



student manual



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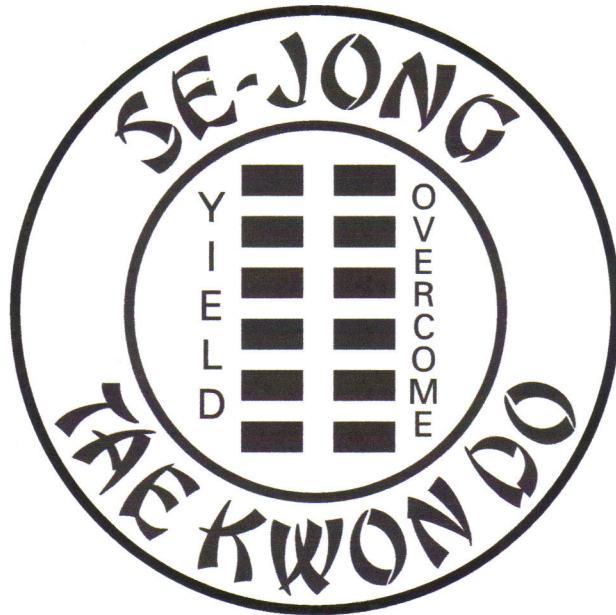
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The emblem of the Se-Jong system, like the system itself, is a blending of Yin and Yang.

The words, "Tae Kwon Do," represents the "hard" element in Se-Jong, for Tae Kwon Do is traditionally a "hard" system of oriental art.

The broken lines of the emblem are the "Earth above and Earth below" from the I Ching. It is a symbol of yielding, passivity, etc. The words, "Yield and Overcome" are taken from Chapter Twenty-two of the Tao Te Ching.

The symbol from the I Ching and #22 of the Tao Te Ching represent the "soft" element in the Se-Jong system.

**This manual was compiled with the
approval and permission of
Father Robert P. Connolly
Founder, Se Jong Tae Kwon Do**

January 2018

二十二章

曲則全。枉則直。窪則盈。敝則新。少則得。多則惑。是以聖人抱一爲天下式。不自見故明。不自是故彰。不自伐故有功。不自矜故長。夫唯不爭。故天下莫能與之爭。古之所謂曲則全者。豈虛言哉。誠全而歸之。

Chapter Twenty-two

Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.

Therefore wise men embrace the one
And set an example for all.
Not putting on a display,
They shine forth.
Not justifying themselves,
They are distinguished.
Not boasting,
They receive recognition.
Not bragging,
They never falter.
They do not quarrel,
So no one quarrels with them.
Therefore, the ancients say,
"Yield and Overcome."

Is that an empty saying?
Be really whole,
And all things will come to you.

- Lao Tzu Tsu,
Tao Te Ching

History, Myth and Mythology in the Martial Arts:

To write a history of the martial arts in general or of a specific martial art is so complex it is almost impossible. The reasons are myriad. Most martial arts originated in the Far East, where the concept of history is much different from that of our western culture.

In the Far East, meanings of events and people are much more significant than facts. Often in the culture of the East, the truth is much more important than fact. As a result, myths and legends abound in the ancient arts, and even some modern arts have developed a mythology. Some of the more modern “arts” and many modern artists have, for financial reasons, lied about their experience, their art and/or their qualifications. Because of ethnocentrism, many countries claim to be the original source of martial arts; however, as the origins of martial arts predate factual history it is impossible to determine the precise origin or development of most of the arts.

A very brief overview of the Martial Arts:

Tae Kwon Do is a Korean martial art. The beginning of martial arts in Korea is clouded in antiquity, but historical records tell us that it flourished.

The name, “Tae Kwon Do,” is a generic name adopted by the Korean Government in the late 1940’s and 1950’s that was applied to an assortment of martial arts that had been practiced there for centuries. The Masters of each system met, and agreed to practice and function under the name Tae Kwon Do. Under the leadership of General Choi Hong Hi, it was hoped that Tae Kwon Do would eventually become the name that would identify the Korean arts.

Because of politics, financial considerations, human machinations, economics, and egos, almost as soon as the name Tae Kwon Do was agreed upon and the government-sponsored International Tae Kwon Do Federation began, it started to unravel. Government pressure, the dream of political advancement and/or money motivated most Masters to remain a part of the ITF. Some Masters refused to conform to the new name and philosophy; some even developed new names for the old systems and began to market them.

A brief history of Tae Kwon Do:

At the same time, the Korean government used the ITF as a diplomatic tool. Young instructors were sent by General Choi to various parts of the world as “good will” ambassadors for Korean culture. These young men were ordered to distant lands, with almost no money, to establish Tae Kwon Do schools.

In the late 1950's and early 1960's, several of these students found their way to the United States to teach. Among them were Jhoon Rhee, Jung Sul Park, Young Il Kong and Hee Il Cho.

Young Il Kong found himself in the small eastern Pennsylvania town of Pottstown. He taught and lived in a small wooden frame house (a single room) along the Perkiomen River. The house was hot in summer, cold in winter, damp in fall and musty in the spring. It was never comfortable.

Several of his original students came from the Norristown Tae Kwon Do School that was located in the Norristown YWCA. Ben Millard, along with his student, Robert Connolly, were among those students who studied with Young Il Kong in that dilapidated room.

Mr. Kong eventually moved to Baltimore, but would return to Norristown bi-monthly to conduct class or administer promotional testing. On many weekends the students at the Norristown Y would travel to Baltimore to continue training with Young Il Kong. During this period of time, a young man by the name of Ron Dragon became a student at the YWCA in Norristown.

In those years there were both good and bad times: poorly attended tournaments; Mr. Kong's wedding in Baltimore; exhausting hours on day trips to Baltimore; shock at General Choi's flight for safety and exile from Korea; the privilege of being with him; being included in Mr. Kong's family gatherings and a growing sadness at the increasingly commercial motivation of the Kong schools.

For Robert Connolly, Martial Arts were a great vehicle for building confidence and self-esteem. (Scripture would describe that as setting people free.) As the commercialism grew, Connolly decided to teach with a different approach. In 1974, he found himself working in Bishop Walsh High School in Cumberland, Maryland, where he began to teach free classes in the High School gym. When he left Cumberland, Maryland, he left behind three Black Belts, but, due to various circumstances, the school in Cumberland did not last long after his departure.

In 1978, Connolly began teaching classes in St. Canice Parish in the Knoxville section of Pittsburgh. When he moved to Natrona Heights, PA, there was little hope that the Knoxville school would continue. Providentially, at this time Mr. Ron Dragon was transferred by his business to the Pittsburgh area. He contacted Connolly and volunteered to keep the Knoxville school operational.

When Connolly moved to Natrona Heights, he immediately began a Tae Kwon Do school. Along with attending their classes in Knoxville, many of the Knoxville students would travel the long and tedious Route 28 to attend classes in Natrona Heights. There were now two free schools.

There was much enthusiasm among the students in Knoxville and Natrona Heights, and it soon became obvious that as Black Belts were trained more schools would be opening. It was suggested that if the number of schools grew, the group should have a name.

Most of the active students at that time became involved in hours of discussions (with much laughter) not only with regard to a name, but on the many aspects required to form an organization. The name Se-Jong Tae Kwon Do was finally agreed upon, and the emblem was developed. The group deliberately stayed away from the common practice of using a family name or the name of any living person to identify itself. Se-Jong was chosen because he was a scholar as well as a King, and the group wanted to emphasize not only the martial aspects, but also the intellectual and noble aspects of the martial arts.

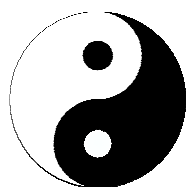
Connolly did not intend to start a distinct organization or system. He simply wanted to provide an opportunity for people to study something that would benefit their lives. He envisioned it as part of his ministry. The enthusiasm of his students and their desire to teach and spread what they were doing evolved into Se-Jong Tae Kwon Do.

Se-Jong now has well over 100 Black Belts with four (as of 2017) at the 6th Dan level. Its 22 schools are attended by hundreds of student a week. While most of the Se-Jong schools are located in the Greater Pittsburgh area, there are schools located in the Philadelphia and Meadville, PA, areas, as well as in Utah and North Carolina.

On the first Sunday of the month, Se-Jong offers a seminar for its students. On the third Sunday of the month there is a class specifically geared to Black Belts. The Black Belt class not only provides a learning environment, but also the all important element of fraternity, which is the glue that holds Se-Jong together. A week-long camp is held every summer that can only be described as “an experience.”

The heart of Se-Jong is the Instructor. The Instructor perpetuates Se-Jong, its principles and its attitudes. By their example, students will either come to understand what Se-Jong and martial arts are supposed to be, or they will gain a distorted view. Se-Jong is in the hands of the Instructors.

*Father Robert Connolly, Founder Se-Jong Tae Kwon Do
8th Dan Black Belt, Tae Kwon Do;
4th Dan Black Belt, Aikido.*



Se-Jong Tae Kwon Do System:

***"To overcome others requires force
To overcome one's self requires strength."***

- Lao Tzu

Tae Kwon Do is a Korean art of mind and body. It developed over many centuries and was exemplified in the Hwa-Rang tradition. Tae Kwon Do, like all oriental systems, (Judo, Karate, Gung fu, etc.) is not primarily a means of self-defense, although the roots of all martial arts are the systems developed by warriors to overcome armed and unarmed enemies. The oriental systems of mind and body are at least as ancient as recorded history, although the place of origin and their evolution are disputed.

Over the centuries, martial arts techniques were appropriated by monks as dance-like exercises to prepare for prayer, to practice self-defense and to integrate mind and body. This would explain their systematic development and is perhaps why some of the earliest references to the arts refer to temple boxing. In Japan, the opposite evolution took place. As the militaristic society became more pacified, the art became less militaristic.

Because of necessity or the greed of renegade monks, the combat qualities of these systems were taught to outsiders without the emphasis on the philosophical and spiritual roots. What had originally developed to enable the individual to find peace became techniques of destruction. As a result, violence replaced power and physical prowess replaced discipline. In short, the means was confused with the end.

Today, the combination of failure to teach discipline, and an exaggerated emphasis on the martial aspects of the arts, has led to aberrations. These aberrations are seen in such things as schools of street fighting using martial terms, Ultimate Fighting Challenges, Tough Man Contests and highly trained, but undisciplined, men and women who try to render one another unconscious and call it art. Many traditionally trained martial artists compromised discipline and technique in order to become commercially competitive.

