

EL CAMINO

THE WAY

Martial Arts Magazine

JULY 2023 - N° 25



MARTIAL ARTS BLOCK CHAIN

It is not what you think...

It's a lot of more!

By SM Guy E. Larke

THE SONS of WAR (P.2)

Sbn Javier Acosta

DOJO STORIES

Sensei G. Balves

MA and ME (P.20)

Prof. C. Damasco

MATE and KARATE

KSN Renso Perez

**PHILOSOPHY
and TRADITION....**

SBN Ramón Navarro

GM CLINTON

ROBINSON (p5)

SM Guy E. Larke

WHY DO WE USE

JAPANESE TERMINOLOGY...

Sensei Cecilia Salbuchi

JUDO FOR LIFE

Prof. Marcelo Ehrlich

**MA QUOTES and
INSPIRATIONS..**

SBN Mary Cayte Reiland

THE DEATH of BRUCE LEE:

**Historical
Review (P3)**

TAI CHI BASICS (p1)

Sbn Mary Cayte Reiland

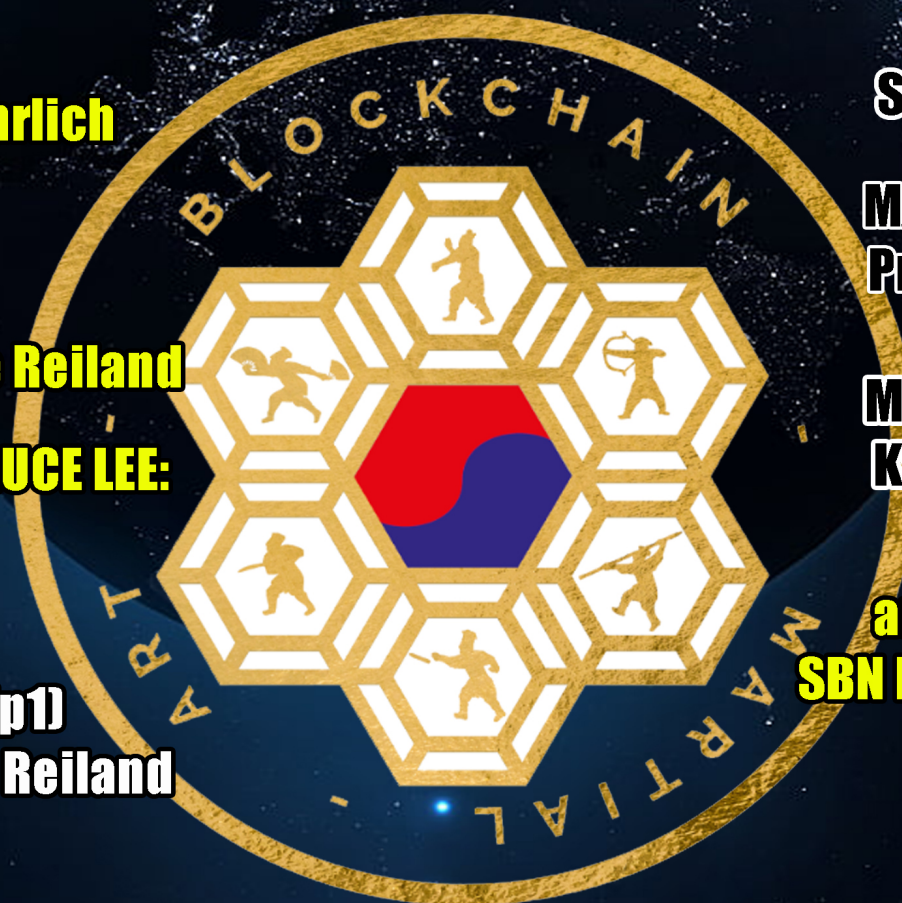
ECONOMY TSD

Elias Pulgar

CELLULOID:

ASTEROID CITY

Master J. Ricardo Félix



EL CAMINO

THE WAY
Martial Arts Magazine



El Camino Martial Arts Magazine was born with the aim of promoting martial arts and reaching the largest number of people in a digital way, according to the times and technologies. We hope you like it and join us in this beautiful martial universe, with the love of always:

Graphic Direction:

Mario Segnini Fursa.

Commercial Address:

Mario Segnini Fursa.

Editorial Address:

Javier Acosta Serrano.

Main Editor (English Version):

SM Guy E. Larke

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INDEX:

02 - WHY DO WE USE JAPANESE TERMINOLOGY...

SENSEI Cecilia Salbuchi

04 - CELLULOID: ASTEROID CITY

MASTER Jesús Ricardo Félix

05 - THE TRADITIONAL CENTER MARTIAL ARTS MÉXICO

06 - THE SONS OF WAR (2)

SBN Javier Acosta

08 - JUDO FOR LIFE

PROF. Marcelo Ehrlich

11 - TSD ECONOMY

Elias Pulgar

12 - MARTIAL ARTS QUOTES and INSPIRATIONS

SBN Mary Cayte Reiland

14 - MARTIAL ARTS BLOCK CHAIN

SM Guy E. Larke

19 - GM CLINTON ROBINSON (part 5)

SM Guy E. Larke

23 - TANG SOO DO URUGUAY
SBN Mario Segnini

24 - TAI CHI BASICS (part 1)

SBN Mary Cayte Reiland

26 - MA and ME (CH. 20)

PROF. Carlos Damasco

28 - PHILOSOPHY and TRADITION...

SBN Ramón Navarro

31 - MATE and KARATE

KSN Renso Perez

32 - THE DEATH OF BRUCE LEE:

HISTORICAL REVIEW part 3

JAVIER ORUE

36 - DOJO STORIES

SENSEI Gerardo Balves



**Why do we use Japanese terminology in Karate classes?
SENSEI Cecilia Salbuchi**

In Argentina, and in the bulk of Latin America, it is very common for karate classes to be taught with a high percentage of foreign language to count, give orders and state techniques. Obviously 100% of the instructors do not fully adhere to this. Many use a combination of Spanish and Japanese, depending on what they inherited from their own instructor and his technical knowledge.

In the United States, on the other hand, it is normal to see that nihongo - the Japanese language - is not used much in their dojos. Sometimes they count in English, sometimes in Japanese. It is normal to hear a slogan using the term front kick instead of mae geri, or circular block instead of mawashi uke. I think that this question does not respond to ignoring the nomenclature in Japanese, but rather it is a mixture of cultural issues added to a small difficulty in pronouncing this language correctly.

Karate itself is recognized as an

Intangible Cultural Heritage. This involves not only the set of techniques and the teaching method. The karate "package" includes: clothing - Karate gi, Karate obi-; a more or less traditional dojo (practice space); elements (fully modernizable) such as the nigiri game or geta, makiwara, bag and spotlights; a kamiza, tokonoma or minimally pictures of the masters to mark the shomen; and the use of nihongo during practice, to indicate techniques, exercises, titles and ranks, etc.

We could well try to "peel" karate from everything cultural. Perhaps instead of practicing the Sanchin kata we could start calling it "form three conflicts", and instead of ordering ioi let's say start! The practices could be done in a comfortable jogging suit and perhaps instead of starting the class in seiza we can update ourselves and do some yoga lotus posture to get in the mood. Can you imagine all this?

How many karatekas would feel

comfortable with what is proposed? I think almost none. Because the Karate dojo, with its customs, its language, its traditional elements, its clothing, is partly what takes us out of our daily reality for a moment and takes us to a timeless place where there is only the practice of karate and oneself.

Without intending to be disrespectful, it is almost comparable to the experience of a religious who goes to pray in a church. It is not essential to go to that place to do it (pray or practice) but it certainly helps to do it!

But... suppose for a moment that we are willing to make a change and "nationalize" karate completely, strip it of its inherent culture and Hispanicize its terms. Let's imagine that world from the most optimistic point of view we can.

A great advantage that I see is that the need to send students to study a list of foreign terms that are difficult to memorize disappears. Without a doubt, everything would be expedited! But... that's as far as the benefits of Hispanicizing the word.

How do we translate complex techniques into Spanish? For example, mae geri can be translated as forward kick, just like shomen



geri (shomen means front). But shomen geri in Uechi ryu is specifically a sokusen geri, which makes the translation unacceptably long: front toe kick. Ugh... sounds like a long way to ask a practitioner to attempt a shomen geri during combat! From four syllables in Japanese to no more and no less than twelve syllables.

And someone please help me with Morote Hajiki Uke Jodan... Morote (double) Hajiki Uke (Receiving the technique by repelling) Jodan (in the upper area), a technique quite specific to the style that I practice, which appears from the first forms of kyu. They are very descriptive names in Japanese that have the characteristic of needing few syllables to be enunciated. In addition, said language lacks the need to use articles or connectors between nouns, so it is enough to add short words that have a high value in terms of technical meaning. Some terms are not so complex... such as the case of Mawashi Geri (round kick). Even if I need to specify whether it is low (gedan), medium (chudan) or high (jodan) it would seem that the Spanish words are not that much longer than their Japanese homonyms. The same applies to seiken tsuki, but not to hiraken tsuki, which is a fist executed with the second row of knuckles, but whose literal meaning is a flat fist blow, which in Spanish seems insufficient to describe it.

On the other hand, it could end the "mystique" of certain titles... since "teacher", "professor" and "head of organization" are not as attractive as "Sensei", "Kyoshi" and "Kancho", and represent almost the same thing. Although it is true that although we use Sensei as Master



(and the Japanese do too, by the way) the literal meaning is another: the one born before. And terms like "Kyoshi", "Renshi", "Hanshi" use the kanji 士 (shi) which means Knight or Warrior. Literal translations are one thing, but what they contain seems to go much deeper. Surely by Hispanicizing everything, we would lose important things along the way. One of lime and one of sand, as we say in my payment.

It is interesting to note that the fact of maintaining Japanese words has an enormous benefit that we have not mentioned until now: being able to understand each other regardless of the country of origin. If I have the opportunity to attend a seminar where a teacher from Russia, India, the United States or

from Japan, there will be an almost total understanding of the work assignment when he states the terms that identify each technique and begins to count. We are even very capable of understanding various terms from other Japanese disciplines such as Kobudo, Aikido, Judo, Jujitsu, Kendo, etc.

Conclusion, the Hispanicization process of karate can bring benefits for its diffusion. It makes it easier for anyone to understand and removes a certain mystique that can sometimes be misplaced. But in return, the international standardization of terms, cultural aspects and part of the setting so special that makes a Karate dojo is lost.

Domo arigato gozaimasu!



"ASTEROID CITY"

**CELLULOID:
ASTEROID CITY
Maestro Jesús
Ricardo Félix**

There are filmmakers whose work arouses great admiration in the actors' union to such a degree that they are able to reduce the number of zeros in their contract in order to appear in one of their films. Guillermo Del Toro recently told an anecdote about the actress Cate Blanchett, while they were shooting the movie *The Alley of Lost Souls*. The one from Guadalajara, he narrated how the actress approached him to offer to participate in his *Pinocchio* animation project. The director clarified that only a chattering monkey known as Spazzatura was left available and the actress without hesitation decided to give him a voice. Some other contemporary filmmakers in this category could be Martin Scorsese, Woody Allen, and the Coen brothers just to name a few. The cast knows in advance that there will be no million-dollar contracts involved, but they still decide to participate, responding to the enthusiasm or status that comes from having worked for an outstanding director. The director whose film concerns us this week in *El Celuloid*, generates many conflicting opinions, as well as his films. For some, Wes Anderson has already achieved genius status; for others, he is just a petulant who entangles or complicates the narrative in order to reach the category of art cinema. That is why this time we will talk about the recently

released movie: *Asteroid City*.

As I said before, Wes Anderson can charm some section of the audience, and can displease the other part by calling him superb. With *Asteroid City*, something similar happens, some people who have already seen it consider it a masterpiece, and others an attempt by the Texan to play the misunderstood genius. The first thing we notice in *Asteroid City* is the game of color, the director plays with two intertwined narratives that he separates by tones. In "reality", black and white, a kind of presenter played by Bryan Cranston, describes the adventures of the creator of the story, a certain Conrad, personified by Edward Norton. Said reality becomes between philosophical and surreal (because it is above both reality and fiction) in it other characters appear that help in the task of building fiction, such as Adrien Brody or Willem Dafoe. Through them the author reflects on his own work and becomes a judge and part of his own characters.

Then we move to the field of fiction in a world of pastel colors, reminiscent of a young Tim Burton, but portrayed through the eyes of a Texan. Here the landscapes are desert like those of Wim Wenders in *Paris Texas*, abandoned highways, mountains on the horizon, gloomy gas stations and the stereotypical

description of American southerners in the fifties. That is, naive villagers who are easily manipulated by military propaganda, and who see science as child's play. A kind of Roswell and the myth of the aliens that haunts a city but at the same time serves as a tourist attraction.

A war photographer travels with his children to this fictitious city to attend a kind of convention for teenagers with scientific advances. There he tries to make sense of his existence and to communicate important news to the children regarding his mother.

