

## Black Belt Poomse

### Poomsae KORYO

Koryo poomsae symbolizes "seonbae" which means a learned man, who is characterized by a strong martial spirit as well as a righteous learned man's spirit. The spirit had been inherited through the ages of Koryo, Palhae and down to Koryo, which is the background of organizing the Koryo poomsae. The new techniques appearing in this poomsae are kodeum-chagi, opeun-sonnal-bakkat-chigi, sonnal- arae-makki, khaljaebi-mureup-nullo-kkokki, momtong-hecho-makki, jumeok- pyojeok-jireugi, pyonson-kkeut-jecho-jireugi, batang-son-nullo-makki, palkup-yop-chagi, me-jumeok-arae-pyojeok-chigi, etc, which only black-belters can practice. The jumbi-seogi is the tong-milgi that requires mental concentration by positioning the hand in between the upper abdomen and the lower abdomen where "sin"[divine] and "jeong"[spirit] converge. The line of poomsae represents the Chinese letter, which means "seonbae" or "seonbi", a learned man or a man virtue in the Korean language.

### Poomsae KEUMGAN G

Keumgang [meaning diamond] has the significance of "hardness" and "ponder", The Keumgang Mountain on the Korean peninsula, which is regarded as the center of national spirit, and the "Keumgang Yeoksa"[Keumgang warrior] as named by Buddha, who represents the mightiest warrior, are the background of denominating this poomsae. New techniques introduced in this poomsae are batangson-teok-chigi, han-sonnal-momtong-an-makki, Keumgang-makki, santeoul-makki, kheun dol-tzogi [large hinge], and the hak-dari-seogi. The poomsae line is symbolic of the Chinese letter. The movement should be powerful and well balanced so as to benefit the black belt's dignity.

### Poomsae TAEBAEK

Taebaek is the name of a mountain with the meaning of "bright mountain", where Tangun, the founder of the nation of Korean people, reigned the country, and the bright mountain symbolizes sacredness of soul and Tangun's thought of "hongik ingan"[humanitarian ideal]. There are numerous sites known as Taebaek, but Mt. Paektu, which has been typically known as the cradle of Korean people, is the background naming the Taebaek poomsae. New techniques introduced in this poomsae are sonnal-arae-hecho-makki, sonnal-opeo-japki [grabbing], japhin-son-mok-ppaegi [pulling out the caught wrist], Kumkang-momtong-makki, deung-jumeok-olgul-bakkat-chigi, dol-tzeogi [hinge], etc. The line of poomsae is like a Chinese letter, which symbolized the bridge between the Heaven and the earth, signifying human beings founded the nation by the Heaven's order. The poomsae movements are largely composed of momtong-makkis and chigis.

### Poomsae PYONGWO N

Pyongwon means a plain that is a vast stretched-out land. It is the source of life for all the creatures and the field where human beings live their life. The poomsae Pyongwon was based on the idea of peace and struggle resulting from the principles of origin and use. The new techniques introduced in this poomsae are palkup-ollyo-chigi, kodureo- olgul-yop-makki, dangkyo-teok-jireugi, meongye-chigi, hecho-santeul-makki, etc. The jumbi-seogi is the moa-seogi-wen-kyop-son [left overlapping hands], which requires concentration of force in the beginning and source of human life. The line of

poomsae means the origin and transformation of the plain. The word "Sipjin" derived from the thought of 10 longevity, which advocates there are ten creatures of long life, namely, sun, moon, mountain, water, stone, pine-tree, herb of eternal youth, tortoise, deer, and crane. They are 2 heavenly bodies, 3 natural resources, 2 plants and 3 animals, all giving human beings faith, hope and love. The poomsae Sipjin symbolizes those things. The new techniques introduced in this poomsae are hwangso-makki [bull makki], son-badak[palm]-kodureo-makki, opeun-son-nal-jireugi, son-nal-arae-makki, bawi-milgi [rock pushing], son-nal-deung-momtong-hecho-makki, kodeo-olligi [lifting up], chettari-jireugi [fork-shape jireugi], son-nal-otkoreo-arae-makki, son-nal-deung-momtong-makki, which counts 10. The Chinese letter meaning ten is the form of the poomsae line, which signifies an infinite numbering of the decimal system and ceaseless development. The word "Jitae" means a man standing on the ground with two feet, looking over the sky. A man on the earth represents the way of struggling for human life, such as kicking, trading and jumping on the ground. Therefore, the poomsae symbolizes various aspects occurring in the course of human being's struggle for existence. The new techniques introduced in this poomsae are han-son-nal-olgul-makki, keumkang-momtong-jireugi, and me-jumeok-yop-pyojeok-chigi only, and the poomsae line signified a man standing on earth to spring up toward the heaven.

