



INTRODUCTION
TO
TANGSOOLOGY®

March 9

2014

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PREFACE TO THE INTRODUCTION TO TANGSOOLOGY®

The purpose of this document is to outline and explain the historical nature by which Tangsoology came into being and to explain the use of Modern Tangsoology as described in the body of this document. Since 1987, which is the founding of the Center for Tang Soo Do Studies (originally called the Tang Soo Do Institute), Tangsoology was taught to realize Grandmaster Jong H. Lee's Living Art, i.e. "One day, you must give back to the Art." As time progressed, an effort was made to codify, in written form, Grandmaster Lee's philosophy and to provide the student expectations for training and membership, which was realized in 1994.

In 2006, the first digitally generated Tangsoology Introduction handout was created. At that time (as well as any time prior), any reference to Tangsoology was treated as such and was not referred to as anything other than Tangsoology. As the Center for Tang Soo Do Studies began to search out for information regarding Tangsoology and its history, surviving schools, fellow Tangsoology Yudanja, etc., it was found through various sources on the internet (www.masterjonghlee.com for example) that Grand Master Jong H. Lee's codified, Tangsoology core principles were available to be studied from sources who were senior Yudanja of the Institute of Tangsoology, founded by Grand Master Jong H. Lee. This research culminated in an effort in late 2011, where it was realized that the core Tangsoology principles as codified by Grandmaster Jong H. Lee had been expounded upon and clarified by Vernon A. Medeiros Sabom Nim. This clarification was not a deliberate act to change the core values of Tangsoology, but rather an evolution that occurred over the period of almost 25 years of study and practice of the Art of Tangsoology by Vernon A. Medeiros Sabom Nim. This realization produced a new document to include both Grand Master Jong H. Lee's Tangsoology as originally codified, and Vernon A. Medeiros Sabom Nim's clarification of Tangsoology, which was designated as "Modern Tangsoology". The reasoning behind this delineation is two-fold:

- 1) Since Tangsoology is a living Art and always evolving, the Tangsoology curriculum has been slightly modified from Grand Master Jong H. Lee's original. This is not to denigrate the original but rather to allow the Art to grow.
- 2) Junior students must fully understand and respect Tangsoology's history and philosophy, given a few clarifications.

It is the intent of the *Colorado Purple Mountain Dojang Association* (CPMDDA) members to unite with other Tangsoologists:

- 1) Those members of the CPMDDA will know and recite the original Tangsoology pledge. The pledge as codified by the CPMDDA will be recited as well.
- 2) Those members of the CPMDDA will endeavor to have an understanding of Grand Master Jong H. Lee's original curriculum. However, it is understood that CPMDDA members will continue to practice the CPMDDA curriculum as taught to them by CPMDDA instructors.

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- 3) Modern Tangsoology is a reference point only for students of the CPMDDA. Explanation of the core values of Tangsoology, etc. are discussed in terms of “Tangsoology” and will continue to be discussed in that manner.

Upon corresponding with Master Tim Britt of the *Tang Soo Do Karate Association* of San Diego, California, since September of 2012, it was clearly expressed that he believes that we are all Tangsoology practitioners and the use of the term “Modern Tangsoology” is not needed in the Association’s Tangsoology Trademark Authorization document. However, it the CPMDDA’s belief that students must understand the differences and similarities between what Grand Master Jong H. Lee codified and what Vernon A. Medeiros Sabom Nim clarified and expounded upon.

INTRODUCTION TO MODERN TANGSOOLOGY® BY THE CENTER FOR TANG SOO DO STUDIES

CIRCA 1998

DEFINITION OF MODERN TANGSOOLOGY

Modern Tangsoology is the disciplined study and practice of a physical, mental, intellectual and spiritual syllabus which encourages the practitioners to implement better habits, behaviors and spiritual beliefs into their daily lives.

