

KOREA'S FLOWERING MANHOOD

Over 1800 years ago in Korea, there sprang a group of brave warriors who became renowned for their expertise in the areas of spying and espionage. These men, known as the sursa, created an art which is still being practiced the same way today as it was when it originated in the kingdom of Silla.

Throughout the course of history there have been those individuals and groups that because of their unequalled bravery and courage in military





situations have left their mark in their nation's history books. The knights of medieval England, the kamikaze pilots of Japan and the revolutionary soldiers of the United States all had special military prowess and therefore had a tremendous impact on their respective countries. In Korea, a country rich in martial arts tradition, the Hwa Rang warriors made such an impact. These fearless warlords who sought truth and beauty were commonly known as the "flowering" or "wandering" knights. They studied their art initially in an attempt to become more attuned with the universe but it developed into a way of life that has lasted over 1800 years. The birth of this style in the United States can be attributed to several factors, one of the most important being the dedication of the system's current head, Hwa Rang Do® Founder Dr. Joo Bang Lee and only governing organization World Hwa Rang Do Association. Lee exposed Hwa Rang Do to American servicemen in Korea in the early 60s and then brought it to this country in the 70s.

From the vast pool of combative disciplines taught in Hwa Rang Do emerged a unique, dark and mysterious sect of fighters, the sulsa. The sulsa specialized in infiltration of enemy camps in order to obtain key military information for their lord or government. They were specially trained, highly skilled fighter similar to the United States Green Berets. The sulsa were experts in the study of trickery and diversion, killing techniques, kidnapping and survival, which used whatever means was necessary to accomplish their mission. The creation of the sulsa was born because of the political atmosphere in Korea.

Korea, 1800 years ago, was divided into three kingdoms: Koguryo, Paekche, and Silla. Silla (where Hwa Rang Do originated) used the sulsa to understand the strategies and tactics of warfare utilized by the generals of Koguryo and Paekche. This time in Korean history is often referred to as the warring period where battles, war and killing were a way of life. Invasions came from the north by Koguryo with the help of Tang's armies (as China was called), from the south and east from the Japanese samurai and from the west by the Paekche with their small but powerful forces. At times, Manchurians, Mongols and even the troops from what is now the Soviet Union trampled through Korea, but they were ultimately defeated by Silla's generals who were all sulsa warriors.

The sulsa trained in two aspects of warfare: 1) Jeong Do - the way of the true sword which was characterized by fighting with honor and dignity. This is a straightforward way of mental focus

and does not require one to deceive, but rather to overwhelm the enemy. 2) Am Ja-the study of combat in which trickery, diversion, deceit, stealth and camouflage are the key factors utilized in defeating the enemy? The sulsa used any method to claim victory for his side.

Silla sent their sulsa into Koguryo and Paekche to integrate into their cultural and social environment. After being accepted into the main stream, the sulsa would wait patiently for a sign to carry out a predetermined mission. This sign could come in the way of an arrow with a message attached, a fire on a distant ridge top, smoke signals, or secret rendezvous. After the mission had been accomplished, the sulsa would return to Silla with the head of his conquered victim, secret documents or information, or kidnapped prisoners. Sulsa were known to travel at incredible speeds and it was said that they were able to walk on water. In some instances, they were even said to be seen flying across the sky. These accounts are exaggerated but the sulsa did develop some incredible techniques to aid themselves in their mission.

There are special techniques in Hwa Rang Do that teach one to travel light by using certain breathing techniques coupled with the focus of ki power. The sulsa utilized the terrain to their best advantage; becoming masters at camouflage. The stories of them walking on water can be attributed to the technique termed Jham Soo Sul. This technique allows one to survive under water for extended periods as well as traveling on or in water. Their special equipment included boots containing large air sacks and large wooden buckets which when they put on their feet allowed them to walk on the water.

The acrobatic skills of the sulsa could probably justify the accounts of sulsa being able to fly. Sulsa would often leap from tree to tree or rooftop to rooftop utilizing ropes and special equipment and techniques for leaping and tumbling onto high places as well as landing on them. The sulsa, much like the ninja, were the top athletes in the country. They were able to accomplish athletic feats which most other people could only dream about. Sulsa training was extremely grueling. Their study began at an early age, around six years old, and continued into their teens. Each segment of sulsa training was taught with the idea that it was a life or death situation they would be involved in. Training included: Learning how to live off the land, using the terrain, camouflage techniques, and learning how to use weapons such as knives, swords, and staffs. Along with the physical training came the mental toughening process, teaching the young sulsa to keep calm in a pressure situation, to excel in places where others would certainly fail. Another key element of their training was the learning of healing techniques. The sulsa believed that if they were involved in the killing aspect of the universe, they must also know the healing aspects. Every sulsa studied herbal medicine, basic first aid, and survival techniques which were all part of their daily training. They became experts at curing all types of ailments, which helped not only themselves but their fellow countrymen as well.