Asteroid City is definitely a recommendable film, although I must warn that the story is the least of it, under Anderson's comic gaze, the film steals the visual language that, as Adrien Brody's character says, doesn't matter if you don't understand it. Also the performances of a fairly large cast with actors like Tom Hanks in the role of grandfather, Steve Carell, Matt Dillon, Scarlett Johansson, Margot Robbie, among others. What do you think of Wes Anderson? Outstanding or braggart?

Trailer: <https://www.youtube.com/watch?v=8ZUSe4Sj5XA&t=1s>





The Traditional Center Martial Arts

It is born from the idea of not establishing a single system as unique and the study and teaching of the enormous variety of martial arts around the earth, the study, the practice, the history, the technique, the philosophy and above all the orderly opening are the fundamental bases of this construction, which begins to forge in 2012, with the interest of Sbn Javier Acosta and the full support of his Kjn Eduardo Martínez V. the latter a world legend of martial arts.

Accompanied over the years by masters of Japanese Jujitsu, Wing Shun, Aikido, Karate, Tkd, Kick Boxing, Muay Thai and Tang Soo Do and having practiced some of them for long periods and others for short periods, the doubt ideas are generated, aligned and this study center is formed that today offers its students the various variables of the Moo Duk Kwan school, as well as Aikido, Self Defense, Kick Boxing and a hybrid similar to MMA, that directs and studies Ksn Donovan Aguirre, in the studies of weapons Ksn Dr. Daniel Rodríguez and in the organizational support

the Ksn Melba Valenzuela and Ksn Taira Aguirre, all of them with the freedom to seek and bring to this project the ideas and concepts of those that orbit the same but are in different tribunes, some years ago the CTAM has crossed borders and has teaching relations with various countries, as well as its first subsidiary school in Las Tunas Cuba directed by Ksn Alexei Pérez who is also part e fundamental part of the study of martial arts, we have teachers endorsed by the CTAM in Uruguay and Argentina for Kick Boxing and Moo Duk Kwan Taekwondo, today Sbn Javier Acosta, participates as a technical advisor to different organizations around the world in terms of teaching for the physical disability, thanks to his career as a volunteer teacher at the Mexico telethon foundation, he also directs the El Camino Podcast editorial and to this day remains faithful to his great teacher Kjn Eduardo Marinez who is part of the promotion of the Taekwondo Hall Of Fame 2019 and holds the highest degree in Mexico, as well as a Dan Bon Directo from Kjn Hwang Kee.

The traditional martial arts center is the greatest achievement of Sbn Javier Acosta and each of its

members, it is tangible and grows solid every day. Today, together with Sbn Mario Segnini from Uruguay, the learning and massification of martial arts through technology is studied and practiced fraternally, he is the one who today travels the do accompanying Sbn Acosta and learning at the same time for his students, As you can see, the important thing is not to be a giant, it is to walk with giants...

SBN Javier Acosta Serrano





The children of war...

Second part.

This text should be the easiest thing to process for those of us who live from martial art, only that a passionate theme comes into play that can well divert our good judgment, now that if we stick to the obvious and natural of each martial art, it would be easy to understand its root functionality more, but for this a different analysis is needed, let's try to do it.

In strict adherence to the fact that martial art is itself the art of waging war, what would happen if we faced entire nations facing each other hand to hand, without weapons and only with their martial art(s) par excellence, plus current uses and customs, as well as the general history of each town?

Let's see the contenders...

United States of America

China

Russia

Germany

Japan

Brazil

India

Korea (both)

thailand

Spain

Mexico

Uruguay

Argentina

Cuba and many others...

It is an arduous task that awaits us, so in this issue we will only analyze the first 5, in order to conclude in three issues of El Camino, it should be noted that they will be faced at home, on visits and with armies of at least 300 of their best fighters, there may be direct

confrontations if necessary and we must give the verdict.

Germany

The land of great social reconstructions, the knights of the Teutonic order will be a very tough rival to face even if weapons, genetics and food are extremely strong, heavy and large, although it is not a country with a strong martial influence, kick boxing together with sports combat is their secondary weapon, their main weapon is perseverance and experience throughout history, they are lethal even with a small box just because they always play to win.

Their great weakness could be the little sincere relationship they can establish with each other and with the other contenders, by history they themselves win, they defeat themselves, from zero to ten, they have a 7.1 rating on the road and a 7.6 at home.

Japan.

"The empire of the rising sun" this is without a doubt the one that in theory should win, the discipline places them from the outset as great favorites, their cultural heritage in martial matters is vast and the only loophole I see where they can be beaten, is the self-condemnation to fail, to maintain 0 in failures the prognosis is reserved, they are the straw that insists until breaking, without more than zero to ten, they have a 7.5 visit and a 7.5 at home.

Brazil

"The land of samba, soccer", although they have their capoeira, their BJJ, in addition to being good warriors with a high level in Muay Thai, I observe a social weakness that runs parallel to their history, this country is an enigmatic blend of care with them in a deserved respect but they are not seen at least I don't eat out of the ordinary, their great weakness is looming because some charlatan could sink their ship and they are not very good if they lose, so from zero to ten gave them a 6.8 visit 6.1 at home, at home they barely

pass, the ghost of 50 is still alive in their hearts.

India

Something very similar to the Chinese, but with a less mysterious touch, a giant that opened its doors further to the West, the land of Karalipayatu, is said to be the beginning of millions and millions of inhabitants ready to test the exotic martial cocktail they own, a tough rival at home, their great weakness is revealed by the excessive ambition that history teaches us about this town, as well as the warmth when

they visit. Good rival, an 8.1 at home guarantees little as a 5.1 visit seems like a tombstone.

I read them and see you next time dear readers, this does not end here, more will come in the next issue and the semifinals are approaching.

With the usual taste.

Sbn Javier Acosta

CTAM WORLD DIRECTOR





his coach), or he could only see that facet in Judo, without even knowing experience all that Judo is.

It does not give us life to learn, practice, experiment, share, create, teach, help the others... It is as broad as life itself! And with a thought from the beginnings of the Judo, to pass on knowledge, from generation to generation, for the benefit of all!

Nor is it about acquiring the highest degrees or belts that we can, and showing them off in our waist, that is unfortunate, since it is the Ego that wears them, like a tool, to feel superior to others! I have met those characters almost everywhere and I understand that each one follows his Path, each one lives life his way and I should not pretend that others think and act like me! Respect everyone, and teach with him

Example, this is my Judo form!

“Learn from everyone and teach everyone”.

When many years ago, I went to Buenos Aires-Argentina to learn with the Masters Yoriyuki Yamamoto and Hideki Soma, different but equal, corrected me a lot, and even that the technique did not come out as they wanted, it was not enough. And they both told me, search

always getting better, getting faster, stronger, more technical, always practicing and it was not only for sports Judo, because there I began to understand, they wanted everything that made, it was better and better! Very difficult to understand at the time, and years later, grateful to your teachings!

Once in Master Hitoshi Nishizaka's classes, he reminded me at that moment of the two other Masters...

”Technique good, now faster, stronger, more Spirit”! They wore the things to a limit and they made it happen to you! They taught you, they

Hello friends readers of the digital magazine of Martial Arts "El Camino".

Continuing with the fundamentals, concepts and forms of learning of our activity, We see the importance of a systematized, rational teaching, according to the knowledge that students have and the objectives sought.

The practitioner who is in his best competitive phase, will be interested in the tools that provide an improvement in sports combat, both standing and on the ground, and everything that have to do with strategy, psychology, tactics, physical/technical training, etc. and practically nothing else, all his spirit was put into becoming a champion,

winning fights, fighting against the best, improve their technical background every day, join the national team, represent your Club, your region, your Country, your Teacher.

A stage through which almost all of us go through and almost always, with the best memories, wearing the medals on the championship podium, together with other champions, with friends... But

I understand that everything should be taken as a stage, the person who did not understand it that way, he has abandoned sport Judo many years ago, because he no longer found that feedback that made him happy, and that unfortunately they taught him that way (his teacher,

made you practice a lot and they told you, when you are in your country, do it with all very different ones (tall, fat, short, fast, better than you, with a higher level than you) and when he comes back he shows me!

Many have told me: You stayed in the past! And I tell them, no, I follow the evolution of the Judo, but I respect the teachings, the philosophy, the Spirit of Martial Arts! The budo is one, the same trunk, and different branches and leaves! The Spirit, the technique, the physique, everything in the same direction!

And when today, I teach a technique for a situation, and the student does it a little differently than as I do, and he tells me, I don't get the same as you! I tell him that it's fine, that he and I are

different, different bodies, ages, power, flexibility, and that it will be a little bit different according to who does it, depending on the physique of the other and his temperament. He technical foundation is one, the application are several. Physics, mechanics, is the foundation which tells me in which direction to unbalance and pull, with what power and speed!

And where we left off in the last note, the releases, we must know how to follow that technique, once I threw him to the ground, if it is a Judo sports match, and he fell almost totally on his back, it will be equivalent to an IPPON (full point, which will give me the victory), if it fell on its side, it will be a WAZARI (half a point, and it will enable me to continue the combat on the ground, to immobilize (OSAE KOMI WAZA), to strangle (SHIME WAZA) or to dislocate (KANSETSU WAZA), seeking surrender or submission, to complete the technical victory sporty.

In the event that we go to the ground without a technical score in between,

it also enables us to continue ground combat, seeking to dominate for a score and in the case of not having one, the

Referee, will stop the actions on the ground and continue standing.

As you can see in this sports vision of Judo, there are referees, with VAR, with electronic time measurement, with medical support and medical emergency, with the coaches directing them, with the table officials, developing the entire roster competition in digital form, which gives us personal security, that nothing bad it will happen, just win or lose!

And it is different in our Dojo, in the training in our Club, where only the Professor is in charge and the development of the combat depends more on respect, mutual care, treating not to hurt the other, just to prove my superiority.

And it would be different in a real situation, where I can throw the other to the ground and try to dominate him, not only with sports techniques allowed in a competition, where there is no time, nor support or help from anyone.

And I can pull it, as a way of controlling it, as well as hitting it, dislocating it or strangle him, while both standing, which could not happen according to the regulations sports!

That is why it is so important, to experience things different from what is known, to get out of safety of the environment (the Dojo, the championship, friendly matches), and test if what is really I do, it works in a real situation, when they attack me, when I attack, when I defend myself, when they defend themselves from me, when I have to help another person in danger, when I have to escape etc

When I have to let them insult me



or make fun of me in the street, without getting into the conflict, I am the one who decides, and all this is based on my years of training, which allows me to choose, not only for my technical training, but philosophical and moral!

I know the damage that I can cause, or can cause me, or others, and in an instant I must decide what better, for life. We do not know the consequences of an action, and these can derive in irreversible acts.

In the sports/competitive part, they have been eliminated over the years, technical or dangerous situations for the integrity of the contestants, which brought about, Serious and disabling injuries that put an end to a sports career. That's why sometimes those who have abandoned sports Judo and resume after many years, find themselves

with prohibitions of techniques, which before could be executed without problem, but which in statistics, marked a problem that had to be solved.

In sport Judo, locks and strangulations, while standing, have been prohibited, they can only be performed when the fight goes to the ground. The only joint dislocation allowed, it is at the elbow, with an extended or flexed arm. The ATEMIS (blows) are not allowed in sports combats, In traditional Judo, Jiu Jitsu and other modalities, all the joints of the body, in any position. And it is taught to hit in any situation and combine the control techniques with blows, before, during and after.

It must be understood that any sport entails a regulation on what can and cannot be can do, since ignorance of it would imply immediate defeat. He Judoka who was a competitor all his life, has this knowledge since he was a child and acts in consequence. And perhaps in a real situation of violence,

only the techniques that he learned, practiced and executed thousands of times, in the sports part.

That's why it's so important to try everything in different situations, friendly and unfriendly, known and unknown, learn other things, complement with other things, do it in different environments (reduced spaces, unstable, dark, etc), and we will realize that The fundamentals are very important, but we must also apply and experience them in different situations.

Our reactions are different according to different situations, climates, loneliness, crowd, how I am dressed, who accompanies me, social exposure, visibility, in a bus, car, plane, I have weapons, the attacker is armed, I must lose, so as not to lose nothing else etc Undoubtedly, the Judo competitor, who fought all his life, has greater possibilities that someone without any type of knowledge in some Martial Art, sport of combat or combat system, in some real confrontation situation. And when moving away from the sports competition, if he wanted to start learning Judo, a gigantic world of knowledge that was not within his reach or sought, since he was all the time time dedicated to that specialization.

I wish everyone could do it, instead of giving up the practice and walking away from something they loved, It is never too late for change, since intention can do everything, humility will place you in a privileged place to receive what he did not have and respect will give the confidence to accept the Teaching.