A BRIEF HISTORY

Tangsoology credits its development to the experiences and teachings of Master Jong Hyan Lee (b. 1938 - d. 1985). Master J.H. Lee studied the Korean Martial Arts for over thirty-five years. Master J.H. Lee spent many years learning and later teaching Grand Master Hwang Kee's (b. 1914 – d. 2002) Tang Soo Do Moo Duk Kwan® style, also known as Soo Bahk Do®, to hundreds of students from the mid 1950's till his death in 1985. Master J.H. Lee held the rank of Seventh Dan in the Soo Bahk Do Moo Duk Kwan. He was presented the rank of Eighth Dan by the Black Belt Committee of the Institute of Tangsoology in 1979 and was promoted to Tenth Dan in 1985 in Memoriam. Presently Master J.H. Lee is referred to as Grand Master Lee by the Korean Karate Association of Santee, California headed by Master Casey Mahon.

Master J.H. Lee relocated to the United States in the year 1962 and resided in San Diego, California. Master J.H. Lee held the rank of Sam Dan at that time. The Art of Tang Soo Do Moo Duk Kwan is the foundation of Tangsoology.

Tang Soo Do Moo Duk Kwan is the creation of Korean Grand Master Hwang Kee's (now known as Soo Bahk Do) ideas and refinements of ancient arts of "self-defense" with a strong emphasis on many varied kicking techniques. Tang Soo Do contains a wide assortment of hand techniques from many Chinese, Okinawan, Japanese and Korean styles. Tang Soo Do is a physical and mental discipline based on the effective use of the human body for the express purpose of self-protection.

A LECTURE ON THE TOPIC MOO DUK KWAN

By Vernon A. Medeiros Kyosa Nim

CIRCA 1994

Moo Duk Kwan (martial virtue school) is a school of study that emphasizes intellectual and spiritual disciplines, for the express purpose of personal and social betterment. This is the guiding tenet of Moo Duk.

With this having been stated here is the current problem; so many practitioners have been taught and therefore know the Moo Duk Kwan tenets, yet so few practice them. To practice means to live by the tenets established and not give in to frail human temptation merely to gratify one's own ego or use the Art for selfish material gain. A serious student can recognize this lack of "practice"; for instance, just look for tournaments with haughty circus-type demonstrations, "wild" breaking techniques, training with anger and aggression, using training sessions as a stress releaser, or demonstrations conducted with a feeling of superiority, etc. This type of common standard practice should open our eyes and remind us all to teach the way of peace early on to impressionable young minds. Many people teach and train for all the wrong reasons!

As stated previously, Tangsoology is the study of physical, mental, intellectual, and spiritual character refinement. In Tangsoology the integrity of the art relies on the practitioners' relentless pursuit in upholding the tenets set forth by the school and the practices and teachings of Master J.H. Lee. Therefore, in principle it can be deduced that Moo Duk Kwan and Tangsoology are essentially one and the same.

Moo Duk Kwan and Tangsoology schools emphasize higher goals which practitioners should strive toward. The operative word in Tangsoology is "self": self-motivation, self-improvement, self-competition, self-discipline, self-confidence, self-reliance, self-esteem, self-education and self-sacrifice.

Tangsoology promotes greater social awareness and emphasizes the importance of being a positive influence within society. There is enough pugnaciousness in the world! Etiquette, meditation (Muk Nyum), individual hand and foot techniques, forms (Hyung), combinations, techniques, one-steps (Ho Sin Sul), conditioning the body, educating the mind and engaging the spirit to overcome the pressures and ignorance of the outside world constitutes 98% of a students training. With all of this to work on, who has time to fight with anyone? When you practice the "way" of peace you must embody this total philosophy in your daily life. Otherwise you deceive yourself as well as others.

THE TEACHINGS OF MASTER JONG HYAN LEE AS EXPOUNDED UPON BY VERNON MEDEIROS KYOSA NIM

CIRCA 1994

TANGSOOLOGY

Tangsoology is the study of disciplines which enlightens an individual physically, mentally, intellectually and spiritually.

CHARACTERISTICS OF MODERN TANGSOOLOGY

Tangsoology is a Physical, Mental, Intellectual, and Spiritual Art. Anyone can learn the Art with consistent effort and faith. You can practice the Art anywhere. You can practice individually or as a group. The Art protects your life.

