

# EL CAMINO

## THE WAY

Martial Arts Magazine

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### STANDING on the SHOULDERS of GIANTS!

**GM Ernst Jan Rolloos and GM Guy E. Larke**

**MARTIAL ARTS and ME (CAP. 28) Prof. Carlos Damasco**

**STARTING TO TEACH (C8) Sensei Cecilia Salbuchi**

**CELULLOID: JOKER 2 Master J. Ricardo Félix**

**DOJO STORIES Sensei G. Balves**

**THE IMPACT of AM in WELLNESS INTEGRAL SBN Daniel Oviedo**



**BETWEEN MATE and KORN Sbn Javier Acosta**

**DAODEJING (Pt 3) SBN Mary Cayte Reiland**

**MARTIAL ARTS and their PARADIGMS... p2 Mstro Jesus A. Reyes**

**CTAM as a SOCIAL ACTOR... Sifu Alexei Perez**

**WHAT SHOULD a BLACK BELT... SBN Ramón Navarro**

**MY 3rd TRIP TO SOUTH KOREA Sabon Carlos Garcia Arocena**

**MATE and KARATE Ksn Renso Perez**

# 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:

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Thank you.

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## **Start Teaching VIII: Scholarships and Fees** **Sensei Cecilia Salbuchi**

In Latin America there is a recurring problem: sometimes a student has to leave the activity due to lack of financial solvency. Throughout my teaching career I have had various approaches to this issue, with different results, which have led me towards a specific policy to solve this problem.

In my country, we have suffered an intense inflationary process in recent years, which has led us to have to increase the value of the fee every 3 or 4 months. My method of contact for administrative matters with students and parents of students is WhatsApp, so every time we announce an increase we add a message indicating that anyone who is going through a difficult economic moment and cannot afford the new fee amount, please come and talk.

The work plan we have with the students in this delicate situation depends on several factors. But basically there are three points to consider, which I will explain a little further on.

\*The scholarship can be partial or total.

\*There must be something in return.

\*The scholarship is reviewed every six months, annually or for a period that you establish in due time.

All three items are agreed upon with the student at the same time. The commitment is stated clearly and unambiguously, so that both parties fully understand what is expected of the other.

Personally, I let the student choose whether the scholarship is to be total or partial, depending on their needs. However, I am the one who determines the period for which it will be applied (normally annual), explaining to them that after this period we will sit down again to talk to see what the new agreement will be.

And finally, the most important thing: what the student will give in exchange for the scholarship.

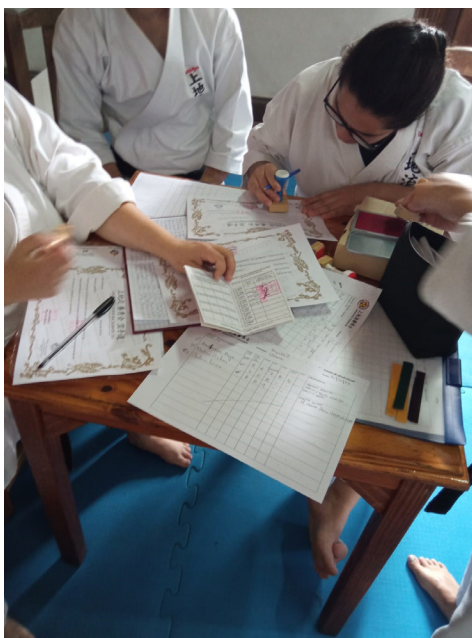
I do not recommend offering

a scholarship for nothing. Our service is valuable, our time is valuable, our training is valuable... a lot! Therefore, if we offer our classes for free very lightly, people will have the perception that they must not be worth so much... otherwise we would not give them for nothing.

Not only am I offering X amount of time from my life that I could be using to make money with another job, or have some time off and leisure, but I also have expenses that the activity generates. I have to pay rent, utilities (electricity, water), practice materials, uniform washing, etc.

There are expenses that we find difficult to interpret as costs of carrying out a teaching activity. For example, we find it difficult to evaluate that the expense of washing our uniform or even replacing it is a cost that comes from our teaching activity. It happens that we really like what we do and we see no problem in paying for all this without complaining or demanding anything from anyone. And it is very good that we do it with pleasure, but what is not good is that we do not learn to differentiate where each thing comes from.

When you give a full scholarship to a student (or several) and don't ask for anything in return, what happens is that in addition to our time, we are giving them everything mentioned above. If that student later becomes a good "investment", that is, if he becomes a black belt and becomes a pillar of our dojo, we will be very satisfied and happy to have helped him.



But most of the time that will not be the case. The majority of people who start martial arts give up without reaching black belt. And many young people, unfortunately, give up when they are given the Dan rank, believing that they have finished their training. This is a measurable fact, you only have to keep lists of the people who start and after a couple of years look back and see the huge number of people who passed through the dojo and continued on their path. We do not own people, and when we give a scholarship to a student we must do so knowing that it is highly probable that tomorrow they will no longer be with us. If we do not do so, we can feel very bad about ourselves afterwards, feeling disappointed for having supported a student so much that they then left the activity. That is why it is healthy for both parties to ask for something in return. Depending on the age and level of the practitioner, I may ask:

\*In the case of new children and

adults, request that they have a high attendance percentage (except in cases of force majeure) and be a good example for other students.

\*If you are an adult practitioner, you can help with cleaning or maintenance of the dojo.

\*If you are an advanced practitioner, you may take responsibility for giving the warm-up or teaching a certain part of the class.

\*You can make contributions from your profession or trade by providing labor and advice.

\*Another to be agreed between Sensei and student.

The issue of how to set a rate for our service remains for the end. The most advisable thing is to ask in the city where one resides about the value of related activities according to weekly workload. There are elements that add, or subtract, when setting a rate and they do not have to do only with my teaching service.

Normally, private gyms and sports clubs will suggest a certain price per student, since they offer additional services for that student (weight room, showers in excellent condition, lockers to store belongings, discounts for other activities, etc.).

But if we have the entire burden on us to decide what the value will be, we have to do some math first and find out how much it costs us, on a monthly basis, to teach

classes there. We have to add up items such as:

\*Space rental

\*Services such as electricity and water, if applicable

\*Travel expenses

\*Membership fee (if I am required to pay it to my organization of membership).

And at the same time we need to find out how much they charge in the same city, for a similar workload, activities in the same sector to get on a level with them.

What will be considered now, in order to know whether we should charge less than our competition, is subjective but measurable. An instructor's years of experience, specialization courses taken, and affiliation with organizations that provide certain endorsements (associations, federations, etc.) are important factors.

If we are subletting a space we would have to aim for 10 students to cover all expenses, and with a higher number we would make a profit, which is necessary to reinvest.

The value of our classes is something that we can adjust over time, obviously. As you gain experience and the academy grows, you will have much more to offer than someone who is just starting out. Find a balance between what you charge and what you offer, don't undervalue your work and remember that to continue progressing you must continue investing in what you do.



**Celluloid:  
Joker 2  
Maestro Jesús Ricardo Félix**

Director Todd Phillips is remembered for commercial comedies like *The Hangover*, but in recent years he has been known for mixing genres with good dividends. In his *Joker* movie, for example, it is said that he paid homage to director Martin Scorsese. At first it was thought that it was about *Taxi Driver* (1976), but then we realized that it had more to do with *The King of Comedy* (1982). Arthur Fleck was not that Travis Bickle who drives his taxi at night thinking that he is still fighting in the Vietnam War, but rather a Rupert Pupkin looking for the opportunity to make the world laugh. Phillips mixes drama with some action, comedy, film noir and then returns to comedy. The American filmmaker likes to explore the psychology of the character closely, already in the first installment of *Joker* he humanized the Batman villain. It was about a guy called Arthur Fleck, who wore makeup like the Joker, laughed like the Joker, lived in Gotham City, but for Phillips he was not necessarily the Joker. That's why this week we'll be talking about *Joker: Folie à Deux*.

*Joker: Folie à Deux* is an American film released in October of this year.

The film stars Joaquin Phoenix and Lady Gaga. In this occasion, Arthur Fleck is confined in Arkham hospital, trying to fight against his mental instability, while awaiting trial for his crimes. Suddenly, the character is impressed by a certain Harleen "Lee" Quinzel, who conducts music therapy sessions within the facilities.

First of all, it must be acknowledged that expectations were quite high after the success of the first part, both in terms of box office and art. Todd Phillips had been criticized for not pleasing comic book fans, even for mixing cinema with a seventies atmosphere, taking advantage of the popularity of the villain. If the first part had been an experiment that combined genres and humanized the Joker, why not experiment, humanize and mix genres in the second?

The fact that the sequel is turned into a musical is not the problem, in fact some of the best scenes in the film occur during the performance of some songs. As it mixes reality with fantasy, it is not a linear narrative, which allows us to explore the dreamlike surrealism of

the character's inner universe. One of the main strengths of the first part was the exploration of the Joker's psychology, in the sequel that seems a bit redundant. On the other hand, it seems as if Phillips feels guilty for turning the killer into an idol, and in the sequel he wants to focus on stripping Fleck of his Joker mask to come out with the idea that the Joker is all of us.

*Joker: Folie à Deux* is definitely not recommended. Its main flaw, from my point of view, is that it never manages to separate itself from the first one; all the scenes and characters are constantly referring to what happened in the previous version. Whether Fleck's crimes, whether he was evil or just sick, whether we should empathize or despise the character. It may be that Phillips got lost in the mix of genres between drama, musical, comedy or film noir, which only hovers over but fails to land in any of them. The chemistry between Gaga and Phoenix is acceptable, although the male character is insisted on becoming small next to Gaga's character, who never quite justifies her existence. Why call him Harleen "Lee" Quinzel? If they don't want to enter into the logic of the comic book universe; why focus on a character who wore makeup like the Joker, laughed like the Joker, lived in Gotham City but wasn't the Joker. Last question: Was it necessary to play so much with cigarette smoke?

Trailer:  
<https://youtu.be/oXTO2a9sNpg>



The Traditional Martial Arts Center was born with the solid intention of opening doors to the changes that our society constantly presents. From the hand of Kjn Eduardo Martinez V. First generation of black belts in Mexico, inducted into the Taekwondo World Hall of Fame and direct dan bon from Kjn Hwang Kee, always walks in observance at his side Sbn Javier Acosta, always attentive to investing in the evolution of the martial art in favor of an improvement for our society that is adapted to reversing the ideas of the past while respecting the present. The CTAM is a hierarchical martial model of the Moo Duk Kwan system full of respect among its members, all of them of great importance in our ranks and careful to carry out the professional methodology of education.

CTAM is in turn a union of professionals in different areas of competition within sport karate and Ring, committed to teaching the value of facing situations that are beyond our control and that border on the fine line between peace and battle. Therefore, Family, Education and professionalism are the fundamental axes that sustain this project in solid growth. CTAM sees as a priority the relay between individuals of

different ages with the vision of everyone learning, with the kind correction of anyone that must be responded with at least a thank you. It is the duty of every martial artist to preach with what he imposes: example. With great teachers scattered in different cardinal points and the successful coordination of Sbn John Suarez Director of CTAM South America and general coordinator of CTAM planning, the objectives become absolute fun wrapped in cordial respect and that is how it should be, fraternal coexistence is a priority and It will always be. CTAM students receive in their classes from the hands of committed instructors, the necessary tools to understand martial arts from individual and different perspectives, knowing that we are much more than what is discussed or seen through an opaque lens, for this reason, we try always be at the forefront in the methodology of professional education in support of supporting the most important institution: The family. CTAM advances without pause and without haste in union, creating, innovating, even imitating everything that should be beneficial for the project. Among other things, CTAM has contributed since the founding of the magazine El Camino with articles

of social interest, which is an honor for each member and contributes to the dissemination of our profession. For this very reason, thanks for everything and for everyone, is coined day by day and generates a wave of energy that keeps us calm and prepared to face new challenges, as well as being part of the search for equality and harmony so that by spontaneous will Teach and learn the respect that society needs through the new era of martial arts. We are CTAM, the new era of martial art.





**BETWEEN MATE and CORN**  
**SBN Javier Acosta**

Between mate and corn, they lost the war with wheat...

In martial history, customs and habits are a strong fortress, constant migration is necessary to obtain the spirit to continue ahead with the beautiful task of living, but living in a globalized world like the one we face, leads us to feel a strange regret for those who regress, I have no doubt that a cold to my neighbors is pneumonia for us, without a doubt it is so in the little country, the Eastern Republic of Uruguay, sick the United States and Mexico in intensive care, Argentina has been sick since at least 2017. They are our main commercial partners, therefore, if you see your neighbor cutting his beard, soak yours, the intense increase in potency and drug consumption in the United States, the deterioration in social aid programs, the high consumption of sugar and transgender products, let's hope now that the traditional elephants are there, the circus is fixed, for the general good of Humanity.

Mate...

It is said that...

Its origin dates back to the Guaraní people, who used the leaves of the tree as a drink, an object of worship and currency. During the long journeys through the jungle, the Spanish conquerors noticed that the Guaraní had greater resistance after drinking this sacred drink.

My unfinished studies tell me that the Charrúas poisoned those who annihilated them with the blessed heritage of this culture as bitter as the beautiful journey, sweetening it seems like a

good idea to me, for those who so wish. I have no conflict with the tamale cake, the painted chicken that is not painted, or the fried cake that for me is Mesopotamian, and it was the Egyptians who discovered the fermentation of wheat and used it in the preparation of food, which for today I conclude, MATE is Uruguayan, what else did a noble and endemic people have to offer to the buccaneers who bewitched them with wheat in hand, the leadership of the century.

