

ADDITIONAL PATTERN MEANINGS

Please note that these are not a grading requirement.

CHON JI

When translated from Korean, Chon Ji means literally "heaven and earth." As was interpreted in the first book of classic I Ching, which explained all processes of growth and change in the natural world, Chon Ji symbolizes the creation of the universe.

Designed with the potential of the beginner in mind, Chon Ji is the only form to address all four directions from a central point. The beginners' form commemorates the birth of the universe.

Lake Chon Ji, a crater lake atop Mount Paektu, is the spiritual and mythological origin of the Korean people. According to legend, heaven and earth meet at this lake and the universe began with the descent of Hwan-ung from heaven.

It is said that the pattern was named after Lake Chon-Ji, a beautiful lake in North Korea with water so clear and calm that you can literally see the Heaven meeting the Earth.

DAN GUN

Like most Asian nations, Korea has a myth about the origins of their people. China has the legend of the Yellow Emperor and Japan has the myth of the Sun Goddess. Korea has the legend of their descent from Dan Gun which is still taught today to students at elementary school level.

When heaven and earth were one and at a time when animals could speak like humans, the God Hwanin sent his son Hwang-Ung to the East to build a new country. Hwang-Ung settled in what is now North Korea, at the highest point on the peninsula, in the 25th reign of the Yao Emperor in China (roughly 2333 B.C.).

One day a tiger and a bear appeared in front of Hwang-Ung and asked to be made into human form. After great deliberation Hwang-Ung informed the animals that their wish could be granted, but it would be difficult and take much patience. The animals agreed that they would undergo whatever it took to become human.

Hwang-Ung gave the bear and the tiger 20 cloves of garlic and some mugworts. They were told to eat them, stay in a cave for 100 days, and pray earnestly.

After 20 days the tiger became hungry and could no longer persevere, so he left the cave in search of food. When the 100 days were almost at an end, the bear began to lose its fur and its back feet began to change, until at the end of the 100th day the bear was fully transformed into a beautiful woman. She became known as Ung-Yo, which means "the girl incarnated from a bear".

Hwang-Ung then married Ung-Yo, and she gave birth to a son, who was named Dan-Gun. This child gave rise to the first Korean Dynasty.

The legend of Dan-Gun was first recorded by the 12th century scholar-statesman-general Kim Pu-Sik in his historical work Sam-Guk-Sagi, Annals of the Three Kingdoms, the earliest and most important surviving source of history on the three kingdoms of Korea. This work tells of the earliest Korean people, believed to have come from present day Manchuria, northern China, and Mongolia. These people eventually formed tribal leagues which collectively became ancient Korea or Chosun, literally meaning "Land of the Morning Calm." They ruled the territory between the Liac River in southern Manchuria and the Taedong River in central north Korea. Among these people, the most powerful clan was the Bear Totem family, which provided most of the rules for this tribal league. This may have had some influence on the part of the bear in the Legend of Dan-Gun. Since the word "Gom" means both King and Bear in old Korean languages, it is not unnatural for this legend to have originated during the more primitive culture of Korea.

In this version of the legend, Hwang-Ung gathered spirits under the Pak-Tal (Sandalwood) Tree and declared himself the King of the Universe. Although he governed his kingdom with the help of the "Wind General," the "Rain Governor," and the "Cloud Teacher," he realized that to reign over a human kingdom, one day he would need to be in a human form.

This need was fulfilled when Hwang-Ung overheard a bear and a tiger who said, "Would that we might become men." Hwang-Ung said to them, "Here are 20 pieces of garlic and a stick of artemisia (a type of sagebrush) for each of you. Eat them and retire from the sunlight for 21 days and you will become men." Both did as they were told and retreated into a cave. The tiger, because of his fierceness, could not endure the entire 21 days and came out. The bear, with greater patience and faith, stayed for the duration and was transformed into a perfect woman. Her first wish was for motherhood, and she cried out, "Give me a son!" At that moment, Hwang-Ung was passing by on the wind and saw her sitting by a stream. He circled around her, breathed on her, and she became pregnant. Her son was born on Mount Myo-Hyang under the Pak-Tal Tree and was named Dan-Gun Wang-Gum, Lord of the Pak-Tal Tree.

