

An Explanation of the Pal Jung Do System



Introduction

For many who train in Taekwondo there is an absence of education. To these students, the foundational knowledge of traditional Taekwondo has been diluted or lost altogether and studying the evolution of Korean Martial Art the ancient days into its modern form is to witness an erosion of core principles and lessons. Through the Mudo Academy, Grand Master Kim Yong Ho spearheads a renaissance of these traditional and life-affirming values. For the narrow-minded practitioner of Taekwondo, the Mudo Academy system may seem like regressive action. However, to those who follow the Mudo way correctly, the return to more grounded teaching has significantly more comprehensive benefits.

Launched in 1997, the Mudo Academy approaches its twentieth year and combines eight traditional disciplines of Kouksundo, Hwalinmudo, Gumudo, Hapkido, Sang Heng, Meditation and Taekwondo. Mudo takes its insignia from the traditional Chinese character Wu or Wushu, which is often used by the Chinese to denote Military or Martial Arts, and is fitting given that Wu translates as the "right use arms or strength" (Phan, 2013). The right use of arms or strength is the basis of traditional Martial Art, and the infrastructure of the Mudo Academy. Each of the eight components listed above seek to produce students who can not only identify the Wu, or Mu in Korean, but follow its way (Do), thus creating the moniker *Mudo*; the way to correctly use arms or strength.



Image 1: Mudo Academy Archive 2014 (Wu/Mu)

Traditional Poomsae

The advent of modern Taekwondo began with concessions to entice Western practitioners and further compromises were made with the opportunity for Olympic showcasing. To create a spectator sport, Taekwondo all but divorced itself from its roots. Whereas once over, poomsae acted as the keystone of its practice, much like the role of the kata in Karate, poomsae were downgraded to a mere formality for grading. In WTF Taekwondo, the Taeguk poomsae originally aimed to impart knowledge of the Kwae alongside their technical spine. However, over time, this teaching has been neglected or lost all together. The Kwae is a philosophy whereby the world consists of 8 essential elements:

1. Keon- Heaven (yang)
2. Tae - Inner firmness/outer softness

3. Ra- heat and brightness
4. Jin - power and dignity
5. Son - mighty force and calmness
6. Kam - incessant flow
7. Kan - ponderance and firmness
8. Kon - earth (eum). (*World Taekwondo Federation, 2013*)

These elements depict the complete path and cycle of life, yet the understanding and comprehension has been eroded by vices such as arrogance and nonchalance, thus creating a generation of Martial Artists who know only the technical demands of the Martial Art. These gaps in education created a need for the Mudo way and, like all codes before it, the Mudo way has poomsae at its core. In this case, it is the Paljungdo “poomsae”.

Paljungdo in Mudo Academy Taekwondo

In 2015, the Mudo Academy ceased to use the label of poomsae for the Paljungdo. The Paljungdo can be utilised in a similar way to traditional poomsae, however the reasons for the differentiation will become apparent further on. The effect of the Paljungdo system as a whole has had on "modern Taekwondo" is astounding. Although only a handful of students diligently follow the Paljungdo and Mudo, the calibre of those students has increased noticeably. Unlike previous systems, they provide not only forms for basic practice, but a schematic for an improved life. The system is unquestionably more physical, with each basic system having more moves than the stereotypical poomsae, and therefore challenging students and practitioners to push themselves further due to increased physical demand.

To counteract demands which could be too demanding to a student, the Paljungdo offers them methods to control their energy and minds. The resultant effect is Taekwondo students from Paljungdo based schools are, across the board, more capable both physically and mentally, suggesting the Paljungdo system has a positive influence on the standard of Taekwondo. Additional or satellite practices such as the Moving Meditation, Gumudo or Hapkimudo, serve as facilitators for the Paljungdo system.

Traditional Roots

The Paljungdo system was formed as a series of movements designed to benefit the mental and physical health of its practitioner - 5000 years of cumulative knowledge based upon the utilisation of the "energy of the cosmos" (joocheon). The joocheon breathing practice now takes the name of the dan tian (Dancheon), the Chinese name traditional medicine gives to the energy centre, and whose name it now takes (*Mingu, 2009*). Since the 3rd Century, the Dancheon has been considered the centre of energy (*Yang, 1989*). To the ancients, the Dancheon had a dual purpose. On the one hand, it steers the motions of the body and connects them to their centre of gravity, while simultaneously acting as an engine for the body and contributes momentum in waves (*Bluestein, 2014*).

