

Soo Bahk Do[®] Moo Duk Kwan[®]

Hwang Kee's Moo Do Chul Hahk

Hardback and Paperback editions available at:

www.moodochulhahk.com or
<http://moodochulhahk.soobahkdo.org>

Knowledge Review



Compiled by:

Maui NPVT Committee
Richard Wilcox, Sa Bom
Patrick McCarthy, Kyo Sa
03-31-2010

Reviewed and approved by U.S.A. Technical Advisory Committee
For Inclusion In The Soo Bahk Do[®] Moo Duk Kwan[®]
Sa Bom Certification Study Kit

Blank

KNOWLEDGE REVIEW

Moo Do Chul Hahk

Read Kwan Jang Nim Hwang Kee/Hyun Chul Hwang's book titled: "*Moo Do Chul Hahk*", then answer following questions:

Acknowledgements

1. The translation of Kwan Jang Nim Hwang Kee's "*Moo Do Chul Hahk*" was made possible due to the efforts and contributions of _____ Sa Boms and other individuals. (Number) (p 13)

Preface

2. The Korean version was originally published in _____, by Kwan Jang Nim Hwang Kee. (p 15)
3. Kwan Jang Nim Hwang Kee was born November 9, 1914 during the _____ of Korea. (p 15)
4. Kwan Jang Nim Hwang Kee created the Moo Duk Kwan, _____ (date). (p 15)
5. Kwan Jang Nim Hwang Kee self-published his first modern martial art book, _____ May 30, 1949. (p 15)
6. Moo Do (_____) Chul Hahk (_____) is based on the Philosophy of Do (_____.)(p 16)
7. Kwan Jang Nim Hwang Kee's emphasis is based on _____ between _____ philosophy and _____ philosophy. (p 16)
8. This book also introduces 3 key concepts including: (p 16)
 - 1) _____ (_____)
 - 2) _____ (_____)
 - 3) _____ (_____)

Forward

9. This book carefully describes an _____ martial arts philosophy. (p 17)
10. Hwang Kee Kwan Jang Nim's life may be characterized as: (p 17)
 - 1) _____
 - 2) _____

11. The book was written to (list 4) (p 18)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

Introduction and Historical Background

12 This translation of the “*Moo Do Chul Hahk*” was intended for which two (2) audiences? (p 19-20)

- 1) _____
- 2) _____

13. The practice of _____ martial arts is inseparable from the practice and understanding of _____ and _____. (p 20)

14. There has been little attention paid to the _____ and _____ influences of traditional martial arts. (p 21)

15. What has contributed to lead serious students and scholars of Far Eastern and Asian culture to dismiss the contributions of traditional martial arts? (p 21)

16. The real value and purpose of martial arts training is understood to be living a life of _____. (p 22)

17. The understanding of a practitioner with physical or mental challenges may surpass the understanding of one who possesses superior natural physical skills. (p 22-23)

_____ True _____ False

18. High regard for the effort, discipline, and commitment to lifelong training and practice is based on: (p 23) _____

19. What are the benefits of a martial art that has a martial philosophy at its core over one that does not? (p 23)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

20 The “*Moo Do Chul Hahk*”, literally translated means: _____.
It emerged from the _____ of the author, Kwan Jang Nim Hwang Kee. (p 23)

21. The “*Moo Do Chul Hahk*”, is a _____, an _____ and _____ of Kwan Jang Nim Hwang Kee’s life. (p 23)
22. Kwan Jang Nim Hwang Kee’s life was directly affected by what two (2) major world conflicts? (p 23-24) _____ and the _____
23. Kwan Jang Nim Hwang Kee’s highest goal was to _____ and _____ within and among all people. (p 24)
24. An understanding of the “*Moo Do Chul Hahk*”, as a philosophy requires _____, _____ and _____ that shaped his life. (p 24)
25. This book describes the _____ of individuals to one another and their communities. (p 24)

Historical Context

26. According to Kwan Jang Nim Hwang Kee “_____ begins with _____ and ends in _____. Moo Do starts with _____ and ends in _____. (p 25)
27. Japan occupied Korean for _____ and had enormous impact on Korean _____ and _____. (p 27)
28. Japan’s occupation of Korea ended, _____ (date) with the signing of the Japanese Instrument of Surrender. (p 28)
29. After World War II (1949) the United States and Russia withdrew from Korea after substantial _____ and _____. (p 28-29)
30. The Korean War began on _____ when North Korea attacked and ended with a Korean armistice and cease-fire _____ (date). (p29-30)

