

San Kil Tang Soo Do



“The Mountain Path Way
of the China Hand”

Student Manual 2018

My San Kil Tang Soo Do Student Manual

NAME _____
ADDRESS: _____
CITY _____ STATE _____ ZIP _____
MY INSTRUCTOR _____ RANK _____
MY SCHOOL ADDRESS _____
MY SCHOOL PHONE _____
MY FIRST CLASS _____

“The sole purpose for the study of San Kil Tang Soo Do is to develop a student’s self-esteem so that they, when faced with physical, mental and spiritual challenges in life, will have the confidence to confront the challenge, and succeed”

David L. Sgro
Founder:
San Kil Tang Soo Do (SKTSD)

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Dear Tang Soo Do Students and Parents,

Congratulations on your decision to become a member of San Kil Tang Soo Do (SKTSD). You have some unique opportunities to contribute to the growth of our martial art through your local Do Jang (studio) and this organization. Tang Soo Do practitioners think of each other as brothers and sisters, and your effort to strengthen and preserve this special knowledge is shared by all. We will all receive in direct proportion to the contribution we each make.

Tang Soo Do is also special as a traditional martial art. That is, as an art form it is concerned with theory, form, and aesthetics. Since it is classical, it draws upon a vast body of knowledge that has been passed down for centuries. This organization offers its members access to a culture and heritage that few people are ever exposed to. Through an emphasis on developing a leadership culture within our schools, we, as an organization are positively shaping the future of our communities, our states, and our country.

The commitment of this organization is to provide each member with the highest quality instruction, state of the art training materials, improved curriculum, and a standard of excellence in the martial arts industry. Your membership is welcome at any SKTSD Studio. Through your instructor you will have access to a number of instructional support materials; like videos, books, Internet and other media that are being developed to make your training experience more complete. Also, many instructional opportunities will be made available in the form of clinics, seminars, organizational camps, and workshops.

While SKTSD has taken on the responsibility of providing a forum for your continued growth as a Tang Soo Do practitioner, you also have a responsibility to contribute in the form of good ideas, programs or anything that you feel might strengthen and improve this organization. San Kil Tang Soo Do extends to you its best wishes for a long and rewarding membership. We pray for God's blessings upon you and your loved ones as you embark on this exciting new adventure we call----Tang Soo Do!

Sincerely yours,

David L. Sgro

Founder San Kil Tang Soo Do



**San Kil Tang Soo Do Technical Advisory Committee
(Left to Right: SBN Jamal Pender, KJN David Sgro (TAC Chairman)
SBN Larry Gilliland, SBN Michael Torchia)**

The appointed members of the T.A.C. donate a tremendous amount of their time to insuring you will have access to the technical guidance and insight you need to pursue your study of this classical Tang Soo Do system under your Certified Instructor. David L. Sgro, Kwan Jang, has established very high standards for rank certification and those who wish to be certified to instruct others in this art. The T.A.C. has a strong responsibility to uphold these standards throughout SKTSD and with counseling the instructor base so that the activity of this organization always puts the emphasis on the purity and quality of our unique martial art.

The Chairman of the T.A.C. evaluates all requests for Instructor, Studio, or individual rank certification and approves or denies requests based on the individual's qualifications. The Chairman also coordinates the activities of the T.A.C. members and appointed Board of Regional Examiners organization wide to assist SKTSD members in continuously maintaining the standards of excellence set forth by our organization.

Thanks to the Technical Advisory Committee members you can be assured of learning the martial art of Tang Soo Do exactly as our fore fathers intended, while maintaining the centuries old traditions that have made our art what it is today.

Brief history of Tang Soo Do and San Kil Tang Soo Do

The martial art of Tang Soo Do is based on systems of training that are many centuries old. Tang Soo Do is a composite style, 60% based on the ancient Korean systems of Soo Bahk Do and Tae Kyun, 30% on Northern Chinese styles and 10% on Southern Chinese styles. The kicking techniques, for which Tang Soo Do is recognized, are based on the Moo Duk Kwan style that was developed by Grandmaster Hwang Kee. Tang Soo Do has elements of both hard and soft styles of martial arts.

Tang Soo Do is a traditional martial art, that is, the emphasis of training is more on personal development and self-defense than on the sport aspects. Though it is not essentially competitive, it has great combat applications. As a classical martial art, its purpose is to help develop maturity in the practitioner. Integration of the students' intellect, body, emotions, and spirit are goals of this training system.

The founder of Tang Soo Do, Grandmaster Hwang Kee, established the first Tang Soo Do school under the name —Moo Duk Kwan. This school developed into a force that most influenced the martial art styles in modern times.

A brief meaning of the words: Moo Duk Kwan

Moo Duk Kwan is, a brotherhood and school of stopping inner and outer conflict and developing virtue through Tang Soo Do training. Literally translated “Moo” is the Chinese word for military, it breaks down into two characters, “stop” and “spear” or “sword”. This means the job of the military is to prevent war or conflict. “Duk” is the Chinese word for “virtue” or “values”. “Kwan” is the word for “school” or “academy”. This gives us direction and focus in our mental training. Realizing that our purpose as martial artists is to train ourselves to develop ability and control. This encourages us to avoid conflict by developing confidence in our abilities and in our selves.

Since the beginning of the Moo Duk Kwan, (founded November 9, 1945) many Americans have studied Tang Soo Do in Korea. Korean and American instructors have taken Tang Soo Do around the world until there are now major Tang Soo Do organizations worldwide. There are roughly 500,000 Tang Soo Do students with over 40,000 Dan (Black Belt) holders. Many famous, and recognizable individuals have studied Tang Soo Do. Most notable among those are Chuck Norris who upon returning from Korea in the early 60's won 7 straight National Sparring Titles. Along with Mr. Norris many Tang Soo Do practitioners have been featured in martial arts publications and have developed long-standing relationships with their communities through their help with local and national charities.

On May 30, 1996 David L. Sgro formed San Kil Tang Soo Do (SKTSD). “San Kil Tang Soo Do”, “San” means “Mountain”, “Kil” means “Path”. “Tang” means “China”. “Soo” means “Hand” and “Do” means “way”. So “San Kil Tang Soo Do” means “The Mountain Path Way of the China Hand”. SKTSD is committed to the further development of this great art. Through standardization of techniques, certification of instructors and students, educational seminars and clinics, SKTSD is dedicated to maintaining the high standards this martial art has held for many

decades. There are certain qualities that characterize the leadership within this organization as well as Tang Soo Do practitioners in general, openness, personal closeness, independence, determination, maturity, and unshakable loyalty. These qualities bind us together as family, and insure more than anything else that

Membership Code of Conduct:

1. Members shall follow the principles of Tang Soo Do:

- a. Tang Soo Do is a classical martial art and not a sport. It is not a game to be played solely for the sake of winning, but rather a physical and intellectual activity designed to foster physical, mental, and spiritual health.
- b. As a classical martial art, Tang Soo Do aims to develop and express the individual's true self, not the false self of aggrandizement.
- c. As its major focus is on interior development, competition by groups or individuals is of minor usefulness in realizing individual potential
- d. Every practitioner of Tang Soo Do must do his utmost to retain the purity of this art and not debase it in any way.
- e. Man is at his best in helping others; at his worst in bettering others.
- f. Every member shall: seek truth; work at develop-ing his highest moral character; strive for humility; love his country; sacrifice himself for justice; con-tribute, by example, to the acceptance of Tang Soo Do as the most genuine of the martial arts; develop his endurance; and value, confidence and peace of mind.

