

ENCYCLOPEDIA OF TAEKWON-DO

GEN. CHOI HONG HI

VOLUME I

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choi hong hi

GEN. CHOI HONG HI
President

International Taekwon-Do Federation



Taekwon-Do in Korean Character

PREFACE (*Morimal*)

Words are inadequate to describe my feeling of jubilation on the day that Taekwon-Do was born, but at the same time I was assailed by doubts and apprehensions. How many people would actually come to recognize and understand Taekwon-Do during my life-time? It seems as though this happened only yesterday, and yet many years have passed and today Taekwon-Do is not only an official activity of CISM (Council of International Sport Military) but it is under consideration for inclusion in the International Olympic Games. All of this has made me realize once again that the days travel with the speed of a flying arrow and the years flow like an irreversible river, but most significantly, it also proves that determination and faith can overcome any obstacle.

All things are governed by the law of Yin and Yang (dark and light) ... happiness can often stem from catastrophic moments. My painful experiences of degradation and humiliation, when the Japanese colonization of Korea reduced me to a person without a country, inspired me to learn Taekwon-Do. I was further motivated by my desire to preserve and spread the spirit and wisdom of the Korean people to the world.

Needless to say, Taekwon-Do could not possibly have achieved the status it enjoys today without the tears of silent agony shed by the pioneers of Taekwon-Do who strove against all odds to introduce their art to the world.

Retrospectively, my troubles began soon after the formation of the Republic of Korea Armed Forces. Despite fierce opposition from my colleagues, I succeeded in introducing Taekwon-Do as a compulsory course in the army curriculum.

I was repaid with jealousy, slander and finally oppression. As a result, my army career came to an abrupt end. This was merely a prelude for what was to follow. The civilian gyms practicing Dang Soo-Do (Karate-Do) and Kong Soo-Do (Karate-Do) saw Taekwon-Do as a possible threat.

They reacted with bitter criticism. It is no wonder that these people, in

whom a sense of nationalism is totally lacking, still hold a grudge against me. The incredible popularity of Taekwon-Do, in Korea as well as abroad, rapidly drove the practitioners of inferior martial art forms out of business.

My obsession with Taekwon-Do further led me to stand firm against the desire of corrupt government officials who wanted to use Taekwon-Do as a political instrument to strengthen their dictatorship. My outspoken criticism of the south Korean government—both then and now—has been frequently misinterpreted, making me appear as an enemy of my own people.

Taekwon-Do soon secured its international reputation for being both superior and different from the Karate that had previously been dominating the world of martial arts. This rivalism naturally added other names to my ever-increasing list of enemies.

In summation, my life has been a turbulent one, riddled with lonely fights and unfortunate adventure that few would envy ... a life of self-exile thousands of miles distant from my beloved country. Even so, it has truly been a worthwhile endeavor.

My dream has at last been realized... the ultimate fantasy of spreading and teaching Taekwon-Do with no regard to considerations of religion, ideology, national boundaries, or race. I can say without hesitation that I am the happiest man alive.

It is my earnest desire that Taekwon-Do should retain its original concept and technique. It is my sincere hope that Taekwon-Do's emphasis on promoting a healthier body and mind will provide a significant contribution to human progress for many generations to come.

It is one of nature's ironies that delicate plants such as orchids or tulips require extreme care while weeds flourish with no attention at all. Wild panic grass, easily mistaken for wheat or rice, can actually prevent the growth of the genuine article. I cannot help but despair over the tainted image of Taekwon-Do recently created by practitioners of sham Taekwon-Do, who have nothing in common with the origin and art form except for a borrowed name.

I console myself with this thought: Like a counterfeit diamond that cannot cut glass, fraudulent Taekwon-Do is appearance without substance and like a summer shower that quickly dries from the earth or a hurricane that rapidly

passes from the sky, phoney Taekwon-Do practitioners and imitators cannot endure. It exists solely on the strength of political influence and is totally devoid of fundamental philosophy or technique based on logic. As such, it is destined for an early exist. The issue lies in our ability to differentiate between the true and the false.

I wish to dedicate this Encyclopedia, ... the last product of my life-long research ... to my students in the hope that it will assist them in their pursuit of true Taekwon-Do.

I give special thanks to all instructors and black belt holders of many countries who have posed for photographs within this edition.

My sincere appreciation also goes to Mr. Han Chang Sam and my beloved student Sabree Salleh who willingly gave up much of their valuable time for photographing required for this edition.



The author and the author's son Choi Joong Hwa and Master Park Jung Taek with his wife Glenda Park conduct a last minute review in the preparation of this encyclopedia.

TAEKWON-DO AND IMITATORS

Today, the enormous popularity of Taekwon-Do has created imitators, and whilst at times imitation is the sincerest form of flattery, in the case of Taekwon-Do this is definitely not true. To imitate without full knowledge of the original is dangerous. It is somewhat akin to allowing a child to play with a toy gun, then giving him a real gun and expecting the child to understand the difference without giving him the knowledge of the function and effect of a real gun.

In most instances of imitation, the imitator simply mimics the original without any change. Usually, this does not cause any harm provided the one who imitates does not change the original (in this case Taekwon-Do) by unproven additional techniques, interpretations, philosophy, terminology or systems and methods.

It is when unauthorized changes to the original art of Taekwon-Do take place that these imitators create a highly dangerous and eroding influence upon the concept of Taekwon-Do.

Dangerous, because it gives to the students of the imitators a sense of mastery of techniques which are completely unfounded in the knowledge of the true martial art of Taekwon-Do.

Dangerous, because a student may become a teacher and all unknowingly imparts his false techniques to others, thus compounding the error of false knowledge. This will lead to an erosion of confidence, by serious students, in Taekwon-Do as a proven martial art.

Confusion has recently arisen by the use of the terminology "TAEKWON-DO, THE KOREAN ART OF SELF-DEFENSE," I emphasize the word Korean.

Today, in the South Korea, it is becoming the practice to indiscriminately apply the word Taekwon-Do to a bastardized imitation of the real original Korean martial art.


General Choi Hong Hi has been creating, developing the art of Taekwon-Do since early 1946, in what is now known as the Republic of Korea. It is true that General Choi was born in Korea and at the time of developing and

introducing Taekwon-Do he resided there. It is also true that the basis of Taekwon-Do goes back to the ancient past of Korea, but to call Taekwon-Do purely Korean is somewhat like one country claiming to have introduced fire.

The true Taekwon-Do of General Choi knows no boundaries of countries; it is a universal art of self-defense. It is also an art for which the author of this encyclopedia has devoted his life, not only to retain the purity of the original Taekwon-Do introduced by him in 1955, but to constantly search for ways of improving the original techniques. Only after exhaustive research and proof of improvement and effectiveness is a change to the original approved and incorporated within the overall art of Taekwon-Do.

These volumes are proof of General Choi's tenacity of dedication to keeping the original Taekwon-Do free from unproved imitations, and with the co-operation of all true Taekwon-Do students, no matter what grade, weed out those who seek to destroy his teachings.

A. FRANKS

A stylized, handwritten signature in black ink, appearing to read 'A. Franks', with a long horizontal flourish extending to the right.

CHARTER OF TAEKWON-DO

(Taekwon-Do Hun Jang)

PREAMBLE

Since Taekwon-Do is an art of self-defence which aims at a noble moral rearmament, high degree of intellectual achievement, graceful techniques, formidable power and beauty of physical form, it can be considered as a part of one's daily life, just as are breathing and thinking.

As the founder of Taekwon-Do, I would like to define its philosophy, principles, and purposes so that these might be applied to bring about the flowering of morality, beauty, and power in harmony with the immortal spirit.

PART 1.

Through scientific practice of Taekwon-Do one can significantly improve his health and nourish his intellect. One can be in a position to aid others in the cause of justice, thereby promoting social ethics and morals, thus helping to bring about a happier and more peaceful society.

PART 2.

In order to come to terms with life, in spite of its detestable aspects, and with the idea of death, one ought to continue studying the art of Taekwon-Do to learn techniques of power and grace, and to enlarge his spiritual realm. Thus the motivation to study shall be an inheritance of limitless value to succeeding generations.

PART 3.

Human beings come into the world with simple needs and desires. They need not become avaricious but ought to remain always humble and merciful,

never compromise their principles, nor be swayed by selfish motives, to insure freedom and independence of Taekwon-Do so that it will be passed on in its pure form.

PART 4.

Since all students of the art are subject to the same rules of conduct and judged according to the same criteria regardless of their stations in life, their origins, and their religious convictions, they demonstrate to the world the essential equality and brotherhood of man.

PART 5.

Modern society is characterised by selfish preoccupation with material excess and unnecessary dependence upon machines. Moral society is characterised by self discipline, sacrifice, and devotion. Dedication to the art can promote change toward a moral society.

PART 6.

Those who devote themselves to their fellows and live according to the dictates of their consciences are always helpful toward their juniors and show respect toward their instructors and their seniors.

CONCLUSION

A beginning constitutes a significant part of the whole endeavor. Therefore, students of Taekwon-Do should not fail to take action whenever to do so might benefit the society. If he behaves thus, he himself will benefit most.

THE TENETS OF TAEKWON-DO

(Taekwon-Do Jungshin)

TAEKWON-DO AIMS TO ACHIEVE

Courtesy (*Ye Ui*)

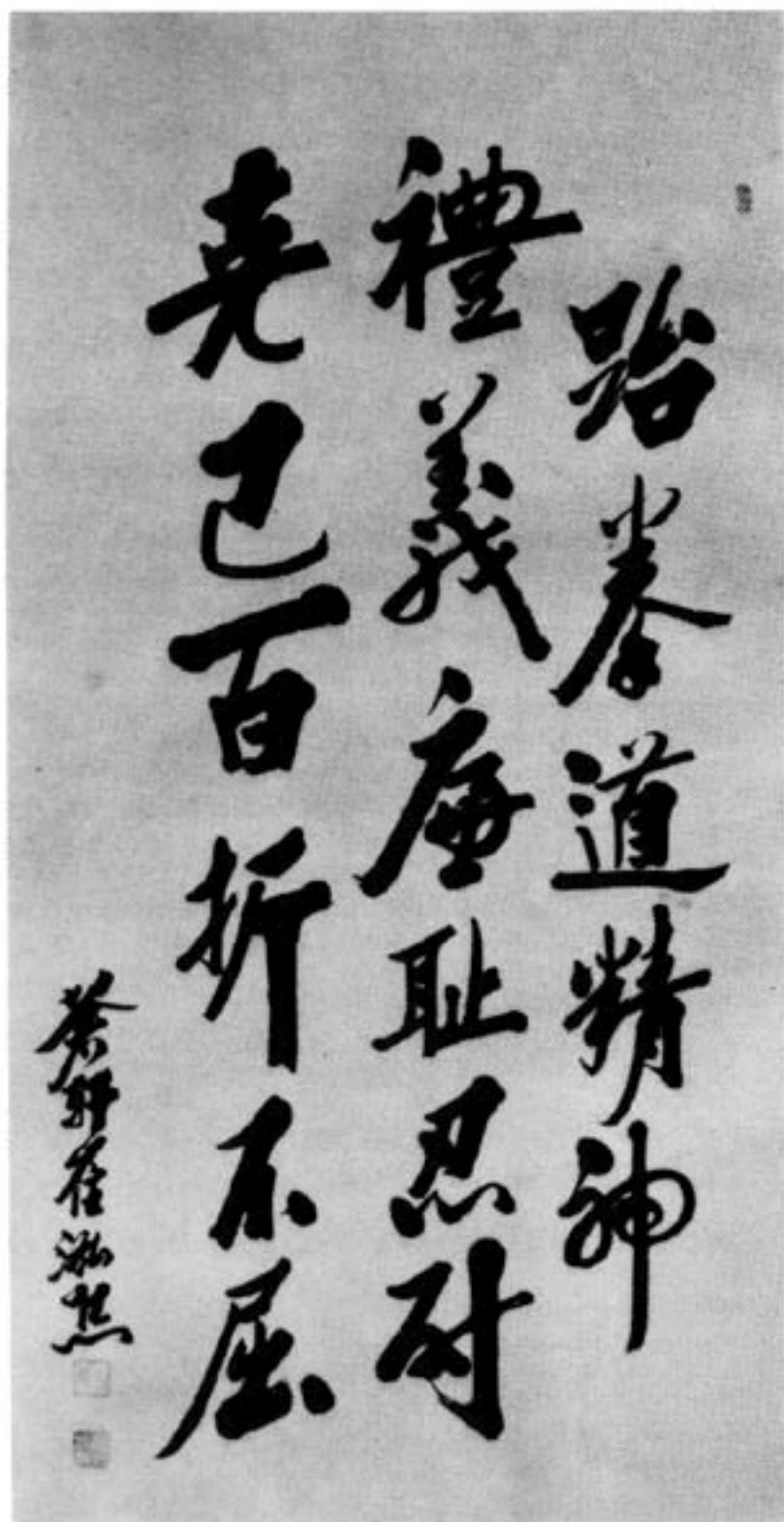
Integrity (*Yom Chi*)

Perseverance (*In Nae*)

Self-Control (*Guk Gi*)

Indomitable Spirit

(Baekjul Boolgool)



EXPLANATION OF TENETS

Needless to say, the success or failure of Taekwon-Do training depends largely on how one observes and implements the tenets of Taekwon-Do which should serve as a guide for all serious students of the art.

COURTESY (*Ye Ui*)

Taekwon-Do students should attempt to practise the following elements of courtesy to build up their noble character and to conduct the training in an orderly manner as well.

- 1) To promote the spirit of mutual concessions
- 2) To be ashamed of one's vices, contempting those of others
- 3) To be polite to one another
- 4) To encourage the sense of justice and humanity
- 5) To distinguish instructor from student, senior from junior, and elder from younger
- 6) To behave oneself according to etiquette
- 7) To respect others' possessions
- 8) To handle matters with fairness and sincerity
- 9) To refrain from giving or accepting any gift when in doubt

INTEGRITY (*Yom Chi*)

In Taekwon-Do, the word integrity assumes a looser definition than the one usually presented in Webster's dictionary. One must be able to define right and wrong and have the conscience, if wrong, to feel guilt. Listed are some examples, where integrity is lacking:

1. The instructor who misrepresents himself and his art by presenting improper techniques to his students because of a lack of knowledge or apathy.
2. The student who misrepresents himself by "fixing" breaking materials before demonstrations.

3. The instructor who camouflages bad techniques with luxurious training halls and false flattery to his students.
4. The student who requests rank from an instructor, or attempts to purchase it.
5. The student who gains rank for ego purposes or the feeling of power.
6. The instructor who teaches and promotes his art for materialistic gains.
7. The student whose actions do not live up to his words.
8. The student who feels ashamed to seek opinions from his juniors.

PERSEVERANCE (*In Nae*)

There is an old Oriental saying, "Patience leads to virtue or merit." "One can make a peaceful home by being patient for 100 times." Certainly, happiness and prosperity are most likely brought to the patient person. To achieve something, whether it is a higher degree or the perfection of a technique, one must set his goal, then constantly persevere. Robert Bruce learned his lesson of perseverance from the persistent efforts of a lowly spider. It was this perseverance and tenacity that finally enabled him to free Scotland in the fourteenth century. One of the most important secrets in becoming a leader of Taekwon-Do is to overcome every difficulty by perseverance.

Confucius said; "one who is impatient in trivial matters can seldom achieve success in matters of great importance."

SELF-CONTROL (*Guk Gi*)

This tenet is extremely important inside and outside the do jang, whether conducting oneself in free sparring or in one's personal affairs. A loss of self-control in free sparring can prove disastrous to both student and opponent. An inability to live and work within one's capability or sphere is also a lack of self-control.

According to Lao-Tzu "the term of stronger is the person who wins over oneself rather than someone else."

INDOMITABLE SPIRIT (*Baekjul Boolgool*)

"Here lie 300, who did their duty," a simple epitaph for one of the greatest acts of courage known to mankind.

Although facing the superior forces of Xerxes, Leonidas and his 300 Spartans at Thermopylae showed the world the meaning of indomitable spirit. It is shown when a courageous person and his principles are pitted against overwhelming odds.

A serious student of Taekwon-Do will at all times be modest and honest. If confronted with injustice, he will deal with the belligerent without any fear or hesitation at all, with indomitable spirit, regardless of whosoever and however many the number may be.

Confucius declared; "it is an act of cowardice to fail to speak out against injustice." As history has proven, those who have pursued their dreams earnestly and strenuously with indomitable spirit have never failed to achieve their goals.

"Pursue one's own goal"



SONG of TAEKWON-DO

Music by Kim Yoon Yung

Words by Choi Hong Hi



No Pun in gyuk jo un gi sul ham gae gil lo so

O ran se wol si du rot da da shi got pi o



ya kan sa ram pyo nae so so sa um mal li myo

ye ui yom chi in nae guk gi baek jol bul gul ui



jung-i indo baro jamnun sadoga dae-o pyunghwa ro un in yu sa hwe iruk ha go jo

sung go hago hana rodaeri inyomarae so jong gyo in jong sa sang ma jo gu byuli opsi



i se sang-e na son gu shi u ri du ri da

dong so yang-e bu do ga nun u ri Tae kwon- Do

SONG of TAEKWON-DO (*Taekwon-Do Noraee*)

1. We are learning Taekwon-Do with the purpose of building a better and more peaceful world. So let us develop a noble character with fantastic technique to keep fighting for the weaker as a missionary of humanity and justice.

좋은인생	좋은가슴	함께갈러서
약한사람	편에서서	싸움맞치며
정의인도	바로잡는	사도가 되어
평화로운	인류사회	이룩하리라
이세상에	나선것이	우린들이니

2. Taekwon-Do has blossomed again after long hibernation and it has been fast spreading everywhere regardless of religion, race and ism under the ideal of courtesy, integrity, perseverance, self-control and indomitable spirit.

오랜세월	사들었다	다시 꽃피며
예의연치	인내 굳이	백전불굴의
승고하고	하나로 된	이념아래서
종교인종	사상마저	구별이 없이
동서양에	빨아가는	우치태권도



DEFINITION OF TAEKWON-DO

TAEKWON-DO A way of life. What exactly is the meaning of Taekwon-Do?

To put it simply Taekwon-Do is a version of unarmed combat designed for the purpose of self-defence. It is more than just that, however.

It is the scientific use of the body in the method of self-defence; a body that has gained the ultimate use of its facilities through intensive physical and mental training.

It is a martial art that has no equal in either power or technique. Though it is a martial art, its discipline, technique and mental training are the mortar for building a strong sense of justice, fortitude, humility and resolve. It is this mental conditioning that separates the true practitioner from the sensationalist, content with mastering only the fighting aspects of the art.

This is one of the reasons that Taekwon-Do is called an art of self-defence. It also implies a way of thinking and life, particularly in instilling a concept and spirit of strict self-imposed discipline and an ideal of noble moral rearmament.

The nearest description of it is almost a cult.

Translated literally "Tae" stands for jumping or flying, to kick or smash with the foot. "Kwon" denotes the fist—chiefly to punch or destroy with the hand or fist. "Do" means an art or way—the right way built and paved by the saints and sages in the past. Thus taken collectively "Taekwon-Do" indicates the mental training and the techniques of unarmed combat for self-defence as well as health, involving the skilled application of punches, kicks, blocks and dodges with bare hands and feet to the rapid destruction of the moving opponent or opponents.

Taekwon-Do definitely enables the weak to possess a fine weapon together with a confidence to defend him or herself and defeat the opponent as well.

Of course, wrongly applied, Taekwon-Do can be a lethal weapon. Therefore mental training must always be stressed to prevent the student from misusing it.

As for woman folk, they will undoubtedly find Taekwon-Do an invaluable asset in tackling and driving away "wolves", so to speak. When one is informed of the many instances where frail women effectively protected themselves, they may sound unbelievable. But really, they have been able to do so because they are well versed in the art of self-defence.

The feats of Taekwon-Do are great in number. To mention a few is probably pertinent: For instance, flying over a mounted motorcycle or eleven persons in line to attack a target with the foot; breaking an inch thick pine board placed at a height of ten or eleven feet with the foot; breaking two pieces of red brick with a open hand or knife-hand; smashing seven or eight pieces of two inch thick pine board at a single blow with the fist; attacking two targets with the same foot in succession while flying and so on. To the layman in the street, such feats may sound impossible, but to the serious students of Taekwon-Do and the exponents of this art, it is quite ordinary. Of course, by mastering this art it does not mean that you will be asked to do acts of impossibility.

Particularly if someone should challenge you to kill a wild bull with your bare hands. Therefore it is clear that equivalent demonstrations of such effective use of pure somatic force is not to be seen in other forms of physical combat technique.

Incessant training is essential to keep oneself in top form and physical condition. In training, all the muscles of the human body will be used.

From the use of one's muscles, it will be possible to harness all available power generated by every muscular contraction. It will then be necessary to deliver such power to the human target especially to where the most vulnerable points or vital spots of one's opponent are located, in particular when the opponent is in motion.

At this point, it is necessary to remind the students of Taekwon-Do that this art of self-defence is specially designed for swift retaliation against the moving aggressor.

Most of the devastating manoeuvres in Taekwon-Do are based specially on the initial impact of a blow plus the consequential additional force provided by the rebound of the opponents moving part of the body.

Similarly by using the attacker's force of momentum, the slightest push is all that is needed to upset his or her equilibrium and to topple him or her.

In the case of the students of Taekwon-Do who have been in constant practice or the experts themselves, they spend no time thinking, as such an action comes automatically to them. Their actions, in short, have become conditioned reflexes.

Therefore, throughout this Encyclopedia, the readers will notice that repeated emphasis is placed on regular training, in order to master the techniques of attack and defence.

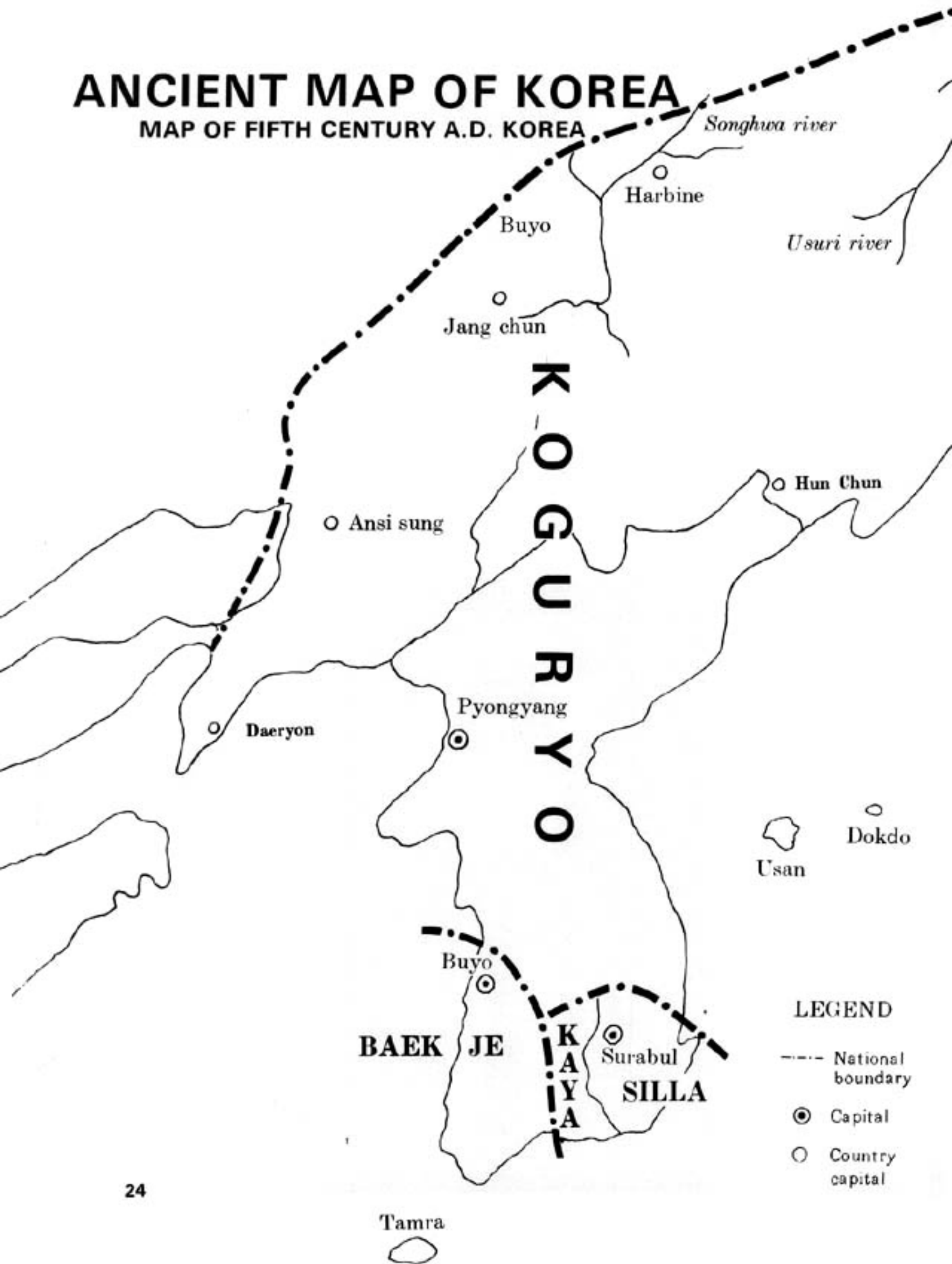
Hours spent on training will not be wasted; for surely you will reap a rich reward in the form of speedy reactions and deadly blows to rain down upon your enemy or in any case to save life if and when a need arises.

Even if Taekwon-Do is practiced for the sake of exercise alone, the enjoyment derived will justify the time invested and spent. As an exercise, it is equally suitable for the old and young, male and female.



ANCIENT MAP OF KOREA

MAP OF FIFTH CENTURY A.D. KOREA





The mural painting at Duk Hung Tomb (409 A. D.) shows general Jin, the premier of Yoo-Ju province, Koguryo, receiving the 13 governors. Yoo-Ju province consisted of 13 counties including Dae-Goon which was situated in the extreme west of that province.

THE ORIGINS AND DEVELOPMENT OF THE MARTIAL ARTS

Farming, fishing, hunting, medical science, trading and written language are said to have been taught during the reigns of the three mythical emperors Bok Hi, Sin Nong and Hwang Je in China about 3,500 B.C.

On the other hand, the mural paintings in tombs along the Nile and the hieroglyphic inscriptions engraved in the pyramids proved that the Egyptians had a form of open hand fighting similar to boxing as early as 3,000 B.C.

We also have reports of open hand fighting techniques practiced by the warriors of Mesopotamia and Sumer (3,000 B.C.-2,300 B.C.). Then, we can easily imagine that primitive human beings had to depend on their hands and feet to overcome enemies, animals, and the obstacles to survival found in nature.

As human knowledge and wisdom progressed, these crude fighting methods were gradually and continuously improved. Eventually, they were systematized as martial arts.

By the time of the Greek city-states (700 B.C.), boxing, wrestling and other related forms of combat were regular events in the Olympiads. The works of Homer (800-900 B.C.) contains descriptions of unarmed combat, and the Greek philosopher Plato (347-427 B.C.) mentions skiamachia (fighting without an opponent) — a kind of shadow-boxing, which was eventually combined with wrestling and boxing to form pancratium. This was a fighting system in which the whole body was used as a weapon.

The Greek practitioners of pancratium were later transformed into Roman gladiators. The gladiatorial games were ferocious sports performed for the entertainment of spectators during the golden age of the Roman Empire. These games were introduced into Germany, Normandy and England after the fall of Rome and subsequently became the basis of modern boxing and wrestling.

It is recorded that some types of open hand fighting were widely practiced in China at an early date. The art of Palgwae flourished during the era of Ju Gong (approximately 200 B.C.) and came to be perfected during the Song Dynasty a thousand years later.

Throughout the world numerous styles of hand and foot fighting have been developed, each of which reflects the needs of the time and the varying historical and cultural background of the country where it originated.

In China open hand fighting is called Kung-Fu or Daeji-Chon ; in India Selambam, ; in France Savate ; in Japan, Judo, Karate or Ai ki-do or Jujitsu ; in Russia Samba ; in Malaysia Bosilat ; in Tailand Kick-Boxing ; and in Korea it is known as Taek-Kyon, Soo-Bak-Gi, and Taekwon-do.

Some of these forms of self-defence are no doubt as old as mankind itself. It would be virtually impossible to trace hand and foot fighting back to any single beginning.

There are certainly many legends regarding the origins of such weapon-less fighting and all too often have some let legend be accepted as truth. There are some authorities who believe that the main impetus of bare hand fighting emerged in China during the sixth century by a renowned Buddhist monk named Bodhidharma (Tamo in Chinese; Daruma in Japanese) the third son of the Indian King Brahman who was known as the 28th Indian patriarch of Buddhist Zen.

The essence of Zen or doctrine of Tranquility is to shun material desire, power, greed, vanity and so on through an inward enlightenment.

Daruma (448-529 A.D.) supposedly journeyed from a southern Indian monastery to China via the Himalayas to instruct the Liang Dynasty monarch in the tenets of Buddhism. It is claimed that upon his arrival in China, he went to a monastery called Shaoling Temple located in Shao Shik mountain in 520 A.D.

There he undertook the task of teaching Buddhism to the Chinese monks. They reportedly became physically exhausted from the severe discipline and intense pace that was set by Daruma. To train themselves to accept the

harshness of the discipline, Daruma introduced them to a method of mental and physical conditioning outlined in the books I-Jin Kyong (muscle development) and Si Shim Kyong (mind cleaning). These were intended to free them from all conscious control and thus permit them to attain enlightenment. At the same time, supplementing their daily exercise was Shih Pa Lo-han (18 movements of Lo-han hands) which imitated the posture of 18 different temple idols.

As a result they supposedly became the most formidable fighters in China.

It is said this method was eventually combined with Shih Pa Lo-han to form the famous Shaoling boxing or Ch'yan Fa (method of Shaoling Fist).

There is little historical data to substantiate this story. Careful scrutiny of the evidence reveals that Daruma arrived in China during the Liang Dynasty of the sixth century. He initially attempted to teach Buddhism to King Moo Je at Kwang Joo but was refused admission to the palace grounds. The missionary then went to small country in the north of China called Ui where he was invited to teach King Myong Je. For reasons that are unknown, Daruma refused the offer and retired to the Shaoling Temple where he remained in meditation and devotion until his death nine years later.

During the period between 1st century B.C. and 7th Century A.D., the Korean peninsula was divided into three Kingdoms; Silla, Koguryo and Baek Je. Silla, the smallest of these kingdoms was constantly under invasion and harassment by its two more powerful northern and western neighbours. During the reign of Chin Heung, Twenty-fourth King of Silla, the young aristocrats and warrior class formed an elite officers corps called Hwa Rangdo.