Brief Biography of Hwan Kee

31. The South Korean government was overthrown by a military coup on _____ led by Major General Park Chong Hee. The political events had _____ for Kwan Jang Nim Hwang Kee and the Moo Duk Kwan. (p30)
32. Kwan Jang Nim’s value on education and scholarship was influence by _____. (p 30-31)
33. As was the practice of the times in Korea, the Hwang Family was influenced by the advise of _____. (p 32-34)
34. A substantial portion of Kwan Jang Nim Hwan Kee’s skill as a martial artist emerged and matured primarily through _____. (p 35)
35. Moo Duk Kwan literally means _____. (p 35)

36. The original name for the martial art he developed was _____ in honor of and reference to the _____. (p 35)
37. Hwa Soo Do did not readily gain understanding and acceptance, which led Kwan Jang Nim Hwang Kee to incorporate elements of _____ to increase the _____ and _____ of the art. He also began referring to the art as _____. (p 35)
38. In 1960 the Moo Duk Kwan was incorporated under the name _____ (Korean Soo Bahk Do Association). (p 40)
39. The U.S. Tang Soo Do Moo Duk Kwan Federation, Inc. officially changed its name to the U.S. Soo Bahk Do Moo Duk Kwan Federation, Inc. _____ (date). (p 36)
40. After the Korean War, Kwan Jang Nim Hwang Kee was falsely accused of being a communist sympathizer. This resulted in him being: (p 38-40)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
41. Before the war, He was able to return to Seoul where he eventually opened the Joon Ahn Do Jang (_____). The late 1950's through the mid 1960's was a period of _____ and _____ for the Moo Duk Kwan. (p 40)

Struggles and Challenges

42. The Military coup by General Park Chong Hee, who later became president led to significant impediments to efforts to advance the Moo Duk Kwan. Efforts to dissolve the Korean Soo Bahk Do Association and the Moo Duk Kwan included: (p 41-42)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
43. Kwan Jang Nim Hwang Kee was awarded *Blackbelt Magazine's* Man of the Year Award in _____. (p 38)
44. Kwan Jang Nim Hwang Kee continued to develop the Moo Duk Kwan and live the Moo Do philosophy until his passing on _____ (date). (p 43)
45. The values of the Soo Bahk Do Moo Duk Kwan and its Moo Do philosophy were taken from the principles that guided the training of the _____ and expanded by Kwan Jang Nim Hwang Kee. (p 43)

Hwang Kee's Contributions to the Development of a Martial Art and Philosophy

46. Goals and activities were adopted that focused on prompting: (p 44)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
47. Kwan Jang Nim Hwang Kee advanced the _____ and _____ of physical movement through the _____ and _____ of scientific principles. (p 44)
48. He was the first to both theorize and apply a method of _____ and _____ movement with the execution of each physical movement that significantly increased the _____ and _____ that may be generated. (p 44)
49. Kwan Jang Nim Hwan Kee's efforts on promoting international relationships lead to his appointment as the first president of the _____ in May 1961. (p 45)
50. According to Kan Jang Nim Hwang Kee, 1957 was the most significant year of his martial arts career, why? (p 45) _____
51. The *Moo Yei Do Bo Tong Gi* is a comprehensive study of a number of ancient manuscripts that included illustrations and descriptions of _____ and _____ _____ and _____. (p 45)
52. The authors and compilers of the *Moo Yei Do Bo Tong Gi* drew on a number of ancient texts including: (p 45-46)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
53. This book provided clear evidence of the existence of martial arts techniques practiced over _____ years ago in Korea. (p 46)
54. The first demonstration of a content translated from the *Moo Yei Do Bo Tong Gi* was presented by Kwan Jang Nim Hwang Kee in 1982 at the _____ in Atlantic City, New Jersey. (p 47)
55. Kwan Jang Nim Hwang Kee's study and translation of the *Moo Yei Do Bo Tong Gi*: (choose all that apply) (p 48-49)

- _____ 1) revealed ancient was and means of traditional martial arts training and practice.
- _____ 2) substantially expanded and advanced the practices and methods of training that standardized the practice of Soo Bahk Do.
- _____ 3) influenced the changing of the name of Tang Soo Do to Soo Bahk Do.
- _____ 4) became a major scholarly and cultural contribution to the understanding, study and preservation of a Korean cultural treasure and Korean culture and heritage.