2. Dues and Fees:

Members shall maintain their dues and charges current.

3. Set the Example:

Members shall conduct themselves at all times as an example of what a proper martial artist should be. The very fact that you study Tang Soo Do makes you an example of the State of the Art. It is a responsibility members shall bear seriously and proudly.

Guidelines For Training:

Approach your Tang Soo Do training with an open mind. Remember that the goals and purpose of this martial art are not the same as of a sport. Note these 10 specific attributes, which characterize Tang Soo Do:

1. It is natural and reasonable to practice a martial art.
2. It is non-restrictive and expresses freedom of movement.
3. It combines civil and military arts, which are both strong and submissive.
4. It is good practice for mental and physical well-being.
5. It is good for self-defense and improvement of personal health.
6. You can practice as an individual or as a member of a group.
7. You can practice anywhere.
8. Anyone can learn with a little effort and faith, regardless of gender or age.
9. You can practice whether you have a partner or not.

10. You don't need any instruments or special equipment to practice with.

When we train in Tang Soo Do, we do not face a game or contest, but physical, mental, and spiritual interaction between ourselves and our art. As such, the benefit that one gains from this practice is immediate and enduring. Whether we meet an outside challenge or face our own weaknesses, we build our character on a strong foundation of discipline, replacing the temporary situation of victory or defeat with the lasting benefits of greater self-esteem and self-confidence. We should always keep in mind our existence here is for more than ourselves. Tang Soo Do practitioners must try to harmonize their existence within nature and human society. Note below the 5 requirements and 11 points of emphasis on mental training.

Requirements:

1. Oneness with Nature
2. Complete awareness of environment
3. Experience
4. Conscience
5. Culture

Emphasis:

- | | |
|------------------------|---------------------------------------|
| 1. Oneness with Nature | 7. Courage |
| 2. Physical Control | 8. Chastity |
| 3. Courtesy | 9. Strength inside & mildness outside |
| 4. Modesty | 10. Endurance |
| 5. Thankfulness | 11. Reading ability |
| 6. Self-Sacrifice | |

Benefits of Individual Membership

1. Inspection and Certification of Studios and Instructors. Every one of our studios and instructors undergo certification by SKTSD . This means the instruction you receive at any member studio will be the highest quality possible.

2. Publications on Tang Soo Do. The Tang Soo Do student manuals as well as other written reference materials are available to all students to enhance their training experience.

3. Online Training. SKTSD maintains a website with our forms, as to help students in their study of Tang Soo Do.

4. Clinics, Workshops, and Camps. Intensive training and instruction on all aspects of our art will be open to members and held several times a year at locations near you.

5. Special Education Seminars. Classes will be conducted on the history, tradition, etiquette, philosophy as well as business issues for instructors and studio owners.

6. Newsletters. SKTSD website will post news concerning upcoming events as well as training tips and instruction from senior instructors. You will be able to receive a newsletter through your local studio or sign up for an E newsletter sent directly to your email.

7. Social Media Coverage. SKTSD uses appropriate media and publications to enhance our name and reputation.

8. Information Services. Access to information about our art, ability to contact friends you have made, and answers to questions about philosophy or technique are available through our Web Site or directly.

9. Visiting Rights. If you are traveling you will have the right to study at member studios whenever possible. You must have written permission from your instructor and gain permission from the studios you plan to visit. Names and addresses of studios will be made available to you.

10. Transferring between Studios. If you move, SKTSD will help locate a member studio near you if possible. As an active, member in good standing your new studio will recognize your rank. All transfers must be approved by your instructor.

11. Standardization of Techniques. The Technical Advisory Committee, through regional clinics, books and video standardizes the practice of Tang Soo Do so that training will be the same throughout the organization.

12. The Backing of the San Kil Tang Soo Do. As a member in good standing, if your credentials should ever be questioned, the San Kil Tang Soo Do will back you with its full authority and cooperation.

13. Legitimacy. As a member you will belong to an organization that maintains the highest standards and that will not compromise itself, you, or the art of Tang Soo Do.

14. Access to Sgro Kwan Jang Nim. KJN Sgro. Kwan Jang Nim Sgro and many senior master instructors with whom he has longstanding relationships will be available from time to time to provide additional insights into Tang Soo Do. Whenever these seminars are conducted, all members will have access to participate in order to further your knowledge and understanding of our art.

15. Growth and Sharing. By attending various functions you will meet other members of the San Kil Tang Soo Do, share your knowledge with them and vice versa, develop friendships and relationships with fellow practitioners everywhere Tang Soo Do is practiced.

Traditional and Culture Background

The Flags:

On the wall of your Do Jang (studio), you will see three flags. The one on the left is the American flag. On the right is the Korean flag, to represent the heritage of our martial art, and in the center is the Kwan Ki (School Flag), which symbolizes the goals and ideals central to our training.

Song Cho Gi (American Flag)

The Flag of the United States of America consists of 50 white stars on a blue background, representing the 50 states of the Union. There are 13 alternating red and white stripes representing the 13 original states. The colors of the American Flag symbolize the virtues of the entire nation. Blue is for justice, preservation, and vigilance. White is for innocence. Red symbolizes strength and courage.

Kuk Gi (Korean Flag)

The Flag of the Republic of Korea is a white field dominated in the center by the symbol of the Uhm –Yang. This symbol represents the dual nature of the Universe and the dual nature of every aspect of life. The red section represents the active, i.e. Fire, Heaven, Father. The blue section represents the passive, i.e. Water, Earth, Mother. Around the Uhm-Yang are anagrammed symbols representing this concept. In the upper left is the symbol for Heaven; its opposite-Earth is in the lower right corner. In the upper right is the symbol for Water, its opposite- Fire, is in the lower left corner. The white field represents the people of Korea.

This is the only flag representing the philosophy of the people. To have peace in life, the people and the forces around them must work in harmony with one another.

Kwan Gi

The School Flag is the emblem and logo of San Kil Tang Soo Do.

Gold Outer Ring The gold ring circling the mountains represents the student of San Kil Tang Soo Do. Much like the precious metal is purified with fire, the student is purified by the fire of training and discipline. In Korean culture and also traditional martial arts, the color gold represents wisdom, maturity and elder statesmanship rather than simply a monetary value that we in the Western Culture tend to associate with this precious metal.