See you at the Dojo and at El Camino!
Prof. Marcelo Ehrlich



ECONOMY

Tang Soo Do

by Elias Pulgar Olguin

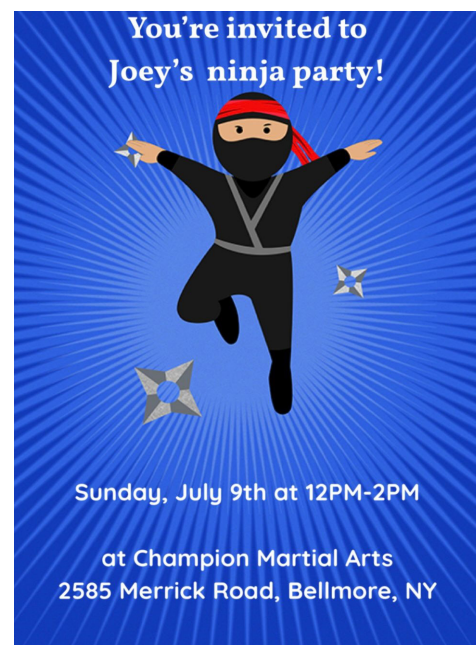


I invite you to my birthday.

Readers of the world, greetings, peace and prosperity we wish you all. I invite you to my birthday was the invitation that a child in the state of New York received from a friend from his school, best of all, the child who had his birthday practiced Taekwondo at the "Champions Martial Arts" School. , "Those who participated in the meeting, found where the party was held very innovative, as it was a celebration of children, the parents, when they saw their invitation, were impressed since the party was in a Dojang of Martial Arts, the host wanted to show their friends, what he did after school in his spare time, to everyone's surprise, was not in an everyday place. They ate cake, had soft drinks and had a time learning Taekwondo, something completely out of the ordinary. This initiative to hold a party for the students, encourages the creation of better and greater ties between students and teachers, creates a new economic income for the school, attracts more public to know what a martial arts school is like and how martial artists are trained. . On the other hand, the host's parents are happy because they won't get to clean the house since the party was in the Dojang.

These types of initiatives are what help to grow, because it reaches more people and these people are the future students. Best of all, the Dojang was left clean because it is the fundamental principle, cleanliness, order and organization.

Tang Soo!





Martial Arts Quotes & Inspirations

SBN Mary C Reiland, USA

Tang Soo readers, happy July! This month, I did some deep diving on martial arts inspirations and quotes, where I found this Youtube video with some quotes that really resonated with me. I'd like to share some of them with you and discuss what I think they mean in actuality.

“The best fighter is never angry” - Lao Tzu



This one time at a tournament, I decided to compete in sparring, despite the fact that I typically never did unless ordered to by one of my many instructors. While trying to remain calm, my opponent kicked me in the shin, which hurt despite my shin protectors, and what hurt even more is the judges called it a point, even though the rules say all kicks must be above the belt. After that, all I saw was red, I was so angry. Needless to say, I lost the match. I

probably would have anyway due to my inexperience with tournament sparring, but I lost even more by letting my anger get the better of me. I think I learned a lot that day, all part of the journey.

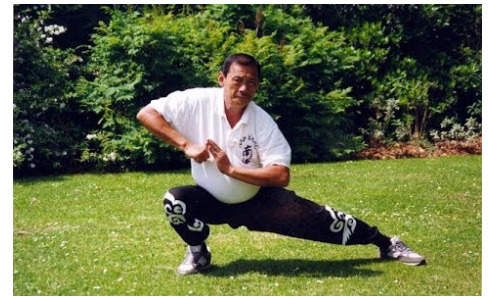
“Don't fear failure. Not failure, but low aim, is the crime. In great attempts it is glorious even to fail.” - Bruce Lee



Bruce Lee is probably one of the most quotable figures out there in the martial arts. This is an obvious quote, but it reminds me of something that was said by the spirit of Yoda in Star Wars: The Last Jedi. I believe it was something like “the greatest teacher failure is.” As long as you are trying your best, it's OK to fail, as long as you have the perseverance to get up and keep trying.

“Never forget that, at the most, the teacher can give you fifteen percent of the art. The rest you have to get for yourself through practise and hard

work. I can show you the path but I can not walk it for you.” - Master Tan Soh Tin



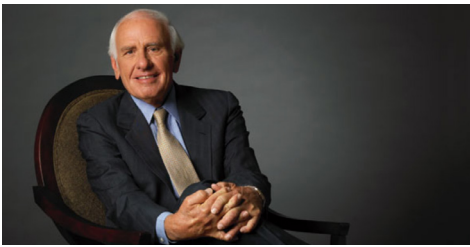
I think this is what Pat Morita meant when he said to Ralph Macchio that his karate roots came from him, and only he could choose how to grow. Each student in a dojang is taught by the same instructor, but they do not become their instructor, they become better, more enlightened versions of themselves, as they grow.

“If we overcome those enemies that attack us from within, we can attain a true victory over any attack from without.” - Morihei Ueshiba



What I believe Ueshiba is saying is that to be strong in a fight, your mind needs to be free of internal conflict. Everyone carries their own demons, but accepting this as a consequence of life is essential to being successful in the martial arts.

“Everyone must choose one of two pains: The pain of discipline or the pain of regret.” - Jim Rohn



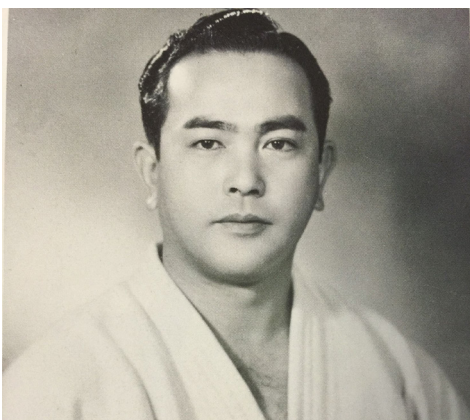
No one said doing the martial arts was easy. Discipline has to exist in every martial artist, or you're not really a martial artist. To not show discipline is to bring shame on your school, instructor and yourself, on or off the mat, which leads to regret.

“The martial arts are non-combative because these martial artists think actual fighting doesn't express goodness or mystic insight.” - Keith Vargo



This is an interesting insight. Many people think that martial arts are combative in nature, because of what we practice, but the smartest thing to do is avoid fights, right?

“You should make it a habit of putting your all into every little thing you do.” - Koichi Tohei



Everything in your everyday life is an opportunity to learn and grow, the experienced martial artist knows this. Whether you're cleaning your house, cutting your grass, or taking a walk, do everything you can to put every inch of your energy into the task at hand.

“There is no finish line. When you reach one goal, find a new one.” - Chuck Norris



Chuck Norris could not be more right. Martial artists who have no goals will soon become stagnant and stop learning. Whether that goal is learning a new form, losing weight, preparing for a test that is 1 to 5 years away, or mastering your jumping tornado kick, you need to have it and hang onto it until you have achieved it, then move on.

“Only a fool does something new and thinks it will work for sure. Only a failure refuses to try something that might not work.” - Seth Godin



True words. Whether you try something new at work, school or on the mat, there are no guarantees, so don't assume anything, but not to try something new at all out of fear does not help a martial artist. A healthy amount of fear is good, but you cannot let it control you.

I hope you gained some wisdom from these quotes and what I had to say about them. Until next month, take care and Tang Soo!



Martial Arts Block Chain

It is not what you think.... It's a lot more!

By Sr Master Guy Edward Larke

Communication according to the Cambridge Dictionary is "the act of communicating with people". While communications is further defined as the various methods of sending information between people and places, especially phones, computers, radio, etc.

The simple act of communication can be said to have started with not just humanity, but sentient beings in general. Without any way to get across our feelings, our intentions, and even warnings of danger, life we know it today would have ceased centuries ago.

For us mortals it slowly developed as an art in the form of poetry and drama and philosophy (the Socratic method in Greece as an example). Every new century brought about advances in communication in one way or another. The 19th Century, 20th Century and even MORE importantly the 21st Century has taken the simple concept of communicating and made it into another reality.

With this new power comes a lot of responsibility and a lot of dangers. We have become lost in this technological nightmare we have created. Unlike the media we consume though, we are NOT winning this battle! The internet is becoming our master as even toddlers are lost the virtual world.

However, communications need not be the villain of the day. Like anything else it can be a tool for good just as well as a weapon for evil. It would be so easy to drone on for hours about the evils of the world. But that isn't how you fix

problems. You need to ask questions again and again. Many times, the same questions.

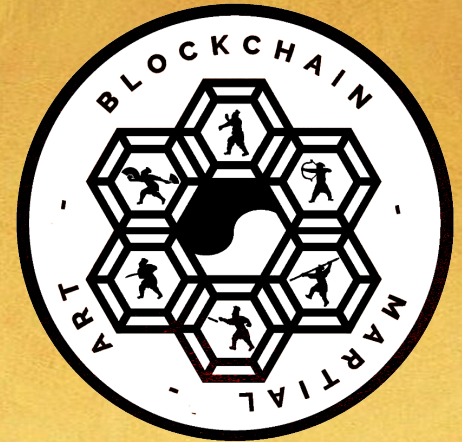
A number of months ago I found myself once again in a long and deep conversation of the state of the world, traditional arts, and how to bring old-fashioned values in tandem with new-age sensibilities with Sr Master Ernst Jan Rolloos. A thinker with a brain that works 25 hours a day, I could not resist discussing his thoughts on bringing about a new renaissance through martial arts values and using modern communications to work for the people, not against them.

To understand what my "brother" is trying to do, you need to understand what his beginnings were.

Young Jan was born on January 9th in the Netherlands. He and his family grew up in entrepreneurial surroundings as the area had a very strong Calvinistic influence. They were taught in their faith that if you have goals and work hard you would achieve something in life.

Being a very active child, he needed to find a venue in which he could safely focus that pent up energy. Martial arts seemed the natural choice. He started in 1982.

Looking back, he thinks that the beginning of puberty is a very defining time for youth to begin martial arts training; especially traditional martial arts. Youth at that age are insecure and they need some structure.



The village he lived in at that time had about 15,000 people in it. Jan did soccer for a time but didn't like the tendency of players depending on others to succeed in the sport. He wanted to be free to choose his own destiny and determine his own success. Martial arts seemed the best way to do that. There was judo, karate, Aikido and boxing to choose from. At that time, he heard rumours of a man who taught "Korean Karate." He chose that as it sounded more exotic to him as simple karate. Actually, it was Taekwondo. The first time he entered the dojang he knew it was his world. He liked their eagerness... the fighting... the sparring... Jan felt like he found "home." Like everybody else, he wanted to be like Bruce Lee. The young man knew he was a fighter and the martial arts world was his arena. The older boys looked tough, so of course he wanted to be tough like them. They had a great teacher by the name of Jacques Janssen.

His first black belt test was in Taekwondo in 1990. It had to be done in front of a committee of 5 people. After 1st Dan no one was



Master Rolloos

pushed to go beyond that so he felt that he accomplished his ultimate goal. Later he became interested in the sport aspect. Also, in his early 20's he became interested in Hapkido. Their school also trained with Aikido practitioners. He really enjoyed those movements. Interestingly it affected his mindset. Dan stripes on his belts no longer seemed important. He became less interested in being the best into becoming something more. At that point he became more an artist in the martial arts. By the age of 28 the transformation was complete.

He had two large influences in his Hapkido career. One was GM Han Jung Doo and the other was Dr. Hee Young Kimm. Han was as free and liberated as Kimm was practical and systematic. Both changed how he saw martial skills forever. Also, he wanted to learn about Korean culture. It had a particularly interesting effect. It helped him draw a line between where he came from and where he wanted to become. By age 40 to 45 he felt like he finally matured into what he saw as a fully functioning adult.

Master Rolloos began asking himself a lot of questions. He realized he was not Asian nor was he American. He

was European. So, Master Rolloos realized he had to go back to his roots. He took what skills, philosophies and motivations he learned back to Europe to better suit him at that time as a European. He felt that these had to be fused with the "tribal thinking" and loyalty that was so strong in his background.

For the Martial Arts Block Chain, he specializes in traditional self-defense, weapons (especially the sword, the bow and knives).

For those unsure of this concept, I offer his explanation:

By nature, I am a very curious and optimistic person. I have my education as a lawyer, which allows me to investigate analytical thoughts and concepts. I had to learn this. I did not have that skillset before. I had to develop the analytical side of my brain. It helped me as a businessman before I went into a new venture. I looked at the martial arts world and wondered why there why there was such a decline in the streets of Seoul. In the 1990's I saw a myriad of academies



on every city block. A decade later there was almost no schools anymore. There was one Hapkido place that I kept visiting. At the most there were 5 students. To get there we had to walk many stairs. Below there was a very crowded internet café full of gamers. I saw there was a movement away from traditional arts to this gaming. Why? People didn't change all of a sudden. I thought that if traditional martial arts (handing knowledge down to others) have to survive we have to package it in another form, but there also has to be some sort of revolution. The idea where only an elite few tell the truth any more. That is not acceptable anymore. If you look at OPENCHAT GTP, the knowledge is not limited to one person. It comes from a huge cloud which quickly gives you an answer. Whether it is right, that is another issue altogether. We have to open our minds this mindset of young people who think who think much differently 30 or 40 years ago. If we don't at least try then we are going to be dinosaurs.

