

CHANG'S HAPKIDO ACADEMY

WOL GE KWAN HAPKIDO



Student Handbook

ENGLAND

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Hapkido History

The history of Korean Martial Arts began about 16 centuries ago, approximately 372 A.D. At this time Buddhist Monks were doing their best to develop what Martial Arts there were in Korea. Besides the Buddhist Monks, the only other group that practised Martial Art skills, at this time, were the Noblemen and the Elite classes. They practised their "Royal" Martial Art in secret, keeping it from the lower classes.

At the same time, Korea was divided into three warring Kingdoms: Paekche, Koguryu and Silla. Koguryu was the largest of the kingdoms and the most often the aggressor. Silla, however, possessed the most advanced culture and its sophistication helped the small kingdom ward off its enemies.

In the 5th century, the kingdom of Koguryu invaded both Paekche and Silla. After holding off the invaders, Silla became even more united with new efforts to improve itself. One of the most important improvements was the creation of an elite

fighting group called the Hwarangdo. This group comprised of specially selected young noblemen who excelled in intellectual as well as physical prowess. They were taught the arts of philosophy, science and verse, as well as Ki and Martial Arts skills. The Hwrangdo helped Silla defeat her enemies and unite all of Korea.

During this period the martial arts encompassed all the current fighting methods; students were taught kicks, punches, sword fighting, stick fighting, throwing techniques, Ki, etc. As the years passed, techniques became separate individual schools, such as Tae Kwon Do, Korean Kendo, Yew Sool, etc. Only Hapkido continued to teach all the fighting techniques under the name of one system, and also as the years passed improve and modernize techniques.

In 1904 Japan invaded Korean. After conquering the country, Japan imposed martial law, banning all martial arts. Masters of the martial arts were forced to hide in the remote monasteries and mountains in order to preserve their knowledge and to pass it on to their

disciples; only in this way could they carry on the martial art tradition of passing their ancestors skills to the next generation. The martial art ban lasted 36 years until 1945. Choi, Young Sool was one of those masters who took to the mountains with him the skills of Hapkido, which his ancestors had secretly passed on to him. During his 36 years in the mountains he developed and modernized Hapkido. One of his disciples was Ji, Han Jae. Master Ji was instrumental in reviving Hapkido in post war Korea. He developed more kicks and techniques and helped Hapkido flourish.

Chang Gedo (born 1941), a contemporary of martial art masters Ji Han Jae, Myung Kwang-Sik and Han Bong-Soo, was an early Hapkido practitioner and master of the art, who brought his style of this Korean fighting system to the west in 1973.

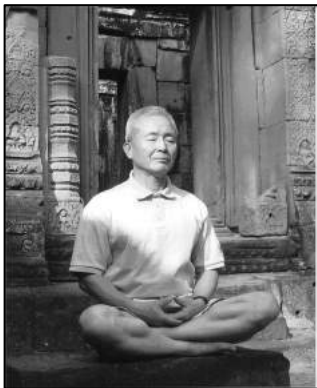
Master Chang lived until his early twenties in a mountain monastery in Chungnam Province, learning hoshinsul (self-defense techniques) from his father a Buddhist monk. Upon leaving the monastery, Chang Gedo became one of the few men formally recognized as a master of Hapkido in 1964,

under Master Ji's newly created Korean Hapkido Association. He then opened his school in Korea and called it *Wol Ge Kwan* which means *The Victor's Laurel*.

In 1973, Master Chang turned his Hapkido School in Korea over to Choi Yong Sul when the Korean Hapkido Association dispatched him to the United States of America. He has demonstrated and taught throughout the USA, finally settling in Lombard, Illinois where he opened his first U.S. School, *Chang's Hapkido Academy*.

