

Yul-Gok

Yul-Gok is the pseudonym of a great philosopher and scholar Yi I (1536-1584) nicknamed the "Confucius of Korea". The 38 movements of this pattern refer to his birthplace on 38 latitude and the diagram represents "scholar".

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The history of the Yul-Gok

Yul-Gok is the pseudonym of the great philosopher Yi I (1536-1584 AD), nicknamed "the Confucius of Korea."

Yi I was born on December 26, 1536. He was an infant prodigy who knew Chinese script at the age of three and composed poems in Chinese before the age of seven. By the age of seven, he had finished his lessons in the Confucian Classics. He passed the civil service examination in the literary department at the age of 13.

Born near the town of Kang-Nung in Kwangwon-Do province, Yi I (Yul-Gok) was fortunate to have a very talented and artistic mother, Sin Saim-Dang. She was unusually accomplished for a woman of those times and was known as an excellent painter. Well-respected throughout Chulla and Kyongsang provinces during her lifetime, she has become more renowned throughout the world in the last 300 years. It is

most likely that her talent had a profound effect on her son's upbringing, he is said to have been able to write characters as soon as he could speak and to have composed an essay at the age of seven.



He married at 22 and a half, and went to visit Yi Hwang at Dosan the following year. He passed special exams with top honours with a winning thesis titled Cheondochoek "Book on the Way of Heaven", which was widely regarded as a literary masterpiece, displaying his knowledge of history and the Confucian philosophy of politics, and also reflecting his profound knowledge of Taoism. He continuously received top honours on civil exams for a consecutive 9 times. His father died when he was 26.

At the age of 29, Yi I passed a higher civil service examination with the highest marks, and his government service started in that year. The thesis written by Yi I was a literary masterpiece interwoven with erudite knowledge of history and Confucian philosophy of politics, also reflecting his profound knowledge of Taoism. At age 34, Yi I authored an eleven article treatise devoted to clarifying his conviction that righteous government could be realized even in his days, showing his aspirations for it and also measures to achieve it.

His mother's death, when he was 36 years old, brought him deep sorrow. Being close to his mother, Yi I was very distressed when she died in 1559. According to some sources, as a result of this grief he temporarily renounced the world and took refuge in a Zen Buddhist monastery in the rugged and beautiful Diamond Mountains. During his one-year stay

there, he meditated, reflected on Buddhist philosophy, and became well-versed in Buddhist teachings. He may have thought after three years of lamentation that the Buddhist phrase, "life is transient", would ease his sorrow. He may have understood that the Confucian teaching, "preserve your mind and nurture your nature", was synonymous with the Buddhist teaching, "open your mind and see your nature." Finally, he may have regarded it as a pleasure simply to rest in the countryside. After leaving this monastery, he returned to society and devoted his life to studying Confucianism. In later years, as he developed into a renowned philosopher, he acquired the pseudonym Yul-Gok.

In September of the year he turned 40 years of age, he authored "The Essentials of Confucianism", which is rated as a most valuable book showing examples for a good Confucian life. The Yul Gok Chônjip ("The Complete Works of Yul Gok") was compiled after his death on the basis of the writings he bequeathed.

Yul-Gok was well-known for his development of a school of thought concerning the philosophy of the 12th century Confucian scholar Chu-Hsi. Chu-Hsi established the concepts of "li" (reason or abstract form) and "chi" (matter or vital force). He proposed that these two concepts were responsible for all human characteristics and the operation of the universe. As he defined the concepts, they are very similar to the concepts of body and soul in found in Western philosophy and religion. The "li," however, is not totally synonymous with the idea of an individual represents groups or models for each form of existence.

Yul-Gok's school of thought supported the concept that the "chi" was the controlling agent in the universe and that the "li" was a supporting component. Experience, education, and practical intellectual activities were stressed in this school of thought. The other major school of thought, stemming from the philosophy of Chu Hsi, was fostered by Yi Hwang (Yi Toi Gye), who proposed that the "li" controlled the "chi" and stressed the importance of moral character building.

