



International Jun Tong Mu Sool Kwan™

Rules of Conduct

As is stated prior to enrollment, all **International Jun Tong Mu Sool Kwan™** members are to follow the tenets of the *Hwarang*, an ancient band of warriors from Silla which was the first kingdom to unify all the various governments that existed on the Korean peninsula. A section outlining these guidelines can be found later in this document but in order to make it easy, simply keep in mind the following 3 principles:

Probity, Rectitude, and Benignity ~

These are words that people don't use or see every day but basically it boils down to this: to act with honesty & decency (i.e. probity), to foster righteousness & integrity within oneself (i.e. rectitude), and to treat others with kindness & tolerance (i.e. benignity).

In addition to following these 3 ethics, specifically outlining what is considered appropriate behavior for IJTMSK members and what would constitute cause for probation or expulsion from the group, is listed below:

Members are expected to be law-abiding and therefore any felony convictions are cause for immediate dismissal. Misdemeanor convictions are cause for probation, but depending on the severity of the charge, expulsion could ensue.

Observing proper respect & decorum with regard to other members is of utmost importance, thus "calling someone on the carpet" or "airing someone's dirty laundry" is vehemently discouraged. If you know of a fellow member's improprieties, informing the Kwan authorities privately is the only acceptable procedure. Otherwise you risk your own censure as a result.

There could be other factors which warrant probation or expulsion, but they will coincide with the same basic understanding one can assume from the aforementioned criteria.

The Hwarang tenets are explained on the following page.

The Hwa Rang of Silla

During the era in Korea known as the Three Kingdoms (1st century BC until the 6th century AD), the emphasis on military campaigns to overthrow the neighboring governments residing on the peninsula was of paramount importance. In fact, the major players in this continuous struggle all developed ritual policies to induct the youth of noble families into service, by providing them with outdoor activities such as camping, hunting, swimming, mountain climbing, etc., as well as how to use various weapons; all of this in order to help prepare them for the hardships of battle. Chronologically, there were the *Soo-sa* of Baekje, the *Sun-in* of Goguryeo, and perhaps the most famous, the *Hwa-rang* of Silla. According to accepted historical accounts, two Hwarang approached a learned monk asking him for guidelines in which to lead their lives. This gave way to the *Se-sok O-gye* (세속오계 - 世俗五戒) or Five Precepts for Secular Life.

They are:

1. *sa·goon·ee·choong* (사군이충 - 事君以忠) - Show allegiance to one's sovereign
2. *sa·chin·ee·hyo* (사친이효) - 事親以孝) - Treat one's parents with respect & devotion
3. *gyo·oo·ee·shin* (교우이신 - 交友以信) - Exhibit trust & sincerity among friends
4. *im·jun·moo·tae* (임전무퇴 - 臨戰無退) - Never retreat in battle
5. *sal·saeng·yoo·taek* (살생유택 - 殺生有擇) - Exercise discretion when taking a life

Due to the nature of the last two precepts, it is abundantly clear that they are specifically aimed at warriors or soldiers, since most people never enter a true battle scenario and are rarely, if ever, faced with having to kill someone. But the others do represent concepts that any decent citizen should observe and this is because the first 3 guidelines were borrowed directly from the rules of proper social interaction, as laid out by Confucian principles, while the last two were inspired by courage & compassion, qualities which that ancient venerable monk felt should be embraced by any good military commander.

Nevertheless, except for switching “sovereign” to “country” in the first rule (i.e. Show allegiance to one’s *country*), the same exemplary principles as noted in these 5 guidelines are often encouraged to be followed by aspiring martial artists in the present. Moreover, since martial artists are normally entrusted with deadly & lethal techniques for use in self-defense, there exists a burden on the teacher to assess the character of each student before revealing such information. Therefore the admonition to refrain from teaching anyone who does not possess the following qualities:

1. Virtue
2. Trust
3. Intelligence
4. Courage
5. Discipline

For the term *virtue*, it isn’t meant to focus so much on “chastity” but rather dignity, respectability, and integrity. *Trust* refers to duty, obligation, and responsibility, and therefore extending it to include “trustworthiness” could also be inferred, thus incorporating reliability, dependability, honesty, and uprightness into this characteristic as well. Apart from the meaning of “smart” which is an inherent trait that you are either born with or not, *intelligence* refers more to the accumulation of knowledge, i.e. erudition, but it also implies insight and discernment which shows an expectation for one to be sensible and reasonable in tackling any given situation. *Courage* is fairly straightforward, but remember that being brave is more about boldly continuing forward in spite of fear, rather than ignoring or trying to nullify your fears. And that leaves *discipline*, which speaks not only of keeping oneself orderly & regimented, but also of being diligent, prudent, and respectful.

Embracing these traits is not an easy task, certainly not 100% of the time, but that is why traditional martial arts is often viewed as a journey, which molds yourself into the type of person you *want* to become (i.e. a *better* person). Let us all continue to strive with the pursuit of attaining a more refined character.