



# SCRIVEN SOO BAHK DO FAMILY MARTIAL ART CLUB

## Educational Supplement 1

### Weh Gung, Neh Gung and Shim Gung

An essential element in the training programme is to develop the student in three areas – **Weh Gung** (*external power*), **Neh Gung** (*internal power*) and **Shim Gung** (*spiritual power*).

The fundamental application of Weh Gung in your training is the use of one's waist (Hu Ri) i.e. the area of the body that is generally covered by the Dee (belt). One of the most important areas of emphasis in our training is the proper use of the Hu Ri in both defensive and offensive moves. This emphasis on the proper use of the hip makes our Moo Duk Kwan style unique from others. The proper use of your Hi Ri will help you create energy in an efficient manner with minimum effort, and allow you to perform with maximum power and balance. The actual movement of your physical Hu Ri is very visible.

The fundamental Neh Gung application in your training is in your breathing (Ho Hoop). Ho Hoop is very important in your performance and is the basis for life. Performance without Ho Hoop has no life in its movement. Shin (relaxation) and Chook (tension) are closely related with Neh Gung. Shin Chook is one of the eight key concepts in Soo Bahk Do Moo Duk Kwan, and is the factor of utmost importance in creating power. To understand the Neh Gung application in your training will help to increase your awareness of the internal world of one's body and utilising Ki (energy) freely. Especially as the Moo Do practitioner gets older, this understanding of Neh Gung may be utilised for the improvement and maintenance of health and longevity of life.

The fundamental Shim Gung application to your training is in your Dan Jung (abdomen). There are many aspects to and a wide range of development possible in Shim Gung. Basically, Dan Jung is the beginning foundation of Shim Gung. The mind is the primary mover. Your mind needs to connect with the Dan Jung. By putting your mind in your Dan Jung and keeping the base of your spine erect your mental and physical discipline will be activated. This is the beginning stage of Shim Gung.



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## The Eight Key Concepts

The principles:

**Yong Gi (Courage)** – the faith required to confront opponents or obstacles, defending what one believes to be right i.e. not acting out of a sense of ego – this is closely related to the Soo Bahk Do fist of Justice, the centre piece of the badge.

**Chung Shin Tong IL (Concentration)** – on the mental level, the focus of ones thought on what is at hand; on the physical level, focussing the power of ones technique at one point and at one time only.

**In Neh (Endurance)** - mental and physical stamina and doggedness to always finish what you start.

**Chung Jik (Honesty)** – balanced self assessment of competence and achievement.

**Kyum Son (Humility)** – disregard for ego/self image and respect for traditions of the art. This can be expressed by emphasising respect and discipline wherever applicable.

**Him Cho Chung (Control of Power)** – correct application of the necessary level of power required for technique on the purely physical level, or tied into “humility” on the ethical level.

**Shin Chook (Tension and Relaxation)** – using your power at one point in time only and by doing so increasing the effect of that technique by utilising the full reservoir of energy available.

**Wan Gup (Speed Control)** – application of the differing speed, rhythm and timing of individual techniques and sequences within forms (hyungs) and the practice of such.



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## RYU PA (Style)

**Ryu means “water”. Pa means “branch”.**

The concept of Ryu Pa deals with the natural occurrence of change within the martial arts. The analogy used to illustrate this entirely natural phenomenon is....“water flows down and into branches according to a natural condition”. (The late Grandmaster Hwang Kee, Volume 1).

Put into the martial art context, it is entirely natural for students to branch out and set up their own schools in the course of their martial art training. Without this natural occurrence, the Soo Bahk Do movement would, in time, become extinct.

The techniques, values and traditions are handed down to the next generation of instructors who will in all probability have their own unique style of instruction, teaching methods, marketing strategies etc.

This event is not an opportunity to change the techniques, traditions, philosophy and discipline of the art and to effectively create a hybrid offshoot.

The danger is that those who might be tempted to take this route and “go it alone” would lose their linkage to the Grandmaster and World Moo Duk Kwan. This type of situation is not part of the Ryu Pa process as it would be an intentional act of separation.

The obvious example is the family unit. The children will in the course of time set up new family units but retain traditional family values and ties (blood is thicker than water).

Traditions come from the parents but the off springs will have their own way of dealing with relationships, financial matters etc.

What is important in the martial art context is maintaining the origins and philosophy of the style and not being tempted to deviate for personal or commercial reasons. This principle also has a wide application in many areas of life.