

Pal Che Tang Soo Do Times



Pal Che Tang Soo Do
229 South Chester Pike
Glenolden, PA 19036-2174
610-522-9120
www.PalCheTSD.com
Certified Studio Number 330
World Tang Soo Do Association



Issue No. 213

August-September 2011

Quick Notes

The new Fall Schedule has been posted, and copies are available in the Dojang.

A table describing official Promotion Time Requirements has been posted in the Dojang.

The final deadline to submit Tournament Applications for the Region 8 Championship is Friday, September 30th, 2011. If you are booking a room at Split Rock Lodge, the discounted rate is only available until Wednesday, September 28th.

The school will be participating in the Glenolden Borough Day on October 1st. Come out and promote the school. The Demo Team will be performing, and we will have an information table.

On Saturday, October 8th, we will have a Grand Re-Opening with an Open House in the afternoon and a Membership Appreciation Dinner in the evening. It should be a lot of fun, and it will be a great chance to get together to promote the school and then enjoy some time with friends.

Calendar of Events

Saturday, October 1 st , 2011	Glenolden Borough Community Day, 12:30PM to 4:30PM, Glenolden Park.
Saturday, October 8 th , 2011	Open House, Grand Re-Opening, and Membership Appreciation Dinner.
Thursday, October 6 th , 2011	Black Belt (Dan) Class & Meeting, 7:15PM to 9:00PM.
Friday, October 14 th , 2011	Color Belt (Gup) Test, 6:30PM; Black Belt (Dan) Presentations, 8:00PM
Friday & Saturday, October 28 th - 29 th , 2011	Region 8 Championship, The Galleria at Split Rock Resort, Lake Harmony, PA.
Monday, October 31 st , 2011	Studio Closed for Halloween.
Wednesday – Saturday, November 23 rd – 26 th , 2011	Studio (Dojang) Closed for Thanksgiving Holiday.

August Birthdays

Ashley Moll – 7th

Maria Blessington – 11th

September Birthdays

Tracey Donnelly – 27th

Instructor's Angle

By: Mr. Nicholas D'Amato

So it has only been four short months, but I am very happy with the progress that the school has made. I want to again publicly thank everyone for their support this Summer with the transition, and I know that great things lie ahead for our school.

I understand that this Summer was really slow around the Dojang. Classes were small, and sometimes there were nights with no students or only one student showed up for class. I kindly encourage everyone to examine their training schedule and recommit to the school now that the Fall is upon us. In addition to that, I am asking everyone to do at least one small thing to help promote the school. This can be handing out flyers, talking to friends and neighbors and encouraging them to come for a free class, or organizing an event where we can promote the studio.

This month we had a group of three students at the Black Belt (Dan) Testing. All students excelled and represented Pal Che in a great way. They truly were among the “Best” at the test. I am really proud of them for all of their hard work. Congratulations to Donald Roguszewski, Ian Duffy, and Edward Smelstoys.

Master's Corner

By: Master Ronald Raver

This article was originally written by Master Ronald Raver in June 1991. It is simply entitled: “The Path”. With so many Black Belts in the school, it is good to look back to where one has been and look forward to where one is going.

The ‘Path’ to obtaining a Black Belt may best be compared to climbing a mountain. To a new White Belt, he looks at the mountain from afar and says to himself and says, "It doesn't look that steep or difficult. I'll get to the top in no time." As he begins his training and gets closer to the foot of the mountain, however, he begins to see that it is indeed much more of a difficult task than he first thought.

The Orange Belts are in the undergrowth of forests that lie at the foot of the mountain. They know the mountain is there, but because of the dense forests they cannot see it. It is all they can do to stay on the trail. They can, however, hear their Instructor somewhere ahead of them saying, “This is the way, come this way. The path is over here.”

Green Belts have broken through the undergrowth. The mountain is not steep, and they make rapid progress towards the summit. They ask, "How could anything be this easy? Instructor has said this mountain is difficult; boy, was he mistaken! I'm going to break all speed records in getting to the top of this mountain. My Instructor will be so proud of me."

The Brown Belt has passed the easy part of the climb. Now the path is very steep. He must be strong and powerful to continue the climb. Your Instructor is pushing and pulling you without really touching you. "How does he do it?"

The Red Belt must be quick and agile. He walks a narrow, dangerous path that does not seem to be making any progress towards the summit. Luckily, all the climbing done to this point has caused all muscle groups to work in unison. This path has pitfalls such as ego and lack of humility that can cause one to falter in the quest. Your teacher is nimbly moving in front of you, indicating the path.

The Blue Belt has now almost reached the summit. The air is rarified, and he must clear his mind and prepare for that final assault. How bad do you want to reach the summit? You can turn back now, those last few steps are extremely dangerous. Who would know? The pinnacle is only a short distance away. Your Instructor can only nod his head and point to the goal. You must do it yourself.