This warrior corps—in addition to the ordinary training in spear, bow, sword and hook—also trained themselves by practicing mental and physical discipline, and various forms of hand and foot fighting. To harden their bodies, they climbed rugged mountains, swarm the turbulent rivers in the coldest months, and drove themselves unmercifully to prepare for the task of defending their homeland.

To guide themselves and give purpose to their knighthood, they in-

corporated a five-point code of conduct set forth by their country's greatest Buddhist monk and scholar Won Kang.

1. Be loyal to your king.
2. Be obedient to your parents.
3. Be honourable to your friends.
4. Never retreat in battle.
5. Make a just kill.

The Hwa Rangdo became known in the peninsula for their courage and skill in battle, gaining respect from even their bitterest foes.

The strength they derived from their respect to their code enabled them to attain feats of valour that became legendary. Many of these brave young warriors died on fields of battle in the threshold of their youth—as young as fourteen or fifteen years of age.



The statue of Kumkang-Yuksa, a famous warrior in Sukulam, a stone cave built in the age of the Silla Dynasty.

Notice the similarities in form between the Kumkang-Yuksa and present day Taekwon-Do.

The appearance of clenched fist, a strong knife-hand, and muscled legs which may have been result of heavy training.

There is much historical evidence to document the existence of a form of hand and foot fighting during this period in both Silla and Koguryo. Some of the postures resemble Taek Kyon or Japanese Jujitsu techniques.

It appears that the warriors of Hwa Rangdo added a new dimension to this primitive method of foot fighting by gearing it to combat and infusing the principles of the Hwa Rangdo. The new mental concept as well as the physical, elevating foot fighting to an art.

During the period of Hwa Rangdo, the original primitive method of hand fighting called Soo Bak-Gi was popular among the common people in the Koguryo Dynasty. The people had a high regard for Soo Bak-Gi. During the Dan-O festivals (on the 5th of May of the lunar calendar) and mid-Autumn festivals (August 15th of the lunar calendar) competitions of Soo Bak-Gi were held along with games of Korean wrestling, tug of war, hopping contests and Jeki-Chagi.



The mural painting at Kak-je Tomb, painted in the age of San-Sang, the tenth king of Koguryo, shows sparring of Soo Bak-Gi. Once again, notice the similarities of these postures and Taekwon-Do flying combatants.

The famous Korean historian, Dr. Danjae Shin Chae Ho, in his writings of ancient Chosun, describes the contests of skill and courage under grueling conditions; "dancing with swords and certain water sports were held on the frozen river to test a contestant's courage and perseverance. Archery and Taek Kyon contests were held to test skill and power.

The winner of the hunt was given the title of Son-Bi. All the above were judged to be necessary prerequisites of the warriors, and the winners were held in esteem by all." Dr. Danjae states further, that the art of Soo Bak-Gi was eventually introduced to China as Kwon Bup and as a form of Jujitsu to Japan.

While pursuing historical documents relating to the martial arts in Korea, it was interesting to discover that the third king of the Yi Dynasty (1401-1408) actively recruited experts in Taek Kyon, Sirum (Korean Wrestling), stone throwing, archery, and Soo Bak-Gi to help in organising a strong army.

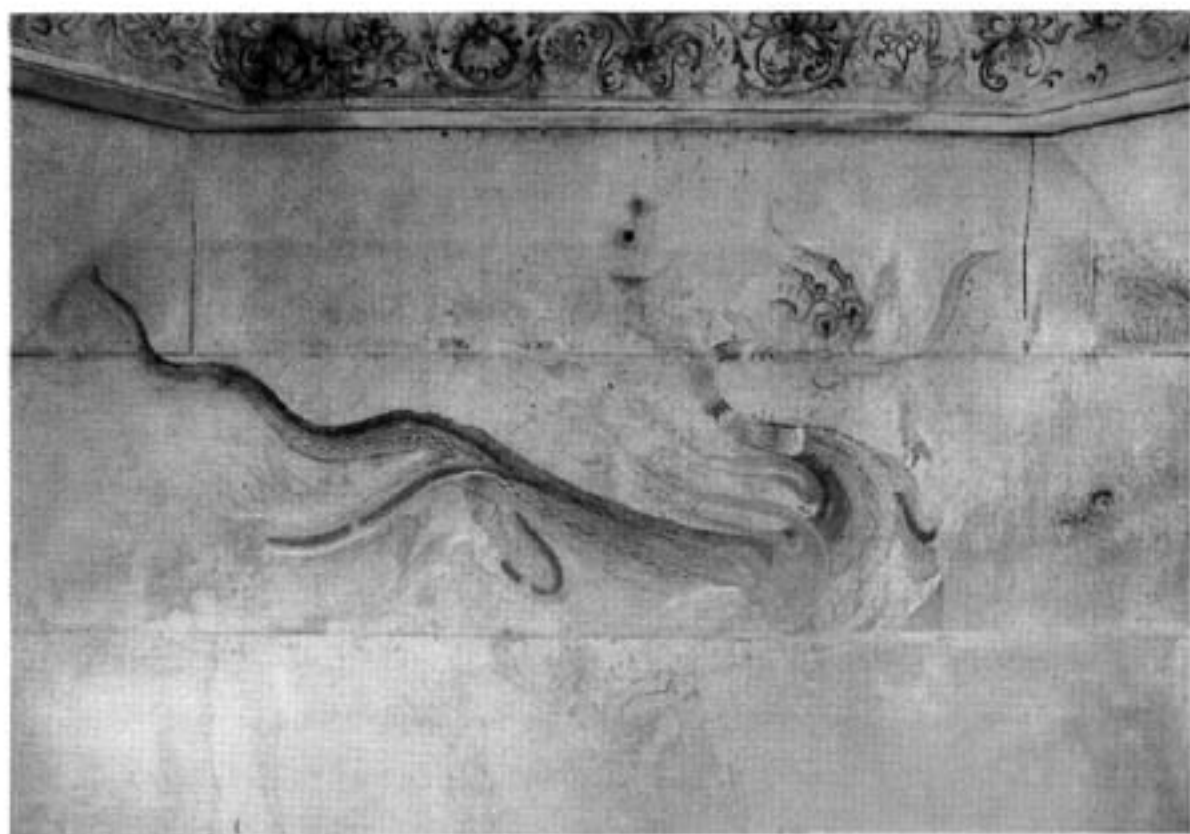
Much historical documentation seems to indicate that some of these forms of open hand fighting may have been eventually exported to Japan and formed the basis for Japanese Jujitsu and Karate.

The Korean Hwa Rangdo may have been the forerunners of the famed Japanese samurai. In his book "This is Karate," Matutatsu Oyama, a well known authority of Karate in Japan, mentions that the etymology of Kara may have been derived from the country of Kaya at the southern tip of the Korean peninsula.

The mural painting at Kangso Tomb, 7th century, shows the advanced skill in art and the mysterious usage of everlasting colors, the technique of which remains unexplained.



Dark Warrior



Blue Dragon

White Tiger



SOO BAK-GI IN THE KORYO DYNASTY

In another interesting study, Dr. An Ja San has stated in his book of ancient Korea, "Chosun Moosa Yongoung Jun" the biography of Korean warriors, that the Yoo Sul school (which could now be considered Jujitsu) was known under the name of Soo Bak-Gi or Taek Kyon.

Annually during the month of May, the King, in person, held a match of this form of unarmed combat at the Kak Chon pavillion on Ma Am mountain. The winner of this contest was awarded a prestigious government post. The King also made the contest compulsory for all soldiers. Three of the winners of this annual contest—Lee Yi Min, Jang Joong Boo and Sa Kang Sung eventually became leading generals during the Koryo Dynasty. It appears that the King held more than a passing interest in the art.

These were twenty-five fundamental movements or postures used by practitioners. Their postures incorporated hand, leg, jumping, falling, rolling and pulling techniques. Below are listed the postures:

Chil Sung Kwon	Posture	Hyon Kak Hu Sa	Posture
O Hwa Yu Sin	Posture	Joong Sa Pyong	Posture
An Hya Chok	Posture	Jam Joo	Posture
Dang Doo Po	Posture	Gyo Hang	Posture
Yo Dan Pyon	Posture	Do Chok	Posture
Il Lyong Bo	Posture	Ki Go	Posture
Go Sa Pyong	Posture	Ha Sap	Posture
Do Gi Yong	Posture	Bok Ho	Posture
Mae Bok	Posture	Do Sap	Posture
Gwa Ho	Posture	Soon Ran Joo	Posture
Goo Yoo	Posture	Tam Ma	Posture
Gum Nal	Posture	Yo Ran Joo	Posture
Po Ga	Posture		

Certainly the Silla and Koryo Dynasties marked a flowering of the martial arts in Korea. Soon after, however, these dynasties acquired anti-military positions. Though this began a period of civil enlightenment, anything dealing with the military was debased. By the end of the Yi Dynasty the martial arts appeared to have ceased existing.

The final blow came with the Japanese occupation (1909-1945) when it was forbidden to practice any of the martial arts. Taek Kyon was secretly practiced by some dedicated stalwarts and passed on to a handful of students.

Proponents of the art, such as Song Duk Ki, Han Il Dong and a few others, managed to keep the art alive.

After the liberation of Korea in 1945, the new Republic of Korea Armed forces was organised on January 15, 1946. A young second Lieutenant, Choi Hong Hi, recently released from a Japanese prison camp, began teaching his martial art to some of his soldiers. The rest, of course, is history, resulting in what is today known throughout the world as Taekwon-Do.

In 1955, the name Taekwon-Do was chosen as the new name of the national martial art by a board of instructors, historians and other prominent persons. The name submitted by General Choi was unanimously selected for its apt description of the art; Tae (foot), Kwon (fist), Do (art). Not only did this new name bear a close similarity to ancient name of Taek Kyon, but the name gave a new sense of nationalism to the art, where as the prevalent names of Dang Soo and Kong Soo connoted Chinese or Japanese martial arts.

The years of research and development by General Choi resulted in the Chang Hun style (pen name of the author) of Taekwon-Do. Though this style is primarily based on Taek Kyon, Soo Bak-Gi and Karate techniques, a myriad of techniques have been added, especially in the variety of hand techniques and perfection of foot techniques.

The Chan Hun style is based on twenty four patterns, each perfected and polished by General Choi Hong Hi and his colleagues, from the white belt pattern Chon-Ji to the highest, Tong Il.

After 1,300 years, Korean martial art has reached full maturity and has spread from a small band of aristocratic warriors to practitioners in more than

sixty countries with millions of students. The combination of the old classical techniques and new modifications have resulted in a form of self-defence and mental conditioning unrivaled in the modern world.

The above history was released in the weekly magazine of Chosun daily newspaper by Dr. Lee Sun Kun, President of Kyung Puk University in 1969 and one of Korea's most noted historians.



The mural painting at Anak Tomb of Koguryo in the 4th century, shows sparring of Soo Bak-Gi.

On the other hand, Funakosi Kijin (commonly known as the father of Japanese Karate) wrote a book in 1958, claiming that Karate is the traditional martial art of Okinawa. He stated that it had been developed since the 9th century A.D. under the name of "Te" (hand). When the Okinawan techniques, modified by collaboration with Chinese Kempo (fist method), the art became known as "Dote" (Chinese hand). The first exhibition of this martial art took place in 1917 and in subsequent years it rapidly gained popularity on the Japanese mainland. In the early 1930s, the word "Do" (China) was replaced by the word "Ku" (empty) to distinguish Japanese Karate from Chinese Kempo. In Sino-Japanese writing, "Do" or "Kara" means China.

In a book of Karate written by Nagadoni, the author states that according to legend and myth, there was a type of open hand fighting that resembled present day Sumo (Japanese wrestling) and Judo in Japan about 2,000 years ago.

Some theories are more highly glossed than others, but the continuing arguments about the origins of open hand and foot fighting are unlikely to be resolved.

A dispute over which country could claim the first use of fire would hardly be more pointless. The Chinese theory is the most readily accepted because China was the cradle of Oriental culture; but this does not necessarily mean that the martial arts had their beginning there as well. Open hand and foot fighting probably did not originate in any one country.

It is, more than likely, a natural development that occurred in different places, as the need arose for a systematic method of defence. Thus the home of each martial art will definitely depend on the nationality of its founder, but not the historical length of a country.

HISTORY OF TAEKWON-DO

(Taekwon-Do Yoksa)

Although the origins of the martial arts are shrouded in mystery, we consider it an undeniable fact that from time immemorial there have been physical actions involving the use of the hands and feet for purpose of self-protection.

If we were to define these physical actions as "Taekwon-Do," any country might claim credit for inventing Taekwon-Do. There is, however, scant resemblance between Taekwon-Do, as it is practiced today, and the crude forms of unarmed combat developed in the past.

Modern Taekwon-Do differs greatly from other martial arts. In fact, no other martial art is so advanced with regard to the sophistication and effectiveness of its technique or the over-all physical fitness it imparts to its practitioners.

Since the theories, terminology, techniques, systems, methods, rules, practice suit, and spiritual foundation were scientifically developed, systematized, and named by the author, it is an error to think of any physical actions employing the hand and feet for self-defence as Taekwon-Do. Nor is any other martial arts system entitled to call itself Taekwon-Do. Only those who practice the techniques based on the author's theories, principles and philosophy are considered to be students of genuine Taekwon-Do.

When and where did Taekwon-Do begin?

A combination of circumstances made it possible for me to originate and develop Taekwon-Do. In addition to my prior knowledge of Taek Kyon, I had an opportunity to learn Karate in Japan during the unhappy thirty-six years when my native land was occupied by the Japanese. Soon after Korea was liberated in 1945, I was placed in a privileged position as a founding member of the newly formed South Korean Armed Forces.

The former provided me with a definite sense of creation, and the latter

gave me the power to disseminate Taekwon-Do throughout the entire armed forces, despite furious opposition.

The emergence of Taekwon-Do as an international martial art in a relatively short period of time was due to a variety of factors. The evils of contemporary society (moral corruption, materialism, selfishness, etc.) had created a spiritual vacuum. Taekwon-Do was able to compensate for the prevailing sense of emptiness, distrust, decadence and lack of confidence.

In addition, these were violent times, when people felt the need for a means of protecting themselves, and the superiority of Taekwon-Do technique came to be widely recognized. My social stature, the advantage of being Taekwon-Do's founder and my God-given health also contributed to the rapid growth of Taekwon-Do all over the world.

My involvement with the martial arts did much to supplement the health that God gave me. I had been born frail and weak and was encouraged to learn Taek Kyon at the age of fifteen by my teacher of calligraphy. In 1938, a few days before I was due to leave Korea to study in Japan I was involved in an unexpected incident that would have made it difficult to return home without risk of reprisals.

I resolved to become a black belt holder in Karate while I was in Japan.

The skills I required were, I felt, sufficient protection against those who might seek to do me harm. Not only was I able to return to Korea, but I subsequently initiated the national liberation movement known as the Pyongyang Student Soldier's Incident. Like so many patriots in the long course of human history, my actions aroused the wrath of those in positions of power. I was imprisoned for a time in a Japanese army jail. In January of 1946, I was commissioned as a second lieutenant in the fledgling Republic of Korea army and posted to the 4th infantry regiment in Kwangju, Cholla Namdo Province as a company commander.

I began to teach Karate to my soldiers as a means of physical and mental training. It was then that I realized that we needed to develop our own national martial art, superior in both spirit and technique to Japanese Karate. I strongly believed that teaching it throughout the country would enable me to fulfill the pledge I had made to three of my comrades, who had shared my imprisonment

by the Japanese. "The reason that our people suffer in this way at the hands of the Japanese," I had said, "is that our ancestors failed to rule wisely".

"They exploited the people and, in the end, lost the country to foreign domination. If we ever regain our freedom and independence, let us not become the rulers of the people. Instead, let us dedicate ourselves to advising those who rule."

It was with this ambition in mind that I began to develop new techniques, systematically, from March of that same year. By the end of 1954 I had nearly completed the foundation of a new martial art for Korea, and on April 11, 1955, it was given the name "Taekwon-Do."

On the spiritual level, Taekwon-Do is derived from the traditional, ethical and moral principles of the orient and, of course, from my personal philosophy.

Even though I am only five feet tall, I pride myself on having lived in strict accordance with my moral convictions. I have tried to fight on the side of justice without fear of any kind. I believe that this was possible for me only because of the formidable power and indomitable spirit instilled by Taekwon-Do.

The physical techniques of Taekwon-Do are based on the principles of modern science, in particular, Newtonian physics which teaches us how to generate maximum power. Military tactics of attack and defense have also been incorporated.

I wish to make it clear that although Karate and Taek Kyon were used as references in the course of my study, the fundamental theories and principles of Taekwon-Do are totally different from those of any other martial art in the world.

In March of 1959, I led the military Taekwon-Do demonstration team on a tour abroad. We visited South Vietnam and Taiwan. It was the first such visit in the history of Korea. On this occasion, I renewed my resolution to leave my personal legacy to the world, in the form of Taekwon-Do, and I formulated the following basic ideals for the Taekwon-Do practitioners:

1. By developing an upright mind and a strong body, we will acquire the self-confidence to stand on the side of justice at all times.

2. We shall unite with all men in a common brother-hood, without regard to religion, race, national or ideological boundaries.
3. We shall dedicate ourselves to building a peaceful human society in which justice, morality, trust and humanism prevail.

I also resolved to dedicate myself to the world-wide propagation of Taekwon-Do, in the sincere hope that it would provide the means by which the unification of the divided halves of my fatherland would become possible.

My study of Taekwon-Do proceeded in two parts, spiritual discipline and technical perfection. Because the human spirit belongs to the realm of metaphysics, what I mean by spiritual discipline is not easy to describe. One cannot touch, see or hear the spirit of man.

It is wider and deeper than anything we can perceive.

In this respect, I, myself, am only another student participating in a continuing and never-ending learning process.

I have come to define the spiritual dimensions of Taekwon-Do as fusing oneself with the ideals of Taekwon-Do and attaining and understanding the full meaning of each of the Taekwon-Do patterns. If we consider ourselves as one with Taekwon-Do, we will respect it as we respect our own bodies and Taekwon-Do will never be used in a dishonorable way.



Life and work become one.

The names of the patterns are derived from the most illustrious people to have been produced by nearly five thousand years of Korean history. A proper understanding of the patterns leads, inevitably to the realization that Taekwon-Do is a martial art to be used only for self-defense and only in the cause of justice.

The history of Korea contains not a single sample of its military forces being employed for the invasion of its neighbors or for any other purpose except national defence.

In the technical area, I created a wide variety of techniques that can be used in almost any situation. They are based on the following principles;

1. All movement should be designed to produce maximum power in accordance with scientific formulas and the principle of kinetic energy.
2. The principles behind the techniques should be so clear that even those ignorant of Taekwon-Do will be able to distinguish correct from incorrect movement.
3. The distance and angle of each movement should be exactly defined in order to achieve more efficient attack and defense.
4. The purpose and method of each movement should be clear and simple, in order to facilitate the teaching and learning process.
5. Rational teaching methods should be developed so that the benefits of Taekwon-Do can be enjoyed by everyone, young and old, men and women.
6. Correct breathing methods should be devised, enhancing the speed of each movement and reducing fatigue.
7. Attack should be possible against any vital spot on the body and it should be possible to defend against all varieties of attack.
8. Each attacking tool should be clearly defined and soundly based on the structure of the human body.

9. Each movement should be easy to execute, enabling the student to enjoy Taekwon-Do as a sport and recreation.
10. Special consideration should be paid to promoting good health and preventing injuries.
11. Each movement should be harmonious and rhythmical so that Taekwon-Do is aesthetically pleasing.
12. Each movement in a pattern must express the personality and spiritual character of the person it is named after.

Adherence to these basic principles is what makes Taekwon-Do a martial art, an aesthetic art, a science and sport.



MORAL CULTURE (*Jungshin Sooyang*)

The broad connotations and various possible interpretations of the moral culture are often very difficult for the western mind to grasp because this is an aspect of Oriental Philosophy which pervades the lives of Oriental people. In a word, it is the endeavor and process of becoming an exemplary person such as Confucius (552-479 A.D.).

To become such a person, one has to first find himself and acquire a moral character which is respected by all. This can only be achieved through constant practice of mental discipline. Thus, if the times call for it, the mentally disciplined man can contribute to the building of an ideal society through wise counsel to the government and, even after death, through his everlasting examples.

Confucius said, "to promote the sense of morality one must treat others with faithfulness and sincerity based on righteousness, and to eliminate completely vicious thinking".



Moral Culture

I

Everyone of us, as a social being, desires to live in a free and peaceful society. At the same time, it is our obligation to build such society for the people.

I have quoted various words of wisdom of ancient saints and philosophers for creating an ideal society in the hope that students of Taekwon-Do use them as a guide to cultivating their moral culture.

An ideal society, according to LAO-TZU, is one in which the ruler is of such high moral character that he can rule naturally, not by interference or fear but by appealing to the good nature of his people, who by merely doing their duty can live freely in peace without fear and anxiety.

Next, a moral society is one in which the people admire and praise their ruler in gratitude for his love and the benign disposition he bears toward his people.

Thirdly there is a "legalistic society in which the ruler because he lacks the moral authority resorts to various laws to govern his people, who in turn obey because they fear the retribution that the violation of these laws will bring. Under these circumstances, the ruler loses close touch with his people.

Finally the worst kind of society is that in which the ruler, through deception and trickery, misuses his legal authority to further his personal ambitions and imposes his rule upon his people by force as he deems necessary. In such a society, the ruler is despised and hated by his people and eventually invites not only his own downfall but with him the downfall of the people and the country.



In Taekwon-Do a heavy emphasis is placed on moral culture, for it not only promotes a healthy body and keen mind but good sportsmanship and the perfection of moral behavior. As ancient Greeks first espoused in their sound mind, sound body, creative spirit concept, the more disciplined and cultivated the mind is, the more disciplined and cultivated will be the student's use of Taekwon-Do.

No doubt the following lessons may be somewhat hard to fully understand; however, it would behove the serious student of Taekwon-Do to read, digest, and attempt to grasp these very fundamental essences of moral culture.

A. Return to the basic nature—Mencius gave the following analogy when he reasoned that a man is basically good.

Even a ruthless robber, coming upon an innocent child about to fall into a well, will try to save the child, forgetting for the moment, his intention to rob the house. This good nature becomes obscured or completely lost by greed for money and power.

B. Be virtuous—It is difficult to define what virtue is. However, these are five human qualities which have been recognized as virtues since ancient times; humanity, righteousness, courtesy, wisdom, and trust. To be virtuous one must constantly cultivate and practice these virtues.

Confucius said:

"Virtue is like the north star. All the stars revolve around it in an orderly fashion."

Therefore, people who surround the virtuous person, naturally will act for the betterment of society.

1. HUMANITY (IN)

The ability to feel sorrow for the misfortunes of fellow men and love them all equally as parents love their children equally.

Confucius defined humanity in the following ways:

A. To love people, especially one's parents.

B. Not asking others to do what you would rather not do.

- C. To behave with the nature of propriety by controlling on oneself.
- D. To have unbending desire to accomplish what is right regardless of how insignificant the result may initially seem when compared to the amount of effort put forth.
- E. To value others' honour before your own.
- F. To put others' freedom before your own.

To implement humanity he said one should:

- 1) Practice utmost prudence, modesty and discretion in everyday life.
- 2) Devote oneself to assigned work be it large or small.
- 3) Demonstrate sincerity with whole heartedness to others at all times.

Tae Kong Mang (12th century B.C.) said;

“The heaven provides four seasons while the earth has the power to produce all living things. This privilege is not reserved for any specific person but for all human beings... Therefore, humanity lies in the idea of sharing the fruits of nature with all people.”





2. **RIGHTEOUSNESS** (*UI*)

The ability to feel ashamed of unjust acts and to do one's duty to others. Mencius said; "for the ordinary person life and death are the most important in the life. However, for the virtuous person to live and die for righteousness is far more important than life and death themselves."

Righteousness is well defined in the act of a certain army general depicted in the book of "War Manual" written about 2,400 years ago.

A General was taking a break from the gruelling war with his soldiers by a river bank when an aide brought him a small carafe of wine for his refreshment. He took the carafe and slowly emptied it into the flowing river in full view of the puzzled soldiers and invited them to share the wine with him by taking a sip of the water from the river.

3. **PROPRIETY** (*YE*)

Unlike animals fighting over food, a courteous man would offer another man a piece of bread even though both were starving, out of respect and good manners.

Confucius said, "propriety must be practised for the proper development of personality, and whoever lacks sincerity in his words, cannot be considered a gentleman."

He also said:

"Frankness without courtesy can be rather ruthless."

"Respectfulness without courtesy can make the recipient rather uncomfortable."

"Courageousness without courtesy can be rather violent."

4. WISDOM (*Ji*)

The ability to judge right from wrong, not especially in matters concerning the right and wrong of others but in matters concerning oneself.

A wise man (Yu Bee) once said to his sons, "no matter how small it is you should not do what you realize is wrong. On the other hand you must do what is right no matter how small it may seem."

5. TRUST (*Shin*)

The ability to keep one's words and promises, not only to one's friends but to everyone in general. Without trust a person loses all principles and dignities and becomes a liar and a cheater.

II

How, then, can man discover his own human nature?

There are two ways by which a person can find himself; first, by preserving the goodness given to him by God or heaven at birth, and secondly by renouncing greed for material things.

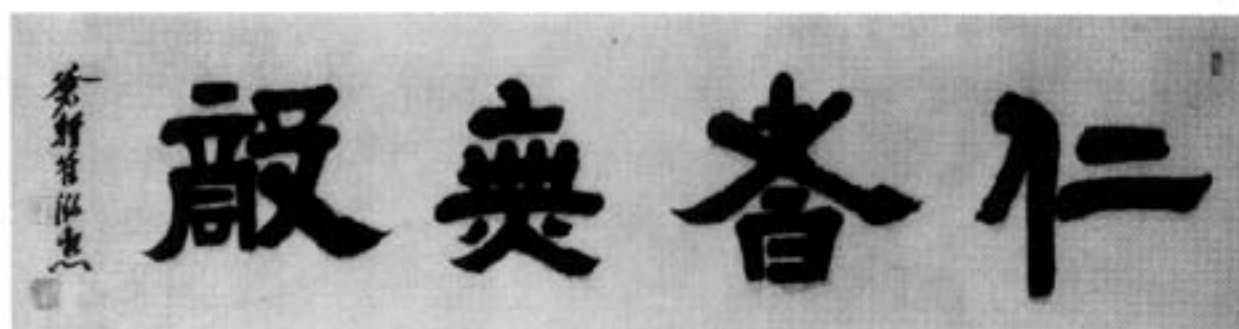
A. Man may occupy two positions in a life time

Basically there are two kinds of position; one is the five virtues given by heaven, explained earlier, and the other given by man, such as a cabinet minister, bureau chief, and so on.

Unfortunately man often relies too much on worldly position which is transient at best, for what man gives can also be taken away. On the other hand, what heaven endows us with is eternal. This is not to say that we reject all worldly things but rather that we keep both positions in proper balance so that the virtues of the former position provides guidance for the proper use of the latter.

In this manner a man will gain respect and set good examples for others to follow. Without proper guidance, a person can easily fall victim to the temptations of personal power and wealth, employing unethical means to further his ambitions. Ultimately such a person will become a tyrant, or a dictator and an enemy of the people.

According to Confucius, a generous and loving man cannot have enemies. Therefore, humanity, the first virtue, is like a strong secure fortress.



Generous person has no enemy

B. Greed is insatiable

He who is content with what he has is the richest man in the world. On the other hand, if one has everything and still more, he may yet be poor. A man who is blinded by greed is not only given to corruption, intrigue and exploitation of others, but worst of all, he casts himself in the position of "friend fighting against friend, father fighting against son," finally becoming no better than an animal.

There is certain truth in the old saying that a truly good person cannot be rich, and rich person cannot be a truly good person.

According to an ancient adage, "constant material dissatisfaction is considered to be the root of all misfortunes." There is no better way to self satisfaction and human growth than the constant development of a generous nature.

C. Be humble

A weed holds up its head in arrogance while a mature grain bows its head in humility. Lao-Tzu taught that lofty virtue is like a deep valley into which all streams of water flow. A virtuous man will draw the respect of others toward him in the same fashion while one who is selfish and egoistic will lose the respect of his fellow man and become despised and isolated.

To be humble is not to engage in petty squabbles, but to be like the magnanimous river in the low valley which irrigates the farm fields around it.

D. Self-criticism

No one is wise from the moment of birth. As human beings we have many faults and are prone to make mistakes. However, once having acquired knowledge we learn to correct these shortcomings.

It would not be impossible to eventually become perfect human beings. For this purpose, it is essential not be idyllic towards learning and continue to be willing to criticize oneself.



Lofty virtue is like
a deep valley.

It is said that Confucius and his pupils practised self-criticism by repeating the following three times daily:

- 1) Have I neglected others' requests because of selfishness
- 2) Have I behaved with a sincere attitude towards friends
- 3) Have I inspired others with certainty, while being uncertain myself
- 4) Have I neglected to practise virtue
- 5) Have I erred in my studies
- 6) Have I avoided acting with righteousness
- 7) Have I corrected myself immediately upon realising my fault

E. Be soft

Because light is formless and soft, it can illuminate and give warmth to even hidden corners. As water can assume any shape or form, it can better serve the living things that need it to survive. Once water becomes a part of the Ocean, even the largest ship is like a mere leaf, and its awesome fury when aroused can conquer the tallest mountain.

If one claims to be strong, he will soon meet someone who is stronger. A tree, such as sapling, can withstand a strong wind when it is soft and flexible but may be toppled or broken after it becomes old and brittle. The same principle also applies to human beings.

F. Respect of elders

As son respects parents, younger brother respects older brother, man must always respect his elders or seniors. This is the beauty of mankind, and one of the distinctions between human and animal.

Mencius said there are three things of value in human society; position, honor and moral integrity. In government, position is considered important, in a community, honor, and for a leader or advisor, moral integrity. Indeed, there can be no children without parents, nor a young generation without the old generation. A society and a nation could not avoid chaos without its culture and social order being based on respect for the knowledge and the wisdom of its elders.

G. Respect the rights of others

To criticize someone who is better, to covet other's possessions and to steal the merits of others are the marks of an unscrupulous man. Mother nature does make claims to her domain, yet all creatures within it acknowledge her eternal accomplishments. To help others develop and succeed in life is a reward in itself and has a true value only if nothing is expected in return.

Throughout human history, people who in jealousy have stolen the recognition due to others and have stolen their possessions out of avarice have always left dark imprints of shame and dishonor.

