

beginners guidebook by
LUKAS GRYGIEL

THE PATH TO BLACK BELT

COLOUR BELT PATTERNS, THEORY AND FUNDAMENTAL TECHNIQUES



with Jaroslaw Suska - multiple World Champion



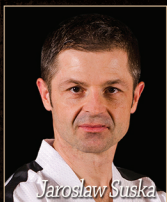
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Born on 03.08.1981, Taekwon-do instructor 3rd degree. Author of the "BLACK BELT PROJECT" which aim is to provide top quality materials such as programs, applications, on-line resources and books for those who pursuit the excellence in Taekwon-do.

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"THE PATH TO BLACK BELT" is the guide not only for beginners but everyone who wants to master the basics of Taekwon-do trainings. It covers color belt patterns from Saju-Jirugi to Choong-Moo, basic stances and theory. Patterns are performed by the best competitors in the world.



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3. TAEKWON-DO TENETS

Taekwon-do rules should become guidelines for every student of this art.

COURTESY (YE UI)

Courtesy is a factor, which affects our everyday relations with people. Polite man is courteous, well-mannered, affable. Aesop claimed that: "You will accomplish more with kindness than with force", but what is it really? When we meet polite man, should he ask us 10 times if we would like to have something to drink or eat? That kind of man appears to be more insistent or troublesome rather than polite. Japanese adage says that, "Even exaggerated politeness can become impoliteness". Learning politeness is difficult and it's like learning the life because it can not be learned in schools but it is something very important for our whole existence and the existence of all people known and unknown to us.

INTEGRITY (YOM CHI)

Honest man is truthful, trustworthy and he does not accept deceiving other people. Honesty is observing recognized moral standards, reliability in fulfilling them, integrity; it defines both particular behavior in given circumstances and the durability of it.

Integrity is a very important attribute, which rarely shows in modern world. It is easier to lie or slander than show some class and tough character. Honesty or, in other words, reliability is a very important virtue. It should not be forgotten.

In Taekwon-do we take the word "integrity" as more casual definition than the one you can find in dictionary. Taekwon-do student must know how to define good and evil, follow the voice of conscience and feel guilty when they have done something wrong. Here are a few examples of lack of honesty:

1. Student, who falsely presents himself by using materials "fabricated" before the presentation.
2. Instructor, who disguises bad techniques with luxury training hall and falsely flattering the students.
3. Student, who asks for an instructor rank for his own purposes or he tries to buy it.

4. Student, who achieve a rank for his own purposes or for a sense of power.

PERSEVERANCE (IN NAE)

Perseverance is an attribute of the true champion. Champions know that single-mindedness of purpose will eventually drive you to your goal. The harder you work on yourself and the more you prepare yourself for a success, the easier and faster you will achieve it.

Here is an amazing quote from James J. Corbett:

Fight one more round. When your arms are so tired

that you can hardly lift your hands to come on guard,

fight one more round.

When your nose is bleeding and your eyes are black

and you are so tired that you wish your opponent

would crack you one on the jaw and put you to sleep,

fight one more round-remembering

that the man who fights one more round is never whipped.

This is the quote which refers both to sport and our everyday life. Average people give up too soon. When they want to loose weight, they are working out for a few days and then they stop. When they want to become rich, they are expanding their business for a month and then give up.

There is an old eastern adage, which says "Patience leads to virtue or merit". Happiness and prosperity can be achieved by the persistent person. Overcoming obstacles through endurance is one of the greatest secrets to becoming a principal person in Taekwon-do (and not only in it).

SELF-CONTROL (GUK GI)

Self-control is the ability to control our emotions and behavior. This rule is extremely important inside the training hall and outside of it, as well as during casual sparring and in other private matters. Inability to work or live in a rage of possibilities or interest's zone is also an effect of lack of control.

6. POWER THEORY

All activities performed by people on Earth are dependent on physical phenomena. Human body is a biomechanism which is able to move with different speeds, obtain energy and it is also being affected by various forces. Therefore, Taekwon-do's moves: strikes, blocks, jumps, etc. are subject to the same laws.

Taekwon-do creator said, that observing biomechanics laws is the key element of effectiveness and optimization of performing and teaching Taekwon-do techniques. According to Choi Hong Hi the rules of performing Taekwon-do techniques are:

- (...) every move should allow the creation of maximum strength in accordance with biomechanics laws;
- Distances and angles of the move should be well-matched to ensure the greatest effectiveness of the attack or defense;
- Teaching method should be developed to the point where it can allow Taekwon-do to be mastered by youth and adults, women and men;
- The way of the attack, as well as body parts used in it, should be named clearly and be consistent with the biomechanics of human movements (...).