Our Instructor, Parlour Saboumnim, became a student of Master Chang in 1982. In 1993 she moved back to her home country of England, establishing a Hapkido class in Lincolnshire; Michael Watson became her first Black Belt student in 1999, taking over the Lincoln club when Parlour Saboumnim finally moved to London in 2001. A loyal disciple of Master Chang and one of his most senior students, she regularly returns to Chicago to train with him and hosts his visits to England. Chang's Hapkido Academy has schools across America and England.

Master Chang



Master Gedo Chang, 8th degree Grand Master of Hapkido, 5th degree in Tae Kwon Do, President of the World Hapkido Union and a published author, travels worldwide giving seminars on martial arts and Ki. Master Chang also lectures on subjects

such as love, child rearing, leadership and religion. Striving for honesty, integrity and quality, his teachings are enlightening, and his seminars referred to by a participant as "one of the most enjoyable seminars I have ever attended".

Chang, Ge Do became a master in Korea in 1964. He then opened his school in Korea and called it "Wol Ge Kwan" which symbolises



victory. "Wol Ge Kwan" means "The Victor's Laurel".

He was the first to develop Hapkido techniques specifically for police personnel. His teaching abilities so impressed the Korean Government, that they created a special award for "Best Martial Arts Instructor", and presented the first award to Master Chang.

In 1973, the Korean government, through the Korean Hapkido Association dispatched Master Chang to the United States of America. There he has demonstrated and taught throughout the USA. He finally settled in Lombard, Illinois (a suburb of Chicago) where he opened his first Western School, "Chang's Hapkido Academy".

In 1993, one of Master Chang's long-time students, Tammy Parlour, returned to England and became his chief UK instructor.

Since that time Master Chang has regularly travelled to the United Kingdom conducting seminars and grading UK students.



Wol Ge Kwan Hapkido

Wol Ge Kwan
means *The*
Victor's
Laurels. Wol
Ge Kwan
refers to the
type of
Hapkido
Master Chang
teaches and the
name of the school.



Hapkido is literally translated:
Hap – mind and body coordination.
Ki – inner energy created and manifested
through mind and body coordination
Do – the self-controlled and disciplined
life necessary to create Hap and Ki.

Therefore, Hapkido is a Korean martial art that emphasizes the coordination of internal and external energies through a disciplined life.

The motto of Chang's Hapkido Academy is Truth, Love and Persistence.

Conduct in the Do-Jang

Students must not only be capable physically, but also learn to be ready in any circumstance mentally.

The expert acts in a state of *mu-shin* (no-mind) – he has total concentration, a coordination of mind and body. He is not controlled by circumstances; he has overcome his ego.

Traditionally, the Instructor teaches students through strict discipline and etiquette.

By following such etiquette, the student not only defeats his ego, but also begins to respect more what is being taught and thus his mind becomes more open to learn.

A martial arts class without discipline and etiquette would limit a student's ability to reach their potential.

Etiquette

The instructor is to be completely obeyed.

The senior belts are to love the lower belts; the lower belts should respect the senior belts.

Each student should take the initiative wherever possible. The lower belts should seek out the higher belts for advice and assistance.

The misuse of Hapkido or the development of a bad reputation within the community may result in the student being suspended or expelled from Chang's Hapkido Academy.

Addressing Master Chang and Instructors

Master Chang should be called **Kwanjangnim** (pronounced kwan - jahng - nim).

Instructors should be called **Sabounnim** (pronounced sob - bum - nim). To differentiate between one instructor and another, use the last

name, for example: Watson Sabournim.

Black belts should be referred to as Mr. or Ms. and their last name.

In the Dojang

Attendance – Arrive at least 10 minutes before class. Notify your instructor if you will be late or absent.

Bowing – When entering the dojang, first bow to the flags, then to Master Chang, and then to instructors and black belts, in that order. When you leave the practice area (such as when you go into the dressing room), always bow to the flags. Similarly, when you leave the dojang, bow to the flags, Master Chang, instructors and black belts.

To bow properly, put your hands at your sides and bend at the waist. A good bow is like a firm handshake; it says a lot about the quality and the character of the person. Never rush.