**Poomsae  
SIPJIN**

**Poomsae  
JITAE**

The word "Chonkwon" means the Heaven's Great Mighty, which is the origin of all the creature and itself the cosmos. Its infinite competence signifies the creation, change and completion. Human beings have used the name of Heaven for all principal earthly shapes and meanings because they felt afraid of the Heaven's mighty. Over 4,000 years ago, the founder of the Korean people, "Hwanin" meant the heavenly King. He settled down in the "heavenly" town as the capital near the heavenly sea and heavenly mountain, where the Han people as the heavenly race gave birth to the proper through and action from which Taekwondo was originated. The poomsae Chonkwon is based on such sublime history and thoughts. The new techniques introduced in this poomsae are nalgae-pyogi [wing opening], bam-jumeok-sosum-chigi [knuckle protruding fist springing chigi], hwidullo-makki [swinging makki], hwidullo-jabadangkigi [swinging and drawing], keumgang-yop-jireugi, taesan-milgi, etc., and a crouched walking manner.

**Poomsae  
CHONKWON**

The characteristics of movements are large actions and arm sections forming gentle curves, thus symbolizing the greatness of Chonkwon thought. The poomsae line "T" symbolizes a man coming down from the heaven, submitting to the will of Heaven, being endowed power by the Heaven and worshipping the Heaven, which means the oneness between the Heaven and a human being.

**Poomsae  
HANSU**

The word "Hansu" means water is the source of substance preserving the life and growing all the creatures. Hansu symbolizes birth of a life and growth, strength & weakness, magnanimity & harmony, and adaptability. Especially, "han" has the various meanings, namely, the name of a country, numerousness, largeness, evenness, length and even the heaven and the root of evening, among others. Above all, the above significances, is the

background of organizing this poomsae.

The new techniques introduced in this poomsae are son-nal-deung-momtong-hecho-makki, me-jumeok-yang-yopkuri[both flanks]-chigi, kodureo-khaljaebi, an-palmok-arae- pyojeok-makki, son-nal-keumgang-makki, etc., and also modum-bal as a stance.

Actions should be practiced softly like water but continuously like a drop of water gathering to make an ocean. The poomsae line symbolizes the Chinese letter that means water.

Ilyeo means the thought of a great Buddhist priest of Silla Dynasty, Saint Wonhyo, which is characterized by the philosophy of oneness of mind [spirit] and body [material]. It teaches that a point, a line or a circle ends up all in one. Therefore, the poomsae Ilyeo represents the harmonization of spirit and body, which is the essence of martial art, after a long training of various types of techniques and spiritual cultivation for completion of Taekwondo practice.

**Poomsae  
ILYEO**

The new techniques introduced in this poomsae are son-nal-olgul-makki, wesanteul-yop-chagi, du-son-pyo[two opened hands]-bitureo-jabadangkigi [twisting and pulling], twio- yop-chagi and the first stance of ogeum[knee back]-hakdari-seogi. Jumbi-seogi is the bo-jumeok-moa-seogi [wrapped-up fist moa-seogi], in which, as the last step of poomsae training, two wrapped-up fists are placed in front of the chin, which has the significance of unification and moderation, so that the spiritual energy can flow freely into the body as well as the two hands. The line of poomsae symbolizes the Buddhist mark [swastika], in commemoration of saint Wonhyo, which means a state of perfect selflessness in Buddhism where origin, substance and service come into congruity