Years later, men of the "nine wild tribes," called the Ku-I, found Dan-Gun sitting under the Pak-Tal. These people wore clothes made with grasses and ate fruits, berries, nuts, and roots. They lived beneath the trees during the summer and in holes in the ground in the winter. Into their simple life Dan-Gun was introduced the rite of marriage, the subject-king relationship, the arts of cooking and house building, cutting of trees and agriculture, and how to bind up their hair with cloth. He also introduced religious worship and is said to have built the first altar on Kang-Wha Island in 2265 B.C. This altar today is atop the island's highest peak, Muni-San, and is known as Dan-Gun's Altar. Dan-Gun lived with his wife, Pi So-Ap, and his sons, who are said to have built the fortress of Sam-Nang at Chung-Dung Island.

In 1122 the uncle of the Shang King of China, Ki-Ja, escaped the overthrow Shang Dynasty and migrated to Korea with 5000 followers. According to the legend, after reigning for 1,211 years, Dan-Gun fled from the Ki-Ja forces to the town of Mun-Wha, resumed his spirit form, and disappeared from the earth. The shrine to the "Trinity" in Mun-Wha today contains his 410-foot circumference "grave." The Ki-Ja assumed the rule of Korea from 1122 B.C. to 193 B.C., teaching the people Chinese culture in the form of letters, reading, writing, medicine, and art.

After the Silla unification of Korea, the myth of Dan Gun became widely respected. The Koryo dynasty viewed Dan-gun as the sole founder of the Korean kingdom and used the legend to demonstrate Korean superiority over the Mongolian tribes who had invaded and conquered Korea several times. By maintaining the Korean culture, the myth of Dan Gun played an important role in protecting Korea from invasion for several thousand years. October 3rd is celebrated as a national holiday, commemorating the founding father, Dan Gun.

In 1909, the legend of Dan-Gun again increased in popularity in the form of the Tae-Jong-Gyo, or Great Dan-Gun Teaching. As a spiritual figure, Dan-Gun is still worshipped today as the first ancestor of the Korean people, and remains in the people's minds the firm spiritual root of the Korean nation.

DO SAN (1876 - 1938)

Ahn Chang-Ho was committed to preserving Korea's educational system during the Japanese occupation. He was well known for his sincerity and lack of pretence in dealing with others. He was a farmer's son. He abandoned traditional learning in his home town, Pyongyang, and studied for two years at a missionary school operated by the Salvation Army. He became a Christian and felt he couldn't hate the Japanese as men. He decided to seek a source of national strength and cultivate it to regain national independence and prosperity.

In 1894, at the age of 18, Ahn became a member of the Tongnip Hyophoe "Independence Association," which promoted independence from Japan and worked to reform domestic affairs and reduce dependence upon foreign countries. But the group's activities were interrupted by the conservative ruling class, so, Chai-pil, leader of the group, went into exile in the United States. This strengthened Ahn's belief that Koreans themselves were to blame their failures and thus victory must come from within. He returned to his home town and established the Chomjin School, which was the first private modern school established in Korea.

Among the first Koreans to emigrate to United States in 1902 were Ahn Chang-Ho and Rhee Syngman, who was later to become the first president of the Republic of Korea. Once in the United States, Ahn established groups within the Korean community in support of the independence of the Korean people. In 1903, Ahn organized a fraternity that became the Kungminhoe (Korean National Association), which inspired Korean immigrants toward a movement for national independence. The group published a newspaper called "Kongnip Shinmun."

Upon learning of the Japanese protectorate treaty enforced on Korea in 1906 following the Russo-Japanese war, Ahn returned home in 1907. He organized an underground independence group in Pyong--An Province called Shinmin-Hoe (New Peoples' Association). The Shinmin-Hoe was associated with Protestant organizations and was dedicated to promoting the recovery of Korean independence through the cultivation and emergence of nationalism in education, business, and culture.

In 1908 the Shinmin-Hoe established the Tae-Song (large achievement) School in Pyongyang to provide Korean youth with an education based on national spirit. He ran a ceramic kiln to raise funds for the publications of books for young people. However, the political environment of the time was not conducive to the founding of such a school; the Japanese were in the process of actively banning education for

Koreans. By denying the Korean children proper schooling, the Japanese wanted to ensure their illiteracy, thus essentially creating a class of slave workers.

