

Kwanmukan History and Meaning



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**2010 Black Belt Extravaganza
By Patrick M. Hickey, Director
International Kwanmukan
Bedford Hts, Ohio**

Kwanmukan History and Meaning

The Kwanmukan

Master George E. Anderson, who learned the style of Korean Karate known as the Song Moo Kwan (derived from Japanese Shotokan), founded the Kwanmukan as we know it today. Based on the Shotokan, but with kobudo, aikido, judo and jujitsu considered, the Kwanmukan is the synthesis of these various martial arts. Comprising all the excellent qualities of Mr. Anderson's prior learnings, without attaching undue importance to any particular one, he has made Kwanmudo accessible to any person by a method of training suited for today's times. First, he has continued with that which is traditional in the methods of the old schools, but he has refreshed it with a modern understanding. Secondly, the teachings of the various schools were systematized after having been examined scientifically, and from the principles underlying the techniques of the various schools were concluded the principles upon which a new system of training was established. It is not too much to say that Kwanmudo combines the highly spiritual phase of the martial arts with the excellent technical aspects of the discipline.

Philosophical Insights Into Kwanmudo I

A Commentary on the Philosophical Foundation of Kwan Mu

Karate is moving *zen*. Enlightenment or *Satori* is the dynamic spirit of *zen*. It is not *Zen* itself, but the result of *Zen* training. *Koans* (*kung an*) epitomize the single path (*do*) or way followed by the enlightened man. They are his recorded principles and awake in man the unique spiritual qualities of enlightenment. In karate, and Kwan Mu specifically, the three efforts (*kata*) permit the experience of *kensho* - seeing into one's own true nature - in the fundamental practice (effort) of the *kata*. In this sense the translation of *kata* is an attempt to demonstrate clear understanding.

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Addressing an assembly at the end of a summer trip, Suigan said, "My brother, since the beginning of summer I have done a lot of talking. Look, have I any eyebrows left?"

Hokaku said: "The rubber ball has a coward's heart."

Choku said: "Growing."

Unmon said: "Kan!"

Kan (kwan) is an untranslatable exclamation made famous by Unmon and known as one of his one-word barriers. The literal meaning is a frontier, or pass, or barrier, which is difficult to pass through.

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A monk asked Joshu: "Has the dog Buddha nature or not?"

Joshu answered: "Mu."

Kwan (Kan) Mu, literally no barrier, is without frontier and symbolized the meaning of the above zen koans. Kwan Mu is the realization of the essential - no barrier or frontier stands in the way. As karate means way of the empty hands, so Kwanmudo means way of the essential realization. Both are extremely compatible concepts,

<p>Philosophical Insights Into Kwanmudo</p>	<p>A Commentary on the Philosophical Foundation of Kwan Mu Karate is moving <i>Zen</i>. Enlightenment or <i>Satori</i> is the dynamic spirit of <i>Zen</i>. It is not <i>Zen</i> itself, but the result of <i>Zen</i> training. <i>Koans (kung an)</i> epitomize the single path (<i>do</i>) or way followed by the enlightened man. They are his recorded principles and awake in man the unique spiritual qualities of enlightenment. In karate, and Kwan Mu specifically, the three efforts (<i>kata</i>) permit the experience of <i>kensho</i> - seeing into one's own true nature - in the fundamental practice (effort) of the <i>kata</i>. In this sense the translation of <i>kata</i> is an attempt to demonstrate clear understanding.</p>
<p>Zen Study & Kwan Mu</p>	<p>In the study of <i>Zen</i>, common koan presented to beginning <i>Zen</i> students are questions which deal with the understanding of self. Has a dog Buddha nature, or what is the sound of one hand clapping refer to the original aspect - the understanding of life. The study of Kwan Mu and its koans has the same purpose. In the philosophical study of <i>kata</i>, three things are needed:</p> <ol style="list-style-type: none"> 1) A great root of faith, 2) A great ball of doubt, and 3) Great tenacity of purpose. <p>You must believe that you possess your own intrinsic nature, that there is a fundamental principle that can be penetrated, and that through insight it can be realized. Doubt gets you to the bottom of the <i>kata</i>, and tenacity of purpose shatters doubt.</p> <p>In the study of <i>kata</i>, the wisest thing to do is to forge straight ahead. Like rubbing two sticks together to get fire, the only way to success is to continue without stopping. The koans are essential to the study of <i>kata</i>. Some <i>kata</i> it must be realized, are designed to be drill forms. The master <i>kata</i> are philosophical statements of the designer filled with barriers which the tenacious practitioner will through training and proper direction surpass. These <i>kata</i> transcend time and mastery is itself timeless.</p> <p>Sufficient faith is needed to approach or move towards realization. You must first have some comprehension of what you are approaching, and then make the correct application and stimulated influence to create the conditions for success.</p> <p>Through karate, Kwan Mu, and therefore <i>Zen</i>, constant inward direction towards correct action will lead to an understanding of yourself and the world around you. From this step you will be able to contend with your difficulties and to help and assist those you come into contact with in daily life.</p>
<p>1800's and Before</p>	<p>Okinawa lineage of Kanken Toyama and Gichen Funakoshi, Ch'uan Fa in Manchuria</p>

