outside Inside Kick and Inside Outside Kick

Sparring Requirements
To show basic sparring movements with a partner

Breaking Requirements
Front Kick (at the discretion of the examiner)

Terminology Requirements
To be able to understand and translate five Korean words

9th Gup – 8th Gup
(Purple Belt)

Training Requirements

A student of good moral character with a regular weekly Dojang attendance. Basic Tang Soo Do etiquette and general rules of class conduct.

Form (Hyung) Requirements

Basic Form 1

Basic Form 2

One Step Sparring Requirements

1 to 4 both left and right

Basic Movement Requirements

Low Block, Front Punch, High Block, High Punch, Outside Inside Block, Inside Outside Block, Side Block, Low Soo Do Block, Midsection Soo Do Block, Side Punch, Front Kick, Side Kick, Roundhouse Kick, Outside Inside Kick and Inside Outside Kick

Sparring Requirements

To show sparring with light contact to a partner with good kihaps

Breaking Requirements

Side Kick (at the discretion of the examiner)

Terminology Requirements

To be able to understand and translate ten Korean words

8th Gup – 7th Gup
(Purple Belt White Stripe)

Training Requirements

A student of good moral character with a regular weekly Dojang attendance. Basic Tang Soo Do etiquette and general rules of class conduct.

Form (Hyung) Requirements

Basic Form One, Two and Three

One Step Sparring Requirements

1 to 6 both left and right

Basic Movement Requirements

Low Block, Front Punch, High Block, High Punch, Outside Inside Block, Inside Outside Block, Side Block, Low Soo Do Block (and backwards), Midsection Soo Do Block (and backwards), Side Punch, Front Stretch Kick, Front Kick, Side Kick, Roundhouse Kick, Outside Inside Kick and Inside Outside Kick, Hook Kick, Jump Front Kick, Front & Back Kick Combination

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Breaking Requirements

Side Kick and Front Kick (at the discretion of the examiner)

Terminology Requirements

Korean Written Paper - Explain the Federation badge

7th Gup – 6th Gup

(Green Belt)

Training Requirements

A student of good moral character with a regular weekly Dojang attendance. Basic Tang Soo Do etiquette and general rules of class conduct.

Form (Hyung) Requirements

All Basic Forms
Pyung Ahn Cho Dan

One Step Sparring Requirements

1 to 8 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in combinations with correct power and balance

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Breaking Requirements

Front Kick and Roundhouse Kick (at the discretion of the examiner)

Terminology Requirements

Korean Written Paper - Explain the Belt System and why it's used

6th Gup – 5th Gup
(Green Belt White Stripe)

Training Requirements

A student of good moral character with a regular three sessions per week Dojang attendance. Tang Soo Do etiquette and excellent class conduct. Demonstration of understanding Moo Duk Kwan spirit.
Knowledge of all lower rank techniques.

Form (Hyung) Requirements

All Basic Forms
Pyung Ahn Cho Dan, Pyung Ahn Yi Dan & Cha Ki Hyung

One Step Sparring Requirements

1 to 10 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in combinations with correct power and balance as well as intermediate hand and kicking combinations

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Weaponry Requirements

Jang Bong Form One
Jang Bong Defence 1 & 2

Breaking Requirements

Jump Front Kick and Roundhouse Kick (at the discretion of the examiner)

Terminology Requirements

Korean Written Paper – State the History of Moo Duk Kwan Tang Soo Do

The examination will be conducted in Korean only.

5th Gup – 4th Gup
(Green Belt Black Stripe)

Training Requirements

A student of good moral character with a regular three sessions per week Dojang attendance. Tang Soo Do etiquette and excellent class conduct. Demonstration of understanding Moo Duk Kwan spirit. Knowledge of all lower rank techniques.

Form (Hyung) Requirements

All Basic Forms
Pyung Ahn Cho Dan, Pyung Ahn Yi Dan, Pyung Ahn Sam Dan &
Cha Ki Hyung

One Step Sparring Requirements

1 to 12 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in combinations with correct power and balance as well as intermediate hand and kicking combinations

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Weaponry Requirements

Jang Bong Form One & Advanced
Jang Bong Defence 1 to 4

Breaking Requirements

Elbow Strike, Jump Side Kick and Roundhouse Kick (at the discretion of the examiner)

Terminology Requirements

Korean Written Paper – What is the meaning of the Pyung Ahn Forms. The examination will be conducted in Korean only.