H. Be just

To be correct and forthright is to live one's life correctly. Old sages used to say; "To common men, life is most valuable, and death, most fearful." However, a righteous man would value justice above life itself and would be willing to die rather than submit to injustice. Such notable figures as Baek-E-Sook-Je of China, Sung-Sam-Moon of Korea and Yoshida-Shoing of Japan all chose death in defiance of injustice, leaving to their posterity lasting examples.

Baek-E-Sook-Je lived in Chou period about 2,000 B.C. When King Moo toppled the twenty seventh King, who was a very notorious tyrant, he refused to serve the new King, who usurped the throne by force and not by legitimate process; he eventually starved to death in a self-imposed exile in the Sooyang mountains.

Sung-Sam-Moon was an important minister of the King Se Jong, inventor of Han-Gul (Korean alphabet) in the 14th century. After the king died and the young Dan Jong became king his uncle Se-Jo conspired against the boy king and took over the throne. Minister Sung was later executed because of his persistent protest over the unlawful act of King Se-Jo. Yoshida-Shoing, one of the loyalists was also executed in protest when the Doku-Kawa military government, at the time, tried to abolish the Mei-Ji monarchy.

I. Be frugal

Since ancient times, excessive luxury and pleasure caused the downfall of many kings and nations without exception and history is full of such examples. Persons in leadership in particular must learn to be frugal and live moderately. As the old adage goes "if the water is muddy upstream so it will be downstream."

An extravagant leader will affect his subordinates in this same way and will bring more hardship to his subjects through increased taxation and bribery. During the Lee Dynasty of Korea, the king's roving inspector, Lee-Mong-Yong, while traveling the countryside incognito, was invited to one of the lavish dinner parties of a notorious governor. In the middle of the feast, he recited his famous poem:

*The sweet wine you drink from the glittering cups
Flows from the tears of people who toil
The tender meat which fills the dishes of jades is torn from their aching
flesh
Merrier you laugh, sadder they will weep
Louder you sing, more plaintive their lament.*

The governor and his cohorts recognizing the true identity of the poet, became frightened and fled from the scene. Remember that there are tears and heartaches of many behind one man's pleasure.

J. Be discreet

In every thing he does, a person must not be impulsive or reckless but be patient and thoughtful. "He who acts without thinking at least three times, will later regret his action," warns an old proverb.

Accordingly, on a matter of an important appointment or punishment, one must not decide hastily but must deliberate to reach a decision that is both fair and objective.

K. Know true happiness

Lao-Tzu pointed out that nature was based upon harmony in contrasts. For example, the universe was made up of two forces, Yin (female) and Yang (male). Other contrasts were hard and soft, long and short, night and day, solid and empty, cold and warm, big and small, beautiful and ugly.

All things in this world are relative to one another. Misery can only come from having been happy once and sorrow from joy. The wealthy and the powerful are not necessarily happy. For every rich person, there are countless poor and for each tyrant, a nation of oppressed. Mencius defined life's three happinesses as follows:

1. Healthy parents and harmony within the family.
2. To live with pride and honor through correct behavior.
3. To educate the young to become upright and useful members of society.

L. Let your actions speak for yourself

Even the ablest orator is apt to err if given to verbiage. A closed mouth can save a fish from the hook as well as stay secrets from the enemy. To speak only what is meaningful is a sign of a cultivated person. People talk mostly to brag about themselves or to gain advantage over others.

A man of virtue expresses himself more through deeds than words. Thus, he influences



Educate the Young
to produce heroic
leaders



Movement in tranquility

others through living examples. In the old days, the truly effective way to teach was believed to be by the actions not by the words of the teacher.

M. Develop peace of mind

A clear pond becomes muddy if agitated and then returns to its original state when allowed to settle undisturbed.

It is said that calm will be able to conquer the heat. Undoubtedly you can endure the hottest summer heat if you sit calm and composed. Conversely, if you move too much in order to warm your freezing body you may get temporary relief, but it does not last too long.

We can attain peace of mind through meditation, by emptying our minds of all petty thoughts and returning to the natural state of man. Unlike in Buddhism or Zen, meditation in Taekwon-Do does not mean a total divorce from the world, like a dead body, but rather an active moment to reflect on our past mistakes in silence and in the privacy of our thoughts, and through penitence, to continue our self-improvement toward becoming better men or women.

This active thought process in silence is called "Jung-Joong-Dong"

N. Be of firm mind

A person of strong conviction is unsuspecting and unafraid. When proved wrong, he has the moral strength to admit his mistakes to even the most humble and has the courage to stand up to the mighty if he believes himself or herself to be right.

Strong conviction can be gained through the broad and deep "Ki"—spirit. Ki is a form of active energy which fills every physical cell and organ while "Chi"—will is the motivating force: the former moves and the latter leads. If "Ki" is nurtured with great care and allowed to grow based on humanity and justice, its soaring power and outreaching strength can fill the heaven and earth, enabling man to reach a new height of great achievements, so Mencius exhorted his disciples.

On a more practical level "Ki" helps us to keep our minds clear and alert when the affairs of life become strained and confused, or sees us through sleepless nights when our loved one is gravely ill.

O. Be devoted

As meditation is to the religious, concentration and devotion is to the artist, and perseverance is to the labourer, so is moral culture to the practitioner of the martial arts. In other words a person's unflinching dedication to his own interest and duty is the source of life and power. Cultivation of mind, therefore, is no monopoly of any particular person.

In fact the sincerity and effort definitely produce the belief and the belief makes one able to reach the final goal.

Moral culture is considered to be a cultivating movement to make one devote oneself to his work, whatever it might be, until his life and work become one.



Broad and deep Ki (spirit)

III

In summary, we can enjoy a greater freedom of action by preserving our basic nature while making ourselves impervious to the temptation of power, money and sex. A person who has attained this stage of self-cultivation is sometimes called a "Saint."

It must indeed seem like an impossible undertaking to a mere mortal. A mountain crossing begins with a single bold step and an ocean begins with each small stream.

As ancient proverbs say: "Where there is a will there is a way." "One should not look afar, when the way is right in front of you." "Even heaven can be moved if one devotes himself to his cause."

With a strong will and firm determination, it is within the reach of anyone who is willing to make the effort.



Way is right in front of you.



Absolute sincerity moves the heavens

This moral culture is uniquely tied in with Taekwon-Do, not only for the eventual attainment of the highest goals in Taekwon-Do and the promotion of power, technique, and self-confidence, but also for the cultivation of character. Without this, the instructor would be guilty of imparting a devastating force to those who could eventually become so enamored of their newly found techniques they might very easily become bullies or use this knowledge as a means to achieve their personal ambitions.

Most Taekwon-Do masters and instructors are more apt to put emphasis on this aspect of training rather than some of the more sensational training guides of running over rocky seashores, beating the fists against pebbles or thrusting them into boiling water, attempting to stop a bird in mid-flight, and so forth.



Whole life is devoted
to Taekwon-Do

There are also a number of obligations the serious student must fulfill, and the following steps have been taken by each Taekwon-Do school under the International Taekwon-Do Federation to maintain the high standards of instructors and students.

1. A close scrutiny must be made of the mental makeup and background of applicants before their admission to the do jang or school.
2. Orientation to patriotism, obedience, behavior, practices, discipline, and humility must be undertaken.
3. Personal morals, sincerity, as well as techniques should be taken into consideration upon awarding the higher ranks.
4. Higher ranks who are found fighting should be punished by the local Taekwon-Do Association.
5. All black belts must register with the local Taekwon-Do Association and International Taekwon-Do Federation.

During training the student should constantly develop mental and physical discipline, and the following activities should be considered an integral part of this training.

TRAVEL (YO HAENG):

Patriotism can be gained by traveling to noted or historical areas. An American student once remarked after visiting Gettysburg and the site of General Pickett's famous charge: "The fighting spirit and courage they possessed to attempt to conquer an unconquerable position must have come from a loyalty all officers would like to achieve." Students should seek out these monuments, study and attempt to learn from them.



MOUNTAIN CLIMBING (*DUNG SAN*):

This form of exercise not only develops important leg muscles, but also nourishes the spirit and promotes a feeling of victory and triumph, as illustrated in the well known Korean poem; "No matter how high the mountain is, it can be compared to a small tomb under the heaven. There is no reason why man cannot succeed if he desires to climb it. All too often, however, one claims it is too high to climb without even making the attempt."



COLD SHOWERS AND BATHS (*NAENGSOO MACHAL*):

By taking cold showers and baths or exercising on snow-covered ground in bare feet, students build tenacity and pride.



PUBLIC SERVICE (*SAHWE BONGSA*):

By contributing labor to the community, especially to the poor or disabled, the student learns charity, humility, comradeship, tolerance, and sense of



ETIQUETTE (*YE JOL*):

A high degree of etiquette should be observed by students, both inside and outside the do jang. This should be applied by lower ranking students to senior students while training, by higher ranking students to elder students outside of the training hall (do jang), and by all students when visiting another do jang. In all cases, emphasis should be placed on correct and proper salutation. It is a form of respect and courtesy in Western as well as Oriental societies.

It is indeed poor taste for a black belt to slight a beginning white belt who might very well be the instructor's senior in both age and station. Students visiting other do jangs, whether they be Taekwon-Do or other martial arts, must pay proper respect and observe the traits of modesty and courtesy at all times.





Man should attempt to dwell in the largest mansion in the world, stand on the correct place and walk on the broadest street.

(Man's most comfortable and secure dwelling is his own virtuous mind. He should always stand on the side of justice and live honestly and fairly).

TAEKWON-DO AND PHYSICAL FITNESS

The study of Taekwon-Do offers several unique advantages to the physical fitness of the student.

No doubt one of life's most treasured assets is good health. Therefore, one of the great cardinal sins of mankind is his abuse of this asset. Incidentally, he who does not abuse or hurt his own body, including the hair, is defined as obedient to his parents; so described in Oriental philosophy.

Wealth, power, fame and the blessing of physical beauty are all relatively unimportant if one does not possess good health. An individual owes it to himself and his family to constantly maintain and improve his health. Confucius said: "Being in good health is a way of showing great devotion to the parents, as child's health is their utmost concern."

The students will realise how important Taekwon-Do is to human health through the following article written by Dr. Robert S.Arner, a black belt holder of Taekwon-Do.

Taekwon-Do may be practiced individually or in groups without the use of weights or special equipment. It is, in most cases, practiced alone except the sparring. Since the body sets its own limits, injuries or strains are rare and the physical condition of the student paces him automatically. The entire system of the body, from the fingers to the toes, is brought into play.

The training does not produce large knotty muscles, it tends to exchange flabby fat tissue for lean tissue. The thick muscles developed through weight training tend to push the blood vessels apart without adding new ones to fill the gap. Such tissue has difficulty in receiving oxygen and disposing of waste through the blood stream and thus tires more easily.

Taekwon-Do's high repetition, low resistance movements develop a longer, leaner and more flexible musculature. Such muscles have more of their areas close to blood supply routes, thus producing maximum endurance and well being. (Brown. p. 231)

The emphasis in twisting the trunk in executing the kicking movements and in counter balancing the hand movements builds a firm, well-muscled abdomen. The high leg raise preceding most of the kicks in Taekwon-Do also develops the side of the trunk and inner thigh muscles. The study of Taekwon-Do is particularly recommended for women because of this development of the lower abdomen, hips and inner thighs; areas which produce a youthful feminine figure for women of all ages.

After childbirth in particular, these areas are stretched and weakened; Taekwon-Do training is ideal to restore muscle tone for health as well as appearance.

The typical training regime, involving extensive movements of the entire body, raises the pulse rate and oxygen characteristics of the heart and lungs over an extended period. This increased ventilation is termed an aerobic effect (Cooper, p. 108) and provides the following benefits:

1. Helps the lungs operate more efficiently.
2. Enlarges the blood vessels, making them more pliable and reducing the resistance to blood flow, thus lowering the diastolic blood pressure.
3. Increases the blood supply, especially red blood cells and hemoglobin.
4. It makes the body tissue healthier in supplying it with more oxygen.
5. It conditions the heart, providing more reserve for emergencies.
6. It promotes better sleep and waste elimination.

The training tends to be a normalizer of body weight in that it results in a gain of solid tissue for the under-weight and a loss of body fat for the obese. The estimated calorie consumption for a vigorous Taekwon-Do workout is about six hundred calories per hour one of the highest for any sports activity.

Since the expenditure of about 3,500 calories results in a weight loss of one pound, it will be seen that a weekly training schedule of only six hours will result in weight loss of one pound per week.

Taekwon-Do offers a super means of developing the characteristics of good performance in other sports, as suggested by Mcloy (p. 311):

1. Muscular strength.
2. Dynamic energy—the ability to throw oneself into performance with vigor.

3. Ability to change the direction of movement.
4. Agility—the ability to move the body quickly from one place in space to another.
5. Flexibility of joints, muscles and ligaments.
6. Peripheral vision.
7. Concentration and the ability to avoid distraction.
8. Understanding the mechanics and techniques of body movements.

“Focus” requires that we have muscular strength, balance and the exertion of dynamic energy when we concentrate all the power of the body at one point in space. Combinations of fundamental movements and patterns develop agility and the ability to change movements as well as direction while sparring develops peripheral vision and concentration.

The organized training procedures stress a systematic warm up of muscles and ligaments, increasing blood volume and flow through the muscles. These warming up exercises promote flexibility of joints, tendons and ligaments as well as serving to prevent injuries in training.

The regime also stresses warming down exercises after training to pump down the accumulation of blood and fluid present in the muscles after violent exercises. If this is not done, stiffness and discomfort will result. (Williams. p. 55)

These techniques of warming up and warming down as well as the breathing exercise taught are other examples of the highly developed science of body mechanics and physiology contained within formal Taekwon-Do training.

The attacking “Yell” that is taught also has its basis in basic physiology. Aside from serving to demoralize the opponent, the “Yell” serves also to tighten the lower abdominal muscles to prevent injury in the event of an unexpected counter-attack. In addition, the exhalation, or thoracic grunt as practiced also by weightlifters or wrestlers serves to equalize the pressure increase in the thorax which may result from violent exertion, thus preventing injury to the vital organs. The complete exhalation of the “Yell” serves to expel the tidal air of the lungs thus increasing the breathing or vital capacity of the lungs.

It can be seen that the study of Taekwon-Do is recommended for men, women and children. It may provide benefits in perceptual-motor organization, concentration, vision, body development, aerobic conditioning of the heart and lungs and provides training in body control which is valuable in the pursuit of any other sport or physical activity. Coupled with the obvious benefits in self-defense and the satisfaction of mastering ancient art form, it would appear that Taekwon-Do should be part of the life of all people for all their life.

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Optometrist



Nothing can be comparable
to good health.

TAEKWON-DO AND MENTAL EFFECT

Taekwon-Do is an art that implies a way of thinking and life, and particularly in instilling moral civilization and generating the power for justice. Taekwon-Do is also known as one of the best means of developing and enhancing the emotional, perceptual and psychological characteristics that enable the younger generation, regardless of age, social status or sex, to effectively learn and participate in the social and play demands of his peers.

Every movement of Taekwon-Do is scientifically designed with specific purpose and a skillfull instructor may, therefore, develop in the student a belief that success is possible for anyone.

Constant repetition teaches patience and the resolve to overcome any difficulty. The tremendous power generated from one's body develops the self-confidence to meet any opponent, at any place, and in any situation. Sparring teaches humility, courage, alertness and accuracy, adaptability as well as self-control.

Pattern teaches flexibility, grace, balance and coordination while the fundamental exercises develop precision and teaches the method, principle, imagination and purpose. Eventually, this training permeates every conscious and subconscious action of the student.

Perhaps in some way, Taekwon-Do and the guiding hand of a qualified instructor may serve as an aid to the misguided, insecure, and physically weak because the student who comes to love the art quickly realizes that to excel, the body must be kept at its optimum peak of conditioning and he will, consequently, hesitate to jeopardize his training in any way.

Thus, Taekwon-Do offers a strict self-imposed discipline along with the spirit of cooperation and mutual respect.

Together with discipline there are many who need and search for acceptance and leadership and are anxious to associate with a group or strong leader. If the student trains conscientiously, he will easily be accepted by his peers and superiors.

If the instructor and ranking belts are articulate, well-groomed, polite, confident, intelligent and understanding, this leadership will provide, perhaps, the best of all possible influences on the student. Prejudice is taught at an early age but there is little time for petty prejudices while sharing the camaraderie and spartan training atmosphere of Taekwon-Do.

Through severe training classes, one learns to communicate with the obvious result that racial barriers are stripped away. The harmonious exchange of Taekwon-Do between races certainly helps to eradicate the unfortunate lack of understanding that often exists between people.

Obviously, the training one receives in Taekwon-Do has numerous other advantages. Taekwon-Do can be quite beneficial for preparing youth not only for taking his place in society, but also for his academic life. The art teaches, among other things, tenacity and concentration; and it is also conducive for relieving the tensions and pressures effectuated by the rigors of long tedious hours of study. A session of training can refresh the student and help calm and clear the mind, permitting the student to once again focus his energies completely on his studies.

Students tend to become lethargic and distracted after long hours in the confines of a classroom. Through breaking the student learns to clear his mind and remove obstacles that might normally detract from focused power.

Using this same principle against a specific target a diligent student can learn to concentrate his resources with a minimum loss of energy. Taekwon-Do also tends to accelerate a student's process of maturation, since the seriousness of the art, its potentiality and the profound respect he eventually gains from the training stimulates the student's sensitivity and perception.

Here is perhaps the instructor's most important phase of instruction; the ability to teach a student methods of using the body as a weapon without

abusing that knowledge.

Though the process may be a frustrating one, the task of educating the public and responsible leaders in the community and introducing the stimuli of Taekwon-Do is a challenge all dedicated students should undertake.

It is hoped that the foregoing pages have sufficiently expressed the reasons why Taekwon-Do has been spreading like wildfire throughout the world.

However, it must be clearly remembered that the moral civilization, while enabling the younger generations to possess their own view of life and philosophy, eradicating a deteriorative tendency is the prime reason of all.



ADVANTAGES OF TAEKWON-DO

1. POPULARITY

Young and old, male and female, and in some cases even handicapped persons are able to practice Taekwon-Do. Physical strength, weight and body build are of no consequences. A 60 year old, 85 pound, one armed woman can derive as much personal satisfaction, along with marked improvement in her mental and physical state of health, as an 18 year old Olympic decathlon champion.

Patterns may be chosen according to a students' limitations and since Taekwon-Do boasts a myriad of techniques, those best suited for an individual student can be chosen or modified. A word of encouragement for those who are physically underdeveloped the majority of Taekwon-Do masters today were not initially endowed with physical strength or natural coordination. In fact, an instructor usually prefers an underdeveloped student not only because of the personal challenge, but because this type of student will usually work much harder and become the most dedicated student.

In some ways, Taekwon-Do is similar to gymnastics. A student merely has to repeat what the instructor has demonstrated with occasional corrections on proper technique. Also a student with even limited training can introduce another beginner to techniques the student himself has already mastered.

2. ECONOMY

Although a practice suit is a prerequisite in classroom training as an aid for mental and spiritual conditioning, one can just as easily train in shirts, track suit, or even street clothes.

To train or harden an attacking or blocking tool, straw rope wound around a piece of wood, a bag filled with sand or a piece of cloth or paper suspended by a string can suffice if the regular training aide is not available.

Since Taekwon-Do can be practiced in a cleared space in your backyard or even public park in the absence of training hall, the student has the convenience of training by himself any time it suits him.

3. TENACITY

There are two pitfalls all students regardless of rank, should avoid:

A. Boredom

There is a common tendency among beginners to tire of repeating the same techniques over and over. Boredom will usually set in between the third and sixth month for a beginning student. This is the period when a student is building his Taekwon-Do foundation by learning fundamental technique and building power.

Impatience, lack of self-confidence, inability to perceive improvement, and just plain physical fatigue combine to cause a psychological and physical ennui. After the seventh month, however, the student develops physically and fatigue is reduced. The student begins to learn techniques that he can use to gauge his rate of advancement; and through breaking techniques and sparring the student develops confidence. The best way to combat boredom is to attend classes regularly and develop resolve to attain a specified goal.

B. Lack of thoroughness

Too often the students sacrifice thoroughness in the learning process,

because they tend to lose patience and insist on progressing to a higher technique before mastering the previous one. Students should realize that it is extremely important for them to know thoroughly one single technique until it becomes reflexive before advancing to the next.

The secret of becoming a black belt is a simple one; learn thoroughly each technique, especially patterns, step by step, not only developing a physical reflexive action, but developing mental concentration as well.



Handicapped gain skills, strength from martial art

By MARLA PAUL
Staff Writer

YOU MIGHT call Hsu Che-Kyo a confidence man. Officially, he is in the martial arts business, giving instruction in the Chinese Kung fu art of tai kwon do from his studio at 630 N. Western.

Confidently, he tries to convince people that they can do things they never thought possible. And a student to work.

By inspiring confidence and demanding perseverance, Hsu helped a young man crippled by polio to walk without crutches. Although not all cases are so dramatic, many personal victories are won in the quiet workout room of the studio.

IN ADDITION to his other classes, Hsu works with blind and hearing-impaired children Friday mornings.

mentally handicapped adults from Lifford Village in Skokie on Friday mornings, and youths from a school for the emotionally disturbed and a juvenile home on other days.

With the handicapped, Hsu gives lectures that have rarely swayed from emotion, and routines that have never strayed, and introduces them to the physical conditioning and mental discipline of tai kwon do. Using an exercise tool that Hsu patented called the lacrim-polyethylene disc on each end of an aerosol-like cylinder—the youths begin to build up their arms, legs, chests and necks.

"This is not magic. This is real," says the slightly built Hsu, who is wearing his signature, dark, and a, in tai kwon do. "Blind and handicapped youth exercise. They are late, but once they are motivated, they learn it."

"Blind children lack strength. They have no muscle tone. They haven't had the chance to really work out. When they are brought to my class, they

are forced to start working."

Most handicapped persons have been told all their lives what they can't do, Hsu said. "I develop positive attitudes about what they can do."

Hsu, who is teaching tai kwon do to work with the handicapped, communicates with deaf children through interpreters who use sign language.

WHAT STUDENTS ENCOUNTER months of perseverance is a new sense of self. "They didn't know they are so powerful. That's why they are so proud," Hsu said. He believes handicapped children who achieve confidence in their bodies will grow up to be more productive adults.

Hsu said he tries to teach courtesy, integrity, perseverance, self control and sports into his classes. It comes from his heart. "We don't give money, books or material things. We give our spirit. We give our confidence."

In working toward this goal, Hsu and his brother, Hsu Eyo Hsu, have taken emotionally disturbed boys into their homes to spend a night to learn to deal with other children. Much of Hsu's instruction for the handicapped is free or at minimal cost.

Once the physically and mentally handicapped and emotionally disturbed build up a sense of their own power, and have a positive outlook for the future, they don't suffer as easily, Hsu said.

"People only fight because they're afraid," said

Hsu, who wants to raise the negative, fighting image associated in martial arts through recent movies.

"With the youth, they have confidence. They smile rather than fight."

But they can fight if necessary. Hsu told the story of a blind man who was able to deliver a blow to an attacker who avoided an eye in which he and his family were riding.

An 80-degree black belt holder with 34 years' experience in martial arts, Hsu has taught tai kwon do to police forces in his native Korea, and in Hong Kong and Singapore. In Korea, he also taught the physically and mentally handicapped. It seemed only natural.

TRAINING SECRET OF TAEKWON-DO

An old proverb says that even heaven cannot make a diligent worker, poor. However, in Taekwon-Do diligence or intensive training alone does not produce quality techniques. On the contrary, instructions from a false or unqualified instructor would be worse than not being taught at all because unscientific movements not only reduce the power but require a tremendous amount of time to correct.

On the other hand, under the proper guidance of a competent instructor, a student who trains earnestly with dedication will learn the true techniques of Taekwon-Do in a comparatively short period of time with less effort.

Students should keep in mind the following secrets:

1. To study the theory of power thoroughly.
2. To understand the purpose and meaning of each movement clearly.
3. To bring the movement of eyes, hands, feet and breath into a single coordinated action.
4. To choose the appropriate attacking tool for each vital spot.
5. To become familiar with the correct angle and distance for attack and defence.
6. Keep both the arms and legs bent slightly while the movement is in motion.
7. All movements must begin with a backward motion with very few exceptions.
8. To create a sine wave during the movement by utilizing the knee spring properly.

STUDENT/INSTRUCTOR RELATIONSHIP

(Sajeji Do)

Even today in modern Korea, hidden Confucian values often appear through the veneer of twentieth century sophistication. The son that remained implicitly obedient throughout his life became an object of worshipful veneration when the parent died. This obedience and loyalty never wavered.

From the Confucian values the Korean learned a deep sense of respect for his teachers. This relationship has always been an important one. An old Korean proverb states, "father and mother are the parents who bring me up while a teacher is the parent who educates me." This is the reason why a student was expected to pay as much respect to his teacher as he would to his parents.

Thus the personal bonds of loyalty and respect towards the teacher and parents formed a national and family structure.

Though a subject may owe fealty to his King, the King must show respect and loyalty to his teacher, as Alexander the Great did to Aristotle. Though a father may love his son, he can never become his teacher. The father / son relationship is emotional and all objectivity is lost. Without this objectivity, it is nearly impossible to institute and continue absolute control with the learning system.

There is an old Korean adage, "parents may procreate children but not their purpose in life." The greatest challenge and reward for a parent is being able to provide the guidance that will make the child a useful and respected member of the society.

Obviously, it is a parent's responsibility to provide the proper education which will broaden the child's knowledge and imbue him or her with a good sense of ethics and morality. It is often impossible for the parents themselves, however, to provide the correct education the child needs. This is because the parent hesitates to force discipline on their children in an objective manner. There is a subconscious fear that it will create a breach in their relationship. Confucius advised, "children should be exchanged and taught by concerned parents."

To teach another's child to become a person of good character according to the wishes of his or her own parents is a great responsibility. In the eyes of the student, his teachers will occupy an equal position with his own parents. There is truth in the ancient maxim that King, teacher, and father are one and equal.

There must certainly be a degree of love and understanding in all the above relationships, but there must also be a degree of objectivity. This same relationship must also be present in Taekwon-Do. The responsibility of teaching this art lies with the instructors, whose eventual mission will be to teach students to be physically and mentally strong and to help contribute to a more peaceful world.

Certainly a dedicated and sincere instructor is an absolute necessity for any do jang. The do jang cannot grow and mature without a cadre of equally dedicated and sincere students. Accordingly, both instructor and student owe a debt of responsibility to teach each other that can never be paid.

The following points should be observed by instructors and students alike:

INSTRUCTORS: (*Sabum*)

1. Never tire of teaching. A good instructor can teach anywhere, any time, and always be ready to answer questions.
2. An instructor should be eager for his students to surpass him; it is the ultimate complement for an instructor. A student should never be held

back. If the instructor realizes his student has developed beyond his teaching capabilities, the student should be sent to a higher ranking instructor.

3. An instructor must always set a good example for his students and never attempt to defraud them.
4. The development of students should take precedence over commercialism. Once an instructor becomes concerned with materialism, he will lose the respect of his students.
5. Instructors should teach scientifically and theoretically to save time and energy.
6. Instructors should help students develop good contacts outside the do jang (training hall). It is an instructor's responsibility to develop students outside as well as inside the do jang.
7. Students should be encouraged to visit other do jangs and study other techniques. Students who are forbidden to visit other do jangs are likely to become rebellious. There are two advantages for allowing the students to visit other gyms: not only is there the possibility that a student may observe a technique that is ideally suited for him, but he may also have a chance to learn by comparing his techniques to inferior techniques.
8. All students should be treated equally, there should be no favorites. Student should always be scolded in private, never in front of the class.
9. If the instructor is not able to answer a student's question, he should not fabricate an answer but admit he does not know and attempt to find the answer as soon as possible. All too often, will a lower degree black belt dispense illogical answers to his students merely because he is afraid of "losing face" because he does not know the answer.
10. An instructor should not seek any favors such as cleaning the studio, doing repair works, etc. from his students.
11. An instructor should not exploit his students. The only purpose of an instructor is to produce both technically and mentally excellent students.
12. Always be honest with the students, and never break a trust.



Respect the King, teacher
and father equally.

STUDENTS: (*Jeja*)

1. Never tire of learning. A good student can learn anywhere, any time. This is the secret of knowledge.
2. A good student must be willing to sacrifice for his art and instructor. Many students feel that their training is a commodity bought with monthly dues, and are unwilling to take part in demonstrations,

teaching and working around the do jang. An instructor can afford to lose this type of student.

3. Always set a good example for lower ranking students. It is only natural they will attempt to emulate senior students.
4. Always be loyal and never criticize the instructor, Taekwon-Do or the teaching methods.
5. If an instructor teaches a technique, practise it and attempt to utilize it.
6. Remember that a student's conduct outside the do jang reflects on the art and instructor.
7. If a student adopts a technique from another do jang and the instructor disapproves of it the student must discard it immediately or train at the gym where the technique was learned.
8. Never be disrespectful to the instructor. Though a student is allowed to disagree with instructor, the student must first follow the instruction and then discuss the matter later.
9. A student must always be eager to learn and ask questions.
10. Never betray the instructor.



Taekwon-Do
In Korean Character

IDEAL INSTRUCTOR

Soldiers are as strong as the general who leads them, and, in a like manner, students can only excel under an excellent instructor. We cannot expect a bamboo to grow in a field of reeds, nor can we expect to find an outstanding pupil under an unqualified teacher.

It is of particular importance that the two aspects of Taekwon-Do, the spirit and the technique, must be taught together. Therefore, a qualified instructor must combine the qualities of a scholar and a soldier if he is to produce pupils of noble character and outstanding skills.

Such an instructor must possess the following qualities:

1. Strong moral and ethical standards.
2. Clear outlook and philosophy in life.
3. Responsible attitude as an instructor.
4. Scientific mind in matters of technique.
5. Knowledge of the vital spots of human anatomy.
6. Unshakable integrity in political and financial dealings.
7. Dedication to spread the art of Taekwon-Do throughout the world.
8. One who gains confidence from his seniors, is trusted by his fellow instructors, and is respected by his juniors.

THE PHILOSOPHY OF TAEKWON-DO

(Taekwon-Do Chul hak)

In recent years, there has been an upsurge in violence and a loss of morality in all levels of society, especially among the young. There are, of course a number of reasons for this.

Many psychologists today feel that this problem stems from frustration. Analysts, on the other hand, point out that these misguided people are indeed a disillusioned segment of society searching for values and relevance in what they consider deceitful, materialistic, and absurd world of wars and decadence.

