

HAPKIDO

Training Manual

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The Meaning Behind Belt Colors

Each belt color symbolizes the growth of the student. A beginner, or white belt, knows nothing about the martial arts and is like a blank sheet of paper. As the student studies and his knowledge increases, the color of his belt darkens. The black belt is a symbol of mastery of the basics and it encompasses all of the previous colors. Although the black belt represents mastery of the basics, it is not the end of the journey. The student must strive to incorporate the martial arts into all areas of life, only then can one be a true master.

Following are some of the ideas behind the individual belt colors of the martial arts:

White:	<i>Starlight, purity, nothingness, fresh soil.</i>
Yellow:	<i>Sunrise, warmth, energy necessary for growth.</i>
Gold / Orange:	<i>Morning sun, new growth, youth.</i>
Green:	<i>Mid-day sun, active growth, spring time, plants and trees.</i>
Blue/Purple:	<i>Afternoon sky, mature growth, reaching toward higher goals.</i>
Red / Brown:	<i>Evening sun, strengthening of roots, foundation, earth, resolve.</i>
Black:	<i>Night, absorption of knowledge, all colors combined, beginning.</i>

Hapkido

“The Way of Coordinated Power”

Hapkido is a soft-style martial art which integrates joint locks, pressure points, kicks and strikes for a complete system of self-defense. It is a compilation of a Japanese art known as Daito-Ryu Aiki-Jutsu and the Korean kicking art Tae-Kyon.

Three basic principles are involved in all Hapkido techniques: YU (flowing, as in water), WON (circle principle), and HWA (non-resistance or harmony). In addition to the physical aspects of Hapkido, students also learn Korean customs and courtesies.

Unlike most martial arts, Hapkido is strictly defensive. Most techniques learned in Hapkido redirect an attacker's force instead of meeting it head on. There are no tournaments or contests in Hapkido. Hopefully, a Hapkido student will train a lifetime and never use his skill anywhere outside the do-jang.

Meditation and proper breathing are taught, beginning at the white belt level. Students will learn how to focus and utilize “ki” (internal energy). By focusing his ki, a student gains power and strength.

Hapkido helps instill confidence, discipline, respect, honor and perseverance along with the practical skills needed to survive a real world situation.

Three Principals

“YU WON HWA”

All of the Hapkido techniques practiced during class encompass at least one of the three principles of Hapkido. In order to better understand the physical aspects, you should know the principles of Yu, Won and Hwa. A student should be able to explain and demonstrate each principle as it applies to a technique. Although some techniques are better examples of one principle or another, each principle can be applied to every Hapkido technique.

Yu

“The Water Principle”

Water holds many meanings, primarily adaptability and softness. One need only look around his environment to see the strength and power of water over the earth. There are huge valleys created by rivers. Thunderstorms can wreak havoc on a field one month, and provide needed nourishment the next. Electric current, which we've become dependent on, is generated from the flowing of water.

Water does not struggle with anything it encounters. When water encounters a rock, it may flow over it, around it or even under it. If these options are not available, water will be patient, gathering in a pool until it can overcome the rock.

Water also holds many forms. It can be a liquid, a solid or a gas. But in any form, water does not change its composition. Water also has no shape or distinct form — it will adapt to any container it is put in. In Hapkido, a student must be able to adapt to the situation, but not sacrifice himself or his beliefs.

An example of a Hapkido technique using the water principle is the Korean two-step. In doing this technique, you flow around your opponent and attack from every direction. Adapt the flowing principles of water to augment your Hapkido techniques as well as your daily life.

Won

“The Circle Principle”

The circle is an important figure in Hapkido. In movement it represents smooth flowing motion as opposed to straight or linear movement. Force is not met with force; rather it is redirected away from the Hapkido defender. One's personal space is a circle, into which none may enter. The circle also represents that invisible and ever changing range at which strikes and further out, kicks will be a danger to the Hapkidoist.

Won also represents the circle of life. We start our Hapkido life as a white belt beginner. After years of study and progression up the ranks, the student achieves black belt, only to find that they have come the complete circle and are now beginners again. Outside of the do-jang, we begin life dependent on others. Often, after living a full life, the circle is completed as we end life again dependent on others.

Hapkido is full of circular motion; almost every technique applies this principle, in one way or another, especially airplane, backspin and any throw.

Hwa

“The Non-Resistance or Harmony Principle”

Hwa is one of the hardest principles for the Hapkido student to learn, and one of the most important. Working with an opponent and using their strength is a tough skill to acquire. In Hapkido we push when pulled and pull when pushed, using our opponent's energy to our advantage. “Going with the flow” helps conserve energy and enables the Hapkidoist to overcome much larger attackers.

In Hapkido, we must first have harmony with ourselves, then with the people and world around us. Working together can solve many problems before they get out of control. But when faced with attack, the true Hapkido practitioner reacts by instinct, not through conscious thought. If one has to think about how to react, it is too late. This is why we practice our techniques over and over again. Merely knowing how to use a particular technique is not good enough, Hapkido techniques must be practiced until they are second nature or an automatic reaction.

The epitome of non-resistance and harmony is the sacrifice throw, letting the opponent provide the energy and direction to throw himself.