4th Gup – 3rd Gup

(Red Belt)

Training Requirements

Regular three sessions per week Dojang attendance. Tang Soo Do etiquette and excellent class conduct. Demonstration of understanding Moo Duk Kwan spirit. Knowledge of all lower rank techniques. Demonstration of a leadership role and responsibility in the Dojang

Form (Hyung) Requirements

All Basic Forms

Pyung Ahn Cho Dan, Pyung Ahn Yi Dan, Pyung Ahn Sam Dan,
Pyung Ahn Sah Dan & Cha Ki Hyung

One Step Sparring Requirements

1 to 14 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in combinations with correct power and balance as well as intermediate hand and kicking combinations

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Weaponry Requirements

Jang Bong Form One & Advanced
Jang Bong Defence 1 to 6

Breaking Requirements

Front Kick, Roundhouse Kick, Back Kick and Jump Spin Hook Kick

Terminology Requirements

Korean Written Paper – What are the tenants of Tang Soo Do
The examination will be conducted in Korean only.

3rd Gup – 2nd Gup
(Red Belt White Stripe)

Training Requirements

Regular three sessions per week Dojang attendance. Tang Soo Do etiquette and excellent class conduct. Demonstration of understanding Moo Duk Kwan spirit. Knowledge of all lower rank techniques. Demonstration of a leadership role and responsibility in the Dojang

Form (Hyung) Requirements

All Basic Forms

Pyung Ahn Cho Dan, Pyung Ahn Yi Dan, Pyung Ahn Sam Dan, Pyung Ahn Sah Dan, Pyung Ahn Oe Dan & Cha Ki Hyung

One Step Sparring Requirements

1 to 16 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in combinations with correct power and balance as well as intermediate hand and kicking combinations

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques

Weaponry Requirements

Jang Bong Form One & Advanced and Two
Jang Bong Defence 1 to 8

Breaking Requirements

Soo Do, Roundhouse Kick, Jump Side Kick, Back Fist (Adult)

Terminology Requirements

Korean Written Paper – Explain the Tae Kyeuk
The examination will be conducted in Korean only.

2nd Gup – 1st Gup
(Red Belt Black Stripe)

Training Requirements

As 2nd Gup

Form (Hyung) Requirements

All Basic Forms

Pyung Ahn Cho Dan, Pyung Ahn Yi Dan, Pyung Ahn Sam Dan,
Pyung Ahn Sah Dan, Pyung Ahn Oe Dan, Bassai & Cha Ki Hyung

One Step Sparring Requirements

1 to 18 both left and right

Basic Movement Requirements

All previous examination blocks and kicks demonstrated in
combinations with correct power and balance as well as intermediate
hand and kicking combinations

Sparring Requirements

Contact sparring with partners of examiners choice with correct
kihaps and techniques

Weaponry Requirements

Jang Bong Form One & Advanced and Two
Jang Bong Defence 1 to 10

Breaking Requirements

Soo Do, Hook Kick, Knee Strike, Back Kick, Jump Side Kick

Terminology Requirements

Korean Written Paper – Explain the form Bassai and its meaning
The examination will be conducted in Korean only.

1st Gup – 1st Dan

(Midnight Blue Belt with One Gold Stripe)

Training Requirements

As 1st Gup – Assessments will be carried out prior to examination.

Loyalty to your Art and Master and must have met minimum requirements by own Instructor – Assistance in teaching in class

Form (Hyung) Requirements

All Basic Forms

Pyung Ahn Cho Dan, Pyung Ahn Yi Dan, Pyung Ahn Sam Dan, Pyung Ahn Sah Dan, Pyung Ahn Oe Dan, Bassai & Cha Ki Hyung

One Step Sparring Requirements

1 to 20 both left and right

Basic Movement Requirements

All movements to be combined at the examiner's discretion. Students will be required to demonstrate meditation before commencement of testing and show sole focus throughout.

Sparring Requirements

Contact sparring with partners of examiners choice with correct kihaps and techniques with appropriate contact including multiple partners – duration at examiners discretion.

Weaponry Requirements

Jang Bong Form One & Advanced and Two
Jang Bong Defence 1 to 10

Breaking Requirements

At examiners discretion

Terminology Requirements

Korean Written Paper – 1000 word (minimum) handwritten essay
The examination will be conducted in Korean only.