The Se-Jong system stands in contradiction to these “martial arts.” It is an attempt to return to the holistic concepts of the original systems. Se-Jong Tae Kwon Do demonstrates the Christ dimension that is already at the root of all gentleness and peace. Emphasis is placed on moral rectitude, development of Ki, the power to heal, the Hyungs, and the recognition and development of true power.

Students learn about themselves (physically, spiritually and mentally) and about their fellow human beings. Through this knowledge, confidence and compassion will be developed. The Se-Jong system is, in short, a philosophy of the wholeness (i.e. holiness) of the human person. The study of Tae Kwon Do is a study of a lifetime. There are no experts, only students.

Robert Connolly, Founder, Se-Jong Tae Kwon Do



*"That which shrinks must first expand.
That which fails must first be strong."
- Lao Tzu*

The students of Se-Jong should have a profound appreciation of *The Four Respects*:
The Tao (Way, Truth, Life i.e. God) - The Master - Others - Self

The Se-Jong students should develop a deep respect for *The Five Appreciations*:
Nature - Family - System - Rank - Country

Because of their training, the students of the Se-Jong System express themselves through *The Nine Expressions*:

Courtesy	Gentleness	Humor
Kindness	Honesty	Patience
Generosity	Humility	Peace

*"Knowing ignorance is strength.
Ignoring knowledge is sickness."*

- Lao Tzu



Some terms useful to the members of the Se-Jong School:

Se-Jong: Name of the Korean king who instituted the Korean alphabet in 1443. It was the first Asian alphabet. Se-Jong is also the name of this system, implying an intellectual approach to the art. The Se-Jong Hyung has twenty-four moves, representing a full day, a full cycle, a lifetime of study. The Se-Jong Hyung also consists of “basic” movements, which are the foundation of the art.

Tae Kwon Do: The way of the hand and foot.

Aikido: Pure art of defense. The use of the aggressors' energy and balance against them.

Dobok: Korean word meaning uniform. (Japanese = Gi).

Hwa-Rang: Historically a youth group who used the art to teach their countrymen higher principles. Today it represents the principles for which all students of the art should be striving.

Hyung: Dance-like movements designed to incorporate one's mental, physical and spiritual elements.

Ki: Korean equivalent to Ch'i. Inner strength. Power. Life Force.

Shiatsu: Art of healing touch. “Acupressure.”

Tao: The Way. Ultimate truth. Life.

Membership in Se-Jong:

Anyone who has earned a rank in the Se-Jong system, adheres to its principles and actively participates in classes, is considered a member.

Conduct unbecoming of Se-Jong principles can result in loss of membership. The Instructors have the responsibility of maintaining the integrity of Se-Jong Tae Kwon Do. If an Instructor dismisses a student, no other Instructor may adopt that person as a student without the Master's approval.



Se-Jong Discipline Protocol:

Discipline is freedom. The purpose of rules is primarily to insure maximum benefit to the student and perpetuate the traditions of Tae Kwon Do. The tangible evidence that a member of Se-Jong is achieving the goals of the system is found in following the proper Protocol.

Grade Level "Gup-Student" Belt Protocol:

Bowing exemplifies the protocol of Se-Jong. Bowing indicates that the individual embraces the goals and ideals of Se-Jong. It creates an attitude of learning and it bonds an individual to fellow students. It is a sign of both welcome and farewell. It demonstrates respect for others and an atmosphere of learning. A properly understood and performed bow shows the attitude necessary to be a student of Se-Jong. Bow to the flag and Instructors upon entering and exiting the workout area. Students are required to bow to all

Refer to all Black Belts by Mr., Mrs., Ms., Sir, or Ma'am. All Black Belts are to be addressed formally when they are in uniform, in the do-jang, and in all formal situations.

Upon the arrival of the school Instructor or any Master Instructor it is the responsibility of the student who first notices the Instructor to call the room to attention and to bow in greeting. The "sho" command releases the class from attention. When students are brought to attention, they should gently tap their hands at the side of their legs at the thigh level.

Whenever a formal instruction is given, the students respond with, "Yes sir/ma'am."

The first technique (or series of techniques) executed after the class has been instructed to change techniques is followed by a "kihop."

After an Instructor makes a correction/adjustment/comment regarding a student's technique, the student responds with, "Yes sir/ma'am."

During line drills, when the students are instructed to turn, the technique (or series of techniques) performed during the turn is followed by a "kihop."

Each student is expected to expend maximum personal effort during class workouts.

If at any time during the class a student becomes sick or injured, it is the student's responsibility to bow out and tell the instructor what is wrong. Do not enter/leave class without permission from the Instructor.

Students must hold the last instructed position until directed otherwise.

When the instructor says, "Sho," the student says, "Thank you sir/ma'am" or "Komapsumida."

Loud conversations, laughing in excess, and chewing gum have no place in the dojang. Talking is prohibited and jewelry is not to be worn during the instruction period.

An all white uniform free from patches, flags or any other symbol is required at all occasions.

The student's dobok is to be neat and clean at all times. Respect for the uniform must be practiced.

The student's belt should be neatly folded or tied when removed. As a gesture of respect, it should not touch the ground and never be dropped on the ground.

The student's current belt rank must be displayed on the belt by color or stripe. The stripe should be 1/2" to 3/4" wide and placed one belt width from each end.

A student may not give a demonstration or teach Tae Kwon Do without the approval of his/her Instructor.

A student must have the approval of his/her Instructor before participating in any tournament or competition.

When a student is late for class he/she must stand in a paro position until the instructor acknowledges their position. He/she must respond by asking, "Permission to enter class."

Students are expected to practice outside of class on a regular basis.

Students must have a mutual respect for all classmates and Instructors. All students are expected to be courteous and understanding. Advanced students are expected to set a good example to new students and to assist such students when necessary.

The student must maintain and control his/her temper at all times. Unsportsmanlike conduct (i.e., profanity, unnecessary roughness toward a fellow student, etc.) will not be tolerated.

The student may not ask a senior belt or Instructor to free spar and may ***not spar without the presence of an Instructor***. Proper equipment is required (a minimum of mouthpiece and head gear).

The student may not engage in any activities that might degrade the code of Tae Kwon Do or the reputation of his/her school.

Black Belt Protocol:

All aspects of under belt protocol are to be followed.

Black Belts should have a single dot with the proper degree color representing their current rank. All Black Belts should have only the dot of their current rank on the belt. **Do not** keep the former rank dot on the belt. The dot is to be placed in the center, one belt width from the end of the belt.

All Black Belts are expected to maintain an active membership in Se-Jong. If the skills of the rank are not maintained, that rank is not held. A lack of participation in Se-Jong for one year will require a demonstration of skill before rank is reactivated.

Any Black Belt requesting to be reinstated to the active list must first have the permission of the Master of the system. Permission from the Black Belt's previous instructor (when possible) is also required.

At any time the Master of the System can choose to update or further refine all protocol items to fit the needs of the system.

Dress Code:

The Dobok of Se-Jong is Plain White:

An All White Uniform (free from patches, flags or any other symbol) is required at all occasions.

Students: When students are in a situation where they are formally representing Se-Jong Tae Kwon Do, they should be properly dressed. Their clothing should be neat and clean at all times (both dobok and street clothes). "Street Clothing" should give the appearance of being dressed up; they should not appear casually dressed.

Black Belts: Black Belts in Se-Jong are the official representatives of the system. Therefore, in formal situations, such as demonstrations, all tests, lectures and tournaments, they should dress as follows, if they are not wearing a dobok:

Men: Dress shirt and tie, dress slacks, sport coat or equivalent, and dress shoes. The Se-Jong Black Belt Pin should be worn on the left lapel of the jacket.

Women: Dress equivalent to the men, as current fashion and/or modesty dictates. The lapel pin should be displayed.

Formal Situations Include: Demonstrations, Tests, Lectures and Tournaments.
Non-formal situations include: Seminars, Black Belt class and weekly classes.

Failure to appreciate the significance of the dress code is a failure to recognize the dignity of representing Se-Jong Tae Kwon Do. Those who find this dress code excessive, or impossible to adhere to, should resign from Se-Jong.

***"In the pursuit of learning,
every day something is acquired.
In the pursuit of Tao,
every day something is dropped."
- Lao Tzu***

***"Those who know are not learned.
The learned do not know."
- Lao Tzu***



The "New" Definitions of the Se-Jong Patterns
as written by Father Robert Connolly,
Master of Se-Jong Tae Kwon Do and
Instructor of Instructors

New Se-Jong Tae Kwon Do Ranking System, Color Significance and Associated "Gup" Patterns:

- 10th Grade:** White Belt: Innocence; New Beginning.
Pattern: **Chon-Ji:** For the new students the Chon-Ji pattern signifies that as they begin to learn the most basic techniques of Se-Jong they are entering into a new aspect of their lives.
- 9th Grade:** White Belt Gold Stripe: Glimmer of Knowledge.
Pattern: **Dan-Gun:** For the students who are incorporating this pattern into their lives it signifies the unlimited possibilities of the human spirit.
- 8th Grade:** Gold Belt: Sunrise of Knowledge.
Pattern: **Do-San:** For the Se-Jong practitioner Do-San emphasizes the importance of developing confidence if one is to attain the freedom and independence as a human person. One way to develop that confidence is to accept the Four Respects of Se-Jong.
- 7th Grade:** Gold Belt with Green Stripe: Hint of Maturity.
Pattern: **Won-Hyo:** For the Se-Jong students Won-Hyo is a warning not to concentrate only on the physical aspects of their lives. The Five appreciations of Se-Jong will aid the student in developing a holistic approach to the art.

- 6th Grade:** Green Belt: Maturity in the Art
Pattern: **Yul-Gok:** This pattern reminds the students that they must strive to become a balanced human being.
- 5th Grade:** Green Belt with Blue Stripe: First Awareness of Ideals.
Pattern: **Joong-Gun:** This pattern should remind the Se-Jong students how important patriotism is, and it should remind the Se-Jong student of all the men and women in the history of the United States who served to insure our freedoms.
- 4th Grade:** Blue Belt: Understanding of Ideals.
Pattern: **Toi-Gye:** The Se-Jong practitioner is reminded by this pattern to become a student of the meaning, movement, and motivation of the art.
- 3rd Grade:** Blue Belt with Red Stripe: First Hint of Danger.
Pattern: **Hwa-Rang:** This pattern should remind the students that every effort must be made to bring unity to their families, their nation, their martial art, and themselves.
- 2nd Grade:** Red Belt: Awareness of Danger to Self.
Pattern: **Choong-Moo:** The Se-Jong students use this pattern to remember how important it is to treat people justly and defend those who suffer injustice.
- 1st Grade:** Red Belt with Black Stripe: Candidate for Black Belt.
Pattern: **Po-Eun:** For the Se-Jong students Po-Eun pattern is a reminder of the necessity to be loyal to themselves, their conscience, and their art.