Respecting the Dojang – Treat the dojang with respect. There is no smoking, eating, drinking, or gum chewing allowed. Return all equipment to its proper place.

It is tradition in the martial arts for the lowest ranking student to sweep and tidy the mats after class. After class students should make sure the dojang is clean and tidy as directed by the instructor.

The Formal Lesson

Use your time wisely. To get the most out of your time, observe the following:

- Stretch and practice before the scheduled lesson.
- Five minutes before the lesson begins, sit quietly, either cross-legged or kneeling (with your head and back straight), in rank order on the mat to prepare mentally, physically and spiritually for the lesson.

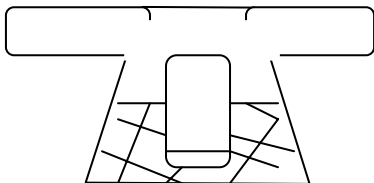
- When the lesson begins, line up in straight lines, keeping in rank order.
- Concentrate totally on the instructor's commands.
- When called upon or addressed by an instructor, always respond immediately in a strong, clear voice, "Yes, sir"
- Always bow before and after asking an instructor or a senior for assistance.
- When not practicing, do not play or talk in a loud voice. By watching students you learn.
- Turn away from the flags if you need to retie your belt.
- Show your best attitude at all times.
- You are not here to defeat one another - you are here to learn.

The Do-Bok (Uniform)

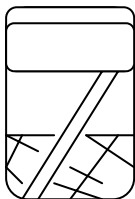
Your dobok should be washed once a week with normal practice.

Carry your dobok in a bag or on your arm folded as shown.

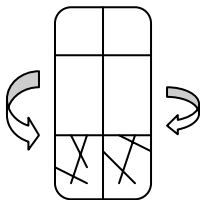
Folding your dobok:



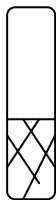
Lay trousers inside coat



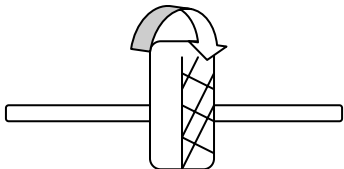
Close coat, fold arms



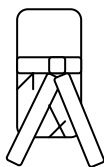
Fold one side in half,
then the other



Fold over again



Fold in half, place on
belt that is folded in half



Tie belt and even
the ends.

Ki



What is Ki? Ki is life force. It is the infinite energy and potential that exists within each of us, which can be developed from an empty mind, that is, coordination between mind and body.

What is Ki-exercise? The roots of the Korean Ki-exercise have a long history, extending several thousand years. Many centuries ago this was practiced and transmitted by wise men to each generation and was much a part of martial arts tradition.

Ki exercise is composed of various exercises to develop mind, body and spirit: such as physical exercise, which focuses on meridians, abdominal breathing and Ki meditation. In essence, Korean Ki-exercise provides all the benefits of yoga, Tai Chi, and meditation in **one** discipline.

Purpose:

The primary purpose of the Ki-exercise is to give individuals the opportunity to realize their own inner potential. Natural Manifestation of this inner power keeps our mind and body peaceful, soft, healthy, and confident. Most of all, it awakens the capacity for loving. This state is called self-actualisation or enlightenment.

With regular practice of Ki-exercise, it is possible to keep blood and energy circulation flowing smoothly in the entire body and prevent disease. This will enable you to relax more easily and bring you peace, joy and a positive view toward life and the world. This is an enriching experience, irrespective of age, physical ability or meditation experience.

Class Structure:

One Session is composed of three parts:

1. Ki exercise
2. Ki meditation
3. Ki lecture

An Exclusive Interview with Grandmaster Gedo Chang

Published in
Tae Kwon Do Times Magazine
April 1999

TKD-KMA: What is the role of Master, and what does being a Master mean?