I know of Uruguayans who no longer eat fried cakes, but none who do not drink mate. To what extreme has mate gone against wheat, that socially judges those who live marginalized, those who fight in the fields, or even those who followed instructions perhaps in a dictatorship that, due to the forgetfulness of the majority, they say caused more damage than the "salt if you can massacre." I do not see it as right to judge every Uruguayan who does not have Charrúa blood for exterminating an entire people.

I know of Uruguayans who feel in their marrow El Mate and that delicacy of the rich, food of the poor, which is the fried cake, or whatever it is called in each place. Water, Salt, Wheat and Lard (Of Beef, the Uruguayan says).

Of course, Mate is the corn of Mexico, but here it seems it did not go to such an extreme, the Mexican is bronze, it is red, it is corn, but the great majority already feels like wheat and although we have many native ethnicities, most live in very hard conditions. 7000 years old, corn is native to Mexico, and from evidence found in Tehuacán, Puebla, we know that its cultivation began seven thousand years ago, so how about a Mate with a corn tortilla? Of course not. How about a Guava Atole with fried cake? Delicious, corn and wheat, sweet and bitter like brothers.

I know many Mexicans who have given up on wheat, corn is no longer entirely Mexican, nor entirely good, maybe I will give up on wheat one day, corn atole will become extinct, we are the largest per capita consumer of Coca Cola in the world and it is in indigenous areas where its consumption is extreme. If the Spanish built churches on pyramids, they should not put milk in ATOLE, which means (water to eat), the story becomes much more complicated, let corn and wheat make peace, what I am grateful for is that on my visit to Uruguay Sbn Suarez poisoned me with the elixir that the Charrúa nation left behind, those that because they were darker were not well seen at the beginning and because they were divergent at the end, without forgetting that black cats are the most resistant, the most common, the most gifted and aggressive, the most agile and the best hunters, the detail that because of their dark fur they make them less, that because they are dark they are not better? Will this apply to bad yeast...

Let us teach to measure, so as not to need to prohibit...

Sbn Francisco Javier Acosta Serrano  
 Director CTAM World



Daodejing: The Book of The Way and Its Virtue, Pt 3

SBN Mary C Reiland, USA

Tang Soo readers, happy November! This month, we continue our discussion on “Daodejing: The Way to Goodness and Power”. We will cover chapter three this month, and see where that leads us.

Chapter 3

Removing Desire

If talent is not glorified, people will not compete with one another

If the rare and precious are not coveted, people will not steal

If desirable objects are not wantonly displayed, people’s hearts will not be in turmoil

When the enlightened man offers things he bestows a mind empty of needless concerns; a stomach full of nourishing food. He eschews selfish resolve, and strengthens the body

As a guiding principle he removes opportunities for wilfulness and covetousness from the ordinary people, and withholds the opportunities for misusing their knowledge from the educated.

In doing by Not-doing, there is nothing that cannot be controlled.

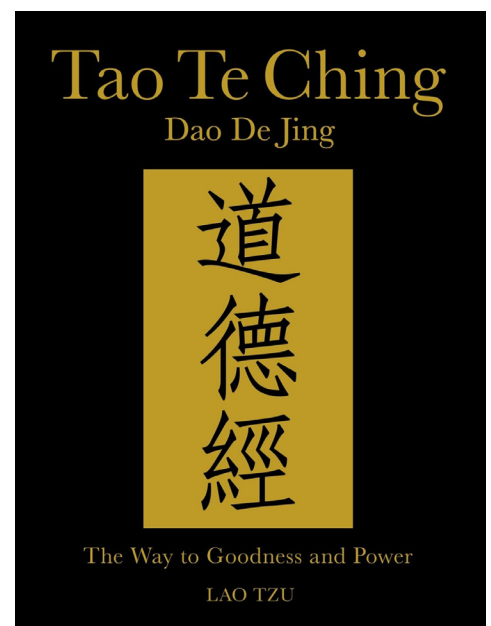
This chapter brings a few things to mind. I’d like to talk about a martial artist I know. His skill is far superior to probably about 80% of all martial artists I’ve ever met. Everyone loves watching him, wishing that they could be him. I won’t drone on and on, but my point is that he’s very talented when not many people are, and you can tell he works at his martial arts. Desiring this talent and working towards it makes for very good competition, which I think is one of the points of the first line.

The second line brings to mind this one time when I was shopping with my significant other at a flea market and came across something that I always wanted - a damascus steel sword. I’ve always wanted one ever since I went to this sword seminar and actually got an opportunity to practice with a blade just like that one. It was an amazing experience, however I resigned myself to the fact that I’d never own a sword like that because they are very expensive. It was something that I desired very much. Now, this isn’t the point, but my boyfriend

did end up buying the sword for my birthday, it was one of the best birthdays ever.

In the midst of my storytelling, it occurred to me that everything I’ve said is basically the reverse of what the chapter is saying, because we’re supposed to be removing the desires. If all desires were removed, how dull would that be? I feel like with removing all desires, we have nothing to reach or work for. If you really desire a special weapon, work hard and save money so you can buy one. If you desire to be as good as the person next to you in line (or any other talented martial artist you know), work hard and raise your level.

Now that I’ve thoroughly argued both sides of the coin, I’m reminded of balance. We have to have balance in our lives or everything falls down. Everyone confused? Me too. Take care and Tang Soo!





# MARTIAL ARTS AND THEIR PARADIGMS THROUGHOUT HISTORY. (PART 2)

**By: Master Jesus Antonio Reyes Del Angel  
Mazatlán Sinaloa Mexico**



In the first part of this column, I expressed how martial arts have seen their paradigm change over time to adjust to sociocultural issues. In the last issue I explained the basis of this idea. In this issue I will try to define each of the paradigms (Idea commonly accepted as truth of a subject or case) of martial arts:

Extract from the Book: *The Spirituality of Martial Arts* by Jesus Antonio Reyes Del Angel, MooShim Publishing House, 2024

## Paradigm of the Fight :

This is precisely the paradigm par excellence of martial arts since fighting (self-defense) is the primordial element and generator of the values and actions that are carried out around it.

It is undeniable that martial arts were born as mere fighting systems, and my expression is not at all in the sense of considering this as something of little importance, but rather, to be able to affirm that over the centuries the practice of martial arts became a much more complex human activity than

hand-to-hand combat, often to the death.

Over time, and under the influence of social, orographic, climatological, cultural, philosophical and even religious issues, martial arts were changing until reaching our days as an activity of great formative qualities and support to the health of its practitioners, while continuing to provide all those who responsibly carry out the work inherent to fighting, true technical tools and character to repel physical aggression, although, I must clarify, that in this matter of self defense, many martial arts have had to suffer a substantial detriment in the effectiveness of the techniques practiced and used by having given way to sports competition and having allowed this facet to become a very dominant influence of its practice and development, the most representative examples would be Taekwondo and KarateDo .

In current times, various sports competitions with a great deal of martial spectacle have appeared,

of which many martial artists disagree because of how crude and rough it can be to witness such confrontations, however, they are one of the most representative examples of what martial arts are in their purest and most primitive example and purpose.

## Ontological Paradigm.

Through the issues related to hand-to-hand combat to the death, (which was one of the very distinctive ancient representative features of martial arts), the characteristics of the practice are in a very special way and develop a specific consciousness in the being.

The reiteration of facing death in every duel or combat in the countryside or in the city, provided the ancient practitioners of martial arts with a sensitivity towards core and essential issues that undoubtedly generated valuable reflection in the practitioners towards philosophical, ontological and spiritual issues, with respect to the ontological issue, martial

arts developed the awareness of the being as the core part of people with which they identified themselves and very possibly here began the granting of a high value to the practice due to how beneficial it is in the sense of understanding who we are and what we are doing here.

One very logical line of knowledge says that around the first third of the 16th century, firearms arrived in the East brought by the Portuguese and the Dutch. At this point in history, it was thought that martial arts would have a dramatic fall in popularity and practice. However, that did not happen. Instead of their practice decreasing, it increased as they had developed an ontological component of the practice.

Although not perfectly identified, this component shifted the focus of the practice from being merely a system of struggle, to being one that contributed greatly to human development precisely through the values practiced and lived firsthand and in the first person.

From that moment on, the ontological component was identified within what is known as martial arts.

Self-observation and self-knowledge that developed through practice, as well as the development of consciousness, were of great value in this matter and gave spiritual awareness to many of the early martial arts practitioners

Sports Paradigm.

Martial arts, as it is As I expressed lines back, they started as mere fighting systems where the only thing that mattered was the effectiveness of the techniques at the time of combat and the paradigm of martial arts at that time was precisely fighting, centuries later, the paradigm of martial arts migrated from fighting to personal development, something that we could define as an ontological paradigm, later, issues of personal development began to be eclipsed by sports aspects, something that was very in vogue back in the early twentieth century where sports competitions gained a lot of popularity and the international community used medals in international competitions as a kind of thermometer of how the situation was in the country, what's more, an Olympic games medal was and is currently so important that it changes the entire perception of the population just by getting it.

The sporting aspect is the way in which martial arts were able to coexist with a modernity that - if I may say so - "did not fully understand the characteristics of this practice." This is how sport in martial arts gave space and identity to these ancient arts of defense and attack on a global level.

The fight that was once about saving life changed its essence and in a contemporary era it served to deliver blows that meant points and what once resulted in saving life, now meant winning a medal or simply winning a sporting

event.

It is important to clarify that what has been expressed above is not a judgment about whether sport is correct and appropriate, it is simply a description of how things have happened in current times.

Ancient Grand Masters of the immediate past (Gishin Funakoshi, Hwang Kee, Kanzen Toyama, Choi Hong Hi, among many others) viewed the migration of martial arts to sports systems, moreover, they viewed with great distrust that sport formed one of the axes of development of martial arts as it happened - And we see that in our present - since they thought that it would greatly detract from martialness and the importance of true fighting, since a sporting expression, over time, would greatly minimize the effectiveness of the techniques and the essence of fighting (fundamental and primordial part of martial arts), something that, in my opinion, and without the desire to express agreement or disagreement with it, has happened.

I must point out that new expressions of martial arts with showy overtones have brought back the essence of fighting, and with it, the original foundation of what martial arts were in the past, but in my very personal opinion, they have done so in a very crude way, something that does not correspond to what is known as core martial arts or noble martial arts, this has been a fact that not everyone likes, although we would have to accept that they come to

provide the level of realism that was lost at some point.

### Wisdom Paradigm.

Looking back, since the arrival of the second millennium, a few years more, a few years less, the discourse of martial arts teachers changed direction towards that which points to an underlying wisdom in the practice of martial arts, the result of which in people's lives is observed in terms of tranquility, peace, harmony and therefore in the much desired and misunderstood happiness.

As a final point on this path of identifying the paradigms of martial arts practice from its birth to modern times, I would like to express that apparently, in the Far East, the fighting paradigm has not become a secondary action. I say this because every time I have the opportunity to talk with a Chinese or Japanese Master mainly, their ideas focus on the application of knowledge to fighting, on the effectiveness of the technique and not on any other element of martial practice (At the moment, all the Taekwondo Masters with whom I have had communication have focused their attention on sports expression).

In them I see a vehement and even quasi-religious action towards everything that has to do with fighting, even today they argue about which technique is the "superior" one, that makes the nuances of martial practice under these concepts look very different from those we have developed in the West.

In this type of oriental teachers, for the most part, I also see an unrestricted respect for protocol issues, more for their culture than for the deep knowledge of the roots of these, when I say this I am referring directly to protocol issues that descend from Confucianism, since this wise philosophy of social order permeated the culture of the East.

in an impressive way, so much so that its influence has remained through many centuries.

Focusing more precisely on how we in the West understand the concept of martial arts, and as I began to express lines back, the practice gradually begins to focus on issues necessary to live a life in harmony, balance and holy peace. The wisdom paradigm is highly influenced by different Eastern philosophies. I am inclined to mention, in this matter, three of the main ones, these would be Buddhism, Confucianism and Taoism. These three philosophies, according to Manuel Fraijó, could also be taken as religious philosophies, understanding that, according to this important theologian and philosopher, there are mainly three types of religions, these would be those of the Prophetic type, the mystical ones and the wisdom ones. Later on I will go deeper into this subject.

We can identify Buddhism, Confucianism and Taoism as mystical and wisdom-based beliefs.





## What Should a Black Belt or Higher Rank Do? SBN Ramón Navarro

A big greeting to all of you in this November edition of El Camino Marcial magazine. Me Ramon Navarro 7th Dan of Song Moo Kwan HapKiDo with headquarters in the Republic of Panama. My teacher KwanjangNim Park, SongIL 9th Dan, father of HapKiDo in Panama and founder of this style, I am one of his assistants and technical director of the expansion of Song Moo HapKiDo.

I will give a virtual seminar on Saturday, November 30, 2024 and those interested can write to me on WhatsApp +507 67808222. This seminar will last an hour and a half. I will ask you to do your part and those of Mexico, Costa Rica would be at 7am, in Panama, Colombia, Peru it is at 8am and at 10am in Uruguay, Chile, Argentina and Brazil.

To participate in this seminar I will charge a symbolic cost of \$30 US payable through Western Union, send me a copy of the payment receipt and write your name for the certificate of participation and I will send you the link. It is suggested that there be a minimum

of two people so that you can learn the techniques that can be based on blows, dislocations, throws that will be learned in addition to the warm-up, kicks and blocks such as blows. Falls will not be done since it would be difficult for all members or participants to have mats where they can connect. Welcome those interested and enjoy what I will share with you.

The theme of this edition is called: What Should a Black Belt or Higher Rank Do.

When we all start learning a martial art, most of us certainly don't know what it is about, although it is possible that when we go to a new martial school, let's say, we have already had previous experience in another martial art, it may even be the same art and style.