Terms

Commands

Char-ri-ot	<i>Attention</i>
Kyong-yae	<i>Bow</i>
Joon-bi	<i>Ready Stance</i>
Shi-jak	<i>Begin</i>
Kho-man	<i>Stop</i>
Pah-rho	<i>Return (to Joon-bi)</i>
Shi-ut	<i>At ease</i>
Dee-do-tora	<i>About face</i>
Kyo-dae	<i>Change sides</i>
Kima-suh-gi	<i>Horse stance</i>
Nak-bop	<i>Break fall</i>
Ahn-jo	<i>Sit down</i>
Jung-swa	<i>Kneel down</i>
Mook-nyum	<i>Meditation</i>
Il-uh-sah	<i>Stand up</i>
Mom-tong-pa-shi-gi	<i>Push ups</i>
Ki-nok-ki	<i>Breathing exercises</i>
Ahn-yong	<i>Hello, goodbye</i>
Kahn-sah-hap-nee-day	<i>Thank you</i>

Numbers

Ha-na	<i>One</i>
Dool	<i>Two</i>
Set	<i>Three</i>
Net	<i>Four</i>
Da-sot	<i>Five</i>
Yu-sot	<i>Six</i>
Il-gob	<i>Seven</i>
Yol-dle	<i>Eight</i>
A-hop	<i>Nine</i>
Yol	<i>Ten</i>
Yol-hanna	<i>Eleven</i>
Su-mul	<i>Twenty</i>
So-run	<i>Thirty</i>
Ma-han	<i>Forty</i>

General Terms

Kwahn	<i>School</i>				
Do-jang	<i>Training hall</i>		Ki		<i>Power (inner strength)</i>
Do-bok	<i>Uniform</i>		Ju-do		<i>Gentle Way</i>
Dee	<i>Belt</i>		Kum-do		<i>Way of the Sword</i>
Bong-su	<i>Six-foot staff</i>		Ap		<i>Front</i>
Jap-gi	<i>One who throws</i>		Yop		<i>Side</i>
Bat-gi	<i>One who is thrown</i>		Ollyu		<i>Up</i>
Mu-do	<i>Martial Arts</i>		Nae-ryu		<i>Down</i>
Ho-shin-sool	<i>Self-defense</i>		Wee		<i>High</i>
Dan	<i>Black belt</i>		Ahre		<i>Low</i>
Gup	<i>Colored belt</i>		O-run		<i>Right</i>
Dahn-boh	<i>Red/black belt</i>		Chwa		<i>Left</i>
U-dahn-jah	<i>Black belt holder</i>		Mahk-ki		<i>Blocks</i>
Jo-kyo-nim	<i>First degree black belt</i>		Cha-gi		<i>Kicks</i>
Kyo-sah-nim	<i>Second degree black belt</i>		Tae-rigi		<i>Strikes</i>
Pu-sah-bum-nim	<i>Third degree black belt</i>		Suh-gi		<i>Stances</i>
Sah-bun-nim	<i>Fourth degree and above</i>		Chun-gool-suh-gi		<i>Front stance</i>
Hapkido	<i>Way of Coordinated Power</i>		Ki-ma-suh-gi		<i>Horse stance</i>
			Yi-kwon-tae-rigi		<i>Back fist</i>
Taekwondo			Chang-kwon-tae-rigi		<i>Palm heel</i>
	<i>Way of Hand and Foot Fighting</i>		Pal-kup-tae-rigi		<i>Elbow</i>
			Ap-chi-gi		<i>Front snap kick</i>
Dahn-jak			Yop-chi-gi		<i>Side kick</i>
	<i>Inseparable friend (fellow student)</i>		Dhohl-yo-shu-gi		<i>Round house kick</i>
			Ohl-ligi		<i>Stretch kick</i>

Etiquette

Bowing

The purpose of Hapkido is to train your spirit as well as your body. As a reflection of these higher goals, all Hapkido practitioners pay due respect to each other (before, during and after class), to instructors and to the flags of the United States and Korea. There are two bows in Hapkido — standing and kneeling.

Standing Bow

1. Stand with your feet together, arms relaxed, hands at your sides, with your eyes looking forward.
2. Tuck your chin in, and with a natural motion, bend your upper body forward about 30 degrees. Touch your fingertips to your kneecaps. Return to your original position.

Moving from a Standing Posture to a Seated Posture

1. Start in an upright position.
2. Pull back your left leg and kneel down on your knee (your left foot will rest on the ball of the foot).
3. Kneel down on your right knee and place both feet together.
4. Straighten out your toes and squat down with your right toe crossing your left big toe. The space between your knees should be about 12-14 inches. Place both hands on your thighs, the fingers together and turned slightly inward. When standing up, follow the same steps in reverse order.

Kneeling Bow

1. Begin from the kneeling position, with your hands on your lap.
2. Place both hands in front of your knees on the floor and bend and lower your elbows. The index fingers of each hand should touch slightly. The upper body should bend down so that the brow of your head is about 12 inches above both hands. Then return to the kneeling position.

Promptness:

Your instructors and fellow students make an effort to be in class on time; therefore, no reason will be acceptable to have them wait on you. Promptness is an important quality that you should instill in yourself. If class is scheduled for 6:00, you should be in the do-jang ready to workout between 5:30 – 5:45. Students are expected to warm up beforehand.

Cleanliness:

Hapkido is a contact art that involves touching your fellow classmates. You should come to practice with a fresh mind and a clean body. In the interest of physical hygiene and mutual respect for your fellow students, you should wear a clean and odor-free do-bok. Your fingernails and toenails should be clean and neatly trimmed to prevent injury to you and your partners.