Together with Yi Kap, Yang Ki-tak, and Shin Chae-Ho, he embarked on a lecture tour throughout the nation, warning of a national crisis incurred by the Japanese and urged the public to unite to resist the Japanese. Ahn repeatedly told Japanese leaders that Japan would profit much by keeping Korea as a friend rather than annexing Koreans and inviting their resentment.

By 1910 the Shinmin-Hoe had around 300 members and represented a threat to the Japanese occupation. The Japanese were actively crushing these types of organizations, and the Shinmin-Hoe quickly became a target of their efforts. In December of 1910 the Japanese governor general, Terauchi, was scheduled to attend the dedicating ceremony for the new railway bridge over the Amnok River. The Japanese used this situation to pretend to uncover a plot to assassinate Terauchi on the way to this ceremony. All of the Shinmin-Hoe leaders and 600 innocent Christians were arrested. Under severe torture, which led to the deaths of many, 105 Koreans were indicted and brought to trial. During the trial, the defendants were adamant about their innocence. The world community felt that the alleged plot was such an obvious fabrication that political pressure grew, and most of the defendants had to be set free. By 1913, only six of the original defendants had received prison sentences.

By this time, the Japanese had become fairly successful at detecting and destroying underground resistance groups. However, they were not successful in quelling the desire for freedom and self-government among the Korean people. The resistance groups moved further underground and guerrilla raids from the independence groups in Manchuria and Siberia increased.

Through these and other organizations an attempt was made to pressure President Woodrow Wilson into speaking in behalf of Korean autonomy at the Paris peace talks. Finally, in 1918, a representative of the Korean exiles was sent to these peace talks.

In 1919, when the Yi Dynasty was forcefully absorbed into the Japanese Empire, Ahn started underground activities that focused on regaining Korean independence. He returned to Shanghai in April 1919 along with Rhee Syngman and Kim Ku, where and became acting premier of a provisional government. They drew up a Democratic Constitution that provided for a freely elected president and legislature. This document also established the freedom of the press, speech, religion, and assembly. An independent judiciary was established and the previous class system of nobility was abolished. After trying in vain to narrow the differences of opinion between the leaders in Shanghai, he resigned from the post after two years.

Even after the Korean Declaration of Independence, Ahn Chang-Ho continued his efforts in the United States on behalf of his homeland. Ahn wanted to establish an ideal village for wandering Korean refugees in Manchuria and visited them in the 1920s. In 1922, he headed a historical commission to compile all materials related to Korea, especially the facts concerning the Japanese occupation.

After a bombing incident launched by Yun Pong-gil, he was arrested by the Japanese, though he was not involved in the incident. His 23-year-long fight for national independence abroad ended with his imprisonment in Taejon in 1932. After a brief

release from the prison, he was arrested again by the Japanese police. With failing health, he left the prison on bail only to die in a Seoul hospital on 10 March 1938.

WON HYO (617-686 AD)

Won Hyo was the noted Buddhist monk who introduced Buddhism into the Silla Dynasty in 686 AD. Won-Hyo was born in northern Kyongsang Province and was said to be wise from birth. As legend has it, he was born in a forest in a Chestnut Valley under a Sal tree. The Sal tree is significant, as reference to it is usually only found in the legends of very revered figures.

The official name of Won-Hyo, given to him at birth, was Sol Sedang. He derived the pen name Won-Hyo (meaning dawn) from his nickname "Sedak," which had the same meaning. He assumed this pen name in later years after he had become more accomplished as a Buddhist philosopher and poet.

Won-Hyo began his career at the age of 20 when he decided to enter the Buddhist priesthood and converted his own home into a temple. However, Buddhism was not a popular religion in Silla at that time. Although this religion had been introduced into the kingdom of Koguryo in 372 AD and Paekche in 384 AD, the general population of Silla was reluctant to accept it.

However, this religious isolation was to change during the 7th century. At that time, Silla was at war with the kingdoms of Paekche and Koguryo and was under constant invasion from Paekche. In 642 AD, it lost 40 castles to Paekche attacks, including the great castle of Taeya near the capital of Silla. This atmosphere dramatically influenced the Buddhist faith of all three kingdoms. Religion became more nationalistic, which tended to intensify the ferocity of the conflicts.