The Dancheon is situated between the navel and the top of the pelvis. As newborns, this is from where we breathe, but as speech develops our breathing is forced to occur higher and in the more shallow part of the body

(the lungs). With inhalation, the breather should visualise the joocheon entering through the head and passing through the body. The exhalation is accompanied by visualising the joocheon as it is expelled from the body through the legs and feet.

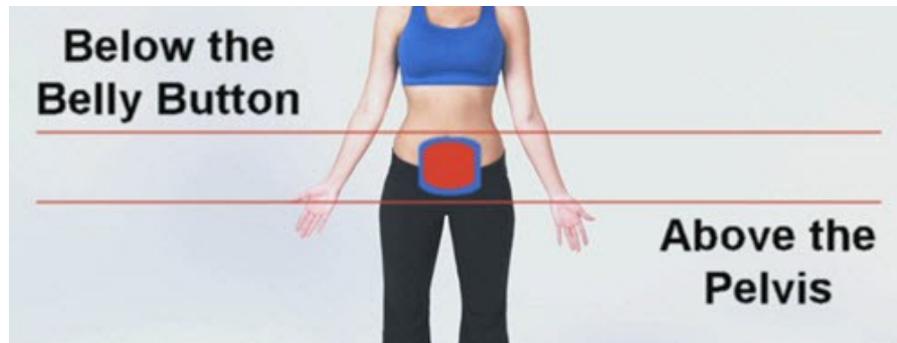


Image 2: Diagram of the dancheon (*Feel Better On Your Own, 2016*)

This practice was adapted by the Korean elites who studied acupuncture and acupressure. This so named "Art of Masters" promotes self-healing and has been widely practised in South Korea since the end of the Korean war in 1953 (*Seon Academy, 2012*). Throughout history, illness was feared above all else, therefore practising the Dancheon breathing was designed to maintain good health. In its infancy, the breathing practice sought to cure the practitioner of daily aches and pains and keep illnesses at bay, and the success of this method is evident in its longevity. When the Japanese invaded Korea, Dancheon breathing was banned, thus forcing it to become a secret practice. However, now it is understood and utilised by most households in South Korea. When practised on a daily basis, Dancheon breathing promotes higher oxygenation levels in the body and enhances the life force. The principle benefits of this practice are health, clarity and also stamina.

Through the early stages of Paljungdo, practitioners repeat Dancheon breathing with every movement. By increasing oxygen levels, the immune system is bolstered and assists in keeping the student clear-headed and energised, as the principles suggest. As they progress, their breathing will become more developed as the jumbis channel the joocheon to the vital organs in the body, cleansing and maintaining them for maximum health. When practised in its entirety, the Paljungdo not only promotes good health, but also maintains the body and mind and repairs them where necessary. By 1st Dan, a true practitioner is physically and mentally healthy, with control over the great power they possess.

Following the "Thdo"

This control obeys a force often referred to as Do. Do or thdo is so fundamental to TaekwonDO, MuDO and PaljungDO, as demonstrated by the names. Within the O-haeng, Eum and Yang function together to maintain the world balance (a balance which is not as prevalent in the west, though it is central to eastern culture; the South Koreans display the taegukki in the centre of their national flag). The taegukki is symbol also shared by the Mudo

Academy and Kim Chung Do Kwan badges. Although the appreciation of this symbol of thdo is difficult to explain to a western mind, it is every bit as important to them. In the most basic terms, the thdo is the natural way, the way of all living things (*Brennan, 2015*).



Image 3: Representations of the Taegukki (*Hatfield, 2016*)

Nature is always in flux from day to night, life and death and even the change in seasons. Everyone can see the pattern but can do nothing to intervene. Like nature, the thdo is not static, and the Paljungdo represents a guide whereby the practitioner may learn enough to follow this path. As with many spiritual foundations in Korea, there are 8 elements within the Paljungdo. Like the Taekguks, each "poomsae" represents an element necessary for life.