Simply said the essence of Taekwon-do is:

Developing the most effective technique of movements. Technique is most perfect when, with the smallest input of energy, it allows to obtain maximum benefit. This benefit can include higher strength value or the increased speed of strikes, blocks and kicks.

Ability to use them. Simultaneously to improve technique, it is necessary to work on an ability of adjusting your techniques to your own and your opponents positions. Obtaining the maximum movement precision and adjusting your strength and striking speed in order to achieve presumed result.

In order to understand the way of performing Taekwon-do technique and using physical possibilities of human body, Choi included some basic mechanics, anatomy and human physiology terms in so called, "power theory" (HIM UI WOLLI).

Concept consists of: reaction force, mass, speed, balance, concentration and breath control. First two factors are typical physical quantities, although the others also can be described in physics categories. The balance is related to setting the centroid of stiff mass which is human body. Concentrating, or in other words - focusing the strike - this kind of optical connotations are fully justified, because there is a similarity between focusing sunbeams and concentrating energy during striking.

The breath can be described with the aid of gas mechanics. Therefore, the physics can help us to fully and consciously master all the elements of martial arts.

Power Theory consist of following parts:

REACTION FORCE

The more strength we put into the strike, the bigger reaction force affecting the striking limb at the moment of hitting the target will be (it is the consequence of Newton's Third Principle of Dynamics). It is obvious to toughen all striking or blocking surfaces. Smooth unburdening and burdening the body and adjusting feet pressure on the ground are defined by the word "wave" (JUL DONG). If the opponent is moving towards you with great speed, then your striking strength will consist of the force of your strike and his attack.

The reaction force rule is used in Taekwon-do's characteristic way of moving and taking advantage of the feet putting pressure on the ground. Because of the gravity force, counteraction is forming on the ground and it is equal and conversely aimed to that force, that is the ground's reaction. When the motionless body puts pressure on the ground, ground's reaction is static. When the accelerated body puts pressure on the ground, inertial force is added to the body's weight. Ground's reaction is dynamic. Unburdening the body, acquired by the "wave", is used to support the outgoing phase of the technique, and burdening the body, which uses the force of reaction of body's inertness on the ground, is used to enhance the strength of said technique or to facilitate the jump without earlier preparatory moves.

MASS

According to Newton's Second Principle of Dynamic strength is directly proportional to the body mass and acceleration. In practice it means that in order to increase strength, the body mass or technique's speed should be increased. Both methods have their restrictions. In Taekwon-do we deal with the mass which is directly affected by kicks, blocks and other strikes, as well as with our own body mass. In order to use body weight, it should be put in motion; lowering our position increase the maximum weight for a few moments.

The mass is also one of the factors affecting kinetic energy. Thanks to the momentum conservation principle we know that strike effectiveness will be bigger, when the difference between striking mass and struck mass before striking will be bigger too and when the speed difference between both masses after the strike will be smaller. In practice it means that Taekwon-do techniques should not be performed with the intention of pushing, but rather with the intention of "impaling" the striking surface with the striking limb.

The example of body mass usage can be, after initial lifting before a swing, a rapid lowering of our **positioning** at the moment of contact during performing a technique. This move is a part of almost every Taekwon-do technique and it generates significant component of their strength.

SPORTS COMPETITION

In terms of sporting rivalry in Taekwon-do ITF there are five competitions: formal patterns, arranged sparring, sparring, special techniques and power tests. Each one of these competitions takes place in team or individual session and separately for women and men. There are 5 competitors plus one reserve in each team.

PATTERNS (TUL)

In the formal patterns competition the rivalry is played in the cup system, separately for women and men. Competition is judged by 5 judges.

In the individual contests competitors perform in pairs, performing patterns simultaneously and while standing next to each other. First they perform the patterns chosen by judges and next the arbitrary ones prepared by them, at the end the winner is chosen by the majority of votes.

In the team patterns both teams perform one after another, in the order chosen by drawing, performing two patterns. The team chosen by the majority of judges votes qualifies to the next round. Level of teamwork is the basic criteria of evaluation in the teams' contest.

Individual formal patterns procedures:

1. After declaring their readiness for the patterns, competitors bring their licenses to the board table.
2. When their fight is announced, competitors enter the board from a side marked by the right color and then wait in casual position for judge's command.
3. On judge's command, competitors simultaneously perform an arbitrary patterns.
4. After finishing a pattern, competitors stay in the final position and wait for judge's command.
5. Next, on the judge's command, competitors perform an obligatory pattern.
6. Obligatory pattern must be different than arbitrary patterns.
7. In the eliminations, competitors must perform one obligatory pattern chosen by judges after announcing it during technical briefing.