Chil Sung (Seven Star) The shape of the silver star in the Kwan Gi represents the eight directions of the compass. The words Chil Sung translate to "Seven Star" and refer to the seven stars of Ursa Major (the big dipper). This constellation is used to find Polaris, the North Star, in the constellation Ursa Minor (the little dipper). The star is used as a symbolic beacon for navigation in your training and in life. The Chil Sung Hyung is a series of seven forms, created by Hwang Kee and introduced in 1952, designed to be an individuals path toward balancing Weh Gung (external energy) and Neh Gung (internal energy). This balancing concept is known as Chun Gul Ryu, which translates into Middle School. Used in our logo it also represents Kwan Jang Nim Hwang Kee's unique influence upon the development of Tang Soo Do.



It is said that the name Chil Sung refers in some ways to Hwang Kee himself. According to the story his father, Hwang, Yong Hwan, had a dream in which he saw the bright star (Sam Tae Song) before his son's birth. He named his son "Tae Nam", which means "star boy". His father was a scholar who had achieved a high level of academic recognition and perhaps saw the same path for his son.

Other sources can be cited that claim that Chil Sung is a term already richly engrained in Korean culture. Chil Sung is claimed to be a composite of Tae Guk (Um/Yang) plus O Haeng (5 Elements). The Um/Yang is the red and blue symbol found on the Korean flag. The 5 elements in Chinese philosophy are Earth, Water, Fire, Wood & Metal. At one time the combination of these seven components would've represented all things in nature and thus been the basis for understanding the world.

Moo Do (Martial Way) The way of preventing conflict. Moo = military, chivalry, martial; within the ideograph the inner part of the symbol is the word for "stop" and the long brush stroke on the outer part that looks like a sword means "weapon". Moo 武 graphically combines the ka 戈 radical and zhi 止 radical. The character 戈 means spear. While the character 止 means "to stop". It originally meant "foot" in ancient script. The character 武 may therefore have originally referred to "a man on foot with a spear" and thus conveyed military. Due to the modern meaning of 止, Moo is more commonly used denote "to stop a weapon" or "to stop violence".

Do = "way"; while the character itself translates as "way," "path," or "route," or sometimes more loosely as "doctrine" or "principle," it is used philosophically to signify the fundamental or true

nature of the world. Do 道 graphically combines the chuo 進 (or 進) "go; advance" radical and shou 首 "head" phonetic. This combination signified a "head going" or "to lead the way". The Confusion citation of Do verbally meaning "to guide; to lead" is: "In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say." Confucius taught that Do (or Tao in Chinese) was a "way", the 'way' of moral integrity. Lao-Tzu interpreted Do as the law, or truth of the universe.

Combined these characters represent "the way of preventing conflict". Conflict resolution on an external and more importantly internal basis is one of the major goals of Tang Soo Do practice. Here the color gold and placement within the mountain conveys the riches one finds when digging deeper within one-self thru training.

Mountain Peaks The art of Tang Soo Do involves the development of the mind, body and spirit. The three peaks in the San Kil Kwan Gi represent the three areas of development that we focus on in our training: **Neh Gong** (Internal Energy), **Weh Gong** (External Energy) and **Shim Gong** (Mental/Spiritual Energy). By facing physical, mental and spiritual challenges students will improve their well being and self awareness.

The lowest peak represents **Weh Gong** and is our body's action (use of hip). Weh Gong refers to body conditioning exercises involving mainly the external parts of the body (i.e. muscles & skin) performed in order to promote a healthy human metabolism. Its purpose is to promote health of the external body by increasing the circulation of energy and promoting a healthier metabolism.

The second highest peak represents **Neh Gong** and can be considered our breath or ki-hap during our technique. Neh Gong refers to internal body conditioning exercises most notably the correct use of breathing to control heart rate, blood pressure, adrenaline, and carbohydrate digestion. It involves changing the internal body energies by special concentration practices. It's purpose is to promote a healthier body by controlling metabolism through the concentration of energies to various parts of the internal body organs.

Shim Gong is the highest peak and is our character; our attitude; our discipline (Moo Do). Shim Gong refers to spiritual conditioning exercises and challenges involving courage, concentration, endurance, honesty and humility. It involves control of your emotional being through a trust of self-confidence and positive thinking while striving for a high level of etiquette and respect (Yei) for others. It's purpose is to promote mind, body and spirit harmony through positive thinking and trust.

When practicing in Tang Soo Do you are practicing a tried and true systematic and scientific method of training that enables you to realize your full potential. Through this system, each area builds on the next and is progressively more involved. Kwan Jang Nim has said that when the body has been tested and is tired (Weh Gong) the mind must take over. When the mind can no longer concentrate (Neh Gong) it is our spirit (Shim Gong) that is then put to the test. Tang Soo

Do training promotes inner strength by constantly testing our mind, our body and our spirit. Our inner strength is something that can be cultivated just as we can improve stamina and physical prowess through regular exercise. A combination of all three aspects of training is important for the keen martial artist who wishes to progress beyond pure fitness.

Um/Yang Um/Yang (Yin/Yang) represents the duality of nature and the law of opposites. It is used to describe how seemingly opposing forces are bound together, intertwined, and interdependent in the natural world, giving rise to each other in turn. The curved line indicates that in nature there are no absolutes. Lines separating opposing concepts or points of view are rarely sharply defined but are represented more correctly as gradual changes. The effect is a balance of give and take that promotes harmony.

The relationship between yin and yang is often described in terms of sunlight playing over a mountain and in the valley. Yin (literally the 'shady place' or 'north slope') is the dark area occluded by the mountain's bulk, while yang (literally the 'sunny place' or 'south slope') is the brightly lit portion. As the sun moves across the sky, yin and yang gradually trade places with each other, revealing what was obscured and obscuring what was revealed. Yin is usually characterized as slow, soft, insubstantial, diffuse, cold, wet, and tranquil. It is generally associated with the feminine, birth and generation, and with the night. Yang, by contrast, is characterized as hard, fast, solid, dry, focused, hot, and aggressive. It is associated with masculinity and daytime.

Red (Yang) represents FIRE. In San Kil Tang Soo Do the “fire of discipline” refines our character.

Blue (Um) represents Water. In San Kil Tang Soo Do “nurturing water” improves our fellowship with others.

Hangul (Korean Text) The hangul along the bottom of the ring reads "San Kil Tang Soo Do". The use of hangul is to remind us of the Korean and Chinese heritage of the art and the historical influences that those cultures have played in the development of the art. The color red represents the fruitful result of those influences and the active (Yang) commitment of the masters and grandmasters of Tang Soo Do to carry on the philosophy and principles of Tang Soo Do as were originally developed and taught by the late Kwan Jang Nim Hwang Kee and their determination to further the traditions, refinement and growth of this martial art.

Red (Yang) represents FIRE. In San Kil Tang Soo Do the “fire of discipline” refines our character.

Blue (Um) represents Water. In San Kil Tang Soo Do “nurturing water” improves our fellowship with others.

The Official Tang Soo Do Uniform

The uniform or training suit is properly called Do Bok. This is a composite word combining Do —way of life with Bok —apparel or clothing. Since the Do Bok is what we wear when we practice our Do or way, its care and meaning are very important.

Similarities can be found between the current Do Bok and ancient Korean traditional clothing. Today, we maintain the white color to show purity, reverence for life, and commitment to avoid bloodshed and violence.