New Se-Jong Tae Kwon Do Ranking System
Black Belt Patterns:

1st Degree: Black Belt with White Dot:

Pattern: Se-Jong : The 24 movements of this pattern remind the students that they have learned their basics, (their alphabet so to speak). Now they can begin their study of Se-Jong in earnest.

2nd Degree: Black Belt with Gold Dot:

Pattern: Gwang-Gae: This pattern reminds the practitioners to strive to always expand their experiences and knowledge of life, while remaining faithful to basic values.

Pattern: Ge-Baek: The student of this pattern is reminded of the necessity of discipline in learning and life.

3rd Degree: Black Belt with Green Dot:

Pattern: Eui-Am: This pattern is, for the Se-Jong students, a reminder of the need to be dedicated to a moral, ethical standard of life.

Pattern: Yon-Ge: The students who practices Yon-Ge are reminded how important it is to be willing to do what ever is necessary in order to continue training.

4th Degree: Black Belt with Blue Dot:

Pattern: Yoo-Sin: The performance of this pattern exemplifies the necessity of uniting mind, body and spirit in one's journey through life.

Pattern: Moon-Moo: The students who performs this pattern should strive to recognize the dignity and honor of every person.

5th Degree: Black Belt with Red Dot:

Pattern: Choong-Jang: In performing this pattern the students are reminded how important it is to face mortality if they are to live out the Nine Expressions of Se-Jong.

Pattern: Ul-Ji: Performance of this pattern exemplifies loyalty and willingness to defend the Traditional Martial Arts, in particular as expressed in Se-Jong Tae Kwon Do.

6th Degree: Black Belt with No Dots:

Pattern: Sam-Il: For the Se-Jong students Sam-IL is a reminder of how tremendous and unique is the freedom and independence that United States citizens enjoy.

Pattern: Choi-Yong: Performing this pattern reminds the students of how important it is to have integrity and purity of intention, and how costly those values can be.

7th Degree & Above:

Pattern: Ko-Dang: This pattern reminds the Se-Jong students to ask themselves if they are as proud and as knowledgeable of their history as they should be.

Pattern: Tong-Il: The students who performs this pattern should be increasingly grateful for the blessing of living in the United States.

Pattern: So-San: The practice of So-San reminds the Se-Jong students that it is necessary to accept and integrate every aspect of their lives (body, spirit, mind, emotion, peace, violence, love, dislike, sin, virtue, etc.) in order to be whole.

**The “Old” Korean Definitions of the
Oda-Kwon International Patterns of
Tae Kwon Do**

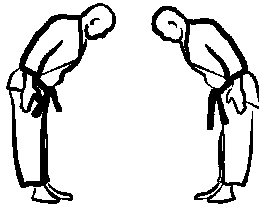
Old Student “Gup” Patterns:

- 10th Grade:** White Belt: Innocence, New Beginning.
Pattern: **Chon-Ji:** “Heaven and Earth.”
- 9th Grade:** White Belt Gold Stripe: Glimmer of Knowledge.
Pattern: **Dan-Gun:** Legendary founder of Korea (2333 B.C.).
- 8th Grade:** Gold Belt: Sunrise of Knowledge.
Pattern: **Do-San:** Independence leader Ahn Ch'ang-Ho.
- 7th Grade:** Gold Belt with Green Stripe: Hint of Maturity.
Pattern: **Won-Hyo:** Monk who introduced Buddhism to Korea (686A.D.).
- 6th Grade:** Green Belt: Maturity in the Art.
Pattern: **Yul-Gok:** Confucius of Korea, Yi I.
- 5th Grade:** Green Belt with Blue Stripe: First Awareness of Ideals.
Pattern: **Joong-Gun:** Assassinated first Japanese Governor General of Korea.
- 4th Grade:** Blue Belt: Understanding of Ideals.
Pattern: **Toi-Gye:** Neo-Confucianist Yi Hwang.
- 3rd Grade:** Blue Belt with Red Stripe: First Hint of Danger.
Pattern: **Hwa-Rang:** Silla Dynasty youth group.
- 2nd Grade:** Red Belt: Awareness of Danger to Self.
Pattern: **Choong-Moo:** Invented Kobukson (submarine-like ship).
- 1st Grade:** Red Belt with Black Stripe: Candidate for Black Belt.
Pattern: **Po-Eun:** Famous nationalist Chong Mong-Chu.

Old Student Black Belt Patterns:

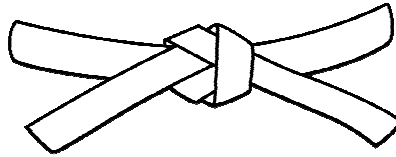
- 1st Degree: Black Belt with White Dot:**
Pattern: Se-Jong: Name of the Korean king who instituted the Korean alphabet in 1443. The diagram represents the king, while the 24 movements refer to the 24 letters of the Korean alphabet.
- 2nd Degree: Black Belt with Gold Dot:**
Pattern: Gwang-Gae: Named after the 19th King of Koguryo Dynasty, who expanded and recovered lost territory.
Pattern: Ge-Baek: A great admiral of Paekchae Dynasty (660 A.D.).
- 3rd Degree: Black Belt with Green Dot:**
Pattern: Eui-Am: The pseudonym of Son Byong Hi, religious leader and leader of the Korean Independence movement on March 1, 1919. He was responsible for changing the name of DongHak (Oriental Culture) to Chondo Kyo (Heavenly Way Religion) in 1905.
Pattern: Yon-Ge: A famous General during the Kokuryo Dynasty who forced the Chinese out of Korea in 649 A.D.
- 4th Degree: Black Belt with Blue Dot:**
Pattern: Yoo-Sin: General of the Silla Dynasty who united the three separate kingdoms of Korea in 668 A.D.
Pattern: Moon-Moo: Moon-Moo was the 13th King of Silla Dynasty who came to the throne in 661 A.D.
- 5th Degree: Black Belt with Red Dot:**
Pattern: Choong-Jang: A general of the Yi Dynasty who died in prison at age 27. This pattern ends with a left-hand attack to symbolize the tragedy of his death before he was able to come to full maturity.
Pattern: Ul-Ji: The general who successfully defended Korea against Chinese invaders in 612 A.D. The diagram represents his surname.

- 6th Degree:** **Black Belt with No Dot:**
- Pattern:** **Sam-II:** Denotes March 1, 1919, the date that the independence movement of Korea began.
- Pattern:** **Choi-Yong:** A general during the fourteenth century Koryo Dynasty who was assassinated by subordinate General Sung Gae, who later became the first king of the Yi Dynasty.
- 7th Degree:** **Black Belt:**
- Pattern:** **Ko-Dang:** The pseudonym of patriot Cho Man Sik who dedicated his life to the independence and education of the Korean people.
- Pattern:** **Tong-II:** Represents the unification of Korea, which had been divided since 1945.
- Pattern:** **So-San:** The pseudonym of the great monk Choi Hyung Ung, 1520- 1604, during the Yi Dynasty. At the age of 72 he organized, with the assistance of his pupil Damung Dang, a corp of monk soldiers who helped repulse Japanese pirates who overran most of the Korea peninsula in 1592.



The Reason for 24 Patterns by General Choi.

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 travelers 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; this way they gain 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 Tae kwon-Do for mankind as a trace of a man of the late 20th century. The 24 patterns represent 24 hours, one day, or all my life.



Required Knowledge for 10th Grade – White Belt:

Pattern: Chon-Ji

Movements: 19

Diagram:



Chon-Ji: For the new students the Chon-Ji pattern signifies that as they begin to learn the most basic techniques of Se-Jong they are entering into a new aspect of their lives.

(Old): Literally means "Heaven and Earth." In the Orient it is 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 Heaven and the other Earth.

Beginning Position: Parallel ready stance.

End of Pattern: Left foot moves forward to right foot.

Significance of Belt: Innocence, a new beginning.

Attention: Feet are together, hands are straight down to the sides.

Bow: From the waist only, 45 degrees with the head up.

Stances:

Parallel Stance: The feet are parallel to each other and one foot length wide, as measured from center of foot to center of foot, with the weight evenly distributed on both feet, knees relaxed. (as in Junbi position)

Straddle: The feet are parallel to each other and 1 1/2 shoulder widths wide with the weight evenly distributed on both feet. Both knees are bent and directly over the ankles. The front of the stance is determined by the direction the head is facing.

Walking: The feet are at a diagonal to each other and 1 1/2 shoulder widths wide and 1-1/2 shoulder widths deep with the weight evenly distributed on both feet. Both feet face straight ahead with the front knee bent and directly over the ankle; the rear knee is straight. The front foot determines the stance.

L-Stance: The feet are perpendicular to each other and 1 1/2 shoulder widths deep and as wide as a parallel stance. The front foot faces straight ahead; both knees are bent and directly over the ankles. The rear foot determines the stance.

Spinning Turn: As done in patterns.

Stepping Turn: Step behind front foot, then turn.

Hand Techniques:

Straight Punch
 Low Defense
 Inner Forearm Block
 Elbow Strikes
 High Rising Block
 Double Knife Hand Block

Foot Techniques:

Front Snap Kick
 Side Piercing Kick
 Leg Blocks

Concepts:

Straight – Reverse
 Inner – Outer
 Alignment
 Breathing

Vocabulary:

AttentionCharyot
 BowKyong Ye
 ReadyJunbi
 Return.....Paro
 RelaxSho

Questions:

1. What does Tae Kwon Do mean?
2. What is the first pattern?
3. Why do we bow?
4. What does the word "Hyung" mean?
5. What is the significance of a white belt?

Required Knowledge for 9th Grade – White Belt with Gold Stripe:

Pattern: Dan-Gun

Movements: 21

Diagram:



Dan-Gun: For the students who are incorporating this pattern into their lives, it signifies the unlimited possibilities of the human spirit.

(Old): Named after the holy Dan-Gun, the legendary founder of Korea in 2333 B. C.

Beginning Position: Parallel ready stance.

End of Pattern: Left foot moves to right foot.

Significance of Belt: Glimmer of knowledge.

Stances:

One-Legged: The foot on the floor is pointing straight ahead, leg is slightly bent at the knee. The other leg is up with knee pointing straight ahead and foot parallel to floor, toes up. Arms are out from side, hands are in a fist. Foot on floor determines stance.