You are a Black Belt, and you have reached the summit. You stand there, proud, strong, and erect. You take your Instructor's hand. He smiles at you and you notice a glistening in his eye. He welcomes you to the brotherhood as he bows to you. The legacy has been passed. You look down and see the path that you've travelled. You see the other students at various levels along the mountain. They look up at you and decide to try harder. You're yelling encouragement to them, giving directions and help, but you can't touch to help them for they must do it themselves as people have done for two millennia.

You look around to enjoy the view. Then you see it: Another mountain!!! Only this one is more rugged and more difficult!!! This is the mountain of E Dan, which only one Cho Dan in five will be able to climb. Then it strikes you like a ridge hand to the temple: "There will **ALWAYS** be a higher mountain!!!"

Feature Article

By: Mr. Jon Blessington

This article was submitted by Mr. Jon Blessington. We all know the basic information behind our Forms (Hyung), but it's rare that we know any more than that. Here is an interesting history of the Peace and Confidence Forms (Pyung Ahn Hyung). Mr. Blessington has spent quite a great deal of time researching this and discussing it with me, and I commend him for that. He has entitled it, "Boom: Say Hello to Goodbye" as a way to get us to rethink the way we practice our Forms (Hyung).

Part of our training in the Martial Arts relies on the repetition of our Hyung. These are patterns of blocks and attacks that are supposed to simulate a fight. Have any of us ever wondered the demented mind or what sort of credible attacks could produce such a contrived set of moves? Let us look at the Pyung Ahn Forms. What do we know about these set of moves. We are told: there are five forms with a different number of moves each (24, 31, 27, 31, 29 INCLUDING Choon Bee and Ba Ro); they were created in the 1870s in the Hunan Province of China; and they were created by Master Itosu. Some of us also know that these forms were also known as Jae Nam and originally one form performing each Hyung in an alternative order. Congratulations! It is now possible to pass the written test for most color belts with this knowledge. These answers should be more than adequate for the White Belt through Brown Belt. As true martial artist, we should strive to truly understand where we come. When we learned to punch and kick, we were shown how to strike. This way we will not damage our limbs while destroying our enemies. Yet some of us remain content being oblivious to the reasons we perform the odd movements in some of our forms. Some of us are able to develop our own interpretation to these moves. This is most excellent for it shows our imagination and drive. Yet these forms are not as random as they appear.

Forms such as Jin Do have a significant history. While complete accounts of the origin of Jin Do are vague, the legend tells of a Chinese Sailor marooned on the shore of Okinawa. To avoid capture from the Okinawans, the Sailor lived in the mountains and raided the villages for food and supplies. The Regent of Okinawa ordered one of the guards to dispatch the pirate. The guard was the famous Sokon "Bushii" Matsuma. Matsuma was a powerful martial artist and Instructor of Master Itosu. Master Matsuma found the pirate and engaged him, but the pirate defeated him in combat. Being a talented martial artist, Matsuma noted the stances the shipwrecked sailor took and his movements in combat. Matsuma later trained with the pirate to learn his techniques which included fighting an opponent on different levels (imagine doing Jin Do on a staircase or on top of bleachers). Other forms, such as the Naihanchi Forms are said to be derived from body guard techniques. Nothing flashy, but stability and acting as a barrier between the enemy and your charge.

Even though most forms supposedly originated from Shaolin Monks, particular applications to these techniques are found in the Okinawan forms in particular from the Pyung Ahn Hyung. We can ask ourselves, "If these Hyung are from China, why was the creator Okinawan?" To appreciate this reason is to understand the history of Okinawa. This country is small and located between the powerful nations of China, Korea, and Japan. Although a beautiful paradise, being surrounded by global powers would dampen anyone's perspective. It was very difficult for the ruling government of Okinawans during the 19th century as China claimed ownership of the small island nation, while Japan "secretly" ruled. This was an arrangement that both nations understood so long as the Okinawans did not step out of line. The people had much to be concerned as the Japanese rule was still under the Tokugawa Shogunate. The Okinawans monitored and enslaved by their Satsuma Samurai Masters. One wrong misstep including following Christianity or bartering with white foreigners would have spelled doom for their kings. To put things in perspective, the Ieyasu Tokugawa came into power through a military coup. In order to guarantee he would not fall under the same fate, Tokugawa mandated that imagination and freewill were to be eradicated from Japanese culture. His Samurai were ordered to slaughter entire villages if one person failed to adhere to the dress codes or improperly

poor tea. Communication with foreigners would result in torture. The Okinawans understood the gossamer that separated their lives and deaths, but the Warrior Spirit prevented them from being completely helpless. While their nobles were forced to journey to their host countries from time to time, they took the opportunity to train themselves and later their students. One such noble was Master Matsuma. He trained in the art of the Samurai while “visiting” Japan. He was very talented and developed advanced weaponless fighting styles. He was instrumental in the creation of modern Martial Arts. Before Master Matsuma, most training depended on pure strength or using a particular weapon, but Matsuma saw the use of skill and technique to overcome a more powerful opponent.