Unfortunately, however, instead of constructively channeling their extraordinary energy and potential, far too many strike out in blind anger, destroying rather than building, or merely running away from it all by isolating themselves with drugs and their own worlds of fantasy.

Presently, the tendency of "the stronger preying upon the weaker" appears to be at its peak. Frankly, the present world closely resembles a "corrupt age."

It is obvious that this phenomenon of society is not merely because of the struggle for survival, but mainly because of an overdeveloped material and scientific civilization. The former misleads the young to the extreme materialism or egoism, while the latter seizes human beings with fear, though playing an essential role in public welfare.

Then what would be the remedy? Needless to say it is the development of moral civilization—the proper mental states of a human being as the lord of creation, enough to prevail or at least keep abreast with the development of material and scientific civilization.

The utmost purpose of Taekwon-Do is to eliminate fighting by discouraging the stronger's oppression of the weaker with a power that must be based on humanity, justice, morality, wisdom and faith, thus helping to build a better and more peaceful world.

All men, regardless of age, have felt that death is a shame and lamented that they cannot live as long as the pine trees or the turtles that seem to live a thousand years. Righteous men, on the other hand, deplore the fact that justice does not always triumph over the tyranny of power. However, there are two

ways to deal with these problems: The former, through mental discipline, the latter, through physical training.

It is my sincere hope that through Taekwon-Do, anyone can garner enough strength to become a guardian of justice, to challenge social disunity and, to cultivate the human spirit to the highest level attainable. It is in this spirit, I am dedicating the art of Taekwon-Do to the people of the world.

The philosophy of Taekwon-Do is based on the ethical, moral, and spiritual standards by which men can live together in harmony, and its art patterns are inspired by the ideals and exploits of great men from Korean history. Korea's famous military and civil leaders who in nearly five thousand years of Korean history have never invaded their neighbour yet who fought bravely and made great self-sacrifices to defend their homeland against invading enemies. I also include the names of patriots who willingly gave up their lives to regain Korea's freedom and independence from the Japanese occupation.

Each Tul (pattern) of Taekwon-Do expresses the thoughts and the actions of these great men, so the students of Taekwon-Do must reflect the true intentions of those whose name each Tul bears.

Therefore, under no circumstances should Taekwon-Do be used for selfish, aggressive or violent purposes, either by an individual or group. Nor will Taekwon-Do be used for any commercial or political purpose whatsoever.

I have set forth the following philosophy and guidelines which will be the cornerstone of Taekwon-Do and by which all serious students of this art are encouraged to live.

1. Be willing to go where the going may be tough and do the things that are worth doing even though they are difficult.
2. Be gentle to the weak and tough to the strong.
3. Be content with what you have in money and position but never in skills.
4. Always finish what you begin, be it large or small.
5. Be a willing teacher to anyone regardless of religion, race or ideology.
6. Never yield to repression or threat in the pursuit of a noble cause.
7. Teach attitude and skill with action rather than words.
8. Always be yourself even though your circumstances may change.
9. Be the eternal teacher who teaches with the body when young, with words when old, and by moral precept even after death.



Gen. Choi personally explaining the philosophy of Taekwon-Do to United States Senators and Congressmen.

SYSTEM OF RANK (*Dan Gup Jedo*)

In Taekwon-Do, character development, fortitude, tenacity, and technique are graded as well as individual capacity. The promotional scale is divided into nineteen ranks—10 grades(Gups) and nine degrees (Dans.) The former begins with 10th grade (Gup) the lowest and ends at first grade. Degrees begin with the first degree (Dan) and end with the ultimate, ninth degree.

There is, of course, a certain significance in the numbering system. With degree, the number 9 is not only the highest one among one digit numbers but also is the number of 3 multiplied by 3. In the Orient, three is the most esteemed of all the numbers. The Chinese character representing three is written: 三. The upper line symbolizes the heaven; the middle line, mortals; and the bottom line, earth.

It was believed that the individual who was successful in promoting his country, fellowmen and God, and able to reach an accord with all three would aspire to become King, which was written thusly: 王. The Chinese character for three and King are nearly synonymous. When the number three is multiplied by itself, the equation is nine, the highest of the high; therefore, ninth degree is the highest of the high ranking belts.

It is also interesting to note that when the numeral 9 is multiplied by any other single digit number and the resultant figures are added together, the answer always equals 9, i.e. $9 \times 1 = 9$; $9 \times 2 = 18$, $1 + 8 = 9$ and so on up to $9 \times 9 = 81$, $8 + 1 = 9$. Since this is the only single digit number having this property, it again points to the number 9 as being the most positive of figures.

Taking the use of the number three one step further, the degrees are further divided into three distinct classes. First through third degree is considered the novice stages of black belt. Students are still merely beginners in comparison to the higher degrees. At fourth degree, the student crosses the threshold of puberty and enters the expert class. Seventh through ninth is composed of Taekwon-Do masters—the elite who fully understand all the particulars of Taekwon-Do, mental and physical.

There is perhaps one question that remains; why begin with the lowest of the two digit numbers, "10" why not begin with the lowest one digit number and proceed from first grade to ninth grade, and then begin again for degrees?

Though it would certainly be more logical, the 10 to 1 and 1 to 10 numerical system in the Orient is ageless. It would be impossible, if not even a bit impertinent, to attempt to change a practice that is even carried into children's games.

Perhaps there was an initial logical reason for it; however, it seems to have been lost in antiquity. Anyhow, the number "10" is the lowest existing two digit number; consequently, a beginner must start at this number rather than 11 or 12 which are numerically higher.

CRITERIA FOR GRADE AND DEGREE

This criteria is based on the total number of hours and days required for the student to obtain first degree black belt, and years for the further black belt degrees.

There are actually three programs a beginner may follow:

1. An 18 months course; an hour and a half per day, six days per week for a total of 702 hours.
2. A 30 month course; an hour and a half per day, three days per week for a total of 585 hours.
3. A 12 month course; four hours per day, six days per week for a total of 1248 hours.

GRADE

Grade	Requirement	Month		
		30	18	12
10th		2	1	1
9th		2	1	1
8th		2	1	1
7th		2	1	1
6th		3	2	1
5th		3	2	1
4th		3	2	1
3rd		4	2	1
2nd		4	3	2
1st		5	3	2

DEGREE

Degree	Requirement	Year
1st		1.5
2nd		2
3rd		3
4th		4
5th		5
6th		6
7th		7
8th		
9th		

Significance of first degree

First Degree—Expert or Novice?

One of the greatest misconceptions within the martial arts is the notion that all black belt holders are experts. It is understandable that those unacquainted with the martial arts might make this equation. However, students should certainly recognize that this is not always the case. Too often, novice black belt holders advertise themselves as experts and eventually even convince themselves.

The first degree black belt holder has usually learned enough technique to defend himself against a single opponent. He can be compared to a fledgling who has acquired enough feathers to leave the nest and fend for himself. The first degree is a starting point. The student has merely built a foundation. The job of building the house lies ahead.

The novice black belt holder will now really begin to learn technique. Now that he has mastered the alphabet, he can begin to read. Years of hard work and study await him before he can even begin to consider himself an instructor and expert.

A perceptive student will, at this stage, suddenly realize how very little he knows.

The black belt holder also enters a new era of responsibility. Though a freshman, he has entered a strong honorable fraternity of the black belt holders of the entire world; and his actions inside and outside the training hall will be carefully scrutinized. His conduct will reflect on all black belt holders and he must constantly strive to set an example for all grade holders.

Some will certainly advance into the expert stages. However, far too many will believe the misconception and will remain in novice, mentally and technically.

TEST (*Simsa*)

There are two categories; grade and degree. Grade testing is conducted at an appropriate gym to which the student belongs.

Degree testing up to third is conducted by a promotion board composed of more than three and less than seven members of the association or federation of their parent country.

Fourth to eighth degree will be tested by the promotion committee of the International Taekwon-Do Federation. As far as ninth degree is concerned, unanimous consent has to be granted by a special committee which shall consist of 9 members who are holders of either 7th or 8th degree recognized by the International Taekwon-Do Federation.

The power test is strictly prohibited for children, for it may cause bone or muscle damage.

Note:

As is customary, a qualified instructor may test up to one half of his holding degree; for example, 4th degree may test up to 2nd; 6th degree up to 3rd degree.

Grade	Pattern
10th	4 direction punch
	4 direction block
9th	4 direction block
	Chon-Ji
8th	Chon-Ji
	Dan-Gun
7th	Dan-Gun
	Do-San
6th	Do-San
	Won-Hyo
5th	Won-Hyo
	Yul-Gok
4th	Yul-Gok
	Joong-Gun
3rd	Joong-Gun
	Toi-Gye
2nd	Toi-Gye
	Hwa-Rang
1st	Hwa-Rang
	Choong-Moo
	Member of Test Board:

THE CONTENTS OF THE TEST FOR GRADES

Sparring		Power	Education	Attitude	Total	Average	Remarks
3-Step alone							
3-Step							
3-Step							
2-Step							
3-Step							
2-Step							
2-Step		Front kick					
1-Step							
1-Step		Knife-hand					
Semi-free		Side kick					
Semi-free		Forefist					
Free		Side kick					
1-Step		Back fist					
Free		Flying side kick					
Free		Turning kick					
Self-defence technique		Reverse turning kick					

1. Passing mark is 60 points.
2. Every 10 points above or below the passing mark will be automatically promoted or reduced accordingly.

THE CONTENTS OF A TEST FOR DEGREES

Degree	Pattern		Sparring	Power	
1st	Kwang-Gae		Free	Forefist	
	Po-Eun			Reverse turning kick	
	Ge-Baek		Foot technique	Flying turning kick	
2nd	Eui-Am		Free	Knife-hand	
	Choong-Jang			Flying high kick	
	Juche		Foot technique	Over-head kick	
3rd	Sam-Il		Free	Back fist	
	Yoo-Sin			Mid-air Kick	
	Choi-Yong		Self-defence technique	Flying reverse turning kick	
4th	Yon-Gae		Free	Over-head kick	
	Ui-Ji				
	Moon-Moo		Self-defence technique	Flying twisting kick	
5th	So-San				
	Se-Jong				
6th	Tong-Il				

Thesis	Education	Total	Average	Remarks

TEST FORM FOR GRADE

Serial No	Name	Date of Birth	Nationality	Present Rank	
Pattern		Sparring		Power	Education
Date of Test..... 19		Senior member of Test Board:			

TEST FORM FOR DEGREE

Serial No	Name	Date of Birth	Nationality	Present Rank	
Pattern		Sparring		Power	Thesis
Date of Test 19		Senior member of Test Board:			

Date. Month. Year

Promotion Date	Requested Rank	Approved Rank	
Attitude	Total	Average	Remarks
Name Signature			

Date. Month. Year

Promotion Date	Requested Rank	Approved Rank	
Education	Total	Average	Remarks
Name Signature			

SAMPLES OF TEST FORM FOR GRADE

Serial No	Name	Date of Birth	Nationality	Present Rank	
3333	Kim Son Dal	15th Aug. 1945	Korean	10th Grade	
Pattern		Sparring		Power	Education
Four direction block	65	3-step alone	60		University
Chon-Ji	60				
Date of Test		Senior member of Test Board:			

Serial No	Name	Date of Birth	Nationality		
948	Ben Smith Jr.	9th Oct. 1950	American		
Pattern		Sparring		Power	
Yul-Gok	80	Semi-Free	80	Knife-hand	70
Joong-Gun	80	Free	55	Side kick	70
Date of Test		Senior member of Test Board:			

11th November 1979

Promotion date		Requested Rank	Approved Rank
		9th Grade	9th Grade
Attitude	Total	Average	Remarks
Good	185	61	Walking stance is narrow
Name Lee Suk Hi		Signature	

10th October 1979

Present Rank		Promotion Date	Requested Rank	Approved Rank
5th Grade		7th July 1979	4th Grade	3rd Grade
Education	Attitude	Total	Average	Remarks
High School	Excellent	435	72	Needs more exercise in free sparring
Name Park Jung Taek		Signature		

Serial No	Name		Date of Birth		Nationality		Present Rank
1002	Pan Van Duk		9th Dec. 1954		Vietnamese		3rd Grade
Pattern		Sparring		Power		Education	
Joong-Gun	50	Semi-free	45	Forefist	55	High school	
Toi-Gye	50	Free	40	Side kick	45		
Date of Test			Senior member of Test Board:				

Serial No	Name		Date of Birth	Nationality	
548	Hong Kil Dong		3rd Mar. 1947	Korean	
Pattern		Sparring		Power	
Toi-Gye	65	Free	60	Back fist	7
Hwa-Rang	50	Foot technique	50	Turning kick	5
Date of Test			Senior member of Test Board:		

10th February 1979

Promotion Date		Requested Rank		Approved Rank	
5th Jun. 1978		2nd Grade		4th Grade	
Attitude		Total	Average		Remarks
Fair		285	47		Correct movements are required
Name Han Sam Soo			Signature		

8th Dec. 1979

Present Rank	Promotion Date	Requested Rank		Approved Rank
2nd Grade	2nd May, 1979	1st Grade		2nd Grade
Education	Attitude	Total	Average	Remarks
Middle school	Good	350	58	Advised to attend class more often
Name Charles Sereff		Signature		

SAMPLES OF TEST FORM FOR DEGREE

Serial No	Name		Date of Birth	Nationality	
7777	Andrzej Bryl		3rd June 1957	Polish	
Pattern		Sparring		Power	
Hwa-Rang	65	Free	55	Flying side kick	65
Choong-Moo	60			Reverse turning kick	65
		Self-defence techniques	70		
Date of Test 24th Aug. 1979			Senior member of Test Board:		

Serial No	Name		Date of Birth		Present Rank		Nationality	
509	Mohamat Bin Hassam		1st Jan. 1942		Malaysian		1st Degree	
Pattern			Sparring			Power		Thesis
Kwang-Gae		65	Free		65	Forefist		65
Po-Eun		60				Reverse turning kick		55
Ge-Baek		60	Foot technique		60	Flying turning kick		60
Date of Test 3rd Apr. 1979					Senior member of Test Board:			

2nd August 1979

Present Rank		Promotion Date	Requested Rank	Approved Rank
1st Grade		18th Aug. 1979	2nd Degree	1st Degree
Thesis	Education	Total	Average	Remarks
	College	380	63	Advised to exercise more in sparring
Name Park Jung Tae Signature				

Promotion Date		Requested Rank	Approved Rank
3rd Sept. 1977		2nd Degree	2nd Degree
Education	Total	Average	Remarks
University	490	61	More exercise needed in fying techniques
Name Choi Joong Hwa Signature			

Serial No	Name		Date of Birth		Nationality		Present Rank		
399	Einrich Wagner		25th Jun. 1940		German		3rd Degree		
Pattern			Sparring			Power		Thesis	
Sam-II		65	Free		60	Back fist		55	51
Yoo-Sin		60				Mid-air kick		60	
Choi- Yong		60	Self-defence technique		55	Flying reverse turning kick		60	
Date of Test 3rd Oct. 1979					Senior member of Test Board:				

Serial No	Name		Date of Birth	Nationality
333	Kim Sat Kat		27th Nov. 1941	Korean
Pattern		Sparring		Power
Yon-Gae	50			
Ui-Ji	45			
Moon-Moo	40			
Date of Test. 1st Nov. 1979			Senior member of Test Board:	

24th September 1979

Promotion Date		Requested Rank		Approved Rank
1st June 1966		4th Degree		3rd Degree
Education	Total	Average		Remarks
High School	526	58		More study on thesis is necessary
Name Rhee Ki Ha		Signature		

Note:

1. Double promotion can be allowed only for grade test.
2. Demotion can be considered only for such person whose past training experience is unknown by the instructor.

27th Oct. 1979

Present Rank		Promotion Date		Requested Rank		Approved Rank	
4th Degree		5th May 1975		5th Degree		3rd Degree	
	Thesis	Education	Total	Average		Remarks	
	50	College	185	46		More training is requested on all subjects	
Name Lim Won Sop				Signature			

TRAINING SCHEDULE

(Sooryon Gehoek Pyo)

In any undertaking, good planning reduces the risks and increases the probability of success. Well planned programs properly carried out can be likened to catching fish with a net while poorly planned programs can be compared to catching fish with one's bare hands, an obviously inefficient and wasteful exercise.

As training for Taekwon-Do mobilizes the muscles of the entire body, it requires a large amount of energy. A student must move up gradually, from the easy steps to the more difficult, from the basic to the more advanced stages of the development process.

In this manner, the student will not only enhance his health but will develop his techniques thoroughly and consistently. A Taekwon-Do instructor is responsible for the planning of the detailed training schedule for each of his students, particularly the grade holders, so that the programs set for them can be carried out properly and on a timely basis, with students receiving the right amount of instruction in the specified time.

The training schedule ideally should provide a general overview of all of the training programs which in turn are broken into more detailed steps showing the course outline for each class and grade level within a particular program.

The training schedule listed here is a rather broad one. For beginners training for first degree black belt, however, it does present the basic requirement. It is necessary for the instructor to formulate a detailed master training program and lesson plan. This will allow the course to be conducted in a more efficient manner.

There are three rather important rules that should be followed:

1. Teach students by rank to avoid unnecessary duplication of exercises by senior students.

2. Divide the class into courses for children, adult, and senior citizens. This will enable everyone to practice without fear of either injury or over exertion.
3. Rather than allowing the whole class to rest at the same time break the training schedule up so one group is able to rest while watching another group practice.

The group resting should be aligned at the furthest extreme of the practice area and should remain silent while the other group is training. There is a beneficial side effect in this method. The resting group will be able to spot mistakes their classmates are making, thereby correcting their own.



MASTER PROGRAM

Grade	Fundamental Exercise	
10th	Parallel stance punch Walking stance spot punch Walking stance forearm low obverse block	Sitting stance punch Walking stance knife-hand low observe block
9th	L-stance knife-hand guarding block Walking stance stepping punch Walking stance forearm low reverse block	Walking stance knife-hand low reverse block Step-turning
8th	L-stance twin forearm block Walking stance forearm rising block	L-stance knife-hand side strike
7th	L-stance outer forearm outward block Walking stance outer forearm side block Walking stance back fist side strike	Walking stance outer forearm wedging block L-stance forearm guarding block
6th	L-stance knife-hand inward strike Walking stance inner forearm circular block	Walking stance straight finger-tip thrust Stepping side piercing kick
5th	Walking stance palm hooking block L-stance twin knife-hand block Walking stance double forearm block	Walking stance front elbow strike Walking stance knife-hand rising block
4th	L-stance reverse knife-hand block Rear foot stance palm upward block Walking stance twin fist upset punch Walking stance twin fist upset punch	Walking stance upper elbow strike L-stance forearm inward block Walking stance x-fist rising block
3rd	Walking stance upset fingertip thrust Turning kick L-stance double forearm pushing block Walking stance flat fingertip thrust	Close stance back fist high strike Walking stance x-fist pressing block Walking stance x-fist downward block
2nd	Sitting stance palm pushing block Close stance inner forearm side front block	Vertical stance knife-hand downward strike
1st	Walking stance knife-hand front strike Sitting stance forearm front block Walking stance palm upward block	L-stance forearm low block X-stance knife-hand side strike

(from beginner to first degree black belt holder)

	Pattern	Sparring	Training Aids
Walking stance inner forearm obverse block Stepping side rising kick Front rising kick Front snap kick	Four direction punch Four direction block	3-step alone	Forging post (with sponge pad) Dyna-strike Stretchociser
Spot turning L-stance inner forearm block Side piercing kick Side front snap kick	CHON-JI	3-step	Mirror Stance mould
Walking stance inner forearm reverse block	DAN-GUN	3-step	Pullers
L-stance back fist side strike Stepping side rising kick Release from a grab	DO-SAN	3-step 2-step	Forging bag Finger toughner box (with rice)
Fixed stance punch Walking stance reverse punch	WON-HYO	2-step 1-step	Punching ball Forging post (with straw pad)
X-stance back fist side-strike Double side stepping knife- hand side strike	YUL-GOK	1-step Semi-free	Blocking apparatus Calisthenics
Fixed stance u-shape block Releasing from a grab Close stance turning punch	JOONG-GUN	Semi-free Free	Wooden horse Foot raising aid Jar
L-stance knife-hand low guarding block X-stance x-fist pressing block	TOI-GYE	Semi-free Free	Improvised training aids Dumbbells
L-stance reverse punch L-stance side elbow thrust	HWA-RANG	Free Self-defence technique	Forging pendulum Finger toughener box (with sand)
Flying side piercing kick Reverse turning kick	CHOONG-MOO	Free Self-defence technique	Power indicator Holders

MASTER PROGRAM FOR 10TH GRADE

Nomenclature of the attacking and blocking tools	Forefist, outer forearm, knife-hand, inner forearm, under forearm, Back forearm, ball of the foot, tibia, outer tibia, inner tibia and side sole
Definition of the vital spots	High, middle and low section of the body
Reasonable position of the tools for	High, middle and low attack or block
Stances	Attention, parallel, walking and sitting stance
Fundamental exercises	<p>Introduction of Taekwon-Do</p> <p>Theory of power</p> <p>Parallel stance punch</p> <p>Walking stance spot punch</p> <p>Stepping motion</p> <p>Walking stance outer forearm</p> <p>low obverse block</p> <p>Front rising kick</p> <p>Four direction punch</p> <p>Sitting stance punch</p> <p>Walking stance knife-hand</p> <p>low observe block</p> <p>Walking stance inner forearm</p> <p>middle obverse side block</p> <p>Four direction block</p> <p>Stepping side rising kick</p>

LESSON PLANS FOR 10TH GRADE

1. They can be flexible according to circumstance or individual taste of instructor.
2. Warming up and warming down exercises must be done before and after training.

1st Week

	Subjects	Reference	Training Aids
Mon.	How to tie the belt Attention stance and bow posture Introduction of Taekwon-Do Conduct in do jang How to fold the do bok		
Tues.	Vital spots and high, middle and low attack or block How to make a clenched fist Theory of power Parallel stance punch		
Wed.	Theory of power How to punch a forging post stressing the point of focus Principle of stepping Walking stance spot punch		Forging post (sponge pad) Dyna strike
Thurs.	Walking stance spot punch Correction and demonstration Nomenclature of forearms and tibias Walking stance forearm low block		
Fri.	Parallel stance punch Walking stance spot punch Walking stance forearm low block Correction and demonstration		
Sat.			

2nd Week

	Subject	Reference	Training Aids
Mon.	Tenets of Taekwon-Do Walking stance spot punch Walking stance forearm low block Spot front rising kick		
Tues.	Walking stance spot punch Walking stance forearm low block Spot front rising kick Correction and demonstration		
Wed.	Parallel stance punch Walking stance spot punch Walking stance forearm low block Four direction punch		
Thurs.	Walking stance spot punch Walking stance forearm low block Four direction punch Sitting stance punch		
Fri.	Sitting stance punch Four direction punch Correction and Demonstration Stepping front rising kick		
Sat.			

3rd Week

	Subjects	Reference	Training Aids
Mon.	Moral culture Sitting stance punch Stepping front rising kick Four direction punch		
Tues.	Sitting stance punch Four direction punch Correction and demonstration How to make a proper knife-hand Walking stance knife-hand low block		
Wed.	Sitting stance punch Stepping front rising kick Walking stance knife-hand low-block Correction and demonstration Four direction punch		
Thurs.	Sitting stance punch Four direction punch Walking stance knife-hand low block Walking stance inner fore- arm obverse side block		
Fri.	Four direction punch Walking stance knife-hand low block Inner forearm obverse side block Side rising kick Correction and demonstration		
Sat.			

4th Week

	Subjects	Reference	Training Aids
Mon.	Moral culture Sitting stance punch Stepping side rising kick Four direction punch Four direction block		Stretchociser
Tues.	Stepping front rising kick Stepping side rising kick Four direction block Correction and demonstration Principles of 3-step sparring		
Wed.	Four direction punch Stepping side rising kick Four direction block 3-step sparring		
Thurs.	Sitting stance punch Stepping front rising kick Four direction punch Four direction block 3-step sparring		
Fri.	Instruction of test Four direction punch Four direction block 3-step sparring Correction and demonstration		
Sat.	Test		



MASS TRAINING SCHEDULE

The following curriculum was adopted by the South Korean Armed Forces, and in May 1968 was presented to the consul International Sports Military Symposium held in Paris.

One of the great advantages of Taekwon-Do is the ability to train a large mass of students at one single session. This is especially valuable for training military personnel. Mass training is divided into both ordinary and special classes.

1. ORDINARY CLASS.

This is conducted for all men, including officers, and is broken down into the following successive courses.

A. First Course

This course should teach simple basic posture, fundamental movement, and beginner's patterns; CHON-JI and DAN-GUN. Here the student is beginning to toddle and discover the use of his legs for the first time. In two months, the student can be eligible for any grade from 10th to 7th, depending on the mental and physical achievement. This course should take two months.

B. Second Course

This phase of instruction should teach 2-step and 1-step sparring along with DO-SAN and WON-HYO patterns. In this course emphasis is placed proper use of the feet. Of course, there is constant repetition of technique learned in the first course. Here the student is walking freely and attempting to run. Upon completion of this course the student can be promoted to any grade from 6th to 5th grade, again depending on his ability.

This course should also take two months.

C. Third Course

In the first half of this course, students learn foot techniques, semi-free sparring and free sparring. The students advance to YUL-GOK and JOON-

GUN patterns, and some basic self-defence techniques. In the second half of the course the student is introduced to bayonet drill and practical methods of defense against armed opponents. The adolescent student is now running freely and is qualified to hold any grade from 4th to 3rd. This is another two month course.

2. SPECIAL CLASS.

This class is primarily for training instructors and assistant instructors. The first, second, and third courses are nearly the same as those of the ordinary class with the exception that though the courses are shorter, the daily training is for a longer period.

a. Fourth Course

In this course, the students receive more intensive training to develop muscles and sparring techniques. The students begin to practice TOI-GYE and HWA-RANG patterns. Now the student can not only run, but jump as well.

Upon completion of this course the students are eligible for 2nd and 1st grade. This course should take three months.

b. Fifth Course

This course is a preparatory course for obtaining a black belt. Here the instructor scrutinizes the students and appraises their confidence, leadership ability, moral courage and humility. Not only is the adult student running and jumping but he also possesses the technique and confidence to participate in any sporting event. Once the student has mastered HWA-RANG and CHOONG-MOO patterns, he may test for 1st degree black belt. This course should take a minimum of three months.

3. TRAINING HALL

An indoor training hall should have a wooden floor so the student can practice barefooted. A wooden floor also offers the flexibility needed to enable students to perform their techniques at an optimum. An outdoor training area is obviously ideal for training a large mass of students, perhaps company size.

It should be set up on a level, preferably grassy area. Students are allowed to wear shirts and tennis shoes outdoors.

4. TERMS OF TRAINING

An individual soldier, training one hour per day six days a week, should finish the basic Taekwon-Do training in less than six months. In the advanced phase of the special class, potential instructors must train eight hours per day for an additional six months.



CLASSIFICATION OF INSTRUCTOR

The instructors are, in a broad sense, classified into domestic and international. The former are selected from among 4th Dan and above, qualified by their parent domestic association and the latter from among the domestic instructors, appointed upon completion of the qualification tests by the International Taekwon-Do Federation.

Only the international Taekwon-Do instructor is authorized to teach and test the students both overseas and home. He can also issue the grade certificate in his name. However, degree certificates must be requested from the International Taekwon-Do Federation.

An international instructor can delegate the authority to his assistants to teach. These assistants, however, do not have the power to test.

As a rule:

- A. 1st degree can teach up to 5th grade.
- B. 2nd degree can teach up to 3rd grade.
- C. 3rd degree can teach up to 1st grade.

Degree Certificate



Instructor Certificate



CLASSIFICATION OF UMPIRE

(Simpan Jongyu)

Umpires are divided into class A and B, the former for international matches and the latter for national matches.

Qualification of an International Umpire:

The International Taekwon-Do Federation appoints as an international umpire those who are 4th degree and above and have passed the umpire's course conducted by the International Taekwon-Do Federation.

A class A umpire must be accredited with years of match experience and can judge international matches in any country at any time, whenever requested by the International Taekwon-do Federation.

Qualification of a National Umpire:

A class B umpire is selected from among 2nd degree and above and qualified by his parent association. He can judge national matches only.