Bending Ready: The foot on the floor is 135° from the front and the leg is bent slightly. The other leg is raised with the knee pointing to the rear and the foot parallel to the floor as in a side piercing kick. Hands are in a guarding position. Foot on the floor determines the stance.

Rear-Foot: The feet are perpendicular to each other, the front foot faces straight ahead and in line with the rear ankle. Feet are close together but not touching, the front knee is bent with the heel off of the floor. The rear foot determines the stance.

Fighting Stance: Whatever is comfortable for the student. Side out determines the stance.

Hand Techniques:

Reverse Punch

Single Knife Hand Block

Double Forearm Block

Twin Forearm Block

Single Knife Hand Strike

Guarding Block

Foot Techniques:

Turning Kick

Roundhouse Kick

Boot-to-Boot Sweep Kicks- (These kicks can be thrown with either the ball of the foot or the instep, and front or back foot.)

Three Step Sparring: 1 thru. 5

Concepts:

Inward / Outward & Side To Side Transitioning.

**All Previous Requirements
and Active Participation in Se-Jong Tae Kwon Do**

Vocabulary:

MasterSa Bom Nim

InstructorKyosa Nim

StudentJeja

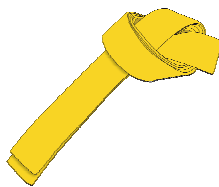
Title of Honor:

Male.....name plus SSI (i.e. Smith SSI)

Female.....name plus Puin (i.e. Jones Puin)

Questions:

1. What does Dan-Gun mean?
2. Why do we have patterns?
3. Why should you respect higher belts?
4. Who is your Instructor?
5. Who are his/her assistants?
6. What is the significance of a gold stripe on a white belt?



Required Knowledge For 8th Grade – Gold Belt:

Pattern: Do-San

Movements: 24

Diagram:



Do-San: For the Se-Jong practitioners Do-San emphasizes the importance of developing confidence if they are to attain the freedom and independence as a human person. One way to develop that confidence is to accept the Four Respects of Se-Jong.

(Old) - The pseudonym of Ahn Chang-Ho (1876 - 1938) who devoted his entire life to furthering the education of Korea and its independence movement.

Beginning Position: Parallel ready stance.

End of Pattern: Right foot moves to left foot.

Significance of Belt: Sunrise of knowledge.

Stance:

Fixed: Similar to L-stance except longer, about a foot's length. The front foot faces straight ahead, with knee bent and directly over the ankle; rear knee is straight but not locked. The rear foot determines the stance.

Hand Techniques:

Outer Forearm Block

Wedging Block

Back Fist

Spinning Back Fist

Fingertip Strikes:

Single, Double, Thumb, Spear,

Flat, Upset Finger

Foot Techniques:

Knee Kicks (vertical and horizontal)

Crescent Kicks (inner and outer)

Three Step Sparring: 1 thru 5, both right and left hand attacks.

Soft Techniques: Ikkyo. Uke's arm is straight; do not grab.

All Previous Requirements and Active Participation in Se-Jong Tae Kwon Do

Vocabulary:

Thank you.....Komapsumida

Stop.....Koman

Begin.....Sijak

Gym.....Dojang

Questions:

1. What does Do-San mean?
2. What is the purpose of the kihop?
3. Who are considered experts in the martial arts?
4. What is the significance of a Gold Belt?
5. What are the Four Respects of Se-Jong?

***The Tao (the way, the truth, the light....i.e. God),
The Master, Others, Self.***

Students of Se-Jong should have a profound appreciation for all of the above.

Required Knowledge for 7th Grade - Gold Belt with Green Stripe

Pattern: Won-Hyo

Movements: 28

Diagram: 

Won-Hyo: For the Se-Jong students Won-Hyo is a warning not to concentrate only on the physical aspects of life. The Five Appreciations of Se-Jong will aid the students in developing a holistic approach to the art.

(Old): The noted Buddhist monk who introduced Buddhism to the Silla Dynasty in the year 686 A.D.

Beginning Position: Close ready stance A.

End of Pattern: Right foot moves to left foot.

Significance of Belt: Hint of maturity in the art.

Stances: Close Ready A, B, and C.

Hand Techniques:

Upset Punch
Circle Block
Vertical Punch
Uppercut

Foot Techniques:

Back Side Piercing Kick
Back Snap Kick

Three Step Sparring: 6 thru. 10 (Both Right hand and Left hand attacks.)

One Step Sparring: 1 thru. 10 (Both Right and Left hand attacks.)

Soft Technique: Nikkyo--- Uke's arm is bent (S-shaped).

Concepts:

Target areas in general, soft and hard.
Priority target areas.

All Previous Requirements and Active Participation in Se-Jong Tae Do

Vocabulary:

Dismiss.....Hae san

Grade.....Gup

Degree.....Dan

Soft Technique.....Puduron kot

Questions:

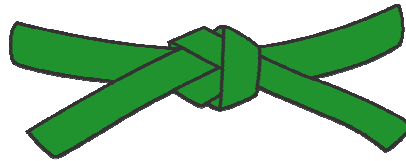
1. What does Won-Hyo mean?

2. What are the Five Appreciations of Se-Jong?

Nature, Family, System, Rank and Country.

Students of Se-Jong should have a profound respect for all of the above.

3. What is the significance of a Green Stripe on a Gold Belt?



Required Knowledge For 6th Grade - Green Belt:

Pattern: Yul-Gok

Movements: 38

Diagram:



Yul-Gok: This pattern reminds the students to strive to become a balanced human being..

(Old) - A pseudonym of a great philosopher and scholar, Yi I (1536 – 1584).
Nicknamed the Confucius of Korea.

Beginning Position: Parallel ready stance.

End of Pattern: Left foot moves to right foot.

Significance of Belt: Maturity in the art.

Stance:

Diagonal: Same as the straddle stance, except one foot is farther ahead of the other. The heel of the front foot is even with the toes of the rear foot. The front foot determines the stance.

Hand Techniques:

U-Block

Twin Knife Hand Block

Hooking Block

U-Punch

Crescent Punch

U-Grab or Bow Grab

Hook Punch

Foot Techniques:

Twisting Kick

Hook Kick

Reverse Turning Kick

One Step Sparring: 11 thru. 15 (Both Right and Left Hand Attacks).

Soft technique: Sankyo --- Uke's wrist is torqued up with the elbow bent upwards into a 90 degree position.

Modified Free Sparring

Transitioning:

Transitioning is the physical and psychological movement necessary to move from being attacked to not being attacked while maintaining balance. Evasion and transitioning are a unit. It is practiced in the movements of basics and patterns, as well as in free sparring.

All Previous Requirements and Active Participation in Se-Jong Tae Kwon Do

Vocabulary:

OneHanna
 TwoDul
 ThreeSed
 FourNed
 FiveDasut

Questions:

1. What does Yul-Gok mean?
2. Who is Se-Jong and why is our system named after him?
3. What is the significance of a Green Belt?
4. What are the nine expressions of Se-Jong?

Because of their training, students of Se-Jong should express themselves through the *Nine Expression: Courtesy, Kindness, Generosity, Gentleness, Honesty, Humility, Humor, Patience, Peace.*

Required Knowledge For 5th Grade - Green Belt with Blue Stripe:

Pattern: Joong-Gun

Movements: 32

Diagram:



Joong-Gun: This pattern should remind the Se-Jong student how important patriotism is, and it should remind the Se-Jong student of all the men and women in the history of the United States who served in order to insure those freedoms.

(Old): Named after the patriot An Joong-Gun, who assassinated Hiro Bumo Ito, the first Japanese governor General of Korea, who was known as the leading force of the Korea-Japan merger. The 32 movements in the pattern represent Mr. An's age when he was executed in Lui Shung prison in 1910.

Beginning Position: Close ready stance B.

End of Pattern: Left foot moves to right foot.

Significance of Belt: First awareness of ideals.

Stance:

X-Stance: The lower legs are crossed and both feet face straight ahead, the heel of the front foot is even with the toes of the rear foot. Both knees are bent with the rear heel off of the floor. The front foot determines the stance.

Hand Techniques:

X-Block

Ridge Hand Block

Scooping Block

Vertical Twin Fist

Double Palm Heel Block

Foot Techniques:

Wheel Kick

Pressing Kicks

Ax Kick

One Step Sparring: 16 thru 20

Soft Technique: Yonkyo --- Grab Uke’s forearm by one or two hand (two hands is like a baseball bat grip), then apply pressure to the sides of the forearm (where the pressure points are) then bending the elbow upward and then directing the elbow point towards the floor for a take down.

Free Sparring:

Tae Kwon do Techniques can be **lethal** when properly used. Blows should be focused within **five centimeters** of a vital point. Control is very important to you and others. Defense is as important as attacking, and counter attacking can be both a defense and a offense. Free Sparring is primarily an educational tool that teaches one about oneself, and higher belts must educate the lower belts in free sparring.

**All previous Requirements
and Active participation in se-Jong Tae Kwon Do**

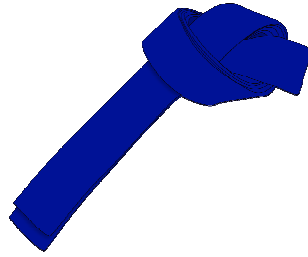
Vocabulary:

Six	Yosut
Seven.....	Illgop
Eight.....	Yodul
Nine.....	Ah hop
Ten	Yul

Questions:

1. What does Joong-Gun mean?
2. What is the significance of a Blue Stripe on a Green Belt?
3. Explain the difference between a reverse turning kick and a wheel kick.
4. Explain the Emblem of Se-Jong.

The Emblem of Se-Jong, like the system itself, is a blending of Yin and Yang. The words “Tae Kwon Do” represent the **“Hard”** element in Se-Jong, for Tae Kwon Do is traditionally a hard system of oriental art. The broken lines of the emblem are “The Earth above and the Earth below” from the *I Ching*. It is a symbol of passivity, yielding, etc. The words “Yield and Overcome”, taken from #22 of the *Tao Te Ching*, represent the **"Soft"** element in Se-Jong.



Required Knowledge For 4th Grade - Blue Belt:

Pattern: Toi-Gye

Movements: 37

Diagram:



Toi-Gye: The Se-Jong practitioner is reminded by this pattern to become a student of the meaning, movement, and motivation of the art.

(Old): The pen name of the noted scholar Yi Hwang (16th century AD), an authority on Neo-Confucianism. The 37 movements of the pattern refer to his birthplace on the 37th latitude, the diagram represents scholar.

Beginning Position: Close ready stance B.

End of Pattern: Right foot moves to left foot.