<p>Late 1800's and early 1900's</p>	<p>Funakoshi and Toyama George Anderson to: -- Chull Hee Park (Founder of Kangdukwon) -- In Byung Yun (Yun Moo Kwan Kwonbup – founder of Changmookwan) -- Kanken Toyama (Shudokan) > Kanro Higashiona (Naha-Te) & Ankho Itosu (Shuri-Te) & Chosin Chibana (Shorin-Ryu) ---Choi Tong Choo & Kim Il Joo>Ro Byung Jick (Songmookwan) > Funakoshi Gichin (Shotokan)> Ankho Itosu (Shuri-Te) & Chosin Chibana (Shorin-Ryu) George Anderson to: ----Robert Trias > Masafumi Suzuki (Seibukan Okinawan Goju) > Ei'ichi Miyazato, > Chojun Miyagi (Goju) > Kanro Higashiona (Naha-Te)</p>																				
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<p>1946</p>	<p>In Yoon in Seoul (also same year as USKA) The story is that In Byung Yoon was a Korean boy living in Manchuria and learning Kwan-bup. He then moved to Shanghai for a short time and then to the Shudokan with Kanken Toyama where he and Toyama exchanged techniques and he learned karate. He moved to Korea and opened a gym under the Shudokan. For the Manchurian Kempo, I would also investigate the Ch'uan Fa of the Cheung Kwan grouping. The name Kwan-bup (often pronounce kwonpo, is a Three Kingdom pronunciation of Ch'uan Fa. Some main forms of this group were the Tang-soo Cheung Kwan and Nan Kwan. Two of the most advance practitioners of these forms are Kang Rhee from Memphis and Kim Pyung Soo from Texas. Nam Suk Lee of the huge Changmookwan was also of this lineage. Hwa Chung, the past president of the USTF also demonstrates these forms. I believe all Chosen-ryu, Changmookwan and Kangdukwon follow these patterns. Note that Kanji for Kung Fu and Kempo is the same as Ch'ung Fa.</p>																				
<p>Early 1950's</p>	<p>Kang Duk Won</p>																				
<p>1960's</p>	<p>IJ Kim 1966 Bob Saal Started</p>																				