All umpires, when judging competitions, must dress as follows:

1. White long-sleeved shirt
2. Blue tie (solid--one color only)
3. Blue pants
4. White running shoes or soft white rubber soled shoes
5. White socks

Class A



Class B



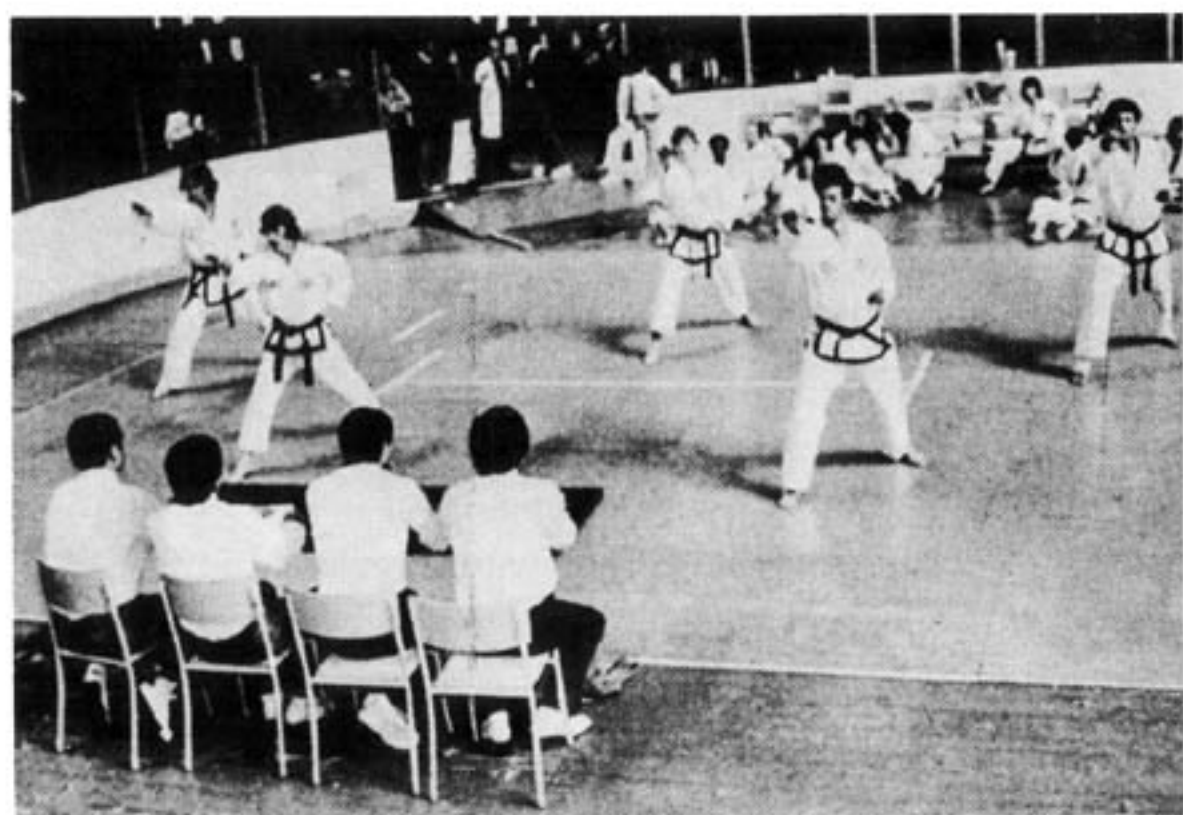
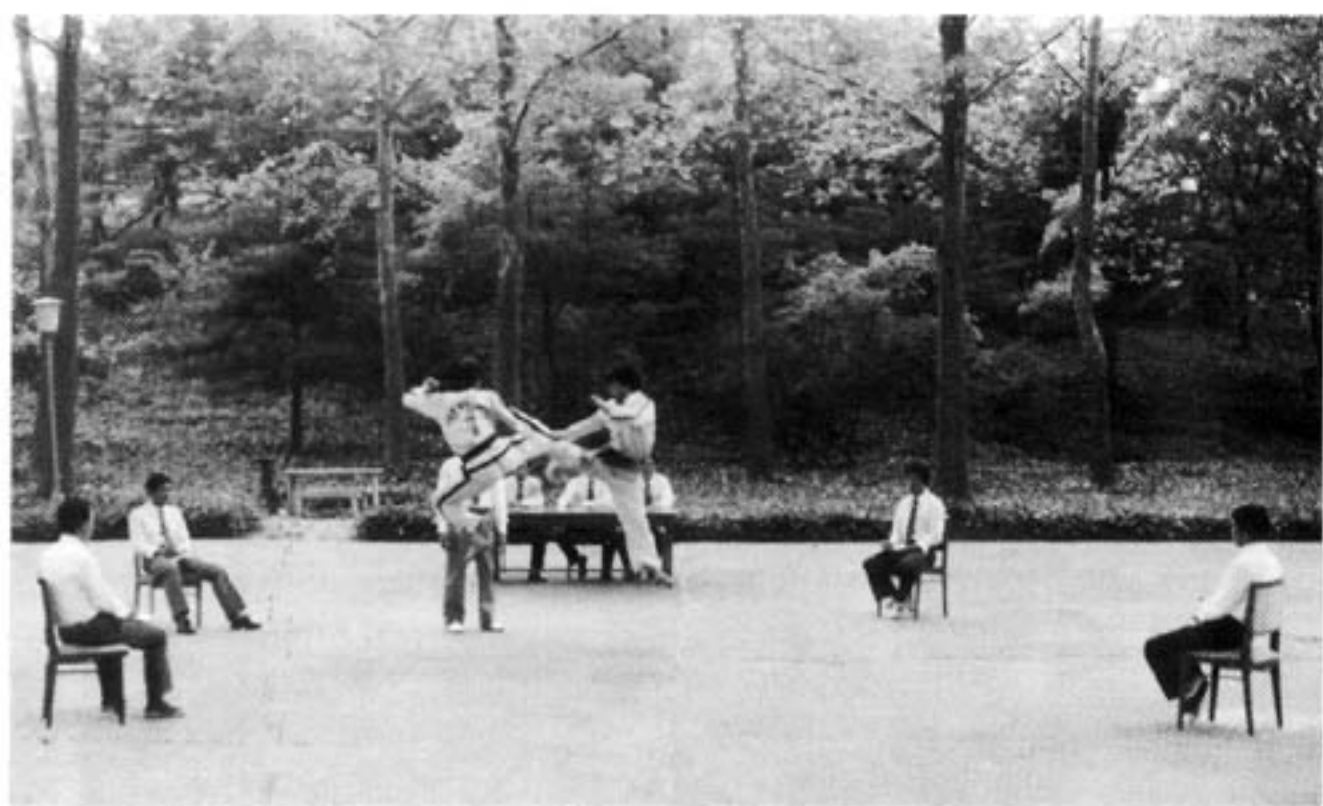




The First World Taekwon-Do Championship in Montreal, Canada, 1974.



The First Intercontinental Championship held in Quebec, Canada, November 1982.



COMPETITION (*Kyong Gi*)

A Taekwon-Do match is more than merely a contest of skill and power. It is also an aesthetic display of a martial art, not unlike fencing, with an honorable tradition. There is certainly beauty in aggressive yet controlled sparring, in well-executed patterns, or in the awesome spectacle of flying kicks and breaking techniques. Though the contest itself and the competitive spirit of all participants is important, students should also enjoy the match and take advantage of it for making new acquaintances within the brotherhood of Taekwon-Do, exchanging training techniques, and spreading the physical and mental attributes of the art to the spectators. Too often, competitors take the match far too seriously and ruin it for themselves and others through their lack of sportsmanship.

The accolades and trophies are sometimes superficial forms of recognition. It is the measure of respect felt by instructors and fellow students that holds far more value.

A great deal of emphasis has been placed on the sparring aspect of matches. Though sparring is certainly an indicator of a student's training, it cannot be the sole criteria for judging any particular student's techniques. There are a lot of variables that must be taken into consideration. In the case of match sparring, there are some instructors and students who feel that victory can only be decided through actual contact matches with or without protective equipment. Certainly, as in the case of kick boxing or some of the soft styles of open hand fighting, contact can be made without serious injury. Using proper technique, however, a Taekwon-Do student could easily shatter an opponent's jaw or cause instant death with one single blow. The larger majority favor full contact with protective equipment.

There are a number of reasons why this is unfeasible:

1. With protective equipment, it would be necessary to completely cover the body rather than some vital spots and attacking tools. Not only would helmets and chest pads be required, but also padding around the throat, armpits, neck artery, temple (which could be damaged even though a helmet was worn), and face. The whole body would have to be encased and contestants would look

like medieval warriors. It must also be remembered that students, able to break four or five boards with a punch or kick, could still cause a serious concussion.

2. Freedom of movement would be restricted and protective equipment would be a burden rather than protection, especially for a light person.

3. Attacking tools would be limited. With boxing gloves, it would be impossible to use a knife-hand, back fist, or fingertips.

4. Accuracy and speed would be useless criteria.

5. It would be impossible to use special techniques; e.g., flying kicks, overhead kicks, etc.

6. Body contact would prohibit women, senior citizens, children, and persons with physical disabilities from competing.

7. Protective equipment would eliminate pain, which induces reflexive action in blocking techniques. Pain is also the harshest, though most effective, aid for promoting tenacity, courage, and pride.

The proper method of judging a student's skill and power would be to conduct a match encompassing several related tests of ability, which might include sparring, patterns, power tests, and special techniques. Through sparring—courage, aggressiveness, spirit, accuracy and speed could be tested; through patterns—balance, characteristic beauty and concentration; through breaking—power; and through special techniques—coordination, acrobatic skill, and resolve.

RULES FOR COMPETITION

(Kyong Gi Kyu Jong)

SECTION I. GENERAL

Article 1. These rules are to be applied to every individual and / or national group taking part in any Taekwon-Do competition sponsored by the International Taekwon-Do Federation.

Article 2. The purpose of these rules is to elevate the quality of Taekwon-Do by scoring, in total, every aspect and provide an equal chance for all participants to show the ultimate of their abilities.

SECTION II. EXECUTIVE COMMITTEE

Article 3. The juries, judges and referee will be selected from the rolls of certified umpires in the International Taekwon-Do Federation. The executive committee will consist of the following members:

a. Juries	3
b. Referee	1
c. Judges	4
d. Timekeepers	2
e. Recorders	2
f. Photographers	3
g. Match executive	1
h. Physicians	2
i. Publicity officer	1
j. Reporters	unrestricted

Article 4. Duties:

- a. The juries will be seated in the place of honor in front, and will render final decision in the case of a tie or dispute by a majority vote.
- b. The referee will be in the ring to control the competition.

- c. The judges will be seated in each of the four corners of the ring.
- d. Timekeepers will be seated at ringside to check and indicate the beginning, end, and continuation of each competition.
- e. The recorder will be seated at ringside to keep contest records.
- f. Photographers, provided by the organizing committee to photograph actual scenes, especially patterns and sparring, will provide video tape recordings for use in the event of dispute.
- g. The match executive will be responsible for conducting the events of the competition.
- h. The physician is responsible for medical examinations and treatment of any competitors injured during competition.
- i. The publicity officer will provide the publicity for the competition.

SECTION III. COMPETITION

Article 5. Division of competition: Competition is divided into team match and individual match.

Article 6. Composition of Teams: Teams will consist of five regular competitors, plus one competitor in reserve. Contestants are assigned numbers and competition will proceed in numerical order.

Article 7. Order of Match: Pattern, sparring, power test, and special technique.

a. Team Match:

- (1) Pattern: one optional and two designated.
- (2) Sparring: free sparring.
- (3) Power test: with forefist, knife-hand, footsword, ball of the foot, and back heel.
- (4) Special technique: flying high kick, overhead kick, flying turning kick, mid-air kick (360 degrees), and flying reverse turning kick.
- (5) Power test and special technique will be performed only by team representatives.

b. Individual Match (male):

- (1) Pattern: one optional and two designated.

- (2) Sparring: free sparring.
- (3) Power test: with forefist, knife-hand, footsword, ball of the foot, and back heel.
- (4) Special technique: flying high kick, overhead kick, mid-air kick, flying turning kick, and flying reverse turning kick.
- c. Individual Match (female):
 - (1) Pattern: one optional and one designated.
 - (2) Sparring: free sparring.
 - (3) Power test: with knife-hand and footsword.
 - (4) Special technique: overhead kick.

- Article 8.**
- a. Competition will be decided by the pyramid tournament system.
 - b. The individual match sparring events are divided into Group A (1st and 2nd Dan) and Group B (3rd and 4th Dan).
These are further divided into:
 - i) Lightweight—up to 63 kg.
 - ii) Middle weight—up to 73 kg.
 - iii) Heavy weight—73 kg and over.
 - c. Each team must perform all match competitions.
 - d. Individual competitors may enter any or all of the categories. Tie will be decided by a draw.

Article 9. Dress and Ring Requirements:

- a. Though competitors must wear practice suits during competition, they are allowed to wear dressing gowns during intervals to prevent chills.
- b. Ring size will be a nine by nine meter wooden floor raised ten centimeters off the ground.

Article 10. Awards:

- a. First, second, and third place prizes for team match.
- b. First, second, and third place prizes for individual match.
- c. First, second, and third place prizes for patterns.
- d. First, second, and third place prizes for sparring.
- e. First, second, and third place prizes for power test.

- f. First, second, and third place prizes for special techniques.
- g. Partial prize; only first place for power test; i.e., knife-hand, footsword, etc.
- h. Partial prize; only first place for special technique; i.e., flying high kick, mid-air kick, etc.
- i. Special prize; these will be given to any one individual contestant for display of a newly developed innovative technique.

Note: The winning team will be chosen according to the total points of the team and the individual.



Article 11. Scoring Criteria:

a. Pattern:

10 points are awarded as basic points for the optional pattern and 20 points for a designated pattern.

Additional 5 points will be added for the following items:

- (1) Accuracy of diagram
- (2) Equilibrium
- (3) Breath control
- (4) Smoothness of movement
- (5) Timing of each movement
- (6) Power
- (7) Rhythmic movement
- (8) Characteristic beauty

b. Sparring:

(1) Time Allowance

Two minutes for sparring; however, if no score is made within two minutes, an additional two minutes are allowed after a one minute interval. If at this time, no score is made, the jury will decide the winner.

(2) Injury

When a contestant is not able to continue the match due to injury, the party responsible for the injury will be disqualified. If no determination can be reached as to responsibility, the jury will decide the winner.

(3) Disqualification

- (a) Misconduct against the referee
- (b) Intentionally attacking a vital spot, disabling an opponent
- (c) Committing more than three fouls
- (d) Ignoring referee's instructions more than twice

(4) Fouls

- (a) Loss of temper
- (b) Insulting an opponent in any way
- (c) Biting or scratching

(5) Warnings

- (a) Stepping out of the ring (both feet)
- (b) Falling down whether intentionally or not, except to score a point
- (c) Attacking a fallen opponent
- (d) Intentionally avoiding close contact
- (e) Holding or clawing

(6) Demerit

- (a) Committing more than three warnings
- (b) Every demerit is counted as a loss of one point

(7) Scoring

(a) Attack

Decisive Blow

- I) Attacking tool must focus within two centimeters of a vital spot.
- II) An appropriate attacking tool must be used.
- III) Correct posture must be maintained.
- IV) Attacking tool must be delivered in a forceful manner.
- V) Attack must be delivered from a proper distance.

(b) Defense

Perfect Block

- I) Defender must maintain complete balance.
- II) An appropriate blocking tool must be used.
- III) Block must be powerful and accurate.
- IV) Defense must be maintained at a proper distance.
- V) Opponent's balance must be broken.

(8) Vital Spots

Listed below are the only vital spots recognized in competition: philtrum, temple, point of the chin, upper neck, neck artery, armpit, solar plexus, ribs, floating ribs, abdomen, and leg joint.

(9) Power Test:

Every board will be 30 cm. by 30 cm. by 1.27 cm. thick.

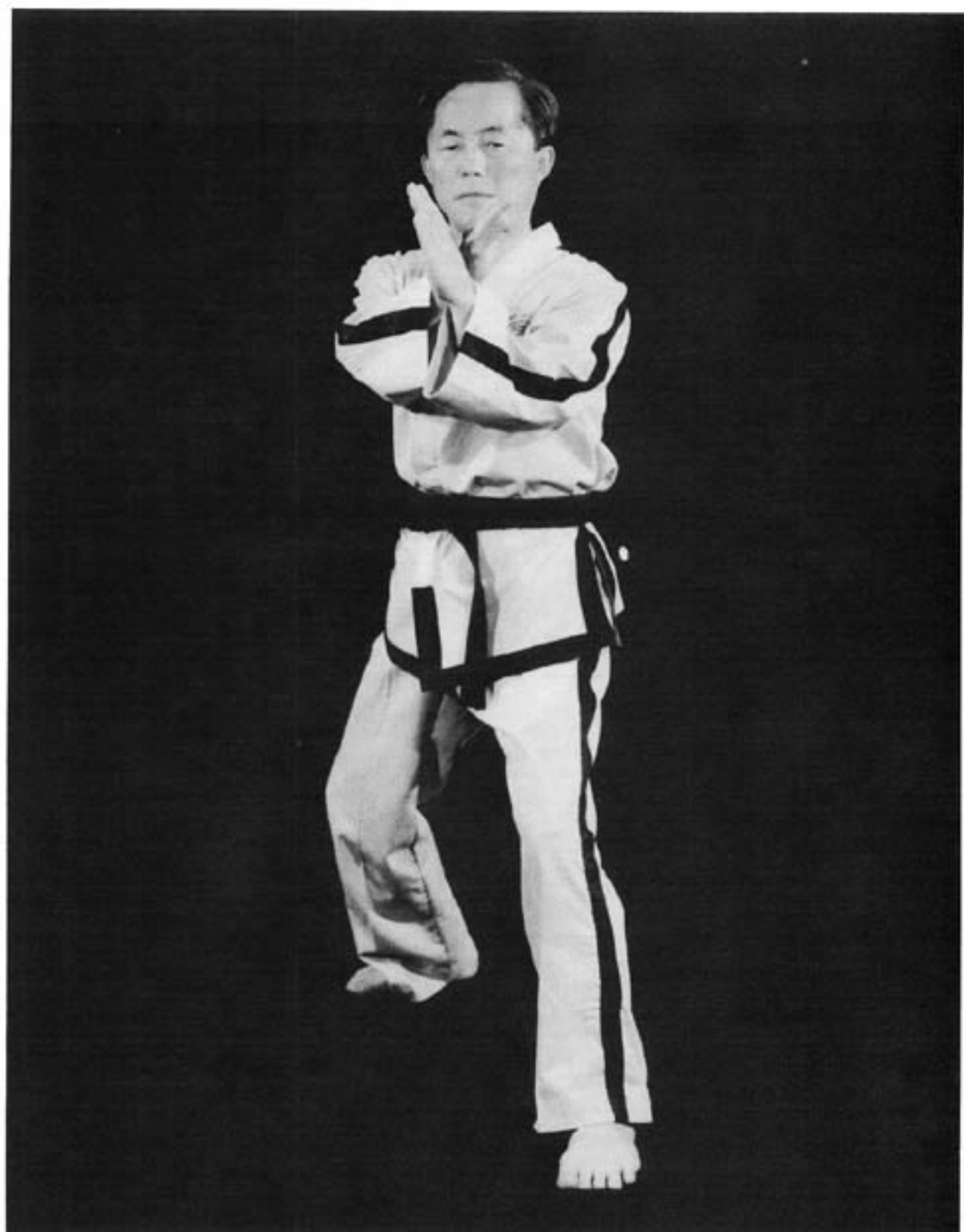
The prize for the power test will be awarded to the competitor who can break the most boards. Every competitor will have only one chance.

(10) Special Techniques:

- (a) Flying high kick (one board) at least 220 cm. high. The prize will be awarded for the highest kick.
- (b) Overhead kick (one board).
The prize will be awarded to the competitor who can jump the farthest overhead. The height of the obstacle will be 70 cm.
- (c) Mid-air kick—360 degrees (one board), 130 cm. high. The prize will be awarded for the highest kick.
- (d) Flying turning kick (one board) at least 180 cm. high. The prize will be awarded to the highest kick.
- (e) Flying reverse turning kick (one board), 150 cm. high. The prize will be awarded for the highest kick.

(11) Points:

- (a) One point will be awarded for:
 - I) Hand attack directed to mid or high section.
 - II) Foot attack directed to mid section.
 - III) Perfect block.
- (b) Two points will be awarded for:
 - I) Foot attack directed to high section.
 - II) Hand attack while in air (both feet must be off the ground).
 - III) Jumping or flying kick directed to mid section.
- (c) Three points will be awarded for:
Jumping or flying kick directed to high section.
No contact is allowed, but close enough to the body, within 2 cm.



JUDGE PAPER

JUDGE PAPER				CORNER NUMBER _____			
Signature: _____							
<u>PATTERN:</u>		A team		B team			
DESIGNATED	Team Work		40		40		
	Diagram		10		10		
	Power		10		10		
	Smoothness		5		5		
	Timing		5		5		
	Equilibrium		5		5		
	Beauty		5		5		
OPTIONAL	Team Work		10		10		
	Diagram		5		5		
	Balance		2		2		
	Smoothness		2		2		
	Timing		2		2		
	Power		2		2		
	Beauty		2		2		
Total: _____							
Jury Signature: _____							

JUDGE PAPER				CORNER NUMBER _____			
Signature: _____							
<u>PATTERN:</u>		A Individual		B Individual			
DESIGNATED	Diagram		30		30		
	Power		10		10		
	Equilibrium		5		5		
	Breath control		5		5		
	Smoothness		5		5		
	Timing		5		5		
	Rhythm		5		5		
	Beauty		5		5		
OPTIONAL	Diagram		15		15		
	Power		5		5		
	Equilibrium		2		2		
	Breath Control		2		2		
	Timing		2		2		
	Rhythm		2		2		
	Beauty		2		2		
Total: _____							
Jury Signature: _____							

JUDGE PAPER

CORNER NUMBER _____

Signature: _____

SPARRING

A

B

Foot while flying

H.S.

3

Hand While flying

H.S.

2

Foot Spot

Foot while flying

M.S.

Hand

H.S.

1

Foot

Fouls

Stepping out

Falling down

Avoiding Contact

Att. fallen opp.

Holding or clawing

Warnings

Loss of Temper

Insulting

Biting or Scratching

Injury

Disqualification

Total Points

Jury Signature: _____

JUDGE PAPER CORNER NUMBER _____		
Signature: _____		
POWER TEST: Forefist Knife-hand Ball of Foot Footsword Back Heel	A team	B team
	No of Boards	
Total: _____		
Jury Signature: _____		

JUDGE PAPER CORNER NUMBER _____			
Signature: _____			
SPECIAL TECHNIQUES:	A team	B team	
Flying high Kick			
Flying Turning Kick			
Flying Reverse Turning Kick			
Overhead Kick			
Mid-Air Kick			
Total: _____			
Jury Signature: _____			



DEMONSTRATION (*Sibum*)

The purpose of the demonstration is to introduce the dynamic power, skill and graceful movements possessed by the demonstrators. It also assures spectators that anyone, regardless of age or sex, can learn and develop such techniques.

Emphasis should be placed on the following points during the demonstration:

1. The meaning and purpose of each technique should be explained in detail.
2. Some particular self-defence techniques and model sparring should be repeated in slow motion for the spectator to understand both the method and purpose of the movements.
3. Since a Taekwon-Do expert should use this technique reflexly in combat, every technique should be performed in front of the spectators immediately without the benefit of rehearsal.
4. Breaking materials such as boards, bricks or roof tiles should be hard enough that an ordinary person would find it almost impossible to duplicate the student's technique. Breaking with the forehead is absolutely prohibited in Taekwon-Do.

The following is one of the programs presented by a Taekwon-Do team during a tour through Europe, Africa, Middle East and South East countries in 1965.

SAMPLE OF A PROGRAM

No. Item

- | | |
|--|--------------------------|
| 1. Smash one piece of tile with a flying high kick | Demonstrators |
| 2. Fundamental movements | 6th Degree Han Cha Kyo |
| 3. Pattern "Chon-Ji" | 5th Degree Kim Jun Kun |
| 4. Model sparring | 5th Degree Kwon Jai Hwa |
| 5. Smashing 15 pieces of roof tile with the forefist | 5th Degree Park Jong Soo |
| 6. Pattern "Hwa-Rang" | |
| 7. Free sparring | |
| 8. Smash one piece of brick with a knife-hand | |
| 9. Split three pieces of 3-centimeter board with a side kick | |
| 10. Pattern "Ge-Baek" | |
| 11. Free sparring | |
| 12. Smash one piece of roof tile with a footsword while jumping over the shoulders of two standing men | |
| 13. Smash two pieces of roof tile with a flying front and turning kick | |
| 14. Self-defense techniques (Releasing from a grab) | |
| 15. Pattern "Po-Eun" | |
| 16. Foot technique sparring | |
| 17. Split two pieces of 3-centimeter board with a mid-air kick | |
| 18. Free sparring, one student against two opponents | |
| 19. Self-defense techniques | |
| 20. Split two pieces of 3-centimeter board with a turning and reverse turning kick | |
| 21. Self-defense techniques (defense against a bayonet and dagger) | |
| 22. Split one piece of 2-centimeter board with flat fingertips | |
| 23. Pattern "Choi-Yong" | |
| 24. Split two pieces of 3-centimeter board while flying over nine persons | |
| 25. Smash one piece of roof tile, placed on head, with a flying twisting kick | |
| 26. Split two pieces of 3-centimeter board with a back fist | |
| 27. Pattern "Ul-Ji" | |
| 28. Smash one piece of roof tile, placed on head, with a flying turning kick | |
| 29. Smash four pieces of roof tile with a punching kick (forefist and foot) | |
| 30. Pattern "Yoo-Sin" | |
| 31. Smash one piece of roof tile while flying over a motorcycle | |



Munchen, West Germany



Cairo, E.A.R.



Ankara, Turkey



Kuala Lumpur, Malaysia

SAMPLES OF BREAKING TECHNIQUES

Breaking itself is not Taekwon-Do, as most people misunderstand it to be. The real purpose of destruction in demonstrations is to prove the power of each blow not only to the spectators but to the student as well.

It is both foolish and dishonest to use tricks in breaking techniques. Certainly an unaware audience will be impressed if a stone is broken by supporting one end with the other hand, smashing bricks which are notched or boards that have been narrowed down or dried in an oven. In reality, however, such a demonstrator is only fooling himself.

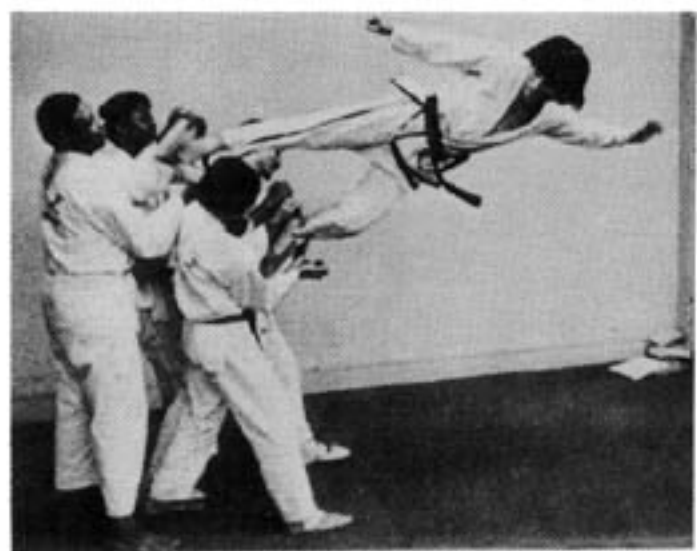


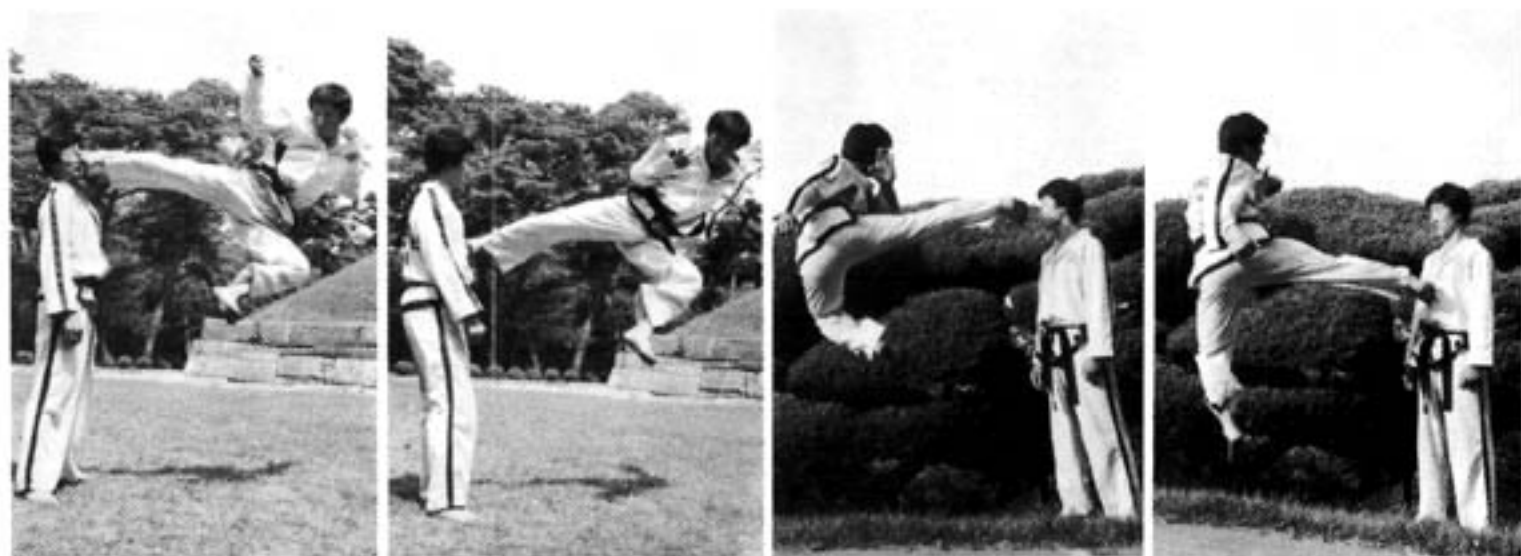


SAMPLES OF SPECIAL TECHNIQUES

Their purpose is to demonstrate the ability to attack opponents accurately beyond obstacles or at a distance rather than proving the power.











Important:

Due to the distortion of distance apparent in photographs the angle of the feet in the stances may appear slightly out of position. The student, therefore, is encouraged to refer to the feet illustrations rather than the photograph itself.

Parallel stance



Sitting stance



WALKING STANCE

Front view



Back view



L-STANCE

Front view



Back view



PATTERNS (*Tul*)

The ancient law in the Orient was similar to the law of Hamurabi, "an eye for an eye, a tooth for a tooth," and was rigorously enforced even if death was caused accidentally.

In this type of environment, and since the present system of free sparring had not yet been developed, it was impossible for a student of the martial arts to practise or test his individual skill of attack and defense against actual moving opponents.

Individual advancement was certainly hindered until an imaginative practitioner created the first patterns.

Patterns are various fundamental movements, most of which represent either attack or defense techniques, set to a fixed and logical sequence.

The student systematically deals with several imaginary opponents under various assumptions, using every available attacking and blocking tool from different directions. Thus pattern practice enables the student to go through many fundamental movements in series, to develop sparring techniques, improve flexibility of movements, master body shifting, build muscles and breath control, develop fluid and smooth motions, and gain rhythmic movements.

It also enables a student to acquire certain special techniques which cannot be obtained from either fundamental exercises or sparring. In short, a pattern can be compared to unit tactics or a word, if fundamental movement is an individual soldier's training or alphabet. Accordingly, pattern, the ledger of every movement, is a series of sparring, power tests, feats and characteristic beauty.

Though sparring may merely indicate that an opponent is more or less advanced, patterns are a more critical barometer in evaluating an individual's technique.

The following points should be considered while performing patterns:

1. Pattern should begin and end at exactly the same spot. This will indicate the performer's accuracy.

2. Correct posture and facing must be maintained at all times.
3. Muscles of the body should be either tensed or relaxed at the proper critical moments in the exercise.
4. The exercise should be performed in a rhythmic movement with an absence of stiffness.
5. Movement should be accelerated or decelerated according to the instructions in this book.
6. Each pattern should be perfected before moving to the next.
7. Students should know the purpose of each movement.
8. Students should perform each movement with realism.
9. Attack and defense techniques should be equally distributed among right and left hands and feet.

All patterns in this book are performed under the assumption the student is facing "D" (see pattern diagrams).

There are a total of twenty-four patterns in Taekwon-Do.

The reason for 24 Patterns:

The life of a human being, perhaps 100 years, can be considered as a day when compared with eternity. Therefore, we mortals are no more than simple travellers who pass by the eternal years of an aeon in a day.

