

The Secrets of the Warrior-Scholar

The 13 Universal Principles



Master Daniel R. Segarra

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Our Martial Art Changes Lives,

I Know it Changed Mine!

Dear Reader, thank you for interest in our martial art. My name is Dan Segarra I started out at the Warrior-Scholar Academy in 1979 a clumsy and troubled teen raised by a single mom.

The training in the Warrior-Scholar Academy changed my life, I went on to win various tournaments, was on the USA demo team in Seoul Korea 1989 and again in 1995.

I became a certified International Master Instructor and taught around the world, authored three books on the martial arts, was on Good morning America, Fox and was featured in various martial arts magazines, I've taught Law Enforcement, Sheriffs, F.B.I agents, been a celebrity bodyguard and much more.

I've come a long way from being that clumsy, shy, and troubled teen thanks to the martial arts program and its philosophy taught at this school.

I know this school can transform your life, and the lives of your children. I know because I am a result of its teachings. I've been training for over 31 years, my wife trains as well as my children.

We all know the positive effect this unique martial art has had on us and we know it can have the same effect on you and your family! As a matter of fact many of our students are Doctors, Lawyers, CEO's, entrepreneurs and "A" students. Our program has had a tremendously powerful impact on their lives and we know it can have a powerful impact on yours too.

Please visit our main site at <http://www.warrior-scholar.com/>. There is plenty of information, video clips, the instructor biography and much more. You can even request a FREE private one on one lesson.

I look forward to helping you reach your personal goals.

Sincerely,



D.Segarra

President, Internationally certified Master Instructor and author of

Meditation the Secret to Being Peaceful and Confident Anytime, Anywhere



The Song of the Ship Sam Seh -13

Principles/Influences

*Author Unknown
Reorganized by Daniel R. Segarra*

*What is the purpose and philosophy behind the martial arts?
Living masterfully, rejuvenation and prolonging of life beyond the normal span.
So an eternal spring.*

*What is the main principle of the martial arts?
The mind is the master of the body.*

*To pass through the gate and be shown the way,
you must be taught by an instructor.
Gradually when you apply these principles in your life more and more your skill will develop
naturally.*

*First hold your head as if suspended from a string.
Keep the base of your spine and posture erect, your energy will rise to the top of your head.
Use that energy to create a relaxed clear awareness in your abdomen, your power will be
activated.*

Let that power flow through the whole body continuously

*Keep your body flexible and ready.
But remember at all times pay attention to your center.*

*When you move be natural, bending, stretching, opening or closing, let nature take its
course.*

*Remember the source of your power is in your waist, center the mind in the waist.
Pay attention to the slightest change from full to empty.*

*When you move give awareness and purpose to every movement,
Your energy will flow through those movements
and surprising things will happen when you meet your opponent.*

*Stay alert and seek the meaning and purpose of your art at all times.
Stillness embodies motion, motion stillness.*

Seek stillness in motion.

When done correctly all you do will appear effortless and masterful.

*So never neglect any of the thirteen principles.
Every word of this song has enormous value and importance,
failing to follow this song attentively, you will have wasted away your time.*

Introduction

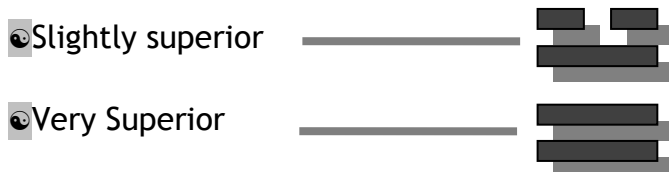
Many years ago, when people tilled the land, counted the seasons and pondered the mysteries of the universe. The philosophy of Do (Tao Chinese) was born. Ancient people's survival depended on their observation and harmony with their environment. They developed a simple and profound holistic philosophy of why things are as they are, and do as the do. They learned when to apply themselves, when to stand firm and when to yield. They applied this simple philosophy towards their relationships with heaven, earth and themselves. Since ancient people communicated first in pictures, this philosophy expressed itself in a basic universal symbol which evolved as the people did. This is not a static symbol but an animation of forces it is called Um (Yin) Yang. The actual Um/Yang diagram is called Tae Geug Do 太極圖. The Um and Yang were illustrated as complementary forces; Fire/Water, Heaven/Earth, Male/Female etc. They also were illustrated as lines; Yang being a solid line ----- and Um being a broken line -- --



The ancient people observed that at various stages the two forces Um & Yang resulted in four various combinations of lines:

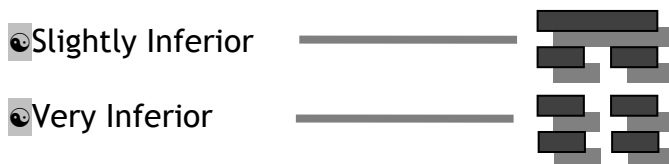
Superior Yang/Strong 陽

One force being in a superior position.

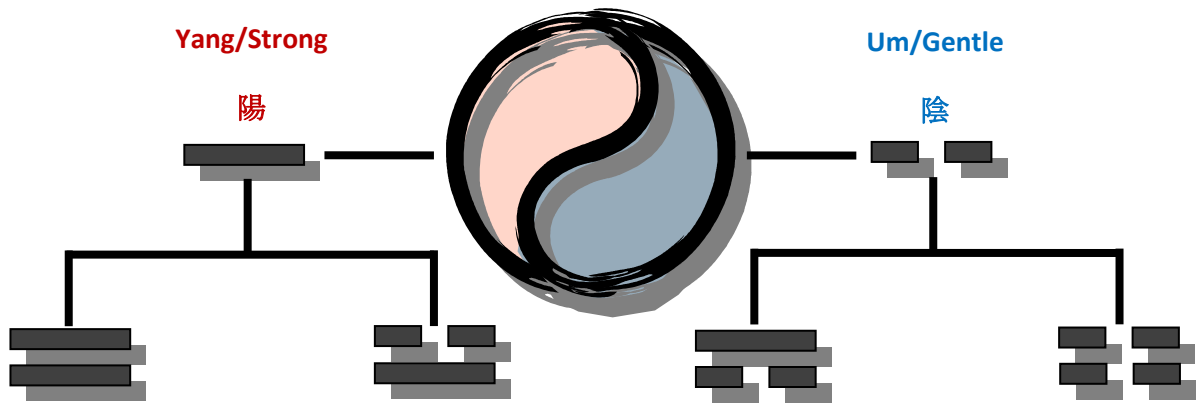


Inferior Um/Gentle 陰

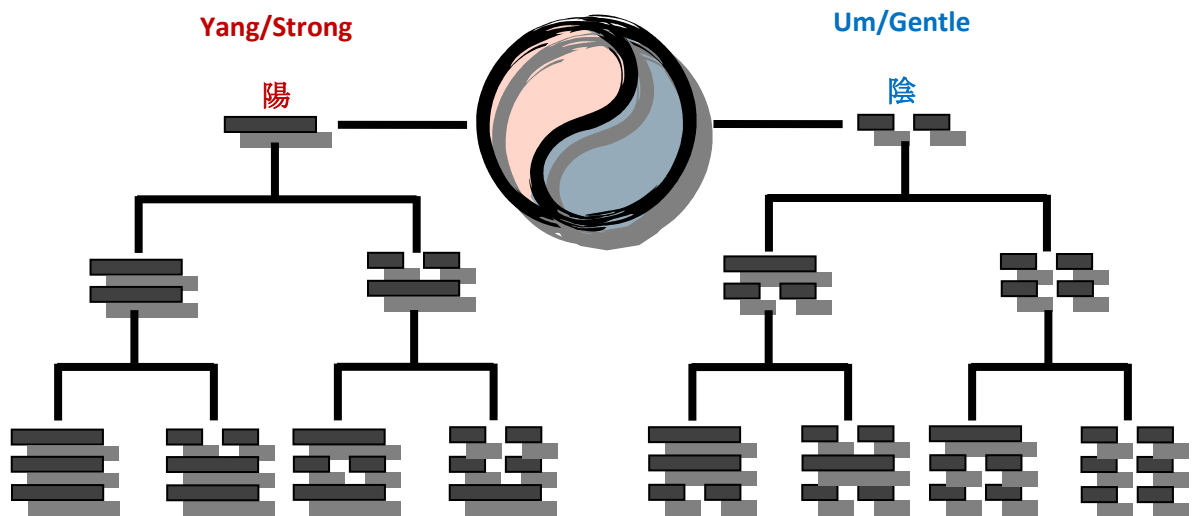
One force being in an inferior position.



☯ Neutral Each force being equal neutralizing the other.