Significance of Belt: Understanding of ideals.

Stances:

Vertical Stance: Same as a rear foot stance except but both feet are flat.

Hand Techniques:

Hammer Fist

Arc Hand – (Primary target is the throat)

W-Block

Foot Techniques:

Jump Front Snap Kick
 Jump Side Piercing Kick
 Jump Twisting Kick

One Step Sparring: 21 through 26

Soft Techniques: **Tsuki Irimi Nage** --- Redirection #1 with the Far Hand.
Kokyo-Ho Nage ---- Redirection #2 with the Near Hand.

Free Sparring

**All Previous Requirements
 and Active Participation in Se-Jong Tae Kwon Do**

Vocabulary:

Stance.....So gi
 Kick.....Cha gi
 Punch.....Chu ru gi
 Block.....Mak gi

Questions:

1. What does Toi-Gye mean?
2. Why do we free spar?
3. Explain the meaning of the phrase: "Repetition is the mother of all learning."
4. What is the significance of a Blue Belt?

Required Knowledge For 3rd Grade - Blue Belt with Red Stripe:

Pattern: Hwa-Rang

Movements: 29

Diagram:



Hwa-Rang: This pattern should remind the students that every effort must be made to bring unity to their family, their nation, their martial art, and themselves.

(Old) - Named after the Hwa-Rang youth group, which originated in the Silla Dynasty in the early 7th century. This group eventually became the actual driving force for the unification of Korea.

Beginning Position: Close ready stance C.

End of Pattern: Right foot moves to left foot.

Significance of Belt: First hint of danger.

Hand Technique:

Ridge Hand Strike

Foot Techniques :

Jump Turning Kick

Jump Knee Kick

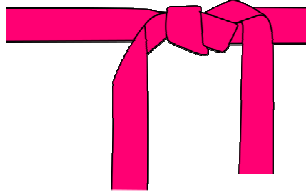
Soft Technique: Kote Gaeshi --- Wrist Throw.

Free Sparring

All Previous Requirements and Active Participation in Se-Jong Tae Kwon Do.

Questions:

1. What does Hwa-Rang mean?
2. What does discipline mean?
3. What is the significance of a Red Stripe on a Blue Belt?



Required Knowledge For 2nd Grade - Red Belt:

Pattern: Choong-Moo

Movements: 30

Diagram:



Choong-Moo: The Se-Jong students use this pattern to be reminded how important it is to treat people justly and defend those who suffer injustice.

(Old): The name given to the great Admiral Yi Sun-Sin of the Yi Dynasty. He was reputed to have invented the first armored battleship the Kobukson, in 1592 A.D. It was the first Iron Clad ship. Some say the Kobukson is the precursor of the present day submarine. The pattern ends with a left hand attack to symbolize the regrettable mistreatment he experienced at the hands of the King.

Beginning Position: Parallel ready stance.

End of Pattern: Left foot moves to right foot.

Significance of Belt: Awareness of danger to oneself.

Hand Techniques:

Thumb Ridge

Long Fist (four knuckle fist, extended fist)

Foot Techniques:

Jump Hook Kick

Jump Back Side Piercing Kick

Jump Wheel Kick

Jump Reverse Turning Kick

Boot to Boot Sweep (with takedowns and finishing techniques)

One Step Sparring

Soft Techniques

Free Sparring

**All previous Requirements
and Active participation in Se-Jong Tae Kwon Do**

Questions:

1. What does Choong-Moo mean?
2. What do you know of the history of Se-Jong?
3. If someone asked you some reasons to study the martial arts, what would you say?
4. What is the significance of a Red Belt?

Required Knowledge For 1st Grade - Red Belt with Black Stripe: Candidate for Black Belt:

Pattern: Po-Eun

Movements: 36

Diagram: _____

Po-Eun: For the Se-Jong students, the Po-Eun pattern is a reminder of the necessity to be loyal to one's self, one's conscience, and one's art.

(Old): The pseudonym of a loyal subject, Chong Mong-Chu (1400 A.D.) 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 enduring loyalty to the King and country towards the end of the Koryo Dynasty.

Beginning Position: Parallel stance with Heaven hand.

End of Pattern: Left foot moves to the right foot.

Significance of Belt: Candidate for Black Belt.

Hand Technique: Horizontal Punch.

One Step Sparring

Soft Techniques

Free Sparring

All Previous Requirements and Active Participation in Se-Jong Tae kwon Do

Questions:

1. What does Po-Eun mean?
2. What is the basic difference between Martial Arts and a sport?
3. What have the martial arts contributed to your life?

Testing Protocol: Permission of the Master of the System. Only 2nd Degree and higher Black Belts may be examiners for Candidate level.



Required Knowledge For 1st Degree Black Belt : White Dot:

Pattern: Se-Jong

Movements: 24

Diagram:



Se-Jong: The 24 movements of this pattern remind the students that they have learned their basics, (their alphabet so to speak).

(Old): Name of the Korean king who instituted the Korean alphabet in 1443. The diagram represents the king, while the 24 movements refer to the 24 letters of the Korean alphabet.

Beginning Position: Close ready stance B.

End of Pattern: Left foot moves to the right foot.

Significance of Belt: *BEGINNER*. Basics have been learned.

All Previous Vocabulary

Soft Techniques

Free Sparring

Written Test

Written Philosophy

**All Previous Requirements
and Active Participation in Se-Jong Tae Kwon Do**

Hand Techniques:

Arc Hand Strike	Hooking Block	Thumb Ridge Strike
Back Fist	Horizontal Punch	Twin Forearm Block
Circle Block	Inner Forearm Block	Twin Knife Hand Block
Crescent Punch	Long Fist	U-Block
Double Forearm Block	Low Defense	U-Grab
Double Knife Hand Block	Outer Forearm Block	U-Punch
Double Palm Heel Block	Redirection Block	Upset punch
Double Palm Heel Strike	Reverse Punch	Uppercut
Elbow Strikes	Ridge Hand Block	Vertical Punch
Finger Tip Strikes	Ridge Hand Strike	Vertical Twin Fist
Guarding Block	Scooping Block	W-Block
Hammer Fist	Single Knife Hand Block	Wedging block
High Rising Block	Single Knife Hand Strike	X-block
Hook Punch	Straight Punch	

Foot Techniques Both Right and Left:

Side Piercing	Crescent	Wheel
Front Snap	Back Side Piercing	Pressing
Turning	Back Snap	Ax
Roundhouse	Twisting	Leg Blocks (Front & Back)
Boot to Boot Sweeps	Hooking (Front&Back)	Jump Wheel
Knee	Reverse Turning	Jump Reverse Turning
Jump Front Snap	Jump Knee	Jump Back Side Piercing
Jump Side Piercing	Jump Hooking	Boot to Boot Sweep
Jump Twisting	Jump Turning	(w/ take downs & finishing techniques)

Stances:

Bending Seady	One-Legged	Vertical Stance
Close Ready A, B, and C Diagonal	Parallel	Walking
Fighting	Rear-Foot	X-Stance
Fixed	Spinning Turn	
L-Stance	Stepping Turn	
	Straddle	

Patterns:

Chon-Ji
Dan-Gun
Do-San
Won-Hyo

Yul-Gok
Joong-Gun
Toi-Gye
Hwa-Rang

Choong-Moo
Po-Eun
Se-Jong

Concepts:

Hard – Soft
Inner – Outer
Inward – Outward
Ki
Sparring
Straight – Reverse
Target Areas
Weighting

All Previous Vocabulary

Testing Protocol: Permission from the Master of the System. Only 3rd Degrees and higher may examine for 1st Dan ranking.

Required Knowledge For 2nd Degree Black Belt--Gold Dot:

Pattern 1: Gwang-Gae

Movements: 29

Diagram:



Gwang-Gae: This pattern reminds the practitioners to strive to always expand their experiences and knowledge of life, while remaining faithful to basic values.

(Old): 19th King of Koguryo Dynasty who expanded and recovered lost territory. The 39 techniques refer to his reign for 39 years.

Beginning Position: Parallel stance with Heaven hand.

End of Pattern: Left foot moves to the right foot.

Pattern 2: Ge-Baek

Movements: 34

Diagram:



Ge-Baek: The students of this pattern are reminded of the necessity of discipline in learning and in life.

(Old): Ge-Baek was a great admiral of Paekchae Dynasty (660 A.D.).

Beginning Position: Parallel ready stance.

End of Pattern: Right foot moves to the left foot.

Significance of Belt: Sunrise of Knowledge.

Soft Techniques: **Tenchi Nage** (Heaven & Earth)
Irimi Nage-(Entering Tech.)
Kaiten Nage-(Rotary Throw)
Shiho Nage (4 Directional Throw Tech.)
Kokyyo Nage (20Year Tech.)

Free Sparring: Improving All Levels.

**All Previous Requirements
and Active Participation in Se-Jong Tae Kwon Do**

Testing Protocol: Permission of the Master of the System. Only 4th Degrees and higher may be examiners for 2nd Dan ranking.

Required Knowledge For 3rd Degree Black Belt--Green Dot:

Pattern 1: Eui-Am

Movements: 43

Diagram:



Eui-Am: For the Se-Jong students this pattern is a reminder of the need to be dedicated to a moral ethical standard of life.

(Old): Eui-Am is the pseudonym of Son Byong Hi, religious leader and leader of the Korean independence movement on March 1, 1919. He was responsible for changing the name of Dong Hak (Oriental Culture) to Chondo Kyo (Heavenly Way Religion) in 1905.

Beginning Position: Close ready stance with hands in kicking position.

End of Pattern: Right foot moves to the left foot.

Pattern 2: Yon-Ge

Movements: 51

Diagram:



Yon-Ge: The students who practice Yon-Ge are reminded how important it is to be willing to do whatever is necessary in order to continue training.

(Old) - Yon-Ge was a famous General during the Kokuryo Dynasty. In 649 A.D. he forced the Chinese out of Korea.

Beginning Position: Parallel stance with a #3 left elbow strike.

End of Pattern: Right foot moves to the left foot.

Significance of Belt: Maturity in the art.

Soft Techniques: Improving All Levels, Both Immobilizations and Projections.

**All Previous Requirements,
Active Participation in Se-Jong Tae Kwon Do,
and teaching a seminar which can be (1) taught as a regularly
scheduled seminar or (2) recorded and sent to senior belts or (3) posted
on You Tube**

Testing Protocol: Permission of the Master of the System. Only 5th Degrees and above may be examiners for 3rd Dan ranking.