Conduct:

The do-jang is only for serious martial artists — not for a social gathering. While our do-jang is coeducational, it is no place for any type of affectionate display. Since the do-jang is to be considered a place for respect, foul language and disrespectful conduct will not be tolerated. Whether in the do-jang for class or personal practice or during promotional examinations, never criticize a fellow student for not moving well, blame a partner for not making you “look good enough”, or sacrifice your Hapkido technique. Such behavior is not consistent with the basic Hapkido philosophy.

Silence:

Try to refrain from idle conversation while practicing Hapkido. You should come to the do-jang to practice martial arts — not your mouth. When coming early to class, or if you are injured and watching the workout, please do not distract fellow students or the instructor. Silence during testing is critical. You should always be able to hear the leader’s voice. When the instructor is talking, he should have your undivided attention. If you have a question during the workout session, do not ask a fellow student; raise your hand to ask the instructor. Discipline of the mind is necessary as you learn to take control of your body

Safety:

One of the most important reasons for do-jang etiquette is to provide safe workout conditions for all students. Safety precautions are never regretted. You will soon learn that everything happening within the walls of the do-jang is strongly based upon the principles of mutual welfare and benefit.

Sitting:

When coming early before the workout, you should stretch and not practice Hapkido techniques if another class is being conducted. If no class is being held, you should work through techniques to warm up. During testing or after stretching, but prior to class, you should sit quietly. There are two acceptable ways for sitting: Oriental style and western (Indian) style. The latter is to sit with your legs crossed and hands comfortably in your lap. Oriental style is to kneel with the feet and knees together, while sitting on your heels. During class meditation, students must kneel unless prohibited due to an injury. For this exception, western style sitting is acceptable. Why can’t you just lie down or sit any way you are comfortable? Sitting correctly shows respect for your instructor, fellow classmates and

yourself. In addition, someone might accidentally trip over your extended legs, fall and hurt either themselves or you. If you are sitting in the proper position, you will be able to move more quickly and prevent accidents. When watching class, always sit on the edge of the mat and stay aware of what is going on around you. Watching others is an important learning tool for the martial arts.

Uniform:

An all-white do-bok is required for a formal workout. Brown belts and above substitute black pants for the white in a traditional uniform. Being a vigorous physical art, Hapkido will cause you to perspire profusely and feel hot. Always wear your do-bok properly and treat it with respect. It should be clean and wrinkle-free. Do not roll up the sleeves or wear in a disarranged fashion so as to cool off. Since laundering your do-bok frequently will cause it to deteriorate, it is recommended that you have several do-boks to switch between and to rinse the sweat off the do-bok each time between workouts. Everyone is responsible for knowing how to properly fold and care for their do-bok.

Jewelry / Gum:

No jewelry (rings, watches, bracelets, necklaces, earrings, etc.) is allowed during workouts. Neither men nor women are exempt. Women are expected to remove barrettes, which could injure an eye. Your instructor should not have to take the time to tell students repeatedly to remove those items capable of injuring your partners or yourself. It is not acceptable to chew gum during a workout or testing.

Leaving the Mat During Practice:

Once you bow onto the mat for a workout session, you should not leave the workout or the room without the permission of the instructor. If you know that you will need to leave class early, you should inform your instructor before the class commences; and when it comes time to leave, raise your hand and ask permission once again. Make sure to use proper etiquette when bowing out of class, including shaking hands with your partners and bowing off the mat.

Rules For Being Human

1. You will receive a body. You may like it or hate it, but it will be yours for the entire time you are here.
2. You will learn lessons. You are enrolled in a full-time informal school called life. Each day in this school you will have the opportunity to learn lessons. You may like the lessons or think of them as irrelevant or stupid.
3. There are no mistakes, only lessons. Growth is a process of trial and error, experimentation. The “failed” experiments are as much a part of the process as the experiment that ultimately “works”.
4. A lesson is repeated until learned. A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can then go on to the next lesson.
5. Learning lessons does not end. There is no part of life that does not contain its lessons. If you are alive, there are lessons to be learned.
6. “There” is no better than “here”. When your “there” has become a “here”, you will simply obtain another “there” that will, again, look better than “here”.
7. Others are merely mirrors of you. You cannot love or hate something about an other person unless it reflects to you something you love or hate about yourself.
8. What you make of your life is up to you. You have all the tools and sources you need. What you do with them is up to you. The choice is yours.
9. Your answers lie inside you. The answer to life’s questions lie inside you. All you need to do is look, listen and trust.
10. You will forget these rules.

-Author Unknown

The Man in the Glass

When you get what you want in your struggle for self
And the world makes you king for a day,
Just go to a mirror and look at yourself
And see what that man has to say.

For it isn't your father, mother or wife
Whose judgment upon which you must pass,
The fellow whose verdict counts most in your life
Is the one staring back from the glass.

Some people might think you're a straight-shooting chum
And call you a wonderful guy.
But the man in the glass says you're only a bum
If you can't look him straight in the eye.

He's the fellow to please, never mind all the rest
For he's with you clear to the end.
And you've passed your most dangerous, difficult test
If the guy in the glass is your friend.

You may fool the whole world down the pathway of years
And get pats on the back as you pass.
But your final reward will be heartache and tears
If you've cheated the man in the glass.