Gedo Chang: Nowadays many people exaggerate too much. Some claim to be Masters and others not; often you cannot trust what has been said or written about someone. The only way to truly know whether they are true Masters is to see how they teach. Black Belts and Masters alike must first be capable "ability-wise". Also, no matter when or where they are, they must be ready to act, not controlled by an insistence that they are tired or have leg problems etc. I teach my students to be ready in any circumstance physically or mentally. This means that through everyday life you must condition your mind and body all the time. No matter whether you are young or old you should be ready. The true centre of Master actually comes

from his personality; an ability to love people and influence them in a more positive direction.

TKD-KMA How has the role of Master changed?

G.C.: In the old days the martial arts started in order to train people to fight better in the battlefield, nowadays there is no such battle. Today the concept should be changed. Centuries ago they emphasised the physical part, but these days we should also equally emphasise the other-side: compassion, friendship, wisdom etc. In this manner we can influence people positively.

TKD-KMA: Do you think Masters have an obligation to ensure the quality of other corrupt Masters?

G.C.: We Masters do not want the Martial Art society corrupted. We know people who open up a school after 3 months training, insisting that they are a 3rd Degree Black Belt. Others after a year claim themselves Masters - this such thing should be corrected.

In the Oriental countries we do not have this problem because of the governments strict controls. In the rest of the world like America, there are no such controls. The best way to stop this corruption is for the government to establish certain regulations, in this way false leaders of Martial Art society should disappear. As Masters we can not go and tell them that they are not right. It is unfortunate that some of the false Masters are very capable businessmen, thus attracting more students. Well -trained Masters sometimes have problems because of lack of students if they are not as adept in business. The corruption within Martial Arts society should be stopped otherwise we will simply turn into a marketplace.

TKD-KMA: What are students looking for when they first enrol in Hapkido?

G.C.: There are many reasons, some want to learn self-defence techniques, some to condition mind and body, some for physical discipline. No matter what they first want however, eventually they realise that Hapkido is much deeper, more profound

than they ever expected. Hapkido is more than physical health or self-defence techniques. The more important part of Hapkido training is inner peace, wisdom and discipline-which is what I try to teach.

TKD-KMA: What do you look for within new students?

G.C.: First, as a Master, I must analyse the student, understanding his personality and physical capability. Once I understand who they are, I can plan what to teach and how to lead. For instance, a very violent child should be smoothed down, a very weak or too soft child through lack of confidence should be brought up a little bit and helped to be tougher. My main point is not only physical capability, but mainly that I want them to change themselves.

TKD-KMA: In a society whereby crime and violence is increasing, is it right to be teaching a child to fight, or should we encourage them to love - aren't these two contradictory?

G.C.: Children should be children; if they act like adults - that is abnormal. When we

teach children we tell them not to fight for nothing, but also we are not supposed to tell them, no matter what, don't fight. What is the purpose of children being here? They want to learn, want to gain ability to defend themselves and fight against bad people. When someone bothers or picks on a child then they can warn them a couple of times, but if they are being kicked and punched, they must fight back. We can not expect that if somebody hit you that you shouldn't fight back. As an instructor, therefore, we should teach them not to fight for nothing, but always to defend themselves.

TKD-KMA: At the end of your classes you often lecture; how important is that lecture?

G.C.: While practicing Hapkido only physically they will be attuned only to that direction. I must also explain the philosophy behind the techniques: through confidence how they change their personality, their lifestyle, how students should help others. Some Masters teach techniques only. Others, like myself, teach

and lecture. There is a big difference attitude-wise. Without such philosophy and education they are more vulnerable to lose their temper, solving problems with physical power alone. My students, even before something happens, will always try to prevent conflict. They will be more cautious, relaxing more and controlling their emotion. There is a big difference compared to those who don't hear such lectures; this is why I travel around the world giving lectures. When they hear my words they are surprised, awed. They didn't know how to connect, so I help Martial Artists to understand how to connect their physical discipline with their social life.

TKD-KMA: Your students are very diverse. How do you ensure that your lectures enlighten all, without causing conflict, causing trouble or offence?

