



HOUSE OF DISCIPLINE MARTIAL ARTS GROUP

Moo Hap Sool

FORMAL EXERCISES

Poomse/Hyung Kido

“Poomse/Hyung practiced is considered extremely important by the House of Discipline Grandmaster. It comprises about 80% of testing requirements for promotion to higher rank in TaeSoo Taekwondo and 40-50% in Hapkido and Traditional Taekwondo. The Formal Exercises are truly a way of understanding and practicing every aspect of your martial art; basic technique, breathing control, balance, co-ordination and concentration. The mind and body can work together in striving for perfection of technique that can take a lifetime to achieved. Taekwondo is meaningless without poomse. It is impossible for the student to understand the art of Taekwondo without thorough understanding of the formal exercises.”

TAEKWONDO FORMAL EXERCISES

The Taekwondo poomse consist of stances, blocks, punches, strikes and kicks arranged in a meaningful order in response to attacks from multiple imaginary assailants attacking from several directions. The poomse were formerly the only means masters had to transmit the essence of their style and interpretation of the art to their students. Until the mid 1900's , free sparring as we know it today did not exist. Back then students were taught to deliver the technique at full force, the use and adaptation of safety equipment had not been invented.

Through seemingly endless repetition of the poomse (over 500 times each for complete understanding), the student learns the true meaning and true nature of the movements and execution of technique. Balance, focus, coordination, proper breath control and self discipline emerges as benefits of continued poomse practice. After many years, the student begins to discover the mental and spiritual nature of Taekwondo through the poomse. Watching one who has mastered a poomse perform it is a breath taking sight.

Taeguek 1-8 and/or Palgwe 1-8 plus Koryo; Chon-Ji through Hwanggae; or Pyong Chodan through Bassai Shodan are required for the promotion to 1st dan black belt in the House of Discipline Martial Arts Group. The forms are learned in order as the student's ability prepares him or her to assimilate the more advance forms. Each poomse has it's own distinct essence and character. Each is understood in terms of an organic whole rather than as an assortment of separate techniques. There is an inherent unity to each poomse. Ultimately this unity is perceived and understood by the student as he or she becomes able to perform the entire poomse without the intervention of conscious thought regarding sequence and timing of the component movements.

In addition to improving and developing the student's understanding of the technique aspects of Taekwondo, i.e.: how to respond to and defense against multiple attacks from different directions and what type of defenses and counter attacks to apply to different situations, the poomse also trains the student's mind and spirit. We are each our own worst enemy. We must all overcome the tendencies to be complacent, lazy and to let our attention wander. The poomse serves to open the door to making the mind, body and spirit one. Through long practice of poomse, we polish the rough edges of

out characters and eventually come to understand that Taekwondo is an art and much more than merely a means of sport or self defense.

Meaning of the 8 Taekuek Poomse:

TAEGUEK: The word "Taeguek"(Pronounced: "Day GOOK) comprises two Chinese characters: "Tae" meaning 'joyfulness' and "Guek" meaning 'eternity'. Taeguek is the philosophical idea from which our views on life and the universe are derived. It has no form, no beginning, no ending. Nevertheless, everything is embodied in and has for its origin Taeguek.

This represents the most profound oriental philosophy from which philosophical views on the world, cosmos and life are derived. The Taeguek Poomse consists of different movements in sequence. The vital points of this Poomse are to make exact the speed of breath and action and move the body weight properly while executing speedy actions. Thus we can fully realize the main thought of Taeguek. The taeguek moves on three levels or trigrams, which in essence produces the hidden message of the Chinese characters.

From the Taeguek are derived eight major philosophical concepts, each of which is represented by its respective Chinese character. Accordingly, movement lines along these patterns are traditionally represented by these eight symbols, or "gwe". These gwe are arranged in a circle with each across from its complimentary opposite. The pairs are: Keon/Gon, Tae/Gan, Ri/Gam, and Jin/Seon. The Taeguek and Palgwe patterns 1 through 8 are based upon these eight principles.

Taeguek Il Jang (First Taeguek Pattern): Being the first pattern, its actions are associated with the first of the eight Palgwe which is called "keon". Keon is the creative force which inhabits all physical forms. Keon is powerful and aggressive, and it is represented by heaven and light.

Il Jang applies the principles of Keon to its form. The heavens give us rain, and light makes all things grow. Therefore, keon is the beginning of everything on Earth and the source of its creation. Accordingly, these pattern sets begin with keon, namely "the heavens". As a student, you are urged to consider this concept as you perform this first form, and allow it to influence the styling of your movements.

Taeguek Ee Jang (Second Taeguek Pattern): Applies the principle of "Tae", meaning 'joyfulness'. Tae is manifest through a clear and relaxed mind, full of positive thoughts. This is a state

in which one's mind is kept firm and appears gentle so that smile and. Accordingly, the actions of this poomse should be performed gently but forcefully.

Tae is a spiritually uplifting nature, but is not aggressive. It is serene and gentle instead. In compliance with these characteristics then, the actions of this form should be performed with ease and fluidity; without the sense of struggling against your limitations, but nevertheless, living fully within them.