So action and reaction, harmony and discord, all relationships were reduced to a simple formula. The strong Yang force represented by solid lines and the gentler Um force by weaker lines. This formula eventually evolved into a three line formula. The top line representing Heaven, the middle line man and the bottom line the earth. These 3 lined symbols became to be known as "Gwe" they represent the final evolution of the force continuum. The Pal Gwe or "eight forces" can be applied to many things and the ancient people applied this knowledge to all their relationships. Their relationships with, heaven, nature and themselves.



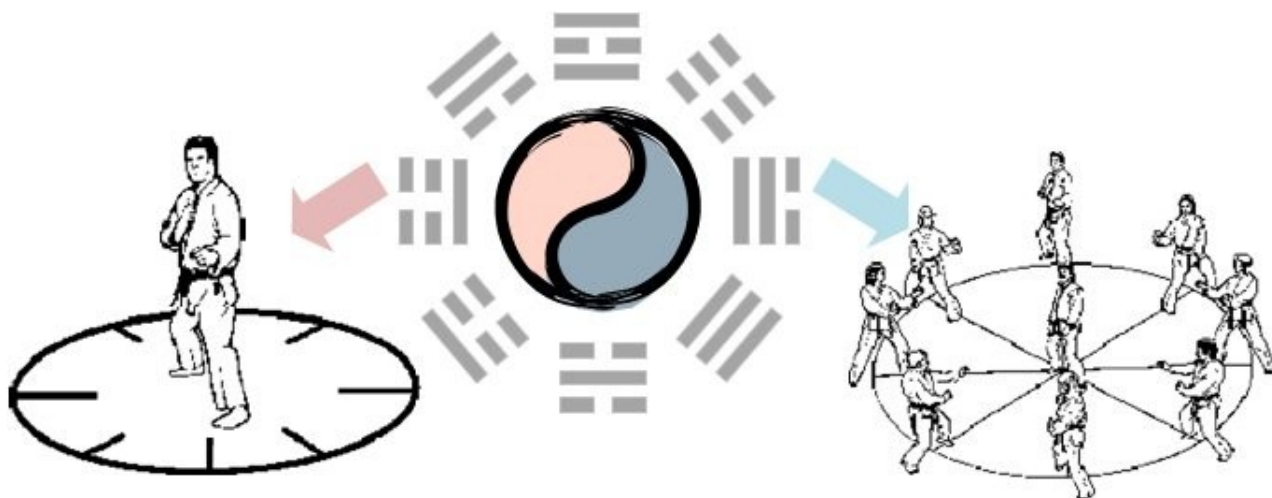
- ☰ "Heaven" The three strong Yang lines represent the power of the heavens.
- ☱ "Lake/Marsh" The two yang lines that seeped through the gentle Um/Yin line represents water pooled into a lake.
- ☲ "Fire" The soft Um/Yin line surrounded by the two hard Yang lines represents the flame hotter on the outside and cooler wick in the center.
- ☳ "Thunder" The hard Yang line ready to break through the weak Um/Yin lines like thunder.

- ☳ "Wind" The strong Yang lines float above the weaker Um/Yin line.
- ☵ "Water" The two soft Um/Yin lines surround the hard Yang line, represent the hardness inside the soft.
- ☶ "Mountain" The strong Yang line capping the two softer Um/Yin lines representing the zenith of the mountain.
- ☷ "Earth" The three Um/Yin lines open and receptive like fertile earth.

These trigrams when juxtaposed upon each other create sixty-four hexagram permutations eventually developing into the Chinese classic the Yi Ching (Chu yeok; Korean). The Yi Ching is a record of the sixty four hexagrams (See chart opposite page) and their comparative relationships with the various stages of birth, life, decay, sociological cycles, government and much more. For years it has been used as an oracle for looking into the possible paths of any given situation.

This application of the "Do" philosophy permeated every aspect of ancient life. Agriculture and architecture (Pung Su bop), Astrology (Ku Sung bop), Medicine (Sa Sang), Acupressure, and also the combative arts (Kwon bup).

Each of the Pal Gwe were eventually assigned a direction forming the eight points of the compass. Which in turn indicated possible directions of movement and attack. So now we have eight directions of movement and eight directions we can move our hips (forward, backward, left, right, up, down, clockwise and counterclockwise) and combining that with the five basic steps (forward, backward, left, right and center) and you have 13 possible kinetic energies that can be produced. These energies are called the Ship Sam (13) Seh (actions/postures). $8 + 5 = 13$.



The Yuk Ship Sa Gwe

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56
57	58	59	60	61	62	63	64

The Five Elements

The Five energies are elemental archetypes further expressing the dynamics of the interactions of Um and Yang. This was expressed beautifully by Yi Hwang in his poem;

성학십도; 聖學十圖

The basis of the universe is Eternity (muguk) and, at the same time, the Supreme Ultimate (t'aeguk).

The Supreme Ultimate moves and gives birth to Yang (the positive and active).

When this movement reaches its peak, it achieves serenity, which then gives birth to Um (the quiet and passive).

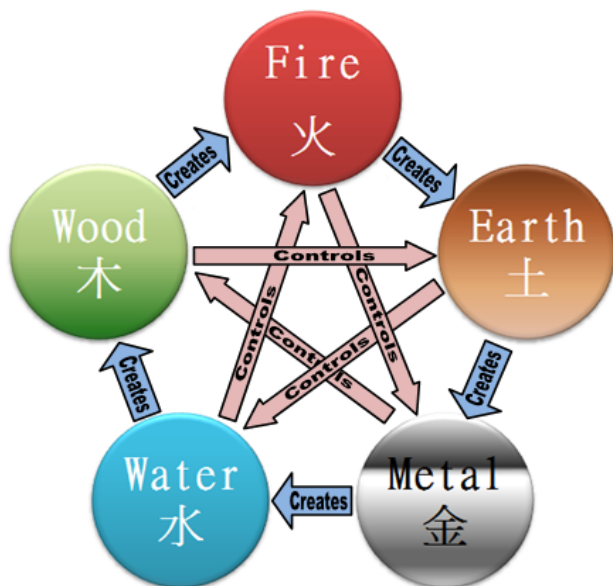
Yang changes and strikes a harmony, then gives birth to Water, Metal, Wood, Fire and Earth, allowing the Five Spirits to play a role one by one and the Four Directions to take their course.

The Five Elements are a kind of Um-yang, a kind of Supreme Ultimate, and the Supreme Ultimate is, by nature, Eternity.

The Way of Heaven is male, the Way of Earth is female, and Principle and Vital Energy respond to each other to cause all things to come alive.

All things are brought out again and again, so change is endless.

--Yi Hwang, Ten Diagrams of the Learning of the Sage (Songhakshipto), 1568

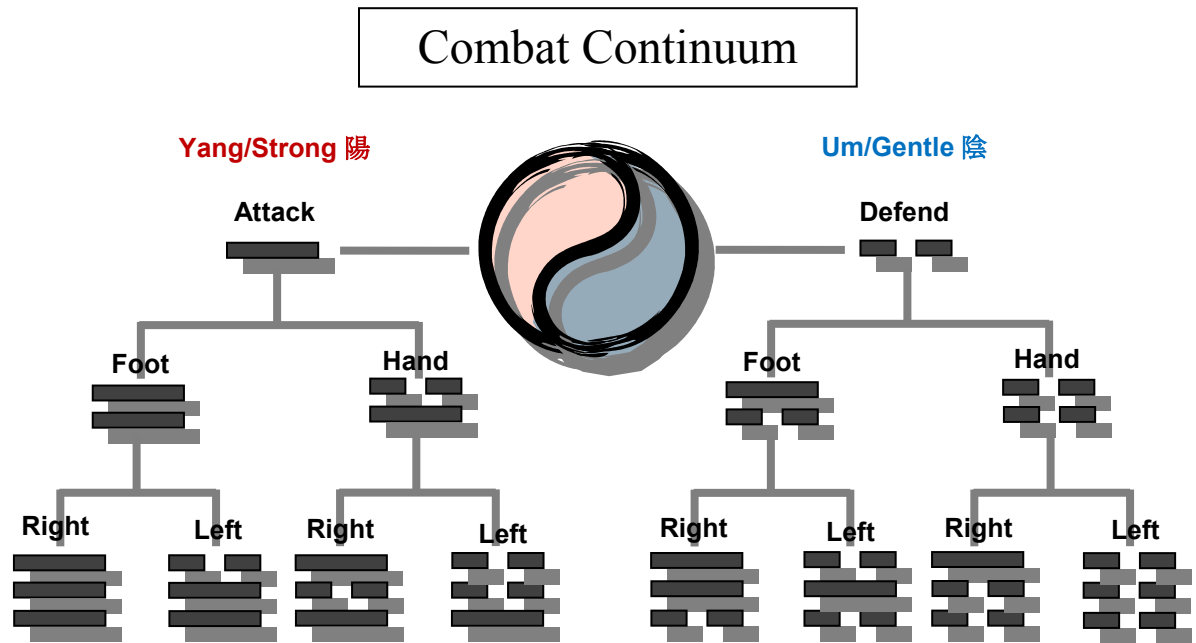


The Five elements can describe actual states, stages, physical elements and much more. That is why they permeate everything in Asian culture, philosophy, medicine and thought. The Five Elements form two basic cycles the creation cycle and the control cycle. The Creation cycle **Fire** creates **Earth** (think of the molten earth, Volcano's and ash), **Earth** creates **Metal** which is mined from the **Earth**, **Metal** creates **Water** through condensation, **Water** creates **Wood**, which in turn feeds **Fire**. The control cycle; **Fire** melts **Metal**, **Metal** chops **Wood**, **Wood** eats **Earth**, **Earth** dams up

Water and Water extinguishes Fire.