<p>1970's</p>	<p>1968 Canton Y – Milt Kujawinski started</p> <p>1971 Byung Jik Ro Sandan</p> <p>1971 Wooster Y Danny Stephens, Gary Harris, and Larry Overholt</p> <p>1972 Canton Y Milt Kujawinski</p> <p>1972 Pat Hickey started with George Anderson at University of Akron while still under IJ Kim</p> <p>1972-73 University of Akron – Saal, Pendleton, Pam Hickey Pat Hickey, Janine Dalton</p> <p>1972-74 Central Taekwondo Association – Anderson, Chaney, Lunn, Willis first directors</p> <p>1974-75 CTA becomes structured. Inc. 12/29/76 by George E. Anderson, Patrick Hickey and Pamela Hicks. - Bukala and Ellis, Bonacci and just about everyone else join up.</p> <p>1975 AAU Karate First National Champion Ken Ferguson.</p> <p>1975 AKC on Storer Avenue– Tony Clark, Tyrell Mcquire, Perry Walker, Rickie Owens Dewey Lopp. Leslie Anderson</p> <p>1975 First PSDI</p> <p>1975 Later on at the U – Ames, Andrea, Weimer</p> <p>1975 Kwanmukan First Used</p> <p>1976 George E. Anderson Fifth Dan Chang Moo Kwan</p> <p>1976 Tony Clark won 2nd AAU Nationals In Joplin Mo.</p> <p>1976 USKA Style Head Taekwondo</p> <p>1976 WAAP Janine Dalton</p> <p>1976 First trip to P Koeppl's– GEA becomes USKA Style Head for Taekwondo</p> <p>1977 First USKA use of Kwanmukan as a style Certificate for Pamela Hickey</p> <p>1978 Amateur Sports Act</p> <p>1978 Nakabayashi</p> <p>1978 and 1979 U of Akron Police Training Seminars</p> <p>1978 Secretary General of PAUKO</p> <p>1979 AAU Nationals in Akron – trend setter</p> <p>1979 Incorporation of AAU Karate Committee by GEA, PMH and either Pam Hickey or Jerry Thompson</p>
	<p>1980 Became chairman of powerful WUKO Referee Council</p> <p>1980 Elected Secretary and PMH Treasurer of Newly Incorporated National AAU Karate Committee</p> <p>1983 Elected President, PMH Secretary</p> <p>1983 First WUKO Technical Congress – rewrote and redefined the rules of competition. US attendees were Anderson, Hickey, Madden</p> <p>1983 WUKO Tech Congress preceded by USA Tech Congress in Portland Oregon</p> <p>1984 First Kwanmukan Instructors Seminar</p> <p>1984 Portland, Or US Technical Congress</p> <p>1984 Seibukan connection made through USKA</p> <p>1985 Kanazawa Visit – instituted the hit move hit drills and change in one-steps</p> <p>1985 Named to Black Belt Magazine Hall of Fame</p> <p>1985 PUKO Championships and survived challenge to lead AAU Karate</p> <p>1986 Name change to USA Karate Federation</p> <p>1986 First VP of WUKO, now WKF</p> <p>1989 Kang Duk Won 9th</p> <p>1989 GEA on USOC Board of Directors</p> <p>1990's USJF</p> <p>1991 JJIF</p> <p>1991 Pan American Games Recognition</p> <p>1992 National Championships Dallas, TX – America United Photo</p> <p>1992 PASO recognized Karate</p> <p>1993 Bob Trias Died and GEA inherited USKA. Called it Traditional USKA and picked up the PSDI</p> <p>1993 Reconnect with Chang Moo Kwan and move for CTA to become a seminary of the Chang Moo Kwan</p> <p>1995 Karate in PASO Games for First Time. GEA presides at the karate competition at the Games</p> <p>1996 Began Symposiums</p>

	<p>2007 Masters Caucus and USANKF Hall of Fame program started. 2009 August 6 GEA passes away</p>
<p>Kata Development</p>	<p>IJ Kim Times – Taegue 1-3, Pyang An 1-5, Chulki 1-3, Balsek So and Tau, Amhoc, Yunbi, Kang Soon Goon, Kybon Hyung I and II Chang Kwan Chung Mu – (research which general it was named after) 1975-76 added Kwan Mu 1st, 2nd and 3rd Effort Now Taikyoku 1-3 Heian 1-5 Tekki 1-3 Bassai Sho and Dai Gankaku KanKuDai Empi Kwon Kong Cheung Kwan 1-4</p>

International Kwanmukan (USA Karate Foundation)