It is evident that no one can live more than a limited amount of time. Nevertheless, most people foolishly enslave themselves to materialism as if they could live for thousands of years. And some people strive to bequeath a good spiritual legacy for coming generations, in this way, gaining immortality. Obviously, the spirit is perpetual while material is not. Therefore, what we can do to leave behind something for the welfare of mankind is, perhaps, the most important thing in our lives.

Here I leave Taekwon-Do for mankind as a trace of man of the late 20th century.

The 24 patterns represent 24 hours, one day, or all my life.

THE INTERPRETATIONS OF PATTERNS

The name of the pattern, the number of movements, and the diagrammatic symbol of each pattern symbolizes either heroic figures in Korean history or instances relating to historical events.

CHON-JI: means literally "the Heaven the Earth". It is, in the Orient, interpreted as the creation of the world or the beginning of human history, therefore, it is the initial pattern played by the beginner. This pattern consists of two similar parts; one to represent the Heaven and the other the Earth.

DAN-GUN: is named after the holy Dan-Gun, the legendary founder of Korea in the year of 2,333 B.C.

DO-SAN: is the pseudonym of the patriot Ahn Chang-Ho (1876-1938). The 24 movements represent his entire life which he devoted to furthering the education of Korea and its independence movement.

WON-HYO: was the noted monk who introduced Buddhism to the Silla Dynasty in the year of 686 A.D.

YUL-GOK: is the pseudonym of a great philosopher and scholar Yi I (1536-1584) nicknamed the "Confucius of Korea". The 38 movements of this pattern refer to his birthplace on 38° latitude and the diagram (±) represents "scholar".

JOONG-GUN: is named after the patriot Ahn Joong-Gun who assassinated Hiro-Bumi Ito, the first Japanese governor-general of Korea, known as the man who played the leading part in the Korea-Japan merger. There are 32 movements in this pattern to represent Mr. Ahn's age when he was executed at Lui-Shung prison (1910).

TOI-GYE: is the pen name of the noted scholar Yi Hwang (16th century), an authority on neo-Confucianism. The 37 movements of the pattern refer to his birthplace on 37° latitude, the diagram (±) represents "scholar".

- HWA-RANG:** is named after the Hwa-Rang youth group which originated in the Silla Dynasty in the early 7th century. The 29 movements refer to the 29th Infantry Division, where Taekwon-Do developed into maturity.
- CHOONG-MOO:** was the name given to the great Admiral Yi Soon-Sin of the Yi Dynasty. He was reputed to have invented the first armoured battleship (Kobukson) in 1592, which is said to be the precursor of the present day submarine. The reason why this pattern ends with a left hand attack is to symbolize his regrettable death, having no chance to show his unrestrained potentiality checked by the forced reservation of his loyalty to the king.
- KWANG-GAE:** is named after the famous Gwang-Gae-Toh-Wang, the 19th King of the Koguryo Dynasty, who regained all the lost territories including the greater part of Manchuria. The diagram (±) represents the expansion and recovery of lost territory. The 39 movements refer to the first two figures of 391 A.D., the year he came to the throne.
- PO-EUN:** is the pseudonym of a loyal subject Chong Mong-Chu (1400) who was a famous poet and whose poem "I would not serve a second master though I might be crucified a hundred times" is known to every Korean. He was also a pioneer in the field of physics. The diagram (—) represents his unerring loyalty to the king and country towards the end of the Koryo Dynasty.
- GE-BAEK:** is named after Ge-Baek, a great general in the Baek Je Dynasty (660 A.D.). The diagram (I) represents his severe and strict military discipline.
- EUI-AM:** is the pseudonym of Son Byong Hi, leader of the Korean independence movement on March 1, 1919. The 45 movements refer to his age when he changed the name of Dong Hak (Oriental Culture) to Chondo Kyo (Heavenly Way Religion) in 1905. The diagram (I) represents his indomitable spirit, displayed while dedicating himself to the prosperity of his nation.
- CHOONG-JANG:** is the pseudonym given to General Kim Duk Ryang who lived during the Yi Dynasty, 14th century. This pattern ends with a

left-hand attack to symbolize the tragedy of his death at 27 in prison before he was able to reach full maturity.

JUCHE: is a philosophical idea that man is the master of everything and decides everything, in other words, the idea that man is the master of the world and his own destiny. It is said that this idea was rooted in Baekdu Mountain which symbolizes the spirit of the Korean people. The diagram (山) represents Baekdu Mountain.

SAM-IL: denotes the historical date of the independence movement of Korea which began throughout the country on March 1, 1919. The 33 movements in the pattern stand for the 33 patriots who planned the movement.

YOO-SIN: is named after General Kim Yoo Sin, a commanding general during the Silla Dynasty. The 68 movements refer to the last two figures of 668 A.D. the year Korea was united. The ready posture signifies a sword drawn on the right rather than left side, symbolizing Yoo Sin's mistake of following his king's orders to fight with foreign forces against his own nation.

CHOI-YONG: is named after General Choi Yong, Premier and Commander-in-Chief of the Armed forces during the 14th century Koryo Dynasty. Choi Yong was greatly respected for his loyalty, patriotism, and humility. He was executed by his subordinate commanders headed by General Yi Sung Gae, who later become the first king of the Yi Dynasty.

YON-GAE: is named after a famous general during the Koguryo Dynasty, Yon Gae Somoon. The 49 movements refer to the last two figures of 649 A.D., the year he forced the Tang Dynasty to quit Korea after destroying nearly 300,000 of their troops at Ansi Sung.

UL-JI: is named after general Ul-Ji Moon Dok who successfully defended Korea against a Tang's invasion force of nearly one million soldiers led by Yang Je in 612 A.D., Ul-Ji employing hit and run guerilla tactics, was able to decimate a large percentage

of the force. The diagram (ㄱ) represents his surname. The 42 movements represent the author's age when he designed the pattern.

MOON-MOO: honors the 30th king of the Silla Dynasty. His body was buried near Dae Wang Am (Great King's Rock). According to his will, the body was placed in the sea "Where my soul shall forever defend my land against the Japanese." It is said that the Sok Gul Am (Stone Cave) was built to guard his tomb. The Sok Gul Am is a fine example of the culture of the Silla Dynasty. The 61 movements in this pattern symbolize the last two figures of 661 A.D. when Moon Moo came to the throne.

SO-SAN: is the pseudonym of the great monk Choi Hyong Ung (1520-1604) during the Yi Dynasty. The 72 movements refer to his age when he organized a corps of monk soldiers with the assistance of his pupil Sa Myung Dang. The monk soldiers helped repulse the Japanese pirates who overran most of the Korean peninsula in 1592.

SE-JONG: is named after the greatest Korean king, Se-Jong, who invented the Korean alphabet in 1443, and was also a noted meteorologist. The diagram (ㅊ) represents the king, while the 24 movements refer to the 24 letters of the Korean alphabet.

TONG-IL: denotes the resolution of the unification of Korea which has been divided since 1945. The diagram (ㅅ) symbolizes the homogenous race.

Since each pattern has a close relationship with the fundamental exercise, students, therefore, should practice the patterns according to the following graduation to attain the maximum results with the least effort.

NAME OF TUL	RANK	ORDER OF BELT
CHON-JI	9TH GUP	WHITE/YELLOW STRIPE
DAN-GUN.	8TH GUP	YELLOW
DO-SAN	7TH GUP	YELLOW/GREEN STRIPE
WON-HYO	6TH GUP	GREEN
YUL-GOK	5TH GUP	GREEN/BLUE STRIPE
JOONG-GUN.	4TH GUP	BLUE
TOI-GYE.	3RD GUP	BLUE/RED STRIPE
HWA-RANG.	2ND GUP	RED
CHOONG-MOO	1ST GUP.	RED/BLACK STRIPE

KWANG-GAE

PO-EUN

GE-BAEK 1ST DAN BLACK

EUI-AM

CHOONG-JANG

JUCHE. 2ND DAN BLACK

SAM-IL

YOO-SIN

CHOI-YONG 3RD DAN BLACK

YONG-GAE

UL-JI

MOON-MOO 4TH DAN BLACK

SO-SAN

SE-JONG 5TH DAN BLACK

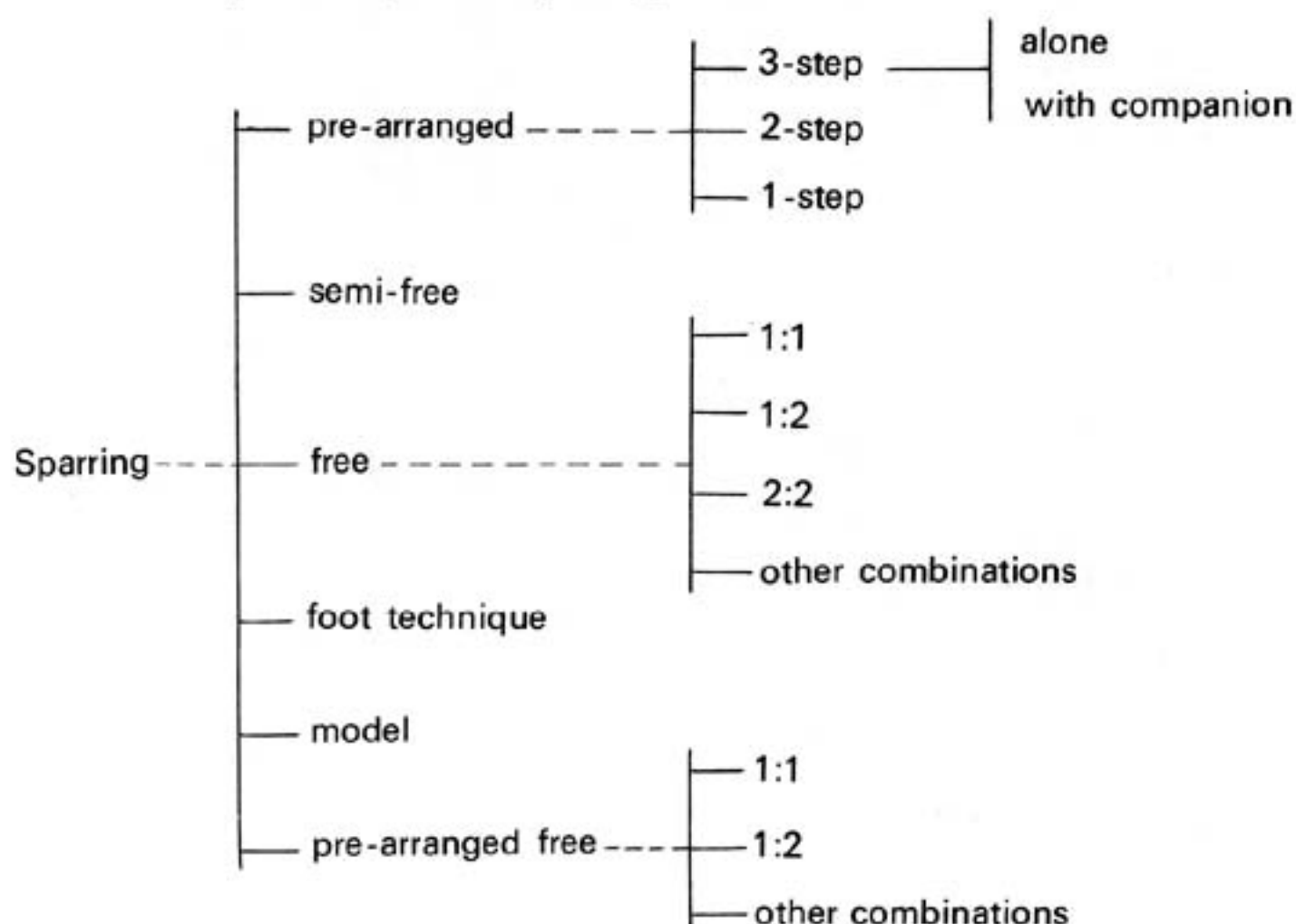
TONG-IL. 6TH DAN BLACK

SPARRING (*Matsogi*)

Sparring is the physical application of attack and defence techniques gained from pattern and fundamental exercise against an actual moving opponent or opponents under various situations. It is, therefore, not only inseparable from pattern and fundamental movement but also indispensable to promote the fighting spirit and courage, to train the eyes, to read the opponent's tactic and manoeuvres, to forge the attacking and blocking tools, to test his or her own skills and ability and to learn other movements hardly to be gained from pattern or fundamental exercise.

SYSTEM OF SPARRING (*Matsogi Jedo*)

Sparring is classified into pre-arranged, semi-free, free, foot technique, model and pre-arranged free sparring with the following sub-categories.



SELF-DEFENSE TECHNIQUES

(Hosin Sool)

These techniques are not only the most interesting in Taekwon-Do but also the most advanced. They are, in every sense, for practical self-defense. These techniques are the logical application of various motions acquired from patterns, sparring, and fundamental movements to be used against a sudden attack by an armed or unarmed opponent.

The defender must know how to make use of his opponent's momentum and force while utilizing his or her dynamic and reflexive actions against a momentarily undefended target. Certainly, these self-defense techniques can only be effective if the student takes the time to constantly train with them under realistic conditions.





Gen. Choi gives specific directions of each movement for photographs to be used in this encyclopedia.

MODEL SPARRING (*Mobum Matsogi*)

The primary purpose of this sparring is to show the spectator the agility and skill of the demonstrator and the physical application of every single movement. This is normally accomplished with repetition of the same movement in a slow motion.

The role of the counterpart in the demonstration is to provide a precise target upon which the demonstrator acts. The distance between the players can be adjusted freely by the demonstrator, and the counterpart executes only one blow that is prearranged during each display.



X: Counterpart
Y: Demonstrator

Ready posture



X: Left walking stance with
forearm low block.
Y: Parallel ready stance.



X: Right walking stance
middle punch.
Y: Right walking stance
forearm front block.



Y: Right L-stance side elbow
thrust in a sliding motion.



Y: Back fist side back strike,
maintaining the same
stance.



Y: Flying side piercing kick
while dodging to B.



X: Right walking stance high punch
Y: Left rear foot stance right forearm inward block.



Y: Right middle knuckle fist high punch, maintaining the same stance.



Y: Left fist upset punch while forming a right walking stance, slipping the right foot.



Y: Flying front snap kick with the right foot while dodging to B.



X: Sitting stance right knife-hand high side strike.

Y: Sitting stance palm pushing block, moving the left foot to AC.



Y: Middle punch with the right fist, maintaining the same stance.



Y: High punch with the left fist, maintaining the same stance.



Y: Reverse hooking kick with the right foot.



X: Right walking stance middle obverse punch.

Y: Middle hooking kick with the left foot.



Y: Lower the left foot in front of the right foot.



Y: Low front snap kick with the right ball of the foot.



Y: High side turning kick with the right ball of the foot.

Y: Back fist side strike while forming an X-stance in a jumping motion.



X: Right walking stance high punch
Y: Middle front checking kick with the left foot.



Y: Lower the left foot to the right foot.



Y: Middle side piercing kick with the right foot.



Y: High side piercing kick with the right foot.





X: X-stance back fist high side strike.
Y: Middle side piercing kick with the right foot.

Y: Lower the right foot in front of the left foot.



Y: Middle side turning kick with the left instep.



Y: High reverse turning kick with the right foot.





X: Right walking stance middle punch.
Y: Middle crescent kick with the left foot.



Y: Middle side piercing kick with the left foot.



Y: High side piercing kick with the same foot.

Y: Lower the left foot in front of the right foot.



Y: Flying reverse hooking kick with the right foot.



X: Low front snap kick with the right foot.

Y: Side checking kick with the left foot.



Y: High side piercing kick with the left foot.

Y: Lower the left foot to the right foot forming a left bending ready stance B.



Y: Middle back piercing kick with the right foot.



Y: X-stance right knife-hand high side strike in a stamping motion.





X: Walking stance middle punch with the right fist.
Y: Front rising kick with the left foot.



Y: Lower the left foot behind the right foot.



Y: Flying side piercing kick with the right foot.



Y: Again flying side piercing kick with the same foot.



X: Middle side piercing kick with the right foot.

Y: Middle outside crescent kick with the left foot.



Y: High side piercing kick with the left foot.



Y: Lower the left foot to the right foot.



Y: Flying turning kick with the right foot.



Y: Flying reverse turning kick with a left ball of the foot



X: Middle side piercing kick with the right foot.

Y: Middle outside hooking kick with the right foot.

Y: Middle side piercing kick with the right foot.



Y: Lower the right foot behind the left foot.



Y: Flying reverse turning kick with the right ball of the foot.



Y: Flying front punch with the right fist.



Y: Flying upset punch again with the right fist.



Y: Land on the same spot while forming a close stance.



Y: Flying side front kick with the right foot while dodging to B.



X: Right L-stance middle reverse punch.

Y: Middle crescent kick with the right foot.



Y: Middle twisting kick with the right foot.



Y: Middle side piercing kick again with the right foot.



Y: Right back fist downward strike while flying and then an X-stance.

Y: Flying side piercing kick with the right foot while dodging to D.



- X: Right walking stance
middle punch with the
right fist.
- Y: Middle hooking kick with
the right foot.



- Y: Skip side piercing kick with
the right foot.



- Y: Lower the right foot to the
left foot.



- Y: Flying vertical kick with
the right reverse
footsword.



X: High reverse turning kick with the right foot.

Y: Sitting stance twin straight knife-hand checking block toward C.



Y: Inward vertical kick with a right footsword.



Y: Lower the right foot to form a left rear foot stance.



Y: High reverse turning kick with the left foot.



Y: Right L-stance left knife-hand side strike in a stamping motion.



X: Right walking stance flat fingertip high thrust.
Y: Sitting stance toward C while executing a knife-hand W- shape block.



Y: Flying side punch with the left fist.



Y: Again flying side punch with the same fist.

Y: Flying reverse turning kick with the right foot.



Y: Land to A, forming a parallel stance toward C.





X: Middle side piercing kick with the right foot.
Y: Dodge to B, forming a left rear foot stance.



Y: Flying triple side piercing kick with the right foot.





Y: Land to A forming a left rear foot stance.



Y: Flying triple turning kick with the right foot and then land to A forming a left L-stance.

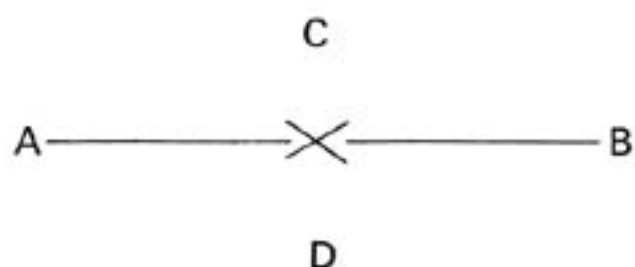


Y: Pick-shape kick with the left back heel.

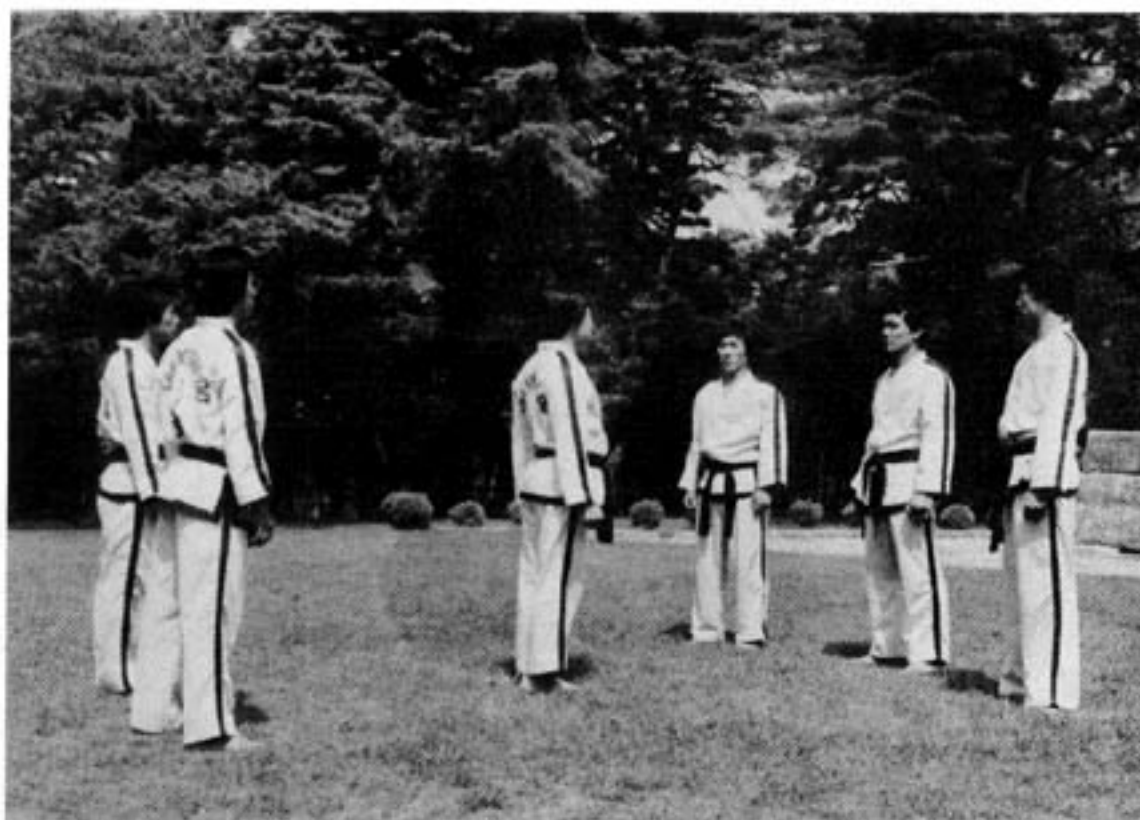


APPLICATION OF PATTERN

In demonstration the same pattern is usually repeated against moving opponents to make the spectators aware of its purpose and meaning. For example pattern EUI-AM.



The demonstrator is starting from A ready stance on line AB facing D



Demonstrator has been faced by opponents

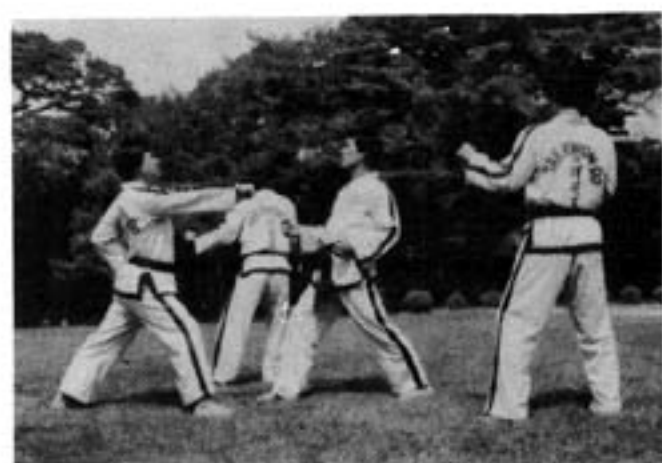


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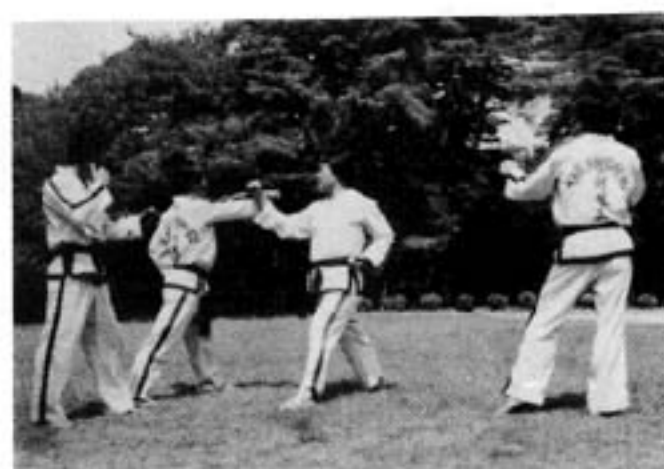
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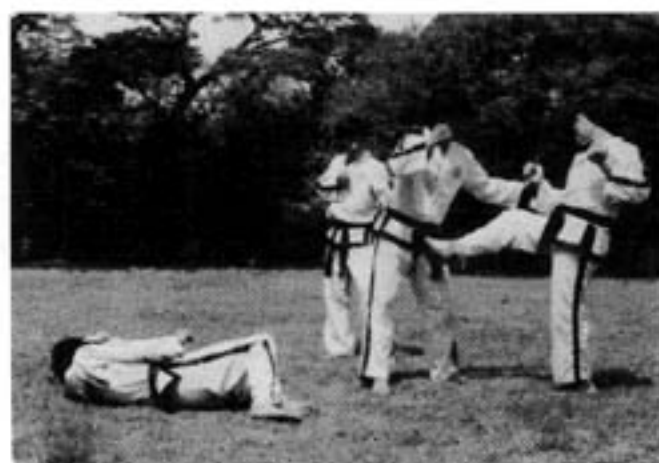
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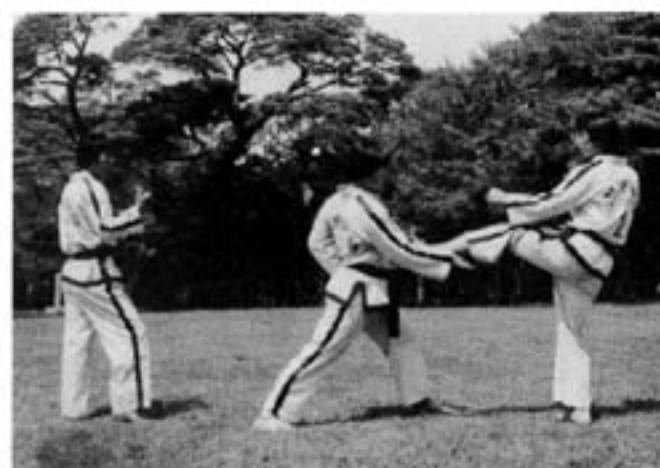


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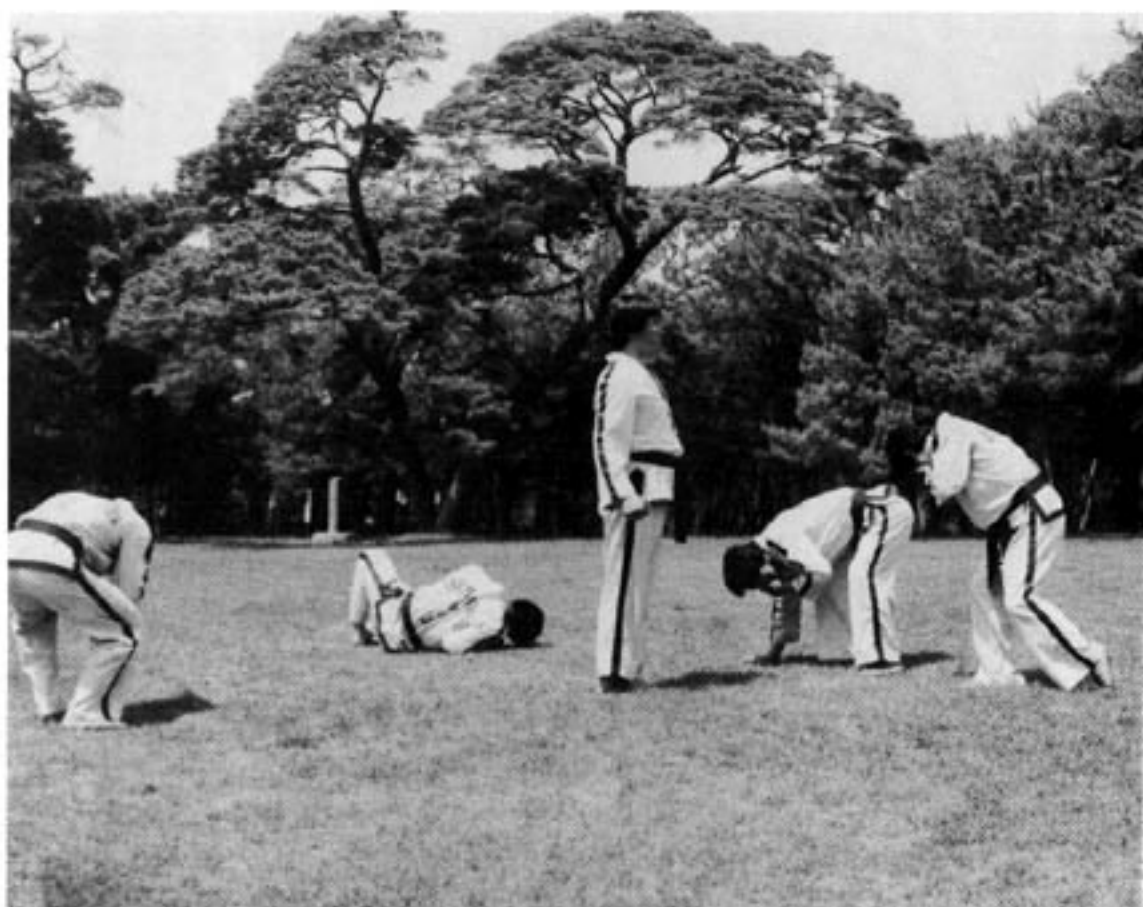


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45



The demonstrator has eliminated all the opponents.

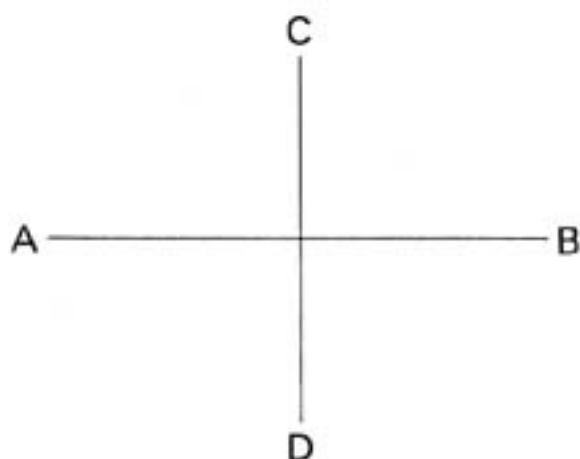


Taekwon-Do in Chinese Characters

PRE-ARRANGED FREE SPARRING (*Yaksok Jayu Matsogi*)

This is simulated free sparring. That is, the participants follow a prepared scenario that enables them to skillfully exhibit a wide variety of techniques without fear or injury.

Prearranged free sparring is visually impressive and useful for introducing the Taekwon-Do style of fighting to an audience. It is, therefore, ideal for demonstrations.



DIRECTION DIAGRAM

SET NO. 1

READY POSTURE



X: Right L-stance toward B.
Y: Left rear foot stance toward A.