That was the basic reasoning behind Martial Arts Block Chain, where knowledge can come from any "block" and build up to travel along the chains. Why the name? Why not call it Block Chain Martial Arts? In part it's marketing. People will say, "Block Chain martial arts will? This is crazy!" People laugh about it and say it's about Bit Coin. They really don't understand what Block Chain is. The philosophy is more important. There's no one god who tells you everything you have to do and how you do it. There is a whole cloud of answers you can get answers to.

One of the most important things about Block Chain is if you ask a question in Open Chat GTP, you get the most probable solution the program can find on the internet. Our approach differs whereas there are multiple authorities on martial arts

freely offering their opinions. People do not realize when dealing with AI that not every answer is the right answer. When you ask a question, you need to know what of question you asking, and when you do get some sort of answer it has to be validated. Then that builds up to a Block Chain.

This has to be promoted and talked about. It needs to become a revolution. We need modern thinking with human answers (not AI).

Sr Grandmaster Han Jung-Doo



Sr Grandmaster Hang Jung-Doo is the spiritual leader of what Sr. Master Rolloos is trying to achieve in changing the martial arts world.

Born on April 5th, 1954, in the picturesque town of Gang-jiu in South Korea, he grew up in not very ideal surroundings. The nation was healing from Japanese oppression and a heartbreaking division of the nation into two separate countries. The Republic of Korea (South Korea) was far from flourishing. Han grew up in a typically large family. Martial arts were not seen as that important

at that time for obvious reasons. Dojangs were almost unheard of at that time.

He started an art Gak-Ki-Sool (a grappling art) as they were part of village games and recreation. Later he was introduced to the striking art of Tae-Soo-Do. There were no formalized training regimes. He learned these as a means to stay strong and healthy mostly.

Years later he actually trained Hapkido with the legendary Myong Jae Nam's younger brother. Han also enjoyed Tae Kwon Do with one of his cousins. The family in general had an unusual connection to the martial arts. His mother's family claimed several Hapkido practitioners, while there were several Taekwondo practitioners in his father's family.

After finishing high school, he was in the Int'l HKD Federation. At that time, he saw documentaries on Morihei Ueshiba and his art of Aikido. It would stay in his mind.

Eventually he became a martial arts athlete in Seoul in the early 1970's, just before doing mandatory military service.

After military service, he opened a Taekwondo and hapkido dojang in 1978 in Incheon. At that time his cousin actually began a relationship with Aikido and they became the 1st representatives in Korea. Han also dove into acupuncture, acupressure and chiropractic skills. Later, he began Tai Chi Ch'uan in 1987. All these other disciplines became integral when he began teaching handicapped and elderly people; something that was being ignored. His position led him to write the book, "Life Hapkido" in the same year. He formed the Global Hapkido Federation in 1990. However, despite it's popularity, he found most martial arts were imperfect, especially when concerning the average citizen (not

athletes).

He began to further develop and systemize a method of martial exercise that truly ANYONE could perform regardless of age or physical condition. He wanted an art that could improve the lives of those who practiced it. Many of his students like himself were aging and suffering from the effects of overtraining. This inspired Han to develop healing art of Hapki-zen.

As of now he has disciples in: Korea, Belgium, Holland, Switzerland, France, USA, Mexico, Russia, Israel, Iran, Austria, Germany, Australia and Singapore.

Grandmaster Shelton Moreland



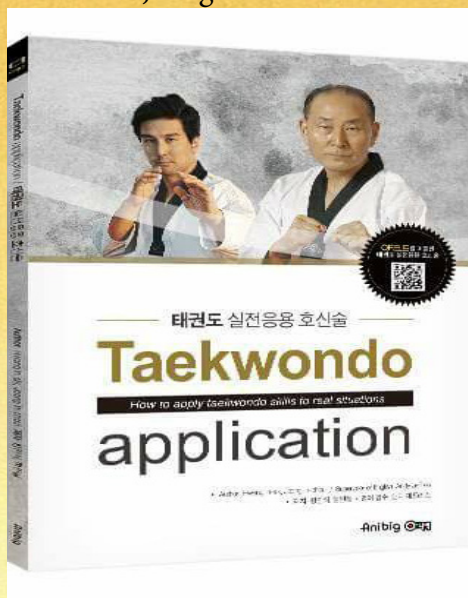
Shelton Moreland was born in 1955, started martial arts training in 1966 under Sabeomnim Pok, Soo Bok who was trained in Korean Karate (Kong Soo Do) and named Nam Suk Lee, and Nam Tae Hi as his first teachers. Moreland received his Chodan from Pok in 1971 at age 16. Pok Sabeomnim, taught in a recreation building until 1975 or 1976, before going back to South Korea to care for his elderly parents.

In 1977 he officially joined the Chang Moo Kwan. In 1977 he established a

dojang in his teacher's honor, at Fort Jackson, S.C. (USA). His students are still teaching on the base up till now. He met his Hapkido/ Hankido teacher Jae, Nam-Myong through Nam Suk Lee and GM Marshall Johnson, in 1979, and established the United States Hapki-Hae in 1985 at the request of Kuk-sa-nim Myong. He has developed many branches of his brand of TKD and HKD throughout the Southeastern United States. Currently he is the president of the U.S Branch of the Global Hapkido Federation, appointed by its founder, GM Han Jung-Doo.

Skills – Taekwondo, Hapkido, Hankido

Sr. Master Jeong Il-Cheol

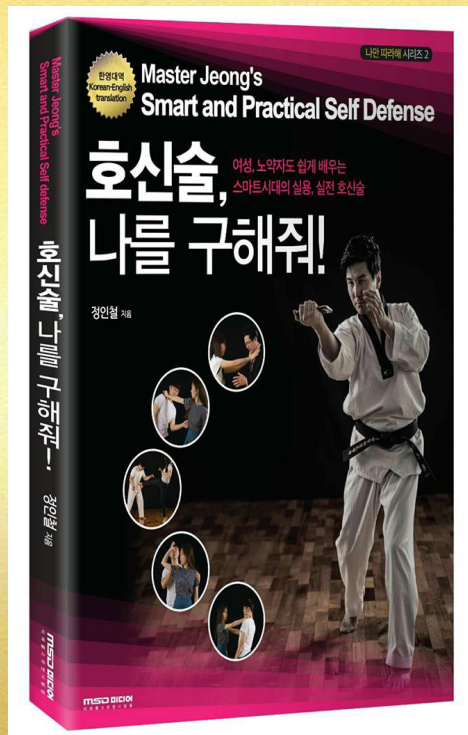


Unlike many other aspiring Taekwondo-ists, Sr. Master Jeong Il-Cheol came from very auspicious roots. His father was GM Jeong Soon-kyo, 8th dan in Oh Do Kwan, and a former vice president of Oh Do Kwon.

A very active child, he played in his father's gym every day and watched the training all the time. He memorized Taegeuk 1~4 Jang on his own and his father recognized that. Shortly thereafter he started to join in the training. Jeong didn't want to do Taekwondo that much at that



time, but it was a natural thing in his everyday life at that time. He continued in his father's footsteps and made the art his life's mission. He began questioning and analyzing aspects of it though as he wanted to develop and innovate Taekwondo. The budding master thought people could not apply Taekwondo skills to real situations in Taekwondo as it is today. If you practice basic skills and Poomsae, the theory is you should be able to spar well. That is a reasonable process of martial arts. In the case of Taekwondo, you can do Poomsae well if you practice basic skills a lot. But you cannot spar well even if you are a Poomsae champion because there are many differences between the two types of training. Of course, there is a similar problem between



Poomsae and real fighting. The same goes between Olympic style sparring and fighting on the street as well. So, Jeong thought there needed upgraded basic skills and body mechanics for real fighting. He started to researching and writing that. He cross-trained for several years in boxing, kickboxing, Kendo (5th dan), and Kyung-ho Moosool (bodyguard training-4th Dan). This along with countless hours of research, trial and error led to the development of Combative Taekwondo.

He has taught in England, Northern Ireland, Norway, Spain, Sweden, and USA.

Sr. Master Jeong has always been very impressed with foreign students' humble and sincere attitude on Taekwondo and Korean culture. As he says, you can find "Hangeul" in everywhere in their dojang, car, clothes, etc.

His skillset includes:

1. Combative Taekwondo
2. Official Poomsae following the regulations of the Kukkiwon and the WT
3. Applications of Taekwondo (Poomsae, sparring, basic skills, etc.)

Sr Master Guy Edward Larke



Between my years of training in Canada and 20+ years in South Korea I am proud to offer my experience in Teuk Gong Moo Sool (special forces), ancient Korean weapons, and Mantis Kung Fu. In addition, I contribute to Sr Master Rolloos's efforts with my journalistic background.

To join the revolution please contact Sr Master Rolloos or myself on Facebook.

Senior Master Guy Edward Larke has spent most of his life enamored with the martial arts of Asia and Asian cultures in general. These led him to move to South Korea 20+ years ago where he continued to study, research, and write about the various disciplines that shaped his life. In addition to teaching martial arts in Korea, USA, Malaysia and Denmark he has written over 800 articles in over 20 magazines. He named the synthesis of his pilgrimage Kisa-Do Muye (the Knights Way Martial Arts). Larke can be found on Facebook or by e-mail at kisadomuye@gmail.com.



術,藝,道,禪





The UWTA- ONE Taekwondo for the World (Clinton Robinson part 5) By Sr Master Guy Edward Larke

Larke – So I know you had a long history with GM Jong-Hwan Lee. How long have you known him?

Robinson – That goes back to that big event in 1968. I picked up Grandmaster Jong Hwan Lee up at the airport along with other prominent Korean masters. I remember the name of each one of them. Byong Yong Yu was in that group. Now there was a guy, Dan Kyu Choi was in that group. Dan Choi was Ernie Reyes Sr.'s instructor.

Larke – Oh really? That's a legendary name!

Robinson - The more we talk, you'll see a connection between myself and many people. There was also Jung Lee, a guy by the name of Young Ahn and another guy named Jun Kim. So, five instructors actually arrived in 1968. They had this huge competition! So many people were there. Oh, yeah, Gogen Yamaguchi.

Ever heard of him?

Larke - The Cat? Of course!

Robinson - Okay. You know who I'm talking about. Are you familiar with Richard Kim?

Larke – Yes, of course!

Robinson - I mean, all these people were there. It was an amazing time. Not surprisingly, just as they arrived, that December, I left for the military. Some time to train with these people. But I was off and running. I met some really talented instructors in Taiwan. In fact, they were just tremendous! So, I spent time training there.

Larke - What was the difference between training in Taiwan and training in Korea?

Robinson - Now, you know, I think there were a lot of similarities. However, in Korea, I find most of the instructors were teaching American military. In Taiwan, I was the only non-Chinese guy in the class. They didn't have classes for the military. So, I actually found a school as a result of a guy who was an MP driving around. So, I went down there, not speaking one word of Chinese, but learned all the techniques, how to tell them all

in Chinese and so on. They would do an ITF-patterns still because most of those guys were military people. That helped spread Taekwondo throughout Asia. In the process of doing that, a couple things happened. Number one, I added competitions there and I was successful as a competitor there. Number two, I had the opportunity to go to the First World Taekwondo Championships. The military ended up sending me there. I ended up in Daegu city. I had no idea what was going on. That was my first time staying in a Korean hotel and I'll never get over those rock-hard pillows. That and sitting on a thin cushion to eat a meal.

Larke – I can fully appreciate both those problems! So, skipping ahead several years, when did you reconnect like actually reconnect with Grandmaster Lee?

Robinson - I reconnected with him in 1992. It had been a long time since he and I talked. Everybody had moved on, but he was still in this one area.

Larke - And he remembered you?

Robinson - Of course. In all honesty, I was his star pupil. I was probably the highest jumping student he ever saw, but it probably helped I was only





140 pounds. At 140 pounds you can leap.

I've run into so many guys these days I used to know. It doesn't matter where I am. They all remember me. It's fantastic. All those years ago I was probably one of the few black guys that was involved in Taekwondo. How could you forget me? On the East Coast was a different story now because you had these guys like Joe Hayes and Albert Cheeks and Michael Warren. But the West Coast, you know, the Koreans, the Japanese and the Chinese had taken over everything so it was a little bit more difficult for us to get a foothold. It was easier to do that on the East Coast. Plus, I always had a competitive nature.

Larke - So when did you and GM Lee actually start working together?

Robinson - You mean the United World Taekwondo Association? That was about that same time that we formed that. Really it was my idea. I don't think I ever fully persuaded Grandmaster Lee to go along with my concept, but he pretended to.

So, we worked it out. But you know, it's always been my idea that

Taekwondo was Taekwondo. I've never been opposed to learning, so I think you anything that enhances your knowledge, give it a shot.