1. Jung Shim - Righteous (Virtuous) Spirit
2. Jung Eui - Righteous Rightness
3. Jung Shin - Righteous Trust
4. Jung Nyum - Righteous Thought
5. Jung In - Righteous Loyalty/Generosity
6. Jung Hyo - Righteous Filial Piety
7. Jung Haeng - Righteous Action
8. Jung Do - Righteous Way

These eight considerations signpost the development of a student. Rooted in Buddhism, they form the basis for health, clarity and stamina - the three aims of the Dancheon. The constructs or demands of the Paljungdo are all necessary, to achieve one without the other seven is largely futile. The Buddhist symbol of the wheel is always depicted with eight spokes, one spoke for each of these tenants (*Image 3*). If one spoke is missing, the wheel is incomplete and a broken cycle does not cycle. To practise the cycle of the Paljungdo in fullness leads a student to follow the righteous path, or the Jung Ro.



Image 4: Buddhist Wheel sculpture, Jeju Island (ELD, 2015).

Paljungdo For Life

To best explain the Paljungdo, following the initial journey from white belt, is perhaps the most comprehensive way. Every practice of the Paljungdo system should be done with these overall aims in mind. Initial practice will concentrate on the physical elements, only touching on the philosophical and educational background. As a student gains more experience, this background comes to the fore.

Initially, to combine the Dancheon breathing with these spiritual signposts encourages us, the practitioner, to live a long and virtuous life. It is perhaps this essential difference which prompted the Mudo Academy to stop describing the Paljungdo system as poomsae, because they are so much more than the technical forms which scaffold the linear system of modern Taekwondo.

At its most basic level, Jung Shim denotes the initial demonstration of righteous spirit. The correct beginning acts as an anchor for the student and all practise must start with this form. Moving the left foot into jumbi is a step representing eum, or earth, and the hand position generates joocheon flow to the lungs. The air begins to circulate the body and as the Dancheon breathing is attempted, the practitioner cleanses their internal organs. As outlined previously, the change in breathing introduces more oxygen and energy to the body, thus beginning the benefits of Paljungdo on a students health.

Only from a virtuous beginning can one progress to righteousness. Righteousness is a misunderstood word in an era where the world has seemingly lost its way. To be just or morally right is a difficult notion for some, and so to humble oneself to tutelage is the next step of the Paljungdo. Jung Eui is where a student illustrates loyalty to the thdo by conducting themselves in a correct and righteous manner. In tandem with this, the techniques of Jung

Eui demand a level of physical correctness and balance which, once again, synchronises the balance of physical, mental and spiritual.

The hand position for Jung Eui directs energy to cleanse the large intestine, once again promoting good health of the student. Beginning with the movement of the right foot, Jung Eui represents the yang; the celestial side of the O-haeng, encouraging outward thought. Once a practitioner begins to choose correctness or righteousness, it influences the world immediately around them. With every choice, the flux of nature is evident and righteousness is subjective, making the need for daily repetition the only way to ensure clarity and good health. However, to continue living by righteous choice and maintaining a virtuous spirit is not easy. To live with correctness in mind and body is hard work which, at first, will be confined to the Dojang. However, with proper education, it is carried into outside conduct. Jung Eui, our righteousness, is shown in the way we conduct ourselves every decision of every day and only with a defined sense of what is right can we follow the Paljungdo.

With the study of Jung Eui, some of the technical essentials of Taekwondo are starting to take shape and so a student may progress. Jung Shin is the Paljungdo embodiment of righteous trust. Trust must occur on more than one level to be of benefit in the Martial Art. To continue finding and following the thdo one must trust themselves, their knowledge, capabilities and their potential. For many this is a difficult thing to do, especially for those who have the scars of experience. The physical element of Jung Shin demands a level of self trust in order to complete the sequence. To truly achieve righteous trust the student must trust the instruction they receive. The bond between student and Instructor is put under scrutiny at this point; it will be indicated at this point if a student is truly willing to follow the Paljungdo system of practise.