56. As a traditional martial art, Soo Bahk Do: (choose all that apply) (p 49)

- _____ 1) embodies ancient Korean cultural and historical traditions and practices
- _____ 2) significantly elevates the social, historical, and educational impact and contribution of the art for its practitioners and Korea as a country.
- _____ 3) elevates the academic study of the *Moo Yei Do Bo Tong Gi* to direct experience so that the serious student may derive benefits to personal health and well-being.

57. Kwan Jang Nim Hwang Kee's publications and scholarship include but are not limited to: (p 50-52)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

The Moo Do Chul Hahk: An Overview

- 58. Moo Do is the _____ and _____ of the martial art Soo Bahk Do Moo Duk Kwan and according to Kwan Jang Nim Hwang Kee the _____ of his marital art. (p 53)
- 59. A more accurate translation of Moo Do is _____. (p 53)
- 60. *Moo Do Chul Hahk* is a culmination of a philosophical theory that emerged from years of accumulated actions that _____ Kwan Jang Nim Hwang Kee's personal life. (p 53)
- 61. The purpose and intent of this book was to develop _____ Moo do practitioners. (p 54)
- 62. The origin of Kwan Jang Nim Hwang Kee's Moo Do philosophy comes from _____. (p 54)
- 63. A _____ is someone who engages in the authentic study and practice of Moo Do values in their daily life. (p 57)
- 64. The _____ contains the complete basic teaching of Moo Do. (p 57)
- 65. Um is characterized as _____ and Yang is characterized as _____. (p 58)

66. Innate Ki is associated with _____ and acquired yang Ki is associated with _____, together Kwan Jang Nim Hwang Kee refers to them as _____. (p 58)
67. What three (3) things make up the core elements for promoting health and life? (p 58)
- 1) _____
 - 2) _____
 - 3) _____
68. _____ (_____) and _____ (_____) are the means of balancing and regulating body functions in terms of the seven essential elements. (p 59)
69. “The purpose of _____ training is to establish and regulate the mind on the basis of training so as to stimulate _____ development and thereby promote _____ health. (p 59)
70. The two (2) basic rules for training and developing the spirit are: (p 59)
- 1) _____
 - 2) _____
71. “Anyone studying Soo Bahk Do should emphasize its _____ aspects over its _____ aspects. (p 60)
72. The true value of Moo Do philosophy, Soo Bahk do and martial arts training is the development of _____ and _____. (p 60)
73. Moo is a means of promoting vitality, which extends fill in this space health and welfare. (p 61)
- 1) _____
 - 2) _____
 - 3) _____
74. Do is characterized as the source of: (p 61)
- 1) _____
 - 2) _____
 - 3) _____
75. The *Moo Do Chul Hahk* spans the _____ of one man through turbulent and conflicting times, with the writing of it spanning _____ years. (p 69)

Moo Do Chul Hahk

Preface

- 76. This version of the *Moo Do Chul Hahk* was authored and translated by _____. (p 75)
- 77. Kwan Jang Nim Hwang Kee lists _____ elements to his approach to Moo Do philosophy in the preface. (P 79-81)

The Importance of Philosophy

78. Chapters 1-6 are titled and deal with: (P 85-95)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

79. Philosophy is the field of learning that looks at the laws and principles that form the basis of mankind. For this reason, _____ (please finish this sentence) (p 93)

80. _____ and _____ are a dualism, and everything in this world is comprised of _____ and _____. (p 94)

81. Some samples of Um and Yang that were given are: (p 94-95)

- | | UM | / | YANG |
|----|-------|---|-------|
| 1) | _____ | / | _____ |
| 2) | _____ | / | _____ |
| 3) | _____ | / | _____ |
| 4) | _____ | / | _____ |

82. Philosophy sets out to make all mean aware of the _____ of natures principles and to _____ interest and thought regarding these principles. (p 92)

83. According to the principle of *Chou I*, when that which is strong reaches an extreme, it once more goes into _____ while that which has declined gradually becomes _____. (p 95)