1



X: Shifting to A, maintaining the same posture.
Y: Sitting stance toward C moving the left foot to A



2

- X:** Flying side piercing kick with the right foot and then land to B, forming a left L-stance.
- Y:** Dodging to B in flying motion, spinning clockwise.

- X:** Right L-stance toward B.
- Y:** Left L-stance toward A.



3



4

- Y:** Flying side strike with a right knife-hand and then land to A, forming a sitting stance.
- X:** Close stance side front block with the inner forearm, pulling the right foot.

X: Flying reverse turning kick with the right foot while dodging to A.
Y: Shifting to B, maintaining the same posture.

5



6

X: Left L-stance toward B.
Y: Right rear foot stance toward A, moving the right foot to B.

7



8



X: Jumping to B, spinning clockwise and then an L-stance toward A.
Y: Reverse hooking kick with the right foot and then a right rear foot stance toward B.



9

Y: X-stance knife-hand side strike in a jumping motion.
X: Neck is attacked.

10



Y: Right back fist high side strike while dodging to C.
X: Dodging to D in a sliding motion, forming a left L-stance toward C.

11



12



X: Flying reverse turning kick with the right foot.
Y: Left walking stance straight twin knife-hand checking block toward A.



13

Y: Upset punch in a shifting motion while maintaining a left walking stance.
X: Floating ribs are attacked.

14



15



X: Flying reverse turning kick with the right foot while dodging to A and then a right L-stance toward B.

Y: Left L-stance toward A, moving the left foot to B.



16

Y: Skip middle side piercing kick.

X: Shifting to A, maintaining the same stance.

Y: Skip high side thrusting kick with the same foot in succession.

X: Philtrum is attacked.

17



18

X: Sliding to A, forming a right rear foot stance toward B.

Y: Lower the right foot to B forming a right rear foot stance toward A.



- X:** Flying vertical kick with the right foot and then a left L-stance toward B.
Y: Moving the left foot to B, forming a left L-stance toward A.



- X:** High turning kick with a right instep and then a close stance.
Y: Face is attacked.

- Y:** Flying front kick while dodging to B and then a left L-stance.
X: Moving the left foot to the rear.



- X:** Flying reverse hooking kick with the right foot and then a left L-stance.
Y: Left L-stance toward A.



24

Y: Pick-shape kick with a left back heel and then a left L-stance.

X: Left Walking Stance twin palm rising block.

Y: Left L-stance toward A.

25



26



Y: Flying front punch and upset punch in succession with the right fist.

X: Philtrum and solar plexus is attacked.

28



X: Left rear foot stance right middle knuckle fist punch.

Y: Flying middle turning kick with a right instep while dodging to B.

27



SET NO. 2

X: Right rear foot stance toward B.
Y: Left L-stance toward A.



1

X: Sliding to A, forming a left L-stance toward B.
Y: Moving the left foot to A, forming a right rear foot stance toward A.

Y: Mid-air kick with the right foot while spinning 180 degrees.
X: Shifting to A, maintaining the same posture.

2



3



Y: Left L-stance toward A.
X: Sitting stance toward C, moving the left foot to A.



4

X: Flying side punch with the right fist.
Y: Flying reverse turning kick with the left foot.

X: Right L-stance.
Y: Sitting stance.



6

X: Middle twisting kick with the right ball of the foot.
Y: The solar plexus is attacked.

5



Y: Sliding to A, forming a right L-stance.
X: Left rear foot stance, moving the left foot to A.

7



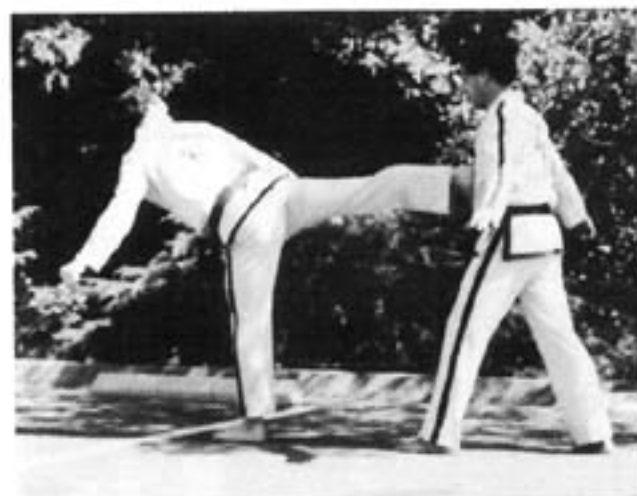
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X: Lower the right foot to B, forming a left stance.
Y: Shifting to B, forming a right rear foot stance toward A.



- Y:** Flying side piercing kick with the right foot, and then land to A, forming a left L-stance toward A.
X: Jumping to B, forming a right L-stance toward A.



11

- Y:** Back piercing kick with the right foot.
X: Solar plexus is attacked while moving in.

- X:** Jumping to B.
Y: High reverse turning kick with the left foot.

12



13



- X:** Right L-stance toward A.
Y: Right rear-foot stance toward B.

14



15



Y: Flying reverse hooking kick with the right foot and then a left L-stance toward B.

X: Shifting to B, maintaining the same stance.

16



17



X: Flying double turning kick with the right foot.

Y: Solar plexus is attacked.

18

Y: Flying vertical kick with the left foot-sword and then a right L-stance.

X: Sliding to C, forming a left rear foot stance toward D.



19



20



X: Back fist high side strike and knife-hand side strike in succession while flying.

Y: Temple and neck are attacked.

21

X: Left L-stance toward D.

Y: Left rear foot stance toward C.



22



Y: Flying side piercing kick with the right foot while dodging to A and then a left L-stance toward B.

X: Left walking stance toward A.

23



X: Flying front kick with the right foot while dodging to B.

Y: Left rear foot stance toward B, pulling the right foot.

Note: To give a clear view of the techniques the photos are taken from various angles.

SET NO. 3

READY POSTURE

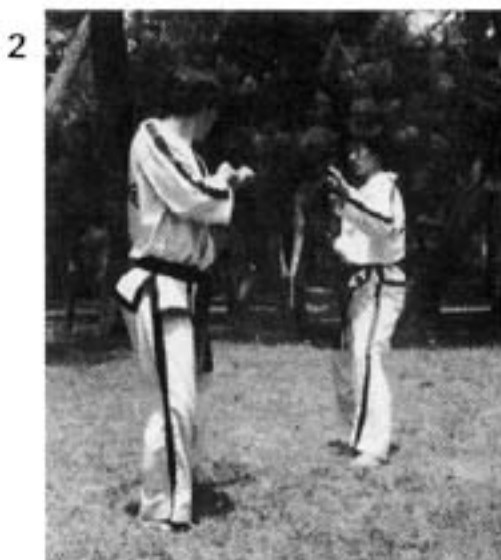
X: Right L-stance toward B.

Y: Right L-stance toward A.



Y: Flying double side piercing kick with the right foot.

X: Shifting to A, maintaining the same posture.



X: Mid-air kick 360 degree with the right foot and then a right L-stance.

Y: Sliding to B to form a right rear foot stance toward A.



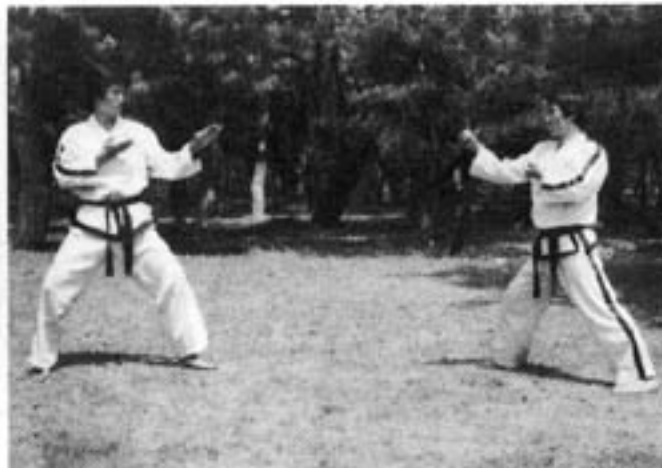
X: Left L-stance toward B.

Y: Left L-stance toward A.

6



7



X: Flying reverse turning kick with the left ball of the foot and then a right L-stance toward B.

Y: Jumping to B, spinning counter-clockwise to form a right walking stance toward A.

8

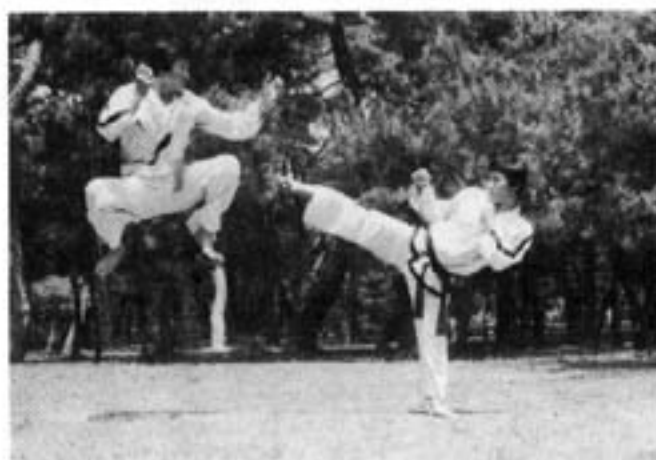


X: Skip middle side piercing kick with the left foot and then a sitting stance toward D.

Y: Right rear foot stance both palms downward block, pulling the left foot.

Y: Skip middle side piercing kick with the right foot.

X: Jumping to A, spinning counter-clockwise.



10

9



Y: Downward kick with the right foot and then a left L-stance toward A.

X: Shifting to A, maintaining the same posture.

11

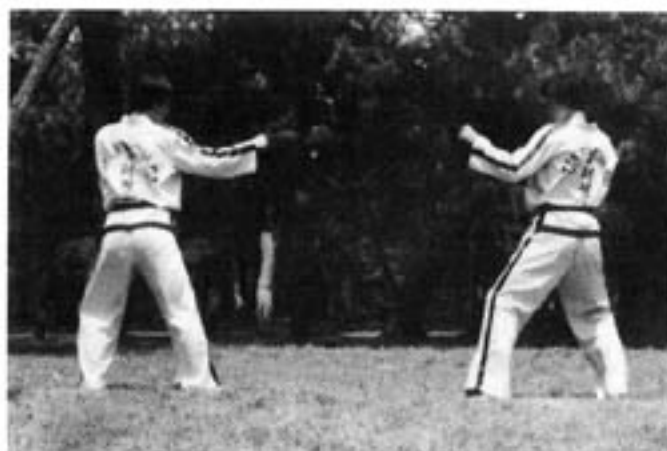


X: Right L-stance toward B.
Y: Right L-stance toward A.

12



X: Flying reverse turning
kick with the right foot.
Y: Jumping to B, spinning
clockwise.



13

X: Right L-stance toward A.
Y: Left L-stance toward B.

X: Flying vertical kick with a right reverse
footsword.
Y: Sliding to D forming a right rear foot
stance.

X: Right L-stance toward D.
Y: Right rear foot stance
toward C.

15



14



16



17



Y: Flying high reverse turning kick with a right back heel.
X: Left X-stance twin straight forearm checking block.

18



X: Upset punch with the right fist, maintaining the same posture.
Y: Floating ribs are attacked.

19



20



X: Jumping to B.
Y: Right knife-hand side strike while flying to A.

X: Right L-stance toward A.
Y: Lift L-stance toward B.

Photo taken from C.

21



Y: Right knife-hand double side strike while flying.
X: Neck artery is attacked.

22



Photo taken from B.

X: Flying double side punch with the left fist.
Y: Philtrum is attacked.

24



25



23



X: Sitting stance toward C, slipping the right foot.
Y: Right walking stance, moving the left foot.

26



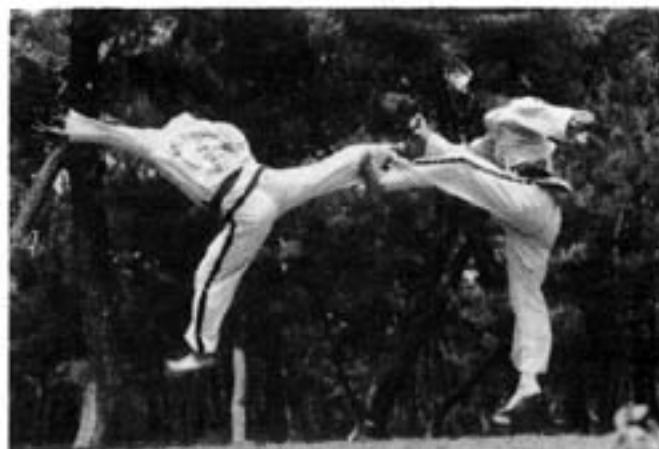
X: Right L-stance toward A.
Y: Right rear foot stance toward B.



27

- Y:** Flying reverse turning kick with the right foot while dodging to A.
X: Sitting stance toward C, slipping the right foot.

- X:** Right rear foot stance toward A, pulling the left foot.
Y: Left L-stance toward B.



29

- Y:** Flying side piercing kick with the right foot.
X: Flying crescent kick with the left foot.

- X:** Left walking stance high punch with the right fist.
Y: Right walking stance knife-hand side block.



31

28



Photo taken from B.

30

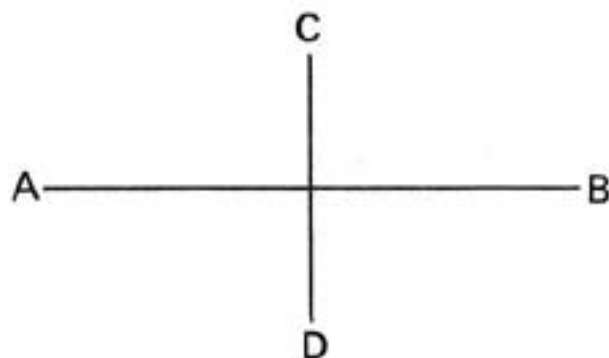


- X:** Right L-stance toward A.
Y: Left L-stance toward B.

SCENARIO FOR 1:2 (X:YZ)

SET NO. 1

READY POSTURE



- X: Parallel ready stance toward B.
Y: Right L-stance toward X.
Z: Right rear foot stance toward X.

- Y: Right walking stance high punch with the right fist.
X: Parallel stance front block with the left outer forearm.

1



2



- X: Upset punch with the right fist while forming a left walking stance, moving the left foot to B.
Y: Solar plexus is attacked.



3

Z: Middle side piercing kick with the right foot.
X: Crescent kick with the left foot.



4

X: Side piercing kick with the left foot.
Z: Armpit is attacked.

X: Vertical kick with a left footsword.
Y: Sliding to A, forming a left L-stance.



5

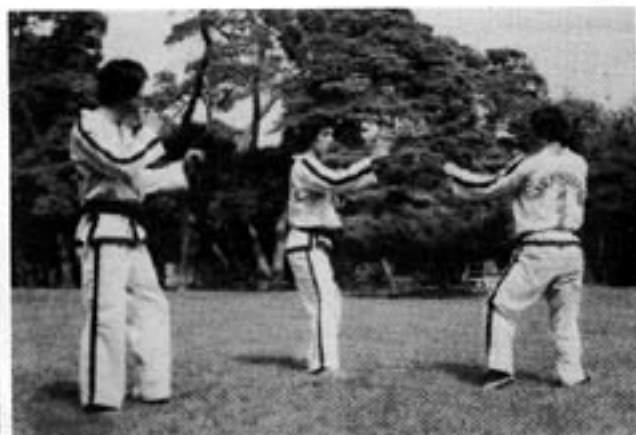


6

X: Left back fist high side strike while forming a left X-stance in a jumping motion.
Y: Sliding to BC, forming a left L-stance.

X: Flying reverse turning kick with the right foot and then a right L-stance toward D.
Y: Jumping to D, turning clockwise to form a left L-stance toward C.
Z: Sliding to A, forming a left rear foot stance toward C.

7



8

X: Flying reverse hooking kick, turning kick consecutively with the right foot and then a right L-stance.

Y: Shifting to AD maintaining the same posture.

Z: Shifting to BD maintaining the same posture.

9



10



X: Two direction kick (side-twisting) and then jumping to C forming a right L-stance toward D.

Z: Philtrum is attacked.

Y: Shifting to B forming a left L-stance toward X.

11



12



13

X: Parellel stance outer forearm parallel block.

Y: Mid-air strike with a left knife-hand.

Z: Flying middle turning kick with the left foot.



X: Horizontal strike with both knife-hands while flying.

Y: Sliding to B.

Z: Sliding to A.

15



X: Right rear foot stance.

Y: Right L-stance.

Z: Right rear foot stance.

16



17



X: Turning kick with the right foot and then a right L-stance toward A.

Y: Shifting to A, forming a left L-stance.

Z: Sliding to A, forming a left L-stance.

Photo taken from A.

18



Z: Reverse turning kick with the right foot.

Y: Flying turning kick with the the right foot.

X: Sitting stance inner forearm parallel block, moving the right foot.

19

- Z: Flying side kick while dodging to AC.
X: Reverse turning kick with the right foot.
Y: Sliding to AD.



Photo taken from B.

20



- Y: Left L-stance.
X: Right L-stance.

21



- X: Middle twisting kick with the right foot and then a turning kick consecutively with the same foot.
Z: Solar plexus is attacked while executing a front strike with a left reverse knife-hand.
Y: Philtrum is attacked while executing a side strike with a right knife-hand.

22



23



- Z: Sliding to B, forming a right L-stance.

24



25



X: Flying reverse turning kick with the right foot and then a left L-stance toward B.

Z: Jumping to B turning clockwise forming a right L-stance.

27

26



Y: Mid-air kick with the right foot while spinning 180 degrees, and then a left L-stance.

X: Flying hooking kick with the right foot and then a left L-stance toward D.

28



29

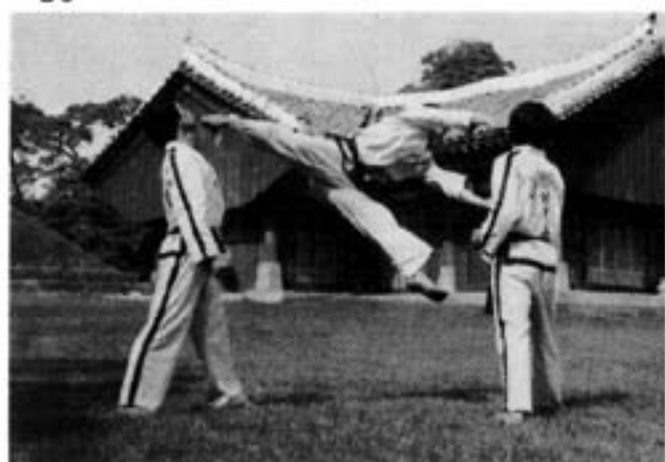


X: Flying front kick with the left foot and then a right L-stance toward D.

Z: Solar is attacked.

X: Flying U-shape punching-side kick, and then a right L-stance toward D.
Z: Solar plexus is attacked.
Y: Philtrum is attacked.

30



31



Y: Flying turning kick with the right foot.
Z: Flying side kick with the right foot.
X: Sliding to C forming a right rear foot stance toward D.



32



33

SET NO. 2

READY POSTURE



- X: Left walking stance toward A.
Y: Left rear foot stance toward B.
Z: Right L-Stance toward B.

1



- Z: Middle side piercing kick with the left foot and then a left L-stance toward B.
X: Left walking stance, left double forearm block.

2



- Y: Low front snap kick with the left foot.
X: Low block with the right knife-hand.

3



4



- X: Turning kick with the right foot and then a right L-stance toward AD.
Z: Jumping to B, forming a right L-Stance toward X.
Y: Jumping to C, forming a left L-Stance.

5



6



Y: Flying side piercing kick with the right foot.

Z: Flying reverse turning kick with the right foot.

Y: Jumping to BC, maintaining a right L-stance toward AD.

7



8



X: Flying double punch with the right fist and then a close stance.

Y: Jumping to BC, spinning counter-clockwise to form a right L-stance toward X.

Z: Philtrum is attacked.

9



10



Z: Flying side piercing kick with the right foot while dodging to D and then a left L-stance.

X: Sliding to B, forming a left L-stance toward X.



11

- X: Skip middle twisting kick with the right foot and then a left L-stance toward C.
- Y: Flying reverse turning kick with the right foot while dodging to C.
- Z: Mid-air kick with the right foot while spinning 360 degrees and then a left L-stance toward X.



12

13



- Y: Sliding to C, forming a left rear foot stance toward X.
- Z: Changing into a right L-stance toward X.

14

- X: Flying vertical kick with a right footsword and then a left L-stance toward D.
- Z: Right rear foot stance toward X, pulling the left foot.



15





16

X: Twin foot side piercing kick while grasping the shoulder.

Y: Chest and solar plexus are attacked.

17



X: Flying side strike with a right knife-hand while dodging to B, and then a left L-stance toward A.

Z: Bridge of nose is attacked.

18



19



20



X: Flying middle twisting kick with a twin foot and then a sitting stance toward A.

Y: Solar plexus is attacked.

Z: Sliding to B, to form a right rear foot stance.



- Y:** Flying side piercing kick with the right foot and then a left L-stance toward X.
Z: Flying reverse turning kick with the right foot and then a left L-stance toward X.
X: Knife-hand W-shape block while maintaining a sitting stance toward A.

- X:** Flying vertical kick with a right reverse footsword and then a right walking ready stance toward BD.
Z: Solar plexus is attacked.
Y: Jumping to BC, forming a left L-stance toward X.



- X:** Pick-shape kick with the right back heel and then a right rear foot stance.
Y: Shoulder blade is attacked.
Z: Sliding to B, forming a right rear foot stance toward X.



- X:** Right side elbow thrust to B while forming a right L-stance toward A in a sliding motion.
Z: Sliding to BC, forming a left L-stance.
Y: Jumping to C, forming a left L-stance.

- X:** Back piercing kick with the left foot, and then lower it to B.
Z: Solar plexus is attacked.
Y: Jumping to A forming a sitting stance toward C.

26



27



- Z:** Flying reverse turning kick with the right foot and then a left L-stance toward A.
Y: Flying middle turning kick with the left foot and then a left L-stance toward B.
X: Outer forearm parallel block while forming a left walking stance moving the right foot to C.

28

30



29

- X:** Horizontal strike with both knife-hands while forming a close stance bringing the right foot.
Y: Sliding to A, forming a left rear foot stance.
Z: Shifting to B, maintaining the same posture.

31



32



- Y: Flying side strike with the right knife-hand and then a left L-stance.
 Z: Flying side strike with the right knife-hand and then a left L-stance.
 X: Jumping to A, spinning counter-clockwise to form a right L-stance.



33



35



34



36

- X: Flying front punch and upset punch consecutively with the right fist.
 Y: Sliding to BC maintaining the same posture.
 Z: Solar plexus is attacked.

- X: Flying turning kick with the left instep and then a left L-stance.
 Y: Sliding to A turning clockwise forming a right rear foot stance.
 Z: Right L-stance, moving the right foot to B.



37

- Z: Flying side kick with the right foot and then a left L-stance.
- Y: Flying middle side front snap kick with the left foot and then a left L-stance.
- X: Sliding to BD, forming a left rear foot stance toward C and then a left walking stance toward AC moving the right foot.



38

39



- Y: Flying side strike with the right knife-hand.
- X: Jumping to AC forming a left L-stance toward D.
- Z: Left L-stance toward X moving the right foot.

40



41

- X: Two direction kick (front-back).
- Y: Solar plexus is attacked.
- Z: Solar plexus is attacked.

SAMPLE OF SELF-DEFENCE TECHNIQUES (*Hosin Sool Kyon Bon*)



Y: Side back strike with the right back fist.
X: Philtrum is attacked.

Y: Sitting stance back elbow thrust, moving the right foot.
X: Philtrum is attacked.



Y: Vertical kick with a right reverse footsword and then pressing the face with the same foot while pulling the opponent's left arm.
X: Falling down.





X: Holding the waist from the front.

Y: Twist the face counter-clockwise with both hands and then front strike with a right back fist while flying away.



X: Holding the waist from the rear.

Y: Stamping the right instep with a right back sole and then a reverse turning kick with the left foot while flying away.





X: Grabbing both shoulders with both hands from the front.
Y: Front snap kick with the right knee and then skip high side piercing kick with the right foot.



X: Grabbing the handbag with the right hand.
Y: Middle turning kick and then a high reverse turning kick with the right foot consecutively.



X: Grabbing both arms from the front.
Y: Front snap kick with the right instep.



Y: Left rear foot stance, high punch with the right middle knuckle fist.
X: Philtrum is attacked.



Y: Vertical kick with a left footsword while dodging to the rear.
X: Face is attacked.



X: Resting the right arm on the shoulder.
Y: Middle twisting kick with the left knee.



Y: Lowering the left foot to B.



Y: Middle turning kick with the right foot while flying away.
X: Temple is attacked.



Y: Grabbing the right arm with both hands.

X: Right walking stance left upper elbow strike moving the left foot and then a high thrust with a right flat fingertip while flying away.



X: Grabbing the right wrist with the left hand.

Y: Pressing kick and skip middle side piercing kick consecutively with the right foot.



- X:** Grabbing the right arm with the right hand.
Y: Left walking stance right front elbow strike and then flying front snap kick while dodging to the rear.



- X:** Grabbing both hands from the rear.
Y: Back piercing kick with the right foot and then a right X-stance, right back fist side strike in a jumping motion.





X: Holding the waist with the right arm from the side.

Y: sitting stance left back elbow thrust, moving the left foot.



Y: Side piercing kick with the left foot while flying away.

Y: Landing to form a right L-stance toward X.

X: Left walking stance toward Y, moving the right foot.



Y: Left X-stance left back fist high side strike in a jumping motion.



REMARKS

Refer to the self-defence technique section in volume No. 14 of this encyclopedia as to releasing motions, breaking methods, defence against an armed opponent, throwing and falling techniques.

COMPOSITION OF TAEKWON-DO

(Taekwon-Do Goosong)

Taekwon-Do is composed of fundamental movements, patterns, dallyon, sparring and self-defence techniques that are so closely related that it is impossible to segregate one phase of instruction from another.

Fundamental movements are necessary for sparring and patterns while both patterns and sparring are indispensable for the perfection of fundamental movements.

In the illustration, one can see it is difficult to distinguish the beginning of the cycle from the end. There is, in fact, like the deity, no beginning or end. A student will find that he will have to return time and time again to the beginning fundamental movements to perfect his advanced sparring and self-defence techniques.

Each fundamental movement, in most cases represents attack or defense against a particular target area or definite action of an imaginary opponent or opponents. It is necessary to learn as many fundamental movements as possible and fit them into complete proficiency so the student can meet any situation in actual combat with confidence. The pattern actually places the student in a hypothetical situation where he must avail himself to defense, counter-attack, and attack motions against several opponents.

Through constant practise of these patterns, the attack and defense become a conditioned reflex movement. Power and accuracy must be developed to such a high degree that only one single blow is needed to stop an opponent, so the student can shift stance and block or attack another opponent. Each pattern is different from the other in order to develop reaction against changing circumstances.

Once the basic patterns are mastered, the student then begins to physically apply the skill obtained from fundamental movements and patterns to sparring against actual moving opponents.

Collaterally with sparring, the student must begin to develop his body and toughen his attacking and blocking tools so he is able to deliver maximum damage in actual combat. Once a student has applied himself to fundamental movements, patterns, sparring, and dallyon, then the time has arrived for the student to test his coordination, speed, balance, and concentration against spontaneous attacks; i.e., self-defence. The student will constantly find himself returning, however, to his fundamental movements even when he has achieved the highest possible degree of proficiency in self-defence techniques. As in military training, Taekwon-Do progression follows a certain parallel:

- | | |
|--------------------------|---|
| 1. Fundamental Movements | = Individual soldier's basic training |
| 2. Dallyon | = Maintenance of equipment. |
| 3. Patterns | = Platoon tactics. |
| 4. Sparring | = Field exercise in simulated combat conditions |
| 5. Self-defense | = Actual combat |



Cycle of Taekwon-Do (Soonhwan Do)



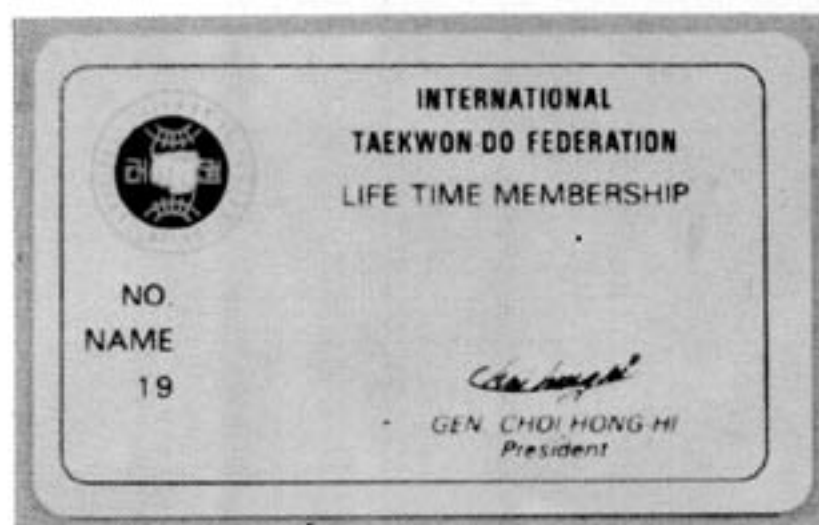
International Taekwon-Do Federation Flag.



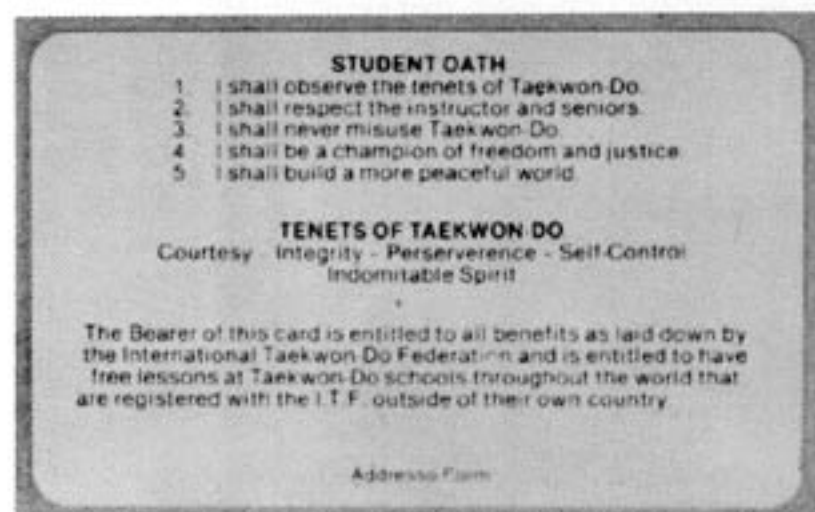
Recognition Plaque

It takes the shape of a turtle which symbolizes longevity. The six colours represent the colours of the belts.