Required Knowledge For 4th Degree Black Belt--Blue Dot:

Pattern 1: Yoo-Sin

Movements: 70

Diagram:



Yoo-Sin: Performance of this pattern exemplifies the necessity of uniting mind, body and spirit in the journey through life.

(Old): General Yoo-Sin of the Silla Dynasty united the three separate kingdoms of Korea in 668 A.D.

Beginning Position: Parallel stance with hands in cup and saucer on right hip.

End of Pattern: Right foot moves to the left foot.

Pattern 2: Moon-Moo

Movements: 65

Diagram:



Moon-Moo: The students who perform this pattern should strive to recognize the dignity and honor of every person.

(Old): Moon-Moo was the 13th King of Silla Dynasty who came to the throne in 661 A.D.

Beginning Position: Parallel ready stance.

End of Pattern: Right foot moves to the left foot.

Significance of Belt: Understanding of Ideals.

**All Previous Requirements,
Active Participation in Se-Jong Tae Kwon Do,
and teaching a seminar which can be (1) taught as a regularly
scheduled seminar or (2) recorded and sent to senior belts or (3) posted
on You Tube**

Testing Protocol: Permission of the Master of the System and/or only Master Instructors 6th degree or above may be examiners for 4th Dan ranking.

Required Knowledge For 5th Degree Black Belt-- Novice Master Instructor--Red Dot:

Pattern 1: Choong-Jang

Movements: 52

Diagram:



Choon-Jang: In performance of this pattern the students are reminded how important it is to face their mortality if they are to live out the Nine Expressions of Se-Jong.

(Old): Choong-Jang, a general of the Yi Dynasty, died in prison at age 27. This pattern ends with a left-hand attack to symbolize the tragedy of his death before he was able to come to full maturity.

Beginning Position: Close ready stance A.

End of Pattern: Left foot moves to the right foot.

Pattern 2: Ul-Ji

Movements: 42

Diagram:



Ul-Ji: Performance of this pattern exemplifies loyalty and willingness to defend the Traditional Martial Arts, particularly as expressed in Se-Jong Tae Kwon Do.

(Old): Ul-Ji was the general who successfully defended Korea against the Chinese invaders in 612 A.D. The diagram represents his surname.

Beginning Position: Parallel stance, knife hands crossed, front of chest, left over right.

End of Pattern: Left foot moves to the right foot.

Significance of Belt: Awareness of danger to oneself.

**All Previous Requirements,
Active Participation in Se-Jong Tae Kwon Do
and teaching a seminar which can be (1) taught as a regularly
scheduled seminar or (2) recorded and sent to senior belts or (3) posted
on You Tube**

Testing Protocol: Permission of the Master of the System and/or the Board of Directors is needed to test for Novice Master Instructor Rank. Only the Master of the System and/or a panel who the Master designates may be examiners for Novice Master Instructor Rank.

Required Knowledge For 6th Degree Black Belt-- Master Instructor:

Pattern 1: Sam-II**Movements: 34****Diagram:**

Sam-II: For Se-Jong students Sam-II is a reminder of how tremendous and unique is the freedom and independence that United States citizens enjoy.

(Old): Denotes the historical date of the independence movement of Korea which began throughout the country on March 1, 1919.

(Thoughts of the Master) - Performance of this pattern exemplifies the spirit of freedom and independence required to study Se-Jong.

Beginning Position: Close ready stance C.

End of Pattern: Left foot moves to the right foot.

Pattern 2: Choi-Yong**Movements: 45****Diagram:**

Choi-Yong: Performance of this pattern reminds the students how important it is to have integrity and purity of intention, and how costly those values can be.

(Old): General during the fourteenth century Koryo Dynasty who was assassinated by subordinate General Sung Gae, who later became the first king of the Yi Dynasty.

Beginning Position: Close ready stance C.

End of Pattern: Left foot moves to the right foot.

**All Previous Requirements,
Active Participation in Se-Jong Tae Kwon Do,
and teaching a seminar which can be (1) taught as a regularly
scheduled seminar or (2) recorded and sent to senior belts or (3) posted
on You Tube**

Testing Protocol: Permission of the Master of the System and/or the Board of Directors is needed to test for 6th Degree Black Belt, Master Instructor Rank. Only the Master of the System and/or a panel who the Master designates may be examiners for Master Instructors Rank.

Required Knowledge For 7th Degree Black Belt- Master Instructor:

Pattern 1: Ko-Dang

Movements: 39

Diagram:



Ko-Dang: This pattern reminds the Se-Jong students to ask themselves if they are as proud and as knowledgeable of their history as they should be.

(Old): Ko-Dang is the pseudonym of patriot Cho Man Sik who dedicated his life to the independence and education of the Korean people.

(Thoughts of the Master): Performance of this pattern exemplifies the necessity to continue learning all through life.

Beginning Position: Close ready stance C.

End of Pattern: Left foot moves to the right foot.

Pattern 2: Tong-II

Movements: 56

Diagram:

Tong-II: The students who perform this pattern should be increasingly grateful for the blessings of living in the United States.

(Old): Represents the unification of Korea, which had been divided since 1945. The diagram symbolizes the homogeneous race.

(Thoughts of the Master): Performance of this pattern exemplifies the hope that someday all martial arts will be dedicated to tradition, discipline and peace.

Beginning Position: Close ready stance C.

End of Pattern: Left foot moves to the right foot.

Pattern 3: So-San**Movements: 72****Diagram:**

So-San: The practice of So-San reminds the students that it is necessary to accept and integrate every aspect of their lives, (body, spirit, mind, motion, peace, violence, love, dislike, sin, virtue, etc.) in order to be whole.

(Old): The pseudonym of the great monk Choi Hyung Ung, 1520-1604, during the Yi Dynasty. At the age of 72, he organized a corps of monk soldiers with the assistance of his pupil Damung Dang. Together they helped repulse Japanese pirates who overran most of the Korean peninsula in 1592.

(Thoughts of the Master): Performance of this pattern exemplifies the spiritual aspect of each person, the aspect of the human person that is essential to the wholeness of the individual.

Beginning Position: Close ready stance A

End of Pattern: Right foot moves to the left foot.

**All Previous Requirements,
Active Participation in Se-Jong Tae Kwon Do,
and teaching a seminar which can be (1) taught as a regularly
scheduled seminar or (2) recorded and sent to senior belts or (3) posted
on You Tube.**

Testing Protocol: Permission from the Master of the system and/or the Board of Directors is needed to test for 7th Degree Black Belt. Only the Master of the System may test the candidate. When the Master of the System is not able to attend, then a panel who the Master designates will suffice.

Required Knowledge For 8th Degree Black Belt:
Instructor of the Instructors

Will Be Determined By
The Master Of The System

The Master of the System, The Instructor of Instructors will appoint his successor. If he can no longer function as the **Master of the System**, and a successor has not been appointed, then a 2/3 vote by the 6th and 7th Dan Master Instructors and the Board of Directors will be needed to appoint a successor to be the new **Master Instructor of Instructors**.

Time Periods and Requirements for Advancement to Higher Black Belt Degrees:

From Candidate to 1st Degree Black Belt: At least 9 months of Active membership in Se-Jong and then their Instructor will make a recommendation to the Master of the System and/or Review Board who will then issue an invitation to the test.

From 1st Degree to 2nd Degree: At least three years of Active membership in Se-Jong and then their Instructor will make a recommendation to the Master of the System and/or Review Board who will then issue an invitation to the test.

All others: No minimum time period requirement. Active membership in Se-Jong is required and then their Instructor will make a recommendation to the Master of the System and/or Review Board, who will then issue an invitation to test.



**Soft Techniques & Definitions to Assist with
Three & One Step Sparring:**

TERMS:

1. OMOTE – TO MOVE IN & IN FRONT OF.
2. TANKEN – TO MOVE BACK FROM.
3. URA – TO MOVE AROUND,CIRCLE.
4. SUWARI WAZA – KNEELING POSITION.
5. UKE -- THE ATTACKER (THE ONE WHO RECIEVES THE TECHNIQUE).
6. TORI – THE DEFENDER (THE ONE WHO APPLIES THE TECHNIQUE).
7. MARUI – CIRCULAR MOTION.

IMMOBILIZATIONS: (WRIST TECHNIQUES):

1. IKKYO - ARM IS STRAIGHT (DO NOT GRAB).
2. NIKKYO - ARM IS BENT (S-SHAPED).
3. SANKYO - ARM IS TORQUED WITH ELBOW BENT 90*.
4. YONKYO - FOREARM IS GRABBED, ONE OR TWO LIKE A BASEBALL GRIP (FRONT OR BACK). THEN PRESSURE IS APPLIED TO THE PRESURE POINTS ON EITHER SIDE OF THE FOREARM (IF POSSIBLE), THEN THE ELBOW IS BENT INTO A 90* POSITION. THEN MAKING A CIRCULAR MOTION THE ELBOW IS DIRECTED TOWARDS THE FLOOR FOR A TAKEDOWN.

PROJECTIONS: (THROWING TECHNIQUES):

1. KOTE GAESHI - WRIST THROW.
2. IRIMI NAGE - ENTERING THROW.
3. KOKYO NAGE - 20 YR.TECH.
4. SHIHO NAGE - 4 DIRECTIONAL THROW.
5. KAITEN NAGE - ROTARY THROW.
6. TSUKI IRIMI NAGE - REDIRECTION #1 (FAR HAND).
7. KOKYU-HO NAGE - REDIRECTION #2 (NEAR HAND).
8. ISHI-OTOSH - STONE DROP.
9. TENCHI NAGE - HEAVEN & EARTH THROW.
10. HADAKA JIME - REAR NECK CHOKE OR NAKED STRANGLE.

Three Step & One Step Sparring:

Before Starting:

Tori and Uke begin by facing one another in a Junbi position.

Tori is the defender the Uke is the attacker.

Uke will begin each attack with a straight middle punch towards Tori.

In 3-Step the Tori signals ready after which the Uke will step back into a Left Walking Stance Low-Defense (kihopping) then proceed forward three times with a Straight Punch attack. The Tori will then retreat two times into a Right L-Stance Single Knife Hand Block, then counter attack with the proper Defense on the Uke's third attack.

In 1-Step the Tori signals ready and the Uke steps forward into a Right Walking Stance with a straight punch after which the Tori counter attacks with the proper Defense.

The 3-Step & 1-Step sparring in this manual presumes the Uke is attacking with the right hand. Left hand attacks would require the opposite response by the Tori.