-Author Unknown

The Way of the Hapkido Warrior

The Korean martial code of chivalry was synthesized with the Buddhist faith by the warrior monk Won Kwang Bopsa. Two young Hwa Rang warriors, Kwi San and Chi Wihang, sought out the warrior monk and asked him for commandments that men, who could not embrace the secluded life of a monk, could uphold. Won Kwang Bopsa set down the five rules and nine virtues, called Hwa Rang Do O Kae and Hwa Rang Do Kyo Hoon. Evolving from the roots of Hwa Rang Do, Hapkido embraces the same codes of honor.

HWA RANG DO O KAE **(Five Point Code of Conduct)**

Il Sa Kun E Chung - *Loyalty to Nation.*
E Sa Chin E Hyo - *Respect one's parents.*
San Kyo U E Shin - *Faithfulness among friends.*
Sa Im Jun Moo Teah - *Courage in battle.*
O Sal Sang U Tack - *Avoid Unnecessary Violence.*

HWA RANG DO KYO HOON **(Nine Virtues)**

In - *Humanity*
Oui - *Justice*
Yeh - *Courtesy*
Ji - *Wisdom*
Sin - *Trust*
Sun - *Goodness*
Duk - *Virtue*
Chung - *Loyalty*
Yong - *Courage*

Basic Principals of Training

“Stop trivial thoughts and concentrate on your movement, as if facing a difficult enemy. There must be concentration of Spirit and Will.”

In the Korean Martial Art of Hwa Rang Do, there have been set down several training points. These points are the basis of the essentials in learning technique as well as the ingredients of character that is the foundation of Hwa Rang Do Kyo Hoon (Code of Ethics).

CONCENTRATION:

“By making the mind void of thoughts, one can gain a natural meditative state.”

Concentration has two distinct meanings, “paying attention” and ki. Paying attention, or overall awareness is essential in and out of the do-jang. In the do-jang you must be constantly aware of the limits within which you practice. Injuries in the do-jang most often occur when students fail to pay attention to their instruction or neglect the principle of limits. Everything has a limit. For example, joints placed at the proper angle can be broken with little effort.

Most techniques in hapkido involve coordination of your hands and feet, as well as understanding the effect of your work on your partner. Each technique will be different every time you do it, and will especially vary as you perform the same technique on different people. Therefore, you must concentrate solely on your technique for fear you will severely injure yourself or your partner.

Concentration’s second meaning is related to ki power. Ki is focused through concentration and meditation. Concentration is also related to a calm mind. The ancient masters taught, “with a calm mind, one is free from hesitation.”

PATIENCE AND ENDURANCE:

“If one’s mind is made up to learn then there will be success.”

Nothing can be learned without patience, while endurance is part of the dues one must pay to gain the knowledge. Nothing of value is worth learning if there is not sacrifice. Summers are hot, winters are cold; that is the natural condition of mankind.

Knowledge that is 1800 years old will come only to those who have the patience to sacrifice, to endure the pain and recognize the humility of their ignorance. It is ancient knowledge that has passed from teacher to student for generations. Only a few will prove worthy.

VANITY:

“Large egos are carried by small minds.”

It is easy to be vain towards those who know less. But the Hapkido student must realize how little he really knows. There are thousands of techniques and variations in Hapkido. If a student learned a new technique every day, it would still take ten years to master them all. This course of study is quite unlikely. When your tea cup becomes full, empty it so you may fill it again.

SINCERITY IN PRACTICE:

"If one does not practice regularly, then do not face the enemy."

Perfection of techniques requires deeply ingrained habits, and a mental attitude of thoroughness. Exercises, no matter how many times they are repeated, are a waste of time if they are done incorrectly. The time you spend in the do-jang is precious in comparison to the time spent outside. The perfection of technique requires that they become second nature and reflexive. If you have to "think" of your response, it is already too late. Practice does not make perfect, only permanent. Only perfect practice will make perfection permanent. Train to be the best.

SPEED:

"Judge the chance and take the opportunity. Take the first opportunity and be quicker than the opponent."

Every technique requires speed. There are counters to all techniques. Once you have become proficient, techniques must be done with the greatest speed and efficiency. However, speed does not make up for sloppy technique.

CONSERVATION OF ENERGY:

"The inner force is concealed until released."

Perhaps the most difficult aspect of the martial arts to master is to learn how to conserve energy and to relax while under stress. Ki cannot be released if the body is stricken with inner tension and fear. Tension is also the greatest consumer of energy, even when the body is not in motion, one can exhaust himself simply by being tense. When you are calm, you are free from hesitation and when you exhale your ki sinks to the dan jun (center). These are the essential elements of conservation of energy.

However, over-exertion while training only causes fatigue which makes for poor instruction. When the body is fatigued, errors are committed and constant repetition only makes bad habits. These are simple instructions, difficult to follow.

RESPECT AND OBEDIENCE:

"All things in nature operate according to rules. Mankind is one with nature."

In every martial art there are aspects which make it dangerous. To assume the responsibility of placing a dangerous weapon in the hands of a stranger — literally to make a dangerous weapon out of the body — is a sobering experience. One of the most essential tests of character is whether the student is humble enough to subordinate his own personal ego to the rules of the do-jang and respect the gravity of his new powers. The martial arts are not a store-bought item that you are entitled to because you pay for the lessons. The burden is too great, the reflection larger than the individual. All warriors living the martial way strive to live according to the Kyo Hoon code of ethics of respect and obedience.