Action and thought are inseparable. Also the outside appearance and inside attitude are closely linked. When you look your best you usually feel good too. Keeping this in mind, always appear in class with your uniform clean and pressed, in good repair, and with the proper trim for your rank. Your instructor or seniors will help instruct you in the proper care and wear of your Do Bok.

Belt and Uniform Requirements

Rank Belt Uniform

10th gup White Belt. White uniform - no trim

(Gold Belt/White Stripe. Gold Belt/Black Stripe, Gold Belt/Blue Stripe may be used between 10th gup White Belt and 9th gup Orange Belt/White Stripe

9th gup Orange Belt/White Stripe. White uniform - no trim

8th gup Orange Belt/Black Stripe. White uniform - no trim

7th gup Orange Belt/Blue Stripe. White uniform - no trim

6th gup Green Belt/White Stripe. White uniform with green lapel trim

5th gup Green Belt/Black Stripe. White with green lapel trim

4th gup Green Belt/Blue Stripe. White with green lapel trim

3rd gup Red Belt/White Stripe. White uniform with red lapel trim

2nd gup Red Belt/Black Stripe. White uniform with red lapel trim

1st gup Red Belt/Blue Stripe. White uniform with red lapel trim

Cho Dan Bo (Level 2) Red Belt – two white stripes on tip White with red lapel trim

Cho Dan Bo (Level 1) Red Belt – two black stripes on tip White with red lapel trim

Cho Dan Bo Red Belt – two blue stripes on tip White with red lapel trim

All Dans will have White uniform with midnight blue lapel, sleeve and border trim

1st Dan Midnight Blue Belt

2nd Dan Midnight Blue Belt with two stripes on tip

3rd Dan Midnight Blue Belt with three stripes on tip

4th to 8th Dan Midnight Blue – red stripe in center

Note:

All midnight blue stripes on Gup rank belts, and all white stripes on Dan rank belts to be on the left end of belt only at the tip of the belt, approximately 2” from end and ½ wide and ½ apart; Gup and Dan lapel shall cover the lapel binding (approximately 1 ¾).

Green and Red belt Gup rank students shall have trimmed uniform jackets on lapel only. Orange belt Gup rank students shall not trim uniform jackets. Dan members shall have trimmed uniform jackets, which include lapel, sleeve cuffs, and all around the bottom border.

Minimum Time Requirements Between Testings

Gup Testing:

1. 10th (Ship) Gup testing to 1st Dan: Requires a minimum waiting period of 3 months between Gup tests. (Gold Belts are optional and if used the instructor may test every 2 months until 6th Gup Green Belt.)

Dan Testing:

1st Dan – minimum 42 months

2nd Dan – 2 or more years

3rd Dan – 3 or more years

4th Dan – 4 or more years

5th Dan – 5 or more years

6th Dan – 6 or more years

7th Dan – 7 or more years

8th Dan – 8 or more years

*The above time requirements are based on consistent and regular training at a Certified San Kil Tang Soo Do Studio.

Note: Any Dan member, who has recognized credits and the approval by the Chairman of the Technical Advisory Committee upon recommendation by their instructor, may receive up to six (6) months reduction between Dan Testing periods. Also, any member who has achieved outstanding recognition and credit from Master may have time requirements reduced between tests at Kwan Jang Nim David Sgro's discretion.

General Terminology

San Kil : San "Mountain", Kil "Path"

Tang Soo Do: Name of the art we study

Tang: Chinese

Soo: Hand

Do: Way

San Kil Tang Soo Do: "Mountain Path Way of the China Hand"

Kwan Jang (Nim): "Grandmaster" or Head of Organization, (David Sgro)

Sa Bom (Nim): Master Instructor (4th Dan and up)

Kyo Sa (Nim): Senior Instructor (2nd or 3rd Dan)

Son Saeng (Nim): Instructor (1st or 2nd Dan)

Nim: A term of respect similar to "Sir" or "Ma'am"

Sun Beh (Nim): Senior member

Hu Beh (Nim): Junior member

Dan: Degree, holder of Midnight blue belt

Gup: Grade, holder of color belt under midnight blue

Ko Dan Ja: Senior Dan holder (4th Dan and up)
You Dan Ja: Dan holder (1st—3rd Dan)
You Gup Ja: Gup member
Dan Bon: Dan number
Kwan Won: Student member
Cho Bo Ja: Beginner
Dojang: Training Hall (studio)
Dobak: Uniform
Dee: Belt
Kuk Gi: National Flag
Kwan Gi: Flag of style or school of Tang Soo Do; San Kil Tang Soo Do
Gi Cho: Basic
Hyung: Form
Dae Ryun: Sparring
Ho Sin Sool: Self Defense
Soo Gi: Hand Techniques
Jok Gi: Foot Techniques
Mahk Kee: Block
Kong Kyung: Attack
Ha Dan: Low area
Choong Dan: Middle area
Sang Dan: High area
Ahp: Front
Yup: Side
Dwi: Back
Cha Gi: Kick
Ki Hap: Yell
Shi Sun: Line of Sight
Choong Shim: Balance
Tuel Oh: Reverse or Twisting
Cap Kwan: Backfist
Soo Do: Knife Hand
Yuk Soo Do: Reverse Knife Hand
Jang Kwon: Heel of Palm
Kwan Soo: Spear Hand
Basic Stances (Gi Cho Jeseh)
Choon Bee Jeseh: Ready Stance
Chun Gul Jeseh: Front Stance
Hu Gul Jeseh: Back Stance
Kee Ma Jeseh: Horse Stance
Sa Ko Rip Jeseh: Side Stance (Modified Front Stance)
Kyo Cha Rip Jeseh: Cross Over Stance Commands in Training
Cha Ryut: Attention

Kyung Ret: Bow
Choon Bee: Ready position
Ba Ro: Return
Shio: Relax (rest)
Tora: Turn
Dwi Ro/Tora: Turn to Rear

Standard Korean Terminology for Cho Dan

Si Jak: Begin
Tashi: Again or Repeat
Jin: Movement
Chun Jin: Forward Movement
Hu Jin: Backward movement
Bal Cha Gi Choon Bee: Ready for Kicking
Ku Ryung E Mat Cho So: By the count
Ku Ryung Up Shi: Without count

Starting and Closing Class

Cha Ryut: Attention
Kuk Gi Bay Ray: Bow to Flag

Commands in Starting and Closing Class

Cha Ryut – Attention
Kuk Gi Bay Ray – Salute American Flag
Ba Ro – Return
An Jo (Chak Sut) – Sit
Muk Nyum – Meditation
Baro – Return to ready or to last position
Sa Bom Nim Kay Kyung Ret – Bow to Master Instructor
Kyo Sa Nim Kay Kyung Ret – Bow to (certified) Instructor
Sun Beh Nim Kay Kyung Ret – Bow to senior member(s)
Sahng Ho Kan E Kyung Ret – Bow to partner (each other)
Shim Sa Kwan Nim Kay Kyung Ret – Bow to Judge or Examiner
Kwan Jang Nim Kay Kyung Ret – Bow to Grandmaster