LIFETIME MEMBERSHIP CARD



Front



Back

Identification Pins



Grade Holder



Black Belt Holder

ABOUT THE AUTHOR

As one of the closest associates of the author and having learned this art from him during our imprisonment under the Japanese occupation, I might be deserving to write about the life of the author.

First of all, it must be said about the author, that he has given so much devotion to this art, that the man, his life and his work are one. He has developed and brought the little-known ancient genre up-to-date through the long years of assiduous, zealous application and firm resolution. If Taekwon-Do today has gained international status, it is because of the tireless efforts of one man—the father of modern Taekwon-do.

General Choi Hong Hi was born in the rugged and harsh area of Hwa Dae, Myong Chun District in what is now North Korea. In his youth, he was frail and quite sickly, a constant source of worry for his parents. Even at an early age, however, the future general showed a strong and independent spirit.

At the age of twelve he was expelled from school for agitating against the Japanese authorities who were in control of Korea. This was the beginning of what would be a long association with the Kwang Ju Students' Independence Movement.

After his expulsion, young Choi's father sent him to study calligraphy under one of the most famous teachers in Korea, Mr. Han Il Dong. Han, in addition to his skills as a calligrapher, was also a master of Taek Kyon, the ancient Korean art of foot fighting. The teacher, concerned over the frail condition of his new student, began teaching him the rigorous exercises of Taek Kyon to help build up his body.

In 1937, Choi was sent to Japan to further his education. Shortly before leaving, however, the youth had the misfortune to engage in a rather heated argument with a massive professional wrestler who promised to literally tear the youth limb from limb at their next encounter. This threat seemed to give a new impetus to young Choi's training in the martial arts.

In Kyoto, Choi met a fellow Korean, Mr. Kim, who was engaged in teaching the Japanese martial art, Karate. With two years of concentrated training, Choi attained the rank of first degree black belt. These techniques,

together with Taek Kyon (foot techniques), were the forerunners of modern Taekwon-Do.

There followed a period of both mental and physical training, preparatory school, high school, and finally the University in Tokyo. During this time, training and experimentation in his new fighting techniques were intensified until, with attainment of his second degree black belt, he began teaching at a YMCA in Tokyo, Japan.

Choi recounts a particular experience from this period of time: There was no lamp-post in the city that he didn't strike or kick to see if the copper wires ahead were vibrating in protest.

"I would imagine that these were the techniques I would use to defend myself against the wrestler, Mr. Hu, if he did attempt to carry out his promise to tear me limb from limb when I eventually returned to Korea."

With the outbreak of World War II, the author was forced to enlist in the Japanese army through no volition of his own. While at his post at Pyongyang, North Korea, the author was implicated as the planner of the Korean Independence Movement, known as the Pyongyang Student Soldiers' Movement and interned at a Japanese prison during his eight month pretrial examination.



Leaders of the student soldier's movement.

Front row from the left.
Mr. An Jin Young, Mr. Sung Wha Park, Mr. Choi Hong Hi, Mr. Kim Se Kyun, Mr. Kim Young Chul.

Back row from the left.
Mr. Choi Young Mo, Mr. Cho Byung Hong, Mr. Choi Jung Soop, Mr. Chun Sang Yup, Mr. Kim Yoon Yung.

While in prison, to alleviate the boredom and keep physically fit, Choi began practising this art in the solitude of his cell. In a short time, his cellmate and jailer became students of his. Eventually, the whole prison courtyard became one gigantic gymnasium.

The liberation in August 1945 spared Choi from an imposed seven year prison sentence. Following his release, the ex-prisoner journeyed to Seoul where he organized a student soldier's party. In January of the following year, Choi was commissioned as a second lieutenant in the new Korean army, the "Launching Pad" for putting Taekwon-Do into a new orbit.

Soon after, he made company commander in Kwang-Ju where the young second lieutenant lighted the torch of this art by teaching his entire company and was then promoted to first lieutenant and transferred to Tae Jon in charge of the Second Infantry Regiment. While at his new post, Choi began spreading the art not only to Korean soldiers but also to the Americans stationed there. This was the first introduction to Americans of what would eventually become known as Taekwon-Do.

1947 was a year of fast promotion. Choi was promoted to captain and then major. In 1948, he was posted to Seoul as the head of logistics and became Taekwon-Do instructor for the American Military Police School there. In late 1948, Choi became a lieutenant colonel.

In 1949, Choi was promoted to full colonel and visited the United States for the first time, attending the Fort Riley Ground General School. While there, this art was introduced to the American public. And in 1951, brigadier general. During this time, he organized the Ground General School in Pusan as Assistant Commandant and Chief of the Academic Department. Choi was appointed as Chief of Staff of the First Corps in 1952 and was responsible for briefing General MacArthur during the latter's visits to Kang Nung. At the time of the armistice, Choi was in command of the 5th Infantry Division.

The year 1953 was an eventful one for the General, in both his military career and in the progress of the new martial art. He became the author of the first authoritative book on military intelligence in Korea. He organized and activated the crack 29th Infantry Division at Cheju Island, which eventually became the spearhead of Taekwon-Do in the military and established the Oh Do Kwan (Gym of My Way) where he succeeded not only in training the cadre instructors for the entire military but also developing the Taek Kyon and Karate



techniques into a modern system of Taekwon-Do, with the help of Mr. Nam Tae Hi, his right hand man in 1954.

In the latter part of that year, he commanded Chong Do Kwan (Gym of the Blue Wave), the largest civilian gym in Korea; Choi was also promoted to major general.

Technically, 1955 signalled the beginning of Taekwon-Do as a formally recognized art in Korea. During that year, a special board was formed which included leading master instructors, historians, and prominent leaders of



society. A number of names for the new martial art were submitted. On the 11th of April, the board summoned by Gen. Choi, decided on the name of Taekwon-Do which had been submitted by him. This single unified name of Taekwon-Do replaced the different and confusing terms; Dang Soo, Gong Soo, Taek Kyon, Kwon Bup, etc.

Session of Naming Board

Seated from the left, Mr. Yoo Hwa Chung; Son Duk Sung, director of Chong Do Gym; Maj. Gen. Choi Hong Hi, Commander of the 3rd Military District; Gen. Le Hyung Kun, the Joint Chiefs of Staff; Mr. Cho Kyung Kyu, the Vice Speaker; Mr. Chung Dae Chun, Senator; Mr. Han Chang Won, President of Political newspaper; Mr. Chang Kyung Rok; Mr. Hong Soon Ho; Mr. Ko Kwang Rae and Mr. Hyun Jong Myung. April 11th, 1955.

Contents of the session;

Gen. Choi explains the meaning of "Taekwon" both literally and technically.

Mr. Yoo says, "I completely agree with the name of Taekwon submitted by Maj. Gen. Choi Hong Hi. I think, however, it would be utterly significant that we have the approval from the president, since giving a name to a martial art is so important."

All members unanimously agreed.

During that year, the energetic general spread Taekwon-Do to universities and military posts throughout Korea. The third Military District Command in Tae Jon became one of the main centers for this new art.





In 1959, Taekwon-Do spread beyond its national boundaries. The father of Taekwon-Do and nineteen of his top black belt holders toured the Far East. The tour was a major success, astounding all spectators with the excellence of the Taekwon-Do techniques. Many of these black belt holders such as

Nam Tae Hi, President of the Asia Taekwon-Do Federation; Colonel Ko Jae Chun, the 5th Chief of Taekwon-Do instructors in Vietnam; Colonel Baek Joon Gi, the 2nd Chief instructor in Vietnam; Brigadier Gen. Woo Jong Lim; Mr. Han Cha Kyo, the Head Instructor in Singapore and Mr. Cha Soo Young, presently an international instructor in Washington D.C. eventually went on to spread the art to the world.

In this year, Choi was elevated to two illustrious posts; President of his newly formed Korea Taekwon-Do Association and deputy commander of the 2nd Army in Tae Gu.

As announced in Dong-A Newspaper; President, Gen. Choi Hong Hi, Vice President, Mr. No Byung Jik, Mr. Yun Kae Byung.

Secretary General, Hwang Ki.
Standing Directors;

Mr. Hyun Jong Myung, Mr. Lee Nam Suk, Mr. Lee Jong Woo,
Mr. Ko Jae Chun and Mr. Lee Young Suk.

Directors; Mr. Um Un Kyu, Mr. Chong Chang Young, Mr. Bae Young Ki and Mr. Nam Tae Hi. Auditors; Mr. Kim Soon Bae and Mr. Cho Byoung Shi.



The Korean Ambassador to Vietnam, General Choi Duk Shin was instrumental in helping to promote Taekwon-Do in this nation locked in a death struggle with the communists. That same year General Choi Hong Hi published his first Korean text on Taekwon-Do, which became the model for the 1965 edition.



Gen. Choi Duk Shin, the head of the Chon Do Kyo, Heavenly way Religion.

Demonstration team in Vietnam 1959.



Gen. Choi pays a call to the President of Vietnam.





Group Photo of the Modern Weapons Familiarization Course 1960.

During that year, the General attended the Modern Weapons Familiarization Course in Texas followed by a visit to Jhoon Rhees Karate Club in San Antonio, where the author convinced the students to use the name Taekwon-Do instead of Karate. Thus Jhoon Rhee is known as the first Taekwon-Do instructor in America.

This marked the beginning of Taekwon-Do in the United States of America.

Choi returned to Korea as the Director of Intelligence of the Korean Army. Later that same year, he assumed command of the Combat Armed Command with direction of the infantry, artillery, armored, signal and aviation schools.

The years 1961 through 1962 were the years of maturation for both Choi's military career and Taekwon-Do, with the command of the largest training centers in Korea and the newly assigned command of the 6th Army Corps.

Taekwon-Do spread like wildfire, not only to the Korean civilian and military population but to U.S. soldiers of the 7th Infantry division which was under his operational control. Through his students, Taekwon-Do was even introduced to the greatest military academy in the world, West Point.



Gen. Meloy, the 8th Army Commander, visits Gen. Choi in 1961.

1962, Choi was appointed as Ambassador to Malaysia, where, as a dedicated missionary of Taekwon-Do, the art was spread. In 1963, the Taekwon-Do Association of Malaysia was formed and reached national acceptance when the art was demonstrated at the Merdeka Stadium at the request of the Prime Minister, Tunku Abdul Rahman.



Ambassador Choi pays a call to the Prime Minister, Tunku Abdul Rahman with two of his students in 1962.

In June of 1963, two important milestones took place; the famous demonstration at the United Nations building in New York, and the introduction of Taekwon-Do to the Armed Forces of Vietnam under Major Nam Tae Hi. In February of the following year, a Taekwon-Do Association was formed in Singapore, and the groundwork was laid for forming associations in the outer reaches of Brunei.

In 1965 Ambassador Choi, retired two star general, was appointed by the Government of the Republic of Korea to lead a goodwill mission to West Germany, Italy, Turkey, United Arab Republic, Malaysia, and Singapore. This trip is significant in that the Ambassador, for the first time in Korean history, declared Taekwon-Do as the national martial art of Korea.





Members of good will mission of Taekwon-Do, the national martial art of Korea.

This was the basis not only for establishing Taekwon-Do Associations in these countries but also the formation of the International Taekwon-Do Federation as it is known today. In 1966 the dream of the sickly young student of calligraphy, who rose to ambassador and the association president of the most respected martial art in the world, came true. On 22nd of March, the International Taekwon-Do Federation was formed with associations in Vietnam, Malaysia, Singapore, West Germany, the United States, Turkey, Italy, the United Arab Republic, and Korea.

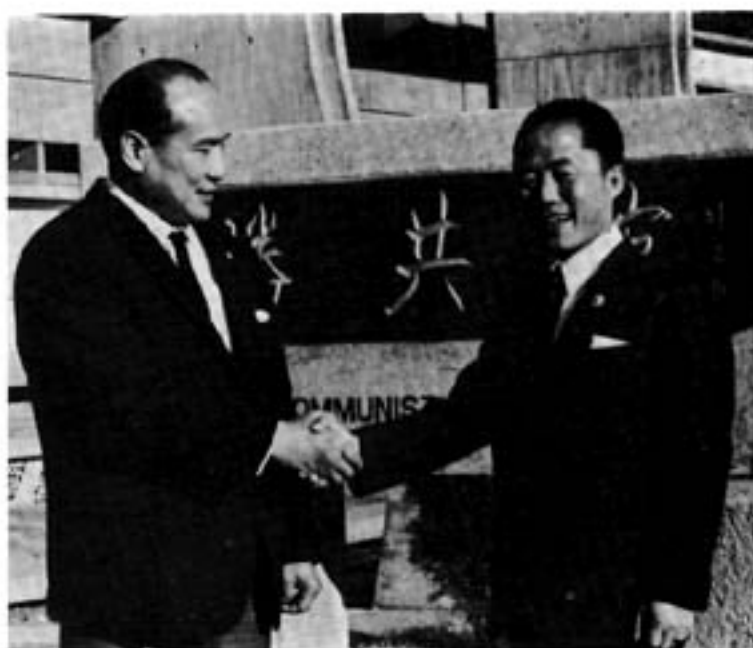


Activation Day of the International Taekwon-Do Federation. 22nd March 1966.

In 1967, the father of Taekwon-Do received the first Class Distinguished Service medal from the Government of Vietnam and he helped to form the Korea-Vietnam Taekwon-Do Foundation, presided by Gen. Tran Van Dong. That same year the Hong Kong Taekwon-Do Association was formed. In August, Choi visited the All American Taekwon-Do tournament held in Chicago, Illinois, where he discussed expansion, unification, and the policy of the United States Taekwon-Do Association with leading instructors. This visit led to the formal establishment of the U.S. Taekwon-Do Association in Washington, D.C. on November 26, 1967.

During this visit, Choi also met with Robert Walson, fourth degree black belt and one of the foremost American authorities on Taekwon-Do, to lay the groundwork for a new edition of a book on Taekwon-Do.

In late 1967, the author invited Master Oyama to the I.T.F. Headquarters in Seoul to continue the discussion they had earlier at Hakone, Japan, whereby Master Oyama would eventually change his techniques to that of Taekwon-Do.



Mr. Oyama's visit to I.T.F. 1967.



Gen. Choi posed with Gen. Tran Van Dong in 1967.

In that same year, the President of the I.T.F. selected five instructors from the Armed Forces for Taiwan, at the request of Generalissimo Chiang Kai-Shek. This request was channeled through General Chung Il Kwon, then the Prime Minister of South Korea.

In 1968, the author visited France, as the chief delegate of the Korean Government, to attend the Consul International Sports Military Symposium held in Paris. Taekwon-Do was a major topic on the agenda. Delegates from 32 countries witnessed demonstrations of Taekwon-Do by a team of experts. That same year, the United Kingdom Taekwon-Do Association was formed and the author visited Spain, the Netherlands, Canada, Belgium and India with the hope of spreading Taekwon-Do.

When Choi returned to Korea he was presented with the first Sports Research Award from the Republic of Korea for his dedicated work on behalf of the Korean martial art.



The first instructor's group
to Taiwan in 1967.

CISM Symposium in Paris in 1968.



In 1969, Choi toured Southeast Asia to personally investigate the preparations of each country for the First Asian Taekwon-Do Tournament that was held in September in Hong Kong. Immediately after the tournament, the author undertook a worldwide tour of twenty-nine countries to visit instructors and gather photographs for the first edition of his previous book "Taekwon-Do" (copyright 1972).

August 1970, the author left for a tour of twenty countries throughout Southeast Asia, Canada, Europe and the Middle East. Choi, of course, held seminars for international instructors every place he went and helped spread and weld the International Taekwon-Do Federation into a cohesive force.



Gen. Choi is welcomed by thousands of Taekwon-Do students at Saigon Airport, Vietnam in 1969.

Gen. Choi gives an address to Taekwon-Do students in Malaysia in 1969.



Various seminars conducted by the Author.

March 1971, Choi attended the Second Asian Taekwon-Do Tournament, held at Stadium Negara in Malaysia, which was opened with the declaration of Tun Abdul Rhajak, the Prime Minister and closed with the presence of their Majesties.

His Majesty presents awards
to the winners in 1971.



During these travels, the author has been especially interested in promoting Taekwon-Do among the youth of the world. The President of the International Taekwon-Do Federation has been instrumental in introducing the art to numerous universities in Europe, America, the Middle East, and the Far East.

Also in this year, the Author was asked by Gen. Kim Jong Hyun, head of the Army Martial Art department, to select qualified instructors for the Republic of Iran Armed Forces.

The world tour in 1972 was quite retrospective in that Choi had an opportunity to introduce Taekwon-Do to those heads of state of Bolivia, Dominica, Haiti and Guatemala respectively.

In this year, Choi moved the headquarters of International Taekwon-Do Federation, with the unanimous consent of member countries, to Toronto, Canada, envisaging to spread this art eventually to the countries of Eastern Europe, according to the milestone he set up years before.

The first instructors group
to Rep. Iran in 1971.





Gen. Choi pays a call to the President of the Dominican Republic in 1972.

Gen. Choi presents an honorary degree certificate to the President of Haiti in 1972.



Gen. Choi chats with the President of Bolivia in 1972.

During the months of November and December 1973, General Choi and a specially selected I.T.F. demonstration team, consisting of Kong Young Il, Park Jong Soo, Rhee Ki Ha, Park Sun Jae and Choi Chang Keun, all 7th degree black belts, toured Europe, Middle East, Africa and Far East. A total of 23 countries were visited and new I.T.F. branches established in 5 of these countries. The tour was an overwhelming success with a total of more than 100,000 people watching the demonstrations. At each stop, General Choi and the Demonstration team were hosted by ranking representatives of the local governments.

1974 was indeed an exuberant and long remembered year for Choi, because the founder of Taekwon-Do was not only able to proudly present the superiority of techniques as well as the competition rules of this art, but also to

International Taekwon-Do demonstration team to Europe, Africa and Middle East countries in 1973.



I.T.F. Demonstration team to Central America in 1974.

bring his dream into reality by holding the first World Taekwon-Do Championship in Montreal.

November and December of this same year, he led the 4th International Taekwon-Do demonstration team, consisting of 10 of the world's top instructors, to Jamaica, Curacao, Costa Rica, Colombia, Venezuela and Surinam.

In 1975, Taekwon-Do alone had the privilege to demonstrate at the Sydney opera house for the first time since its opening. General Choi visited Greece and Sweden to conduct seminars later in this year.

In the middle of 1976 he toured Iran, Malaysia, Indonesia and Europe to inspect Taekwon-Do activities, giving seminars at the same time. November of the same year, Choi went to Holland to declare the opening of the First European Taekwon-Do Championship held in Amsterdam.

September 1977, the founder of Taekwon-Do visited Malaysia, New Zealand and Australia following the Tokyo meeting in which he publicly denounced the South Korean President Park Jung Hee who had been using Taekwon-Do for his political ends. Later that year he visited Sweden and Denmark to aid in the formation of their National Associations of Taekwon-Do.

In May 1978, General Choi toured Malaysia, Pakistan, Kenya and South Africa accompanied by Rhee Ki Ha. In this year he led the 5th International Taekwon-Do Demonstration Team consisting of Choi Chang Keun, Rhee Ki Ha, Park Jung Tae and Liong Wai Meng to Sweden, Poland, Hungary and Yugoslavia.

**I.T.F. Demonstration Team
to East Europe.**



In June 1979, the All Europe Taekwon-Do Federation was formed in Oslo, Norway. After this historic event General Choi toured Sweden, Denmark, West Germany, France and Greenland accompanied by Khang Su Jong and Rhee Ki Ha. In November of that year he led the 6th International Taekwon-Do demonstration team consisting of Kim Jong Chan, Choi Chang Keun, Rhee Ki Ha, Park Jung Tae, Lee Jong Moon, Chung Kwang Duk, Kim Suk Jun and Michael Cormack to Argentina.

International Taekwon-Do Demonstration team in 1979.



The year 1980 was indeed an unforgettable one for the father of Taekwon-Do, both for himself and the future of his art. He and 15 of his students, including his son Choi Joong Hwa, made a monumental trip to the Democratic People's Republic of Korea.

This was the first time Taekwon-Do was introduced to the people of North Korea, Choi's birth place.

In November of this same year, the first All Europe Taekwon-Do Championship was held in London with 18 countries participating.

In January 1981, Gen. Choi made a visit to Queensland, Australia, accompanied by Choi Chang Keun, to declare, open the first Pacific Area Taekwon-Do Championship. At this time he helped to form the South Pacific Taekwon-Do Federation as well the Australia Taekwon-Do Federation.



The 7th International Taekwon-Do Demonstration Team in 1980.

In June of the same year, the author led the 8th International Taekwon-Do Demonstration Team to Tokyo, Japan. In October, he conducted a seminar for the founding members of Taekwon-Do in the Democratic People's Republic of Korea, and in November he proudly presented the unified Taekwon-Do demonstration team consisting of North and South Korean instructors to the historic meeting called North and Overseas Korea Christian Leaders, held in Vienna, Austria.

In January 1982 the President of International Taekwon-Do Federation formed the North America Taekwon-Do Federation, in Toronto Canada.

In this year, the author was finally able to realize his long anticipated dream (since 1967) when a Taekwon-Do gym opened for the first time in Japan. It was indeed a very busy year for the President in that he visited Puerto Rico in July accompanied by Master Park Jung Tae, to conduct seminars.

The founding members of Taekwon-Do in DPRK in 1981.





President Choi announces the formation of the North America Taekwon-Do Federation in 1982.

During the months of October and November he toured Greenland, the United Kingdom, West Germany, Austria, Denmark, Poland, Hungary, Yugoslavia, Czechoslovakia and Finland, accompanied by Master Han Sam Soo and Park Jung Taek to promote Taekwon-Do. He also attended the first Intercontinental Taekwon-Do Championships held in Quebec, Canada in November and the Second All Europe Taekwon-Do Championships held in December in Naples, Italy.

In January 1983, General Choi made a visit to Colorado, U.S.A. accompanied by Master Lee Suk Hi, the President of North America Taekwon-Do Federation, to grade Charles E. Sereff, the President of U.S. Taekwon-Do Federation, for 7th degree.

During the months of March, April and May he toured Santa Barbara, California, Europe and the Democratic People's Republic of Korea to conduct last minute preparation of this edition, the last product of his life-long research.



A meeting with Mr. Csanadi, Chairman of Programming Committee of I.O.C. to discuss the recognition of I.T.F. by the I.O.C. in 1982.

**The Second All Europe Taekwon-Do
Championship in 1982.**



In October, the author declared open the 4th World Taekwon-Do Championship held in Birmingham, Great Britain.

It is hoped that all instructors will follow his example by devoting part of their time towards introducing the art into the school systems in their respective areas.

Merely introducing the art, however, is not enough. The instructor must also concern himself with imbuing and maintaining a positive influence that will eventually serve as a guiding light to all students. Then, and only then, can the instructor consider himself an apostle of Taekwon-Do.

A handwritten signature in cursive script, reading "Park Sung Hwa".

Park Sung Hwa



Gen. Choi Duk Shin





Afghanistan



Argentina



Australia



Austria

Bolivia



Brazil

Brunei





Canada



Colombia



Costa Rica



Chile

Curacao



Cyprus, Turkey

Denmark





Dominican Republic



Ecuador



England

France



Greece



Greenland



Guatemala



West Germany



Haiti

Hong Kong



Holland



Hungary

India



Indonesia



Iran



Ireland



Israel



Italy

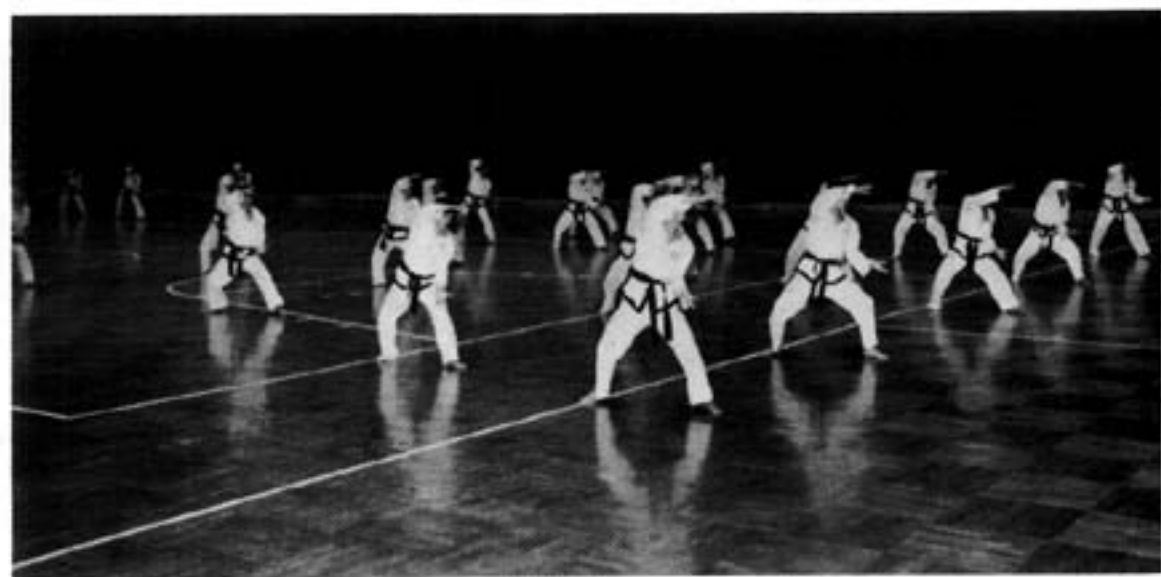
Jamaica



Japan

Khmer Republic



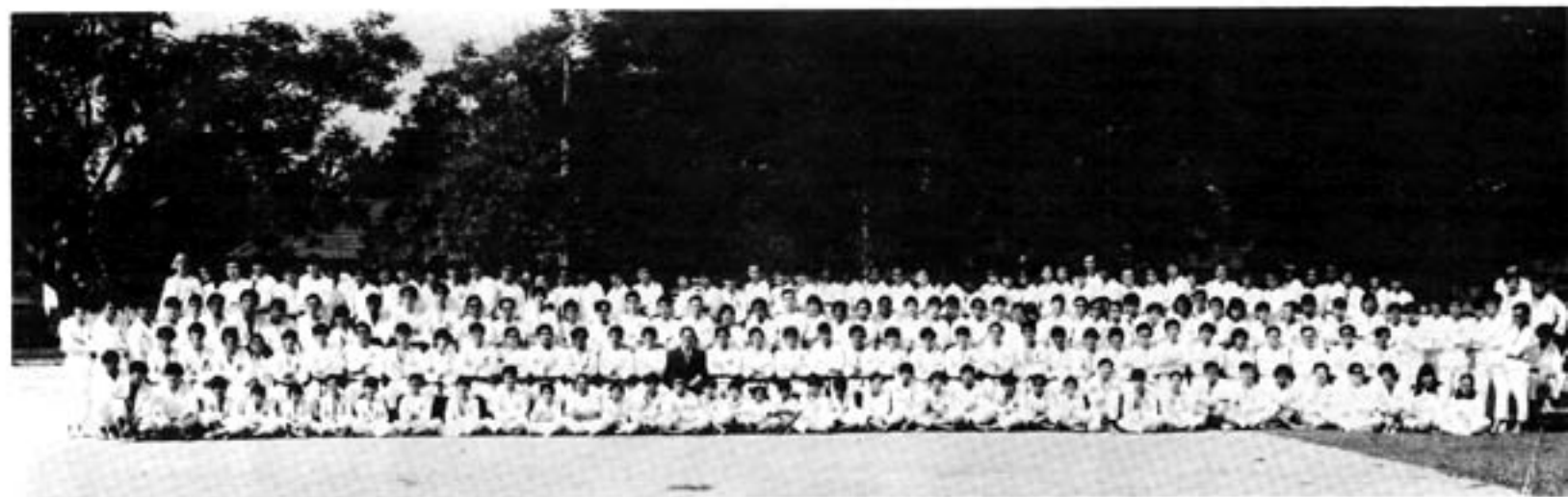


The Democratic People's Republic of Korea



Lebanon





Malaysia



Morocco



New Zealand

Norway



Paraguay



Poland





Portugal



Puerto Rico

Singapore





South Africa



Spain



Surinâm



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Venezuela



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SYNOPSIS

The Encyclopedia of Taekwon-Do consists of 15 volumes.

The contents of each volume is listed below:

- VOLUME I:**
- 1) Origin and Development of Martial Arts
 - 2) History of Taekwon-Do
 - 3) Moral Culture
 - 4) Philosophy
 - 5) Training Schedule
 - 6) Cycle and Composition of Taekwon-Do
 - 7) Demonstration
 - A) Model Sparring
 - B) Pre-arranged Free Sparring
 - C) Sample of Self-defence Techniques
 - 8) About the Author
 - 9) Group photos
- VOLUME II:**
- 1) Theory of Power
 - 2) Attacking and Blocking Tools
 - 3) Vital Sports
 - 4) Training
 - A) Training Hall
 - B) Conduct in Do Jang
 - C) Training Equipment
 - D) Practice Suits
 - 5) Stances
 - 6) Training Aids
- VOLUME III:** Hand Techniques
- VOLUME IV:** Foot Techniques
- VOLUME V:** Sparring
- VOLUME VI:** Fundamental Exercises (A)

VOLUME VII:	Fundamental Exercises (B)
VOLUME VIII:	1) Four-Direction Punch 2) Four-Direction Block 3) Pattern Chon-Ji 4) Pattern Dan-Gun 5) Pattern Do-San
VOLUME IX:	1) Pattern Won-Hyo 2) Pattern Yul-Guk 3) Pattern Joong-Gun
VOLUME X:	1) Pattern Toi-Gae 2) Four-Direction Thrust 3) Pattern Hwa-Rang 4) Pattern Choong-Moo
VOLUME XI:	1) Pattern Gwang-Gae 2) Pattern Po-Eun 3) Pattern Ge-Baek
VOLUME XII:	1) Pattern Eui-Am 2) Pattern Choong-Jang 3) Pattern JUCHE
VOLUME XIII:	1) Pattern Sam-Il 2) Pattern Yoo-Sin 3) Pattern Choi-Yong
VOLUME XIV:	1) Pattern Yon-Gae 2) Pattern Ul-Ji 3) Pattern Moon-Moo
VOLUME XV:	1) Pattern So-San 2) Pattern Se-Jong 3) Pattern Tong-Il