Yul-Gok's school of thought was carried over into his personal life. In fact, he took sincerity very seriously. "A sincere man," he felt, "was a man that knew the realism of heaven." He once wrote that a house could not sustain harmony unless every family member was sincere. He felt that, when confronted with

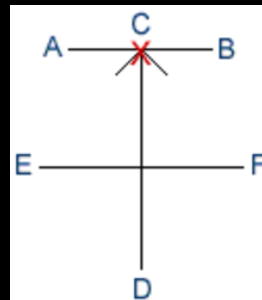
misfortune, a man must carry out a deep self-reflection to find and correct his own mistakes. In addition to his commitment to society, Yul-Gok emphasized the value of practical application. The reason for study, he asserted, was to apply the knowledge one gained. As an example of his dedication to this belief, he is said to have manufactured his own hoes and worked at the bellows, which was not usually done by a person of his stature.

This attitude toward life was consistent with his concern for the improvement of the individual as well as for society as a whole. Yul-Gok's concern for sincerity, loyalty, and the improvement of the individual was manifested in his own actions toward others.



His stepmother enjoyed drinking wine, a practice Yul-Gok never approved of. Every morning, year after year, he brought her several cups of wine, never reproaching her for her habit. Finally, she decided on her own to stop drinking without ever having been told of his displeasure. In gratitude for those years of non-judgmental dedication, Yul-Gok's stepmother clad herself in white mourning attire for three years after his death.

Yul-Gok Tul

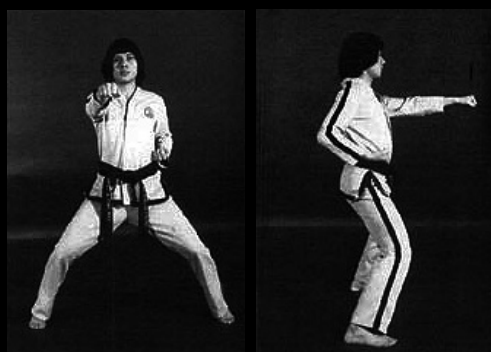


(38 Movements)

Number of attacks: 22
 Number of hand attacks: 18
 Number of foot attacks: 4
 Number of blocks: 12
 Number of hand blocks: 12
 Number of foot blocks: 0
 Number of ready stances: 4

New techniques learnt in Yul-Gok

Sitting stance while executing a front punch
 (Annun so ap jirugi)



Jump forming X stance while executing a high side strike with the back fist
(Twimyo kyocha so dung joomuk nopunde yop taerigi)



Walking stance while executing a middle hooking block with the palm
(Gunnun so sonbadak kaunde golcho makgi)



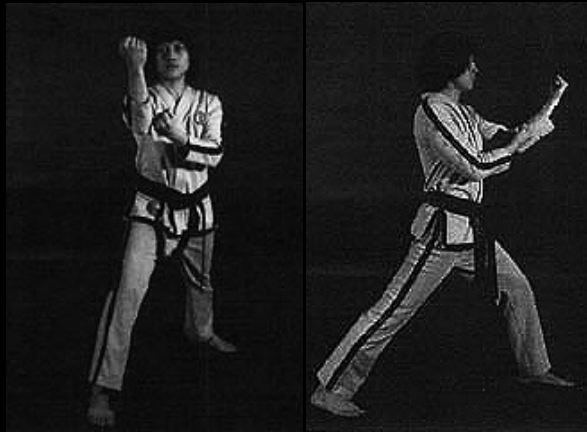
Walking stance while executing a reverse middle hooking block with the palm
(Gunnun so sonbadak kaunde bandae golcho makgi)



Walking stance while executing a strike with the front elbow
(Gunnun so ap palkup taerigi)



Walking stance while executing a high block with the double forearm
(Gunnun so doo palmok nopunde makgi)



L stance while executing a twin knife-hand block
(Niunja so sang sonkal makgi)