84. In Western Antiquity _____ made most of the advances in philosophy. (p 97-98)

85. Most of the advances in philosophy in Eastern antiquity came from _____ and _____. (p 99-101)

86. Two of the more noted Chinese philosophers were _____ and _____. (p 103)

87. Below write a brief comparison of Lao Tzu's and Confucius' thoughts of Do. (your own words) (p 103-107)
- Lao Tsu - _____.
- Confucius - _____.
88. Eastern philosophy concerns itself with the _____ and the _____ realms and the production of being from _____. (p 108)
89. Followers of Eastern philosophy are a bit _____ and tend to _____ theory. (p 108)
90. Western philosophy concerns itself with the nature of _____. (p 108)
91. Followers of Western philosophy place primary importance on the _____. (p 108)
92. Moo Do philosophy can be viewed the philosophy of _____ -- an essential element in the synthesis of _____ and _____ thought. (p 109)
93. Moo Do philosophy serves as a _____, _____, and _____ model of East-West philosophy, harmonizing the _____ stress on the logical and the _____ stress on the actual. (p 109)
94. It agrees with the principles that the literary (_____) and the martial (_____) skills both must be developed. (p 109)
95. "_____" in Moo Do corresponds to _____, while "_____" corresponds to _____. (p 109)

Realm of the Infinite Unlimited

96. What are the five realms of nature? (p 113)
- 1) _____
 - 2) _____ (_____)
 - 3) _____ (_____)
 - 4) _____
 - 5) _____
97. **Mugeukkyung** is without _____ or _____. (p 115)
98. **Un-gi** is _____ -- like Do, is without _____. (p 116)
99. Do has been likened to, Why? (p 117-119)
- 1) _____ - _____
 - 2) _____ - _____
 - 3) _____ - _____
 - 4) _____ - _____

100. *T'aegukkyung* is that with _____ but no _____. (p 120)
101. Two examples of that which has image but no form are _____ and _____. (p 120)
102. The Realm of the Mysterious entities are _____ and have _____ and exists in accordance with the _____ principles. Two examples given are _____ and _____, which make up the _____ realm. (p 123-125)
103. The Ten Thousand Things are produced through the _____ of the _____ and _____. (p 125)
104. Among humans there is a absence of willingness to _____, or to develop their inborn character. Nor do we work hard enough to change and improve _____. (p 128)
105. The focus of self-cultivation must be to remove all malice but even more difficult, to strip away all that is: (p 129)
- 1) _____
 - 2) _____
 - 3) _____
106. The Do is: (p 129)
- 1) neither _____ or _____
 - 2) _____ and _____, _____
 - 3) _____ and _____
107. Do is neutral but possesses the fundamental _____ (_____) that is _____ and the _____ (_____) with the character of _____. (p 129-130)
108. A Do practitioner refers to those who sought to practice (*fill in the blank*) by departing from this world to go to the mountain. (p 131)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
109. Going to the mountain makes it possible to _____ and to _____. (p 131)
110. Humans must study to find the _____. (p 132)
111. A *chunin* is one who has attained _____, or _____, a _____. (p 132)
112. Moo Do practice can help us to develop _____ and more _____. (p 132)

113. The Realm of the Future deals with the concept of _____ and concept of _____. (p 133-134)

The Logic of Virtue

114. Ancient man placed great importance on _____ in their everyday lives, whereas modern man finds it to be _____ and of little _____. (p 139)

115. A sense of _____ serves as philosophy's starting point. (p 142)

116. Man becomes master of everything because of what types of intelligence? (choose all that apply)
(p 142)

_____ 1) Use of fire.

_____ 2) Able to train animals.

_____ 3) Development of writing.

_____ 4) Possesses superior physical attributes and coordination.

_____ 5) Use of superior weapons.

117. Innate is _____ and _____ life force and corresponds to _____ or to clarity.
(p 143)

118. The human vessel for life is comprised of _____ (_____), _____ (_____) and _____ (_____). (p 143)

119. Explain the following Korean terms in English: (p 145)

Shim _____

Choong _____

Che _____

120. The *Danjun* is the _____. (p145)

121. When the _____ are in balance, one is able to maintain the physical body in the most complete manner so as to keep from getting ill. (p 145)

122. The stimulants for the Three Essentials are _____, _____, and _____, and must be accompanied by training in _____ (_____), _____ (_____) and _____ (_____). (p 145)

123. The source for the martial arts (*moo*) is _____ which includes: (p 145)

1) _____

2) _____

3) _____

124. Instinct is made of three types of desires, list and describe them in your own words below: (p 146-147)

- 1) _____ - _____
- 2) _____ - _____
- 3) _____ - _____

125. Fundamental Defense is an innate ability to _____. (p 148)

126. If we _____, then we must _____ that of others. (p 148)

127. The element of consciousness is _____ (_____), the element of the spine is _____ (_____), the element of the body is _____ (_____. (p 150)

128. Right Mind is _____, Right Determination is _____, and Right Posture is _____. (p 150)

129. These three elements form the core of human _____, human _____, the philosophy of _____, and _____ form the basis for human life. (p 150)