So, I did General Choi Hong He's Chong Han patterns for so many years, and even up through Taiwan. So, coming back, that's what I continue to do. Grandmaster Lee was doing a totally different set of forms and things that he made up. I knew nobody was going to do these kinds of things. As you know, it's a new day, a new age. You need to teach what people want to learn, you know, and that is either ITF forms or new Kukkiwon forms. He didn't know either. So, I decided I was going to learn those things. I didn't like those little short stances. I figured it was because I'm accustomed to something else. So, I went back to the Kukkiwon, and did a full training course in forms in 2006, I think. They still made no sense to me. So, I immediately went back in 2007. After that I had a greater understanding of them. When I came back, and I practiced those things by myself, every day for 12 months, because it's important to me that I'm able

to explain things from my own experience, rather than some theory. So, shortly after that I began teaching them. Wouldn't you know it, I got that proverbial question, "Do I have to? I don't want to do anything new." My reaction was, "You know what? I'm doing something new. I've been doing the other patterns much longer than you can imagine. I can change so can you! Let's do this!" So, we did. Then Grandmaster Lee began them, which was actually good for him, because he started working out again. So, he and I would work out three days a week. I was basically just doing the patterns. As we moved on, I found that there were people that were not willing to convert over to the Taegeuk patterns. While trying to get others to make that conversion, the Kukkiwon made it extremely difficult to maintain your rank. It was frustrating. My gosh, you say you want to expand, but you've got all these hoops and obstacles for people that want to come in. So, it seems like many organizations have taken that route.

My thought differs. Wherever you come from, a kick is a kick, a punch is a punch, and a block is a block. You are still doing Taekwondo. So how can we create an umbrella organization? As a matter of fact,





quite honestly, I'm working with some other organizations right now saying, "Okay, guys, let's combine all our resources here and provide a place where people can do several things, they can advance in rank. They also can increase their knowledge, and they can enjoy fellowship and camaraderie with other people. That's where we're going now and quite honestly, I'm getting quite busy with this passion project of mine. Grandmaster Lee now spends more time working on the Moo Duk Kwan, which is fine. People separate all the time. It happens. I prefer to spend my time on this. The United World Taekwondo Association trying to incorporate all different Taekwondo styles. I have enough background in karate and other martial arts, because I think I could sell the concept of,

you know a United Martial Arts Association, which I think would be powerful.

Larke - I think if you combined with the karate would be really powerful.

Robinson - Read my mind, sir. That's where I'm going. I mean, I'm not there yet. I've got to do it. Quite honestly, my concept on that is I really need to get the top karate people working with on board. I don't want to be the guy that's an expert in everything. I can't be the expert. My thing is Taekwondo. You know, I guess you might say, I'm kind of a hybrid Taekwondo guy, because I've kind of come back and mixed some of the old aspects with the new aspects. You couldn't classify me as totally modern Olympic Taekwondo guy. But going back to what I was saying, I even affiliate with some Shotokan people.

I even have some kung fu people that I work with. There are even some weapon specialists. Now. I personally have zero interest in weapons. But you know, there are people that like weapons. So, I brought in weapons experts to new things. Incorporating that, I mean, it really needs to be a blend that appeals to the people. I mean, it can't be a purity thing. I tell my wife that probably in the next 30 years very ethnic group will have combined with some other group. Mixed race people are dominating the earth.

Larke - Are there any other plans you have for the UWTA?

Robinson - So right now I'm just looking at spreading the word that we're really looking for people throughout the world that are interested in embracing that concept of one Taekwondo.

Larke - How many countries are in your organization now?

Robinson - Right now, we pretty much just in the US. Okay, we have gosh, I think in South American location, I've got a student that's working in that area right now.

Larke - Do you have any words of wisdom for readers of any style?

Robinson - I think I've got something. It isn't necessarily a word of wisdom.



But you know, I think people often think a guy should be, you have to be something special to move forward in martial art, you got to be this super bad fighter or whatever. My thought is that if you want to advance not just in martial arts, but in life in general, then you decide what line you want to stand in and don't get off the damn line.! Because you know, people get out of line, sometimes people die. Every time somebody steps out of line, you move closer to the top. You'll encounter and you'll see situations where there'll be people ahead of you, that may have a higher skill set physically, but at the same time, they they're in front of you for a reason. They may have knowledge, or they may have a different gift than you have. Probably one of the most insightful things I heard was from when I was with the ATA GM. He said, "You know, when you draft an army, you don't just draft good fighters, you draft everybody. Because you need cooks. You need people drivers; you need people to do clothing up administrative work. Everybody is significant. So don't place a higher value on someone over it takes a team, a group of people working together. Yeah, so that's what I would say to anyone in any martial art or for that matter, any industry.

Larke – Thank you again sir. As always it is a pleasure!

Grandmaster Clinton Robinson can be found on Facebook or at <http://www.Uwta.org>

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addition to teaching martial arts in Korea, USA, Malaysia and Denmark he has written over 800 articles in over 20 magazines. He named the synthesis of his pilgrimage Kisa-Do Muye (the Knights Way Martial Arts). Larke can be found on Facebook or by e-mail at kisadomuye@gmail.com.





Tang Soo Do Uruguay

Why Tang Soo Do?

You have come this far, and that means then that you have opened your world of possibilities regarding martial arts, they are no longer those "few you knew".

Today you have the opportunity to offer in your recognized institution an innovative and original proposal, until now non-existent in Uruguay.

At the same time, offering ancient values and teachings through an art such as TSD, which has been transmitting a philosophy of life from generation to generation for hundreds of years.

You come to our meeting at a time when two of the best ingredients that an organization can offer you are combined: youth: we have been operating in Uruguay for approximately four years with sustained growth, and experience: the Uruguayan TSD is made up of a team of instructors who average more than fifteen years of being at the forefront of martial arts schools, working together with other institutions and betting on permanent training both within martial arts, as well as in various areas (first aid, education, nutrition and more).

Our commitment:

Without a doubt, the world is a different place from the one you and I remember from our childhood, even more so from that world that gave rise to martial arts. It is then necessary to take on the challenge and take charge of the role that we have in society when it comes to transmitting our teachings. Today we talk about some concepts that we believe are key:

Bullying - The reality of school and other areas is a fact and our attention is directed to that focus when it comes to the little ones

Self-defense - Of course, when thinking about daily activities, from leaving our homes, to the various situations that can also arise there, it is fair to think of tools to be able to solve these situations.

Sport - Leaving aside the great variety of devices that offer us "entertainment", the endless hours of work, in short, the routine. It can be a challenge, but we have decided to say NO to a sedentary lifestyle.

Meditation - Exclusive benefit for Tang Soo Do practitioners. It has not been placed on this list by chance, it represents everything that makes us unique as human beings, meeting our feelings, emotions, who we are, pursuing harmony and achieving

self-control in the broadest sense of the concept.

Values - We could mention endless articles on this list, but it is true that the fundamental basis of martial arts is values, act as a reinforcement and in some cases as a source of inspiration. - Respect - Trust - Self-control -

If we could summarize all this in a dream, we would then speak of integration in the broadest sense, people of all ages, genders, creeds practicing in harmony to take today's society to another level, where coexistence and peace are the common denominator. . But we clarify, we need you in the process, you, EVERYONE.

Contact:

SBN Mario Segnini: +598 98 731 076





Tai Chi Basics Part 1
SBN Mary C Reiland, USA

Tang Soo readers, happy July! This month, I realized something... I really miss training Tai Chi. Back at the school where I studied for years, every week there was a 45 minute Tai Chi class, open to the public. Given my memory capacity, I started thinking about it and remembering the moves. I'd like to share those with you today, and talk about how they helped me on my path.

A typical Tai Chi class started with stretching and then some Moo Pal Dan Khum, also known as the 8 Warrior Brocade Breathing Exercises. I have this PDF book, shared with me by KJN Saavedra, written by Master Daniel R. Segarra, on the specifics of each technique. I'll happily share it with anyone who wants to study it on their own. These exercises are practiced widely over all of Asia, and they believe they live so long with youthfulness because of their practices. I won't go into specifics, but each exercise was designed to bring energy to a specific part of your body, through the physical

movements and your mindfulness during the exercise. It is said that where the mind goes, energy follows, so it is essential to breathe deeply and focus on the part of the body that you want to improve. I have had online workout sessions teaching these exercises before, and would be happy to do so again.

- Lifting Hands toward the Sky
- The Archer
- Pressing Heaven and Earth
- Punching with fierce eyes
- Bending like a bamboo
- Tiger wags its tail
- Push out the claws and extend the wings
- Bouncing the body for health

Doing 2-3 repetitions of each will typically fill up 15-20 minutes at the beginning of each Tai Chi class.

The next section of Tai Chi class would include another set of exercises that I learned from Grand Master Dominick Giacobbe called "Tai Chi Neh Bu". These are a series of 9 exercises, executed very slowly with deep breathing, to find your center and build strength. Each exercise is done on both sides, because we endeavor



to have both sides of our body be equal in strength. In preparation for all exercises, we start from a horse stance facing forward with our arms crossed in front of us at the wrist. This month, I will share the first 3 with you, to save time and space, as these are very long exercises, and will finish with the final 6 next month.

Gather chi ball facing front in horse stance; rotate into front stance, bring arms to a T; rotate into back stance, push up heaven, push down earth; rotate to front stance, gather chi ball; bring arms to a T; turn palms up to face the sky; bring arms around above the head to touch; gather hands into praying position; bend at waist, perform double handed kwan soo strike; separate hands to drop straight in line with back. Repeat to the opposite side of the body.

In horse stance, bring hands back to chambered position at your sides; push hands upward, palms facing the sky; rotate arms down to a T, palms facing out; turn palms up to face the sky; rotate to front stance, right arm rounded, left arm pushing against wrist; rotate to front stance to the other side; pull back to back stance, right arm pulling back to chamber, left arm pushing forward; rotate into front stance, left arm to high block position, right arm pushing forward. Repeat to the opposite side of the body.

From horse stance, lift right leg to crane position, arms in a half popeye; right and left arms rotate around to cross in front of you with your palms facing the sky; slowly perform front kick with right leg,

sit down in front stance and rotate hands to “read the book” position; pull arms back to chamber position at your sides; push arms outward creating a triangle with your hands, palms face out; rotate arms up to the sky, palms face upward; rotate arms down to your sides at a T, palms face outward; rotate palms up to the sky; rotate into back stance, pushing up heaven, pushing down earth. Repeat to the opposite side of the body.

We would practice these in sets of three each class, twice through until the end of class. They may seem easy on paper, but try doing them, see what happens. I think at first you’ll find your joints going “snap, crackle, pop”, and then you’ll find that the core work necessary to perform these moves in a very slow manner is very difficult indeed.

Some people think that Tai Chi is only meant for older people who can’t do the quick movements of typical Tang Soo Do anymore, but I guarantee you, these people could not be more wrong. While Tai Chi is more of a healing art than others, Tai Chi at its root is meant to center you, to help you be more calm and focused, and build core strength. I’m going to suggest you watch a movie called “Man of Tai Chi”. I’ve watched it on Netflix a few times, it’s a good movie to remind us that not everything is what it seems when it comes to Tai Chi. In fact, in watching this movie, I’ve discovered that Tai Chi is in fact one of the most brutal martial arts.

Happy practicing, take care and Tang Soo!





Martial Arts and ME (p. 20) Professor Carlos Damasco

This year marked fifty years of my encounter with the Martial Arts, where I began to practice Karate. Ten years later I started practicing Taekwondo Kukkiwon. Over the years, already being a black belt, I had the opportunity to teach classes for both children and adults. I did it in different neighborhoods of Montevideo. I have met young students, who today are men, with families, professions, trades, etc. I maintain ties with them through social networks, which often makes us reconnect with very dear people who, due to different circumstances, stopped practicing with me. The good thing about this is that everyone who communicates with me expresses great appreciation for me, and I feel that I influenced their personal and martial life for the better. Some of them stopped practicing Martial Arts, while others ventured into other styles and Taekwondo was the springboard to develop other Martial Arts; call it Krav Maga, Aikido, Karate and

Hapkido. What is this story about, because many times we are teachers and other times students. Around the year 1990, among other places, I taught classes at the Maroñas Football Club, there I had a group of children and adolescents. One day a young man came to participate in the classes and his name is Diego Duarte, of whom I am going to make a brief account of my relationship with him. I have it very clear, tall, thin, in very good manners, in short, someone with a good family background. Very applied in practice, over the months he gave his first belt and others later, being my student for two years in said club. For different reasons I did not give more classes in the aforementioned club. But he and another student named Martín Machín contacted me and I finally coordinated to teach both of them at Martín's house. If memory serves me correctly, the classes were taught for a year, more



or less. But the most interesting of all this comes now. One day they invite me to share a barbecue at Martín's house. Of course I accept and I did it myself. At the end of the meal, in a simple ceremony, they give me a black belt. With my name stamped and on the other side a first Dan stripe, the grade I held at that time. Obviously it was a great emotion, I did not expect it, but for them it was a feeling to repay my teachings. I imagine that it cost them a lot of sacrifice to buy that belt, since in Uruguay at that time they were expensive. But beyond the monetary value, I highlight the affective value of the belt. It still accompanies me and is one of the two I use.