MODERN TANGSOOLOGY CREED

Created in 1994 for the Tangsoology Institute of Colorado Springs

I pledge to contribute my spiritual, intellectual, and physical improvement to the human race in order to unite and cooperate with others to ensure a more peaceful society, to recognize falseness, and align myself with truth, to lend assistance to others less fortunate than myself and to further the teachings and traditions of Tangsoology.

MODERN TANGSOOLOGY – TEN REQUIRED PHILOSOPHIES FOR ALL MEMBERS TO STUDY

1. Endeavor to live by moral principles.
2. Develop habits which are conducive to self-improvement and learning.
3. Organize and attempt to achieve higher goals.
4. Fulfill duties and responsibilities.
5. Maintain a high state of mental, physical, intellectual and spiritual well-being.
6. Strive for perfection within all your endeavors.
7. Be truthful with yourself and gain the respect and admiration of others.
8. Learn to recognize and respect the achievements of others.
9. Become aware of individual and social forces which may impact upon you negatively.
10. Become a contributing member of your community; help to promote peace and understanding.

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MODERN TANGSOOLOGY - EIGHT PERSONAL REQUIREMENTS FOR ALL MEMBERS TO TRANSFORM THEIR ATTITUDE

1. The purpose of training is to enhance your mental, physical, intellectual and spiritual self.
2. Sincerity and great effort are necessary.
3. Maintain a consistent practice schedule.
4. Always do your best during training.
5. Do what is asked of you without question; listen, watch and learn.
6. Examine closely every aspect of your practice; recognize excessive ambitious behaviors.
7. Attempt to overcome feelings of laziness, worthlessness, depression, and mental agitation.
8. Accept your limitations in such a manner as you do your abilities.

MODERN TANGSOOLOGY - SEVEN REQUIRED CODES TO GUIDE YOUR CONDUCT

1. Love and respect your parents.
2. Be respectful toward all elderly people and your peers.
3. Be cooperative with others and trust your friends.
4. Be loyal to your teacher and fellow students.
5. Establish an understanding between your teacher and yourself.
6. Have a reverence for nature and all things within it.
7. Avoid killing animals.

MODERN TANGSOOLOGY - NINE REQUISITES ON MENTAL TRAINING

1. Oneness with nature.
2. An awareness of your surroundings.
3. Mental exercitation.
4. Courtesy, integrity, and humility.
5. Modest and thankful heart.
6. Self-discipline and self-sacrifice.
7. Be patient and strong inside; mild and kind outside.
8. Cultivate endurance, courage and belief in yourself.
9. Empty your mind and seek to understand the meaning of basic motions, techniques, and forms.

MODERN TANGSOOLOGY - EIGHT PHYSICAL TRAINING REQUIREMENTS

1. Vocal concentration. {ki-yup}
2. Focus of sight; maintain eye contact.
3. Breath control, balance, flexibility and speed.
4. Exactness of technique.
5. Always make each move an effective move.
6. Try to give meaning to your motions.
7. Correct muscle response, for the consolidation of power.
8. Systematically condition the body, hands and feet through repetitive muscle toning and muscle stretching techniques.

A REMINDER TO ALL WHO WISH TO TRAIN AT THIS SCHOOL

CIRCA 1994

An agreement from Vernon A. Medeiros Kyosa Nim to avert competitive personality types as well as selfish individuals from misrepresenting the school's goals and aspirations.

Tangsoology training is not about competition with others. It is about competing with yourself. The Dojang is not a place for "fighting". It is a place where you come to learn and study the way of peace. An attitude of respect for yourself and others is necessary. As students we do not come here to use each other as "punching bags"; "No contact" means to keep our elbows, hands and feet from causing injury to ourselves and others. Training guidelines exist in order to maintain a safe atmosphere for all while in the Dojang. Tangsoology training is individual effort; not "team". Avoid being lazy mentally or "showing-off". Practice with sincerity; you are training to enhance yourself. The school requires group effort. Students support the school with their attendance in the classes thereby enhancing each other. Without individual participation there is no group motivation. The effort you make to attend classes; quietly following instructions and pushing yourself to learn all the complex movements of the Art, contributes to the development of a strong body, a sharp mind and an unyielding peaceful spirit. Instructors and students should remember politeness, sincerity and modesty constitute the Way.