In martial arts there are many associations to the elements. For example stepping forward is Fire, backward is Water, side to side is Wood and Metal, and staying centered is Earth

The application of the Um Yang philosophy towards Kwon Bup (fighting) can be illustrated with the same simple formula;



These can be further categorized as follows;

	<u>Korean</u> Chinese		Meaning	Literal Meaning	Common Translation	Pictogram	Trigram	Energy Type/Korean/Chinese
S A	Pong Peng	才朋	To repel or bounce	'Repelling Hands'	Ward Off	天	☰	Heaven/Chun/ Qián
	Ree Lu	才履	Rotate/Pull or lead	Rotate/Pull or Leading Hands	Rollback	地	☷	Earth/Ji/Kun
J U N G	Jeh Chi	擠	To squeeze or Press with hands	Squeeze press hands	Press	水	☵	Water/Soo/Shui
	Ahn Ahn	按	To push or strike with hands	Peaceful Confident Hands	Push	火	☲	Fire/Hwa/Li
S A	Chae Tsai	採	Pluck, Seize, or Gather with hands	Take Seize hands	Pluck/Pull Down	風	☴	Wind/Poong/Feng
	Yul Lieh	才列	Split, divide or rend with the hands	Spread/divide hands	Split	雷	☳	Thunder/Ray/Lei
W O O	Joo Chou	肘	To use the elbow	Small bundle of meat	Elbow/Knee	澤	☱	Lake/Toi/Dui
	Ko Kao	靠	To use the shoulder/Hip	Bump	Shoulder/Hip	山	☶	Mountain/San/Gen

This formula can be even further refined to specific strategies and techniques, as in the Ship Sam Seh. Basic attack and defense principles are divided into Sa Jung (四正) roughly translates to the "four principle" directions. Sa Woo (四隅) translates to the "four corners". Sa

Jung the "four directions" are considered "external" (They are Pong, Ree, Jeh and Ahn (See translation chart). The Sa Woo or four corners are considered internal (or when an opponent is closer. They are Chae, Yul, Joo and Ko. So a basic understanding of the eight forces of the Ship Sam Seh, would be knowing which force negates or neutralizes the other for defense and which force conquers the other for offense, (A high block negates a high attack and a Low attack defeats a high block.)

Taking a closer look at the original pictograms and taking that into consideration, we can translate them in a more meaningful and practical way.



才朋 Pong - To repel or bounce a force away with the intent to open, off-balance or create distance.

才履 Ree - To rotate, pull or lead with the intent redirect, off balance, open or create distance.

擠 Jae - To squeeze or press with the hands with the intent to off balance or create distance.

按 Ahn - To push or strike with the hands with the intent to hold, off balance, strike or create distance.

採 Chae - To pluck, seize, take or gather with the hands with the intent to trap, seize, pull down or off balance.

才列 Yul - To split, divide or spread with the hands using the hands as opposing forces with the intent to lock, open or off balance.

肘 Joo - To use the elbow or knee with the intent to redirect (defense) or attack.

靠 Ko - To bump with the shoulder, hip or body with the intent to create distance or off balance.

The eight forces of the Ship Sam Seh when applied to space and direction are called the eight gates (八門/팔문) or "Pal Moon". This can be used defensively as in protecting your eight gates or offensively as in attacking the opponent's eight gates. Think of the pal moon "eight gates" as doors and windows that can be opened, closed or protected with the eight energies and the five steps and strategies.

Not only are the Pal Gwe "eight forces divided into internal and external, so to are the Oh

Heng. O Heng (五行) "five energies" are divided into Ohm 外internal and Hyung 形External . The internal being strategic principles and the external being movement, position and foot work



called Oh Bo (五步) Five steps/movements/positions. The internal and the external are represented by the elements "Heng" wood 木 , fire 火, water 水, metal 金 , earth 土. . Each element has unique attributes; Water is adaptable, fire clinging and explosive, earth stable, wood is strong and flexible, and metal is powerful and focused.

The external aspect of the Oh heng "Five energies" are called "Oh Bo" (the Five Steps) they are advance, retreat, left, right, and centered. Oh Bo can be actual stepping, hopping, jumping, shuffling and simply weight shifting. The mental or strategic aspect of the Five Heng are called "oh Mal" or five

words (strategies). The Oh Mal are; Listen, connect, adhere, redirect, and yield. (See translations chart below)

Internal		Translation	Element		External	Translation
Chum	沾	Listen Hands "Listen/Fortell Hands"	Fire	火	Jin	Advance
Yeon	連	Connect/Join "Chariots in Line"	Water	水	Toh	Yield Move back
Jum	粘	Adhere/Stick "Adhere-Hands"	Wood Wind	木	Koh	Move Left Turn Left
Soo	隨	Follow/Lead redirect "Follow/lead hands"	Metal	金	Ban	Move Right turn Right
Bool Joo Hang	不丟頂	Don't Oppose Force	Earth	土	Jung	Stay Centered

Internal Translation of the Five Energies

Chum (沾) "Listen Hands" means to listen with the entire body. Taking in all information even the slightest changes in pressure, distance, height etc. With listening power you can detect the opponents intentions and respond accordingly.

Yeon (連) "Connect" means to connect with your opponent. Connecting when the opponent advances you move back, when he moves back you advance. When intercepting force connect with it, join it so you may control it. Yeon literally means "Chariots in a row" Control your opponent as if he was a chariot.

Jum (粘) "Adhere" After connecting with "Yeon" you must adhere "Jum" or you will lose your opportunity. Jum is like sticking as if there was a magnetic force.

Soo (隨) "Follow/Lead" Once adhesion is achieved you follow their force, so you may at any time, at any pace and in any direction take control .

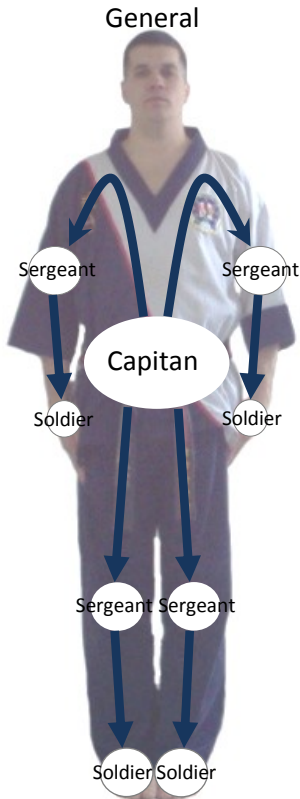
Bool Joo Hang (不丟頂) "Don't Oppose Force" By not opposing force it loses its power no matter how strong. Like a Bull fighter not opposing the strong force of the bull. Then minimal energy can be applied to defeat the opponent.

We use Oh Bo (五步) and Oh Heng (五行) as strategic and tactical responses and movements to implement the eight energies. Each of the eight energies can be combined with the above steps. Ko for example, Ko (Bump) can be step forward (Jin) and bump, Step Sideways when an opponent is trying to flank and bump them (Koh, Ban) or bump an opponent behind you (toh).

So with this knowledge we can apply these eight principles into various and specific offensive and defensive techniques. Adding to this the Five energies (Oh Heng, Oh Bo and Oh Mal) we complete the Ship Sam Seh (13 principles).

The Ship Sam Seh's Influence on movement

“Relaxed clear awareness of abdomen, the energy can be activated. When the base of the spine is erect, energy rises to the top of the head. The mind is the primary actor and the body the secondary one. The source of the will is in the waist.”