Master “Bushi” Matsuma was truly intimidating, but in reality truly kind. He dedicated his life to protecting not only the Shuri Royalty of Okinawa, but his fellow countrymen. Despite being weaponless, the Satsuma Samurai (the enslaving overlords of Okinawa) knew to fear Matsuma who already surpassed them in the ways of the sword, and he was also deadly with his hands. His direct student and later co-bodyguard to the King Sho Tai of Okinawa was Anko Itosu, sometimes called Yasutsune Itosu. Unlike his mentor and friend, Master Itosu was described as having a kind face. He was also average height and barrel-chested. It was Master Itosu’s insight in fighting that led to the development of the Pyung Ahn Forms. Master Itosu trained rigorously, but he also respected the need for speed in techniques. Most of his famous battles involved preemptive strikes. If we were to investigate his famous Forms, we might notice examples. In Pyung Ahn Cho Dan, there is a series of three consecutive unrelenting punches almost as if we are not to give our opponent a chance to attack back. To observe the Pyung Ahn forms in different styles, we would see differences, but the same aggressive patterns. The high blocks in Pyung Ahn Cho Dan act more as attacks than defense. When performed in some Japanese styles, the hand is opened in an attempt to claw the eyes and blind our opponent.

Other forms such as Pyung Ahn E Dan display similar techniques. If we observe the opening techniques, we can see our attacker being strewn about as we deliver a devastating blow to his or her ribs or sternum. These techniques are in reality very aggressive. Matsuma and Itosu both understood the gravity of their situations. They could not afford to wait for an attack. Every time we defend an attack, we give our opponent another opportunity to assault us.

As we increase our rank and time training, we begin to observe techniques and concepts with a different set of eyes. Through the investigation of these Forms, we are less likely to take a movement for granted. If a technique seems odd and intractable, it would be a waste of our time. In a life or death struggle, all time is precious. Yet, we still perform movements we question. One technique would be the last four moves in Pyung Ahn Oh Dan. We all perform these movements without hesitation, but do we understand what the reason for these moves? Master Itosu would not perform a technique for sake of it. A man in his vital position would not have the leisure of such. We must remember that Okinawa in the mid-19th century faced much opposition. This included modern weapons like bayonets that soldiers may carry. Always evolving, Master Itosu incorporated battles with armed soldiers not just sword carrying samurai. If we can imagine a bayonet being thrust upon us in an attack, the movements in Oh Dan would be vital in disarming and silencing our enemy. If we were to analyze some of the offbeat movements in the Pyung Ahn Forms, we may identify weapon defenses in them.

The purpose of this article is to stir our imagination. We cannot sit idle in hopes we will fall into some amazing techniques that were secretly passed down from one generation to the next. We may never fully appreciate or even realize the actual moves of the Hyung created centuries ago. We still have the advantage of defining the movements. One example is the last four movements of Pyung Ahn Oh Dan. If asked, some of us would swear those moves are used to stop a person trying to tackle us. The applications are valid. It may not be the original concept, but bayonets are rarely used in mugging today. In short, we need to have clear minds and open hearts (a policy we should live by no matter how cliché it sounds or is) in whatever journey we venture. We may never truly appreciate what we may find.

Submitted Article

By: Mr. Ian Duffy

Ian Duffy has graciously volunteered to submit his thesis for First Degree Black Belt (Cho Dan) for the Newsletter. He analyzed what each of the 7 Tenets meant to him and what they should mean for all of us. So here they are: “The Seven Tenets of Tang Soo Do”.

The sun worked to create perspiration on my forehead. My flip-flops and I flapped into the Dojang. I walked onto the training floor. I looked up from the vermilion mats and saw eight broken boards mounted on the wall. They read: Integrity, Concentration, Perseverance, Respect and Obedience, Self-Control, Humility, and Indomitable Spirit. I wondered what they all meant. I looked into it, and here is what they mean to me.

Integrity

Giana was looking sad, sitting all alone at an unoccupied table. I looked at the DJ system, then back at Giana. I went over to her table and asked if she would dance with me. We danced the night away. I looked at the full smile on her face, a smile that told me she knew I was her friend. The fact that I had asked her to dance with me even though everyone else had ignored her is a sign of my integrity. Integrity means not caving to peer pressure to be part of the in crowd. It means standing up for what you believe in. People who have integrity are one seventh of the way to greatness.

