



Philosophy Of The Hyungs

Kee Cho Hyungs

The name of these Hyungs and creator is Grandmaster Hwang Kee, the founder of Moo Duk Kwan Tang Soo Do. The Kee Cho Hyungs were created in 1945 in Seoul, Republic of Korea. Each of the three Kee Cho Hyung Il Bu, Ee Bu and Sam Bu have 20 movements.

Pyung Ahn Hyungs (The Turtle)

Pyung Ahn Forms were originally called 'Jae - Name' and created by Okinawan Master Mr. Itosu in the Hwa Nam area of China approximately 1870. Mr Itosu reorganized the Jae Nam form into closely resembling the present Pyung Ahn Hyung. When one begins to master the Pyung Ahn Hyungs they will develop a feeling of 'Pyung' meaning peach and confidence, balance and calmness with oneself and nature. 'Ahn' meaning safe, confident and comfortable. These are feelings a person will develop in the mind and body of any situation.

Bassai (Snake and Breaking Through the Fortress)

The Hyung that presupposes the spirit and the strength necessary to break into an enemy's stronghold; It is full of vitality. It is a Hyung of the usage of opposites, composure and agility, strength and change, fast and slow, light and heavy. It also shows applications of strength. The Hyung originally came from So Rim Sa Kwon Bup style. It was created in the mid to late 16th century in Hwa Nam area of China.

Naihanchi Hyung (Iron Horse)

'I gather within me all forces of the earth. I look up and ask the heavens for perfection of self. I instill its force and energy into my body'. The Naihanchi were once practiced as one Hyung, however because of their length and degree of difficulty it was divided into three sections for teaching purposes. These forms have slow, fast and strong movements in both offensive and defensive techniques. Balance and solid stances add to the importance of these forms. The legs are set in a strong, straddling position as if on horseback and tension is applied to the outside edges of the soles of the feet. The history of these forms date back some 900 years ago during the Song Dynasty.

Sip Soo (Ten Hands; The Bear)

The Hyung enables one to perform the actions of ten men. It enables a person to deal with weapon attacks especially stick attacks. This is the only form in Tang Soo Do that has no offensive techniques only blocking techniques. Concentration of power must be understood in the Hyung and in doing so twisting the body, overturning the opponent, tightening parts of the body and taking the opponent by force will be mastered.



Chinto / Jindo (White Crane On The Rock)

The name Jindo means Jin (advance) and Do (retreat). It was originally known as Chinto (quiet waves), the name of a Chinese sailor and Martial Artist. The Hyung is for mastering balance whilst standing on one leg and using counterattacks and is characterized by fast and strong movements. This Hyung belongs to White Crane Kung Fu.

Kung Sang Koon (The Eagle Looking At The Sky)

This Hyung was founded in the southern part of China in the 17th Century. This Hyung is very popular in Martial Arts, appearing in many Korean, Chinese and Japanese styles. This form is designed to simulate multiple attacks from various angles.

Rohai (White Crane or Heron)

This Hyung is most noted for the use of one legged stance or Crane stance. Due to the difficulty in utilizing the one legged stance the practitioner will develop poise through the mastery of this form. The founder of this form is unknown but is believed to have come from the White Crane Kung Fu style in Southern China.

Wang Shu (Flying Swallow)

Wang Shu is very active and must be performed with great speed when lowering and raising the body. The student must stay light on their feet to move quickly. The Hyung represents the light, easy, keen and quick-witted movements of the 'Flying Swallow'

Sei Shan (Praying Mantis)

This form is based on some of the basic aspect of Tai Chi Chuan. All steps slide close to the ground in half circular movements. There are one finger spear thrusts to the eyes or an arm grab. Practise requires extra attention in the control of breathing, balance, relaxation, control of power and tension of the body. Sei Shan is used in many Okinawan systems such as IsshinRyu, ShorinRyu, Goju Ryun and Shurite.

Jion (The Goat)

From the Jion temple this Hyung is the feeling of perfect harmony like the Buddha's and in its calm movements a strong spirit. The Hyung is appropriate for mastering rotational movements and shifting directions.

Oh Sip Sa Bo (Tiger)

This form is very advanced, one of the longest in Tang Soo Do. It unites fast and slow, hard and soft as well as circle theory techniques. It requires a great deal of stamina. The practitioner must also pay close attention of the accuracy of the techniques while maintaining proper speed of execution.



Chil Sung

There are seven Chil Sung Hyungs; they were created by Grandmaster Hwang Kee. They use both internal and external energy. They combine deep breathing and focus on internal energy that is evident in the slow and graceful techniques. Many of the movements come from the Mooyae Dobo Tongji. Chil Sung literally translates into 'Seven Stars' in Korean.

Yuk Ro

The Yuk Ro Hyungs were created by Grandmaster Hwang Kee. 'Yuk' meaning 'Six' and 'Ro' meaning 'Path'. These six Hyungs were originally named Du Moon (Great Gate), Joong Jol (Cutting the Middle), Po Wol (Embrace the Moon), Yang Pyun (High Whip), Sahl Chu (Killing Scale) and Choong Ro (Capturing). The techniques within the Yuk Ro Hyungs are all recorded in the Mooyae Dobo Tongji.

WEAPONRY

Jang Bong

From 6th Gup (Green Belt) you will be introduced to the Jang Bong (long staff). It is one of man's oldest weapons. The foremost element of each Hyung is effectiveness in handling the weapon. Techniques utilized in the forms include thrusting, striking, blocking, scooping and spinning movements combined with simple techniques for offensive and defensive tactics.

Each form has a unique emphasis such as centering, leverage, adaption's, versatility and coordination of the body and weapon. These techniques are controlled by the user's wrist actions. Students are taught the importance of control and respect towards weaponry and must be extremely proficient in their basic techniques to be able to undertake this training.

Ssang Jool Bong

From 1st Dan students move on to Ssang Jool Bong (translated into Twin Rope Stick). More commonly known as the word Nunchaku. The word Nunchaku is generally believed to derive from the Japanese pronunciations of the Chinese terms for two section staff but it may come from Nun, meaning 'twin' and Shaku, the approximate length of each arm of the Nunchaku.

The popular belief is that the Nunchaku was originally a shirt Southeast Asian flail used to thresh rice or soybeans. However, it seems that mythology surrounding the origins of the Nunchaku has a little historical accuracy. Unlike Okinawan rice flail (*utzu*), original Nunchaku had curved arms, resembling an Okinawan horse bit (*muge*), which gave rise to the theory that Nunchaku was originally a horse bridle. Yet another theory asserts that it was adapted from an instrument carried by the village night watch, made of two blocks of

wood joined cord. The night watch would hit the blocks of wood together to attract people's attention and then warn them about fires and other dangers.



Okinawan horse bit 'muge'

Jang Gum

From 2nd Dan students commence their Jang Gum (sword) training. Korea's first metal swords are described in the writings from the Paekche dynasty. Although the Jang Gum is not a practical weapon in the modern world. The Hyungs and techniques do not have practical Marital Arts applications. For instance sword Hyungs teach a physical precision and mental concentration traits that a Martial Artist can apply to other aspects of training.