

## WMDK ORAL QUESTIONS FOR DAN CANDIDATES

# EE DAN SHIM SA

1. Name three students whom you personally connected to your art of Soo Bahk Do<sup>®</sup> Moo Duk Kwan<sup>®</sup> during the last 3-4 years and who became training members of your Federation after your referral:
  - a. Name 1
  - b. Name 2
  - c. Name 3
  
2. Please cite some specific examples of how you have participated in, and/or contributed to Vision success during your last 3-4 years of training.  
Personal Answer
  
3. Please explain your understanding of the nature of, and what is meant by, **“Successful Moo Do Dojang”**
  
4. What factors contribute to the Moo Duk Kwan’s uniqueness and have been repeatedly expressed in the President’s Vision messages?
  - a.
  
5. Name some of the specific goals set by the President for strengthening our foundation and achieving success toward Vision objectives:
  - a. Strengthen our art’s public image via five Moo Do values
  - b. Strengthen the five Moo Do values in all our individual actions
  - c. Enhance instruction skills to ensure preservation of our technical excellence
  - d. Understand and improve the financial stability and success of Moo Do dojangs
  
6. What is the motivation of name “Chil Song” Hyung ?
  - a. Answer: “Buk Du Chil Song (Big dipper)” means” North head seven star”. The North star which was of great importance to early navigators. There are 7 hyungs in the Chil Song series. Each hyung has its own characteristic. Kwan Jang Nim Hwang Kee created the Chil Song hyungs and introduced them to help to guide us toward becoming better Moo Do practitioners.
  
7. What is the literal meaning of the words “Neh Ga Ryu” and “Weh Ga Ryu”
  - a. Answer: Neh (Inside/Internal), Ga (House), Ryu (Style) Weh (Outside/External). Ga (House), Ryu (Style).
  
8. What is the meaning of “Ryu Pa” ?
  - a. Answer: Literally, “River flows down divided”, it refers to the natural process of change which occurs as an art is practiced by human beings. The Kwan Jang Nim stresses, as should the candidates,

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that this is an unintentional process and it is not desirable to try to introduce impurities into the art.

9. What does “Neh Khang Weh Yu” mean?
  - a. Answer: Neh (Inside), Khang (Strong Hard), Weh (Outside), Yu (Gentle).
  
10. What is the name of Yuk Ro Cho Dan hyung ? And its meaning?
  - a. Answer: “Du Moon“. Du (Top / Great), Moon (Gate).
  
11. What have you experienced from Yuk Ro Hyungs and how have they helped you in your personal development?
  - a. Answer: Personal. However, following terms should be discussed by candidates; Neh Gong influence, Interaction with nature, Flow of energy...
  
12. What is the “Moo Yei Do Bo Tong Ji”?
  - a. Answer: The Moo Yei Do Bo Tong Ji was published approximately 300 years ago. It is the only Korean martial art book known to have been written in that time period. It is the oldest and most valuable historical documentation of Korean martial arts.
  
13. Why are you required to perform the Ssang Bal Ahp Cha Nut Ki break ? What is the significance of this requirement and why?
  - a. Answer: At Ee Dan the practitioner is required to perform at a certain degree of proficiency with each side of his/her body. The Ssang Bal Chagi requires the practitioner to perform this task simultaneously while several feet off the ground. This is a good test of this requirement. The E Dan should be able to not only perform well with both sides of their body, but split their energy and focus all of their intent to two target areas at any given time.
  
14. Explain the significance of the Dan Bon.
  - a. Answer: The Dan Bon is the number assigned to the Soo Bahk Do practitioner upon his/her achievement of the rank of Cho Dan in the Moo Duk Kwan. It clearly defines the seniority and history of the practitioner within the Moo Duk Kwan. Kwan Jang Nim Hwang Kee personally maintained the Kwan Jok Bu until he passed on the responsibility to his successor, H.C. Hwang Kwan Jang Nim. Kwan Jang Nim H.C. Hwang is the only person who assigns Dan Bons and ensures that they are recorded in the Kwan Jok Bu (Book of Dan numbers).
  
15. What is and who are the members of Technical Advisory Committee of your Federation ?

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- a. Answer: The TAC is responsible for providing all the technical, historical, traditional, and philosophical guidance of the Kwan Jang Nim through the World Moo Duk Kwan. The TAC is comprised of the following Ko Dan Ja: Answer Varies By Country.
16. What is the role of the Board of Directors? Who is the Board member elected by you in your region.
- a. Answer: The Board is responsible for providing all administrative services necessary to ensure that the TAC can achieve its objectives. The Board is not only responsible for a business administration to the management of the Federation but moreover to the membership. As elected Board members their representation should be on behalf of the membership.
17. What is the literal meaning of each word in “Yong Gi” (or other 8 Key concepts)?
- a. Answer:  
Yong (Brave), Gi (Energy)  
Chung (Clean/Clear), Shin (God), Tong (Govern), Il (One/First)  
In (Endure), Nae (Patience)  
Chung (Right), Jik (Straight)  
Kyum (Humble), Son (Humble)  
Him (Power), Jo (Manage), Chung (Right)  
Shin (Relaxation/Expend), Chook (Tension/Shrink)  
Wan (Loose/Slowness), Gup(Hurry/Fast).
18. Please describe the process you utilized to prepare for this E Dan testing.
- a. Answer: Personal. However it is important to see that their preparations are connected with proper Moo Do chain.
19. How will your role and/or responsibilities change if you are promoted to E Dan?
- a. Answer: Personal. However it is important to see that their discussions are connected with proper Moo Do chain ( Seniors, Instructor, Do-Jang, Region, and Federation..)
20. What types of programs or activities would you like to see the Federation undertake to better serve its Dan members ?
- a. Answer: Personal.
21. Why is loyalty to the Kwan Jang Nim and Moo Duk Kwan an important aspect of our training ? What does this means to you ?
- a. Answer: This is the highest level of Moo Do Shim Gong in loyalty. This will also ensure that the purity of our art, as well as our identity, is connected with the natural heritage and history of the Moo Duk Kwan.