REQUIRED GUIDELINES FOR CONTINUED MEMBERSHIP AND TRAINING IN THE TANGSOOLOGY INSTITUTE SCHOOLS

In order to communicate to all members what is expected of them and maintain discipline, dignity, safety, and orderly conduct in the Dojang, the following rules need to exist.

1. Be of good moral character.
2. Be in good standing; financially, e.g. dues current and with regular weekly attendance.
3. Read and study the teachings of Grand Master J.H. Lee.
4. Complete written paper assignments as they are assigned.
5. Care and cleaning of the Dojang is everybody's responsibility. Not even the Instructor is above this duty.
6. Prior to entering or leaving the studio, members should extend courtesy and respect to the Instructor, fellow students and the Tangsoology system by bowing.
7. For safety reasons; no rings watches or other jewelry should be worn during practice. No gum, cough drops etc.
8. The body and hair should be clean; fingernails and toenails should be trimmed. Try to maintain dignity and self-control during practice.
9. Shoes should be removed upon entering the Dojang. Absolutely no shoes on the work-out mat.
10. Members should arrive early to dress, sweep or clean, warm-up, do forms etc. If you are late for class please do not walk out on the mat. Stand at attention and wait to be noticed; the Instructor or senior student will signal, then you may bow and take your place in line.
11. It is disrespectful to leave once practice has begun. Inform the Instructor or a senior student before class begins should you need to leave early.
12. The proper way to conduct yourself during practice is to stand either at "attention," or at "rest," position. You may also sit with legs crossed; or on your knees, hands on your thighs.
13. There should be no unnecessary noise or talking before, during or after practice on the main floor. Please no roughhousing, playing around or profanity in or around the studio.
14. Senior (Sun Beh) students should not show advanced combinations, techniques, forms, etc. which are not required of junior (Hu Beh) students. All students are required to status test.
15. Members should have clean, neat uniforms. Belts should be tied evenly.
16. Always "turn away" when adjusting uniform (dobok) or belt (dee). Always walk behind other students when possible.
17. Members visiting other schools or activities should always act courteously and respectfully.
18. Members unable to attend regular classes should phone in to inform the Instructor. If a member needs to have a leave of absence or resign, he/she needs to inform the school in writing.

TANGSOOLOGY INSTITUTE OF COLORADO SPRINGS

MEMBER INFORMATION

CIRCA 1994

1. Master J.H. Lee founded his first Tang Soo Do Karate School back in 1962 on October 18 in San Diego, California. The Institute of Tangsoology was founded in the year 1975. The passing of Master J.H. Lee occurred in the year 1985, November 28. He is buried at El Camino Memorial Park, Sorrento Valley in San Diego California at Marker 148.
2. The Tang Soo Do Institute was founded in the year 1987, October 1 by Mr. Vernon A. Medeiros in Colorado Spring, Colorado. The Tangsoology Institute formally established itself on November 28, 1994. The Center for Tang Soo Do Studies formally established itself on January 1, 1998.
3. The uniform of Gup rank students is white. The 1st, 3rd, 5th gup ranks wear trimmed uniforms; lapel and cuffs in their respective belt colors. The Dan ranked uniform (Tangsoologist) is Royal Blue trimmed in midnight blue with a midnight blue belt. At 4th, 5th and 6th Dan an added edged red stripe (1/4" wide) adorns the coat cuffs. The pants are white. Absolutely no patches, writing or drawing of any kind should be on the dobok. All members shall adhere to the uniform policies set forth by the Center for Tang Soo Do Studies and the Colorado Purple Mountain Dojo/Dojang Association.
4. There are 9 gup ranks below the Yudanja (1 unranked gup rank). They are as follows: white (unranked), white w/ yellow stripe for under 13 (white w/ orange stripe, 13+), yellow for under 13 (orange, 13+), green, green-trim, brown, brown-trim, red, red-trim. Gup ranks are determined through promotional examination.
5. The purpose of a promotional examination is to grant the student an opportunity to demonstrate what he/she has learned and to allow the Instructor to evaluate the effectiveness of his/her teachings.
6. Tangsoology testing occurs twice a year; usually January and July, however final times/dates are at the discretion of the Head Instructor. All students are required to status test regardless of rank testing--no exceptions. Testing fees for gup ranks are \$15. Consult with your school Club Coach or Head Instructor for Yudanja rank testing fees. There is no fee charged for status tests.
7. Family rates are available. A family is defined as all members of a single household. Example: boyfriend/girlfriend living together. Please ask an instructor for more information.
8. Regular weekly attendance of students is required in order to maintain a healthy school. Examples: 1 day, hardship, 2 days, average, 3 days, exceptional, 4 days, superior student.