Taekwondo Korean Karate Central Taekwondo Association	Karate	Kobudo	Judo	Jujitsu	PSDI	Taiho Jitsu	Chinese Systems
	<i>Kwanmukan</i>	<i>World Kobudokan Federation</i>	<i>Beikoku Judo Renmei</i>	<i>Beikoko JuJitsu Renmen</i>	<i>Traditional USKA</i>	<i>Traditional USKA</i>	
<i>Included styles Chang Moo Kwan Kang Duk Won</i>	<i>Included styles Kwanmukan Karate</i>	<i>Included styles Kwanmukan Kobudo</i>	<i>Included styles Kwanmukan Judo</i>	<i>Included styles Kwanmukan Jujitsu Yamanaka Kojute</i>	<i>Included styles Kwanmukan Jujitsu Yamanaka Kojute</i>	<i>Included styles Kwanmukan Jujitsu Yamanaka Kojute</i>	<i>Included styles Kwan Bop TaiChi</i>
<i>(Accounted for under USA Karate Federation)</i>	<i>(Accounted for under USA Karate Foundation)</i>	<i>(Accounted for under USA Karate Federation)</i>	<i>(Accounted for under USA Karate Foundation)</i>	<i>(Accounted for under USA Karate Foundation)</i>	<i>(Accounted for under USA Karate Federation)</i>	<i>(Accounted for under USA Karate Federation)</i>	<i>(Accounted for under USA Karate Federation)</i>