Uniforms worn by the sulsa varied, depending on the situation that they were involved in.

Whatever costume best aided them in blending into a particular culture is what they wore. The most famous outfit is probably the black espionage outfit which is similar to the ninja with the exception of the hood. Unlike the ninja, the sulsa's headpiece is one three foot by three foot piece of cloth which when not being worn to hide its wearer's identity, was used as a carrying bag for

things such as weapons, stolen documents or even the head of his latest victim.

The sulsa were also well versed in the basic martial arts techniques. All types of punches and kicks were taught to the warriors in order to insure that they were prepared for every situation. Like ninja history, documentation of some of the great sulsa of the past is difficult because of their secretive nature. However, stories were passed down from one generation to another featuring tales of some of the great sulsa of the past.

One of the most renowned hwarang was a youth named Kwan Chang (645-660 A.D.) who risked his life for the honor and glory of his kingdom. He demonstrated one of the five commandments that the famed Buddhist priest Won Kwang Bopsa laid forth for all of hwarang and the laymen to follow. This ethical code is sa kun e chung (loyalty to one's country [king]). The sulsa and all hwarang would risk their lives for the survival of their country. To them "life is like a feather, and loyalty is like hard steel."

Kwan Chang, at the age of 15, gained high rank and respect among the hwarang and was ordered by King Muryol (654-661 A.D.) to infiltrate and assassinate a Paekche general, Jua Jang Gun. Using sulsa techniques, he was able to go into the kingdom of Paekche where he entered into their lifestyle. King Uija, the reigning king of Paekche, invited Kwan Chang to perform and entertain for him and his court. Kwan Chang who had disguised himself as a dancer had become popular among the townspeople. He performed a form of two short swords (ssang gum sul hyung which was modified into a dance). At the end of the performance Kwan Chang killed the general and escaped from enemy territory. Upon returning to Silla, he was praised and awarded by King Muryol for his bravery and cleverness. The ssang gum sul hyung which Kwan Chung used to kill the general became a traditional folkdance called ssang gum moo which is still performed in Korea to this day. This story of Kwan Chung is just one which displays the skills and cleverness that a sulsa must have at all times in order to accomplish the treacherous and difficult military missions they were given.

Another such story (translated from the Korean historical book - Sam Gun Yoo Sa) concerns the legendary General Yoo Shin Kim (595-673 A.D.). The 12th generation descendant of the Kaya Country King Soo Ro Kim - Yoo Shin Kim became a Hwa Rang at the age of 14. He had 5000 Rang-Do under his control and at age 18 attained the rank of kukson, top commander of the military forces of Silla. An accomplished sulsa, General Kim would often infiltrate into Koguryo and Paekche with other Hwa Rang sulsa to receive information regarding opposing battle strategies.

One legendary story of the sulsa concerns General Yoo Shin Kim and a double agent named Baek Suk. According to legend, Baek Suk was a Rang Do who had trained for a couple of years when he approached General Kim with the hopes of joining him on a sulsa mission for information into Koguryo. On the trek to Koguryo, the men stopped at an eating and resting place in Gol Hwa Chun (now Yong Joo). Two beautiful women attendants served the men meals and asked them where they were traveling. When it was disclosed that they were in search of information concerning Koguryo, a third woman joined the group and whispered to General Kim to follow the three women alone to a nearby place. He went with them and saw them transform

into three goddesses (Nae Rim, Hyuel Lae, and Gol Hwa). Collectively they represented the goddesses concerned with the defense of the country (Ho Kook Shin). The goddesses stated that they wished to confer with General Kim alone because there was an enemy in his ranks - a double agent who was in fact a Koguryo spy. They talked, and then disappeared.