GRAND MASTER JONG HYAN LEE CONDENSED BIOGRAPHY

CIRCA 2006

1. Born - April 19, 1938 in Anjoung Village, near Seoul, Korea.
2. Grand Master Lee's instructor's name was Master Choi.
3. Promoted to 1st Dan in 1953 (Dan #885).
4. Promoted to 2nd Dan in 1955.
5. Promoted to 3rd Dan in 1959.
6. First came to the US from Korea in 1960. Had to return to Korea because of an expired Visa in 1961. He returned to the US in 1962.
7. Founded his first Tang Soo Do school in San Diego, CA under Hwang Kee Kwan Jang Nim in October 18, 1962.
8. Returned to Korea and promoted to 4th Dan from Hwang Kee Kwan Jang Nim in 1964.
9. Was appointed by Hwang Kee Kwan Jang Nim to represent Tang Soo Do in CA in 1965.
10. Flew to Korea and promoted to 5th Dan in 1968.
11. Flew to Korea and promoted to 6th Dan in 1972.
12. Flew to Korea and promoted to 7th Dan in 1975.
13. Founded the Institute of Tangsoology, San Diego, CA in 1975.
14. Promoted to 8th Dan by the Institute of Tangsoology Black Belt Committee in 1979.
15. Passed - November 28, 1985.
16. Promoted to 10th Dan by the Institute of Tangsoology in Memoriam in 1985.

VERNON A. MEDEIROS SABOM NIM CONDENSED BIOGRAPHY

CIRCA 2006

1. Born – December 2, 1952 in Sendai, Japan.
2. In 1979, Medeiros Sabom Nim began studying Tang Soo Do at San Diego City College under Master Jong H. Lee. Sabom Nim remained with the Institute through 1984.
3. Promoted to 1st Dan in 1987 by Mr. Jose Melendez.
4. In 1987, Sabom Nim founded the Tang Soo Do Institute in Colorado Springs, CO. The Institute was renamed “San Shin Kwan” (mountain spirit school) in 1993.
5. Promoted to 2nd Dan in 1993 by GM Chun Sik Kim, International Tang Soo Do Federation.
6. In December of 1997, the San Shin Kwan officially closed.
7. Promoted to 3rd Dan in 1997 by the Tangsoology Institute.
8. In January of 1998, Sabom Nim founded The Center for Tang Soo Do Studies.
9. Sabom Nim officially taught at the Center for Tang Soo Do Studies until summer of 2004.
10. Promoted to 4th Dan in 2008 by Jugensoku Aikido and the Center for Aikido and Tang Soo Do Studies.
11. Promoted to 5th Dan by the Colorado Purple Mountain Dojo/Dojang Association in 2009.
12. Medeiros Sabom Nim currently teaches at the Center for Tang Soo Do Studies in Hagerstown Maryland a.k.a. the Tangsoology Institute of Hagerstown.