To accelerate the development of this type of national spirit in Silla, King Pop-Hung wanted to officially recognize Buddhism in 527 A.D. He tried to establish it as an official state religion in the area around Kyongju. The attempt was met with strong opposition by members of the court. In 528 AD, these members of the court pressured the King into agreeing to the execution of a 22 year old monk named Ichadon to convince them that Buddhism was worthwhile religion. Ichadon's death for his belief in Buddhism resulted in stories of his blood at the execution being white as milk. These stories made him a martyr so the King issued a royal mandate that granted freedom of Buddhist belief. Shortly afterward, Buddhism was accepted by the people. In later years, King Hun-Duk named Ichadon as one of the ten sacred monks of Silla. The study of Buddhism during the reign of King Pop-Hung required the ability to read and write Chinese, so serious study was still confined mainly to monks and the aristocratic population.

Unfortunately, not many places were open for a serious Buddhist student to study in Silla. Therefore, in 650 AD, Won-Hyo and the noted monk Ui-Sang, like other monks of the time, set out to study Buddhism in China. The overland journey took them to Liaotung in Koguryo. Mistaken as spies along the way by several Koguryo sentries, they barely escaped captivity and were able to return to Silla. There is no further record of Won-Hyo travelling to China to study, although one more attempt was made shortly after Paekche was defeated in 660 AD by Silla and Tang troops from China. However, such study was not necessary because wisdom was Won-Hyo's from

birth and he did not need a teacher. Therefore, he became the only monk of his time who did not study in China.

The many monks who did study in China had a broad impact on the religious culture of the Korean peninsula. In fact, there were at least five main sects of Buddhism being practiced in Silla during this period: Kyeyul, Yulban, Chinpyo, Popsong, and Hwaom. Chinpyo and Popsong were introduced by Won-Hyo with Popsong, being based upon Hwajong-non (Treatise on the Harmonious Understanding of the Ten Doctrines) from which Won-Hyo's posthumous title of "Hwajong Kuksa" was derived. Won-Hyo was, in fact, the most influential of the many monks of the 7th century. He used his power in an attempt to unify the five existing sects and reduce their constant sectarian rivalries.

Won-Hyo is also considered to be one of the most prolific writers in all of the Buddhist countries of his time, his works include over 100 different kinds of literature consisting of about 240 volumes. Unfortunately, only 20 works within a total of 25 volumes have survived. One of the forms he chose to use was a special Silla poetic form, Hyang-Ga, These poems were mainly written by monks or members of the Hwarang and concerned patriotism, Buddhism, and praise of the illustrious dead. Won-Hyo's poem "Hwaorm-Ga" is said to be among the most admired of these poems.

Won-Hyo's writing was not the only area in which he gained recognition. He was well-known both to the general population and to the members of the royal family and their court. He was often asked to conduct services, recite prayers, and give sermons at the royal court. In 660 AD, King Muyo became so interested in Won-Hyo that he asked him to come and live in the royal palace of Yosok. A relationship with the royal princess Kwa developed and was soon followed by their marriage and the birth of their son Sol-Chong.

Shortly after his son was born, Won-Hyo left the palace and began travelling the country. He was recognized as a great scholar by the Dang Dynasty of China, although he never studied there, and he was highly respected by the people of Korea. He hated that different religions argued with each other over their different beliefs, so he created his own ideology in which the conflicts between various religions could be reconciled. In 661 AD, he experienced a revelation in his Buddhist philosophy and developed the Chongto-Gyo (Pure Land) sect. This sect did not require study of the Chinese Buddhist literature for salvation, but merely diligent prayer. His belief was that one could obtain salvation, or enter the "Pure Land", by simply praying. This fundamental change in Buddhist philosophy made religion accessible to the lower classes. It soon became very popular among the entire population. However, his most remarkable achievements were his efforts in relieving the poverty and suffering of ordinary people. In 662 AD, Won-Hyo left the priesthood and devoted the rest of his life to travelling the country teaching this new sect to the common people. Won-Hyo's contributions to the culture and national awareness of Silla were instrumental in the unification of the three kingdoms of Korea.

Won-Hyo died in 686 AD and was laid in state by his son Sol-Chong in Punhwang-Sa temple. He had seen the unification of the Three Kingdoms of Korea in his own lifetime and had helped to bring about a brilliant culture in Korea through his efforts in Buddhist philosophy. He had a profound influence on quality of life in Silla and on Buddhism in Korea, China, and Japan.