Ba Ro: Return
Chuk Sut: Please be seated
Muk Nyum: Meditation
Ba Ro: Return
Kwan Jang Nim Kay Kyung Ret: Bow to the Grandmaster
Sa Bom Nim Kay Kyung Ret: Bow to Master Instructor
Kyo Sa Nim Kay Kyung Ret: Bow to Certified Instructor
Son Saeng Nim Kay Kyung Ret: Bow to Instructor

Shim Sa Kwan Nim Ge Kyung Ret: Bow to the Judge/Examiner
Sahng Ho Kan E Kyung Ret: Bow to partner (each other)
Bon (Korean Numbers)
Ha Na: One Ya Sut: Six
Dool: Two Il Gup: Seven
Set: Three Yo Dull: Eight
Net: Four Ah Hope: Nine
Da Sut: Five Yul: Ten

Hand Techniques (Soo Gi)

Ha Dan Mahk Kee: Low block
Sang Dan Mahk Kee: High block
Ahneso Pahkuro Mahk Kee: Inside/Outside block
Pahkeso Ahnuro Mahk Kee: Outside/Inside block
Yup Mahk Kee: Inside/Outside block, back stance
Hu Gul Ha Dan Mahk Kee: Low block/back stance
Chun Gul Ssang Soo Mahk Kee: Reinforced block/front stance
Hu Gul Ssang Soo Mahk Kee: Reinforced block/back stance
Ha Dan Soo Do Mahk Kee: Low knife hand block
Choon Dan Soo Do Mahk Kee: Center knife hand block
Sang Dan Soo Do Mahk Kee: High knife hand block
Chae Ha Dan Soo Do Mahk Kee: Ground knife hand block
Ssang Soo Ha Dan Mahk Kee: Low X block
Ssang Soo Sang Dan Mahk Kee: High X block
Yang Soo Mahk Kee: Both hands blocking (starting together, then separating)
Yang Soo Ahneso Pahkuro Tuel Oh Ha Dan Mahk Kee: Inside/outside block, reverse low block
Choon Dan Kong Kyuck: Center punch
Sang Dan Kong Kyuck: High punch
Wheng Jin Kong Kyuck: Horse stance punch
Yuk Jin Kong Kyuck: Knife hand strike/reverse punch, back stance.
Cap Kwan: Back fist
Kwon Do: Hammer fist
Kwan Soo Kong Kyuck: Spear hand
Soo Do Kong Kyuck: Knife hand attack
Yuk Soo Do Kong Kyuck: Knife hand attack (Reverse portion of hand)
Jip Kay Son: Pliers grip strike
Jang Kwon Kong Kyuck: Palm heel strike
Pal Koop Kong Kyuck: Elbow strike

Foot Techniques (Cha Gi)

Ahp Cha Gi: Front snap kick
Ahp Mee Rho Cha Gi: Front push kick
Yup Cha Gi: Side kick

Dull Ryo Cha Gi: Roundhouse kick
Ahneso Pahkuro Cha Gi: Inside/Outside kick
Pahkeso Ahnuro Cha Gi: Outside/Inside kick
Dwi Cha Gi: Back kick
Moo Roop Cha Gi: Knee kick
Hu Ri Gi Cha Gi: Hook kick
Dwi Dull Ryo: Spin
EE Dan: Jump
Dee Muhl: Hop
Gah Ten Bahl: Kick with the same leg
Dwi Dollyo Hu Ri Gi Cha Gi: Spin Hook Kick
Dwi Dull Ryo Ahneso Pahkuro Cha Gi: Spin inside/outside kick
EE Dan Up Chagie: Jump Front Kick
EE Dan Dull Ryo Chagie: Jump Round Kick
EE Dan Yup Chagie: Jump Side Kick
EE Dan Ahneso Pahkuro Cha Gi: Jump Inside/Outside Kick
EE Dan Pahkeso Ahnuro Cha Gi: Jump Outside/Inside kick
EE Dan Dwi Cha Gi: Jump Back kick
EE Dan Dwi Dull Ryo Hu Ri Gi Cha Gi: Jump spin hook kick
EE Dan Dwi Dull Ryo Ahneso Pahkuro Cha Gi: Jump spin inside/outside kick
EE Dan Dwi Dull Ryo Pahkeso Ahnuro Cha Gi: Jump spin outside/inside kick
Du Bal Cha Gi: Double action kick, in sequence
Ssang Bal Cha Gi: Double action kick, same time

Forms (Hyungs)

Gi Cho Hyung Il Bu: Basic Form 1
Gi Cho Hyung EE Bu: Basic Form 2
Gi Cho Hyung Sam Bu: Basic Form 3

Pyung Ahn Cho Dan: Beginning Peaceful Confidence Form
Pyung Ahn EE Dan: Peaceful Confidence Form 2
Pyung Ahn Sahm Dan: Peaceful Confidence Form 3
Pyung Ahn Sa Dan: Peaceful Confidence Form 4
Pyung Ahn Oh Dan: Peaceful Confidence Form 5

Bassi So: Storming the Castle-Lesser
Bassi (Dai): Storming the Castle-Greater

Chil Sung EE Rho: 7 Star number 2
Chil Sung Il Rho: 7 Star number 1
Chil Sung Sam Rho: 7 Star number 3
Chil Sung Sa Rho: 7 Star number 4
Chil Sung Oh Rho: 7 Star number 5

Chil Sung Yuk Rho: 7 Star number 6
Chil Sung Chil Rho: 7 Star number 7

Yuk Rho: 6 fold path
Yuk Rho Cho Dan: Du Moon, The Great Gate
Yuk Rho EE Dan: Joong Jol, Cut the Middle
Yuk Rho Sam Dan: Pol Wol, Embrace the Moon
Yuk Rho Sa Dan: Yang Pyun, High Whip
Yuk Rho Oh Dan: Sal Chu, Killing Hammer
Yuk RhoYuk Dan: Choong Ro, Seize and Capture

Nai Han Ji Cho Dan: Beginning Iron Horse Form
Nai Han Ji EE Dan: Iron Horse Form number 2
Nai Han Ji Sam Dan: Iron Horse Form number 3

Jin Do: Crane on a rock
Lo Hai: Bright Mirror
Kong Sang Koon: The Eagle Form-Greater
Kong Sang Koon So: The Eagle Form-Lesser
Sip Soo: The Bear, 10 hands
Wang Shu: The Bird
Seisan: The Preying Mantis
Jion: The Ram
O Sip Sa Bo: The Tiger-Greater
O Sip Sa Bo So: The Tiger-Lesser
Woon Su: Part the Clouds
EE Sip Sa Bo: Niseishi, 24 steps
Chinte: Rare Hands
Bae Rin Ba: 108
Sai Hoo Ah: To Tear and Smash
Goo Reung Hoo Ah: Calm The Waves
So Jin: Immovable Stance, Men of Peace
Wan Kan: King and Crown
Tae Kuk Kwan

Sparring (Dae Ryun)

Sam Soo Sik Dae Ryun: Three step sparring
Il Soo Sik Dae Ryun: One step sparring
Ja Yu Soo Sik Dae Ryun: Free sparring
Bong Dae Ryun: Stick sparring
Dan Do Dae Ryun: Short knife sparring