Competitors perform patterns in accordance with the rank they have i.e.:

Degree	Pattern
10 kup	Saju Jirugi – Saju Makgi
9 kup	Saju Jirugi – Chon Ji
8 kup	Saju Jirugi – Dan Gun
7 kup	Saju Jirugi – Do San
6 kup	Chon Ji – Won Hyo
5 kup	Chon Ji – Yul Gok
4 kup	Chon Ji – Joong Gun
3 kup	Chon Ji – Toi Gye
2 kup	Chon Ji – Hwa Rang
1 kup	Chon Ji – Choong Moo
I Dan	Chon Ji – Ge Baek
II Dan	Chon Ji – Juche
III	Chon Ji – Choi Yong
IV Dan and above	Chon Ji – Moon Moo

PRE-ARRANGED SPARRING

During a fight a team performs various techniques which are representing a fight according to a prepared scenario. Team's personnel consist of two competitors (any gender configuration). The fight should last the minimum 60 seconds - maximum 75 seconds. It is forbidden to use any protective during presentation. Only one acrobatic sequence is allowed for each competitor.

Scoring and verdict procedures are similar to individual patterns, with following exceptions:

1. The ranks of the judges, who evaluate the performance, don't need to be higher than the competitor's ranks.
2. Competitor's mistake is treated as a team's mistake.
3. Following elements of the presentations are under evaluation:
 - Presentation, choreography, coordination, teamwork
 - Technical content
 - Sine – wave
 - Execution of only one acrobatic sequence of technique for each of the team competitors
 - Power
 - Balance, rhythm, breathing

SPARRING

Fighting competition, during individual contests, is played by the cup system in 6 weight categories. In eliminations, time of fight is 2x2 minutes, with one minute break between the rounds. In finals time is 3x2

minutes with one minute break between the rounds.

Official terminology used during sporting fights:

CHA RYOT	Attention
KYONG YE	Bow
JUN BI	Get ready
SHIJAK	Begin
HAECHYO	Separate
GAESOK	Continue
GOMAN	End
JU UI	Warning
GAM JUM	Deducting points
SIL KYUK	Disqualification
HONG	Red
CHONG	Blue
JUNG JI	Time stop
IL HUE JONG	First round
I HUE JONG	Second round
SAM HUE JONG	Third round
SUNG	Verdict

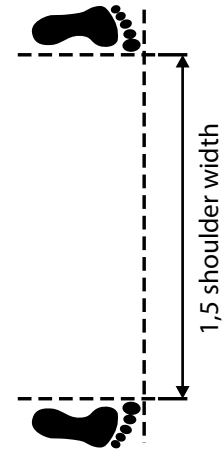
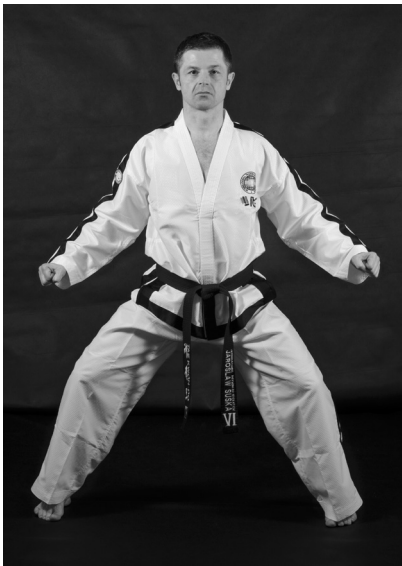
Weight categories - YOUNGER JUNIORS

Girls	
Micro	Up to 42 kg
Light	Over 42 to 46 kg
Semi	Over 46 to 50 kg
Semi heavy	Over 50 to 54 kg
Heavy	Over 54 to 58 kg
Super Heavy	Over 58 kg
Boys	
Micro	Up to 46 kg
Light	Over 46 to 52 kg
Semi	Over 52 to 58 kg
Semi heavy	Over 58 to 64 kg
Heavy	Over 64 to 70 kg
Super Heavy	Over 70 kg

Weight categories - JUNIORS

Female	
Micro	Up to 45 kg
Light	Over 45 to 50 kg
Semi	Over 50 to 55 kg
Semi heavy	Over 55 to 60 kg
Heavy	Over 60 to 65 kg
Super Heavy	Over 65 kg
Male	
Micro	Up to 50 kg
Light	Over 50 to 56 kg
Semi	Over 56 to 62 kg
Semi heavy	Over 62 to 68 kg
Heavy	Over 68 to 75 kg
Super Heavy	Over 75 kg