MICHAEL P. PARENTEAU II SABOM NIM CONDENSED BIOGRAPHY

CIRCA 2014

1. Born – December 2, 1968 in Cavalier, North Dakota.
2. In 1983, Parenteau Sabom Nim began studying Tae Kwon Do, Chung Do Kwan under Ms. Cheryl Duckett. Trained under Ms. Duckett until 1987.
3. From 1988 to 1990, trained in Tae Kwon Do, Song Moo Kwan under Mr. Mike Armbrust.
4. Began studying Tang Soo Do under Vernon A. Medeiros Sabom Nim in March of 1995 at the Chelton Loop location of the Tangsoology™ Institute of Colorado Springs.
5. Promoted to 1st Dan in 1997 by Vernon A. Medeiros Sabom Nim, marking the 10th anniversary of the Tang Soo Do Institute of Colorado Springs.
6. Established the Center for Tang Soo Do Studies in Longmont, Colorado a.k.a. the Tangsoology Institute of Longmont in 2000.
7. Promoted to 2nd Dan in December 2001 by Vernon A. Medeiros Sabom Nim.
8. Promoted to 4th Dan in November 2008 by Vernon A. Medeiros Sabom Nim.
9. Promoted to 5th Dan in April 2011 by Vernon A. Medeiros Sabom Nim.
10. Parenteau Sabom Nim currently teaches at the Center for Tang Soo Do Studies in Longmont, Colorado a.k.a. the Tangsoology Institute of Longmont.
11. Parenteau Sabom Nim formally changes the school name of the Longmont branch to “Tangsoology Institute of Longmont, CO” on January 25, 2014.

APPENDIX

INTRODUCTION TO TANGSOOLOGY®:

By Grand Master Jong H. Lee

CIRCA 1975

Refer to the information at this [link](#).

THE ORIGINAL TANGSOOLOGY PLEDGE:

By Grand Master Jong H. Lee

CIRCA 1975

We Pledge to contribute to the human race, with the sword and the pen, using any ability we possess, in the pursuit of justice for everyone, attempting to unite in perfect harmony, in order to ensure the progress of mankind.



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THE ORIGINAL TANGSOOLOGY TENETS

By Grand Master Jong H. Lee

CIRCA 1975

Philosophy of Tangsoology:

Maintain a high state of physical and mental well-being.
Develop habits which are conducive to self-improvement and learning.
Organize and attempt to achieve higher goals.
Recognize and respect the achievements of others.
Fulfill duties and responsibilities.
Be honest with yourselves and gain the respect of others.
Strive for perfection in all undertakings.
Attempt to live by principles.
Be aware of social forces and understand their impact on your life.

Characteristics of Tangsoology:

Physical, mental and intellectual art
Anyone can learn the art with consistent effort and faith.
You can practice anywhere and it's natural.
You can practice as an individual or a group.
It protects your life.

Code of Conduct:

Love and respect your parents.
Respect all elderly people.
Trust your friends.
Establish an understanding between teacher and student.
Avoid killing animals.
Fulfill commitments.
Be loyal to your country.

Mental Principles:

Reverence for nature
Modest heart
Thankful heart
Self-discipline
Cultivate courage
Be patient
Endurance
Belief

Physical Principles:

Vocal harassment
Consolidation of power
Correctness of detail
Breath control
Maintain eye control
Balance
Flexibility
Speed
Systematically harden the striking surfaces of the body.
Make each move an effective move.

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When Master Lee came to the United States in 1962, he came with inspiration and insight. He yearned to teach a better individual, not just a better fighter (Even though we were taught Marine tough!). All of his classes were taught in English, unlike the traditional Korean Tang Soo Do, who insisted the students learn Korean. He enforced education and growth along with strenuous exercise. He taught from his strong insight on how he thought was the best way the students could learn both mentally, physically and intellectually. – Bramie “Basho Fat Sumo” (CIRCA 1976)

Evolution of an Idea, the Evolution of a Person

By Mike Parenteau Sabom Nim

CIRCA 2006

Master Jong H. Lee founded his first Tang Soo Do school on October 18, 1962. At some point, whether by Master Lee or by a combined effort between him and his students, a school pledge was born:

“We pledge to contribute to the happiness of the human race with the sword and the pen, using any ability we possess in the pursuit of justice for everyone, *attempting to unite* in perfect harmony, and further the traditions of Tang Soo Do.” – Tang Soo Do Pledge

After some time, Master Lee started the Institute of Tangsoology® (1976). The pledge was modified from the above, and is still used to this day by the Institute:

“We pledge to contribute to the human race with the sword and the pen, using any ability we possess in the pursuit of justice for everyone, *attempting to unite* in perfect harmony in order to insure the progress of mankind.” – Tangsoology Pledge

As you look around in our world today, don’t you notice something...the lack of morality, decency, honor, justice, accountability and integrity? Why is that? Is it because we’ve become so involved in self-absorbed behavior that we forget the Golden Rule... “Do unto others as you would have them do unto you”?

As you have read the two pledges and absorbed their message, what words stick out for you? Sometime in 1993, Mr. Hal Render (you didn’t know he was a Tang Soo Do practitioner, huh?) and Sabom Nim Medeiros came to a point of a new evolution of what Master Lee started. Here’s the pledge they came up with, which is still in use today:

“I pledge to contribute my spiritual, intellectual and physical improvement to the human race, in order to *unite and cooperate* with others to insure a more peaceful society. To recognize falseness and align myself with truth, to *lend assistance* to others less fortunate than myself, and to further the teachings and traditions of Tangsoology.”

Do you notice the similarities and the differences? I’d like to point out one difference that I think is critical. When these two gentlemen put together this pledge some 12+ years ago, I’m not sure if it was a conscious effort, but notice the change from “we” to “I”. I would like to think that this change is a result of a change in our societal mores. What I mean is, Tangsoology, from this new perspective, puts the accountability on me as a person to cooperate with others, contribute my improvement, etc. For example, someone in a group setting can’t say, “Well...the rest of them will do it, so...I don’t have to.” Doesn’t it ultimately depend on “me”?

As Sabom-Nim will tell you, the pledge isn’t better than the original. It’s just an evolution of an idea, which in turn allows the individual to evolve. What do you think?

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CPMDDA INFORMATION

STATEMENT OF INTENT, PURPOSE AND PHILOSOPHY OF THE ASSOCIATION

A. Association Intent

1. The Colorado Purple Mountain Dojo/Dojang Association (CPMDDA) intent is to encourage and unify the four independent schools listed below and to require all Association members in good standing, to maintain the High Standards of our martial arts practice:
 - a. The Hagerstown, MD School which is identified as the Official School Headquarters – The Center for Aikido & Tang Soo Do Studies a.k.a. Tangsoology® Institute of HGR. Under the direction of Vernon A. Medeiros.
 - b. The Colorado Springs, CO School – The Center for Aikido & Tang Soo Do Studies a.k.a. Tangsoology Institute of COS. Under the direction of Jude Miller.
 - c. The Longmont, CO School - The Tangsoology Institute of LGMT. Under the direction of Michael Parenteau.
 - d. The Austin, TX School - Sun Mountain Tang Soo Do School a.k.a. Tangsoology Women’s Institute of AUS. Under the direction of Gihan Fella.
2. *Statement of Purpose: The Association’s purpose is to provide a High Standard, whereby Association members and the Association as a whole, recognize the need for relentless improvement, the unceasing desire to uphold said standard and to serve the membership schools. The Association acting to serve the membership schools and the membership schools acting to serve the Association creates a means to realize our united High Standard.*
3. The following guideline represents the “Statement of Purpose” intent given above:
 - a. It is the Association’s intent that every member agrees that the pursuit of perfection is an important tenet. These tenets are time proven and are meant to be acted upon and in turn enlivens our pursuit:

THE PHILOSOPHY

- I. Endeavor to become a valued member of society by continued character development and weekly support of your school through your personal practice of Budo/Moodo.
- II. Sincerity in all things Budo/Moodo is paramount to a successful martial life.
- III. A continuing desire to maintain a technical proficiency commensurate with the Association’s High Standard Intent, as determined by the CPMDDA administrators.