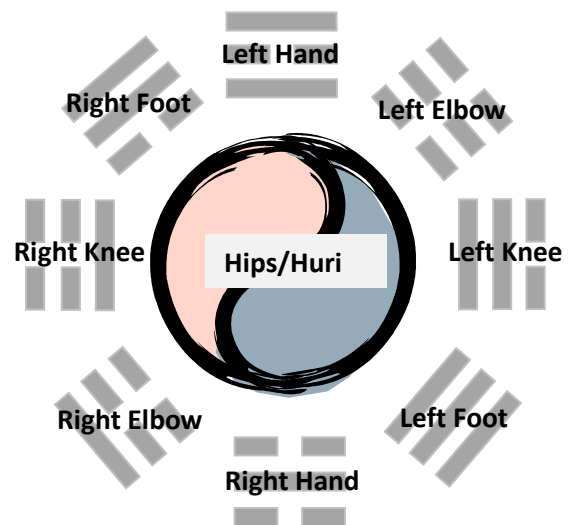


The 13 principles are guidelines for all movement and creation they can be naturally applied to martial arts movements . Just as the eight directions (Pal Gwe) developed from Um and Yang "gentle and strong forces" so too does movement and form.

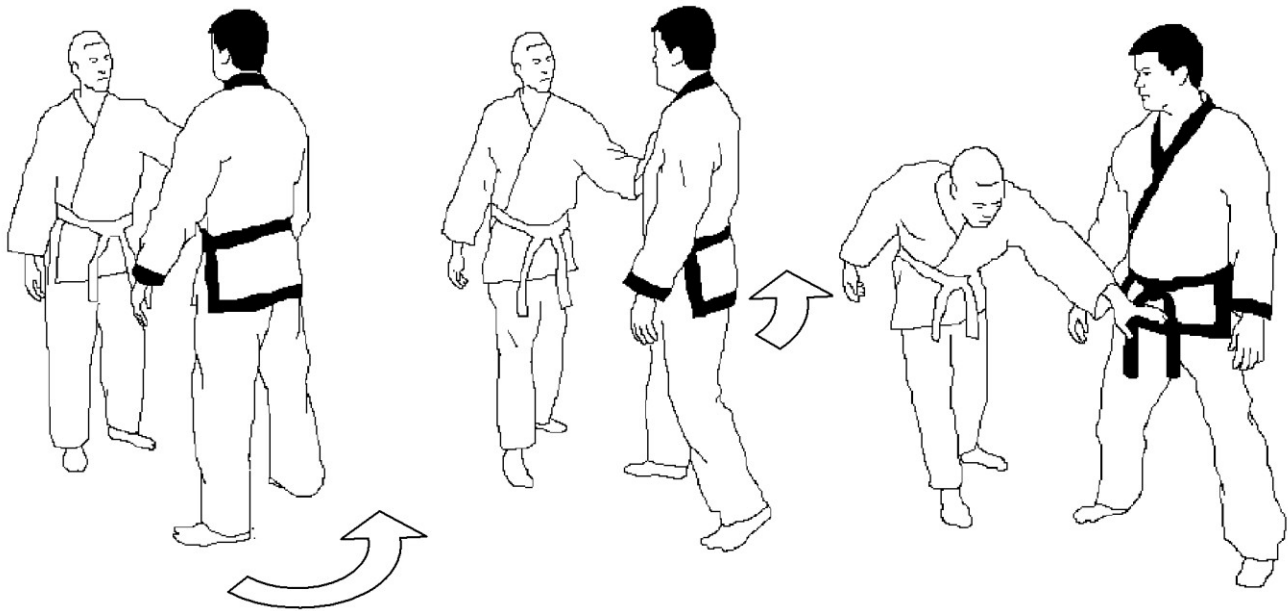
In martial arts the body can be likened to an army, the mind is the general or 'primary actor', the hips the captain, the elbows and knees the sergeants and the feet and hands the soldiers. If this chain of command is kept then movements will be natural, and powerful/.

Let's take a simple technique like low block / Ha Dan mahk Kee for example.

The General (Mind) tells the Captain (hip) to move, the Captain tells the sergeants (knees and/or elbows) to move and they in turn move the soldiers (hands and feet). Like clockwork cogs connected together, one affecting the other. Just like an army's victory depends on quality leadership and good soldiers, quality technique depends on good basics and a proper connection between mind (leader), captain (hips), and body (soldiers). And just as in an army, a general must communicate clear instructions, so too must our consciousness communicate clear instructions, and allow the natural chain of command to be followed. In order to do that our minds (generals) must be prepared through proper training and focus.



Non opposition of force principle



Bu Joo Hang the non opposition of force principle is a fundamental cornerstone of the martial arts. The physical expression of this concept demonstrates the balance of universal forces, Um Yang. A basic tactical summarization of Bu Joo Hang is when pushed, pull or when pulled, push. When the attacker moves harmonize with their attacking energy. In the above illustration the attacker pushes, and the defender rotates out of the way and off the attack line. Think of it like opening a door. If the attacker is pushing the door and you suddenly open it the force of their attack will carry them off balance. The harder they attack the more off balance they will be. Like attacking a revolving door. This concept is vital in self defense, especially when dealing with a stronger opponent.

The Ship Sam Seh and basic form's the foundation of Moo Sa Do Kwan™

Almost all martial arts have some form of basic routines and a basic form one. Moo Sa Do Kwan's™ (the warrior scholar way style) basic form one has some very unique aspects encoded in it. The basic forms of Moo Sa Do Kwan™ are called Ship Dan Khum meaning ten precious exercises. They are inspired by the forms mentioned in the Ancient Korean Battle manual the Moo Yei Do Bo Tong Ji. Although the forms in the Moo Yei Do Bo Tong Ji were lost to the events of history, I chose to call these modern versions the Ship Dan Khum to help preserve the history of the Korean martial arts and encourage students to study and connect

to their martial art heritage. The first of this series Ship Dan Khum Il Bon contains three important principles;

- Mastering your internal state/energy. Li/Ki (Neh gong related)
- Developing Self Awareness (Shim Gong related)
- Flowing and learning to use the attackers force against them. (Weh gong related)

Mastering your internal state/energy



When angered our energy rises this is easily seen in the reddening, tense shoulders and bulging veins in the face of an angry person, conversely when someone is frightened their face drains of color, their knees get wobbly as their energy sinks. Ship Dan Khum Il Bon begins with the choon bee (ready posture) and the paro (returning posture). These two postures function like a switch to regulate and

center our energy. They can tap into or turn on and calm your energies at will. Choon bee is the activation of your energy for combat readiness, that does not mean you need to assume a particular posture or stance, but more so a mental frame of mind. The practice of mastering ones internal energy is not just important for combat but is vital for experiencing the life improving aspects of Moo Sa Do Kwan training. Summoning up ones energy is actually a simple process. It's so simple that most people already know the secret but overlook it because of its simplicity. The secret is; *where your mind goes your energy flows*. The mind can easily be tricked into creating massive amounts of energy. For example imagine someone rang your door bell with a camera crew and stated you just won the mega million dollar sweepstakes. Your energy level would of course sky rocket, now imagine they realized it was the wrong house and they made a mistake, you probably would be ready to use them as sparring partners. In one instant your energy can skyrocket and another plummet or transform into anger and all of those states were controlled by your mind and imagination.

So practice using your imagination in empowering ways not self defeating ways. Program your body when it goes into choon be that it does so with an intense power. This may seem silly or contradictory to you, but these silly tricks help jumpstart the process for anyone whom has not developed this ability yet. Primitive human nature is motivated by pain and

pleasure. Knowing this we can jumpstart our energy using these principles. Don't underestimate this simple universal truth.

Whatever mental technique you need to do to tap into your body's energy, do it! It is very easy to change your mental state once you realize YOU are in control of it and you lessen your Ego's grip on your mind. Once you learn how to tap into that energy you don't need a particular mental 'trick' anymore, you become the master of your mind not a slave to your Ego.

Pyong Ahn (平安)- achieving peaceful confidence

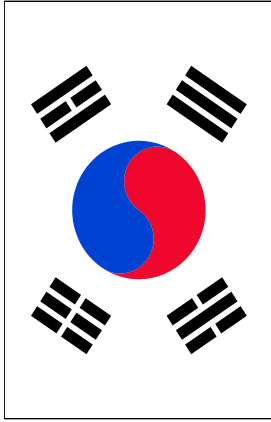
We have a saying in Moo Sa Do Kwan;

“Lose control of your emotions and your opponent has an ally”

After activating our energy the goal then is to achieve a consistent centered and confident energy throughout the form, we call this state 'pyong ahn' (peacefully confident).