The Kihop, as always, should be expressed on the finishing technique. If there is no finishing technique, the kihop is expressed when the Guarding Block is assumed. All 3-Steps & 1-Steps that respond to right hand attacks finish with a Right L-Stance Guarding Block, (left hand attacks respond with a Left L-Stance Guarding Block) even if the Tori is required to go to the ground. The first 10-Step Sparrings should be learned both as 3-step & 1-step, right & left hand attacks. It is permissible to practice higher 1-steps as 3-steps.

9th Grade - White Belt With Gold Stripe:**Three - Step Sparring:**

1. Placing hands in a cup and saucer on the right hip, students move their right leg and shift into a northwest facing straddle stance, executing a right punch to the head, and then a right punch to the solar plexus. (Kihop on Solar Plexus punch).
2. Placing knife hands to the right ear, (in low defense preparation position) students move their right leg and shift into northwest straddle stance, simultaneously making a right suto to the left side of Uke's neck while blocking the attack with the left hand. Grab and pull the opponent off balance and forward with the left hand while executing a right suto to Uke's right carotid artery. (Kihop)
3. Step forward with the right leg into a west facing straddle stance blocking with the right outer forearm. Adjust weight and execute an elbow strike #1 to Uke's solar plexus, then execute a right downward back fist strike to under the nose of the Uke pulling the right foot to form a left rear foot stance. (Kihop)
4. Step the right foot over the left foot and pivot into an east facing straddle stance as the left palm blocks the Uke's elbow. Punch the exposed kidney with the right hand and then the left hand, and then execute a punch to the temple with the right hand. (Kihop)
5. Shift south while executing a side piercing kick with the right leg.

8th Grade- Gold Belt: Same as the 9th grade except in 8th grade both left and right sides execute.

7th Grade - Gold Belt With Green Stripe:**Three - Step Sparring:**

6. Move the right leg to assume a west facing straddle stance while blocking the attack with the right outer forearm (as in #3). Spin counter clockwise to assume a southeast straddle stance while issuing a left elbow strike #3 into Uke's solar plexus. (Kihop).
7. Shuffle back and block the punch with a right inside crescent kick and in a continuous motion, without setting down, execute a side piercing kick with the right leg. (Kihop).
8. Step north to the outside of Uke's stance into a left walking stance while executing a reverse hooking block with the right hand. Grab and secure the wrist while taking a transitional step north with the right leg. Continue weighting Uke's arm throughout the technique, bringing the Uke's hand downward past his/her hip. Bring the left hand to help the right hand while taking a deep step northward with the left leg. Then "genuflect" on the right knee in order to corner drop the Uke to the north, keeping the back straight while doing the technique. (Kihop on guarding block)
9. Jump right side piercing kick. (Kihop).
10. In a shuffling motion stepping northeast with the left leg to avoid the punch, issue a right reverse turning kick to the Uke's extended front knee or ribcage which ever is desired. (Kihop)

6th Grade Green Belt:**One - Step Sparring:**

11. Assume a north facing left walking stance as while executing an X-Block. Secure the wrist (similar to a right handed bat grip) and pull to the southeast into a knee kick to the solar plexus. Finish with an elbow strike to the back of the neck (Kihop)

12. Assume a north facing left walking stance while executing a left inward knife hand block to punch, then securing with both hands and pressure Uke's arm downward and then east (across his/her body) while adjusting the right foot by stepping east, and maintain the weighting on Uke's arm, while taking a deep step east with the left foot. Then execute Shihonage, stepping west to drop Uke west. (Kihop on guarding block). (This tech is similar to Mr. Miskech's Shihonage in Father's pattern.)

13. Step to the outside of Uke assuming a north facing left walking stance and issue a straight inward left palm heel block to the attackers right elbow. Step the right leg north using the right open hand to Uke's left shoulder. Pressure Uke's shoulder in a circular motion downward, while pivoting feet to face west while maintaining control of Uke's right arm. As Uke lands on his/her back the Tori goes to the ground and applies an Arm Bar submission to the right arm (Kihop). Then push away from the Uke with the feet and assume the Right L- Stance Guarding block.

14. Assume a north facing left walking stance to outside of Uke while executing a right inward knife hand block. Slide the right hand to secure Uke's shoulder, shuffling forward for balance if necessary while bringing the right leg forward. Execute a right pressing kick diagonally while pressuring Uke's left shoulder back for takedown. Finish with a right ax kick. (Kihop)

15. As Tori indicates a readiness to begin, the Tori's right leg drops back to the southeast into a left side Fighting stance, then executes a right leg inner crescent kick setting down and executing a left leg spinning backside piercing kick. (Kihop)

5th Grade & Above:

One – Step Sparring:

16. Jump front snap kick with the right leg. (Kihop)
17. As Tori indicates a readiness to begin, he/she executes a Left outer Crescent kick to block the punch, then continues into a Right leg Turning kick. (Kihop)
18. As Tori indicates a readiness to receive the attack, he/she drops the right leg south into a right L stance, then steps to the east (as necessary) with the left leg and executes a right jump back side piercing kick. (Kihop)
19. Assuming a modified left walking stance, Tori executes a Left Outer forearm block to the punch, then a Right (reverse) Guarded Ridge hand strike to the Uke's Left Temple. (Kihop) (Striking hand comes from the hip.)
20. Step into a left walking stance as you execute an inward reverse knife hand block. Pivot on the balls of your feet to assume an east facing straddle stance and establish Ikyyo. Walk east while weighting Uke's arm (Omote) and "shift drop" Uke to the ground. Apply Nikyoo variation submission (Chicken Wing). Left hand is on top, right hand is at elbow in right hand attack. (Kihop on submission).

Blue Belt with Red Stripe:**One – Step Sparring:**

21. As Tori passes through a walking stance as he/she executes a straight outer forearm block and simultaneously a reverse punch to Uke's body (set up is as in Outer Forearm block). Shift balance forward and execute a right hook punch, grab the head and adjust footing in order to execute a right knee kick to the body, then jump and execute a right elbow strike to the back of the neck. (Kihop)
22. Tori steps north with his/her right foot into a west facing straddle stance while simultaneously delivering a left hooking block and a right hook punch to the side left jaw, pushing through on the punch. Secure the block while adjusting the left leg as necessary and slip into a left rear foot stance while executing a right downward back fist. (Kihop)
23. Tori steps right foot forward into a west facing straddle stance while simultaneously executing a left outer forearm block and a right elbow strike to the jaw. (Kihop) Turning the Uke's palm up, Tori executes Tenkan with the left leg while executing a cutting throw.
24. Step north into a left walking stance and execute a left outward (straight) hooking block and a reverse upset punch. Bring the right leg forward while striking the left Vagus nerve with the right palm heel. (Kihop) Immediately left Tenkan to unbalance and bring Uke down in heaven and earth variation.
25. Step forward with the left foot while executing a straight (left) outer forearm block as the right hand distracts to Uke's face. Shift forward and secure neck and issue a right knee kick and then a left knee kick. Shove Uke northward, as necessary, step to east with the left foot in order to execute a right back-side piercing kick. (Kihop)

Red Belt:**One – Step Sparring:**

26. Drop to the left knee by placing both open hands to the west and issue a right turning kick to Uke. Pivot around on the left knee while placing the left hand to the north on the floor. The Tori's right foot is flat on the ground as Tori faces north, punching Uke's groin with the right fist. (Kihop).

27. Assume a north facing left walking stance with a straight outward forearm block and a reverse punch to the nose. Secure Uke's shoulders and execute a right knee kick to the body. (Kihop) Tori withdraws his/her right knee, adjusting the left leg and right Tenkan in order to execute Kaiten Nage.

28. With the "cup and saucer" on your right hip, step with your right leg to form a northwest straddle stance while executing a left outer forearm block and a right palm heel to the chin. Draw left hand back and execute a left long fist to the exposed throat (Kihop) as you shift the front leg into a north facing right walking stance.

29. Step the right leg forward into a northwest straddle stance while issuing a left hooking block. Securing the right arm and the left shoulder of Uke; apply Tenchi nage variation while maintaining control of Uke's right arm. Finish with a right rising kick to the Uke's right elbow. (Kihop)

30. Right inner crescent kick to the attacking hand, retract and issue a right side piercing kick without setting down (as in #7); set right foot down beside left foot and execute a left wheel kick. (Kihop)

Red Belt with Black Stripe:**One - Step Sparring:**

31. Step the right leg into a west facing straddle stance while executing a right outer forearm block. While executing a right back fist adjust as necessary into a left rear foot stance, then issue a right side piercing kick, immediately followed by a left back side piercing kick. (Kihop)
32. Cross step to the northwest with the right foot (as in #4) to avoid the punch, and execute Irimi Nage, with Kokyoo Nage variation. Kihop on Guarding Block.
33. Step northward and outside of Uke's stance with the left leg while executing an inward reverse knife hand block. Slide the right hand up Uke's arm to neck while moving behind Uke into a Hadaka Jime. Step back to bring Uke to floor. (Kihop on the drop)
34. Move the left leg forward into a cork-screw block and secure Uke's right arm. Step forward with the right leg into a northwest straddle while arc handing to Uke's throat (Kihop). Left Tenkan while bringing Uke to the ground. (Tenchi nage variation.)
35. Irimi Kote Gaeshi. Right Tenkan, Ura. (Kihop on guarding block).

Thoughts of the Master

Gup Patterns

10th Grade: White Belt: Innocence; New Beginning.
Pattern: **Chon-Ji:** For the new students the Chon-Ji pattern signifies that as they begin to learn the most basic techniques of Se-Jong they are entering into a new aspect of their lives.

Thought: New Se-Jong students strive to understand that TKD is the beginning of something never experienced before. As such, it is to be undertaken seriously and with respect.

9th Grade: White Belt Gold Stripe: Glimmer of Knowledge.
Pattern: **Dan-Gun:** For the students who are incorporating this pattern into their lives it signifies the unlimited possibilities of the human spirit.

Thought: Intelligence is not enough to be knowledgeable. Se-Jong students must strive toward self-understanding and personal honesty.

8th Grade: Gold Belt: Sunrise of Knowledge.
Pattern: **Do-San:** For the Se-Jong practitioner Do-San emphasizes the importance of developing confidence if one is to attain the freedom and independence as a human person.

Thought: Accepting the Four Respects of Se-Jong will help students develop their needed confidence.

7th Grade: Gold Belt with Green Stripe: Hint of Maturity.
Pattern: **Won-Hyo:** For the Se-Jong students Won-Hyo is a warning not to concentrate only on the physical aspects of their lives.

Thought: As Se-Jong students begin to mature, they will strive to learn not only about themselves, but about their fellow human beings.