Like Jung Eui, Jung Shin is right sided in initiation, focusing the energy outwards. To trust an Instructor is not straightforward and trusting the philosophy they subscribe to is even more abstract, especially to those in possession of a cynical mind. For a student to stay on their Jung Ro, trusting themselves, their Instructor and the thdo is a true test. The jumbi targets the stomach of its practitioner, and to trust so early into this journey it is certainly apt. Those who "have the stomach" for Jung Shin are likely to progress well through the Paljungdo system and reap the benefits.

As a student experiences trust and righteousness, their spirit is kept virtuous by regular practise. Within nature, there are constant challenges and vagaries which force adaptation. For example, a plant will always grow toward the light and if the light source changes, the plant grows in a different direction. Yet, as long as there is light the plant will grow, and the same is true with Paljungdo. If you are to practise regularly, you will be able to adapt to the demands of the thdo.

Challenges in the Martial Art are varied and often multifaceted. In order to combat or overcome such obstacles, the next marker in the Paljungdo system is Jung Nyum, or righteous thought. Commencing on the left foot, the jumbi anchors the student to the earth and promotes looking inside, like Jung Shim did at the beginning. The hand position supports energy flow through the spleen, cleansing the blood of impurities as it flows through. We have already heard how Dancheon breathing encourages higher oxygenation, and it is a fact that physical exercise forces blood to be pumped more readily around the

body. Therefore, a better quality of blood passes through the spleen, leaving it less likely to malfunction.

A healthy spleen is integral to a resilient immune system and if a person does not look after this organ their health can come under threat very quickly. Combining the Dancheon breathing and Paljungdo movement will benefit the spleen and the immune system, ultimately promoting good physical and mental health of the student. Some may question the relativity of a healthy spleen to a healthy mind, but it is much simpler to have mental clarity when ones health is good.

Jung Nyum denotes righteous thought and thus far a practitioner has accepted the teachings of the Paljungdo system like a receptive infant might. By this stage, they are coming to the adolescence of their practice and will undoubtedly begin to query what they are doing and whether or not they are reaping the rewards of mindful practice. Particularly in the west, even the most committed students will be reticent in accepting that the practice of the Paljungdo can cleanse the inner organs, as believing without seeing is not something commonly seen in adolescents or Westerners. Jung Nyum must stand up to this unprecedented level of scrutiny if the student is to find their thdo.

Righteous thought is possibly the most difficult element for modern Martial Artists, as they must continue through frustration, self-doubt and more demanding physical practice. Throughout this, they must maintain the faith and trust gleaned through Jung Shin and strive to act with the righteousness and intention they started with. Even more difficult is to maintain this correctness of thought and spirit outside of the Dojang, especially when faced with the angst, jealousy and pettiness of those not receptive to the thdo. Jung Nyum physically demands the most mental application thus far, forcing the practitioner to reach the mental clarity sought after in the Dancheon principles.

If a Martial Artist can fill their life with righteous thought, trust, righteousness and be virtuous of spirit, they are well on their way to a long and healthful life. Daily practise of the Paljungdo system will consolidate these virtues, providing the tools needed to remain steadfast in their pursuit of thdo.

With proper training from Jung Shim to Jung Nyum, a practitioner may show themselves to be properly receptive to the Paljungdo. If this is truly their thdo, Jung In will afford its practitioner a certain amount of pleasure. Jung In is the representation of righteous loyalty and generosity. As with all the Paljungdo titles, the translation or label is not as clean cut as some practitioners would like, but the need to understand the relationship between loyalty and generosity is important at this time. In other words, Jung In acts as a consolidation point within the Paljungdo framework.

In the majority, people understand generosity to be "*freely giving or sharing money and other valuable things: providing more than the amount that is needed or normal*" (Merriam-Webster, 2015). However, to be generous encompasses more than sharing in abundance. Generosity is "*to be free from pettiness in character and mind*" (Collins, 2014); which is a far more applicable explanation in relation to the Paljungdo system. To be free of pettiness or meanness is the most benevolent gift you can offer mankind. However, such a gift is impossible without maintenance of correct thought, trust in one's judgement and operation true to a righteous intention. With all

these assets in place, the mind and spirit of the practitioner are free to concentrate on the physical complexities of Jung In.