The second movement of the Ship Dan Khum forms also deals with energy. The dropping into a Yang Soo Ha Dan Mahki (double low block) with a Ki hap. This movement simulates the dropping into the instinctive fight or flight posture. When the body is caught off guard and threatened it switches into what is called the fight or flight mode. The body will drop its center of gravity usually yell or respond vocally in surprise and decide whether it should fight or run. It is imperative that you begin to realize when your body enters this mode. There are varying degrees of the fight or flight for example you can be cut off in traffic and your fight or flight is activated, you can turn a corner and be surprised by someone and your fight or flight is activated, or you can be attacked and your fight or flight mechanism is fully activated. Our fight or flight mechanism can be activated numerous times a day without our realizing it. This puts tremendous stress on the body through the various biochemical changes it goes through with every activation. This is one of the many areas where our Moo Sa Do Kwan™ training can benefit us. By training to recognize our body entering that state we can then use our technologies to return our energy to normal and not get stuck in that state longer than we need to. This is the practice of paro.

Paro (returning posture) is about calming your energy and coming back to a state of peaceful readiness. Just like you can tap into massive energy with your imagination you can also calm your energy the same way. Imagine yourself in a peaceful setting, the beach, a forest, near a waterfall etc.



The South Korean flag (Moo Sa Do is a Korean martial art) in the vertical position symbolizes the cycle of energy. The red fire (Yang) side rising then transforming into the blue (Um) water energy. This is representative of our choon bee/paro philosophy. When observed in the horizontal position the blue is on top. In Moo Sa Do Kwan™ this is called Su Sang Hwa Ha or ‘water high fire low’. Su sang hwa ha reminds us to relax our upper body and make our center the focus of our energy. In Korean the word for energy is called Ki (氣) this character written in

Chinese is composed of fire cooking rice which creates steam. Again relating it to water high fire low philosophy, you need to have the fire under the pot of water to cook or create energy. If you allow your energy to get reversed then it will be wasted. So to create energy we need to use our mind (where the mind goes energy flows), relax our upper body and move from our center.

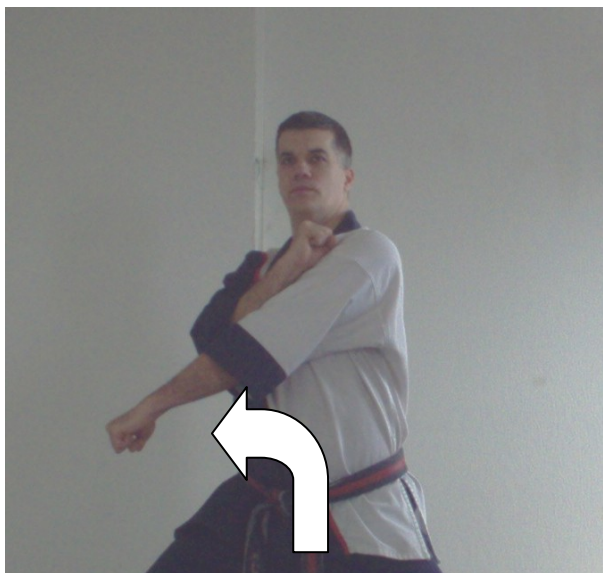
Developing Self Awareness

My instructor Grandmaster Hyun Chul Hwang always had the most amazing awareness. Frequently he would say “who is it?” on the other side of a closed door before I knocked, spot small weapons hidden inside clothing when we they were stored for a weapons defense class, or a single person in a crowd of people that were up to no good. He always amazed me. I asked him how he developed that extra ordinary awareness and his answer was simple “practice”. It took me years to understand his simple advice, I mean I practiced hours a day, you couldn’t practice more than I did. But at that time I was not ready for the answer, years later I understood that what he meant was to practice the simple everyday seemingly insignificant parts of our art. Bowing, saluting the flags, proper presentation of your uniform, the performance of good technique all develop self awareness. Self awareness leads to external awareness. Extraordinary self awareness leads to extraordinary external awareness. Moo Sa Do Kwan’s™ Ship Dan Khum Il Bon can help further your development of self awareness through the intense concentration and execution of technique. Knowing that your body is in proper alignment and moving correctly is developing yourself awareness, performing in class with others and moving as a unit also helps develop your environmental awareness.

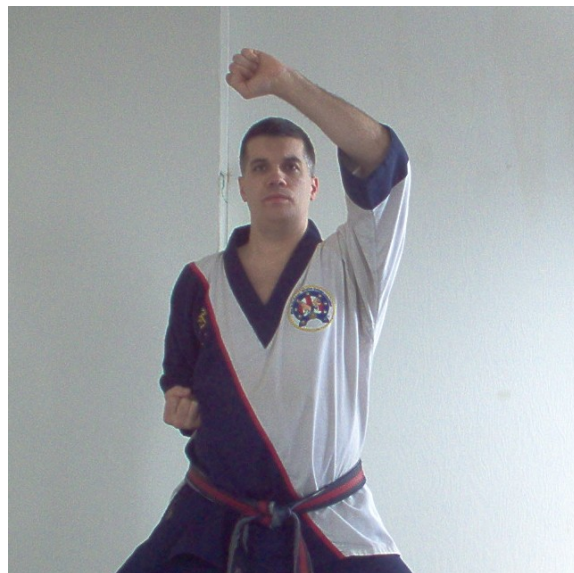
Flowing

Moo Sa Do's™ Ship Dan Khum Il Bon consists of two of the following; Ready position, low block, Inside to outside block, high block, outside to inside block and 90 and 180 degree turns.

The basic blocks are fundamental to the martial arts yet few martial artists truly understand their proper use and dynamics. Each block has two parts and instinctual (bon beung) part and a tactical part (mahk ki). A common fallacy is the assumption of using a two part block to block a direct attack.



Instinctual
The first attack is deflected and redirected by the crossing of the arms.

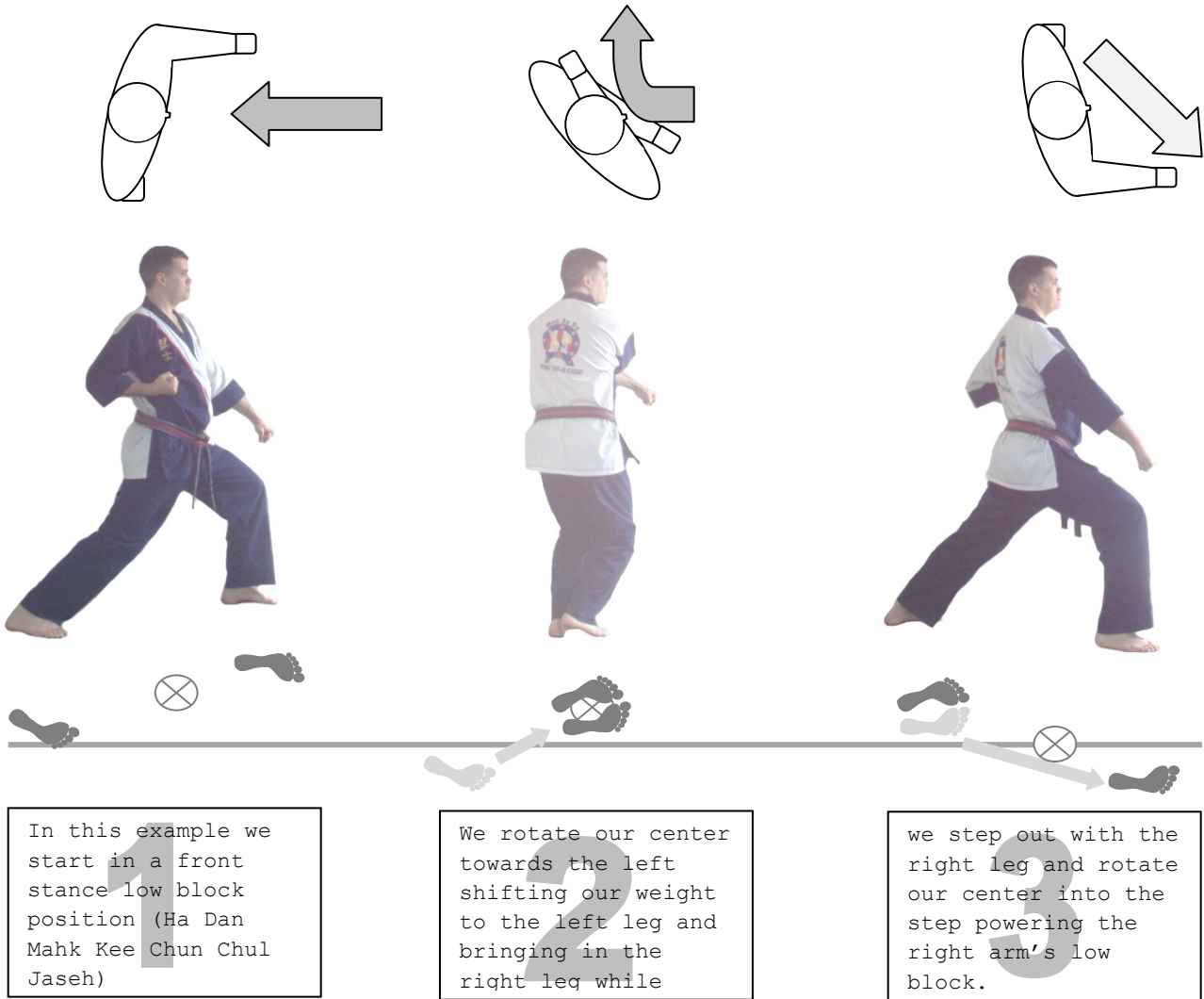


Tactical
The second attack is counter attacked or deflected with the wrist.

