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HWA RANG DO®

**“A legacy of Loyalty,
Relentlessly seeking Truth,
Empowering Lives,
Serving Humanity”**



Hwa Rang Do® Theory and Philosophy

(MISSION STATEMENT OF THE WORLD HWA RANG DO® ASSOCIATION) HWA RANG DO®:

A legacy of Loyalty, Relentlessly
seeking Truth, Empowering Lives,
Serving Humanity

MARTIAL WAY:

The Art of Hwa Rang Do® can be
considered as a Martial Way, where
the term “way” is referred to the
“warrior's path”. That's because
when you learn Hwa Rang Do® you
have to learn fighting skills but also
understand the strengths and
weaknesses of one's self in order to live
in accordance with the warrior's path.

The warrior's path is lined with the
concepts of moral rectitude, self-
governance, universal truth,
conscience, self-awareness, honor
and righteousness. These ideals and
many more are essential to
understanding “the way”. This is
the path a warrior must travel to
become a Hwa Rang Do®
practitioner, and it's not for
everyone. Many of us lose our
way and become fixated on
the immediate, trite, visible
material world and lose sight
of why we started the journey in
the first place. In order to persist
on this path, one must develop
strength of mind, body and
spirit, the strength of a warrior.
Strength does not mean the
absence of weakness, nor

does courage mean the absence of fear. True
strength comes from those in the most vulnerable
and weak situations in life, and true courage
comes to those in the direst of circumstances.
The value of all things comes from how much
sacrifice was made to attain them. One must
constantly choose to adhere to or veer from his
chosen path, not based on whether a given
action or path is easy but whether it is true and
righteous.

SELF:

from the Hwa Rang Do® point of view the self
consists of essentially three elements that
compose the entire being and all things manifests
itself in these three components and one cannot
exist without the other:

- 1) the mental aspect: what we think by means
of our reasoning;
- 2) the physical aspect: what we feel by means
of our 5 senses;
- 3) the emotional aspect: what we feel by means
of our emotions.

For example, the process of eating lunch first
starts with the physical craving of the body (2).
The decision of what to eat often has emotional
attachments (3), as the phrase “what do you feel
like eating?” indicates. The mental process (1)
might involve deciding whether we can afford our
chosen dish, whether it's healthy, etc.

Each of the mentioned parts is equally
important, and each affects the other two. By
understanding and being aware of these
elements, we can better control our responses to
external forces and maximize our human
potential, that is the ultimate goal of Hwa Rang
Do®.

SPIRIT:

By developing a clear, focused mind, a strong
healthy body and a stable emotional center in



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“By developing a clear, focused mind, a strong healthy body and a stable emotional center in our lives, we strengthen a fourth essential element of being: the spirit”

our lives, we strengthen a fourth essential element of being: the spirit. From a martial point of view the spirit is able to perform much more than the self because it includes many more things than the self and is not limited to the single person.

SPHERES OF KNOWLEDGE:

In Hwa Rang Do®, the worldview is consistent with our Um-Yang

(Chinese Yin-Yang) theory of the universe. We believe that all aspects of our lives are governed by an opposite polar dichotomy that coexists to form everything we know and feel, our self and spirit included of course. From a mental point of view it's clear that every person can have different ideas, philosophies, energies and roads but because of Um-Yang is always the background principle of everything we can say that all these aspects converge at

one “point of indifference” where they are equal and harmonious. Let's have a look to the following interesting example of this idea.

The three main philosophies or worldviews that influenced the Korean culture in the ancient times were: Confucianism, Taoism and Buddhism. The Hwarang warriors had to study many of the concepts under these 3 different views. After

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acquiring a certain level of intellectual maturity and worldly experience, they began to see universal patterns that unify all forms of knowledge and experience, not only these three aspects. With this foundation they could start the journey toward a unified truth.

In general, Hwa Rang Do® says that we must study all forms of life's teachings because it's the only way to start our journey toward truth. In order to do so it's important to begin with the academic study (schools, universities, teachers and masters), then going on with practical and real applications of the acquired knowledge and, last but very important, work hard to find the "universal patterns" that unify everything. What we can find at the end of this journey, the truth, is the same no matter which was our starting point. The truth is the point of "indifference" and a Hwarang was (and is) a seeker of truth.

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