Let's say it will be the first time we start learning and when we start, they usually give us some guidance as information on how much the registration and monthly payment are. They will tell us that we should always train with a clean and tidy uniform, that when entering the training area we greet or bow

entering the training area, look at the teacher or instructor to say hello with a bow and go on to do whatever is needed, whether to train individually until the lineup is called to start the class. That you should not be late and that this is not learned to pick fights also to be humble or good-natured with other people inside and outside the training area.

We will see that almost everything that is done or happens has a name or terminology that will depend on where that martial art is from, for example KaraTe or KarateDo, JuDo, KenDo or AikiDo are in Japanese, those from China will be KungFu and if they are Korean they will be from TangSooDo, TaeKwonDo, HapKiDo or whatever they are called and if they do not teach you so much terminology it is not that it is bad but the important thing is that the teacher or instructors are decent people.

If you get a teacher who must be at least 4th Dan or an instructor who must be at least 2nd Dan who is very rude, he hits you and tells you when he sees you don't like





that that 'you have to take what's yours' well those are things that can happen. They pass or teach what they really shouldn't. Most of the things learned will have to be put into practice in combat. Whatever happens, they teach you about fighting, if you don't like it, you will have the option of leaving, but it is better not to forget that if something happens to you with an aggressor, you will have to defend yourself and they will not treat you softly in a situation on the street. So it's best to do your part. You have two options if you don't like what you are learning, leave, either drop out or look for another school. Over time and as you learn things, you find out that when you manage to learn such a number of things, it is not because of how much it is that you have learned, but to continue learning what follows you will have to take and pass an exam. Over time, say a couple of years, you will find yourself halfway to achieving the Black Belt. You

have already experienced the effort and discomfort that you have gone through learning and many give up at this stage of learning. There's nothing wrong with that and if they tell you that you couldn't last, that you're lazy, etc., it doesn't matter and don't listen to them because it's your decision, but if you measure up and when you get your Black Belt you will have greater responsibility such as being a good example, inside and outside the Dojo or Dojang that is the training area.

A White belt will eventually know that he likes it and will want to one day to become a black belt. Hopefully by that time we have already learned or realized that this Black Belt is only the beginning in the martial art and since this learning can be for the rest of life and to achieve this one must maintain constant assistance in the classes and continue the achievement of moving to another level.

I call the colored belt grades are the stages and the Black Belt or Dan grades are levels.

Many Black Belts, upon achieving this phase, stop coming to the Academy as if by achieving this level they have already achieved everything, but that is not the case. What is true is that time will continue to pass and achieving the Black Belt generally takes a lot of time and effort as dedication to know what we have learned has given us good health as well as physical condition and suddenly leave or abandon all the development achieved.

It's worth it? I don't believe so. I am 71 years old and I have good

flexibility that I kick at face height without effort. I am still agile and I have good health thanks to God and my insistence on training my martial art after teaching 48 years hehehehe that sounds like the martial art is mine but I say it this way since through the martial art of HapKiDo I have not given up my motivation to train it and May God be it for many more years.

Ooooooh! Here in Panama it has been raining a lot that we have floods in several provinces or states but every year at this time it is the season for a lot of rain, only this year 2024 these are irregular rains and it is happening in many areas of the world so to say 'I pray to God that this rainy season ends and that it is not worse for all the people who have experienced these inconveniences'.

I'll continue with the theme, a person is supposed to know from the moment they start in a martial art that everything they have learned is they should not stop training. You should always review more than just train or practice, you should not stop training the





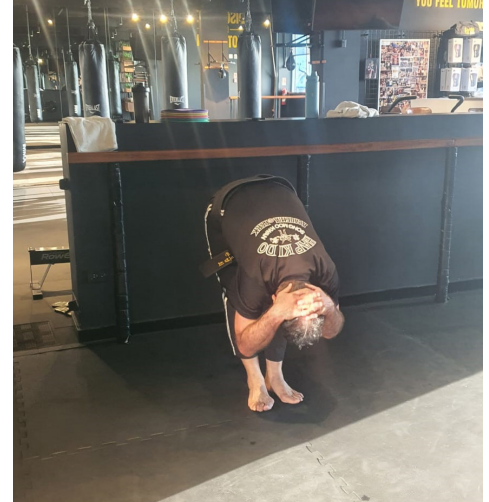
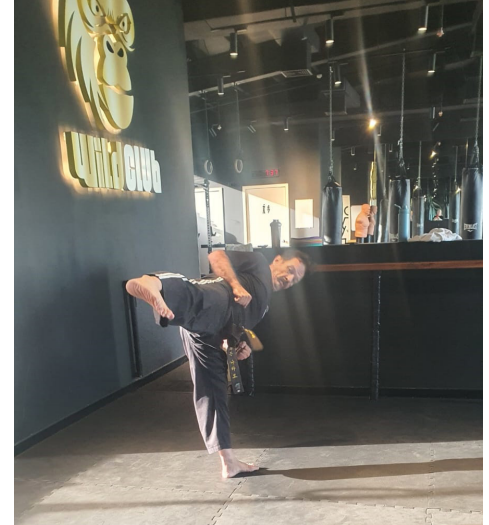
basics. What is this? In HapKiDo do the basic kicks and I will name 7 like this: the front kick, the inward kick, the outward kick, the instep kick or with the ball of the foot depending on your art, the side kick, the hook kick and the kick with a spin back kick that we call the horse kick or the Dora Yop Chaki at least for most martial arts, but more than that because they are the kicks that are mostly used in combat or sparring, not to say a fight.

In HapKiDo the general basic kicks are 21 kicks and if some other HapKiDo has or uses less kicks that all ranks do or train during all their classes that is fine. I'm sure they will do them at higher stages. In addition to kicks, the various falls that are used must be trained and the youngest people, such as those under 40 years of old, can do them with jumps, just as acrobatics should be done by younger people, that includes children.

Teaching children is not difficult and the difficult thing is for the child to concentrate for more than 10 to 15 minutes, so really getting a child to concentrate on, let's say, the exercises is complicated because everything indicates that after a short time he or she gets bored. But I think if they are taught by mixing

what is done in class daily, this can end up motivating them if they want to learn and increase their knowledge, not their rank only, although at the end of the day that is what it is. It is a suggestion that I have to offer instructors or teachers and so these children, let's say that their age does not matter, whether they are 5 years old or 9 years old, but the important thing is that they be part of that Academy for many years as they grow up and at 25 years old have children and when those child are 5 years old they participate in the children's classes at the Academy where, let's say they become black belt, and do not lose interest in continuing to be part of that family that is formed by that Academy with families that have two or three generations being part of the history of that martial house.

So a black belt must motivate younger students and they want to be like their black belt teacher and do similar to what they like about their black belt but that black belt must propose and motivate themselves so as not to leave the path or trajectory of that 'Do'. that he can reach a higher level than that of a teacher, that is, to live and earn the right to be called a teacher of teachers.



# STANDING ON THE SHOULDERS OF GIANTS!

**By Grandmaster Ernst Jan Rolloos & Grandmaster Guy Edward Larke**



The metaphor of dwarfs standing on the shoulders of giants (Latin: nanos gigantum humeris insidentes), expresses the meaning of "discovering truth by building on previous discoveries".

The quote is made famous by Isaac Newton. When Newton spoke of standing on the shoulders of giants, he was talking about collective learning, our species' unique ability to share, preserve, and build upon knowledge over time. It's a key part of what makes us human. Our creative abilities depend on learning from the work of others, just like Newton did.

I would like to introduce some of the people that I have worked with and who have influenced me. I was fortunate to meet them on my journey. They are great martial artists, people who moved the needle, forward thinking people that have greatly inspired me; the shoulders I was able to stand on!

I started training Taekwondo at the age of 10 under the guidance of Master Jacques Janssen. I felt from the first minute that I had arrived, like coming home. I learned discipline, focus, respect and perseverance. Later, after my energy was more channeled, I chose the path to understanding and appreciating that simplicity is a deep, never-ending journey towards refinement. I became an artist in traditional martial arts. This power source supports everything I do in daily life.

Tradition means doing something that people have done before. The word comes from Latin. It can be roughly

translated as handing over or delivery. So, I hand over my thoughts, or in my case, (martial) arts.

Through the years I met giants like Dr. He-Young Kimm and Grandmaster Han, Jung Doo. They not only taught me about martial arts, but life too.

The result was that I am convinced that handing over the (martial) art to the next generation is of great importance! My good friend, Master Ad van Workum (co-founder of the Round Table Alliance) and I have the ambition to even improve the codified system. We added European culture to it by translating oriental arts to Western standards. This separation is intensive but necessary. It resulted in the Round Table Alliance movement. Giving something back to a world that brought me a lot is our mutual responsibility.

Grandmaster Han was born in the village of Kanji, the place were Hendrick Hamel, the first Westerner to write about Korea (1653), was kept prisoner. I was born close to the birthplace of Hamel, in Gorinchem/Netherlands. These places are spiritually connected and for this reason, we refer to our friendship, and all conversations, as "Hamel river" philosophy.

Because of the challenges of traditional martial art, Grandmaster Han and I focused on the following question: what is (martial) art in this day and age? (Martial) art in Europe has to position itself with clear ideology and moral compass but be open minded. In the many hours of philosophical conversation with

Grandmaster Han, Jung Doo we defined two pillars for the future of martial arts: Chivalry and Block-Chain-Martial-Art. (Ideology within an open environment!)

On the 15th of June 2024 the Round Table Alliance and K-Martial-Arts signed a mutual exchange agreement. The purpose of this Agreement is to establish an organic solidarity between the parties through mutual co-operation and through the development of Korean Martial Art.

Round Table Alliance is a neutral arrangement of chief master- and master level martial artists who want to achieve higher goals. The idea of the Round Table Alliance is to further an interest in the development and integration of new ideas in traditional martial arts, on an equal footing. Let me introduce the Grandmaster of the Korean Traditional Martial Arts Federation:

## Ki Cheon Mun

It is passed down to the world from Park Dae-Yang (the



founder), who inherited the teachings of Gi-cheon from Wonhye sung-in (designation for a monk) in Mt. Seorak in the 1950s. Since then, in 1996, the 2nd and the current munju- Gicheon Munju, has inherited the place, and the traditions of Gi-cheon have been handed down to this day.

Gi-cheon is a unique mental and physical training method of the Korean people that has been passed down from the mountains. Gi-cheon- which means to acknowledge by physical practice without being obsessed with words or writings, contains the wise meaning of realizing it through learning by one's experience without being entangled in theory.

Gicheon is a 治身得道(chi-in deuk-do) method that sets

the center of the mind by setting the center of the body first.

It literally means a teaching to communicate with the sky, and furthermore, to acknowledge the great reason of the universe.

### 1)Yedo - Dan-gun Bae-gong;

Dan bae-gong, which has been handed down from the previous guardians who have protected Gicheon, is a greeting and training method given to teachers in Gicheon.

### 2)Yuk-Hap Dan-gong

It is the core training method that consists 6 movements with “Gicheon Tae-yang Geun-ma-bup nae-ga sin-jang” in the middle. It can also be called as ‘the essence of Gicheon’ for having an all-encompassing training process.

Yuk-Hap Dan-gong 1) Nae-ga sin-jang 2) Beom-do 3) Dae-do 4) So-do 5) Geum-gye dok-rip 6) Ho-gong 7) Dong-gong

It's more or less about moving your body and training. These training methods are movements that do not cause side effects or put undue strain on the body or joints because the flow of the body follows the flow of nature, just as if the human body is a microcosm.

1)Qil-bo jul-kwon: seven martial arts movements that are expressed based on the six martial arts

2) Kicheon -su (Cheonryongsu), Kicheon-2su(Cheonryosu), Kicheon- 3su(Cheonrasu), and Cheongang Kwon

### Ki Cheon Gum-bup

If you build up your inner workings and grab the balance of body and spirit by long

Jung-Gong and Dong-Gong training, one learns Gi Cheon Gum-bup

based by Gicheon's Yuk-hap dan-gong, ban-tahn, footsteps, and ban-jang.

1) Cho-bal Gum-sik – Basic gum-sik of Gicheon consisting 9 movements

2) Hae-dong Gum-sik – Practical sword technique that is applied from Cho-bal





Gum-sik and footsteps. There are 1st to 4th types.

### 3) Qil-sung Gum-bup

The effect of training from the perspective of hygiene

The characteristics of traditional martial arts are found in Yuk-geun bup, ban-tan, footsteps, and ban-jang.

Ban-tan allows you to use great power based on Yuk-geun, footsteps that allow you to move freely, and ban-jang which receives great power through the flow of curves, which are the characteristics of the Ki-cheon training.

Yuk-geun translates to changing muscles, which increases the strength of the whole body by tightening the muscles inside and open the blocked bloodlines.

You also can straighten the spine through it, and straighten the center of the lowerbody to reestablish the overall body system. In the process, the twisted body will be balanced which means the inflammation and disease caused by the uneven circulation of the body can be healed by itself. At the same time, the mind and body will be straightened which makes the way you think change positively, and the last, it greatly affects the point of view of the world largely, your overall life.

### Mui Dan Gong

Mui Dan Gong is, in essence, living. It is an easily mastered life-exercise in which harmonizes the body, mind and spirit (BMS) by explaining the path to harmonious body balance and blood circulation with strong and weak movements, then express by the breathing.

BMS martial arts is a systematic training program which is a combination of dynamic self-defense martial arts

and static health martial arts by applying physical and mental principles to suppress strong force with the least amount of force and be able to combine the emotions to energy.