The 'prep' or first part of the block is actually better used to immediately cover the vitals or turn them away from danger against a sudden surprise attack then actually use the second part of the block tactically against another attack. So the first part of the basic blocks is to shield the body and redirect the initial 'surprise' attack and the second is for defending against a secondary attack. Every movement in Ship Dan Khum Il bon redirects incoming energy. The footwork in Ship Dan Khum Il Bon is designed to also redirect incoming force. When we advance in a front stance (Chun Gul Jaesh) our center rotates and knees come together deflecting incoming force then we step outward back on the starting line. This is the first of the three basic methods of force redirection in form one. The Directing it off the front side, the second the back side the third allowing the force to pass through. So when an

opponent attacks their energy is redirected, deflected or used against them, an advanced application of martial arts encapsulated in our first very basic form.

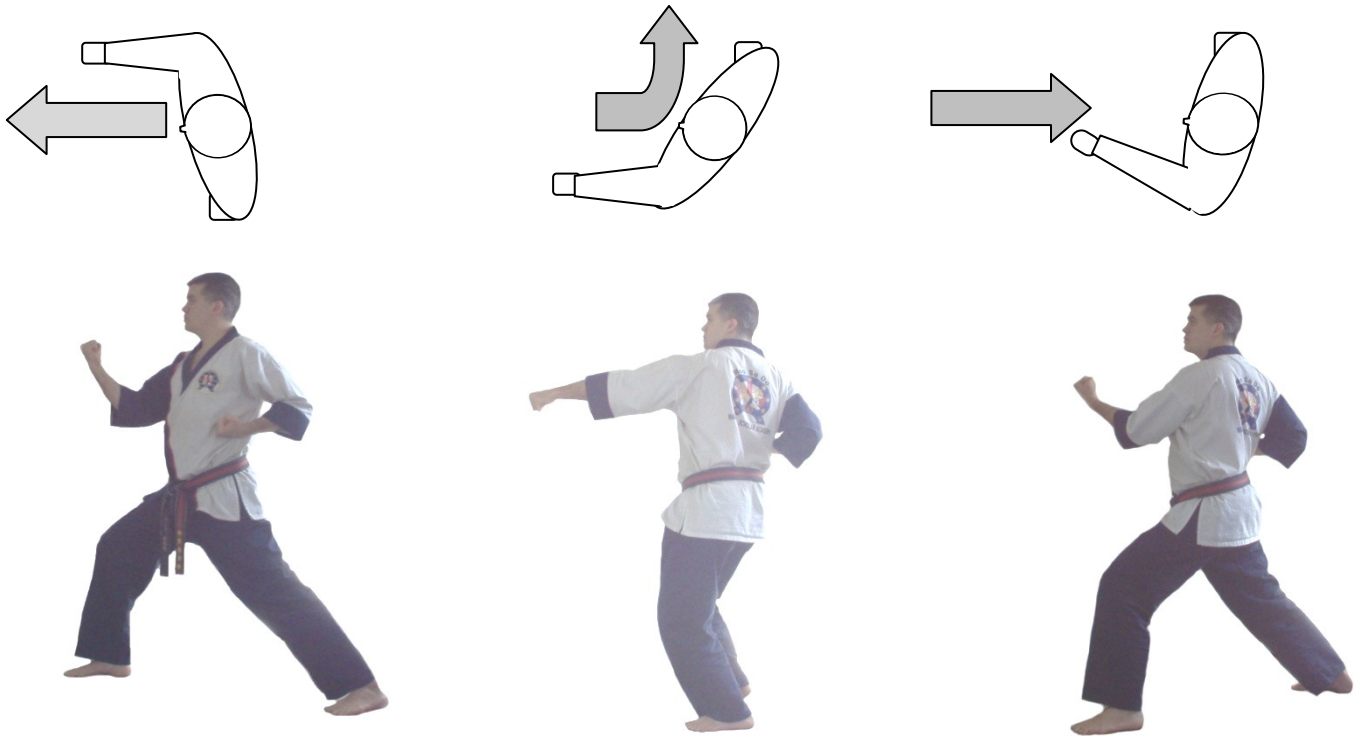
In this illustration we have a top view and a side view demonstrating the redirection of incoming force to the front left side.



This concept of harmonizing with an outside energy is called Bu Joo Heng literally meaning 'don't oppose force'. The idea is to yield to incoming force and either redirect it or flow around it using the original attackers power against them. In the real world skills like this can be the difference between victory or defeat against a stronger force. I was once attacked by two bully football players when I was a green belt in high school. Their objective was to toss me (a freshman) into a park fountain during a school trip. As they made obvious their intentions their attacks were pretty much straight forward football player tackles. As each one came in I simply spun with their force allowing them to pass like a revolving door (no wonder our school football team wasn't highly ranked). After a few moments of this I tripped them using their force against them and removed their shoes and

tossed their shoes into the very fountain they planned on tossing me into. Needless to say they were very embarrassed when they walked onto the school bus squishing with every wet shoe step as I sat bone dry in my seat.

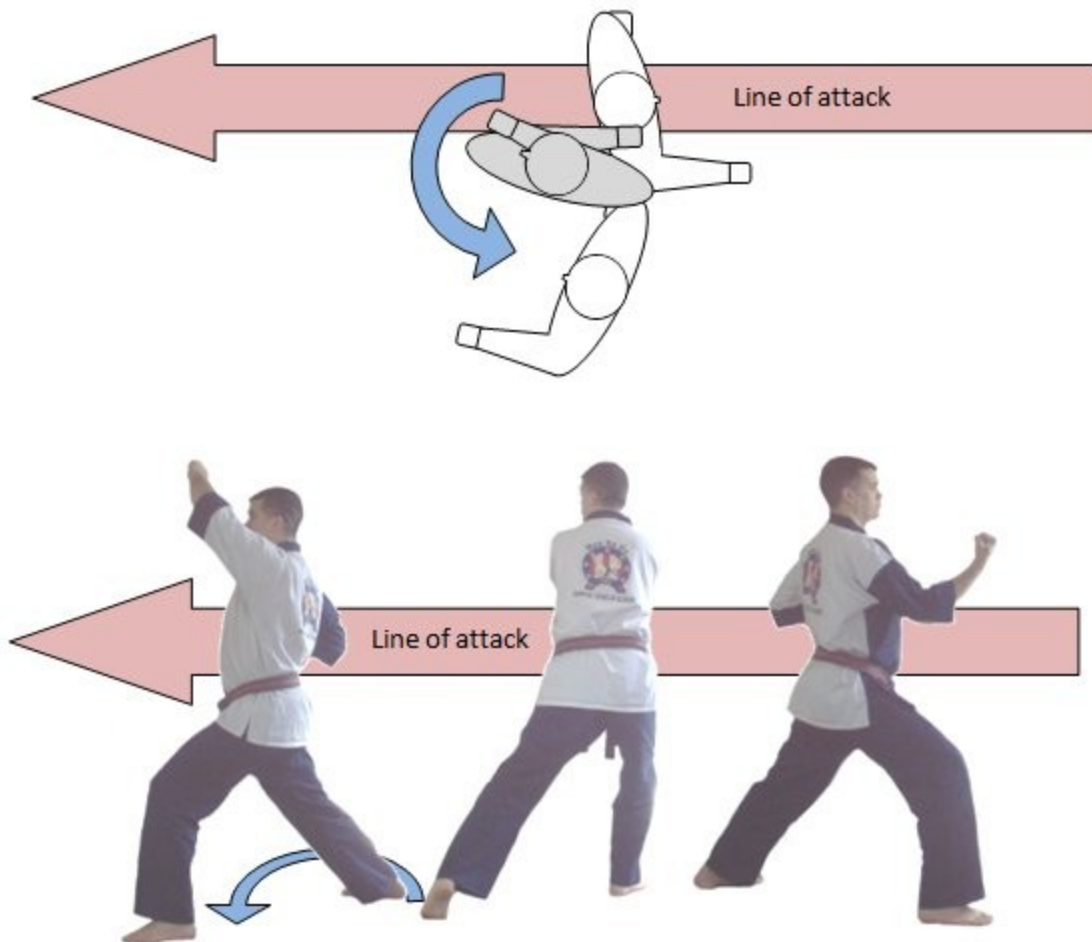
In this illustration we have a top view and a side view demonstrating the redirection of incoming force to the rear right side.