Annun Sogi (Sitting Stance)



Stance used to moving sideways. Feet arranged in parallel on 1.5 of shoulders width. Torso straighten up. Body mass spread evenly - 50% on each foot. Knees parted outwards. Knees' projection should be in line with toes'

Guburyo Sogi (Bending Stance)



Stance used for blocking. Supporting leg bends so the knee is above toes' tips. The heel of the other leg is on the one level with supporting leg's knee, its edge is parallel to ground, toes arranged and pulled up like in Yop Chagi kick. Supporting leg's feet arranged at 45 degree angle in proportion to other leg's thigh.

Toi Gye



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-degree latitude, the diagram represents “scholar” as in the Yul-Gok hyeong.

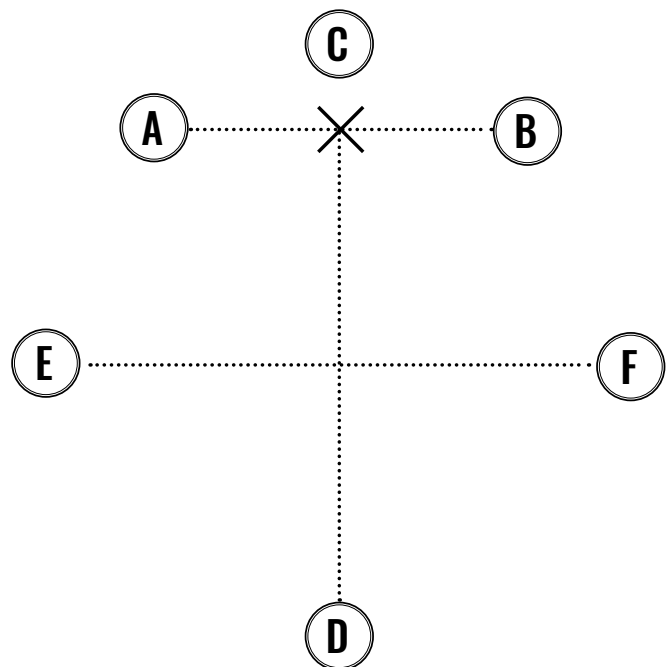
Yi Hwang was born in 1501 in Ongyeri in the current South Korea. His family belonged to the upper class, but the early death of his father, Master Sik Yi, when Yi Hwang was only seven months, led the family to lose the government grant and therefore to renounce certain social and economic privileges. However Yi Hwang had access to early education so he became a prodigy. He started very early to read Chinese Confucian classics and writing poetry. When he was 11 years old, Toegye begin their classical education by studying the Analects with their father’s brother, Yi U (1469-1517). Their uncle, who had passed the civil service examinations in 1498, was a stern teacher, but he had high praise for the talents of his young nephews. At age 12, he read the “Analects of Confucius”. One of the first works of his authorship was written during his adolescence. “Pond in nature” would become one of his best works. At age 19 he became to be known as Toi Gye (“stream retracts”). In this period of his youth, he read the Seongni Taejeon, a compendium written by Hu Guang, which led him to decide to devote to the study of Neo Confucianism. At age 20 he decided to study the mysteries of the Book of Changes (I Ching) and was such the obsession he had with this work that he stopped eating to reflect on the culture of change.

Movements: 37

This form is practiced by 3th kup and above

Starting position:
Moa Junbi Sogi B
(Close Ready Stance B)

Diagram:



Toi-Gye 퇴계

At age 21 he married, and two years after his first son was born. In 1527, he earned a degree in literature and in the same year his wife died. Toi Gye remarried three years later and in 1531 his second son was born. At age 23 he traveled to Seoul to study at the National Academy and after ten years of development in Confucian doctrines, he graduated with honors. This allowed him to achieve different positions as a civil official in the Joseon government, the ruling dynasty in Korea.