This neoclassical internal discipline was the brainchild of martial arts virtuoso, Park, No-Won. During the early years of the cold war between the 2 Koreas, he studied more than 8 separate martial arts leading to him being recruited to create Teuk Gong Moo Sool for the Korean Military in the early 1980s. Park still never stopped studying or researching. He delved in yoga, meditation, medicine and Qi Gong to find the optimum method of perfecting body, mind and spirit. In order to become an expert in martial arts by 1987, he subdivided body to increase the value of martial arts by scientific movements, feeling of emotions, and thoughts of spirit in individual ways and systematized for the health promotion to be improved naturally.

#### Effects

It is a scientific fitness and public martial arts effect developed to stabilize the mind and correct the body by muscle relaxation while also helping to relieve stress to entertain daily life.

#### Vision

It is a training program popularized as healing gi-gong gymnastics, and also a program for both youth and elders throughout the world to promote health and self-defense at home which is the current cultural prosperity and future life culture contents of traditional martial arts.

#### 1. Overview of Muiyangong

It is a training method for all human being's wish-good health and a long life. It is a mental and physical training by a system of Yu-yeon Chae-gong~Jung-jung Chae-gong which can be done by men and women of all ages.

#### 2. History and Founder

It started as Teuk-Moo Dan-Gong as a martial arts value, and renamed as Muiyangong due to the effect to

health in 1996.

In 2020, it was incorporated so that anyone can train as a part of daily sports regardless of location.

### 3. Training Course

The form of training Muydangong is made out of Dong-gong which is largely moving method, and meditation which is done without moving. Based on the principle of Jungjungdong there are several numbers of Hang-bub, and It is organized into six levels(1.Yu-yeon Chae-gong, 2. Geun-gol Hwa-gong, 3.Eun-gi Sin-gong, 4.Tong-gi Moo-gong, 5.Yeon-gi Sim-gong, 6.Jung-jung Ki-gong) and four parts of [Mu, Eui, Dan, Gong]

### 4. Health effects linked to self-defense and health

Muydangong(BMS) martial arts is an scientific fitness and popular martial arts effect that can maximize the martial power by applying physical and mental principle to suppress strong forces with the least amount of force and change emotions into energy. By practicing a combination of dynamic self-defense and static health martial arts, stabilization of mind and correction of body with muscle relaxation coming with relieving stress which helps to enjoy the everyday life.

### 5. Vision

It is a training program popularized as a healing balanced exercise program organized for men and women of all ages who aim for health and self-defense under the name of traditional martial arts of present cultural prosperity and

future life culture contents for the foreign and domestic market.



## Hoijeon Moosool

Myung Jae-ok trained hard every day to improve his skills. But in order to improve the skills he wanted, and to teach faster and stronger skills to the next generation (in addition to the true spirit of the nation), he systemized a new combat method of utilizing not just the physical weapons of the body, but the characteristics of the human body as well.

Jae-ok Myung, founder of Hoijeon Moosool

April 1965 - Gongsudo (Karate) 5th Dan,

January 1984 - International Federation Hapkido 10th Dan,,

The Mission of Jae-ok Myung, the founder of Hoijeon Moosool Announced the creation of Hoijeon Moosool on January 1, 1986

Established Hoijeon Moosool Association on May 5, 1986,

Registered as a social group by the Korean Hoijeon Moosool Association on December 29, 1989.

In 2021, they celebrated the 35th anniversary of the creation of Hoijeon Moosool.



Established and systematized a training process encompassing internal and external training. In particular, elasticity of the whole body, muscles, ligaments, tendons. It straightens and balances the spine, stimulates blood circulation and nerves. It vitalizes the entire body.

It was established and systemized to utilize the entire body's mass in actual combat.

Establishment of rotational martial arts and systematic training process

1. Rotational martial arts has four major principles:

- a) Principle of the central axis of the body
- b) Principle of action and reaction
- c) Principle of rotation
- d) Principle of stopping power

2. Rotational martial arts basics, basics, technique establishment and systemization process

1, Taegeuk Bobeop Beginner-Advanced-1-12, Beginner-2nd Course-13-20-21-28-36

2, Rotation method = 1-way, 2-way, 4-way, 8-way training methods

Establishment of 9 blocking defense methods by applying the 3rd and 4th principles

4, Establishment of 9 types of striking attack techniques by applying the 4 major principles

5, Establishment of swordsmanship using the four major principles,

6, Establishment of martial arts,

7, Establishment of martial arts techniques,

Establishment of self-defense techniques,

1. Application of the Four Principles Handong

2. Dudong

3. Application of the Four Principles Seokdong

4. Neokdong

The law of inertia in conjunction with the Four principles of Hoejun Moo Sool.”



“代源理)”

1. Makgi- It is the “action” power of the arm (the mass of the arm) to apply force to the arm.

2, Makgi - relax the arms and move the mass of the whole body based on the “body central axis” to “react”. It's pure power.

3. Chigi Kwon (拳) is the “action” of the arm to inflict damage on another. It is powerful.

4. Ki (氣) - The “reaction” of the energy of the entire body by the central axis of the body. Internal power).

5. Speed of action - This is the speed of consciousness during motion.

6. Speed of reaction - It is reflexively fast and strong. It is almost subconscious acceleration.

## Pungryu-do

Pungryu-do (風流徒) is a group of disciples of spiritual and mental practice that was born from the fusion of the martial arts and Seondo culture of the Three Kingdoms period with the flourishing Buddhist culture and unique Korean Seondo practice. Pungryu is a practice system that preserves the original form of ancient Korean practice culture.

Pungryu (風流: flow of wind) discipline is based on the practice of the Three- One Pure Mind Method (三一澄心法) that purifies the body and mind along through listening practice while treating nature as a friend. Pungryu is known as The Way of Profound Mystery that transcends the three realms (the realm of desire, the realm of form, and the realm of formlessness) and preserves the unique Seon (禪: known as “Zen” in the West) practice culture of the ancient peoples of Korea, China, and Japan.

As revealed in the Nanrangbiseo, by the great sage Chiwon Choi of Silla, it originated from the unique Korean Buru Pungryu-do along with Goguryeo’s Jo-ui Seon-in, Baekje’s Susa-do, and Silla’s Hwarang-do, and its practice method has been passed down.

Pungryu-do has undergone internal developmental changes as a practice of Buddhist Seon, and has continued to be a system based on principles (會三歸一: Convergence of the Three into One) unique to Korean practice, unifying the mind, energy, and body (心, 氣, 體) throughout its long history.

In modern times, Pungryu has developed into two cultural systems: a system in which martial arts, Seon, and yoga are integrated, and a system that only practices music.



Since the early days, when Buddhist Seon culture was born, the “Way of Bodhisattva” has been called the “Way of Pungryu”. Modern Pungryu-do pursues the path to enlightenment based on Seon-gi ( 禪 : Seon Implements) by cultivating the body and mind in pairs. Pungryu is the original form of the Korean people’s unique practice that assimilates the flows of the four natural elements, i.e., earth, water, fire, and wind, with the self, and cultivates the mind’s eye and the mind itself.

In modern times, “Buru Pungryu-do” has become the practice of Pungryu (Buru) training and Zen meditation that has been established as a 21st Century cultural value system of mind and body. Neuroscientific researches by Dr. Benson and John Kavachin have shown that Zen Meditation reduces stress, lowers cortisol levels, and strengthens immune function. It also improves the body’s defences by alleviating inflammatory responses and promoting the activation of immune cells.

Pungryu’s Zen Meditation practice maintains the balance of neurotransmitters, restores positive emotions and homeostasis of the human body, and activates immune function. Research by Andrew Newberg and Dr. Benson (at Harvard) have proven that meditation is not just a means of promoting mental stability, but also plays an important role in enhancing the body’s immune system. Grandmaster Taewon Kang, was born in Daejeon, South Korea, in 1958.

1988: Embodiment of the study of “Buru Pungryu-do”

1998: Left the secular world and entered the mountains [Exploration and practice of Buddhist doctrine] at Wasongdae

Early winter, 2004: Took a vow of Zen Meditation

Practice and Buddhist teachings [Gyeryong mountains, Jogye Order of Korean Buddhism, Gapsa Daejaam Yeongpadang Jeongyeong Master Sunim (Seon Master)], Received the Dharma Name, Taewon.

1998~2023: After practicing retreat, he studied Buddhist teachings on early Buddhism and Mahayana Kanhwa Seon at Joong Ang Sa ha University [On the establishment of practice methods], and traveled between Europe (i.e., France, Germany, Norway, Switzerland, the United States, Australia, and the Czech Republic) and Korea for workshops, seminars, and practice.

Books published: “Changed” (2024), “Formless Bird” (2014)

## Hapkiseon

Hapkiseon is a martial art that trains the body and mind from ages 5 to 100

through newly established training and practice exercises based on the

scriptures of Korea’s ancestors, Cheonbugyeong, Toegye Yi Hwang’s Doinbeop,

and Heo Jun’s Donguibogam Yangsaengpyeon. It is a true healing martial art

revolutionized by Grandmaster Han Jung-doo.

The teachings of Cheonbugyeong were translated by



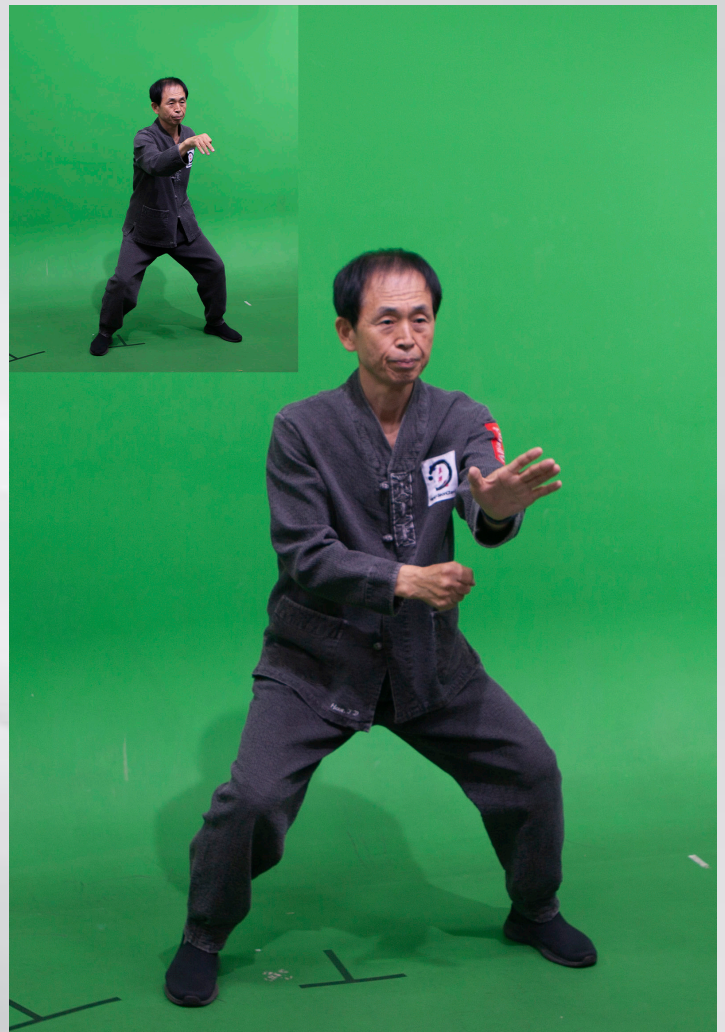
The training process of Hapki Seon is - Basic posture, movement, breathing, relaxation, and danjeon breathing (Eumyanggong) Then to learn 12 basic self-defense techniques and Yanggong Eumgong Hapki training~  
 Lower level - 1) Eumyanggong 2) Sujeongong 3) Cheonjigong 4) Sujeongong 5) Yongcheongong 6) Jipinggong  
 Upper level - 1) Eumyanggong 2) Sujeongong 3) Cheonjigong 4) Sujeongong 5) Yongcheongong 6) Jipinggong  
 Advanced - Chubaek 6 types, dance, therapy, meditation

Silla's Choi Chi-won in Dangunjeonbi, and according to records, Goguryeo's Jo Ui Seonin, Silla's Hwarang, and Baekje's Susado, were practiced by our youth. Recently, the Cheonbugyeong practice method was interpreted and Ji Han-jae, the president, taught Hapkido, and Choi Yong-sul, who introduced Yukwonsul, was popularized as Hapkido, establishing it as a martial art without identity. Han Jung-doo was born in Gangjin, Jeolla Province in 1954 and grew up in a traditional environment devoid of modern conveniences. He entered martial arts in 1965 and learned various techniques of Taesudo and Hapkido. He learned martial arts and moved to Seoul in 1973 to become an instructor for the Korean Hapkido Association. In 1978, he established a branch of the International Hapkido Association and opened a Hapkido Taekwondo gym, where he has taught students for over 50 years. In 1987, he published a book on Hapkido for daily life and created videos on Hapkido, Doinbeop, Qigong, Nakbeop, Danbongsul, Jangbongsul, and Gyeonbitong exercise therapy.

Details can be learned from Cheonbugyeong and Donguibogam Doinbeop, etc.

First, the principle and exercise system of Hapki Seon are the health method of Koreans' ancestors, which is a health method that improves the circulation of qi and blood, and the breathing method that has been used for the whole body is the principle of the quantum mechanics of the universe, which creates energy through centrifugal and centripetal forces in the yin and yang fusion, and gives birth to life. The gravity of the universe is the principle of the space of the universe created by the principle of circulation, which is the movement of the axis of rotation to the center point, and the dehydration of a wet towel when squeezed, creating a void (emptiness) and filling it again. The technique also emits energy from the danjeon and attacks the opponent, and the person receiving the technique receives the energy and twists and squeezes his body to purify it, improving blood circulation. It is said that the attack and defense are interactive exercises.

The goal pursued by Grandmaster Han Jeong-du is for martial artists around the world to abandon the idea that their techniques make them invincible martial arts, share experiences gained through sweating and exercising together, and become good friends in the martial arts by connecting through a system where non-face-to-face training can be done in any country on earth due to the development of modern civilization.