Deciding to Test

Deciding to test for the next belt rank should not be determined by the time one has spent in a particular rank, rather by one's comfort level and skills at existing rank. Someone looking to test for the next rank should be able to fall for that subsequent rank, as well as possess the ability to teach and explain HapKiDo principles and techniques at your existing rank. All ranks are encouraged to discuss one's preparedness for testing with upper rank to determine what may need work before the testing. Lower ranks who decide to test for his or her next rank should inform the instructor of the anticipated testing date 4-6 weeks prior to the testing date. Upper rank should inform the instructor 3-4 months prior to his or her testing date. There may be opportunities for a pseudo testing during class prior to testing to help prepare for the actual testing date.

Time in Rank Requirements

The chart below outlines the minimum and average time spent at a given level. Everyone is different and the chart is merely a guide. Many individuals spend much longer period at a rank than others spend, which is vastly dependant on the comfort level with the techniques at a particular rank.

Rank	Minimum Time at Rank	Average time at rank	Minimum
White	2 Months	3 Months	3-4 Months
Yellow	2 Months	3 Months	3-4 Months
Gold	2 Months	3 Months	4-6 Months
Orange	2 Months	3 Months	4-6 Months
Green	4 Months	5 Months	6-8 Months
Blue	4 Months	5 Months	8-10 Months
Purple	4 Months	5 Months	12 months
Red	4 Months		
Brown	4 Months		
Brown 1	6 Months		
1st Dan	6 Months		
2nd Dan	2+ Years		

Falling Requirements

Anyone who decides to test for the next rank is expected to fall for a testing 6 months prior to his or her tentative testing date except for white belts. All black pant ranks are expected to fall for an advanced testing within 6 months prior to his or her testing. It is expected for all ranks to procure fallers for his or her testing.

Advanced Rank Testing Requirements

Master Luttrell and the Hapkido Black Belts have defined the following minimum requirements necessary for the promotion of higher-ranking Hapkido candidates. Each student is responsible for determining any additional requirements from his or her instructor, and for requesting permission to test at least one month prior to a test date. Students who fail to meet the minimum requirements will not be permitted to test.

I. – Minimum Time Requirements

The time requirements given below refer to time spent working out, **NOT** to the time since the individual's last testing. In addition, a person may gain knowledge by TAing classes, but this is not a substitute for working out. It is understood that those black belts that are instructors of their own schools may not have the opportunity work with advanced members.

The minimum time periods are as follows:

<u>Testing For</u>	<u>Minimum Time at Previous Rank</u>	<u>Consider readiness to test</u>
Red Belt	6 Months	
Recommended Black	9 Months	
1 st Dan	6 Months	
<i>All ranks listed below must see Master Luttrell</i>		
2 nd Dan	2-1/2 Years	2 Years
3 rd Dan	3-1/2 Years	2-1/2 Years
4 th Dan	4-1/2 Years	3-1/2 Years
5 th Dan	5-1/2 Years	4-1/2 Years

The second column of times for second dan and below are the time at which it is time to start considering whether you are ready to test. If you feel you are ready or soon will be you **MUST** talk to Master Luttrell (All students must talk to Master Luttrell. If you workout at a different school Master Luttrell will also talk to your instructor). At that time, you will discuss your readiness to test.

The rank of Brown 1 is a temporary status, and allows you to demonstrate your desire and dedication to become a 1st Dan within 12 months, you will forfeit your rank of Brown 1 and become a Red Belt. Exceptions to this rule must be address to Master Luttrell or your instructor for approval.

There is no provision that extended time periods spent at one rank will reduce the minimum time periods required for future belt ranks.

II. – Preparation for Testing

When the individual has fulfilled the time requirements as well as the requirements set forth in their club, they need to inform Master Luttrell and the Junior Masters of their intent to test. Those testing for **second and above** will submit a **martial arts resume at least two months prior to the testing date**. At this time, they also need to ask their instructor (preferred) or a Black Belt currently working out with them for a letter of recommendation. This **letter** is due to Master Luttrell and the Junior Masters **4 weeks before testing**. **The statement of philosophy must be mailed to Master Luttrell, the Junior Masters, and the registration chair one month prior to testing**. Those testing for *other advanced ranks* will need to let their instructor know of their *intent to test one month prior to testing*. The *statement of philosophy* is due to Master Luttrell *one week prior to testing*.

The intent of the resume is to give the candidate an opportunity to demonstrate their readiness to test. It should include dates of upper rank testings, teaching experience, other martial arts experience, goals set forth at last testing and how they have been achieved.

Black Belt Statement of Philosophy Format

The Black Belt paper, or statement of philosophy, should be something a black belt candidate contemplates long before the time to test draws near. This is the vehicle in which you will present your thoughts, feelings and ideas concerning martial arts. Write from within. This is your opportunity to show yourself beyond your technique. Personally, each paper I present at my testings has been more difficult to write than the last. I could babble on and on, because there is so much to say and so little time / room to say it. So start early. Write down your thoughts and ideas on a regular basis so that others might learn and grow, you also learn and grow by writing.

The format of the paper should be as follows:

First Page

Title of the paper

Author

Rank testing for

Date of testing

Body text of Paper.

Last Page

The writing should end as such.