DAN BELT SYSTEM

DAN	BELT	REQUIRED TIME	POSITION
1 st	Midnight Blue Belt – 1 Gold Stripe	32 Months Minimum	Bo Kyo Sa Nim
2 nd	Midnight Blue Belt – 2 Gold Stripe	1 Year after 1 st Dan	Kyo Sa Nim
3 rd	Midnight Blue Belt – 3 Gold Stripe	2 Years after 2 nd Dan	Bo Sa Bum Nim
4 th	Midnight Blue Belt with Red Border	3 Years after 3 rd Dan	Sa Bum Nim
5 th	Midnight Blue Belt with Red Border	4 Years after 4 th Dan	Sa Bum Nim
6 th	Midnight Blue Belt with Red Border	5 Years after 5 th Dan	Sa Bum Nim
7 th	Midnight Blue Belt with Red Border	6 Years after 6 th Dan	Sa Bum Nim
8 th	Midnight Blue Belt with Red Centre	7 Years after 7 th Dan	Kwan Jang Nim
9 th	Midnight Blue Belt with Red Centre	8 Years after 8 th Dan	Kwan Jang Nim

Dan Belt - on one end of the Dan belt the words Moo Duk Kwan Tang Soo Do will be embroidered in gold in both English and Korean and on the other end of the belt will display the done rank along with your name again embroidered in gold.



TANG SOO DO BASIC TERMINOLOGY

KOREAN	ENGLISH
Tang Soo Do	Name of the Art we study
Tang Soo Do Translation	Way of the China Hand
Soo Bahk Do	Ancient name of Martial Art in Korea
Moo Duk Kwan	The institute of Martial Virtue
Kwan Jang Nim	Grandmaster
Sah Bum Nim	4 th Dan Master
Bo Sah Bum Nim	3 rd Dan Black Belt
Kyo Sah Nim	2 nd Dan Black Belt
Bo Kyo Sah Nim	1 st Dan Black belt
Shim Sa Kwan Nim	Examiner
Dan	Degree, Holder of Midnight Blue Belt
Gup	Holder of Coloured Belt
Sun Bae Nim	Senior Member
Hu Bae Nim	Junior Member
Kam Sa Hap Ni Da	Thank You
Dojang	Training Hall
Do Bokh	Training Uniform
Dee	Belt
Kuk Gi	National Flag
Kwan Gi	Organisation Flag
Ki Hap	Shout
Hyung	Form
Cha Ki	Kick Technique
Mahk Ki	Block Technique
Kong Kyuk	Punch Technique
Soo Do	Soo Do Block
Jae Dae Ryun	Sparring
Il Soo Sik Dae Ryun	One Step Sparring
Kyuck Pah	Breaking
Ha Dan	Low
Choong Dan	Middle
Sang Dan	High
Ahp	Front
Yup	Side
Dwi	Back

Cha Ryut	Attention
Kyung Yet	Bow
Bahl Cha Ki Joon Bee	Ready to Kick
Joon Bee	Ready
Shi Jek	Begin
Ba-Ro	Return
Shio	Relax
Tora	Turn
Dwi Ro Tora	Turn to rear
Kyo Dae	Change Position
BASIC	STANCES
JaSeh	Stance
Joon Bee JaSeh	Ready Stance
Chun Kul JaSeh	Front Stance
Hu Kul JaSeh	Back Stance
Ki Ma JaSeh	Horse Riding Stance
Sah Ko Rip JaSeh	Side Stance (feet pointed outward)
Bassai Joon Bee	Starting Stance for Bassai
Naihanchi Joon Bee	Starting Stance for Naihanchi
STARTING CLASS	ENDING CLASSES
Cha Ryut	Attention
Kuk Gi E Tora	Turn to Flags
Kyung Yet	Bow
Ba Ro	Return
Sa Bum Nim Kyung yet	Bow to Master Instructor
Ahn Jo	Sit
Muk Yum	Meditation
E Ru Sut	Stand
BASIC	NUMBERS
Ha Na	One
Dool	Two
Set	Three
Net	Four
Da Sot	Five
Yah Sot	Six
Il Gop	Seven
Yo Dull	Eight
Ah Hop	Nine
Yol	Ten