Feigning the omission of an important document, HwaRang General Kim returned with his group to the Silla headquarters. Once home, He interrogated Baek Suk, who admitted that he was in fact a spy from Koguryo. When asked the reason for his treachery, prior to his execution, Baek Suk replied with the following story:

There was a fortune teller who lived on the border of Koguryo and Silla named Choo Nam. The King of Koguryo had sought Choo Nam's services for another matter and was told of some indiscretions his wife had committed. With his wife being upset by this news, the king decided to test the powers of Choo Nam, to see if in fact she was a legitimate foreseer of the future. The king placed a mouse in an enclosed box and asked Choo Nam the box's contents. Her reply was eight mice. Obviously wrong, the king decided to take Choo Nam's life, though Choo Nam knew the contents but had the numbers incorrect. When asked again, Choo Nam replied with the same answer and said that if put to death, upon reincarnation into the next world, Choo Nam's spirit would come back as a general to overtake and defeat Koguryo. The king of Koguryo put Choo Nam to death. Still curious however, he opened the mouse and found seven unborn mice in its womb - a total of eight mice. Distressed by this turn of event, the king later dreamed that Choo Nam's spirit had entered the womb of General Yoo Shin Kim's mother. He later dispatched Baek Suk to eliminate General Yoo Shin Kim but Baek Suk found him to be too powerful to do so; therefore think to accompany him into Koguryo where, with the help of other accomplices, General Kim could be killed or detained.

These are but two of the innumerable stories concerning the legendary hwa rang warriors of ancient Korean history. Like all legends there may be some amount of exaggeration in these stories however, the deeds of the original sulsa were truly noteworthy. They established a tradition which is the foundation for today's Hwa Rang Do followers.

The transition from ancient times to modern day is a natural evolution. Even in our fast-paced world - a world far more complex than in ancient times - the need for dedicated individuals with nerves of steel who can think, act, and give undying loyalty to their country still exists. The mission of the hwarang sulsa remains the same as it has for centuries - living for the service of one's country.

The training schedule of today's modern sulsa is as rigorous as their predecessors. It has to be, for it is indeed as much of a life or death situation today as it was back in the kingdom of Silla. How earnestly and efficiently one practices can only help to ensure your own survival and the mission's success. Utilization of modern technology is merged with the ancient spy - counterspy espionage to form the most advanced methods of training available. With today's constant undeclared war on terrorism there is a constant need for the development and updating of technology. However, the game still remains the same as it has been for centuries - those who are best prepared for the battle will emerge the winner.

Dr. Joo Bang Lee has taught selected individuals in this secretive side of Hwa Rang Do. One of the most noted modern day sulsa was the late Michael D. Echanis, former chief instructor of the Special Warfare Branches of the United States Military Armed Forces. Echanis authored two volumes on the following subjects which are available through Ohara Publications - Special Forces / Ranger-UDT / Seal Hand-to-Hand Combat / Special Weapons / Special Tactics Series; Basic Stick Fighting for Combat. Certain instructors from the World Hwa Rang Do Association are currently teaching special elite units of the U.S. Military Forces in this aspect of the art as well as selected individuals in specialized law enforcement agencies.

It is important to note that sulsa (in ancient times as well as in modern) live by a code of ethics inherent in the martial arts of Hwa Rang Do. They should not be confused with mercenaries or individuals who are truly hired assassins.

This code of ethics not only guided the sulsa of the past but also guides the present day followers. They are the commandments that every practitioner involved in Hwa Rang Do uses to help him through daily life. It takes a person of great mental discipline, concentration, and patience to undertake and live by such a code. The development of such character was and still is the cornerstone by which every sulsa lives. For in Hwa Rang Do it is believed that learning these techniques is the only way to discover the moral order of the universe.

UN SHIN BOP **SULSA - (Sool Sa) - Special Technican**



Korea holds the roots of Hwa Rang Do, an 1800 year old martial skills call UmYangKwon (combat skills of Silla Hwarang warriors) present time Martial art / Healing art. Within this esoteric art, which combines many facets of physical and mental development, resides perhaps the beginnings of today's warfare tactics and hand-to-hand combat techniques.

Hwa Rang Do is a highly balanced martial style incorporating physical techniques with philosophy , academics and healing arts. It is divided into four categories: wae gong (external power); nae gong

(internal power); shin gong (mental power); and moo gi gong (weapon power).

To demonstrate this idea of balance, Hwa Rang Do has two different, yet necessary, divisions of physical applications: **Jeong do** and **Am ja**.

Jeong do is the "*way of the true sword.*" It means fighting in battle with honor and dignity, dueling to the death, never retreating in the face of the enemy, and dying if one must. In ancient times, the code of chivalry was up held at all cost, and the gentleman's code was practiced sincerely. Jung do techniques require the ability to face the enemy in a fair match to demonstrate superiority of power. It involves the study of the way of the true sword, where one must call out

the inner spirit. This is attained by eliminating all thoughts and emotions. One is like the wind, which moves from here to there, and in the movement there lies strength, with no inhibiting element to stop the current of air.