Respectfully Submitted,

Signed Name of Author

Name of Author

Expectations for HapKiDo Testing

HapKiDo is somewhat vague in defining its requirements. Part of the reason for this is that the requirements are different for each person. The following guidelines were written so that the members of this club would know what is expected of them. They are still somewhat vague to leave room for individuality. If you are unsure of what is meant ask one of the black belts to explain it.

The purpose of this sheet is to give those people getting ready to test some idea of what is expected of them at testing time. The items listed below are not so much hard and fast rules as **minimum** guidelines to help you decide if you are really ready to test. If you are unable to perform any of the items listed under your belt level, you should probably give second thought to testing. It is important to realize that you should be able to do all those things listed under the belt level well **before** you test, not learn them afterwards. Remember, these guidelines are as much about safety, both yours and your partners', as about promotion.

White and Yellow Belt

- Ability to do 10 techniques from a single-hand or cross-hand attack on one side consistently without hurting your partner.
- Rolling falls on one side.
- Four direction falling should be consistent, with proper head, arm, and leg position.
- It is expected that you do both, techniques and falling well enough so as to not harm yourself or your partner.
- Basic terminology and knowledge about HapKiDo

Note: On the weekends and before class, work on doing your techniques on both sides.

Gold and Orange Belt

- Should no longer hesitate when told to do a white belt technique, should know the "steps" without thinking, and be able to do them properly. Know at least five new techniques well and be able to perform them smoothly and safely.
- Rolling falls on both sides. (Not somersaults).
- Rolling falls over a person on their hands and knees.
- Techniques both right and left handed. Also double-handed.
- Four basic throws.
- Low wheel kick.

Note: Air-falls are not required, but you should be working on them on the weekends. This should be done with upper rank (preferably starting on the blue mat) and only once you can do rolling falls well (you **MUST** crawl before you can walk). Start working on your throws on both sides.

Green and Blue Belt

- 15 basic techniques should look like one move, with no intermediate steps or hesitations.
- Basic techniques from side and pushing attacks.
- Rolling falls over a person at the waist.
- Air fall when thrown to the right (landing on left side).
- Four basic throws, both left and right, using technique, not muscle (no picking up and dropping of partners). Make sure you are bending your knees.
- Sacrifice (grab their lapels and sit down, no choke).
- A basic understanding of breaking (disturbing) balance, and how it applies to the techniques as well as an understanding of the principles behind each technique.
- CONTROL – Start to use technique and principles not muscle.
- Start leading warm-ups (beginner class and weekend workouts are a good place to start).
- High - Low wheel combination
- Attend at least one self-defense seminar.
- Continue increasing your knowledge of HapKiDo and its principles. Reading martial arts books is a good way to do this.

Note: Work on air falls over people.

Red Belt

- Know and understand the white belt techniques well enough to teach them (not just how, but why).
- Rolling falls and air falls over person at the waist.
- Lapel attacks and double grip on one wrist
- Be comfortable leading warm-ups.
- CONTROL - Must demonstrate control. Use the principles not muscle and speed. Show this control with people larger and smaller than yourself. Don't slam people into the mat.
- FALLING – The ability to fall out of any properly thrown technique without having to be told in advance what the technique is, i.e. the ability to fall for black belts without help or instruction.
- Attend a conducting seminar. Watch testings; pay attention to the conductor. You will have to do this soon
- Air crossing, jumping front snap.
- Your ability to advance as a lower rank will be predominately limited by your ability to fall, then by your ability to throw. Once you become an advanced rank, your ability to fall should not be a factor and you should be limited solely by your ability to throw properly.

Note: Work on one-step sparring.

Brown Belt

- Improve on all techniques learned at lower ranks. Show good improvement before next testing.
- A good understanding of the three principles of HapKiDo, how they work, and how they apply to each technique.
- TA'd beginners practices, or weekend workouts.
- One step sparring. (Work on punching and blocking on weekends).
- Wrist grabs from behind, bear hugs (both over and under arms), ground attacks, and wall attacks.
- At least three months continuous preparation before testing.
- Read 2 martial arts books (Only one of which can be about HapKiDo).
- It is recommended that you fall for a testing.
- Double front snap kick.

Brown 1 Belt

- A thorough understanding of the basic principles and how they apply to each technique you know.
- The ability to teach any technique you know.
- Understand and use weight dropping.
- New techniques should come easier because you should now understand the underlying principles and know why the move works.
- Kicking defenses and weapons.
- Rolling and air falls over multiple people (2 or more).
- **At least six months continuous preparation before you test.**
- Statement of Philosophy should be turned into Master Luttrell and a copy given to each black belt at least one week in advance.
- You have to get in on the weekends to "fill in the gaps" from class. You will not learn enough techniques in class to get you through one-step sparring, kick defenses, two-on-one attacks, and weapons techniques.

Black Belt

- Lead by example at all times.
- Be encouraging when teaching.
- Show respect to everyone all the time.
- Model the principles of HapKiDo outside the dojang as well as during class.
- Evaluate students objectively and fairly, taking into consideration their physical limitations.
- Do not discuss testing outcomes with others.
- Weapons, two attackers, and free style.

The notes given are what you should be working on during extra workouts.

General (but very important) Comments

Falling is VERY important everyone should always be working to improve theirs – it is your personal self-defense from injury in (and out of) class.

In all of the above, each time you test you add more techniques. The ones that you knew at the previous belt should be smooth and have "snap" to them. The new ones should be consistent. Anything expected at the previous testing is expected to have improved.