130. True goodness means striving to train one's character so as to develop in _____. (p 152)

131. Evil in the true sense of the term is acting _____ to the laws of natural balance and _____ relativity. (p 152)

132. A healthy society is one where: (p 157)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____

133. The motivation for creating the belief of “_____” was so that people would abstain from evil and do good. (p 158)

The Philosophy of Balance

134. Balance, the _____, is an absolutely necessary aspect for the normal maintenance and preservation of everything. (p 165)

135. The principle of balance is the natural manifestation and sustained existence of the phenomenal realm in accordance with the principle of harmonization of _____, _____, and _____, which in turn are grounded in the basic principles of the _____. (p166)

Moo Do Philosophy

136. Moo Do and “_____” refer to who walks the authentic Moo Do (Martial life). (p 172)

137. The essence of Moo do was originally to _____ one’s own precious life and by extension, a way to _____ and _____ through training. (p 172)

138. Instead, people package it to _____ or learn it to _____ other people up. This isn’t the “_____” but rather the “_____”. (p 172)

139. Moo Do in the true sense of the term means to: (p 172)

- 1) _____
- 2) _____

140. **Moo** begins with _____ and culminates in a _____; it is primarily focused on the _____, is external _____. (p 173)

141. **Mun** begins with _____ and culminates in _____; it is primarily focused on the _____, is internal _____. (p 173)

142. The three reasons for calling this book Moo Do Philosophy are: (answer in own words) (p 173)

- 1) _____
- 2) _____
- 3) _____

143. The eight trigrams of the Sip Sam Seh indicate the _____ and include the “_____” and the “_____.” (p174)

144. The Four Propers refer to: (p 174)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

and the Four Corners refer to:

- 1) _____
- 2) _____
- 3) _____

- 4) _____
145. In terms of Shim Gung or spiritual training East = _____, West = _____, South = _____, and North = _____. (p 175)
146. In terms of Shim Gung or spiritual training northeast = _____, southeast = _____, northwest = _____, and southwest = _____. (p 175)
147. What are the eight points related to Moo Do's hand strikes and *shim gung*? (p 175)
- 1) _____ as _____, corresponds to _____
 - 2) _____ as _____, corresponds to _____
 - 3) _____ as _____, corresponds to _____
 - 4) _____ as _____, corresponds to _____
 - 5) _____ as _____, corresponds to _____
 - 6) _____ as _____, corresponds to _____
 - 7) _____ as _____, corresponds to _____
 - 8) _____ as _____, corresponds to _____
148. In reference to the five elements: (p 176)
- 1) _____ refers to _____, it corresponds with _____
 - 2) _____ refers to _____, it corresponds with _____
 - 3) _____ refers to _____, it corresponds with _____
 - 4) _____ refers to _____, it corresponds with _____
 - 5) _____ refers to _____, it corresponds with _____
149. *Munhak* is the _____. (p 182)
150. There are two type of human knowledge, _____ and _____. (p 183)
151. Moo is an expression of _____ taken to preserve one's _____ from and _____. (p 185)
152. Moo Do encourages people to train their bodies and minds so as to live _____, _____, and _____ lives, by harmonizing our _____ and _____, as we harmonize _____ and _____. (p 185)
153. The true significance of training in our art does not lie in such an immature purpose as _____. (p 187)
154. In addition to protecting one's own life, a *moodoin* must become capable of _____. He must know how to truly love _____ and _____ in accordance with the basic principle of the Do. (p 188)
155. In accordance with the laws of change, even difficult things can be achieved through the _____. (p 189)

156. We should not _____ change, but instead try to understand the _____. (p 189)
157. Do is the source of _____. Kwan Jang Nim Hwang Kee defines this energy as being _____. (p 191)
158. **Ki** is _____. The Chinese character for **Ki** is made of two parts. The top represents _____, while the lower represents _____, together they are **Ki**, which signifies _____. (p 193)
159. Lao Tzu sees Ki as _____ and _____. (p 193)
160. The tension between Um and Yang is a _____ and _____ relationship, which _____ and _____ as they oppose one another. (p 194)
161. _____ (birth Ki) is a basic element of life. (p 195)
162. _____, _____, and _____, in this sense are acquired **Ki**. (p 195)
163. The _____ is the focal point of **Ki**. I call this acquired _____ **Ki**. (p 195)
164. Birth Ki is the source of man's innate ability to _____, _____, and _____ on life, but this, by itself, is not sufficient to _____ life. (p 195)
165. The three essentials each play a central role based on the functioning of natural birth key. The three essentials are: (p 195)
- 1) _____
 - 2) _____
 - 3) _____
166. The core elements controlling man's health and that most precious of all things, life are: (p 196)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
167. In our Moo Do _____ and _____ it is important to train rationally so as to harmonize _____, _____, and _____ in accordance with the laws of _____ and _____. (p 199)
169. Man possesses _____ and the _____ to defend himself, this is called _____ or _____. (p 200)