So we demonstrate the non resistance to force three ways in this hyung (form);

- ☯ To the left
- ☯ To the right
- ☯ And move completely out of the way

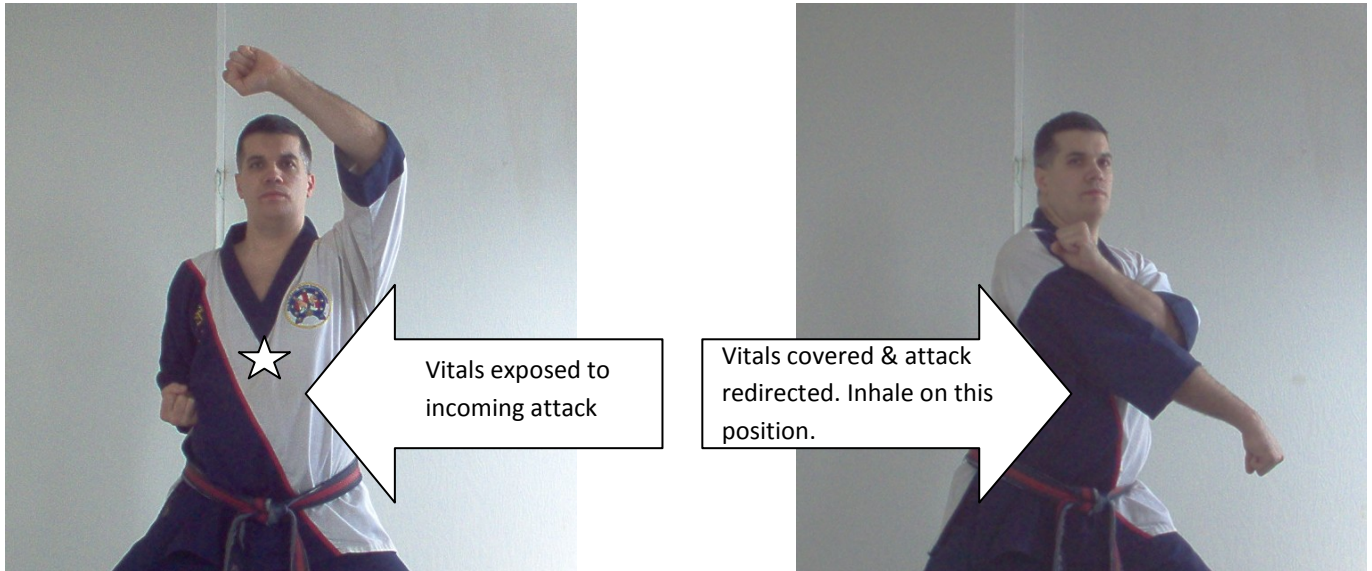
At this point we have illustrated how to redirect the force to the sides, now I will illustrate how the basic turn is used not just to simply face another direction but to flow with an overwhelming force by moving with it and out of the way.



As the attack comes in we step out of its way allowing the force to pass through like a bullfighter allowing the force of the bull to pass.

Hup (breathing) & Ki Hap (energy unification)

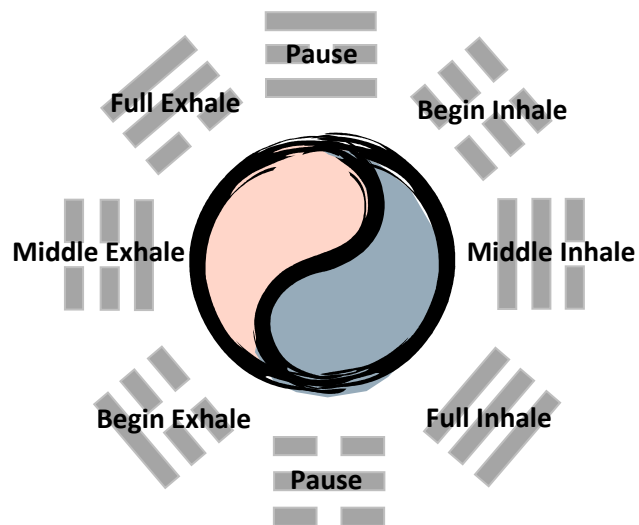
Proper breathing in combat can be the deciding factor for victory or defeat. Getting hit on the vitals such as the solar plexus (Myong Chi) can be devastating so it is both instinctual and desirable to cover those vitals when caught by surprise or turn them away from danger. This is another important part of the intermediate position of the basic fundamental blocks i.e cover the vitals and inhale or rotate away and inhale. A very simple exercise demonstrating this is to tap down your breastbone and count out loud when you tap the solar plexus you will see how difficult it will be to talk and breathe when just being lightly tapped on that point let alone receiving a direct strike on it. When we inhale our body is empty and we are taking in air, when we exhale we are full and release carbon dioxide these states are called Ho and Shil 虛實 (허실) Empty and Full. So we want to cover or rotate away when inhaling or when we are Ho (empty) and exhale when we are Shil (full) projecting and releasing energy.



This now brings us to two very important concepts Kihap and Hapki. Ki Hap means energy unification it is where you allow your energy to unify, then project it out. Similar to how a teapot releases steam with a whistle, we release energy with a Ki hap. Typically a Ki hap is thought of as a yell or shout. That is the byproduct of unifying your energy not the cause. The energy causes the yell not the yell causes the energy.

Hapki on the other hand is harmonizing with another's energy. So where Ki Hap is projecting energy hapki is receiving energy and harmonizing with it. Hapki is synonymous with the boo ju heng (flow) principle mentioned earlier.

The cycle of the breath also follows the Pal Gwe;



Philosophy of the basic forms

The most important concepts of the basic forms are; moving with mindfulness, flowing and the mastery of our energy. The basic forms of course also teach fundamental principles of concentration, movement and how to deal with incoming force; however they are static representations of dynamic combat. Combat in and of itself cannot be frozen because it is by its very nature dynamic, however in order to understand and learn these principles they must be broken down into understandable static pieces which are designed to be learnt then developed back into their dynamic roots returning back full circle to where they started. So the forms are only part of the work, learning the philosophy of the forms, putting it into practice with the goal of being able to demonstrate that mastery in our every action is the true aim of Moo Sa Do Kwan™ forms.

Animal symbols

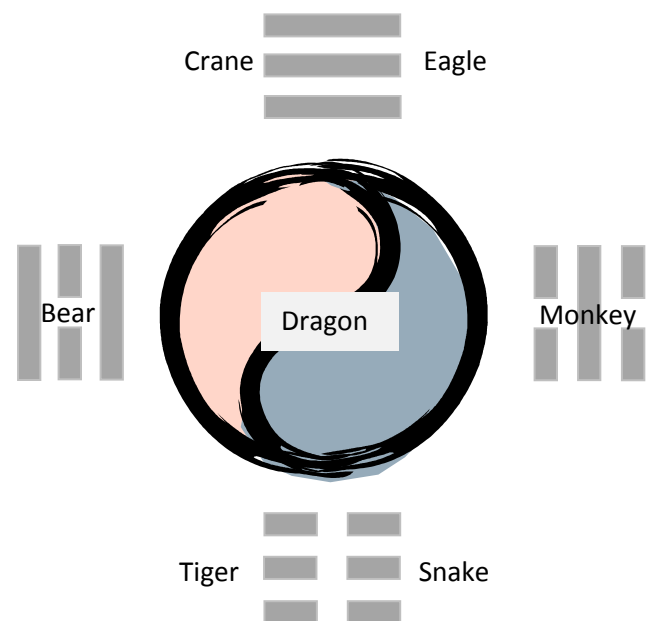
Most early civilizations survival depended on their harmony and understanding of nature and its forces. Early tribal cultures such as Native American Indians and Early Korean tribes used animal symbols to express certain universal principles and attributes. Native Americans for example used the owl and turtle as a symbol of wisdom, the Eagle as a symbol of freedom, Crane for longevity etc. They respected nature and felt deeply connected to it. Each form in Moo Sa Do Kwan™ has an animal representation to help the practitioner to develop the proper spirit and power of the forms and connect to their nature by tapping into their creative imagination.