Not everyone who starts HapKiDo has the same strong points or weak points. You are expected to work on your weaknesses not to just depend on your strengths. If you are a big strong person then you are expected to work harder not to use muscle, but to use technique. Someone who is smaller and not as strong is expected to learn to use this as a strength, realizing when it is an asset and how to overcome it when it is not.

Attendance is very important, this is one of the only ways you display your dedication. If you are testing (especially for brown and above) remember the upper rank have paid attention to your attendance and attitude in the Do-Jang and these weigh heavily in your testing. Jigoro Kano was once asked what the secret to Judo was. He replied, "Don't miss practice." It may be a different art but the quote is still very true.

Don't test because everyone else from your class is testing. Remember everyone learns at different rates. Don't be ashamed to wait. In the long run it will probably make your HapKiDo better.

Once you are a green belt, ask questions don't expect everything to be told to you. It is your responsibility to learn things outside of normal club practices.

A big part of the basis for judging HapKiDo is improvement. One sign that you may be ready to test is that there has been significant improvement in your techniques, falling, knowledge, and understanding of HapKiDo since your last testing.

ADVICE FROM THE BLACK BELTS

After you test, look at what was good and what needed work. Ask someone who out ranks you by 2 ranks what they thought was good and bad (white and orange could ask their TA's). Decide on a "plan" for improving your performance. Don't test again until you have fixed the "problem areas" and you have improved the areas that went well. Remember the harder you work for a belt the more it means.

"We know from experience that beginning students listen attentively to fundamental instructions, hoping to progress quickly to advance forms. This is a mistake. The foundation must be laid first and the superstructure built by degrees. There is even danger in undertaking advanced training before the preliminaries have been mastered. For those who take the steps in sequence and train properly, the rewards are perfect physical development and proficiency in techniques." Jigoro Kano, founder of Judo.

Assistant Instructor Requirements

1. Candidate must have attained the rank of Blue Belt.
2. Candidate must have the desire, discipline and patience to teach others.
3. Candidate must have read at least two of the books on the Hapkido reading list.
4. Candidate must know Korean terminology for all of the basics, and be able to explain the principles of Hapkido, as well as the more general practice of Martial Arts.
5. Candidate will also be observed in the following situations:
 - a. Leading at least three classes through warm-ups and basics.
 - b. Teaching five white belt classes.
 - c. Explaining and demonstrating the 30 white and orange belt techniques along with the 4 basic throws, falling, breaking balance and Ki-Kno-Ki to the panel of Black Belts.

You may begin to fulfill the first four requirements as you progress through the ranks.

*Upon completion of the above criteria, candidates may be asked to instruct the beginners class or lead all or a portion of advanced class.

Hapkido Reading List

The Art of War, Sun Tzu, Translated by Thomas Cleary, Shambhala Boston and London, 1988.

A Book of Five Rings, Miyamoto Musashi, Translated by Victor Harris, The Overlook Press, 1974.

Living the Martial Way, Forrest E. Morgan, Maj. USAF, Barricade Books, 1992.

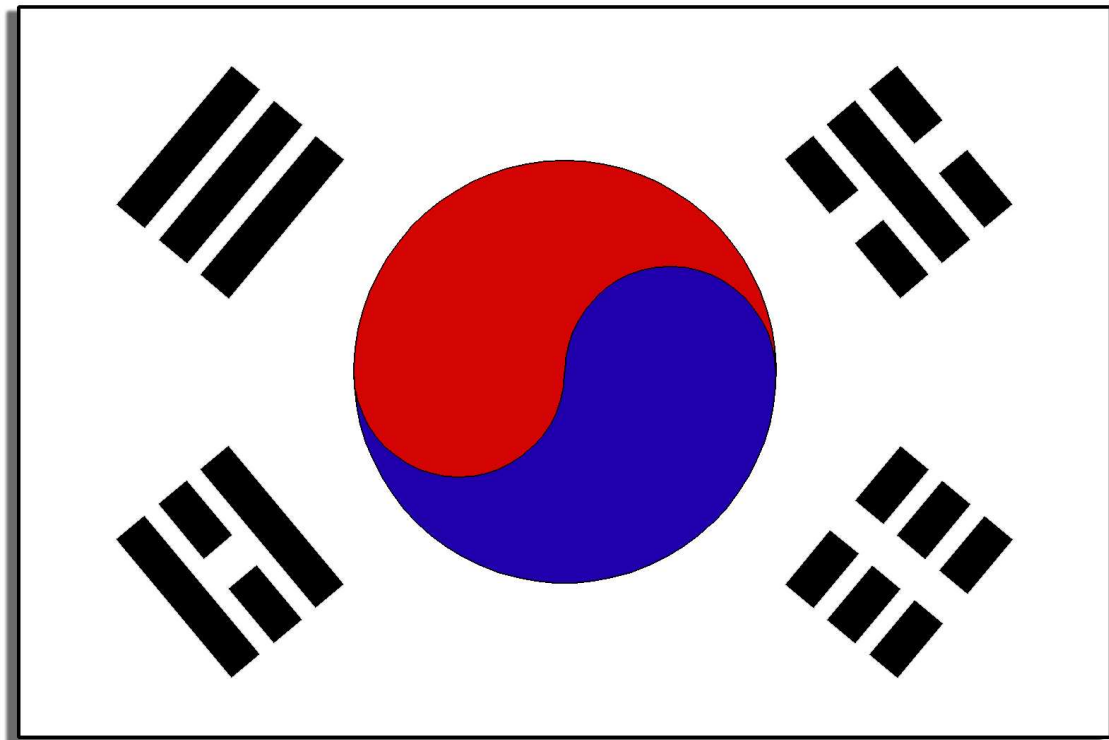
Tao of Jeet Kune Do, Bruce Lee, Ohara Publications, Inc, 1975.