Am ja is the "*way of darkness*." In this division, trickery, deception and cunning are the key elements of success. One must use whatever method, tool, or strategy is necessary to gain an advantage and defeat the enemy. In am ja, the only honor lies in the ultimate outcome. Like the Machiavellian principles, the end justifies the means. In this school, one learns techniques in manipulating the enemy psychologically, physically and emotionally to confuse him, then move in for the final blow. In ancient Korea, the way of darkness was necessary for maintaining national security.

With the neighboring Korean kingdoms constantly at war with one another, espionage and counter-espionage were inevitable. Consequently, there emerged a group of warrior elite known as the sulsa (knights of the night). They practice the am ja methods of warfare and infiltrated enemy kingdoms to gather information.

The sulsa were selected from the best Hwarang warriors. They were Hwa Rang Do's special forces, majoring in infiltration, exfiltration, intelligence gathering, assassination and survival. They used whatever means necessary to carry out their plan. Unlike the ancient Japanese ninja, however, the most important asset of the sulsa was their ideal of hwal bop, which encouraged the warrior to save lives, rather than take them. If one were able to kill, one should be able to heal.

The sulsa played a significant role in the unification of the Korean peninsula. Legend has it that the king of Silla province had a dream of producing the greatest fighting machine in history. Consequently, hwarang do warriors were trained in all aspects of warfare, strategy, and combat. The very best warriors were subsequently selected and trained as sulsa. The chosen few possessed the characteristics of patience, loyalty, trust, courage, intelligence and cleverness.

Thanks to the sulsa's selfless devotion to the kingdom, Silla's neighboring provinces of Koguryo and Paekche were ultimately conquered, unifying Korea into one nation. Unfortunately, the unification also marked the decline of the sulsa. With Silla's enemies in check, there was little use for the knights of the night.

During their heyday, the sulsa were experts in un shin bop, a subdivision of hwarang do which involves the art of concealing oneself in front of others. It employs a combination of distraction, suggestion, stealth, and camouflage. To be invisible, one must utilize what is visible. By controlling the elements which can be seen, one can appear invisible. We assume things are real by making associations with past experiences. We set expectations and anticipate the results before analyzing all the facts. When one can determine the boundary between reality and illusion, he no longer exists in the real world, but only in his illusions.

Yet another aspect of Hwa Rang Do is its *subdivision of am ja* into three categories: **jham-bok-sul**, **jham-ip-sul**, and **bo-bop**.

Jham-bok-sul is the study of camouflage for hiding for long periods of time. It focuses on techniques of hiding by adapting and emerging the body and spirit into the environment. To hide as a rock, one learns to be a rock, study its characteristics, take on its spirit, and become totally engulfed in the reality of being a rock. One must not only be able to hide on land, but also in water, under ground, in trees, and in all different types of terrain. By knowing every situation and every environment, one achieves that balanced state where differences no longer exist and all things merge into one.

Jham-ip-sul is the study of infiltration and exfiltration techniques. In this subdivision, one has to analyze the enemy's personality, so he can live among the enemy. Techniques in traveling swiftly, climbing, acrobatics and stealth are also taught. Emphasis is placed on sneaking behind enemy lines to collect information and relay it back to the generals. Camouflage is also an important part of jham-ip-sul. Many aspects of shin gong (mental power) are taught: *bok shin sul* (the power to read minds); *in sul* (the development of patience); *choe myun sul* (the technique of putting a person to sleep); and *sa sang bop* (study of human types).

Bo-bop is the study of stalking, stealth and fast movement. There are many ways to walk, depending on the type of surface. The art of stealth is taught for sentry stalking and removal. Utilization of *dan jun ho heup bop* (the study of breathing techniques with active ki power) assists in body relaxation. There are incredible stories of sulsa warriors flying through the air like sparrows, from tree to tree, and rooftop to rooftop.

These training tactics and the application of over 4000 hand-to-hand combat techniques made the sulsa an awesome fighting machine. Another aspect of the sulsa's prowess was its weapons expertise. There are over 100 different weapons in the study of Hwa Rang Do, which helped make the sulsa an enemy feared by all.