Basic form one is represented by the bear. The bear moves in a very grounded deliberate way, yet it has explosive speed and power, attributes we want to demonstrate in the execution of our basic forms.

There are seven animal symbols in Moo Sa Do Kwan™:

Bear - Dynamic grounded deliberate centered power and the ability to mentally center.

Monkey - Cleverness, agile, wisdom.



Eagle - Majestic, focused, capturing.

Tiger - Ferocious, spirited, explosive and aggressive.

Crane - Elegant, graceful, flowing.

Snake - Adaptable, fluid, turning disadvantage into advantage.

Dragon - Combination of all the previous animal elements.

The philosophical or mental component from basic form one we want to develop is our ability to center ourselves, not just physically but mentally as well. Far too often we live outside ourselves worrying, dreaming, working etc. and we often miss the beauty of simply being in the moment. So practice centering yourself by focusing on your breathing, concentration on proper execution of techniques and bringing the various parts of the form together in a synergistic whole.

Meditation

There are two types of meditation; 1- Imagination 2- Concentration. The style of meditation that complements the beginning level of learning is using your imagination to raise or lower your energy. For example in the beginning meditation in class we can imagine an exciting event, experience or place related to our martial arts training to raise our energy for class. Then at the end of class we can practice calming ourselves by imagining a calming event, place or experience. For example in the beginning of class you could imagine a song that inspires you while you are practicing in a place that inspires you. Then at the end of class you can imagine being in a peaceful setting (beach, forest, mountain etc.). The wonderful thing about this technique is the more you practice it the better and faster you get at raising your energy level.

Imagination is used to master your energy, concentration is practiced to center your energy. Concentration is used to center yourself and be in the moment. You have to master your ability to balance your energy before you can control it through concentration.

Moo Sa Do Kwan™ has a very comprehensive, step by step meditation program. It is detailed in the book “Meditation the Secret to being peaceful and confident anytime, anywhere” available at major book stores or www.warrior-scholar

太極拳十三勢歌

十三總勢莫輕視。命意源頭在腰際。變換虛實需留意。氣遍身軀不少滯。
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The Song of the Ship Sam Seh

Author Unknown

Reorganized by Daniel R. Segarra

What is the purpose and philosophy behind the martial arts?

Living masterfully, rejuvenation and prolonging of life beyond the normal span.

So an eternal spring.

*The martial arts are not just about self defense and fighting but about ‘living masterfully’
and reaching your full potential as a human being.*

What is the main principle of the martial arts?

The mind is the master of the body.

*This is such a simple phrase yet it is very profound. We must work on not just our body but
our mind. We must study nature to realize the role we play in it. We must connect our mind
with the Do/Tao and understand we are part of a greater whole. We have so much potential
as human beings that is untapped and it starts with our thoughts.*

*To pass through the gate and be shown the way,
you must be taught by an instructor.*

*Many things you must learn on your own from personal experience, but having an instructor
can save you much trial, error, frustration and sorrow. A good instructor will push you,*

guide you, correct you and inspire you. This is the way of nature; the cub learns its skills from the lion, baby bird to fly from its parent.

Gradually when you apply these principles in your life more and more your skill will develop naturally.

Practicing these skills a couple of times a week is insufficient; you must practice the skills, and philosophy as a way of life. You become the art then the art becomes you.

First hold your head as if suspended from a string.

Keep the base of your spine and posture erect, your energy will rise to the top of your head.

Holding the head as if suspended by a string concerns itself with posture. If your posture is erect you will be in harmony with gravity and use less muscular energy. This energy can now be used to move powerfully.

Use that energy to create a relaxed clear awareness in your abdomen, your power will be activated.

Let that power flow through the whole body continuously.

Keep your body flexible and ready.

But remember at all times pay attention to your center.

Learn to move from your center (hips) and release unnecessary tension from the body. Tension stops your movement from flowing.

When you move be natural, bending, stretching, opening or closing, let nature take its course.

Remember the source of your power is in your waist, center the mind in the waist.

Pay attention to the slightest change from full to empty.

Pay attention to the natural principles, move naturally, relaxed and from your center. Concentrate on your breathing, breathing forms the waves that carry the mind. If the breathing is centered then the mind will too be centered. Watch your breath inhale and exhale with your abdomen. Pay attention to the slightest detail without losing site of the big picture.

*When you move give awareness and purpose to every movement,
Your energy will flow through those movements
and surprising things will happen when you meet your opponent.*

When you are centered you will move naturally and powerfully, your opponent will be facing a force of nature not an opponent.

*Stay alert and seek the meaning and purpose of your art at all times.
Stillness embodies motion, motion stillness.
Seek stillness in motion.*

When done correctly all you do will appear effortless and masterful.

Move purposely, when you do your mind will be centered. Every motion from the smallest to the largest do it mindfully. Then your mind will be centered and still, even though your body is moving. Do not attach your thoughts but allow your mind to be completely in the here and now. When you achieve this everything you do will be an expression of the Do/Tao.

*So never neglect any of the thirteen principles.
Every word of this song has enormous value and importance,
failing to follow this song attentively, you will have wasted away your time.*

We must honor the past to create the future, by learning from personal experience, history and traditions we learn much faster and effectively. If you don't learn from the past you are doomed to repeat it, wasting your time.

Key points of the Song;

- 1. Remember the purpose of the martial arts is peace, health and self mastery.*
- 2. In order to be masterful in anything you need energy, you can't do anything well without energy.*
- 3. Master your energy, through mental training, breathing and correct posture.*
- 4. Center your mind in your waist by breathing, practice this daily throughout your day.*
- 5. Maintain a good posture at all times, throughout your day.*
- 6. Develop your self awareness; pay attention to both the smallest and biggest details.*
- 7. Flow, make all of your motions natural be a force of nature by moving naturally.*

8. *Be mindful in everything you do, make even the mundane magical by focusing completely in the moment.*
9. *Be free of unnecessary tension, move naturally and relaxed from your center.*
10. *If you begin to feel tension rising, return your mind to your breath.*
11. *Make best use of your time by learning from an experienced instructor and learn from your experiences, history and traditions, don't waste time on things you don't need to if they don't contribute to your health, happiness, safety or personal growth, they will simply waste your energy.*
12. *Be patient growth may be fast and slow at times, appreciate your gains even if small.*
13. *You are part of nature (the Do/Tao) whether you realize it or not, you are either in harmony or not with nature. Your mind is the gate to reconnect yourself back with the Do/Tao. Your mind is truly the master of your body, train your mind, discipline it and your life will change for the better.*



Well here we are at the end of this book. I'd like to thank you for your time and I hope some of my ideas and concepts are helpful to you as you progress in your martial arts journey in Moo Sa Do.

If you are not yet a member of our organization and would like more information about our style Moo Sa Do Kwan™, please feel free to ask me any questions via our face book page:

www.facebook.com/moosado or visit our webiste: www.warrior-scholar.com you can also contact me personally there and I will be happy to answer any questions you have.

I am available to teach clinics both nationally and internationally to share the Moo Sa Do style with those interested. Clinics can be on various topics and combinations of topics:

- The Ship Sam Seh (of course)
- Ki Gong (energy exercises)
- Advanced Ho Sin Sool (Self Defense) & Body guarding skills.
- Sparring strategies
- Meditation and mental technologies
- Weaponry and improvised weaponry
- And much more.

My extensive credentials and resume are online at; http://www.warrior-scholar.com/blog/?page_id=178

My meditation book is available at; <http://www.lulu.com/content/770689>

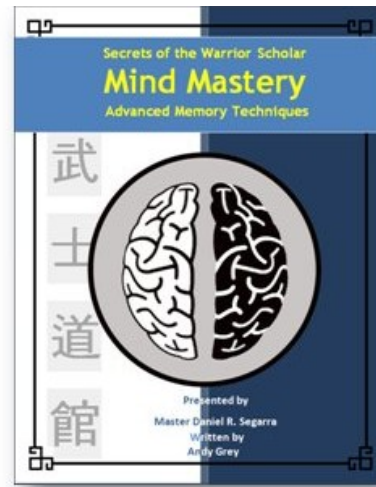
My email is; mastersegarra@aim.com

Thank you,



In the spirit of the martial arts;

Dan Segarra



Secrets of the Warrior-Scholar Series

- Mastering your Goals – Your guide to detting goals from white belt to master
- From Tang Soo Do to Moo Sa Do the History of the FTKC
- The Moo Sa Do Symbol
- The Origins of the Belt Ranking System
- The 13 Secret Principles
- Leadership – The 12 Qualities to become a Leader

Mind Mastery Series

- The Power of the Mind
- Advanced Memory Techniques