170. Living a life of great principles is the representation of the authentic _____. (p 200)
171. Right Mind is applied to _____, it means having _____, and expressed by the _____. (p 200)
172. Right Composure is applied to _____, it a center that is _____, and is manifested in the _____. (p 200)
173. Right Posture is applied to _____, refers to _____, and expressed by the _____. (p 200)

Practice of Moo Do Mind Training

174. The Seven Essential Elements of health necessary to maintain and preserve human life are: (p 210)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
175. The balancing and regulation of the physical body, in terms of the Seven Essential Elements, is called _____ (ki movement) or _____ (ki circulating through the body). (p 201)
176. Martial arts practice is required of the sake of _____. When the ki flows smoothly through the body, one enjoys _____ health. When this happens, there are, in some cases, certain natural _____. (p 201)
177. Moo Do's distinguishing characteristic is that all _____ and _____ must be accompanied by rational _____ or _____. (p 205)
178. Soo Bahk Do Consist of _____ training, _____ training and _____ training. (p 205)
179. The method of training in which the mind and body are centered on one's spirit or consciousness is called _____. (p 205)
180. When the mind and body are centered on the internal organs it is called _____. (p 205)
181. The outer training is when the mind and body are centered on the _____. (p 205)
182. In accordance with natural principles, the Soo Bahk Do practitioner practices naturally incorporating the corresponding _____, _____, and _____, as well as the _____ and _____. (p 205)

183. The practice also requires: (p 205)

- 1) _____
- 2) _____
- 3) _____

184. Outer training has been dealt with in the _____. (p 205)

185. This book will concentrate on _____ (p 206)

186. The _____ of mind training is the pure _____. (p 206)

187. Consciousness does not violate the fundamental principles of the Do; it (p 206)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

188. Consciousness can be understood in the terms of the themes of _____, _____, and _____. (p 206)

189. The purpose of mind training is to _____ and _____ the mind to stimulate _____ development and promote spiritual _____. (p 207)

190. Name the Three Essential Elements and Three Great Necessities of Mind Training. (p (207)

Three Essential Elements

- 1) _____
- 2) _____
- 3) _____

Three Great Necessities

- 1) _____: _____, _____, & _____
- 2) _____: _____ (_____), _____ (_____), _____ (_____),
- 3) _____: _____, _____, & _____

191. Man's Three Cognitions, Five Senses, and Seven Emotions are: (p 207-208)

Three Cognitions

- 1) _____
- 2) _____
- 3) _____

Five Senses

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

Seven Emotions

- 1) _____ : _____
- 2) _____ : _____
- 3) _____ : _____
- 4) _____ : _____
- 5) _____ : _____
- 6) _____ : _____
- 7) _____ : _____

192. Excessive activation of the Seven Emotions damages one's _____ and in extreme cases, lead to _____. (p209)

193. Man is happy when he possesses the _____, _____, and _____ to be in _____ of himself in any situation. (p 209)

194. The _____ and _____ (_____) serve as the two prerequisites necessary for maintaining a health spirit. (p 210)

195. Western people seem to think authentic effort toward _____ is more important than _____. (p 210)

195. What are the two basic rules for training and developing the spirit? (p 211)

- 1) _____
- 2) _____

196. According to Sun Tzu, if one wishes to vanquish one's opponent, one must first accurately _____. (p 212)

197. In your own words, briefly describe each of the Five Levels of Mind Training and Praxis. (p 212-213)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

198. In your own words, briefly describe each of the Five Methods of Mind Training and Praxis. (p 214-220)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