## Taekgyeon

Important Intangible Cultural Asset No. 76 (1983. 06. 01)  
 UNESCO Intangible Cultural Heritage of Humanity  
 (2011. 11. 28)

Taekyeon is a Korean traditional martial art which is based on various techniques such as moving arms playfully and proudly in a circular motion, swaying easily with body and tripping by foot, especially by unique steps which are called Pumbalgi in Korean.

It has various characteristics such as flexible movements of the hands and feet for attack and defence. Such skills as Pumbalgi (graceful steps), Hwalgaejit (a circular motion made with the arms) and Balchagi (kicking) cause an opponent to be confused and lessen his or her attack. A fighter can also protect himself from an opponent's attack by decreasing the force of impact by basic graceful movements similar to that of a bird spreading and flapping its wings.

Unlike other martial arts in which Dan or Geup is used, they should use 'Jjae' or 'Dong' in Taekgyeon which shows us a hierarchical degree.

The Korean people belong to a race which has an old tradition and history dated from the Gojoseon. It has been known that the ancient Koreans were courageous and rugged people who enjoyed horseback-riding and archery.

We can find that the origins of Taekgyeon stems from Gojoseon. But it was developed as a martial art similar to Taekgyeon in the Goguryeo Kingdom (more than 2,000 years ago) in which martial art was the most prosperous among the three Kingdoms.

We can find the trace of Taekgyeon in wall pictures of various tombs made in 4 ~ 5 C.(A.D).

There are many historical books concerning Taekgyeon such as Goryeosa, Joseonwangjosilok, Dongkugyejiseungnam, Jaemulbo, Joseonsanggosa and so on.

Especially, Goryeosa says that in Goryeo Kingdom a soldier's promotion depended on how good he was at Taekgyeon. According to Joseonsanggosa by Shin, Chae-Ho, Taekgyeon was exported to China and transformed into Gwonbeob (Chinese boxing) and it was also introduced into Judo in Japan.

Although Taekgyeon was very typical in oriental martial art, the importance of it has been disappeared gradually because of the neglect of martial art in Joseon Dynasty. But it started by being handed down as a national holiday sport by the 1920's.

The original state of Taekgyeon was ascertained and systemized by the late Song, Deok-Gi and the late Shin, Han-Seung who were human cultural assets to Taekgyeon. The original form of Taekgyeon has been handed down by Jeong, Kyeong-Hwa who was a martial arts possessor and by many Taekgyeon artisans in succession. At last, the Korean government nominated Taekgyeon as an Important Intangible Cultural Asset No. 76 on June 1, 1983. A modern building for protecting and maintaining Taekgyeon which was built on May 31, 1997 in Chungju City is used for training the martial art.

Also, Taekgyeon from the UNESCO cultural diversity and human creativity demonstrated great. In the field of martial arts in the world's first UNESCO Representative List of the Intangible Cultural Heritage of Humanity was inscribed was November 28, 2011. Now, with the world's precious cultural heritage needs to be preserved and handed down.

In general, Taekgyeon consists of three parts: Pumbalgi (graceful steps), Hwalgaejit (a circular motion with arms) and Balchagi (an act of kicking). It has also been trained through three phases: 1. Solo training (basic practice) 2. Practical training (practice with partner) 3. Applied training (real competition).

\* In solo training, a player should practice three kinds of basic skills alone.



Dong-soo, the best warrior of the time. It was one of the subject for the civil service exam (martial trial) and national martial art for military training publication.

-The 24-bahn muye is a martial art representing China, Japan, and Joseon and Eastern countries up to the mid-modern era, consisting of a total of 24 martial arts, and it is based on what was practically used for combat through wars such as the Imjin War. In addition, the 24 -bahn muye is a national martial art that was reconstructed based on the academic foundation of Silhak, which contained the spirit of Silsa-gushi established in the late Joseon Dynasty and used for martial trials and military training.

## 2. Introduction to the Group History and Restoration Successors

-The 24-Bahn Martial Arts Gyeongdang Association (late Restoration Successor: Lim Dong-gyu / Chairman: Lim Han-pil) is a traditional martial arts organization established in 1989 as the National Martial Arts Gyeongdang (Director: Lim Dong-gyu) and registered as a corporation under the Ministry of Culture, Sports and Tourism in 2002 to nurture talented people with literary and martial arts by inheriting the scholar and



\* In practical training, a player should experience the process of practical training with a partner for the purpose of learning skills of attack and defence.

\* In applied training, a player should compete with an opponent like real game by using all kinds of applied techniques.

Taekgyeon which has been nominated as an Important Cultural Asset has been handed down in favour of Seogi Taekgyeon which is a defence-oriented version for the sport or game. On the other hand, Gyeollyeon Taekgyeon is based on attack-oriented tactics has been passed on with only 12 techniques for lethal attacks.

## [Yi-sip-sa (24) bahn Martial Arts

### 1. Introduction of Ii-sip sa-bahn muye

24-bahn muye refers to the 24 skills in the 'Muye Dobo Tongji' compiled by the order of King Jeongjo, the 22nd monarch of the Joseon Dynasty, led by Lee Deok-moo, the best scholar of the time with Park Je-ga, and Baek

commerce spirit of the ancestors.

-Lim Dong-gyu, the 24-bahn Muye restoration successor, was born in 1939 in Gwangju, South Jeolla Province, and while attending Gwangju High School, he served as the leader of the Judo team and joined Seoul National University to learn kendo. In the 1960s and 1970s, he and Ahn Ho-hye promoted the restoration of the 24-bahn muye while working with local development teams, labor, unification demonstrations, and learning Jeong-do-sool and sending it to the Secretariat of the World Federation of Korean Traditional Arts. He was involved in fighting for the freedom of Korean citizens and served as a double life imprisonment, but restored the 24-bahn muye from prison in the 1980s. After being paroled in 1988, he founded the National Martial Arts Center and spread the 24-bahn muye to the public with the aim of cultivating national cadets who are equipped with literary and martial arts. He published books [Korean Traditional Martial Arts], [A Study on Martial Arts], and [Notification of Martial Arts] and in the 2000s, he translated the Muye-dobo-tongji into English, but died in 2022 due to illness.

### 3, Training Course

ISIBSABANMUYE(24반무예 二十四般武藝) refers to the 24 Martial Arts in the military textbook of JoSeon Dynasty, MuYeDoBoTongJi(무예도보통지 武藝圖譜通志).

ISIBSABANMUYE is based on the contents that the three Eastern countries of China(Myeong 明), Japan(Oae 倭) and Korea(JoSeon 朝鮮) used for battles through wars such as the Imjin War(임진왜란 壬辰倭亂)



辰倭亂) from the Middle Ages to the Early Modern Ages. It is a set of national defense martial arts drills that were reconstructed on the basis of practical study and used for examinations and military training.

Martial arts of JoSeon military have gradually increased to 24 martial arts over 200 years since the publication of a military textbook, MuYeJeBo of 6 martial arts (GonBang, DeungPae, NangSeon, JangCHang, DangPa, SSangSuDo ) in 1598 by an Korean officer HanGyo of the HunRyeonDoGam troop under the command of the King SeonJo during the ImJin War.

In 1610, Officer ChoiGiNam of HunRyeonDoGam troop published MuYeJeBoBeonYegSogJib adding GueonBeob, WeolDo, HyeobDo, OaeGeom on MuYeJeBo.

In 1759, during the crown prince SaDo represents the king, officer ImSuUng of HunRyeonDoGam Troop published MuYeSinBo making up 18 infantry martial arts.

In 1790, during the reign of King Jeongjo, royal academy GyuJangGag's scholars Yi DeogMu, BagJeGa and Royal Escort Troop JangYongYoung's best warrior BaegDongSu organized the data on Korean, Japanese and Chinese military so far and compiled the illustrated military textbook MuYeDoBoTongJi of 24 martial arts by adding 6 types of cavalry martial arts under the command of the



King JeongJo.

MuYeDoBoTongji has 4 volumes of 4 books in ancient Chinese characters (HanMun) and 1 volume of 1 book in Korean characters (HanGeul). The martial arts are listed as follows:

Volume 1 -

- 1 - JangCHang 장창 長槍 (Long Spear), 2 - JugJangCHang 죽장창 竹長槍 (Long Bamboo Spear),
- 3 - GiCHang 기창 旗槍 (Flag Spear),
- 4 - DangPa 당과 鎗把 (Trident),
- 5 - GiCHang 기창 騎槍 [=MaSangCHang 마상창 馬上槍] (Cavalry Spear),
- 6 - NangSeon 낭선 狼先 (Spear with poisoned branches),
- 7 - SSangSuDo 쌍수도 雙手刀 (Two Handed Sword),
- 8 - Yedo 예도 銳刀 (Elite Sword),
- 9 - OaeGeom 왜검 倭劍 (Japanese Sword),
- 10 - GyoJeon 교전 交戰 (Sword Combat),
- 11 - JeDogGeom 제독검 提督劍 (Admiral's Long Sword),
- 12 - BonGugGeom 본국검 本國劍 (Korean Swords),
- 13 - SSangGeom 쌍검 雙劍 (Twin Swords),
- 14 - MaSangSSangGeom 마상쌍검 馬上雙劍 (Twin Swords on Horseback),
- 15 - WeolDo 월도 月刀 (Halberd),
- 16 - MaSangWeolDo 마상월도 馬上月刀 (Halberd on Horseback),
- 17 - HyeobDo 협도 挾刀 (Light Halberd),
- 18 - DeungPae 등패 藤牌 (Rattan Shield),
- 19 - GueonBeob 권법 拳法 (Unarmed combat),
- 20 - GonBang 곤방 棍棒 (Staff [with metal tip]),
- 21 - PyeonGon 편곤 鞭棍 (Flail),
- 22 - MaSangPyeonGon 마상편곤 馬上鞭棍 (Flail on Horseback),
- 23 - GyeogGu 격구 擊毬 (Horseback Sport with Ball),
- 24 - MaSangJae 마상재 馬上才 (Acrobatics on Horseback).



following the lineage of Buddhism. Currently, the head monk, Jeokwoon of the Golgulsa Temple in Gyeongju, continues the tradition.

Abbott Jeokwoon received the Mind and Mind from Great Master Yangik and opened the Daegeumgang Gate of Seonmudo to begin secular missionary work. By incorporating the teachings of the Buddha and the thoughts of Wonhyoseongsa's single mind and harmony through the means of Seonmudo, and using the Mahayana Bodhisattva path of Sanggu Bodhi and Hahwa sentient beings as his vow, he has established a dharma relationship with numerous disciples around the world. Recently, an event was held at Golgulsa Temple to commemorate the 50th anniversary of becoming a monk and the 40th anniversary of Seonmudo missionary work.

Seonmudo is a meditation practice that encompasses yoga and meditation as a practical method for enlightenment. Like Vipassana or yoga, a practice that has been practiced for a long time in India, it is the origin of Zen meditation, and it is a practice that anyone, regardless of age or gender, can easily learn.

The stress and physical imbalance that can cause mental agony and physical illness in modern people can be restored to a healthy body and mind through

## Seonmudo

Seonmudo (禪武道), a beautiful harmony of body, mind, and breathing

Seonmudo is a practice method of pure enlightenment and dual practice that cultivates samatha (止) and vipassana (seeing) together as taught in the Buddhist Anāpanasati (Anban Sutra).

I'm here

Buddhist Geumgangyeongwan Seonmudo is a traditional training method of Korean Buddhism established by Yangik Daejongsa of Beomeosa Temple (born in 2006),



Seonmudo training. In other words, we can achieve Tao by observing and purifying our body, speech, and thoughts, that is, our actions, words, and thoughts, and leading them harmoniously.

Ultimately, through Seonmudo, we hope that everyone can become a free person with a wide open mind and body, and we hope to move toward a world where one is one with the universe.

## Han Mu Do

After years of training in various martial arts in Korea, He-Young Kimm traveled to the United States to complete his formal education in 1963. He was enrolled in Southeast Missouri State College at Cape Girardeau, Missouri. Here he continued pursuing his education, but also taught Korean martial arts in the Physical Education Department.



He taught his students elements of Judo, Taekwondo, and Hapkido. His martial art club formed a demonstration team and attended tournaments throughout the area, as well as performing demonstrations for local events. This activity plunge He-Young Kimm into the category of “Korean Martial Art Pioneer” in the U.S., along with other notable Korean masters.

After completing his master’s degree at SEMO, he sought to further his education toward the Ph.D. at Louisiana State University (LSU) Baton Rouge, Louisiana. While in Louisiana, Master Kimm interacted with other local martial artists to promote Korean martial arts. He contributed to the formation of the Dixie Judo Conference and assisted in developing the rules for competition. He worked with local karate schools in promoting tournaments throughout the area and hosted his own annual tournament in Baton



Rouge.

While working with other Korean martial art masters, Dr. Kimm was inspired to form his own martial art of Han Mu Do, which teaches aspects of Yudo, Taekwondo, and Hapkido, as well as the values of Korean philosophy and culture. In 1988, this dream became a reality. Drawing upon traditional martial arts of Tae Kyun, Kum Do, and Kyung Sul, and aspects of the Muye Dobo Tongi, Han Mu Do teaches students about the history and culture of Korea and Han Philosophy. Today, Han Mu Do is practiced in more than ten countries throughout the world. Dr. Kimm is also the author of ten books on Korean martial arts and philosophy, including Han Mu Do, The History of Korea and Hapkido, and The History of Taekwondo.