The combination of spiritual and physical elements test the loyalty of the practitioner. Loyalty is a word often misused and misinterpreted by society as people discuss it as a necessity "just because", with no real understanding of the moral commitment it denotes. Traditionally, loyalty pertains to the steadfastness or resolution to one's beliefs, family, friends and country. As already described, when correctly practised, Jung In creates a sense of peace. The first time this peace is experienced is potentially the first time a student unconsciously understands loyalty and generosity toward themselves. For more advanced students who are properly using the Paljungdo system, loyalty and generosity are experienced on a more conscious level.

On an intrinsic level, these are much simpler to obtain than the same traits at an extrinsic level. Being firm in support of the Martial Art, the Paljungdo and the thdo truly tests generosity of character and mind. Jung In asks a practitioner to be resolute to the intention of Jung Shim, whilst undergoing the most challenging part of their journey to date.

Under the Mudo Academy, the first tenant of practice is "chong" or patriotism; loyalty to one's country. The country, in this instance, is a reference to oneself, family, friends and club ties. Although it is a primary tenant of the Mudo, it is over halfway along the Paljungdo journey (*Appendix 1*). This is not done by accident, it serves simultaneously to represent how important and complex loyalty and generosity are to enact. Physically, Jung In begins the second cycle, with a clear yang movement (the heavenly/external symbol). As the jumbi concentrates the energy of the Dancheon breathing, the hand position directs joocheon to the gallbladder. Often underestimated, the gallbladder is necessary for proper digestion, making sure energy absorption is well maintained.

Through Jung In, once again the Paljungdo combines philosophy, Dacheon breathing and physical exercise to perpetuate health, clarity and stamina. For when in a healthy, clear state backed by indomitable spirit, a scholar of the Paljungdo has maximised their chance to find the Jung Do and stay on the Jung Ro.

Once Jung In has been comprehended, a student can begin to study Jung Hyo; righteous filial piety. Jung Hyo acts as a balance to Jung In, starting on the left or Eum side. The jumbi focuses the joocheon on the health of the liver; like the left balancing the right, the liver is balanced by the gallbladder. Filial piety is a devotion or respect to one's family, in this case the Martial Art family of the practitioner. As a Kup Grade, you are considered a child of your Instructor; previously I suggested that by Jung Nyum, a student has reached their adolescence. With the undertaking of Jung Hyo, they are well within this period of adolescence and like a teen they will begin to act more belligerently, and challenge authority, parents and educators. Jung Hyo is introduced at this stage to highlight the importance of the 'family unit'.

Piety is an act of great devotion or humility, humility is a tenant of traditional Martial Art; taken straight from the Hwarang code. At its most basic, piety is an extreme level of loyalty, reinforcing the twin aims of Jung In and Jung Hyo. At this stage, practitioners have devoted at least one year of their life to the studying of the Paljungdo system. The accumulated knowledge should have started to take root in daily practise and performance, yet the increased

demands of the Paljungdo can cause dissonance of the mind. The dissonance usually occurs between devotion to training versus external demands. These demands can take many forms, i.e. money, time, the hierarchy or personal conflicts. Despite the teachings and practices of the Paljungdo, no one is impervious to human weaknesses such as ego or jealousy. These weaknesses are why the Paljungdo system should be practised daily and in its entirety, thereby ensuring health of the body, mind and spirit. Jung Hyo seeks to challenge the most human corners of the mind, paving the way for an enlightened life.

The notion of piety is a difficult one in an age fuelled by egos. Devoting oneself to a path requiring great discipline and commitment is particularly taxing. As with all life challenges, success is best achieved with support. As previously stated, a traditional Taekwondo club should cultivate a family like unit to provide this support. Master Kim Yong Ho often speaks of the importance of parents/parental figures in life. Respecting ones parents, elders or ancestors is the second tenant of the Mudo Academy (Ho).

To pass Jung Hyo, which is a potential flash point, a student needs more support than ever before. This system tests to see if a student can truly devote themselves to staying on the Jung Ro and follow the thdo. Filial piety not only tests the student practising it, but all the surrounding students. Can these students set aside personal needs or differences to help one another? This application of the Paljungdo system is a key difference between it and "traditional poomsae".