YUL GOK (1536 - 1584)

Yi I or Yulgok is considered to be the other foremost Korean Confucianist philosopher of the ChosTMn dynasty. Yi I was a great statesman, theorist of government, and a metaphysical thinker. After the death of Yi Hwang, Yi I resu rrected the position of Ki Taesǒng, who advocated the primacy of ki over i, which opposed the views of Yi Hwang. Yi I also carried out many reform proposals concerning the government, the economy, and national defense, as well as contribut ing to the most famous philosophical controversy in Korea's history

JOONG GUN (1879 - 1910)

A patriot of Korea who assassinated Japaneseex-premier, Hirobumi Ito, who played the leading role in colonizing the Korean peninsula. He escaped from Korea in 1905 and stayed in Vladivostok, Russia, and then in 1909 succeeded in killing Ito at Harbin Railroad Station in China. He was arrested on the site and executed by Japan the next year. He wrote a thesis, "Oriental Peace," while serving in prison.

TOI GYE (1501 - 1570)

Was the foremost Korean Confucianist philosopher during his time. Yi Hwang stressed the primary of i and developed a full explication of the primacy of i over ki. Yi or T'oegye is known as Korea's Chu Hs i, as he emphasized personal experience and moral self-cultivation as the essence of learning. Opposing him was Yi I, who advocated the primacy of ki. This debate, also known as the Four-Seven Debate, constituted the major intellectual divide thr ough three centuries of the ChosTMn dynasty. Yi Hwang's many writings contributed greatly to the i/ki debate.

HWA RANG (7th - 9th century)

Hwa Rang was the name of a National Institute which trained its youth for times of national need. A Hwa Rang candidate had to be a man of character, virtue, and countenance. Those who met these qualifications could become Hwa Rang pupils. They were trained to improve their moral principles and military skills. They entertained themselves by listening to music and poetry, and travelled around the country visiting famous mountains and rivers. The youth were taught to be brave, to love their country, and to be cooperative. The five leadership qualities of Hwa Rang were:

Allegiance to the King

Faithfulness to their parents

Faithful Friendship

Prohibition against the killing of animals

No retreat from the battlefield.

The main reason why Silla was able to defeat both Ko-Ku-Ryo and Bak Jai, and unify the three dynasties was because of the Hwa Rang spirit under which the youth had

been trained. The Hwa Rang spirit had survived through the ages, and today it is used as the motto of the youth.

The form commemorates the Korean equivalent of the Knights of the Round Table, the chivalric cavalry of the seventh century. The 29 movements refer to the 29th Infantry Division, where Tae Kwon Do developed into maturity.

The meaning of this pattern sometimes causes confusion as it refers to two time periods, the Hwa-Rang youth group of the 7th century and the Korean 29th Infantry Division formed by General Choi in 1953.

CHOONG MOO (1545 - 1598)

In the naval history of the world, Choong Moo is actually Admiral Yi Soon-Sin (1545-1598) of the Lee Dynasty, whose fame is comparable to that of Admiral Nelson of Great Britain. Admiral Soong Shin Lee was in charge of naval operations during the Lee Dynasty. He anticipated the Japanese invasion and in preparation had his armed forces trained for war.

In 1592 when Im Jin Uae Ran (a conflict between the Japanese Empire and the Lee Dynasty) broke out, Admiral Lee commanded his battleship Kobukson (the turtle boat), which he designed, against the Japanese invaders. Whenever his naval forces met with Japanese battleships, Admiral Lee was victorious. His forces reigned supreme over the sea during the 7-year conflict.

However, Admiral Lee was imprisoned and almost sentenced to death due to the plotting of Won Keun, the naval commander in Kyong San District, who was a rival of his. Won Keun was killed during battle, and the King reluctantly pardoned Admiral Lee and assigned him to the battlefield as a soldier because of the urgent need for his expertise.

On November 8, 1598, Admiral Lee was shot to death during a sea battle against the Japanese Navy. He died at the age of 54. Admiral Lee showed true allegiance to his country, and had a noble character and excellent leadership ability. He was a great hero in Korean history and almost single-handedly protected the country. He also wrote a book entitled The Diary During the Conflict.