## MATE AND KARATE KSN RENSO PEREZ

Almost all martial arts are practiced in groups of people, small, medium or large basically divided into students and teachers. When a young person enters a martial art, he is not only receiving new knowledge in martial arts techniques but he is also incorporated into a new social group in which he is adapting and there is the possibility that he does not integrate correctly for different reasons.

Martial arts in adolescence.

Martial arts today serve as a method of self-knowledge and personal defense through their practice, there are also numerous physical, social and psychological benefits.

Benefits in adolescence

Martial arts are an attractive and beneficial activity for young people and adolescents, for all the benefits that come with starting a martial art at an early age it is an excellent idea since the body gets used to and adapts faster and the motor movements of the techniques are learned more easily. If you think about competing at a competitive level it is also beneficial to start practicing your favorite martial art at an early age. For adolescents martial arts are a great school of learning and benefits.

Physical and technical benefits: the practice of martial arts

generates in most cases a good physical condition due to exercise, also young people and adolescents learn combat and self-defense techniques.

Psycho-social benefits: with the practice of martial arts in adolescents, they develop more confidence and self-assurance.

From day to day to boredom

It is very common for young people and teenagers to get excited with a lot of desire and energy in the practice of martial arts, they manage to incorporate it into their daily routines, for months training hard, but there comes a time when many young people decide to abandon the routine, the martial art altogether. As parents or relatives we must understand the situation in which our young person decided to abandon martial arts, here we bring you the most common reasons why teenagers abandon martial arts.

The social environment

Personal conflicts:

These are arguments, conflicts, enmities, misunderstandings, fights, disagreements that arise with a member of the group. It is quite common for this type of problem to arise with the teacher of the discipline. In other cases, they arise with some training partners.





What to do in these cases? The best thing to do, as a recommendation, is to talk about the conflict with the young person and try to find a solution through dialogue, including all the people involved in the conflict (teachers, coaches, training partners). If this does not work, it is best to find another club or training site where the young person can practice his martial art.

### Adolescence

The time of change and rebellion. Adolescence is a stage where young people, for different causes and biological reasons, tend to experience changes in their bodies and minds. Change of voice, hair where there was none before, and above all, rebellious behavior with some adrenaline rushes. All adults know this stage very well, so we can say that this type of behavior is predictable. Adolescence can be linked to martial arts, giving

good and bad results. Teenagers in their search for adrenaline and new things can become interested in a martial art. In other cases, the teenager, in his growth and rebellion, decides to leave the martial art that he had been practicing for a long time. What to do in these cases? Adolescence is not a bad thing, but a process that all human beings go through. The right thing that parents can do is to talk to the young person about his abandonment of martial arts. The stages are overcome and when the young person does, he will decide if returning to practicing martial arts is what is necessary for him.

### Different tastes

We all recognize ourselves for having different tastes, ideas, ideologies and thoughts. Diversity defines humanity. For this reason, we must understand that we can encounter different tastes and learning to respect them is necessary for a healthy coexistence. It may happen that the young teenager decides to leave or abandon martial arts because it is not to his taste or liking. The tastes of young people are very varied and cannot always be predicted. What to do in these circumstances? It may be that the young person has simply chosen the wrong martial art. Parents can encourage the young person to train another combat discipline. It may happen that the first martial art you chose was not the right one and with a new discipline you feel more comfortable practicing it and so you decide to integrate it into your

daily routine. The other option is simple, the teenager simply does not like martial arts, this is normal and you have to respect the decision. Because if you force yourself to train martial arts, you will practice it in an inappropriate way.

### Insecurities

Insecurities are an evil that torments us in different facets of our lives, such as studies, personal relationships, work, etc. Martial arts are no exception in this list, since insecurities can affect us in our combat sports. Insecurities can arise from practically any situation in martial arts, such as inappropriate treatment from peers, defeat in combat, or technical failure during training, etc. If a young person abandons a martial art due to insecurity, the duty of the parents and teacher is to find out the type of problem, then reinforce his confidence and encourage him to train again. Martial arts are a magnificent group of disciplines, but on the path to learning there are some obstacles that must be overcome.





## DOJO STORIES SENSEI Gerardo Balves

### DOJO STORIES

KARATE NO HI (Official Karate Day)

“Okinawa Karate Masters Meeting”

Time and Date: 4:00 pm, October 25, 1936

Location: Showa Kaikan Hall, Naha, Okinawa

This meeting was organized by the editor of the Ryukyu Shinpo Daily.

Those who attended the meeting:

Karatekas: Hanashiro Chomo, Kyan Chotoku, Motobu Choki, Miyagi Chojun, Kyoda Juhatsu, Chibana Choshin, Shiroma Shinpan, Oroku Chotei, Nakasone Genwa.

Guests: Sato Koichi, Shimabukuro Zenpatsu, Fukushima Kitsuma, Kita Eizo, Goeku Chosho, Furukawa Gizaburo, Ando Sei, Ota Choshiki, Matayoshi Kowa, Yamaguchi Zensoku, Tamashiro.

Nakasone Genwa: When karate was first introduced in Tokyo, the capital of Japan, “karate” was written in Kan ji (Chinese character) as “Chinese hand”. This name sounded exotic, and it was gradually accepted among the common people. However, some people thought that this Kan ji “Chinese hand” was not appropriate for the art. In order to avoid using this Kanji, some karate dojo wrote

“karate” in Hiragana (Japanese phonetic symbols) instead of Kan ji. This is an example of temporary use of the word. In Tokyo, major karate dojos use the Kan ji “Way of the Empty Hand” for karate, although there are still some dojos that use the Kan ji “Chinese hand”. In order to develop Japanese martial arts, I think that the Kan ji for “karate” should be “Empty Hand” instead of “Chinese hand” and “Karate-Do” should be the standard name. What do you think?

Hanashiro Chomo: In ancient times, we Okinawan people used to call it “Too Tii” or “To Te”<sup>1</sup>, not “Karate”<sup>2</sup>. We also call it just “Tii” or “Te”. This means fighting with hands and fists.

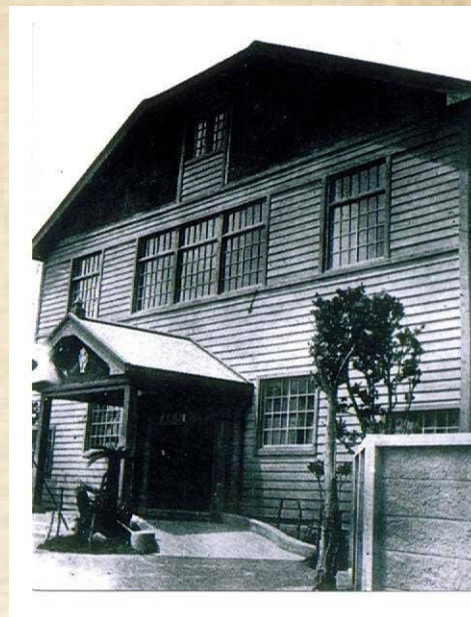
Ota Choshiki: We still call it “Too Tii” or “To te”.

Shimabukuro Zenpatsu: Mr. Nakasone, I hear people calling karate “Karate-Do” these days. Does this mean that people added the word “Do” (literally meaning Way) to the name “Karate” to emphasize the importance of spiritual education as in Judo and Kendo?

Nakasone Genwa: They use the word “Karate - Do” with the meaning of cultivating the mind.

Ota Choshiki: Mr. Miyagi, do you use the word “Chinese hand” for karate?

Miyagi Chojun: Yes, I use the Kan ji “Chinese hand” as most people do. This has a minor meaning. Those who want to learn karate from me come to my house and say, “Please teach me Tii or Te.” Then I think that people used to call karate “Tii” or “Te.” I think that “Karate” is right in the meaning of the word. As Mr. Shimabukuro said, the name “Jujutsu” was changed to “Judo.” In China, in ancient times, people called Chinese Kung Fu, Kenpo or Chuanfa (Quanfa) Hakuda or Baida. Like these examples, names change according to the times. I think that the



name “Karate-Do” is better than just “Karate.” However, I will reserve the decision on this matter, as I think we should hear other people’s opinions. We had a controversy on this matter at the meeting of the Okinawa branch of the Dai Nippon Butokukai. We postponed this controversial issue indefinitely. In the meantime, we, the members of the Okinawa branch, use the name “Karate-Do” written in Kan. ji as “Way of the Chinese Hand. The “Shinkokai (Karate Promotion Association) will be formed soon, so we would like to have a good name.

Oroku Chotei: Mr. Miyagi, did you still go to China to study karate?

Miyagi Chojun: At first I had no plans to practice kung fu in China, but I found excellent kung fu, so I learned it.

Oroku Chotei: Don’t we have our own “Tea” here in Okinawa Prefecture, since long ago?

Miyagi Chojun: We have “Te” in Okinawa. It has been improved and developed like Judo, Kendo and boxing.

Kyoda Juhatsu: I agree with Mr. Nakasone’s opinion. However, I am opposed to making a formal decision right now at this meeting. Many

Okinawan people still use the word "Chinese hand" for karate, so we should listen to karate practitioners and researchers in Okinawa, and we should also study it thoroughly in our study group before making a decision.

Miyagi Chojun: We don't have to make an immediate decision at this meeting.

Matayoshi Kowa: Please express your opinion honestly.

Hanashiro Chomo: In my old notebooks, I found myself using the kan ji (Chinese character), "Empty Hand" for karate. Since August 1905, I have been using the kan ji "Empty Hand" for karate, as "Karate Kumite".

Goeku Chosho: Since I am related to the Okinawa branch of the Dai Nippon Butokukai, I would like to make a comment. Karate was recognized as a fighting art by the Okinawa branch of the Dai Nippon Butokukai in 1933. At that time, Mr. Chojun Miyagi wrote karate as "Chinese Hand". Should his writing of "Chinese Hand" be changed to "Empty Hand", we at the Okinawa branch changed the Kanji to "Empty Hand". We would like to approve this change immediately and would follow the procedure we need for approval from the Dai Nippon Butokukai head office.

Ota Choshiki: Mr. Chomo Hanashiro is the first person who used the kan ji "Empty Hand" for karate in 1905. If something becomes popular in Tokyo, it will automatically become popular and common in other parts of Japan. Maybe Okinawan people don't like to change the kan ji (Chinese character) for karate. But we would be marginalized if the word "Chinese Hand" is considered a local thing, while the word "Empty Hand" is considered a common name for karate as a Japanese fighting art. Therefore, we would have a better use

of the word "Empty Hand" for karate. Nakasone Genwa: So far the speakers are those who have been living in Okinawa for a long time. I would like to have a comment from Mr. Sato, director of the school affairs office. He came to Okinawa recently.

Sato Koichi: I have almost no knowledge about karate, but I think the word "Empty Hand" is good, since the word "Chinese Hand" is unfounded according to researchers.

Furukawa Gizaburo: The kan ji written as "Empty Hand" is attractive to us who came from outside Okinawa, and we regard it as an aggressive fighting art. I was disappointed when I saw the kan ji "Chinese Hand" for karate.

Nakasone Genwa: This time, I would like to have a comment from Lieutenant Fukushima of the regimental headquarters.

Fukushima Kitsuma: The kan ji "Empty Hand" for karate is appropriate. The kan ji "Chinese Hand" is difficult to understand for those who do not know karate.

Ota Choshiki: There is no one who does not like the word "Empty Hand"

for karate, but there are people who do not like the word "Chinese Hand" for karate.

Chojun Miyagi: Well, when I visited Hawaii, the Chinese there seemed to have a friendly feeling toward the word "Chinese Hand" for karate.

Shimabukuro Zenpatsu: Here in Okinawa, we used to call karate "Tii" or "Te", to differentiate it from the karate called "Toodii" or "Tode" brought from China.

Nakasone Genwa: I think we have almost made it clear about the name karate. Now we would like to talk about the promotion of karate. It is unfortunate that karate is not popular at all in Okinawa at present. We have to find a solution to promote karate in the fields of physical education and martial arts education.

Furukawa Gizaburo: There are many Ryu ha (groups of a system) or styles in karate now. I think we have to unify them at any cost. I hear that there are slight differences between Shuri style karate and Naha style karate. I think that both styles should be unified and we should make Japanese Karate-Do Kata. In ancient



times we had about 200 styles of Kendo (Japanese swordsmanship), but now they have been unified and we have standard Japanese Kendo Kata. I think that karate would become popular throughout the country if we had unified Kata. For example, we could establish ten Japanese Karate Kata. The name of each Kata should be changed into Japanese, such as Junan-No-Kata (soft and flexible kata), Kogeki-No-Kata (offensive kata) and so on. In this way, we can make the name of the Kata according to its content. And I also think that we should make karate a competitive sport, so we should study how to maintain karate games. We would also like to make a karate uniform and standardize the content and form.

Miyagi Chojun: I agree with your opinion. Regarding karate Kata, I once submitted the opinion with explanation to the Dai Nippon Butokukai (national fighting arts association) head office when the Okinawa branch was established. As for karate clothing, we would also like to make karate uniform as soon as we often have problems. For karate terminology, I think we will have to control it in the future. I also advocate for it, and I have been making new technical words and promoting them. As for Kata, I think that traditional Kata should be preserved as an ancient or classical form. For the nationwide promotion of karate, I think that we should create a new Kata. We could create both offensive and defensive Kata that would be suitable for students in elementary schools, high schools, universities and youth schools. Mainly, we members of Shinkokai (karate promotion association), will make new Kata and promote them everywhere in Japan. At present, there are the Physical Education

Association and the Dai Nippon Butokukai branch in Okinawa. We also have senior karate students and those who are interested in karate, so we cooperate with them to study and promote karate. If such organizations and experts study karate thoroughly, we can make a decision about publishing the karate name and karate uniform relatively soon. I think that the old Kata should be kept unchanged, while new Kata should be invented, otherwise I am convinced that no one will be interested in karate anymore in the future.