199. *Kyejae* is the Korean term for _____. *Kye* means _____, “Cleansing the mind” is _____. (p 217)
200. A person who leaves the secular world behind to seek out the natural environment of the mountains is referred to as a _____. (p 221)
201. Sunin train their _____ and _____ while living a free lifestyle in their own particular manner within a natural lifestyle. Their lives center upon the _____ rather than the _____ or other _____ of life. (p 221)
202. Man’s harmonization of the Three Gems (_____, _____, & _____) is called *gyung* (_____). (p 222)
203. *Jeongshim* (_____), *yunjin* (_____), and *heupyeol* (_____) or *heupki* (_____) make up the three essential elements of Sunin Principles. (p 222)
204. _____ belongs to mind training and _____ and _____ belong to inner training. (p 222)
205. _____ Philosophy and _____ naturally have much in common. (p 223)

Education for Character Development

206. In addition to his _____, man needs _____ in order to develop. (p 227)
207. Knowledge as a spiritual issue is _____. (p 227)
208. Living in accordance with the laws of balance is man’s _____ to happiness. (p 227-228)
209. Lao Tzu believed, is automatically aware of _____ and _____ and _____ the Do. (p 228)
210. It is because of _____ that man can speak of _____ and _____ in regard to instincts. (p 228)
211. _____ refers to the human character in complete possession of the Do. (p 229)
212. In order to become a truly human person of greatness, one must: (p 229)

- 1) _____
- 2) _____

213. The wise man of virtue who lives in accord with Nature is a _____ and termed “_____”. (p 230)
214. Man is far behind animals when it comes to the principles of nature because he _____. (p 231)
215. The Three Esoterica consists of the Three “No’s, the Three Moderates and the Three Practices; what are they? (p 232-233)

Three “No’s

- 1) _____
- 2) _____
- 3) _____

Three Moderates

- 1) _____
- 2) _____
- 3) _____

Three Practices

- 1) _____
- 2) _____
- 3) _____

216. There are three additional keys to life, which are: (p 233)
- 1) _____
 - 2) _____
 - 3) _____
217. Moo Do philosophy is based on the most precious of all things in the world -- _____, _____, _____, & _____ (p 233)
218. The technique of forgetting the two and adopting the center is called _____. (p 236)
219. According to the Confusion School Do and Ki are seen in terms of _____, & _____, and advocates _____ (_____). (p 237)
220. According to the Taoist School Do and Ki are seen in terms of _____, & _____, and advocates _____ (_____). (p 237)
221. Generation of the generator is called _____; and the generator of generation is called _____. (p 238)

222. The synthesis of the philosophies of Confucius, Mencius, Lao Tzu and Chuang Tzu is known as _____. (p 238)
223. Intuition synthesizes the material provided by the _____, and the understanding synthesizes _____, creating experience. (p 239)
224. The goal of intuition is simply to be _____ and _____. (p 240)
225. _____ is the Korean term for intuition, _____ means direct and _____ means observation. (p 240)
226. **Gwansang** means to intuit the _____ and _____ of an object. (p 240)
227. Confucius and Mencius wanted man to be _____. (p 243)
228. In the Taoist view of man, man appear from **ki** at _____ and is later transformed back to **ki** at _____. (p 243)
229. Match the following: (p 244)
- _____ Heaven man
 _____ Spirit man
 _____ Superior man
 _____ Sage
 _____ Regal man
- a) Bestows kindness upon people through benevolence, righteousness, rites & music.
 b) Never leaves the truth of the **Do**.
 c) Never departs from the **Do**
 d) Regards Heaven, Virtue and the **Do** as a foundation, obeys the laws of change.
 e) Never departs from the refined **ki** of the **Do**.
230. The above types are nothing more than _____ of people according to the respective level of their _____. (p 244)
231. One can become a Natural Person by: (p 245)
- 1) _____
 2) _____
 3) _____
232. **Umin Jungchaek** literally means “_____”. (p 245)
233. What are the four methods for becoming a Natural Person? (p 245-246) (in your own words)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

234. The field of study dealing with that which exists is _____, and the field of study dealing with existence itself is _____. (p 247)

235. The manifestation of human life is _____, which is the goal of training (p 248-249)

236. The Ten Articles of Faith of Martial Virtue are; (p 249-252)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

237. What are the Main Elements of *Soo Bahk Do* Training and Points of Emphasis: (p 252-253)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

238. *Soo Bahk Do* practitioners should emphasize its _____ aspects over its _____ aspects. (p 254)

239. What are the 13 Points of Caution when practicing *Soo Bahk Do*. (p 254-258)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

- 11) _____
- 12) _____
- 13) _____

Personal Reflections

240. Lao Tzu and other Taoist classified political rule into four types, please match them:
(p 261)

- _____ Type I
- _____ Type II
- _____ Type III
- _____ Type IV

- a) ruled through virtue and was loved by the people.
- b) ruled through laws & punishment, feared * despised by the people.
- c) ruled the people through natural non-action (**muwi**)
- d) lost the trust of the people who no longer had faith in him, did not obey him.