ASSOCIATED ORGANIZATIONS











USANKF
USKK
INTERNATIONAL
SHUDOKAN























USKK

USJA

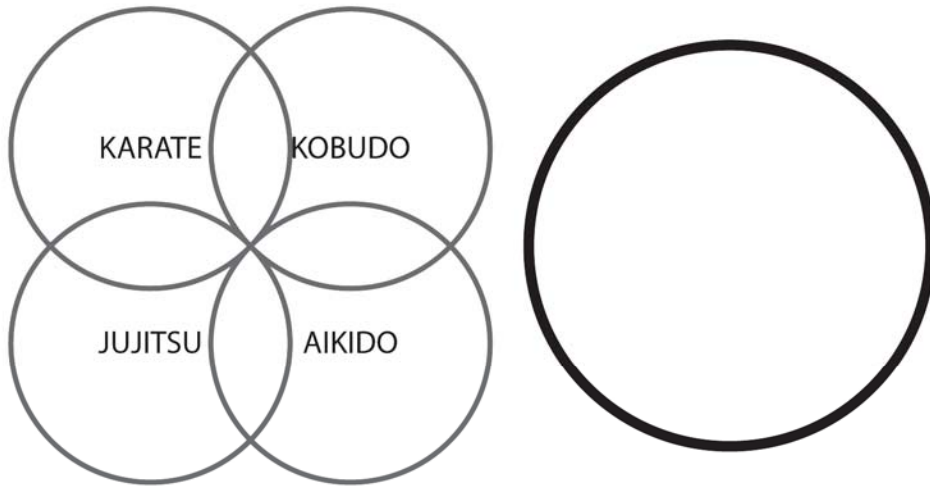
USJFJ

Kwan Mu Kan	Kwan – no or not – a gate or barrier to pass Mu – No or not Kan House or place of study
關	Barrier Addressing an assembly at the end of a summer trip, Suigan said, "My brother, since the beginning of summer I have done a lot of talking. Look, have I any eyebrows left?" Hokaku said: "The rubber ball has a coward's heart." Choku said: "Growing." Unmon said: "Kan!" Kan (kwan) is an untranslatable exclamation made famous by Unmon and known as one of his one-word barriers. The literal meaning is a frontier, or pass, or barrier that is difficult to pass through.
關	English tags: `connection`, `barrier`, `gateway`, `involve`, `concerning` Classification: rare readings: KAN, seki, kaka.waru, karakuri, kannuki Pinyin: guan1 Korean readings: gwan, wan
武 武	This character is the essence or spirit of a warrior. This character is part of the word "wu shu" which is sometimes translated as "martial arts" or "kung fu". In more modern speech and other context, this can mean military, martial, warlike, fierce, and perhaps violent, but usually as a prefix for a longer word or phrase. Think of warrior as in Bu-shi, Bu-jitsu. Classification: Fifth Grade, Frequency-of-Use: #387 readings: BU, MU, take.shi, u, o, takeshi, taken, n English tags: `warrior`, `military`, `chivalry`, `arms` Pinyin: wu Korean reading: mu
館 館	readings: KAN, yakata, tate, tachi English tags: `mansion`, `large building`, `palace` Pinyin: guan Korean reading: gwan
館	readings: KAN, yakata, tate, tachi English tags: `building`, `mansion`, `large building`, `palace` Pinyin: guan Korean reading: gwan
無 Dog	A monk asked Joshu: "Has the dog Buddha nature or not?" Joshu answered: "Mu." As an exclamation this word should not be translated. It was made famous by Joshu Jushin. When used as a negative, it means: without, has not, -less, nothing, none.
關 無	Kwan (Kan) Mu, literally no barrier, is without frontier and symbolized the meaning of the above Zen koans. Kwan Mu is the realization of the essential - no barrier or frontier stands in the way. As karate means way of the empty hands, so Kwanmudo means way of the essential realization. Both are extremely compatible concepts Reference is The Zen Koan by Isshu Miura and Ruth Fuller Sasaki. A harvest/HBJ Book

	<p>Rice Also symbol for America/USA Our Judo, Karate, Kobudo, and Jujitsu all refer to USA.</p>
<p>Fighter / Champion  dòu shì  tou shi  투사 </p>	<p>This is how to write "fighter" in Chinese, Japanese Kanji, and old Korean Hanja. Chinese: This is usually used to mean "fighter" in Chinese. Japanese: This can mean fighter, militant, champion, or may refer to a boxer in Japanese. Korean: This means fighter or champion (in terms of a fighter) in Korean Hanja.</p>
 	<p>readings: TOU, tataka.u, araso.u, to English tags: `fight`, `war` Pinyin: dou4, dou3 Korean reading: tu</p>
<p>To Bu Kan</p>  <p>闘武 ↔ Tom</p>	<p>Means Fighting Warrior</p>
<p>Fighting Spirit (Japanese only)  tou shi </p>	<p>This literally means "fighting spirit" or "the will to fight". As in the spirit that a warrior, soldier, athlete or fighter must possess.</p>