At this point a student has at least covered most of the technical demands of Taekwondo and is entering a lifelong period of refinement. Under proper guidance, a practitioner of Paljungdo has improved their body condition both internally and externally. With regular practise and effort, a student will be ready to test themselves with the seventh and penultimate system "Jung Haeng".

From Jung Shim to Jung Hyo, the philosophies have had a relatively small impact radius. The first six systems are focused on the students' thoughts and nature, where Jung Haeng is the practice for righteous action which has a much wider reach. To act in a righteous or correct manner is, for most, an elusive aim. After all, what is the righteous and correct manner? Tracing back through history, many individuals, groups, societies and religions have sought to live by righteous action. They do so with clear rules and strict governance, producing only mixed success. Through the signposts of the Paljungdo, a student can keep a clear mind, thus allowing them to take the correct action without being influenced or compromised by external factors.

The Martial Arts were developed for the benefit of mankind. Through regular practise of the Paljungdo a practitioner can build themselves mentally, physically and spiritually. Only from this position of inner strength can they begin to operate for the benefit of mankind. During the jumbi of Jung Haeng, Dancheon breathing increases in difficulty; reflecting the need for more energy. If there is any weakness of the heart, there will be no increase in energy and therefore the hand position for Jung Haeng directs joocheon energy here to counteract this potential weakness. Without a healthy heart there is no action, righteous or otherwise. Up to this point, the Paljungdo has helped students to build their health and resilience and from this point, they are required to utilise their accumulated knowledge and energy to maximum

efficiency. As with nature, life is subject to fluctuation, righteous action varies on a daily basis. This is why the Paljungdo system should be practised everyday.

With daily practise comes a serenity which only comes with meditation. Paljungdo is, in its purest form, a method of meditation, once the physical movements have been committed to memory.

Daily practise of the Paljungdo system encourages reinforcement of past learning. Jung Shim, Jung Eui, Jung Shin, Jung Nyum, Jung In, Jung Hyo and Jung Haeng each serve to teach the practitioner a skill for bettering themselves and their lives. Imagine, if you will, a river with each Paljungdo acting as a stepping stone. Assembling these stones highlights the Jung Do, the righteous way. Every time the Paljungdo are practised they move the stones further along the path.

In terms of linear progression in Taekwondo, the system of Jung Do represents a culmination of Kup grade study. The Paljungdo scaffolds student development, and by Jung Do a practitioner should be preparing to take responsibility for their own thdo. Physically, the demands of Jung Do are greater than its predecessors, thus placing the practitioner under more pressure than they have previously faced by testing their mind. However, a student still needs support, just like an adult still needs parental guidance at times. The jumbi of Jung Do mirrors Jung Haeng, reaffirming the need for high focus and time to adequately prepare. Energy is directed to the small intestine, which cleanses another organ integral to good health.

Jung Do should show to any onlooker the Martial Art inside of the practitioner. It demonstrates their accumulated knowledge and subsequent action/application. An individual's interpretation of their teaching will influence the physical appearance of Jung Do. Their interpretation will also dictate what they believe to be the *jung thdo*- or correct way. Following the Paljungdo system to this apex, a student has all the tools to find their thdo and continue along the Jung Ro.

In keeping with the ideology of the Martial Art, Jung Do is not the end merely the turning of the wheel. For a true follower of the Paljungdo does not stop with Jung Do but instead return to the beginning (Jung Shim) and repeat the process over. There is an often cited lesson in Martial Art "A black belt is a white belt who never quits".



Image 5: Kim Chung Do Kwan Archive, 2016

With the cyclical progression of the Paljungdo, understanding can be diminished by complacency. Although this table offers the most simplified version of the Paljungdo system, it does provide a reference for students who need a reminder of the path.

Pal Jung Do	Meaning	Organ	Movements
Jung Shim	Righteous Spirit	Lung	25
Jung Eui	Righteousness	Large Intestine	26
Jung Shin	Righteous Trust	Stomach	24
Jung Nyum	Righteous Thought	Spleen	32
Jung In	Righteous Loyalty /Generosity	Gallbladder	35
Jung Hyo	Righteous Filial Piety	Liver	36
Jung Haeng	Righteous Action	Heart	48
Jung Do	Righteous Way	Small Intestine	44

Table 1: Paljungdo Information Summary

Paljungdo For Longevity

The Paljungdo system has more levels than previous syllabi. On a surface level, it develops body conditioning, solidifies technique and introduces Dancheon breathing. Through practise and proper education, the Paljungdo applies Dancheon breathing for improved health and energy. To achieve this, Paljungdo evolves with the student. Initially, breathing is with every move, encouraging deeper, more efficient Dancheon respiration. Next, the Paljungdo increase the need for control by packaging the movements - for every inhalation, the expiration is partitioned multiple times. This encourages

control over the joocheon flow; teaming this control with physical improvement creates self-confidence.