Taeguek Sam Jang (Third Taeguek Pattern): Concerns actions applying the principle of "Ri", meaning 'fire' or the 'Sun'. It is expressed through enthusiasm in practice. A burning fire brings men light, warmth, enthusiasm, and hope. The movements of this form must emulate the qualities of fire -- that of a flickering energy, of unpredictable pace and styling, and of quiet followed by great excitement and passion -- but continually moving, burning.

The sam jang's actions, accordingly, should be performed with variety and passion. Actions of hands,

feet, and body are successively used in defense. These actions help us attain briskness when we execute attacks. The movements associated with this form demand a variety of quickness and strength.

Taeguek Sa Jang (Fourth Taegeuk Pattern): Sa Jang is a series of actions applying the principle of "Jin". Jin symbolizes 'thunder' (noise without substance), and is expressed as bravery and steadfastness. Thunder and lightning are objects of fear and trembling. This principle suggests that we should act calmly and bravely even in the face of danger and fear.

Because tae kwon do is comprised exclusively of virtuous actions, these patterns express fear and trembling in the only way that virtue allows stoically, as a passing thunderstorm which nourishes the soul. Virtue, therefore, defines fear as courage. This form, as a consequence, contains many postures that display composure and strong balance such as blocks in combination with strikes, and front kicks that require the performer to kick with force but immediately recover into a back stance

Taeguek Oh Jang (Fifth Taegeuk Pattern): Oh Jang is a series of actions applying the "Seon" principle of Palgwe. This symbolizes 'wind' (substance without noise). Wind changes directions and force without warning.

Therefore, the principle of the pattern is one of contrasts; the gentle movements contrasting the violent. Seon encompasses the characteristics of wind: gentle and strong; yielding and penetrating; soothing and destructive; invisible, yet manifesting. The concept of seon is of a subtle nature, but pure, without evil intent; it is a state of being, the state of being like wind. While there are such violent winds as typhoons, hurricanes and tornadoes, the nature of wind is gentle. Seon symbolizes the humble state of mind. It expresses repetitive good-natured actions. Actions proceed sometimes gently and monotonously as breeze, but sometimes as forcefully as storms. These differing manifestations of one essence must be balanced throughout the actions of this poomse.

Taeguek Yook Jang (Sixth Taegeuk Pattern): This pattern applies the principle of "Gam", or 'water'. Water is liquid and formless. Water never loses its nature. It flows around and absorbs all things. The stone dropped into the lake sinks through it without resistance, leaving the water untroubled. It always flows downward.

This principle teaches the lesson that we can overcome difficulties and hardship if we go forward with self-confidence. No matter what troubles we face or encounter in life, there exists no doubt of overcoming them as long as we retain the qualities of acceptance, flow, and natural integrity. This set of movements must be performed with fluidity, and the feeling that every action is exactly what is called for to overcome the situation at each particular instant. Actions of this pattern resemble the nature of water, such as the passing over of disconnection through kicking.

Taeguek Chil Jang (Seventh Taegeuk Pattern): Chil Jang applies the principle of "Gan". Gan means "top stop" and is usually symbolized by the immovable mountain. We must go forward when it is required and stop when it is required, each at their appropriate instant. Moving and stopping should match with time in order to achieve. A mountain never moves.

Man should learn the stability of the mountain, and not act in a hasty manner. Though fast actions seem fine, we should know where and when to stop. This pattern reflects the need to combine movement and non-movement in response to an attack. The stability of the mountain is defined as the "structural-soundness" which results from having resolved one's ambition to touch heaven in the limitation of excellent form. This resolution is of a noble and majestic character; thus, the image of the mountain. The tiger stance (beom-seogi), in which most of our weight is settled on the back leg, expresses this peculiar stability which also contains ambition and allows for freedom of movement.

Taeguek Pal Jang (Eighth Taeguek Pattern): Pal Jang is a series of actions applying the "Gon" principle of Palgwe. Gon symbolizes 'Earth'. The Earth is that from which all life springs, matures, and dies. Things take life from gon; they grow from it, drawing limitless energy from it. Gon is defined as being completely receptive. Its metaphysic is pure yang. The earth is where the creative force of heaven and light (keon) is realized into physical form. The earth is always wordless; it hugs and grows everything.

This pal jang is the gup-holder's last round of training, and a stepping stone to the way of a dan-holder. Here you review fundamental actions and concepts found in the previous forms. This is the platform from which the more advanced patterns can be studied.

Meaning of the 8 Palgwe Poomse:

PALGWE: Supplementary Training. The thought of Palgwe, another concept of the ancient Oriental philosophy, implies symbolically all the phenomena of man and universe. The "palgwe is dynamic and still the foundation of all things. The 64 Chinese characters all come for the palgwe.

Palgwe Il Jang (Heaven): The first form represents the greatness of heaven and light. This form is powerful and aggressive and should be considered the source of creation.

Palgwe Ee Jang (Lake): The second form represents the treasures and mysteries of the lake. This form should be performed with ease and fluidity. This is an uplifting, serene and gentle form that should be performed forcefully but not aggressively. This form represents an awareness of your limitations and your ability to overcome or live within them.