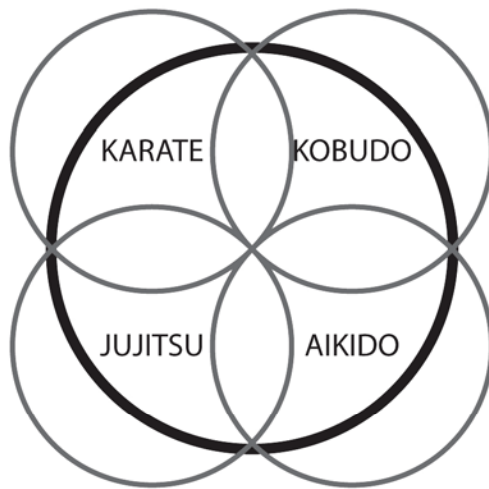
<p>No Mind  wú xīn  mushin  무심 </p>	<p>In Japanese, this word means innocent, or one with no knowledge of good and evil. It literally means "without mind". This is one of the five spirits of the warrior (budo), and is often used as a Japanese martial arts tenet. Under that context, places such as the Budo Dojo define it this way: "No mind, a mind without ego. A mind like a mirror which reflects and does not judge." The original term was "mushin no shin", meaning, "mind of no mind." It is a state of mind without fear, anger, or anxiety. Mushin is often described by the phrase, "mizu no kokoro", which means, "mind like water". The phrase is a metaphor describing the pond that clearly reflects its surroundings when calm, but whose images are obscured once a pebble is dropped into its waters. This has a good meaning in conjunction with Chan / Zen Buddhism in Japan. However, out of that context, it means mindlessness or absent-minded. To non-Buddhists in China, this is associated with doing something without thinking. In Korean, this usually means indifference. Use caution and know your audience before ordering this selection.</p>
<p>Warrior Essence / Warrior Spirit / Martial  wǔ  bu  무 </p>	<p>This character is the essence or spirit of a warrior. This character is part of the word "wu shu" which is sometimes translated as "martial arts" or "kung fu". In more modern speech and other context, this can mean military, martial, warlike, fierce, and perhaps violent, but usually as a prefix for a longer word or phrase.</p>
<p>Warrior  wǔ shì  bu shì  무사 </p>	<p>The first character is the spirit or essence of a warrior. The second character means soldier, officer, or official. This character is also used appropriately enough to describe a piece of a chess game. This can also be translated as soldier, cavalier, palace guard, or samurai and sometimes as knight. I've occasionally seen this translated as strong man or tough man (gender not necessarily implied).</p>
<p>Fighting Spirit (Japanese only)  tou shì </p>	<p>This literally means "fighting spirit" or "the will to fight". As in the spirit that a warrior, soldier, athlete or fighter must possess.</p>
<p>Martial Arts (Japanese)  wǔ dào  budou  무도 </p>	<p>This is more the Japanese way to say "Martial Arts", but it's understood in Korean Hanja and Chinese too. Some will use this title to mean chivalry (the conduct of a knight) or military art. The way this word is understood would depend on the context in which it is used. The first character means "force" or "warlike" or "essence of a warrior". The second character means "method", "path", and "the way". It is the same character used to describe/mean the philosophy of Taoism / Daoism.</p>
<p>Daoism / Taoism Literally: The Way or Road  Mandarin: dào  Japanese: michi / -do  Korean: 도 </p>	<p>This is the character "dao" which is sometimes written as "tao" but pronounced like "dow" in Mandarin. This is the base of what is known as "Taoism". If you translate this literally, it can mean "the way" or "the path". Dao is believed to be that which flows through all things, and keeps them in balance. It incorporates the ideas of yin and yang (e.g. there would be no love without hate, no light without dark, no male without female.) The beginning of Taoism can be traced to a mystical man name Lao Zi (604-531 BC), who followed, and added to the teachings of Confucius. Note that this is pronounced "dou" and sometimes "michi" when written alone in Japanese, but pronounced "do" in word compounds such as Karate-do and Bushido. It's also "do" in Korean. Alternate translations and meanings: road, way, path; truth, principle province.</p>

	<p>Important Japanese note: In Japanese, this will generally be read with the road, way, or path meaning. Taoism is not as popular or well known in Japan, so that Daoist/Taoist philosophy is not the first thing a Japanese person will think of then they read this character.</p>
<p>Zendo / The Zen Way Mandarin: chán dào Japanese: zen dou Korean: 선도</p> <p>禪 道</p> <p>禪</p> <p>禪 If</p>	<p>This title is used in certain contexts, but is not widely known by the general population of China or Japan. From Japanese, you will see this title Romanized as "zendo", which is the brand name of a board game, and also a title used by some martial arts studios and karate dojos. Oddly, many translate this as "zen fist" although there is no "fist" in the title. If you literally translated this title, it would be "meditation way" or "meditation method". In Chinese, this would be "chan dao" with the same literal meaning as the Japanese title. It's used in China by just a handful of martial arts styles/studios. You should only order this title if you really understand the meaning, and it has some personal connection to you (such as practicing a martial art style that uses this title, or if you love the board game Zendo). Many who see your wall scroll will not be familiar with this title, and you'll have some explaining to do.</p> <p>The first character can also be written in a more complex traditional way as shown to the right. Let us know in the special instructions for your calligraphy project if you want this style.</p> <p>If you order this from the Japanese master calligrapher, the first character will automatically be written with an extra dot on top. This is the variant form of the original Chinese character that is commonly used in modern Japan Kanji. See sample to the right.</p>



The Kwanmukan symbol reflects the intersection of the 4 main martial arts. These martial arts overlap and the intersecting circles represent the areas where the martial arts overlap. The large circle represents the mainstream of each art while the areas outside the large circle represent the more exotic areas of each martial arts. The intersection of all circles in the middle of the patch represents those techniques common to all martial arts. That is the essential technique that the Kwanmukan strives to reach. Thus the realization of the essential (which is how we translate KwanMu) is that point in the center where all martial arts come together.