G.C.: I do not talk about religion except to give occasional examples from texts. Once in a while people who have a very cultic religious attitude resist. In this case this is their obstacle. Even people who believe in

Buddha or Jesus Christ can have a cultic attitude. The fact that you don't believe doesn't determine if you are cult, it is the attitude towards your belief system that will determine this. I try to teach people to wake up. If they practice martial arts long and hard, then they realise the ultimate goal is about the same as the goal of other religions or wisdoms.

TKD-KMA: Do you encourage students to question?

G.C.: I assume that your question is about the deeper side of the martial arts, not about students understanding the physical reason for a front block? Questioning the deeper side? No. Honestly speaking student's questions are very irrelevant, they try to attain knowledge by questioning and answering, but Martial Art training is not this way. Knowledge doesn't mean much. They should practice until they perceive truth, until they perceive the sense of their discipline or actions - keep on practicing.

TKD-KMA: Do you feel Westerners understand this?

G.C.: Even Eastern people want to question. If, after overhearing something, a three-year old child asks her parents "what is sex?", that is irrelevant - it is not time for her to understand what it is. In Zen Buddhism the disciple would be scolded or ignored. Students must perceive the truth by practicing not be attaining knowledge. They may question, but Instructors should not answer every question. Unless they reach up to that level, they will not understand.

TKD-KMA: You travel worldwide giving lectures/seminars. Some participants claim that they are the best that they have ever attended. Why do you think this is?

G.C.: If such people get seminars from true Masters, any Master will satisfy the participants. There are so many self-proclaimed Masters! Some students may be going to seminars of false Masters and think that all seminars are like this - then I appear. I not only teach physical

techniques but also train both the mental and physical side. They will think "Wow!"- not because I am the greatest, but because of past experience of poor quality. My main difference is the mental-part- in fact, most other Masters have been influenced by my philosophy. If they are shocked though, that means that they haven't studied under a good instructor.

TKD-KMA: When will you be coming back to England?

G.C.: I visit England regularly to grade students and conduct Hapkido and Ki seminars. My student, Instructor Tammy Parlour organises all my visits.

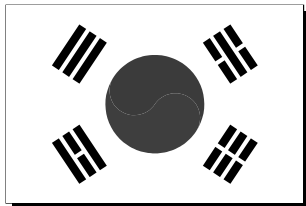
Tae Geuk Ki

The Korean National Flag

The Korean flag symbolizes much of the thought, philosophy and mysticism of the Orient. The symbol, and sometimes the flag itself, is called Tae Geuk.

Depicted on the flag is a circle divided equally and locked in perfect balance. The upper (red) section represents the Yang and the lower (blue) section the Um, an ancient symbol of the universe originating in China. These two opposites express the dualism of the cosmos: Fire and Water, day and night, dark and light, construction and destruction, masculine and feminine, active and passive, heat and cold, plus and minus, and so on.

The central thought in the Tae Geuk indicates that while there is a constant movement within the sphere of infinity there are also balance and



harmony. As a simple example, kindness and cruelty may be taken into consideration. If parents are kind to a child, it is good; if they are too kind to him, their kindness becomes a form of cruelty, for they spoil and weaken him and may lead him to become a vicious man and a source of disgrace to his ancestors.

Three bars at each corner also carry the ideas of opposite and balance. The three unbroken lines stand for heaven: the opposite three broken lines represent the earth. At the lower left hand of the flag are two lines with a broken line in between – this symbolizes fire. The opposite is the symbol of water.

These four group bars account for the truth that where water and heaven meet, as at the mouth of the Nile and the Euphrates, two of the earliest civilisations were developed in lands of abundant vegetation and food. In short, the Tae Geuk symbol is described as follows: "From the Unknown comes the Everlasting, from the Everlasting comes the Ever-changing." The Tae Geuk symbol means infinity.