Palgwe Sam Jang (Fire): The third palgwe form represents the energy of fire or the sun. This form should be performed with warmth and enthusiasm. This form represents the characteristics of fire such as variety and passion. The movements should be executed with quick, rhythmic, unpredictable pace and styling.

Palgwe Sa Jang (Thunder): The fourth form represents thunder (noise without substance) which is a powerful natural source that comes from the sky and is absorbed by the earth. This form should be performed with bravery and courage. This form contains movements that display calm composure and strong balance such as blocks in combination with strikes and front kicks that require you to use force but immediately recover into a back stance, the way a passing thunderstorm nourishes the earth.

Palgwe Oh Jang (Wind): The fifth palgwe form represents wind (substance without noise) which is a gentle force that can change directions and become destructive without warning. This form should be performed with movements that change from gentle to violent. The movements of this form are yielding yet penetrating, soothing yet destructive, invisible yet manifest. This form represents a humble state of mind which balances the contrasting elements of the wind, gentleness and power.

Palgwe Yook Jang (Water): The sixth form represents the liquidity and formlessness of water. Water flows around and absorbs things. It never loses its form. This teaches us that hardships and difficulties can be overcome by maintaining the natural flow, movement and integrity of water. This set of movements should be performed as though every action is exactly what is called for to overcome a situation at a particular moment in time.

Palgwe Chil Jang (Mountain): The seventh form symbolizes the immovable mountain. This form is characterized by stability in which moving and stopping occur at the appropriate times and for the appropriate reasons. This pattern reflects the need to combine movement and non-movement in response to an attack. The stability of a mountain comes from structural soundness and a form that is noble and majestic.

Palgwe Pal Jang (Earth): The eighth palgwe form represents the earth from which all all things are born, mature and die. It represents the end of the beginning as the platform from which the next level of growth can take place. It is the end of the cycle that begins the new cycle of forms. It is from here that eve

Meaning of the 9 Black Belt Hyung:

KORYO: Koryo is the name of an ancient dynasty in the Korean peninsula. The English name of "Korea" originated from the name of this "Koryo" dynasty with which was famed for the valiant spirit of its people which they defeated the Mongolian aggression. Koryo Poomse is based on spirit of Sonbi, which was inherited from Koguryo to Paechae and to Koryo. Sonbi means strong martial art and honest spirit of scholars.

KUEMGANG: The word "Kumgang " has originally the meaning of being too strong to be broken. Also in Buddhism, what can break off every agony of mind with combination of wisdom and virtue is called "Kumgang". The Poomse "Kumgang" is named after Mount Kumgang, symbol of solidity. "Kumgang" is also analogous of "diamond".

TAEBAEK: "Taebaek" is the ancient name of Mount Paekdu where the legendary Tan Gun founded a nation for the first time in the Korean peninsula 4,329 years ago on Tan Gun calendar(1996 A.D. = 4329 Tangun year). Poomse "Taebaek" takes its principles of movement from the word "Taebaek" which means being looked up to as sacred.

PYONGWON: "Pyongwon" is meant by 'vast plain'. The plain is a source of sustaining the human life and, on the other hand, a great open plain stretching out endlessly gives us a feeling of majesty that is different from what we feel with a mountain or the sea. An application of the providence of the plain which is blessed with abundance and grace as well as boundless vastness into the practice of Taekwondo is Poomse Pyongwon(plain) .

SHIPJIN: Shipjin has the meaning of 'decimal system' which stands for a symbolical figure of 10 meaning endless development and growth in a systematic order. In Poomse Shipjin, stability is sought in every change of movements.

JITAE: According to the oriental belief, all living things come from and return to the earth (Jitae is derived from the meaning of the earth). The earth is indeed the origin and terminal of life. Living things as well as all the natural phenomena of the earth originate mainly from the changes and the form of the earth. Poomse "Jitae" is the movement which applies these features of the earth.

CHEONKWON: "Cheonkwon" signifies the sky. From ancient times the Orientals have always believed and worshipped the sky as ruler of the universe and human beings. The infinitely vast sky may be a mysterious and profound world of imagination in the eyes of finite human beings. Poomse Cheonkwon is composed of the motions which are full of piety and vitality.

HANSOO: Poomse "Hansoo" derived from the word 'water' is typical with its fluidity and adaptability as manifested in the nature of water. It moves in smoothness and forcefulness, yet able to change courses instantly.

ILYO: "Ilyo" signifies oneness. In Buddhism the state of spiritual cultivation is said to be "Ilyo"(oneness), in which body and mind, I (subject) and you (object), spirit and substance are unified into oneness. The ultimate ideal of Taekwondo lies in this state of Ilyo. The final goal Taekwondo pursues is indeed a discipline in which we concentrate attention on every movement, shaking off all worldly thoughts and obsessions.

"FORMS ARE THE WINDOWS INTO THE MARTIAL ARTS., AND JUST LIKE WINDOWS, IF THEY ARE CLEAN AND CLEAR... THEN ONE CAN SEE FOREVER....."

-Master James McMurray- 1981