Ota Choshiki: How many karate organizations are there in Okinawa currently?

Miyagi Chojun: The Okinawa Branch of Dai Nippon Butokukai, the Okinawa Prefectural Physical Education Association, and the Shuri City Physical Education Association.

Ota Choshiki: Mr. Chibana, how many students do you have in your karate dojo now?

Chibana Choshin: I have about 40 students in my karate dojo.

Miyagi Chojun: There is an insistent opinion that there are two Ryu or styles in karate, namely Shorin-Ryu and Shorei-Ryu. I think that such an opinion is wrong or false, as there is no proof at all. However, if we have two styles in karate, we can classify them by their teaching methods. In one style they still do not distinguish between Fundamental Kata (Kata such as Sanchin, Tensho and Naifanchi) and Kaishu Kata (other Kata than Sanchin, Tensho and Naifanchi). They teach karate without method or system. In the other style, they distinguish between Fundamental Kata and Kaishu Kata clearly. They teach karate systematically and methodically. My teacher (Master Kanryo Higaonna) taught me karate in the latter way.

Ota Choshiki: The karate masters we know did not go to China to study karate.

Miyagi Chojun: I heard that Master Matsumura went to China and practiced karate there.

Chibana Choshin: Our teacher taught us Naifanchi as a Fundamental Kata.

Ota Choshiki: Mr. Motobu, who taught you karate?

Motobu Choki: I learned karate from Master Itosu, Master Sakuma and Master Matsumora of Tomari Village.

Ota Choshiki: I thought you created your own karate without learning from karate masters.

Motobu Choki: (laughing) No, I didn't create my karate by myself.

Nakasone Genwa: We now know that all the karate masters have agreed to the plan of establishing a karate promotion association. Since Mr. Furukawa told us of the need to establish a karate promotion association, we think that other people also seem to agree with this plan. So we would like the members to begin preparation for establishing it.

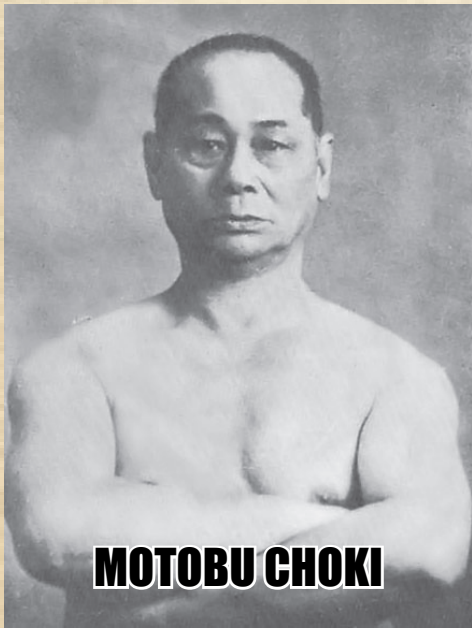
Comments: The present writing is a part of the meeting records. It appears as an appendix in the book, "Karatedo Dai Hokan" written by Kanken Toyama. Pages 377-392 (Tsuru Shobo, 1960).

Gerardo Balves

8th Dan Kobayashi ryu Kyudokan  
Coordinator of the International  
Group of Kyudo Mugen Kyudokan  
Dojos

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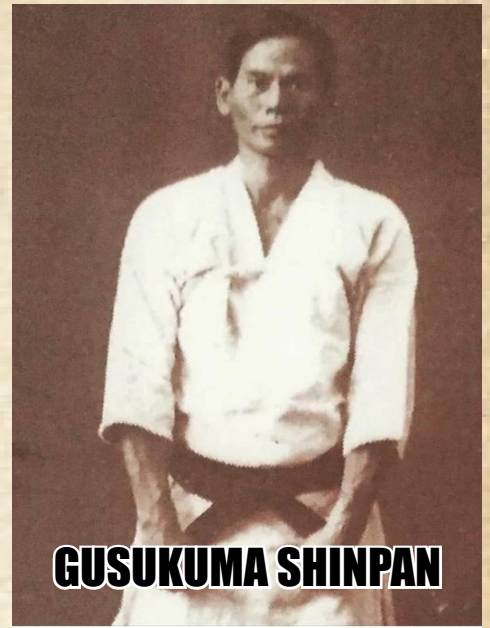
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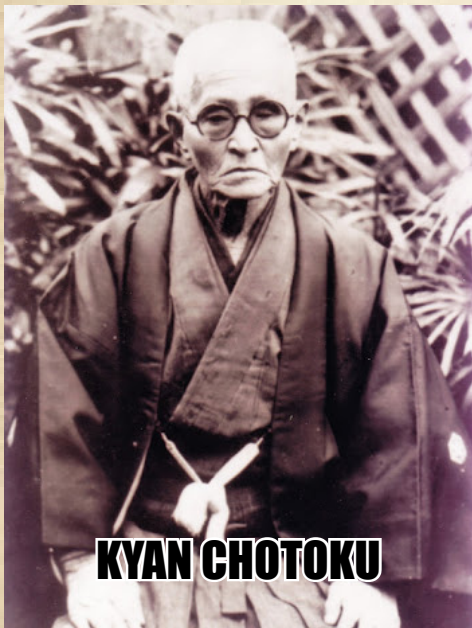
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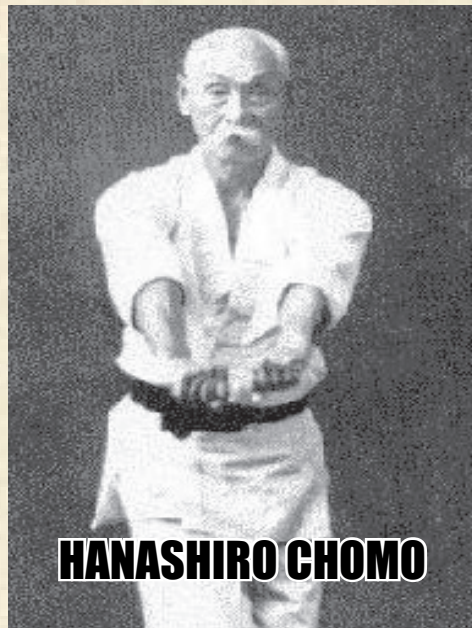
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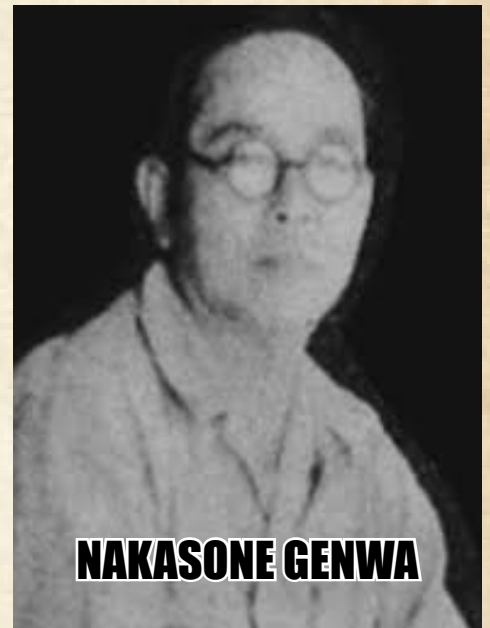
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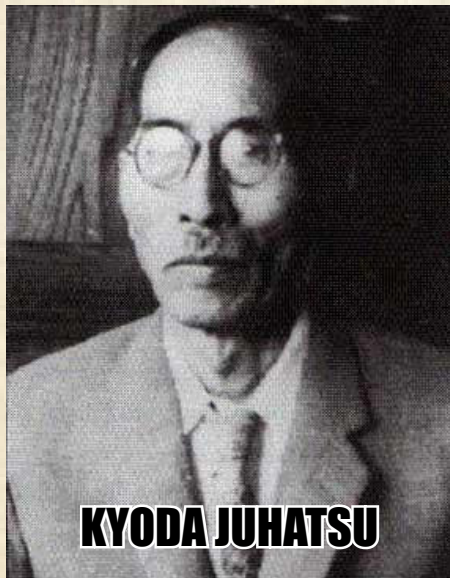
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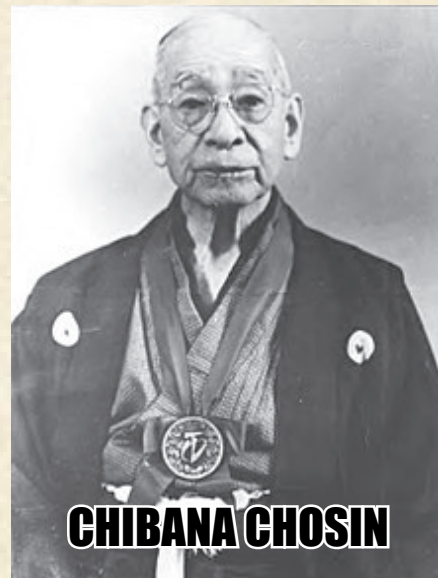
**HANASHIRO CHOMO**



**NAKASONE GENWA**



**KYODA JUHATSU**



**CHIBANA CHOSIN**



## The Impact of the Martial Arts in Wellness Integral: A Study Developer SBN Daniel Oviedo

A recent study by the University of Health and Wellness has demonstrated the benefits of martial arts on physical and mental well-being.

The research, which involved adults of various ages, revealed that the practice of disciplines such as karate, judo and taekwondo improves physical fitness and has a positive impact on self-esteem and stress reduction. Participants experienced a notable increase in their emotional well-being, thanks to the release of endorphins during the training, which helps combat anxiety and depression. In addition, martial arts foster discipline, concentration and resilience, skills that are reflected in everyday life. The atmosphere of camaraderie in classes creates a network of social support, providing a sense of belonging and community.

In short, martial arts are valuable tools to promote a healthier and more balanced lifestyle, attracting more and more people to their practice.



## The Importance of Connecting Technique in the Arts Martial arts



Martial arts are disciplines that involve not only physical practice, but also a deep understanding of technique, philosophy, and strategy. The connection between technique and performance in martial arts is fundamental, and understanding it can make the difference between an average practitioner and an exceptional martial artist.

### Basis of Effectiveness:

Technique in martial arts refers to the correct execution of movements, positions and combinations. A solid technique allows a practitioner to execute techniques efficiently, taking advantage of the body's biomechanics. This not only improves the effectiveness of the movements, but also minimizes the risk of injury. Correct body alignment, weight distribution and coordination are essential to maximize impact and reduce effort.

### Integration of Body and Mind:

The practice of martial arts goes beyond mere physical performance; it involves a deep connection between body and mind. Mindfulness is crucial to developing precision and fluidity in movement. Through repetition and conscious practice, martial artists cultivate a greater awareness of their body, allowing them to better anticipate and react to an opponent's actions. This mental and physical connection is what distinguishes the most advanced practitioners.



### Adaptation and Strategy:

Technique is not static; it must be adapted to different situations and opponents. The ability to adjust technique according to context is vital in combat. A martial artist who understands technique thoroughly can improvise and apply effective strategies in dynamic situations. This requires not only technical knowledge, but also an understanding of the weaknesses and strengths of both oneself and one's opponent.

### Personal Development:

The technical connection in martial arts also fosters personal growth. The discipline required to perfect a specific technique can be carried over into other aspects of life.

Patience, perseverance, and self confidence are values that are developed through technical practice.

This growth not only improves skill in the dojang, but is also reflected in everyday life.

### Transmission of Knowledge:

Finally, technique in martial arts is crucial to the transmission of knowledge between generations. Martial arts masters emphasize the importance of teaching not only the movements, but the context and philosophy behind each technique. This connection between generations ensures that the essence of the discipline is kept alive and respected, allowing future generations to continue to develop.

### Conclusion:

The connection of technique in martial arts is a fundamental pillar that influences all aspects of practice. From combat effectiveness to personal development and the transmission of knowledge, technique acts as a common thread that links tradition with innovation. By deepening this connection, practitioners can achieve a higher level of mastery and understanding in their martial path.

## Interview about Martial Arts and Welfare

**Interviewer:** Today we talk to Laura Martínez, a martial arts instructor. How do martial arts contribute to well-being?

**Laura Martínez:** They are excellent for physical and mental well-being. They improve cardiovascular health and strength, as well as reduce stress and anxiety.

**Interviewer:** And on an emotional level?

**Laura Martínez:** They promote confidence and self-defense, increasing personal security.

**Interviewer:** Is it accessible to everyone?

**Laura Martínez:** Yes, there are options for all ages and levels, which makes it inclusive.

**Interviewer:** One final tip to improve wellbeing.

**Laura Martínez:** Try different styles and enjoy the process. That is key to overall well-being.

**Interviewer:** Thank you, Laura.

**Laura Martínez:** Thank you. I hope more people get encouraged.



**Daniel Oviedo**  
**Santander**  
**Sa Bom Nim**  
**Sa Dan**



# Hapkido Special Interview

## 3rd trip to South Korea

Date: August 14th to

August 31st, 2024

**Participants: Jorge W. Ferreira  
and Carlos García Arocena**



### 1. Preparation before the trip to South Korea:

In September 2023, together with my student Jorge W. Ferreira, a Hapkido red belt, we planned a trip to South Korea for August 2024. The objective of the trip included participating in a two-week intensive seminar, competing in Taekkyeon and Hapkido, and finally taking dan exams for black belt. As is often the case with this type of trip, which represents a great challenge and requires exhaustive preparation, we developed a rigorous training plan divided into two stages.

The first stage, which ran from September 2023 to April 2024, focused on weekly training: two sessions to review the technical program and one session dedicated to free combat techniques. During this period, we trained very intensively, prioritizing strength and repetition.