At 37 years old, Toi Gye faced the death of his mother. So then, according to Confucian customs, he left his position in government to begin a period of mourning. But once again in the public service, there were no obstacles for Toi Gye. He was given a position in the Office of Special Advisers and simultaneously at the prestigious Royal Conference office. Once in the upper echelons of power, Toi Gye began a fierce battle against corruption. His integrity made him a fighter for truth and justice. Besides being a director of the Royal Court, he devoted himself to investigate corrupt officials throughout the kingdom, which caused him many enemies. Based on this, Toi Gye had to escape several times to protect his life, although he counted on Real support. In 1549 disappointed and worn out by struggles of power, Toi Gye decided to quit working for the state and set aside politics to pursue his philosophical studies and the construction of a private Confucian academy, the Dosan Seowon. This academy was a combination of a research institute and a social venue for meetings of local scholars. Toi Gye Yi used his political connections to get the royal patronage for the construction of the institution that also worked as a Confucian shrine. Meanwhile Toi Gye worked in minor public offices in rural areas; which gave him the opportunity to stay away from the tensions between factions of the court. The King Myeongjong made several attempts to bring Toi Gye back to political work, but such was his devotion to the Confucian study that only agreed to visit the royal court when a delegation from the Ming China visited Seoul.



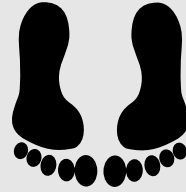
After the death of King Myungjong, his successor King Seonjo would also recruit Toi Gye, so he offered the position of Minister of Rites. Once again the Confucian sage refused. Immersed in the task of spreading the new doctrine, Toi Gye continued to study the biggest duality of neo Confucianism, the i-ki as the creative forces of the universe. If Yul Gok was a staunch defender of the theory of ki, Toi Gye maintained its position in favor of the theory of i. This formative element determines the ki and regulates the functioning of the world. Both philosophers deeply discussed the issue of duality but could never reach an agreement. This simple philosophical fact split government and Korean society into two factions. Each side wanted to assert their truths and their views, not always in a peaceful way.

This division broke the entire government. Each officer of the state had to choose between one sector or another and if not, take the risk of an attack from both sides. These philosophical differences increasingly separated the two sides, leading to conflicts and making the functioning of government virtually impossible.

Toi Gye died in 1570, unable to finish the construction of his academy. However his disciples concluded the Dosan Seowon in his honor in 1575. After his death, Toi Gye was promoted to the highest ministerial rank and buried in a Confucian shrine beside the king Seonjo. Among his literary works stand those about Confucianism. His interpretation of classical duality "I-Ki" made him popular in Korea and abroad.

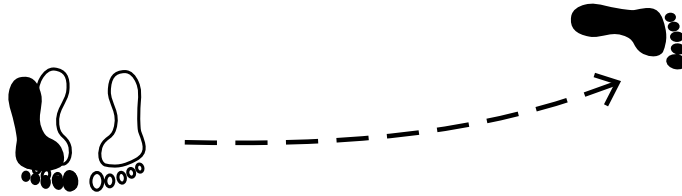
Toi Gye remained - and still does - for centuries in memory of the Korean people. His name is synonym of wisdom and commitment. It was not only one of the greatest figures of Neo Confucianism but a prominent author, a poet, a philosopher and a passionate politician. Many universities and schools are named "Toi Gye" in Korea, Japan, Taiwan, Europe and North America. Undoubtedly it was one of the brightest minds of the East, and his legacy continues in the XXI century.

Moa Junbi Sogi B
Close Ready Stance B



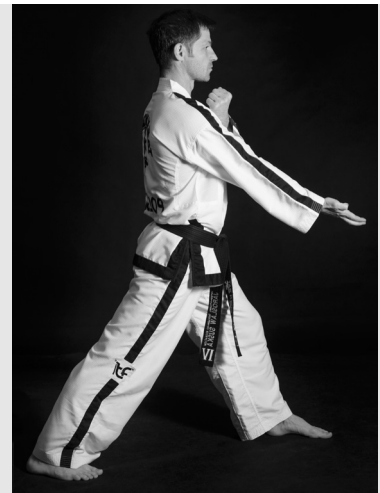
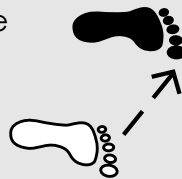
1. Niunja So An Palmok Kaunde Yop Makgi
L-Stance Inner Forearm Middle Reverse Block

Move the left foot to B forming a right L-stance toward B while executing a middle block to B with the left inner forearm.



2. Gunnun So Dwijibun Sonkut Najunde Badae Tulgi
Walking Stance Upset Fingertip Thrust

Execute a low thrust to B with the right upset fingertip while forming a left walking stance toward B, slipping the left foot to B.



3. Moa So Dung Joomuk Yopdwi Taerigi
Close Stance Back Fist Side Back Strike

Bring the left foot to the right foot to form a closed stance toward D while executing a side back strike to C with the right back fist, extending the left arm to the side downward.