241. The greatest rule ruled _____, letting things be _____. (p 261)

242. **Bujaeng** means _____. (p 261)

243. A true **Yangban** is someone who posses both _____ and _____. Someone whose _____ development is complete and who has completely _____ their body.(p 265)

244. We are in dire need of political leaders who are “_____”. (p 266)

245. A politician should engage in natural _____, free of _____, based on the philosophy of the _____; based on the laws of _____, one who is truly _____ and _____, working for the _____ of the people. (p 267)

246. Lao Tzu advocated an economy of _____ with _____ private property. (p 268)

247. According to Lao Tzu, if a country is governed according to the principles of the Do, it becomes _____. (p 269)

248. Lao Tzu’s ethical doctrine is _____ (_____): his political doctrine is _____; and his economic doctrine is _____. (p 269)

249. How many basic conditions does the author suggest is necessary for world economic stability? _____ (p 271-272)

250. The five great principles of national defense are: “The fist is the _____; the second is _____; the third is _____; the fourth is the _____; and the fifth is _____.”
(p 273)

251. In the “*Tao Te Ching*” the secret to warfare is _____ wars without _____. (p 273)
252. The essence of *Moo Do* spirit is centered on _____ and does not _____ first. (p 273)
253. Eastern philosophy is generally classified into two schools, _____ and _____. (p 275)
254. The Confucian School advocated a _____ philosophy. (p 276)
255. The Taoist philosophy _____ really bloomed. (p 276)
256. Lao Tzu regarded the Do as _____ (_____) and regarded virtue within the phenomenal realm as _____ (_____. (p 278)
257. The Taoist equate the natural realm with “the realm of _____ and _____.” (p 278)
258. Society in the Confucian School can be viewed in term of two phrases: (p 279)
- 1) _____
- 2) _____
259. The _____ School envisions a society where man’s politics, economics, and culture have attained their highest form of expression. (p 279)
260. Humans transform form _____ (_____) to _____ (_____) and then return back to _____. (p 280)
261. What are the 8 insensitivities that should be avoided? (p 281)
- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
262. Hope is an aspect of _____, is without _____. It is purely _____ and does not cause any _____. (p 283)
263. Desire is and aspect of the _____, it involves that with _____. (p 283)
264. Man is the _____ of the myriad things. (p 284)

265. The author rejects completely the idea that “_____”. (p 285)
266. The above attitude is opposed to the laws of _____, based on the principles of _____, and inconsistent with the _____ and _____ based on human morality. (p 285)
267. _____ is Moo Do’s ultimate goal. (p 285)
268. The ultimate goal of training and practicing *Soo Bahk Do Moo Duk Kwan* is: (p 286)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
269. The Law of the Jungle does not apply to _____. (p 287)
270. The achievement of our ultimate goal depends on the degree of our _____, _____, _____, and _____. (p 290)
271. The starting point of human happiness is first, _____ and second _____. (p 290)
272. Put into your own words the three practical requirements for man to attain contentment. (p 291)
- 1) _____
 - 2) _____
 - 3) _____
273. True health depends on the _____ and the _____. (p 291)
274. _____ (_____) is characterized primarily by logic and clam. (p 295)
275. _____ (_____) is primarily characterized by action and movement. (p 295)
276. During his time on earth, man needs to live wisely, nobly, and happily, to receive respect from others. To do this he needs to: (p 296)
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

277. It is a good thing to look in the mirror occasionally and ask: (p 297)

- 1) _____
- 2) _____
- 3) _____
- 4) _____

Trends in Modern Philosophy

278. Mathematic logic and phenomenology are merely _____, they do not represent theories with actual content. (p 301)

279. The world is not mechanical but is instead _____, _____, and _____. (p 301)

The Philosophy of the Infinitely Large and Infinitely Small

280. In the end the _____ and the _____ are actually equivalent. (p 305)

281. Until now interest has chiefly been in _____ and _____ and _____ and _____ there has been little interest in _____. I believe this will change. (p 306)

282. In the future philosophy and science will take more interest in the _____. (p 306)

CONGRATULATIONS!

Embodying and exemplifying the essence of Soo Bahk Do® Moo Duk Kwan® includes applying what you have learned to your daily life inside and outside the dojang.