And every time I use it, this story and the memory of my students Diego and Martín come to my mind.

Time passed and we stopped seeing each other, studies, work, life. I had contact with Martín for a few years

since we were Futsal teammates, integrating a good team of fans. He traveled to Spain and I lost track of him. I knew something about Diego through a mutual friend and nothing more.

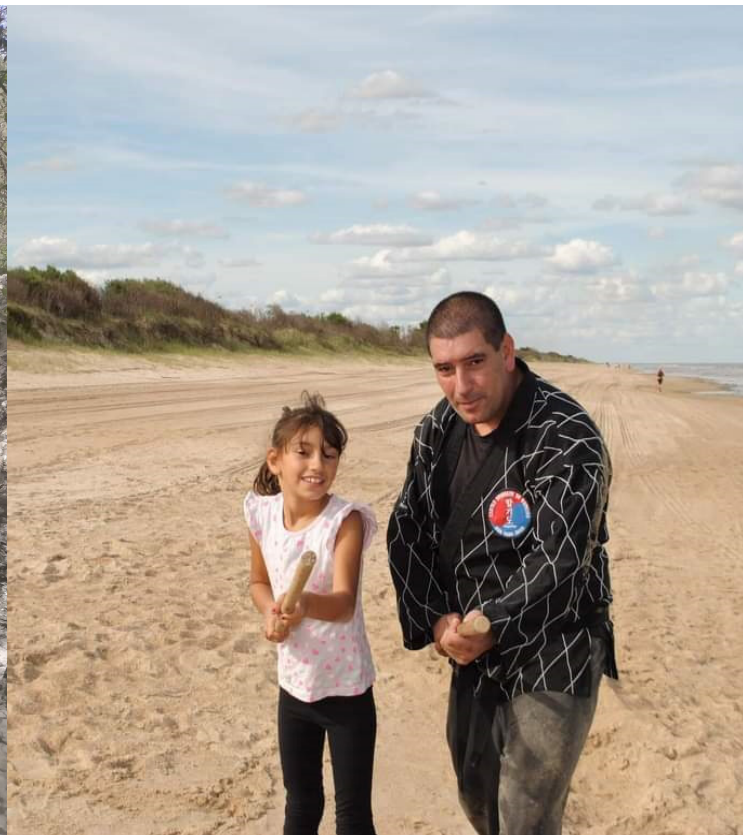
Time passed, in 2016, as a result of an exhibition, in Minas Departamento de Lavalleja (Korean Martial Arts meeting), Taekwondo I.T.F., W.T., and Hapkido, I linked up with Sabón Nim Mario Da Silva fourth Dan of Hapkido and I wanted to begin said art with him, already with sixty years.

But here's the surprise, who do I meet in the Dojan? Yeah! with Diego Duarte, Hapkido Black Belt. He had been practicing it for more than twelve years, being a student of Mario Da Silva.

He told me that he had practiced Oyama Karate for several years and discovered Hapkido and was caught up in its form of self defense. It is noteworthy that he is a policeman and said Martial Art is assimilated

very well to control and lead a detainee, without leaving the legal framework. We got up to date about our lives and to receive the teachings given by him, since he is one of M. Da Silva's instructors. With great teaching and patience I continue to receive his teachings on this beautiful art. He works a lot in the Police and always finds a place to train. He has a beautiful family made up of a wife and daughter, and he is still the same as I knew, jovial, joking, dedicated, but above all an excellent human being. Today with my seven years of practice and a lot to learn, with several Seminars here and abroad, always with the company of him and other colleagues. It only remains for me, with this heartfelt note, to repay in part what happened in a distant 1997. Teacher at times, and student at others, friend always.

Until next time.





**Philosophy and Tradition
of Martial Art
SBN Ramón Navarro**

Happy month of July and in this month, we are reaching half of the year 2023 so I greet all my colleagues here at El Camino Marcial magazine as well as all those who read this issue.

To remind you that I, Ramon Navarro 7th Dan of the Korea HapKiDo Federation, have what they call Panama Branch and we are expanding Song Moo HapKiDo through our International Song Moo Kwan HapKiDo Federation so those interested with previous experience in martial art preferably call or write me at our WhatsApp +507 67808222.

Let's start this article for this edition on Philosophy and Tradition of Martial Art. Philosophy, let's say, is thought and life, that is, the way of thinking of human beings of the way of being. Tradition is the way we pass it on to future generations and have them pass it on to the future.

It is supposed that the martial

art began through Bodidarma (Dalma, Daruma or Damo) who arrived in North China and formed the techniques of Shao Lin with the philosophy of Chan or Zang Buddhism in which this Buddhism must respect all life. even that of an enemy. Now and the truth is that before this there was already Taoism with the styles of Wu Dang or Wutang in which reverence is given to the balance of the universe in which everything is based on Chi or Ki which is divided into Yin and Yang In Korean it is Uhm Yang and in Japan and I think also in Okinagua it is In Yo. This Yin Yang is the positive or negative meaning of changes in life that are more than northern China. The Chinese philosophical sense of Confucianism that Confucius formed is based on reverence for the ancestors since not only should the elders be respected but also on setting a good example for the younger ones.

Now that we speak, what I think we all believe is what the origin of martial arts should have been, but all the races before all this happened in the east, even in the east itself, those races that survived the wars were because their armies had developed tactics to use against various situations where they used those tactics and helped them survive let alone win the war. So, they did have a methodology and everyone learned it but it wasn't a martial art, but it was almost the same.

I wasn't there and everything you read is not really accurate, but if you find several writings on that subject and the things that are most related in these different writings in those parts of the writing that are



related must be true or something must be true on that.

What is true is that when one starts any martial art, they are told that this is to defend themselves and not to look for fights. That one must be humble. Well, the thing is that this is tradition. Already as a regulation such as when arriving at the training area, the flags or emblems must be greeted. If there is a place where a student came to the photo of the creator of that martial art, it is valid. One is taught that even black belts must salute those of highest Dan rank.

Actually, the philosophy of martial art offers you to be a person of honor, willing to improve your being by being a good example. That is why you learn to work with goals and in a group. In that way? When you start to learn, you don't do everything well and you have to improve. So, there is a development that has to be achieved and it cannot be done without the support of other people. Because? Without partners you cannot practice what you have learned and the main thing to know if you make what you have learned work is in combat and if when



fighting you deal with blows or that is, you disrespect your partner, he will react against you because he does not know can allow so This causes him not to want to train with one and that is not convenient since there is no camaraderie, which causes the family attitude to be lost. Many martial arts focus on the sporting aspect and are losing the essence for which the martial art was formed. It's okay to be competitive, but not wanting to be the best and treating your peers badly because the essence is lost will cause that when teaching your students, you will transmit an inappropriate characteristic in that person's personality.

Being one more good partner in this time where there is no war, only with our own person, allows us to work with goals such as flexibility,

let's say, to sit on the floor and separate our legs, so that little by little we are managing to improve. Stretching more allows that person to go through obstacles like the ones that it is difficult for me to open more, but by being consistent they are making progress. What that person ends up doing as a student is a simulation of real life, such as having to deal with a person who makes it difficult for you, so it reinforces being kind and getting the person to treat you well, among other things, such as that when one returns to that place, they feel good receiving it.

There is the tradition in which there is a boss who does not enslave his students or members and the development of esteeming and loving that great teacher is formed without seeing how big

that organization is, but let's say in a single school there are 100 members of whom 51 are black belts of various degrees, that is, there are only 49 students who do their part to achieve that prestigious black belt or minimum rank, since most have a guide or boss who is the founder of that organization, band or family and their rank is the greatest in the world the 10th Dan but that great teacher has his teacher and he for honor does not accept that they give him the same rank that his teacher has.

That good boss, the founder, is the owner of art, but he is the owner of his school whether or not he has several schools of his own, but if he has schools that, in addition to having students who have their own schools, will provide growth for the founder so that your organization being an association will one day become a federation.

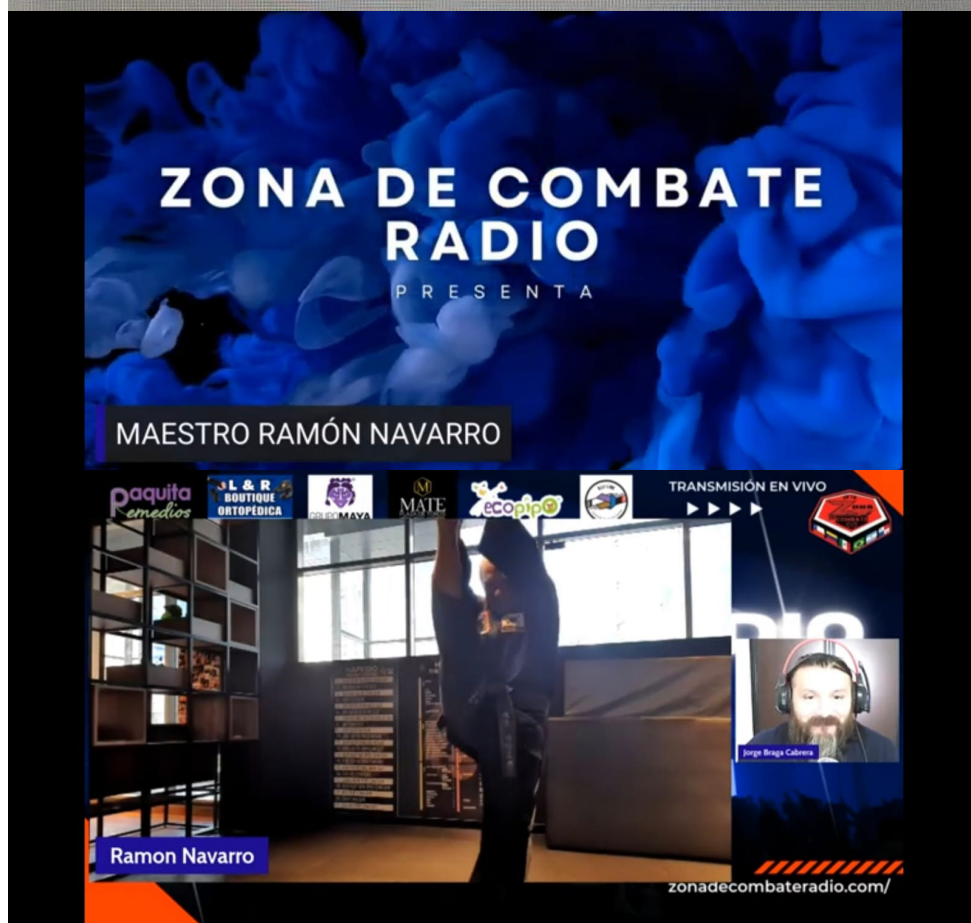
The federation can make sure that a regulation is maintained among all the schools that make up that organization based on what everyone must learn and that it is the same in each rank and take an exam that is at a minimum and pass to their new rank. Whether this organization is sports or not, the entity that regulates what we say the association of that first school is needed as it grows, forms an entity that groups them and this would be the association that would find it difficult to regulate all the various schools that make it up and when there are too many, it is necessary to form an entity that can regulate them and it seems that the federation that would be created to support the association can do so, so that the association has the support of an entity that makes sure

that everyone knows or learns the same thing.

The philosophy is transmitted from one generation to another and this forms the tradition. This tradition allows the essence of this martial art not to be lost, but according to the same thing happens in all martial arts. This custom is transmitted from generation to generation and thus this activity is not lost, not to mention a formal custom and the essence of the martial art is not lost, whatever it is since it is widespread. Following the tradition is based on the education of the person. You do not have to be the same as your teacher, but being your own being one day has passed a good path as a good example, you will comply with the martial philosophy that you will not physically harm anyone unless your life is at risk and you have to defend yourself by being humble enough to grow not only in the martial art, but as a person you will have good character by being a good example and achieving admiration in your community.

To say goodbye, I remind you that I, Ramón Navarro 6th Dan, am in charge of expanding this beautiful Korean martial art of self-defense, Song Moo HapKiDo Internationally as technical director of our international federation, so join the development of growth and not be just another student of our organization, but someone can be our representative in their country.

So that you do not have doubts or intrigue about what this project is, write me on WhatsApp +507 67808222



Episode 1: <https://www.youtube.com/watch?v=-1BnM606kN8>

Episode 2: <https://www.youtube.com/watch?v=tzRSmZ4bjEc>

Episode 3: <https://www.youtube.com/watch?v=kuY1IwRsnYA>

Episode 4: <https://www.youtube.com/watch?v=H3P7y8Ghy5k>



The principle of mentalism «THE ALL is MIND; the universe is mental.

This principle embodies the truth that "all is mind." It explains that THE ALL (which is the substantial reality that underlies all manifestations and external appearances that we know under the terms of "the material universe", "the phenomenon of life", "matter", "energy", and, in brief, everything that is evident to our material senses) is SPIRIT, which in itself is UNKNOWNABLE and INDEFINABLE, but which can be considered and conceived as ONE UNIVERSAL, INFINITE AND LIVING MIND.