The spirit of the Hwarang warrior links sulsa of every generation. One of the most famous hwarang warriors of the 20th century was **Mike Echanis**, who, through his master Dr. Joo Bang Lee, brought the ancient ideals of combat into the American military system. Echanis, who was killed in Nicaragua in 1978, left his mark in the training programs he instituted for the elite forces of the American military. Reportedly the first American trained in Hwa Rang Do, Echanis took the techniques practiced by the art's early warriors and applied them to modern-day unconventional warfare.

The advancement of battlefield technology has decreased the need for hand-to-hand and special weapons experts, but there still situations were the strategies and techniques of the sulsa would be most effective. As long as there are nations with opposing views, there will be battles and wars waged where the foot soldier is utilized.

The method of warfare may have changed over the past 1,800 years, but man's desire to live remains the same. Putting aside all the strategy, weapons, and military jargon, we are all human—even the invincible sulsa. The Hwarang spirit has not endured 18 centuries because its techniques are superior, but because people who cherish the art understand the value of man, nature and the universe.

JEONG DO - True Way
AM JA - Way of Darkness

- **Level III** - Fundamental Knowledge / Skills
- **Level II** - Intermediate Knowledge / Skills
- **Level I** - Advanced Knowledge / Skills
- **Instructor** - Advanced - Teaching Skills
- **Senior Instructor** - Advanced - Teach Teachers
- **Master Instructor** - Advanced - Thorough Knowledge - Mastery of Skills

Areas covered:

CQC - Hand to Hand, Combative Stand Up, Combative Ground Fighting

CQW - Weapons 1 - Non-Firearms (Knife, Machete, Tiger Claw, Middle Stick, Short Stick, Staff & Rope)

CQW - Weapons 2 - Firearms (Hand Guns, Rifles & Shotgun)

Mental Power Development - Shin Gong Sul

Internal Power Development - Ki Gong Sul

External Power Development - Wae Gong Sul

Weapon Power Development - Mu Gi Gong Sul

- Footwork Techniques - *Bo Bop Sul*
- Combative Boxing - *Soo Gi Sul*
- Combative Kicking - *Jok Sul*
- Combative Kickboxing - *Tae Kwon Sul*
- Combative Trapping - *Cha Pyo Ta Sul*
- Combative Jointlocks - *Kwan Jyel Gi Sul*
- Combative Pressure Points - *Hyel Do Sul - Ji Ahp Sul*
- Combative Takedowns & Throws - *Tu Gi Sul*
- Combative Follow Ups & Finishes - *Yu Sum Sul*
- Combative Ground Fighting - *Hapki Yu Sul*

Special Combat Oriented - Streamline Offensive and Defensive Skills

- Joint Breaking - *Kong Gyuk Kwan Jyel Gi Sul*
- Pressure Points - *Kong Gyuk Ji Ahp Sul*
- Chokes and Neck Breaks - *Kong Gyuk Jo Ru Gi Sul*
- Offensive Head Tech - *Kong Gyuk Bang Sak Sul*
- Defense Wrist Tech - *Hoshin Son Mok Sul*
- Defense Cloth Tech - *Hoshin Oui Bok Sul*
- Defense Grab Tech - *Hoshin Mom Jap Gi Sul*
- Basic Offense / Defense - *Kong Gyuk Ki Bon Sul - Hoshin Ki Bon Sul*
- Take Downs and Throws - *Kong Gyuk Tu Gi Sul*
- Defense Take Downs and Throws - *Hoshin Bang Tu Gi Sul*
- Defense Kicking - *Hoshin Jok Bang A Sul*
- Defense Chokes and Neck Breaks - *Hoshin Jo Ru Gi Sul*
- One Arm Defense Tech - *Hoshin Wae Son Sul*
- Flesh Tearing / Muscle Tearing - *Kong Gyuk Too Yuk Sul*

- **Dan Gum Sul** - Knife Fighting Techniques
- **Jung Gum Sul** - Machete Fighting Techniques
- **Horangi Paltop Gum Sul** - Tiger Claw Knife Techniques
- **Po Bok Sul** - Rope Techniques
- **Dan Bong Sul** - Short Stick Techniques
- **Jung Bong Sul** - Middle Stick Techniques
- **Jang Bong Sul** - Long Staff Techniques
- **Jung Bong Yuk Sul** - Middle Stick Retention / Attack Reversal Techniques
- **Jung Bong Chu Ro Gi Sul** - Middle Stick Choking Techniques
- **Jung Bong Kwan Jyel Gi Sul** - Middle Stick Joint Locking Techniques
- **Chong Sul** - Firearms (Hand Gun, Rifles, Shotgun)