Korean Words

We use the Korean language to reinforce our respect for the tradition of Hapkido. You will hear many of these words in class, slowly becoming more familiar of their meaning. Students are not expected to know these words off by heart.

Ahope

Ahun

Ani

Anja dora frigi

Annyoung

Anuro

Anuro Frigi

Anuro Makki

Ap Nauk Bop

Nine

Ninety, 90

No

Spin Heel Kick

Hello

Inside

Inside crescent
kick

Inside block

Front Fall

Bahl

Bohk sik bahl jill

Ban bo cheegi

Ban soung

Baro

Bo sabounnim

Foot

Double kicks

slide punch

meditation

return to ready

Next in rank to

Instructor

Chagi	kick
Chang kwon	palm
Chang kwon cheegi	palm attack
Cha ryot	attention
Cheogi	punch / strike
Chill	7 th , seventh
Chil dan	7 th degree black belt
Chil sip	70, seventy
Cho dan	1 st degree black belt
Chong kwon	front fist
Chong kwon cheegi	single fist
	punching
Chun bee	ready position
Chun gul sogi	front stance

Dan	degree black belt
Dee	belt
Dweerotora	turn around
Do jang	training area, school
Dae ryan	free fighting competition
Do bok	uniform
Dwidora	spin
Dwidora frigid	spin heel kick

Frigi	to kick in a crescent or circular way
Ha dan	lower part of the body, from the belt down
Hadan makki	blocking to defend lower part of the body
Hun gul	Korean
Hanna	One, 1
Hap	To coordinate, coordination
Hapkido	(Hap) coordination, (Ki) Inner power, (Do) the way. Hapkido is a Korean Martial Art that emphasizes defensive techniques and Ki (Inner Power) through the coordination of mind and body.
Heck yo makki	lapel block

Hugul sogi	back stance
Hwa	Non-resistance
Hyung	Forms
<hr/>	
l	Big (l) Original energy at the universe Ki
i	Small (i) is the human ki that originates in our bodies
il	two
i dan	2 nd degree black belt
il back	100, one hundred eg. Back yup chagi = 100 side kicks
il hun	70, seventy
i-sip	20, twenty
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Jae ja	pupil, student
Jo saboumnim	assistant instructor
Jukdo	bamboo sword
Jukdo makki	bamboo sword blocking
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Kal
Kal makki
Ki

knife
knife blocking
There is a two part definition of ki: the total definition and the human definition. The former is called Big (I), it is the original power of the universe – within Big (I) is the human definition which comes from the coordination between mind and body of which the two most important aspects are the proper attitude of mind and abdominal breathing.
Kihap Yell, coordinate (Hap) your inner power (Ki) with your physical action by yelling from your abdomen.

Kibon	basic
Kibon dong jak	basic movement
Kibon hyong	basic form
Kima sogi	horse riding stance
ku	9 th , ninth
ku dan	9 th degree black belt
kup	class of belt below black belt
ku-sip	90, ninety
kwanjangnim	Master, 6 th degree black belt or higher
kwan soo	spear hand (finger tips)
kyo dae	change to the other side
kyung nye	bow
Mahon	40, forty
Makki	block
Mit	bottom of, bottom part
moek	neck
moem	body
moem pulki	warming up
murrup	knee
murrup chagi	knee kick

Ne	yes
Net	4, four
Nun	eye
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O	5, five
O	and, when added to the end of a word
0-sip	50, fifty
oen	left
<hr/>	
Paek	100, one hundred
Pahl	arm
Pahl keupm chi chagi	elbow strike
Pakkuro makki	outside block
P'al	8 th , eighth
P'al dan	8 th degree black belt
pandae chirigi	reverse punch
pandalson cheegi	neck attack / strike
ppalli	fast
paro ap	straight in front
paro twi	straight behind
parun	straight
pul	light or fire
<hr/>	
Rigwon	back fist
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Sa	4
Sabumnim	instructor
Sadan	4 th degree black belt
sahng dan	upper part of the body from the base of the throat
sahng dan makki	block defending the upper part of the body
sam	3 rd degree black belt
sam sip	30, thirty
sang-ki	animation vigorousness
sa sip	40, forty
set	3, three
she sun	focus of eye
si jak	begin
sip	10 th , tenth
sogi	stance
sol hun	30, thirty
son	hand
son sallyo	make your hand alive with ki
sun soo	first attacking techniques
soo	main skill
soo ryun	practice
shoet	relax

ssang sudo makki	double knife hand block
sudo	knife hand strike
sumul	20, twenty
swin	50, fifty