The 4 squiggles on the patch represent the 4 seasons or 4 winds (winds referring to the 4 seasons.) As winter turns to spring, spring to summer, summer to fall and fall to winter each art returns to the others and the season of life continues.



The coloring on the initial patches was white for beginners, turning to black for black belts, to red for higher ranks, to white to a red tip for Hanshi Anderson. This represented the circle of Life and Death and that one returns to his initial state. We would say that there is no difference between a white or a black belt. Just different stages of development in their life cycle.



**Thirty spokes will converge
in the hub of a wheel;
But the use of the cart
will depend on the part
of the hub that is empty.**

**With a wall all around
a clay bowl is molded;
but the use of the bowl
will depend on the space
in the walls that is void.**

**Cut out windows and doors
in the house as you build;
But the use of the house
will depend on the space
in the walls that is void.**

*So advantage is had from whatever is there;
but usefulness rises from whatever is not.*

Lao Tzu, Tao te Ching

Notes on Teaching Karate

Teaching Methods

There are really two methods to teach:

- 1) Remove the barriers to success
- 2) Add the skills necessary for success

Each method approaches karate training from a positive perspective. Some instructors use the negative method of training. They tell the students that they will teach them to walk all over again. At each step of the students training they must receive the assurance of the instructor that they have made progress in learning all over again. This enables the instructor to keep the student under his thumb, as the student will not believe that he has approved without the blessing of the instructor. Keep this blessing withheld, and the student will always feel inferior.

The Kwanmukan does not teach this way. We consider that a student basically moves correctly. The body does have a natural move about it - doesn't it? We just take away the mistakes, the little things done wrong and give the necessary additional skills and strength to enable the aspiring student to be successful in his practice of the martial arts. But this is to digress from the main topic of this essay. Let's look at the teaching techniques of the Kwanmukan.

From the time of the Greeks and the great teacher Plato, comes the concept that everything that is capable of being known and understood can be taught by asking a question. The basic philosophy that the self, the lord of knowledge, arises from memory and sensation leads to the deduction that one cannot conceive of something unless he has experienced it with his senses. It is possible to hold some abstract feeling, but the problem is similar to trying to determine what came before the beginning or what will come after the end.

The scientific method is the acceptance of criteria, developed hypothesis, and theory which through experimentation leads to a measurable and repeatable result. All other methodology may be considered meta-physical. Asking a question to teach a philosophy of action is meta-physical. The tenet of the samurai - "Unity of thought in action" - is a meta-physical concept. Removal of the barriers to success is a meta-physical concept. The denotation of psycho-linguistic words such as hate, love, fight, success, barriers, self, ego, and realization must be through meta-physical methods.

Meta-physical terms are best defined by parables or analogies. Composite experience can then be used to form concepts in place of the measurable result obtained by scientific experiment. To teach the concept of the self, parables relating to the application of the thing called "self" may be used.

Parables are valuable tools of the karate teacher. Kata and waza are parables. Understanding of these parables allows accurate concepts to arise out of experience which may be considered fact, permitting the manipulation of what is termed reality. Most people don't think with their intellects, but instead use their emotions. They do not use facts to adjust emotions, they use beliefs. If the appropriate belief is created, the proper emotion can arise and cause the correct application of principle, thus manipulating the perception of reality and facilitating situational control. Skills pertinent to this point must be introduced by the instructor and the barriers to successful application removed. The enlightened teacher will understand this.