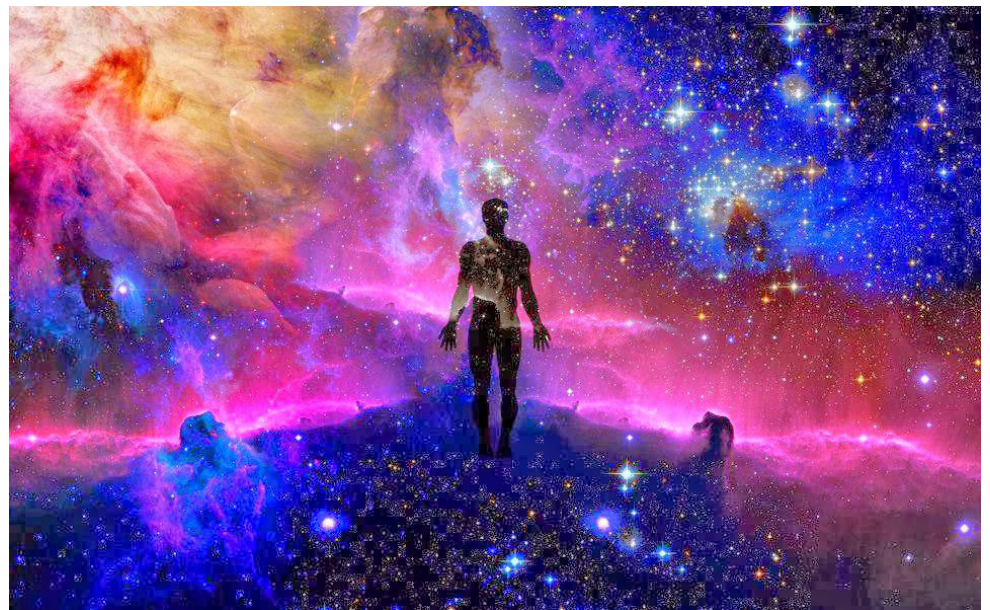
It also explains that the entire world or phenomenal universe is simply a mental creation of THE ALL, subject to the laws of created things, and that the universe, as a whole, and in its parts or units, has its existence

in the mind of THE ALL, in whose mind "we live and move and have our being."

This principle, establishing the mental nature of the universe, easily explains all the various mental and psychic phenomena which occupy so large a portion of public attention, and which, without such an explanation, are incomprehensible and defy scientific treatment.

An understanding of this great hermetic principle of mentalism

enables the individual to easily grasp the laws of the mental universe, and to apply the same to his welfare and advancement. The hermetic student is enabled to intelligently apply the great mental laws, instead of using them haphazardly. With the master key in his possession, the student can open the many doors of the mental and psychic temple of knowledge, and enter the same freely and intelligently. This principle explains the true nature of "energy", "power" and "matter", and why and how they are all subservient to the mastery of the mind. One of the old hermetic teachers wrote long ago: "He who grasps the truth of the mental nature of the universe is well advanced on the path to mastery." And these words are as true today as they were at the time they were first written. Without this master key, mastery is impossible, and the student knocks in vain on the many doors of the temple.





THE DEATH OF BRUCE LEE: HIS HISTORICAL REVIEW (3rd part)

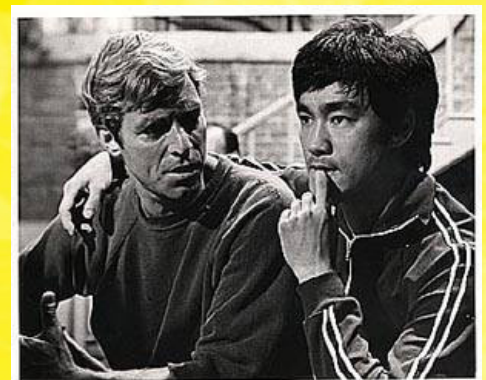
Once Bruce Lee established himself in America, his personality underwent another revolution, or more precisely, a counter-revolution. From the disastrous school he became the model scholar. Lee earned his high school diploma and enrolled in college to study philosophy. The street punk became an exemplary husband and father. Lee married nineteen-year-old Linda Emery, a plain, bespectacled girl (who resembled a lay nun), who had lost her father when she was five and apparently developed a longing for a strong, male presence. dominant, with whom he was able to relate in a submissive and obedient way, that Bruce Lee used to boast of being "better than an Oriental wife". Most importantly, the boy who had studied Kung-fu to find ways

to beat up other boys was the new man whose search was for a new and far superior martial art that combined the ruthless realism of the street fighter with a lofty, idealistic conception of the identity of himself inspired by the Tao, Zen and other oriental doctrines. Even as Lee worked doggedly to develop his unpromising physique into the muscular, cat-like body that later appeared on the movie screen, he was analyzing with the aid of a vast, sometimes eloquent library and notes of his own composition, the possibilities. hand-to-hand combat, the study of boxing and fencing, as well as all the oriental arts. He dreamed of one day returning to the screen as the hero of a new kind of action movie. Moving to Los Angeles to play the role of Kato on TV's "The Green Hornet," Lee built an impressive underground reputation in both the martial arts community and the movie colony. His alumni came

to include Steve McQueen, James Coburn and Kareem Abdul-Jabbar. His friends included powerful movie executives such as Ted Ashley, chairman of Warner Brothers, Tom Tannenbaum, executive vice president of Paramount (TY), and Sy Weintraub, producer of the Tarzan films and officer of National General.

All these people wanted Bruce Lee to succeed, but the system was impossible to beat. As ABC said when it snubbed Lee as lead on its new series "Kung Fu": "You can't make a star out of a five-foot-six Chinese actor." Behind this obvious obstacle lies another, more subtle problem: Like all young Hollywood actors, Bruce Lee had developed an image designed to intrigue. Instead of appearing as a feisty fluffy kitty who loved to tell dirty jokes and mock punk fools, an oriental Bruce Lee offered the writers and studio an image that was very spiritual and mysterious.

He spoke in parables and paradoxes, saying that the water was the strongest of all things and that when he hit, it was not he who hit her, but who hit her. He affected a profound humility, boasted that he had transcended hatred and even anger, never uttered a vulgar word, and refused not only tea



and coffee, but also a cupcake if he feared it might contain an artificial ingredient. In Hollywood of the late 1960s, filled with zen and macrobiotic diets, this type of act was highly effective. After all, Bruce Lee had grown up in show business; He knew how to turn people away, especially what to show people.

The only problem was that when someone finally tried to translate Bruce Lee to the screen, the results were pretty weak.

Stirling Silliphant, an Academy Award-winning screenwriter who was one of Bruce Lee's most devoted students, created for his teacher what was supposed to be the perfect vehicle for his image in the opening episode of a TV series titled "Longstreet" carefully crafted production, Lee appears not as a fighter but as a martial arts guru, a sensitive, soft-spoken young man who works in an antiques store and speaks in fortune cookie proverbs. He takes on the impossible task of teaching a blind detective how to beat up a bullying worker. In the course of the lessons, he absorbs the image of the teacher. Silliphant kept these training sessions as authentic as possible, using the same kind of background music Lee used, the same air shield for hitting, even the teacher's favorite exhortations.

What emerges from the screen, however, is not an exciting vision of Bruce Lee demonically working in his Chinatown Kato filled with grimy punching bags and strange-looking dolls, quite the opposite: a dance instructor saying: "Sensitivity! Thank goodness this Bruce Lee parody didn't get more



than the first episode. Although Lee appeared in three more episodes, he remained in the background posing as a human mannequin. What happened next is one of the great rallies in show business history.

Lee, discouraged and despondent (especially after David Carradine took the lead in "Kung Fu" from him), decided impulsively to make an offer to make a Mandarin film for a new Hong Kong studio called Golden Harvest for \$7,500 (The story of Bruce Lee's rise to fame that begins with an unexpected call from Hong Kong is a lie. The truth is that Lee had approached Run Run Shaw, the head of Hong Kong's largest studio, and received an offer from a five-year contract at \$500. Lee was insulted by the offer and bitterly reported it to one of his Hong Kong friends named Little Unicom. It was this man who alerted Raymond Chow, head of Golden Harvest, to the availability

of Read.

The photograph, taken in a squalid village near Bangkok for just \$80,000, turned out to be the purest and most mindless of all of Lee's famous films. Billed in the East as The Big Boss (in the West as Fists of Fury), it broke records across the East and instantly launched Lee into the career he had vainly sought for years in Hollywood.







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STORIES THAT TELL THE STORY

Today it is known that the 5 ninth Danes graduated by Chibana Choshin dai sensei were: Higa Yuchoku, Miyahira Katsuya, Nakama Chozo, Yugoro Nakazato and Kensei Kinjo...But it is certain that very few of you will know anything about this last one...Here is one Very interesting story that will put on the table the least known of the uchi deshi of the great Chibana.

Kinjo Kensei and the training of the ancient Karate.

By Kinjo Masanobu

Editor's Note: This article was edited by Ernie Estrada, a well-known karate historian. He helped translate this article which was given to him.

Osaka, Japan, June 15, 1964: This writer, a former practitioner of judo and kendo, came across a small training room that taught a

formidable martial art of Okinawan descent. Since he had never seen karate-style boxing, he fascinated me, even more so that the teacher was also called Kinjo-Kinjo Kensei from Okinawa Prefecture. He teaches the "little forest style" of Okinawan boxing and is one of the main disciples of Chibana Choshin-dai-shihan from Okinawa Prefecture.

Kinjo-shihan, robust, powerful and with a lot of fighting spirit, demonstrated to this writer his "heaven to earth" strike. Possessing the most terrifying power I have ever witnessed, this unique method is capable of killing or tearing apart an average man.

He continued to show his other methods of blocking or kicking followed by his "heaven to ground" punch. Looking closer, his hands were soft and flexible, but scarred at the knuckles. His amazing kick of him in the stomach or his leg was done with his big toe, which was similar to a steel bar!

In a combat demonstration done for this writer, two fairly large students tried to control the passive Kinjo-shihan through the jujitsu-type attack. In vain, Kinjo-shihan fought them until they surrendered out of fear...a fear that was clearly written on his face! Kinjo-shihan never hit them, but he used Okinawan-style jujitsu methods to subdue them.

He later stated that he had no need to punch or kick them because, although his fighting methods are

lethal, his empty-handed techniques are even more deadly. This writer has no doubt of that truth!

Although karate boxing is common in Okinawa Prefecture, it has not caught up with the popularity of judo fighting and kendo sword fighting in Japan. I have witnessed karate boxing at rallies against judo, but this was very much like the professional western style of fighting, where one wins one day and then the other wins the next day. Okinawa Prefectural Boxing Karate is different. It is a true budo performed by Kinjo-shihan and a true cultural treasure if it is conveyed correctly and honestly.

I've known Kinjo-shihan for seven months and now it's time for everyone in Osaka to meet this penetrating little guy. An interesting note, and what really stood out to me about Kinjo-shihan



was the fact that several of his older students also possessed his same budoka attitude, a mirror image of his shihan. It was by talking to older adults that I discovered the philosophy of Okinawan budo and the PATH of karate-boxing.

It was like walking through time and meeting everything that is written, living and breathing it, but here in Osaka! I found out that these students were special, they were Okinawan style uchi deshi.

Some of the information in this article may seem strange, but not to the average Japanese. Strange in the sense that people living in modern Japan today still adhere to traditional martial arts principles and practices. If you do not know the Japanese mentality, it will be difficult for you to understand what I write, due to the submissive type of relationship that often exists between a traditional martial arts master and his apprentice.

The idea of a martial arts uchi deshi is the learning concept of a student practicing under the norms of our cultural or national arts. Japan has many of these forms, but today, serious artists are few! The difference is very similar to making today's fake swords for the masses or making a unique sword for the very few. Those who know and can appreciate the difference will tell you that there are still some real sword makers out there, but it will be hard to find them because they all cater to the masses these days. When discussing this with a common man, the common man will wonder if they are still being done and when told that a certain real artist is still doing this he will

wonder "why?"

Therefore, Okinawa Prefectural karate boxing is still considered a secretly veiled mysterious art, and when demonstrated, it is regarded with either admiration or contempt. Outside of Okinawa Prefecture, there are very few recognized masters of karate boxing. Kinjo-shihan, a native of Okinawa Prefecture, is one of them. A senior disciple of Chibana Choshin-dai-shihan, and holder of the 9-Dan Hanshi grade, awarded by the Japan Martial Virtues Association.

Kinjo-shihan now describes learning from him under the tutelage of this famous Okinawan budo-ka, Chibana-dai-shihan of Shuri City, Okinawa Prefecture.

As a young man, he was small and very shy. I learned to fight very early for this reason. Although I often got beaten up by the biggest bullies, they rarely came back for a second round. This is because they also took a beating and bruises trying to subdue me. I was often hit or kicked so hard that I couldn't walk. Even hit like that, they wouldn't break me down and eventually they'd get tired and leave me alone.