Tae han min guk	Republic of Korea
Tae Geuk Ki	Korean Flag (Infinity)
Tan Bong	Short Stick (about 12 “)
Tan Jon	Area 3” below navel (abdomen)
Tan jon ho hup	Abdomen breathing
Ta sut	5, five
Tollyo chagi	Round house kick
Tuk soo son jill	Special hand techniques
tul	2, two
twi or twit	back
twit chagi	back kick

Um	darkness
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Wol Ge Kwan

The name of Master Chang's School – literally meaning The Victor's Laurel and symbolizing victory.

Won

Circular motion

Yang

brightness

Yasut

6, six

Yew

water principle:
keep flowing

Ye sun

60, sixty

Yo dol

8, eight

Yol

10, ten

Yodun

80, eighty

Yew dan ja

black belt and up

You kupja

class holder,
below black belt

Yuk sip

60, sixty

Yuk sudo

ridge hand

Yup

side

Yup chagi

side kick

Yup makki

side block

Numbering

The Koreans have two sets of numbers; one of these they borrowed from the Chinese. Up to 99 both sets are used – for 100 and above, use only the Chinese set. The numbers above ten are usually used in combination of the first ten numerals: 11 is 10-1, 12 is 10-2, 20 (in Chinese system) is 2-10. But there are a number of sound changes involved. Some of the native Korean numerals have two shapes: the shortened shape is used only when the numeral is right in front of the word with which you are counting, e.g. Han means 1, but 1 o'clock is han-si and 1 person is han-saram:

Meaning	Korean		Chinese
	Ordinary	Shortened	
1	hana	han	il
2	tul	tu	i
3	set	se	sam
4	net	ne	sa
5	tasot		o
6	yosot		yuk
7	ilgop		ch'il
8	yodol		p'al

9	ahop	ku
10	yol	sip
11	yol-hana	yol han sip-il
12	yol-tul	yol-tu sip-l
13	yol-set	yol-se sip-sam
14	yol-let	yol-le sip-sa
15	yol-tusot	sip-o
16	yol-yosot	sim-nyuk
17	yol-ilgop	sip-ch'il
18	yol-yodol	sip-pal
19	yol-ahop	sip-ku
20	sumul	i-sip
30	sol (h) un	sam-sip
40	manhun	sa-sip
50	swin	o-sip
60	yesun	yuk-sip
70	ilhun	ch'il-sip
80	yodun	p'al-sip
90	ahun	ku-sip
100	-	pack; il-back
200	-	l-back
etc.		

Phrases you should know

Hapkido Principle: Won, Hwa, Yew

Won = Circular Motion

Hwa = Non-resistance

Yew = Water Principle: one point of power & keep flowing

Woe yoo nae kang: soft exterior with a hard interior. English equivalent is an iron fist in a velvet glove.

Son Sallyio: Make your hand alive with ki.

Extension of ki: Proper relaxation, proper sleep, proper movement, proper eating and proper attitude.

Sang-ki: Vigorous and happy animation.

Hapkido: A Korean Martial Art of Self-defence emphasizing the coordination of mind and body.

Hap = coordination

Ki = inner power (life force)

Do = disciplined life (the way)

Excellence is not an action-excellence is a habit.

Useful Websites

www.ChangsHapkido.net

www.Ki-Meditation.com

www.changshapkidoacademy.blogspot.com