Concentration

There you are, working up a good sweat, arms and legs burning, power surging into your body with every Ki Hap. Then a cute girl walks by outside and your concentration falters. You start wondering what her name is and where she is from. Before you know it, you are completely distracted. Then you are brought back into karate by a loud, "Yes sir!" There is nothing worse than allowing outside distractions to break your concentration. Tang Soo Do demands your full attention. If you are not concentrating on what you are doing, you or someone else could get hurt. Plus, you will not learn. Nobody wins.

Perseverance

There I was, standing just outside of the Dojang. It was my first day. I walked through the door, set my shoes on the rack, and waited for class to begin. The Instructor came out and yelled for us to line up. We bowed in. Then I was told to go into the other room and start my first day of training with Master Centrone and Master Melchiorre. That is how my journey began. Now, four years later, I am one of only three who did not give up. I worked hard to earn my chance to test for the rank of Black Belt, and I do not plan on stopping there. My four years of training will steadily grow to ten years, then twenty, then thirty and on. Why? Because I persevere. I will never give up. I have faith in this school and it in me. So to all you readers, persevere and your dreams will come true.

Respect and Obedience

What do you do when you walk in the door of the Dojang? Do you stroll in casually with a dirty, wrinkled uniform and flop your bag on top of a chair? Do you trudge onto the training floor with your shoes still on, letting your belt fall to the floor? Do you forget to bow to the flags? Do you joke around with your friends instead of preparing for class? Do you yawn in front of your instructor? A respectful martial artist arrives at the Dojang fifteen minutes early. He remembers to bow to the Black Belts and the Flags. He gives his all in every class. He pays attention to his Instructors and respects their time by practicing at home. Respect is part of being a Pal Che warrior.

As you walk through the door of the Dojang, do you not obey your Instructor's orders and realize his authority? Obedience works at home too. For example, when your mother tells you to clean up your room, do you not heed her words and clean your room? Or when your father tells you to wash the car, you do it, right? Or even when your grandfather asks you to grab something from the attic, do you not spring from your seat, switch off your Nintendo, and float up the stairs as fast as you can? See, if you would have done this for your relatives, why not for your Instructors at Pal Che? I suggest that you start treating everyone with more respect and obedience.

Self-Control

Self control is focusing on the little things that create the big picture. For instance, when you are doing a form by the count, you should not drag through the form thinking, "I am too cool for this slow stuff. Give me some speed." You should take your time and do it right. In the time it takes for your Instructor to take a slow breath before the next command, you should look down at your feet and make sure you're in a nice stance. You should check to see if your hand is chambered. In line drills, when you do a center punch, do you go with it and let yourself lean forward? Or do you keep a straight posture and execute the move powerfully using a nice loud Ki Hap? Why do you think we do distance? It is so that we can do our moves with power, yet use self-control to make sure we do not hurt our partner. Taking the time to focus on the little things calls for a commitment to self-control.

Humility

Say you were sparring, and you had been the winner. Would you have jumped around

telling people and bragging? Or would you congratulate the person you defeated for being a worthy opponent? See, the choice made in this troubling inquiry greatly affects what kind of martial artist you are. Here are some reasons why. If you are getting taught something new, like a form, and you think you already know how to do it, would you tell the person teaching it that you already know it? See, a true martial artist would not be so prideful as to not take someone else's advice into account and think that he knows everything a teacher has to teach him. If a lower ranking belt were to teach you something you did not know, you would have to push past the fact that a lower ranking belt was the one teaching you. It would be the same thing if a person with the same rank as you was the one giving the advice. In other words, accepting that there is something to learn from every experience and every person is part of being a good martial artist.

Indomitable Spirit

When the dancing ended, I sat down with my family as Master Centrone trotted up to the stand. He told us kids to sit down on the dance floor as he called out awards. He kept calling out names until he boomed through the microphone, "And the Spirit Award goes to Ian Duffy." There I was, looking around for someone named Ian, for I had never earned a Pal Che award before, and I did not expect it to be today that I got one. But luckily I came to my senses and stood to accept the spirit award. Of all the awards that were being handed out that night, this was the one that meant the most to me. Indomitable means unconquerable. So having an indomitable spirit means that no matter what negative things anyone might say or do to you, you are able to keep a positive outlook. It means no one can dampen your self-confidence. This is how I try to live my life, so it felt really great to have it recognized. From that moment on, my spirit and courage kept getting greater and greater. Indomitable spirit made me what I still am to this day: a martial artist. That is why, my friends, I choose that as my favorite of all of the seven tenets of Tang Soo Do.

Thought for the Month

"Karate begins and ends with respect." — Master Anko Itosu