6th Grade: Green Belt: Maturity in the Art
Pattern: **Yul-Gok:** This pattern reminds the students that they must strive to become a balanced human being.

Thought: In order to be a balanced human being, one must exercise the mind as well as the body.

5th Grade: Green Belt with Blue Stripe: First Awareness of Ideals.
Pattern: **Joong-Gun:** This pattern should remind the Se-Jong students how important patriotism is, and it should remind the Se-Jong student of all the men and women in the history of the United States who served to insure our freedoms.

Thought: Se-Jong students must be aware that our ideal of freedom is to be expressed through self-control.

4th Grade: Blue Belt: Understanding of Ideals.
Pattern: **Toi-Gye:** The Se-Jong practitioner is reminded by this pattern to become a student of the meaning, movement, and motivation of the art.

Thought: Se-Jong students understand that discipline is freedom. The discipline of self-control is displayed through understanding the meaning of Martial Arts (the balance of mind/body/spirit), the movement of Se Jong (patterns are to be performed with accuracy and respect) and the motivation of Se Jong (no one can practice for you).

3rd Grade: Blue Belt with Red Stripe: First Hint of Danger.

Pattern: **Hwa-Rang:** This pattern should remind the students that every effort must be made to bring unity to their families, their nation, their martial art, and themselves.

Thought: There is danger in believing that unity is sameness. Therefore, students of Se-Jong strive to understand that unity is a harmony of positive differences.

2nd Grade: Red Belt: Awareness of Danger to Self.

Pattern: **Choong-Moo:** The Se-Jong students use this pattern to remember how important it is to treat people justly and defend those who suffer injustice.

Thought: Students of Se-Jong realize that we bring danger upon ourselves when we use our strength to overcome others. To overcome we must yield.

1st Grade: Red Belt with Black Stripe: Candidate for Black Belt.

Pattern: **Po-Eun:** For the Se-Jong students Po-Eun pattern is a reminder of the necessity to be loyal to themselves, their conscience, and their art.

Thought: If we cannot be true to ourselves, we cannot be true to anyone. Se-Jong students must understand that it is essential to continue to strive toward self-understanding and personal honesty.

Thoughts of the Master

Black Belt Patterns

1st Degree: Black Belt with White Dot:

Pattern: **Se-Jong** : The 24 movements of this pattern remind the students that they have learned their basics, (their alphabet so to speak).

Thought: As students perform this pattern they realize that the foundation of learning the art has been laid and their study of *Se-Jong* can now begin in earnest.

2nd Degree: Black Belt with Gold Dot:

Pattern: **Gwang-Gae:** This pattern reminds the practitioners to strive to always expand their experiences and knowledge of life, while remaining faithful to basic values.

Thought: While remaining true to personal ideals, *Se-Jong* students understand the importance of engaging in the interchange of thought with people of other cultures and beliefs.

Pattern: **Ge-Baek:** The student of this pattern is reminded of the necessity of discipline in learning and life.

Thought: *Se-Jong* students must continue to strive toward the discipline that leads to freedom.

3rd Degree: Black Belt with Green Dot:

Pattern: **Eui-Am:** This pattern is, for the *Se-Jong* students, a reminder of the need to be dedicated to a moral, ethical standard of life.

Thought: *Se-Jong* students realize that actions speak louder than words.

Pattern: Yon-Ge: The students who practices Yon-Ge are reminded how important it is to be willing to do what ever is necessary in order to continue training.

Thought: Maturity requires commitment. Se-Jong students strive to give wholehearted devotion to the art.

4th Degree: Black Belt with Blue Dot:

Pattern: Yoo-Sin: The performance of this pattern exemplifies the necessity of uniting mind, body and spirit in one's journey through life.

Thought: Se-Jong students work to acknowledge that unity is helpful in understanding the purpose of our existence.

Pattern: Moon-Moo: The students who performs this pattern should strive to recognize the dignity and honor of every person.

Thought: Every person's life must be respected and supported. Therefore, Se-Jong students work toward the realization that their actions either threaten or enhance the life and dignity of others.

5th Degree: Black Belt with Red Dot:

Pattern: Choong-Jang: In performing this pattern the students are reminded how important it is to face mortality if they are to live out the Nine Expressions of Se-Jong.

Thought: Facing mortality reveals what is truly important. This understanding helps Se-Jong students to find joy in the giving and receiving of the Nine Expressions.

Pattern: Ul-Ji: Performance of this pattern exemplifies loyalty and willingness to defend the Traditional Martial Arts, in particular as expressed in Se-Jong Tae Kwon Do.

Thought: Se-Jong students will defend their ideals without being defensive, framing arguments in terms of human dignity.

6th Degree: Black Belt with No Dots:

Pattern: Sam-II: For the Se-Jong students Sam-II is a reminder of how tremendous and unique is the freedom and independence that United States citizens enjoy.

Thought: Performance of this pattern exemplifies the spirit of freedom and independence required to study Se-Jong.

Pattern: Choi-Yong: Performing this pattern reminds the students of how important it is to have integrity and purity of intention, and how costly those values can be.

Thought: Defending our ideals can be costly; forfeiting our ideals costs more.

7th Degree & Above:

Pattern: Ko-Dang: This pattern reminds the Se-Jong students to ask themselves if they are as proud and as knowledgeable of their history as they should be.

Thought: Performance of this pattern exemplifies the necessity to continue learning all through life.

Pattern: Tong-II: The students who performs this pattern should be increasingly grateful for the blessing of living in the United States.

Thought: Performance of this pattern exemplifies the hope that someday all martial arts will be dedicated to tradition, discipline, and peace.

Pattern: So-San: The practice of So-San reminds the Se-Jong students that it is necessary to accept and integrate every aspect of their lives (body, spirit, mind, emotion, peace, violence, love, dislike, sin, virtue, etc.) in order to be whole.

Thought: Performance of this pattern exemplifies the spiritual aspect of each person, the aspect of the human person that is essential to the wholeness of the individual.

further thoughts of the master

The seven years of Se Jong in Natrona Heights proved to be a blessed moment in our history. The stability of those years helped Se Jong grow stronger in our mission and grow even stronger in our narrative to provide free Martial Arts to any who want to learn.

Our ability to fully occupy our camp property has become painful for me. Because of unfounded rumors of my real and future dementia and the Diocesan Office for Retired Priests taking the position that Saint Mary of the Mount could no longer provide the adequate care I needed, I once again found myself a prisoner at Marion Manor.

The understanding and support of the instructors, however, have given me even more resolve to continue toward my dream to be a free person.

Father Robert P. Connolly

Founder, Se Jong Tae Kwon Do

January 2018

This optional way of executing the Se Jong pattern has helped the Harwick School to remember that Se-Jong is the King after whom our school is named, and Number 22 of the Tao Te Ching is the standard to which our school commits itself.

(Approved by Father Robert P. Connolly, January 2018)

Close Ready Stance B

-
1. Step left foot into a left walking stance (facing west) while executing a (straight) low defense.
YIELD AND OVERCOME,

 2. Step left foot to right foot and step right foot into a left L-stance (facing east) while executing a twin forearm block.
BEND AND BE STRAIGHT,

 3. Maintain block while pivoting counterclockwise on left foot and executing a (high, right leg) side piercing kick to the north.
EMPTY AND BE FULL

 4. In a continuous movement, set down into a straddle stance (facing west) and step left foot into a left walking stance (facing west) while executing a (straight) high rising block.
WEAR OUT AND BE NEW,

 5. Step left foot to right foot and step right foot into a straddle stance (facing north) while executing a (outward) single knife-hand strike to the east.
HAVE LITTLE AND GAIN,

6. Step right foot into a close ready stance B (facing north).
HAVE MUCH AND BE CONFUSED.
-
7. Jump to the north into a left X-stance (facing east) while executing a (high, forward) straight back-fist strike to the north (bring right fingers to left wrist).
THEREFORE, THE WISE EMBRACE THE ONE...
-
8. Step right foot into a right walking stance (facing east) while executing a (middle) straight punch.
...AND SET AN EXAMPLE FOR ALL.
-
9. Half-step right foot to the north, turn counterclockwise and step left foot into a right L-stance (facing west) while executing a guarding block.
NOT PUTTING ON A DISPLAY...
-
10. Step right foot into a right walking stance (facing west) while executing a (straight, guarded) spear-finger strike (left hand executes a downward palm block under right elbow, hands start palm forward in front of outer shoulders).
...THEY SHINE FORTH.
-
11. Step right foot to left foot and step left foot into a left walking stance (facing east) while executing a (high, outward) straight back-fist strike.
NOT JUSTIFYING THEMSELVES...
-
12. Step left foot into a straddle stance (facing south) while executing a (forward) left scooping block.
...THEY ARE DISTINGUISHED.
-

13. Execute a (high, left leg) turning kick to the south
NOT BOASTING...
-
14. Set down by jumping to the south into a left X-stance (facing south) while executing a (straight) double forearm block.
...THEY RECEIVE RECOGNITION.
-
15. Step right foot into a straddle stance (facing south) while executing a (middle) measured right hand punch.
NOT BRAGGING...
-
16. Maintain straddle stance (facing south) while executing a left double-motion back-fist.
...THEY NEVER FALTER.
-
17. Cross right foot behind left foot and step left foot into a left diagonal stance (facing south) while executing a (low, downward) double palm heel block.
THEY DO NOT QUARREL...
-
18. Shift left foot into a left walking stance (facing south) while executing a (straight) redirection block (pivoting into a right walking stance facing west).
...SO NO ONE QUARRELS WITH THEM.
-
19. Snap left foot into a right one legged stance (facing south) while simultaneously executing a (low, rearward) left side block to the east and a (high, rearward) right outer forearm block to the west (both palms facing west).
THEREFORE THE ANCIENTS SAY,
-

20. Step left foot rearward into a right walking stance (facing south) while executing a reverse pressing block.

"YIELD AND OVERCOME."

21. Snap left foot into a right one-legged stance (facing south) while simultaneously executing a (left leg) trapping block (left foot to back of right knee) and a (high, forward) right back-fist strike (left palm to back of right wrist).

IS THIS AN EMPTY SAYING?

22. Spin clockwise on right foot and step left foot rearward to the south into a left L-stance (facing north) while executing a left #3 elbow strike to the south.

BE REALLY WHOLE...

23. Step right foot into a left L-stance (facing east) while executing a double knife-hand block.

...AND ALL THINGS...

24. Step right foot to left foot and step left foot into a right L-stance (facing west) while executing a (middle) reverse punch.

...WILL COME TO YOU.

Move Left Foot To Paro