Anatomy

Pahl: Arm Jok (Chinese) or Bahl (Korean): Foot
Chu Mok: Fist
Mok: Neck
Hu Ri: Waist
Da Ri: Leg
Soo (Chinese) or Sohn (Korean): Hand
Pal Koop: Elbow
Moo Roop: Knee
Tuck: Chin
Eema: Forehead
Ko Whan: Groin
Dan Jun: Abdomen
Myung Chi: Solar Plexus
In Choong: Between mouth and nose

8 Key Concepts

Young Gi: Courage
Chung Shin Tong Il: Concentration
In Neh: Endurance
Chung Jik: Honesty
Kyum Son: Humility
Him Cho Chung: Control of Power
Shin Chook: Tension and Relaxation
Wan Gup: Speed Control

Kyong – Wisdom
Jul – Keen Judgement
Kun – Courage and Confidence
Kin – Effort and Sincerity
Il Wan – Oneness
Yu Bi Mu Whan – —Where there is preparation, there is no fear!
Yu Jang – From the heart
Pyong- Well balanced, peaceful, calm
Ahn – Safe, comfortable, confident
Soo Ki – Water energy or technique
Hwa Ki – Fire energy or technique
Neh Kong-Wae Yu – Inside hard, outside soft

Tournament Terminology

Si Jak – Start of the match (begin)
Gu Man – Temporary stop
Kay Sok – Resume match (When the match has been stopped without the referee)
Sun Soo Eep Jang – Ordering the contestants into the match area

Sun Soo Wi Chi Jung Nee – Ordering the contestants to their fixed positions
Shi Gan – Signal for time
Han Jom – One point
Du Jom – Two points
Seh Jom – Three points
E Sang – End of match or finish
Beck (white) or Hong (red) Soong – Victory of the white/red
Shim Sa – Judgement
Bee Gim – a tie or draw
Yon Jang Jom – Extending the time of the match
Moo Jom – No point
Ban Chuk – Foul
Kyong Go – Warning
Boot Jap Um – Holding or grabbing
Ja Kyok Sang Shil – Disqualified
Sil Chay Dae Ryun – Full contact
Gun Nun Dae Ryun – Non – contact
Soong Ja – Winner
Pah Ja – Loser

Courtesy and Etiquette

Ko Mup Sum Ni Da – Thank you (both are formal and both are acceptable)

Entering the Dojang:

When entering or leaving the Dojang floor, face the flags and bow. This demonstrates respect and appreciation for our country, our style, our training, and the country that originated the art.

Receiving Instruction:

Please show respect by bowing when the instructor or a senior member offers personal correction.

A junior member should refrain from correcting a senior member in the Dojang. At the end of the class, after the closing ceremonies, all class members should bow to their instructor and then the senior student; who should, in turn, return the bow.

During the class, if you have a question, please raise your hand to maintain order. At the next available moment, the teacher will stop the class and recognize your question. Please stand at attention, bow, and ask the question. After the answer is received it is proper to bow and say, “Thank You Sir/ Ma’am.”

For any reason, if you must be excused from class raise your hand to gain recognition from the

instructor. After getting permission from the instructor, bow and excuse yourself. When/if you are able to rejoin the class, please stand at attention on the outskirts of the room until recognized by the instructor.

Once recognized by the instructor, bow and rejoin the class.

Entering the office:

Never walk into your instructor's office unannounced. Always knock first at the door and wait for instructions. It is the instructor's responsibility to show respect to his/her student by extending the courtesy to him or her to be seated before the conversation begins.

Work out area:

During the class, upon the entrance of the Kwan Jang Nim, Sa Bom Nim, Kyo Sa Nim, Son Saeng Nim, or a Sun Beh Nim, the Chief Instructor of the class will call to attention "Cha Ryut" and command "Kyut Ret. (bowing from attention position) The class will then recognize the instructor with a bow.

At a social event (Restaurant)

From time to time your school will host visiting special guest instructors or will meet for social events. Often times the evening will conclude over a meal. The student should be in the restaurant earlier than the expected arrival of the instructor (or special guest instructor).

The instructor will escort the special guest to the restaurant.

When they arrive the students will rise and greet the instructor. The visiting instructor will be seated first, then the instructors and then the students. Seniors sit down first and others follow. If already seated, the student should rise and remain standing until all his seniors are seated. Placement of seating is flexible. However it is usual for the seniors to be placed next to the instructor.

When the food is served, the guest is served first. It is proper discipline to wait until this instructor starts to eat first and then the student may begin. During a formal setting such as this, proper attire should be worn (suits, ties, for men and dresses, suits and appropriate pant outfits for women) unless the guest instructor waives the formal attire.

Upon entering the Training hall (Dojang):

It is proper discipline, while in uniform or everyday clothes, to bow to the instructor upon entering the Dojang. Students do not have to wait for the instructor to acknowledge the bow if the instructor is busy.

Starting Class And Dismissing Class:

Line up according to rank and seniority with the most senior student on the far right. The senior student quickly checks that all students are dressed correctly before calling the commands.

- 1) Attention (Cha Ryut)
- 2) Salute the flag (Kuk Ki Ba Ray)
- 3) Return (Ba Ro)

- 4) Meditation (Muk Nyum),
- 5) Bow to the Instructor (Kwan Jang Nim, Sa Bom Nim, Kyo Sa Nim, Son Sang Nim, or Sun Beh Nim Kay Kyung Yet).

Conduct During Class:

When the instructor enters the training hall, the most senior student in the class should call to attention and have the class bow. If a student arrives late, he/she will bow and wait at the entrance of the Dojang until he/she is acknowledged by the instructor. If a student wishes to leave the training hall, he/ she must first ask permission from the instructor.

San Kil Tang Soo Do Philosophy

10 Articles of Faith on Mental Training

- 1. Be loyal to one's country:** Sacrifice to fulfill your duty to your country and your people. This is based on the spirit of Hwa Rang.
- 2. Be obedient to one's parents and elders:** Children should be dutiful to their parents and parents should be charitable to their children.
- 3. Be loving to one's husband or wife:** From the mother's body develops man's happiness, as harmony and affection from love between the sexes.
- 4. Be cooperative between brothers and sisters:** Hold together with cooperation and concord.
- 5. Be respectful to your elders:** Protect the rights of the weak with courtesy and modesty.
- 6. Be faithful to your teacher:** Learn the truth through practice of duty, loyalty, and affection.
- 7. Be faithful to friends:** Honor friendship and be peaceful and happy with harmony and faith towards all mankind
- 8. Face combat only in justice and with honor:** Be able to distinguish between good and bad with fairness and rightfulness.
- 9. Never retreat in battle:** Sacrifice for justice with capability and bravery.
- 10. Always finish what you start:** Move to action with sureness and with hope.