START: Parallel Ready Stance

1. Move the left foot to B, forming a sitting stance toward D while extending the left fist to D horizontally.
 2. Execute a middle punch to D with the right fist while maintaining a sitting stance toward D.
 3. Execute a middle punch to D with the left fist while maintaining a sitting stance toward D.
- Perform 2 and 3 in a fast motion.
4. Bring the left foot to the right foot, and then move the right foot to A, forming a sitting stance toward D while extending the right fist to D horizontally.
 5. Execute a middle punch to D with the left fist while maintaining a sitting stance toward D.
 6. Execute a middle punch to D with the right fist while maintaining a sitting stance toward D.
 7. Move the right foot to AD, forming a right walking stance toward AD while executing a middle side block to AD with the right inner forearm.
 8. Execute a low front snap kick to AD with the left foot, keeping the position of the hands as they were in 7.
 9. Lower the left foot to AD, forming a left walking stance toward AD while executing a middle punch to AD with the left fist.
 10. Execute a middle punch to AD with the right fist while maintaining a left walking stance toward AD.
- Perform 9 and 10 in slow motion.
11. Move the left foot to BD, forming a left walking stance to BD, executing a middle side block to BD with the left inner forearm
 12. Execute a low front snap kick to BD with the right foot, keeping the position of the hands as they were in 11.

13.Lower the right foot to BD, forming a right walking stance toward BD, while executing a middle punch to BD with the right fist.

14.Execute a middle punch to BD with the left fist while maintaining a right walking stance toward BD.

Perform 13 and 14 in a fast motion.

15.Execute a middle hooking block to D with the right palm while forming a right walking stance toward D, pivoting with the left foot.

16.Execute a middle hooking block to D with the left palm while maintaining a right walking stance toward D.

17.Execute a middle punch to D with the right fist while maintaining a right walking stance toward D. Perform 16 and 17 in a connecting motion.

18.Move the left foot to D, forming a left walking stance toward D while executing a middle hooking block to D with the left palm.

19.Execute a middle hooking block to D with the right palm while maintaining a left walking stance toward D.

20.Execute a middle punch to D with the left fist while maintaining a left walking stance toward D. Perform 19 and 20 in a connecting motion.

21.Move the right foot to D, forming a right walking stance toward D, at the same time executing a middle punch to D with the right fist.

22.Turn the face toward D, forming a right bending ready stance A toward D.

23.Execute a middle side piercing kick toward D with the left foot.

24.Lower the left foot to D, forming a left walking stance toward D while striking the left palm with the right front elbow.

25.Turn and face toward C while forming a left bending ready stance A toward C.

26.Execute a middle side piercing kick toward to C with the right foot.

27.Lower the right foot to C, forming a right walking stance toward C while striking the right palm with the left front elbow.

28.Move the left foot to E, forming a right L-stance toward E while executing a twin knifehand block.

29.Move the right foot to E, forming a right walking stance toward E while executing a middle thrust to E with the right straight fingertip.

30.Move the right foot to F, turning clockwise to form a left L-stance toward F while executing a twin knifehand block.

31.Move the left foot to F, forming a left walking stance toward F while executing a middle thrust to F with the left straight fingertip.

32.Move the left foot to C, forming a left walking stance toward C while executing a high side block to C with the left outer forearm.

33.Execute a middle punch to C with the right fist while maintaining a left walking stance toward C

34.Move the right foot to C, forming a right walking stance toward C while executing a high side block to C with the right outer forearm.

35.Execute a middle punch to C with the left fist while maintaining a right walking stance toward C.

36.Jump to C, forming a left X-stance toward B while executing a high side strike to C with the left back fist.

37.Move the right foot to A, forming a right walking stance toward A, at the same time executing a high block toward A with the right double forearm.

38.Bring the right foot to the left foot, and then move the left foot to B, forming a left walking stance toward B while executing a high block to B with the left double forearm.

END: Bring the right foot back to Parallel Ready Stance