For maximum control and efficiency, the Paljungdo can be performed on one breath. At this level, the health of a student is optimised, which is the primary aim of the Paljungdo, like the Dancheon ideals before it. This applies to all 8 systems, one breath for each. Through the Paljungdo health can be maintained, improved and optimised. However, health is subjective to change; when one's health is lessened, practice becomes difficult and particularly on reduced or restricted breathing. During these periods i.e. injury or illness, a student can use the Paljungdo as a meditative system. The far-reaching philosophy of each system has been outlined; however to truly focus ones mind, practice should reach a state of "thoughtlessness".

The involvement of Master Kim Sang Tae in the development of the Paljungdo system has resulted in a series of practices which direct the practitioner to enlightenment. With the Paljungdo providing a map to this higher level, physical capability is rendered a secondary consideration. This is where Paljungdo separates itself from poomsae; not everyone can accomplish poomsae. Everyone can follow Paljungdo, which focuses thoughts "inside" to a point of self regulated calm.

Self-regulation is another way of expressing self control or strong mindedness. To be a successful in the Martial Art requires a mental control which is not required in day to day life. Following the Paljungdo educational structure teaches students these potentially life affirming skills. A healthy, well-controlled mind is essential for longevity which is worthwhile; after all life without health has little value.

To control one's mind is to create consistency, the Paljungdo provide a physical exercise determined by concentration so intense it becomes meditation. Through this meditation, especially with regular practise, a student exercises greater control over their mind. To perform the Paljungdo with extreme focus is when it yields its highest benefit, maximum training of mind, body and spirit. The point at which the student begins to maximise these benefits is the point at which the Paljungdo system rises above all of its predecessors.

Paljungdo is accessible to anyone who wants to learn to control their mind, and this supersedes any physical difficulties they may have. Therefore, the physical motions of the Paljungdo are only a vessel for their true purpose: acceptance. Ironically, when we consider acceptance socially, it is not accepted by many. Generally, people strive to be something or someone they are not happy being. Less than 1% of humanity consider themselves "normal" or healthy; through the Paljungdo, practitioners are taught to embrace the limitations of their body and work around them. The inclusive nature of Paljungdo teaches its students "your best is good enough" because it is yours to take ownership of.

Taking ownership of your own capabilities and accepting them is the result of strong mental acuity, developed through self regulated serenity. For anyone wanting to live a long, autonomously governed, healthy life, they should practise the Paljungdo system daily with great diligence.

Conclusion

To be educated in the Paljungdo system of the Martial Art is to develop a person who optimises their physical and mental skills to live the longest, healthiest life they can. The combination of physical Taekwondo, Dancheon health practices and Buddhist meditation come together to benefit the practitioners. These practitioners hopefully share these benefits, and so the ripple continues; until everyone who can be helped by the Paljungdo is helped.

Jung Shim, Jung Eui, Jung Shin, Jung Nyum, Jung In, Jung Hyo, Jung Haeng and Jung Do, form a system of practice which leads a student along the Jung Ro. Following the Jung Ro, is to be in command of yourself and to understand your own unique thdo. The Paljungdo in its entirety enables its practitioner to look inward and outward to identify, understand and follow the thdo; which is after all the root and apex of traditional Martial Art.

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Appendix 1



1. *Chong*- Patriotism
2. *Ho*- Respect Parents
3. *Yae*- Morality
4. *Eui*- Justice
5. *Yaem*- Humility
6. *Chi*- Rectify Mistakes
7. *Jun Sa*- Respect Your Master
8. *Jong Do*- Follow the way to success

Mudo Academy of Great Britain Archive, 2015

By Master Hannah Hatfield