Tiny Tiger Creed

- | | |
|-------------------------------|-----------------------------|
| 1. Work Hard | 6. Be Positive |
| 2. Do your best | 7. Follow directions |
| 3. Listen to your parents | 8. Don't say "Can't" |
| 4. Listen to your teachers | 9. Don't misuse karate |
| 5. When you listen, you learn | 10. Develop self-discipline |



Minimum Testing Requirements 10th Gup - Gold Belt/White Stripe*

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of two months training with regular weekly Dojang attendance
4. Minimum of 16 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Stance:

Ready Stance

Front Stance

Hand Techniques:

Reverse Punch

Knife Hand Strike

Palm Heel Strike

Foot Techniques:

Front Kick

2. Forms: No form required for this rank promotion
3. Bunkai 1 - 4
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1 page, typed): Why I decided to study Martial Arts

*Gold Belt is optional for schools. Schools may use a solid Gold Belt, or may promote directly to the Gold/Black, Gold/Blue or 9th Gup Orange/White Belt at the discretion of the instructor.



Minimum Testing Requirements
Gold Belt/White Stripe - Gold Belt/Black Stripe*

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of two months training with regular weekly Dojang attendance
4. Minimum of 16 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Stance:

Horse Stance

Sparring Stance

Hand Techniques:

Low Block

High Block

Horse Stance punch

Foot Techniques:

Roundhouse Kick

2. Forms: Gicho Hyung IL Bu
3. Bunkai 5 - 8
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1 page, typed): What have I learned in my training so far

*Gold Belt is optional for schools. Schools may use a solid Gold Belt, or may promote directly to the Gold/Blue or 9th Gup Orange/White Belt at the discretion of the instructor.



Minimum Testing Requirements
Gold Belt/Black Stripe* - Gold Belt/Blue Stripe*

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of two months training with regular weekly Dojang attendance
4. Minimum of 16 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Stance:

Back Stance

Hand Techniques:

Inside Block

Outside Block

Foot Techniques:

Side Kick

2. Forms: Gicho Hyung EE Bu
3. Bunkai 9 - 12
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1 page, typed): This has been my greatest challenge so far (and how I plan to overcome it)

*Gold Belt is optional for schools. Schools may use a solid Gold Belt, or may promote directly to 9th Gup Orange/White Belt at the discretion of the instructor.



Minimum Testing Requirements
Gold Belt/Blue Stripe - 9th Gup Orange Belt/White Stripe

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of two months training with regular weekly Dojang attendance
4. Minimum of 16 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Hand Techniques:

Side Block

Reverse Punches (Middle and High)

Foot Techniques:

Inside/Outside Kick

2. Forms: Gi Cho Hyung Sam Bu
3. Bunkai 13 - 16 (Will be implemented April 1, 2018)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): Explain the meaning of San Kil Tang Soo Do.



Minimum Testing Requirements
9th Gup Orange Belt/White Belt to 8th Gup Orange Belt/Black Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of two months training with regular weekly Dojang attendance
4. Minimum of 16 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Hand Techniques:
Low Knife Hand Block
Low Block/Middle Punch

Foot Techniques:
Outside/Inside Kick
Hook Kick

2. Forms: Chil Sung EE Rho
3. Bunkai 17 - 20 (Will be implemented April 1, 2018)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): Explain the meaning of San Kil Tang Soo Do.



Minimum Testing Requirements
8th Gup Orange Belt/Black Belt to 7th Gup Orange Belt/Blue Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance
4. Minimum of 24 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Hand Techniques:

Center Knife Hand Block

Reinforced Block (Front Stance)

Foot Techniques:

Jump Front Kick

Hop Side Kick

2. Forms: Pyung Ahn EE Dan
3. Bunkai 21 - 24 (Will be implemented Aug 1, 2018)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What is the lesson of Pyung Ahn?



Minimum Testing Requirements
7th Gup Orange Belt/Blue Belt to 6th Gup Green/White Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 12 months total time training.
4. Minimum of 24 classes in rank (A minimum of 2 classes per week)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Hand Techniques:

Reinforced Block (Back Stance)

Palm Heel Strike

Elbow Strike

Spear Hand Attack

Foot Techniques:

Hop Hook Kick

Back Kick

2. Forms: Pyung Ahn EE Dan
3. Bunkai 25 - 28 (Will be implemented Aug 1, 2018)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What are the responsibilities of a Green Belt?



Minimum Testing Requirements
6th Gup Green/White Belt to 5th Gup Green/Black Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 15 months total time training.
4. Minimum of 24 classes in rank (A minimum of 2 classes per week)
5. Assist teaching with a minimum of 1 class per month (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):

Hand Techniques:

Low X Block

High X Block

Foot Techniques:

Spin Hook Kick

Hop Inside/Outside Kick

2. Forms: Pyung Ahn Sam Dan
3. Bunkai 29 - 32 (Will be implemented Jan 1, 2019)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Yong Gi mean? (give examples from your life)



Minimum Testing Requirements
5th Gup Green/Black Belt to 4th Gup Green/Blue Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 18 months total time training.
4. Minimum of 24 classes in rank (A minimum of 2 classes per week)
5. Assist teaching with a minimum of 1 class per month (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 - Hand Techniques:
 - Ridge Hand Strike
 - Plier Grip Strike
 - Foot Techniques:
 - Jump Roundhouse Kick
 - Outside/Inside Kick Side Kick (Same leg),
 - Jump Side Kick
2. Forms: Pyung Ahn Sa Dan
3. Bunkai 33 - 36 (Will be implemented Jan 1, 2019)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Chung Shin Tong II: Concentration mean? (give examples from your life)

Minimum Testing Requirements
4th Gup Green/Blue Belt to 3rd Gup Red/White Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 21 months total time training.
4. Minimum of 32 classes in rank (A minimum of 2 1/2 classes per week)
5. Assist teaching with a minimum of 2 classes per month (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 - Hand Techniques:
 - Yuk Jin Kong Kyuck
 - High X Block
 - Hop Back fist/Reverse Punch
 - Foot Techniques:
 - Jump Inside/Outside Kick
 - Jump Outside/Inside Kick,
2. Forms: Pyung Ahn Oh Dan
Chil Sung Il Rho
3. Bunkai 37 - 40 (Will be implemented April 1, 2019)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does In Neh? (give examples from your life)



Minimum Testing Requirements
3rd Gup Red/White Belt to 2nd Gup Red/Black Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance.
4. Minimum of 32 classes in rank (A minimum of 2 1/2 classes per week). Minimum of 24 months total time training.
5. Assist teaching with a minimum of 1 class per week (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 - Hand Techniques:
 - Yang Soo Block
 - U Punch
 - Hand Combinations
 - Foot Techniques:
 - Jump Spin Back Kick
 - Jump Spin Inside/Outside Kick
2. Forms: Bassi So
3. Bunkai 41 - 44 (Will be implemented April 1, 2019)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Chung Jik mean? (give examples from your life)



Minimum Testing Requirements 2nd Gup Red/Black Belt to 1st Gup Red/Blue Belt

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 27 months total time training.
4. Minimum of 32 classes in rank (A minimum of 2 1/2 classes per week)
5. Assist teaching with a minimum of 1 class per week (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 - Hand Techniques:
 - Hand combinations
 - Foot Techniques:
 - Jump Spin Hook kick
 - Jump spin Outside/Inside Kick
2. Forms: Nai Han Ji Cho Dan
3. Bunkai 45 - 50 (Will be implemented Aug 1, 2019)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Kyum Son mean, (give examples from your life)