BASIC HAND BLOCKS	BLOCKS EXECUTED IN FRONT STANCE UNLESS OTHERWISE STATED
Ha Dan Mahk Ki	Low Block
Sang Dan Mahk Ki	High Block
Choong Dan Yup Mahk Ki	Side Block
Pahkeso Ahnuro Mahk Ki	Outside to Inside Block
Ahneso Pahkuro Mahk Ki	Inside to Outside Block
Ha Dan Sang Soo Mahk Ki	Double Fist Low Block
Choong Dan Sang Soo Mahk Ki	Double Fist Middle Block
Hu Kul Sang Soo Mahk Ki	Double Fist Middle Block (Back stance)
Sang Dan Sang Soo Mahk Ki	Double Fist High Block
Ha Dan Soo Do Mahk Ki	Low Section Soo Do Block
Sang Dan Soo Do Mahk Ki	High Section Soo Do Block
HAND	ATTACKS
Choong Dan Kong Kyuk	Midsection Front Punch (Front stance)
Sang Dan Kong Kyuk	High section Front Punch (Front Stance)
Hang Jin Kong Kyuk	Side Punch (Horse-riding Stance)
Yuk Jin Kong Kyuk	Soo Do Reverse Punch (Back Stance)
Kwan Soo Kong Kyuk	Spear Hand Attack (Front Stance)
Ha Dan Mako Choong Dan Doroso Kong Kyuk	Low Block Reverse Punch
Sang Dan Mako Sang Dan Doroso Kong Kyuk	High Block Rever Punch
Phakeso Ahnuro Mako Choong Dan Doroso Kong Kyuk	Outside Inside Block Reverse Punch
Ahneso Phakuro Mako Choong Dan Doroso Kong Kyuk	Inside Outside Block Reverse Punch
Yuk Soo Do	Ridge Hand Strike
Yuk Soo Do Doroso Kong Kyuk	Reverse Soo Do Reverse Punch
Kap Kwon	Back Fist
Kap Kwon Doroso Kong Kyuk	Back Fist Reverse Punch
BASIC	KICKS
Ahp Cha Ki	Front Snap Kick

Ahp Podo Oly Ki Cha Ki	Front Stretch Kick
Yup Cha ki	Side Kick
Yup Podo Oly Ki Cha Ki	Side Stretch Kick
Dull Ryo Cha Ki	Roundhouse Kick
Phakeso Ahnuro Cha Ki	Outside Inside Kick
Ahneso Phakuro Cha Ki	Inside Outside Kick
Dwi Cha Ki	Back Kick
Ahp Naksee Cha Ki	Front Hook Kick
Dwi Naksee Cha Ki	Spin Hook Kick
Moo Roop Cha Ki	Knee Strike
Peet Cha Ki	45 Degree Front Kick
Peeterol Cha Ki	Windmill Kick
Yi Dan Ahp Cha Ki	Jump Front Kick
Yi Dan Yup Cha Ki	Jump Side Kick
Yi Dan Dull Ryo Cha Ki	Jump Round House Kick
Yi Dan Ahp Naksee Cha Ki	Jump Front Hook Kick
Yi Dan Dwi Naksee Cha Ki	Jump Spin Hook Kick
HYUNG	FORMS
Kee Cho Hyung Il Bu	Basic Form 1 10 th Gup White
Kee Cho Hyung Ee Bu	Basic Form 2 9 th Gup White Red
Kee Cho Hyung Sam Bu	Basic Form 3 8 th Gup Purple
Pyung Ahn Cho Dan	Form 4 7 th Gup Purple White
Pyung Ahn Ee Dan	Form 5 6 th Gup Green
Pyung Ahn Sam Dan	Form 6 5 th Gup Green White
Pyung Ahn Sah Dan	Form 7 4 th Gup Green Black
Pyung Ahn Oh Dan	Form 8 3 rd Gup Red
Bassai	Form 9 2 nd & 1 st Gup Red White / Black
Naihanchi Cho Dan	1 st Dan
Naihanchi Ee Dan	1 st Dan
Naihanchi Sam Dan	1 st Dan
Sip Soo	1 st Dan
Chinto	2 nd Dan
Kung Sang Koon	3 rd Dan
Rohai	3 rd Dan
Jion	4 th Dan
Wang Shu	4 th Dan
Sei Shan	5 th Dan
Oh Sip Sah Bo	5 th Dan
Cha Ki Hyung	Kick Form

WEAPONRY	FORMS	
Jang Bong Hyung Il Bu	Bong Form 1	Green Belt
Jin Hyung Il Bu (Advanced)	Bong Form 1	Green White
Jang Bong Hyung Ee Bu	Bong Form 2	Red Belt
Bassai Cho	Bong Form	1 st Dan
Umi Han Kang Yak	Bong Form	2 nd Dan
Barugue P'ae Bae	Bong Form	3 rd Dan
Ssang Jool Bong Hyung Il Bu	Nunchuck Form 1	1 st Dan
Ssang Jool Bong Hyung Ee Bu	Nunchuck Form 2	2 nd Dan
Ssang Jool Bong Hyung Sam Bu	Nunchuck Form 3	3 rd Dan
Jang Gum Hyung Il Bu	Sword Form	2 nd Dan



Master J Basra – British Championships Bristol 2012

The vision of martial arts is to perfect one's mind, body, spirit and emotions. To achieve this, we must go through the four cycles: education, training, application and teaching. It means we must learn the survival skills, train to perfect them apply them in our everyday life and then teach others.



TANG SOO!

**The ultimate in performance can only be reached through
total commitment**