I think the first fight I ever won was when "my victim" gave up because he had gotten tired of kicking and punching me. He had broken his hand from hitting me over the head too many times. Yes, it was an interesting "victory".

Due to my inability to survive physical confrontations, my family reached out to the Okinawan budo grandmaster and family friend, Chibana Dai Shihan. The dai-shihan was a living martial arts legend, even at thirty-five years old,

but his appearance did not show it. He was short, with a big chest, and he spoke very low and soft. He was full of humor and a common people philosophy. Although it was said that he was not highly educated, he was a karate genius and was considered the last living Okinawan warrior.

The dai-shihan was kind, polite, and had the intrinsic power of the gods. Formidable, but accessible. Powerful and gentle. No scholarship, but a genius. So many contradictions existed in the dai-shihan, and in his life, but the knowledge he gave freely, in the manner of a warrior, the only way he knew how to do it. Although the dai-shihan had many students and followers, he had only a few serious practitioners, or uchi-deshi. The Okinawan uchi-deshi concept is different from the Japanese one. In Okinawa, an uchi deshi does not necessarily live with the master. Okinawa is a poor prefecture and life has always been difficult. Uchi deshi would pay their tuition with food, chores, basic skills, or professions, but rarely with



money. This is because we had very little funds to give.

Today, the payment is in money, but the uchi deshi also bestows the special gift of his talents. The money is accepted and used for the cost of living of the teacher. What the student should ask the dai-shihan first is to accept him as an uchi deshi, since he will give the most precious of himself... his time, his ability, his respect and his being (with loyalty in mind and spirit).

The teacher then returns it all in kind - with personal attention, knowledge and wisdom, experience and direction. The longer one stays with his teacher, the more obligation one has to the other. They both keep giving to each other. The special student then begins to realize that the teacher is more than a teacher; sometimes he is a father, a mother, an adviser and even a punisher. He imparts his values, his concerns and shares with you his personality in general, the personality that unites him and is equally abundant in the dojo.

Chibana-dai-shihan used three methods to decide who would be considered and possibly accepted as an uchi-deshi. First, the individual had to possess good character and show his worth to the dai-shihan through his training, earnestness, and attention to detail. Secondly, the student must be educated inside and out and demonstrate this quality even under stressful conditions. Third, the individual must submit to the master and adhere to the teachings through training, teaching, learning, and giving of themselves to make their

own family, friends, and the like prosper.

Then, and only then, does the real training begin. While there are many students and teachers with skills and strength in the Chibana Association, few are asked to train on a personal level. As Kinjo-shihan says, "It's better to have a few good ones than a lot of bad ones." The dai-shihan would choose some for hard and sharp special training, but he would teach them with kindness and benevolence, two completely opposite ways, one hard and one soft. The uchi deshi later enlightens to the fact that they have superior ability, but they don't need to prove it because the challenge is against oneself and not others.

Many times, a young uchi deshi is asked to teach under the watchful eyes and ears of the dai-shihan. No one complains, although there are numerous high-level practitioners present. They know that the uchis deshi are being groomed to teach their budo knowledge and skills at a high level and they are challenged to share this special gift with them, the masses. The training leader is always an uchi deshi and, more than likely, he is more skilled and knowledgeable than even the older adults present.

The dai-shihan usually chooses an uchi deshi apprentice during his second year of training, at the brown belt level. It is rare for an uchi deshi to be over 35 because by then they have other responsibilities and cannot dedicate the necessary time to train, study, teach, learn and relearn. Once chosen, the uchi deshi apprenticeship lasts a total of three years. Ten years of knowledge

in three years!

The first year is the specialization in basics training: everything about the basics is learned and taught, then retaught and relearned. This cycle continues for one year. You learn the art of teaching by teaching those who know nothing. You are challenged in all areas, physically, mentally, and spiritually. After the first year of apprentice training, you no longer strive to learn the system, you become the system. You begin to take on the basic characteristics, traits, and behaviors of the dai-shihan. The dai-shihan and the uchi deshi become one.

It is at this moment that ego and vanity come into play. One asks: "Which is more important, the teacher or the student?" Relationship (engi or mutual interdependence) is an Okinawan concept that is difficult to understand. Without students, there is no teacher and without a teacher, there are no students. One is not greater than the other, the professor has simply traveled further in the DO. When one really understands this concept, the deshi is able to see the teacher and himself in the correct perspective.

Chibana-dai-shihan was a good and kind teacher. He was never loud or irritable, rather he wore the mask of peace. His other mask, that of a budo practitioner, was often frightening and full of power, creating awe in those who watched.

When an uchi deshi taught, Chibana-dai-shihan would always criticize, never in private, but in full view. While many outsiders may be defensive at this kind of overt criticism, a budo student would say,

"thank you, dai-shihan, for allowing me to see myself, see my needs, and work on perfection of character through training." . Learning and teaching ". A true student seeks criticism to help him grow. Teacher reviews show that the teacher is really concerned about this growth!

The dai-shihan would only criticize because he cared deeply for his uchi deshi and wanted them to be the best they could be, a true practitioner of the "little forest school". The dai-shihan never criticized an individual to make them feel bad or inferior. Making a student, or anyone, feel inadequate only makes the teacher look bad and calls out everyone with weak character.

The dai-shihan has always seen this method of open criticism as a way to improve a student's character through the control of ego and vanity. It was the dai-shihan's way of challenging an uchi deshi to improve himself through teaching and self-control. Okinawan poetry often relates that "when an animal dies, he leaves behind his skin. When a man of character dies, he leaves his name and his deeds."

Kinjo-shihan is truly an impressive and fierce warrior from Okinawa. There is no doubt about this, but what is really amazing is his ability to see everything, every detail and every movement, he observes and analyzes it. Nothing is lost, thrown away or taken for granted. Once again, Kinjo-shihan asserts that this is the form of true Okinawan budo: a method of survival, learned through experience and reinforced by Chibana-dai-shihan. Everything he has learned and everything he has become today comes from the

dai-shihan. With this firm belief, Kinjo-shihan shows his strong character and humility from him.

A Japanese proverb says "as a tree is known by its fruit, so is a teacher known by its students". Kinjo-shihan is truly an amazing individual. His piercing eyes can only give a glimpse of his incredible and formidable power. His fierceness and fighting attitude infects even those who watch. If this Japanese proverb is to be read as true, the dai-shihan must be truly amazing and a prime example is Kinjo-shihan. This is due to the fact that ordinary people are not educated about budo attitude and training. They see this budo art and are scared, and as scavengers they prefer to eat dung.

Kinjo-shihan continues to teach in Osaka, but his sacred training hall will always be small and filled with a living budo spirit. Out of this hallowed training hall will emerge formidable students of the Okinawan budo tradition.

Kinjo-shihan is also quick to say that "budo karate is not for everyone. Budo karate is reserved only for those people who are serious in nature and who wish to explore the depths of themselves through hard training in a live reality."

Without this reality, Kinjo-shihan adds that "you're not doing Okinawan-style boxing, you're doing mass boxing full of dung and water." It's a statement that he and his special students can get behind, but also a statement that will never be openly accepted!

These are the principles that Kinjo-shihan strives to pass on to

his special students. His teacher, Chibana-dai-shihan continues to teach in the tradition of his teacher and his teacher's teacher. Neither Kinjo-shihan nor Chibana-dai-shihan have ever changed or will ever change their walk on this PATH.

Kinjo-shihan ends by explaining this philosophy: "It is easy to follow one's principles when your stomach is full and your bills are paid. But when you compromise your principles by accepting money from people who are known to never adhere to the philosophy of budo karate, you become a follower of the path of parlor karate."

As an outsider looking in, I also see this view of philosophy. Clearly budo karate is not for everyone and this is as clear as the nose on my face. Kinjo-shihan, though he may disagree, teaches two karate boxing methods to keep the training room active. One group is the common student who trains and progresses at a slow but steady pace. The other group is much smaller and remarkably different: they are intense and hard as a river bed rock.

They receive Kinjo-shihan's personal instructions and then pass these teachings on to others. Kinjo-shihan simply states that these are his uchi deshi, his "special students of budo."

Gerardo Balves
8th Dan Kobayashi-ryu Kyudokan
Coordinator of the International
Group of Dojos Kyudo Mugen
Kyudokan
<https://www.facebook.com/gerardo.balves>



“El Efímero Observador”

It is a reflective philosophical work, its author exposes issues as controversial as they are common, taking them to extreme points, and always looking for a healthy individual balance in thought, no dogmas, die to radicalism and without hypocrisy or contracts, a look at the daily life of each one of us who inhabit the planet and the worn-out concepts and customs waiting to be destroyed with a hammer.

BIOGRAPHY:

He was born in the city of Hermosillo, in 1976, the son of Juan Manuel Acosta and Yolanda Serrano (+), he develops in a context of traditional education, his early social relationship occurs in a certainly different way, attached to having friends from the elderly, always questioning the social changes that were seen in his contemporaries, as well as the prejudices and value judgments that occurred in a time overwhelmed by capitalism and consumerism in Mexico. A child with a lot of imagination, and even an inventor of non-existent events, someone who, based on fantastic odysseys, captured the messages that his teachers gave him, sometimes harsh, many others with laughter in between. Married to Melba Valenzuela since 1998, with whom he had four children, student of society and its behavior, insatiable reader and lover of balance of thought, volunteer for various causes of a social nature, martial arts teacher, seminarian, and international competitor in Peru, Argentina, Uruguay, etc. Today he debuts as a writer and continues in his social causes from his own trench, the traditional center of martial arts.

ENDORSEMENTS:

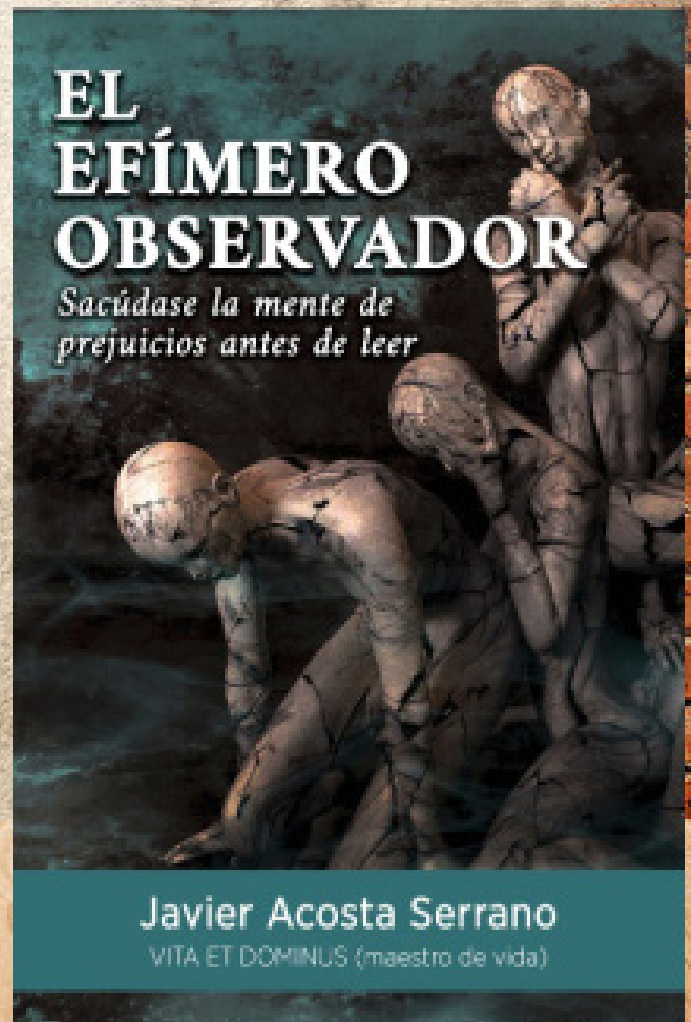
“I recommend reading this book,

which reminds us of the values that are being lost today, the ways of teaching, the factors that influence one's personality and good customs. Order in your life as a fundamental stone, find your place in the world, meet your inner being and always seek the truth.

Mario Marcelo Segnini
Fursa martial arts teacher
Graphic Designer, Radio
Panelist and Entrepreneur.
Montevideo, Uruguay.

“Whenever we talk about teaching, it is easy for us to think of schools, high schools, universities, but... What if the path we follow in our lives is marked by many more ingredients than those? You have to read this work then, and rediscover yourself with information that sleeps in your mind. I invite you to recognize and change old patterns.
John Suarez martial arts teacher
Entrepreneur, Neurosales Trainer, Apprentice of life.
Montevideo, Uruguay.
“The Ephemeral Observer”, a recommended reading in these times where the generation gap seems to get bigger and bigger
Finding yourself, the importance of keeping

the values and roots of each being strong. Observe, describe, understand and never judge.
Daniel Rodriguez Garcia
Medical Specialist in Rehabilitation
Master of Martial Arts

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