Zen in the Martial Arts, Joe Hyams, J. P. Tarcher, Inc., 1979.



This is the official emblem used by the 'Kido' arts of Korea. It is full of meaning and was well thought out by its creators.

First, the outer circle represents the universe, earth and man — much as a circle represents these things in Asian culture. It also represents Hapkido's circle theory and all its meaning, including the idea of one's personal space. You'll notice that the two arrow shaped lines penetrate this circle, representing Hapkido's ability to get inside of an opponent's circle of defenses, using the water theory. The two lines are also designed to represent the theory of non-resistance by the fact that they seem to be passing by each other and not clashing in the middle of the circle, showing that Hapkido aims to deflect and lead in a circular motion and not meet direct force with direct force.

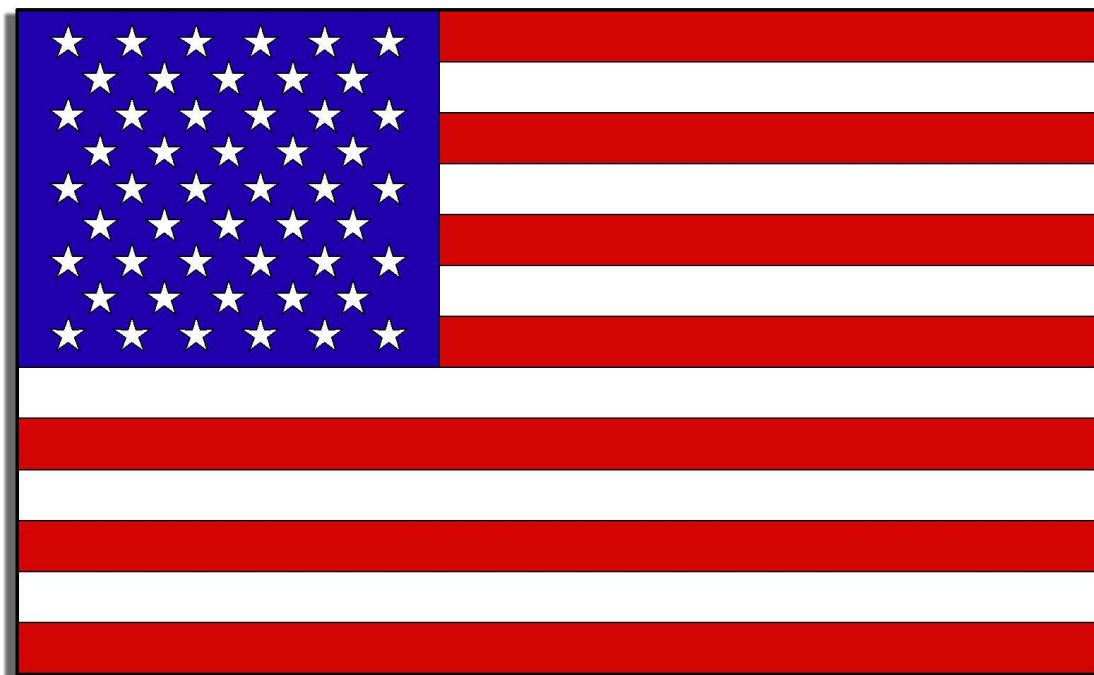


The Korean National Flag

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 blocked in perfect balance. The upper section (red) represents the Yang, and the lower (blue) represent the Um, an ancient symbol of the universe. The 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, hot and cold, plus and minus, etc.

The central thought in 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, he is good, but they may spoil and weaken him, and thus 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 opposition and balance. The three unbroken lines stand for heaven, the opposite three broken lines represent earth. At the lower left hand of the flag are two lines with a broken line between them. This symbolizes fire. The opposite is the symbol of water.



The American Flag

The American flag hangs next to the Korean flag in all do-jangs. It should be hung above or at the same level as the Korean flag, but never below. Both flags are honored in the do-jang out of respect to the ancestry of martial arts and American heritage.

Some of the history of the American flag is well known. The current flag, with 13 stripes and 50 stars, was adapted by the United States in 1960. The first flag had thirteen stars. The US flag changed as the United States ratified additional states. In 1818, President James Monroe signed the flag act into existence stating that the United States flag would be thirteen red and white stripes and white stars on a field of blue. (The original flag had been modified and adapted numerous times without a definite purpose up until this point.) The act also specified that a star was to be added as states were ratified. At the time of the signing, there were 20 states in the USA. The 13 stripes symbolize the original 13 colonies.

The red, white and blue colors of the flag are also symbolic but hold no "official" meaning. The red is believed to signify our inheritance from Great Britain, as well as courage, zeal and the life blood of brave men and women. Blue is said to symbolize justice, faith in God, loyalty, friendship and truth. The white holds meanings associated with purity in word and deed, cleanliness of life and rectitude of conduct.