Minimum Testing Requirements 1st Gup Red/Blue Belt to Cho Dan Bo (Level 2)

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 30 months total time training.
4. Minimum of 32 classes in rank (A minimum of 2 1/2 classes per week)
5. Assist teaching with a minimum of 1 class per week (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 Test on all Hand and Foot Techniques:
2. Forms: Bassi Dai
3. Bunkai 1 - 25 (As implemented)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Him Cho Chung mean? (give examples from your life)



Minimum Testing Requirements 1st Gup Red/Blue Belt to Cho Dan Bo (Level 1)

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 33 months total time training.
4. Minimum of 36 classes in rank (A minimum of 3 classes per week)
5. Assist teaching with a minimum of 1 class per week (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho):
 Test on all Hand and Foot Techniques:
2. Forms: Chil Sung Sam Rho
3. Bunkai 26 - 50 (As implemented)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Shin Chook mean? (give examples from your life)



Minimum Testing Requirements Cho Dan Bo (Level 1) to Cho Dan Bo

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. No age requirement, but must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 36 months total time training.
4. Minimum of 36 classes in rank (A minimum of 3 classes per week)
5. Assist teaching with a minimum of 1 class per week (ages 12 and up)

Demonstration of Ability

1. Basic Movements (Gi-Cho): Test on all Hand and Foot Techniques:
2. Forms: All Hyungs will be required
3. Bunkai 1 - 50 (As implemented)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What does Wan Gup mean? (give examples from your life)



Testing Requirements for Cho Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 12 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of three months training with regular weekly Dojang attendance. Minimum of 3 1/2 years time training.
4. Minimum of 36 classes in rank (A minimum of 3 classes per week)
5. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Basic Movements (Gi-Cho): Test on all Hand and Foot Techniques:
2. Forms: All Hyungs will be required
3. Bunkai 1 - 50 (As implemented)
4. Breaking (Kyok Pa): Optional per instructor
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): What are the responsibilities of a Cho Dan?



Testing Requirements for EE Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 14 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 2 years training as a Cho Dan, with regular weekly Dojang attendance
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Basic Movements (Gi-Cho): Test on all Hand and Foot Techniques:
2. Forms: Jin Do Hyung
 Nai Han Ji EE Dan
 Any previous Hyung may be requested
3. Bunkai: Bunkai 1 - 50
 Demonstrate Bunkai for Pyung Ahn EE Dan Hyung
4. Breaking (Kyok Pa): Straddle Kick or Hop Side Kick
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): Why I continued to train after Cho Dan?



Testing Requirements for Sam Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 17 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 3 years training as an EE Dan with regular weekly Dojang attendance.
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Basic Movements (Gi-Cho): Test on all Hand and Foot Techniques:
2. Forms: Lo Hai Hyung
 Nai Han Ji Sam Dan Hyung
 Any previous Hyung may be requested
3. Bunkai: Bunkai 1 - 50
 Demonstrate Bunkai for Pyung Ahn Sam Dan Hyung
4. Breaking (Kyok Pa): Lo Hai Break
5. Studio Requirements: Each instructor may have additional requirements
6. Essay (1-2 pages, typed): Why Hyungs are important?



Testing Requirements for Sa (4th) Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 21 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 4 years training as a Sam Dan, with regular weekly Dojang attendance.
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Forms: Kong Sang Koon Hyung
Sip Soo Hyung
Chil Sung Sa Rho
Du Moon Hyung
Any previous Hyung may be requested
2. Bunkai: Bunkai 1 - 50
Demonstrate Bunkai for Pyung Ahn Sa Dan Hyung
3. Breaking (Kyok Pa): As directed by the Examining Board
4. Essay (2 - 4 pages, typed): Compare and contrast “Neh Ga Ryu” and “Weh Ga Ryu”
5. What have you done to promote Tang Soo Do on a Regional level?



Testing Requirements for Oh (5th) Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 26 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 5 years training as Sa Dan, with regular weekly Dojang attendance.
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Forms: Wang Shu Hyung
 Seisan Hyung
 So Jin Hyung
 Joong Jol Hyung
 Any previous Hyung may be requested
2. Bunkai: Demonstrate Bunkai for Pyung Ahn Oh Dan Hyung
 Demonstrate Bunkai for Bassi So Hyung
3. Breaking (Kyok Pa): As directed by the Examining Board
4. Essay (2 - 4 pages, typed): Explain Chung Ja Nu
5. What have you done to promote Tang Soo Do on a National level?



Testing Requirements for Yuk (6th) Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 32 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 6 years training as Oh Dan, with regular weekly Dojang attendance.
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Forms: Jion Hyung
Oh Sip Sa Bu Hyung
Kong Sang Koon So Hyung
Chil Sung Oh Rho
Po Wol Hyung
Any previous Hyung may be requested
2. Bunkai: Bunkai 1 - 50
Demonstrate Bunkai for Nai Han Ji Cho Dan Hyung
Demonstrate Bunkai for Bassi Dai Hyung
3. Breaking (Kyok Pa): As directed by the Examining Board
4. Essay (2 - 4 pages, typed): How do 'Knowledge, Understanding, and Wisdom' differ?
5. What have you done to promote Tang Soo Do on a National level?



Testing Requirements for Chil (7th) Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 39 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 7 years training as Yuk Dan, with regular weekly Dojang attendance.
4. Assist teaching with a minimum of 1 class per week

Demonstration of Ability

1. Forms: Woon Su Hyung
 EE Sip Sa Bo Hyung
 Chinte Hyung
 Yang Pyun Hyung
 Any previous Hyung may be requested
2. Bunkai: Bunkai 1 - 50
 Demonstrate Bunkai for Jin Do Hyung
 Demonstrate Bunkai for Nai Han Ji EE Dan Hyung
3. Breaking (Kyok Pa): As directed by the Examining Board
4. Essay (2 - 4 pages, typed): What is the “6th Dan” understanding?
5. What have you done to promote Tang Soo Do on an International level?



Testing Requirements for Pal (8th) Dan

General Requirements

1. This rank is assigned to individuals of good moral character, who have been accepted as members of San Kil Tang Soo Do.
2. 46 years old minimum age requirement. Must be a member in good standing with San Kil Tang Soo Do, their studio, and their instructor
3. Minimum of 8 years training as Chil Dan, with regular weekly Dojang attendance.

Demonstration of Ability

1. Forms: Bae Rin Ba Hyung
 Oh Sip Sa Bu So Hyung
 Sal Chu Hyung
 Wan Kan Hyung
2. Bunkai: Bunkai 1 - 50
 Demonstrate Bunkai for Lo Hai Hyung
 Demonstrate Bunkai for Nai Han Ji Sam Hyung
3. Breaking (Kyok Pa): As directed by the Examining Board
4. Essay (2 - 4 pages, typed): What is a “Senior Master”?
5. What have you done to promote Tang Soo Do on an International level?