The second and final stage, from May to August 13, was more specifically focused on Taekkyeon and Hapkido competitions. In this phase, we focused on improving the speed and precision of the techniques, adjusting them to different combat scenarios.

In addition, before the trip, we conducted Jorge's black belt exam (part 1) at our dojang. My intention was to create a varied test, with multiple tactical situations to be solved without pauses and with a high level of demand, to simulate what he might face in his exam on Deoktong Mountain in South Korea.

In the last two months, we incorporated additional training twice a week, focused on climbing and descending stairs. Our goal was to be in optimal condition for the day in the mountains, a key part of the seminar that involves continuous endurance tests, such as stairs and climbs, along with kicking exercises. This high-pressure environment, with virtually no rest between tests, tests both aerobic capacity and muscle work in the glutes, calves and quads.



2. After a 36-hour journey, we arrived at Incheon International Airport around 5 p.m. From there, we took a bus to Jecheon, where a member of the organization would pick us up. My initial intention was to reach Deoktong Mountain that same night, but there was a change of plans. We were invited to spend the night at Grandmaster Ung Seo Ju's dojang in Jecheon City, Chungcheongbuk-do Region. The dojang is located in a three-story building: the first two floors are two fully-equipped dojangs, while the third floor is the Grandmaster's apartment. We spent two nights there, while other students and competitors from Brazil and France arrived. We took advantage of those days to train at the dojang and at the same time walk around Jecheon City. One of the greatest pleasures to be found in Korea is its traditional food: kimchi (fermented cabbage), bibimbap (rice with vegetables, meat and fried egg), bulgogi (beef marinated in soy sauce) and samgyeopsal (grilled pork belly wrapped in lettuce leaves). At night, we slept on a mattress more than 10 meters long, the same one used for training falls. Finally, on Sunday, August 18, we set off in two vans towards Deoktong Mountain.



3. Mountain Seminar, Deoktong: Spending the first five days on the mountain, training from 9 a.m. to noon, then having lunch, and then resuming training from 2:30 p.m. to 6 p.m., is not for everyone.

Although we arrived well prepared physically, with a high level of training, there are other variables that make the seminar an extremely difficult challenge. Jet lag, a 12-hour time lag from our country and our families, deep joint pain from successive intensive training sessions, and the accumulation of fatigue day after day are factors that slowly wear down body and mind. In addition, we train with hapkidokas from various parts of the world, which adds another layer of difficulty.

The week culminated with the great challenge of training in the mountains.

Although it wasn't the last day (we had competitions the next day), the most demanding training took place on Thursday afternoon. The day lasted approximately 2 hours and 30 minutes. We started with a 15-minute walk to a viewing point with a long bridge, flanked by two railings, and stairs at both ends. One of them goes up to a second viewing point and the other returns us to the mountain path. In this U-shaped space we performed a series of exercises, such as climbing and descending stairs, running, jumping, carrying partners, and wheelbarrow exercises.

In addition, we performed endless sequences of kicks and punches with no rest between one series and the next, all designed to test our endurance.

There comes a point when technique takes a backseat. What is really being tested is our ability to maintain control, our emotional stability, and the will not to give up. It is a mental test as well as a physical one.

This process helps us build our mettle, be resilient, and withstand physical exhaustion. Fortunately, we were up to the challenge.

4. Taekkyeon and Hapkido Competitions: The competition weekend arrived after the arduous training in Deoktong. The competition format took place over two full days, from 10 a.m. to 6 p.m., in a large gymnasium in Jecheon City Hall. Saturday was dedicated to Taekkyeon and Sunday to Hapkido.

Taekkyeon is a traditional Korean martial art characterized by fluid, circular movements, combined with kicks, sweeps, and balance control techniques. It is known for its dynamic style and emphasis on the use of the feet. There are two modalities, the full version includes kicking techniques, while there is a non-kicking variant called Tegory, which is the one in which we foreigners compete alongside the Koreans. In this modality, priority is given to throws, handwork to destabilize the opponent, and sweeps to generate takedowns. The competition is best of three points, and the competitor who touches the ground with any part of his body loses the point.

In my match, I faced a Korean who was crowned champion in his category. I already knew him from previous years and, although it was a very difficult challenge, I managed to resist for several minutes before he knocked me down twice in a row. That was my only Taekkyeon fight in the competition.

For his part, Jorge, who competed in the over 80 kilo category, faced two Europeans: a student and his teacher, both French. In particular, his fight against Benjamin Bo, a 3rd dan black belt in Hapkido, was memorable. Despite the great demand, Jorge managed to maintain the tie during the three rounds, but the victory was defined by weight, since Jorge was the lighter one. In his second fight, he faced Benjamin's youngest student, Julien Rey, a young competitor with great aerobic capacity. However, Jorge demonstrated his tenacity and managed to win, which gave him the



gold medal and the first medal for our school, Garza Hapkido.

The next day was the Hapkido competition. We competed alongside Jorge, two Frenchmen and a German, making a total of five participants. We had trained intensively in the previous three months, with sessions twice a week focused on different defenses against different types of attacks. In this modality, the essential thing is to meet certain requirements to obtain a good score: realism, speed and forcefulness in the blows, effective and fast defenses, and a good level in the falls.

The competition is held in pairs, and Jorge and I formed the team. At times, I assumed the role of defender and counterattacker, while Jorge was evaluated as a competitor. At other times, the roles were reversed, with Jorge attacking and me defending. The final result was a bronze medal for Jorge (although in my opinion, he deserved silver), silver for the German and gold for me. This was the second gold medal and the third medal for our Garza Hapkido school.

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5. Final week and the Dan exam: Passing the first week of the seminar in the mountains generates a feeling of immense satisfaction. In addition to the results obtained, such as the three medals for our dojang, after two days of competition, we began to count the days until the return, knowing that the hardest part was behind us. This is a feeling that I have experienced on the three occasions I have attended. Although the intensity of the second week remains, the atmosphere of the group changes.

People show a certain degree of satisfaction, they miss their loved ones and the conversations revolve around



when we will return and how we will continue with our lives.

As the days passed, we continued training in the mountains, and the last day was dedicated to a photo session with the teacher, both at the foot of the mountain and at a waterfall near our cabins. Immediately after, it was time for the Dan exam. On this occasion, only two exams were held: Jorge, for first dan, and a Frenchman, for second dan. The master invited the highest ranking black belts to sit next to him at a low table and gave us paper and pencil to grade the exams according to the Euljikwan school criteria. The rest of the participants surrounded the dojang to watch.

Both exams were short but technically demanding: kicks, punches, exits from different wrist and dobok holds, falls, and throws were evaluated. At the end, we handed our grades to the teacher, who offered detailed feedback with recommendations for improvement for each examinee. Although both passed their exam, they left with a set of responsibilities and areas of work for the following year.

After this last event, we went to lunch and said goodbye to our classmates. Then we left for the bus terminal, leaving behind the Mountain and all the unforgettable



experiences and memories we accumulated there.

6. A night in Seoul: Seoul is a fascinating city that fuses modernity with the rich traditional culture of South Korea. Some key aspects that I consider essential to understand this vibrant metropolis are the following:

The jjimjilbang are traditional spaces ideal for relaxation, which include baths, jacuzzis, and saunas. After two weeks of intense training

in the mountains, I always choose to visit one of them to recover. This experience is very common in Korea; in fact, it is common for Koreans to stop by these places after work and before returning home.

The shopping experience in Seoul is unique. The popularity of e-commerce is remarkable, and it is difficult to find physical stores that sell doboks and other martial arts items. In my three trips to South Korea, I have not been able to locate any. However, I discovered that the number one brand of doboks, Moosoolsa, operates out of a store on the top floor of an old building in a quiet neighborhood. We spent a good time exploring and buying some items to round off our trip in a special way. Barbecues are very popular in Korea, where diners grill meat, usually poultry or pork, right on the table. Although they cannot compare to our barbecues, the experience of grilling your own portion and enjoying it at the table is really special. In addition, Seoul is famous

for its cosmetics, creams and face mask stores, which offer innovative and high-quality products. I always come back with several items for the women in my family.

Finally, places like Gyeongbokgung Palace and the National Museum of Korea are reflections of the city's rich history. On my previous trips, I had the chance to visit them, and they are definitely worth it. Seoul is a city full of life, with modern towers, an excellent public transportation system of buses and taxis, and a lot of young people. This mix of modernity with its traditional buildings makes it a unique architectural gem.





**CTAM AS A SOCIAL ACTOR  
IN THE DEVELOPMENT  
PROCESSES OF MARTIAL  
ARTS IN CUBA**  
KSN Alexei Pérez Andrés

Martial arts, with their rich philosophical and cultural heritage, have played a crucial role in the development of society throughout history. Beyond being an effective method of self-defense, they promote greater mental and emotional balance, opening up new possibilities for personal growth and the development of skills, which undoubtedly allows for a true fusion between body, mind and spirit, essential elements in the determining search for excellence in this wonderful path.

The CTAM in CUBA as a social actor plays a crucial role in the development of martial arts as it is a path to physical, mental and spiritual well-being in a modern society where stress and lack of martial practices are common elements.

This great organization is of great importance to our society, significantly to individual and collective well-being, so we can demonstrate it at the following levels:

1-Health and well-being.

We promote regular physical activity, helping to improve conditioning coordinative capacities and has a great impact on the components of

health (physical, mental and social).  
2-Education and discipline.

Education and discipline are fundamental pillars of CTAM to shape both the character and physical abilities of the practitioners. Discipline is contributing to show its physical qualities as well as the core, promoting constant practice, respect for colleagues, teachers and family. Education goes beyond combat techniques, teaching values such as humility, perseverance and self-control.

We also transform the standards of conduct for the social good with each lesson, demonstrating that in terms of development, each lesson is recognized and each one is an opportunity to better know oneself and the world around us.

3-Social integration.

We act as a community meeting point, promoting inclusion and understanding between people of different age groups, promoting social cohesion.

4-Culture and tradition.

We preserve martial and cultural traditions, enriching the cultural heritage of the country to keep history alive, as well as our identity.

5-Public security.

We maintain a population with a greater capacity for self-defense, contributing to community security. CTAM in CUBA offers programs that help reduce violence and promote peace, being adopted as a community style, CTAM acts as a powerful organization where different schools often become centers of coexistence where individuals of different ages converge in different favorable criteria,

fostering mutual understanding and cooperation, essential points for a strong and united community.

Ksn Alexei Pérez Andrés who serves as representative of CTAM



in CUBA, is very grateful to all the people who

support him, such as his wife Aimara Batista Cruz, his daughters Nathaly Pérez Ramas and Ainoa Pérez Batista, Shidoín Yallemi Hisumi Saiz Cartaya who is like a father to him and all the members, friends and family.

But a fundamental person in this process is the Director of CTAM, Sbn Javier Acosta Serrano for having accepted his support. Without a doubt, Sbn Acosta has proven to be a great guide for the international martial community, as he maintains a great dedication to the promotion and development of martial arts, being a constant source of inspiration.









# Martial Arts and Me (Cap. 28) Professor Carlos Damasco

This year we are celebrating the Sixty Years of relations between Uruguay and South Korea. Within the framework of these celebrations, two shows were held, one in Montevideo, on 10/20, in the Nelly Goitiño Hall of the Sobre and the other in Tacuarembó, in the Escayola Theater, on 10/23. To the Montevideo, we were invited by the Korean Embassy, Maestro Mario Da Silva and the author. The Hall was full and there were national authorities and from different countries and invited public for the occasion. We enjoyed a very good show, by Goblin Part and Art Project Bora, pure expression of Korean Culture and transported us to a World of corporal expression and Visual Art. Totally enjoyable. At the end of the show, the Korean Ambassador had a brief chat with Mario and thanked us for our presence and urged us to continue teaching and spreading Hapkido. Mario continues giving classes at

the Lutheran Center and develops a great teaching work. at the Police School and the Republican Guard, they have several Groups of Cadets, aspirants and Police officials, in the techniques of control and transfer of detainees, within the Legal Framework. Many years of teaching and instruction support this Master, to be more precise fifteen years within the force. Returning to the Civil part of Hapkido, on Thursday, November 14, we traveled to the City of Minas, Department of Lavalleja, where Instructor Froilán Diron 1st Dan of Hapkido, teaches classes at the Youth House of that City. Mario came to teach a special class and evaluate the students of said Instructor. The occasion served for good practice and correction of techniques and at the same time the possibility of having first hand the Director of the Uruguayan Hapkido Center in action. I also participated in the class as it could



not be otherwise. Later we were entertained with a nice dinner and late in the evening, we returned to Montevideo.

I want to point out that my presence was due to wanting to share with colleagues that I had not seen for a long time and the occasion was propitious to share our Passion for Hapkido, one of my Two Passions, Hapkido and Taekwondo. Froilan is a Taekwondo Master like me, being 7th Dan of ITF, also teaching classes of said Art in the same Youth House. Finally, I cannot fail to mention that on the weekend of November 10 and 11, together with friends and ITF Taekwondo Masters, Eduardo Castañares 7 Dan, William Tellesca 6 Dan and Fabián Pérez, 6 Dan, we met at the Balneario Parque del Plata, Canelones and carried out a Martial activity with some students.

The most important thing was to share camaraderie, talks, barbecue and some spirits and what unites us the most, Taekwondo, they ITF, I Kukkiwon, but in reality our style is friendship, born in the emblematic Koryo Academy, directed by Grand Master Andrés Rivas 8 Dan, unfortunately passed away a few years ago. He himself led me through the first steps of this wonderful Art, as well as the aforementioned friends and Masters. For different reasons, they continued on the path of ITF and I on the path of Kukkiwon. However, the vision of this unique Art such as Taekwondo, outside of Styles, did not change at all. I would say that our Style is Heart and Friendship, what more could we say!!! Until next time.





## 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 -

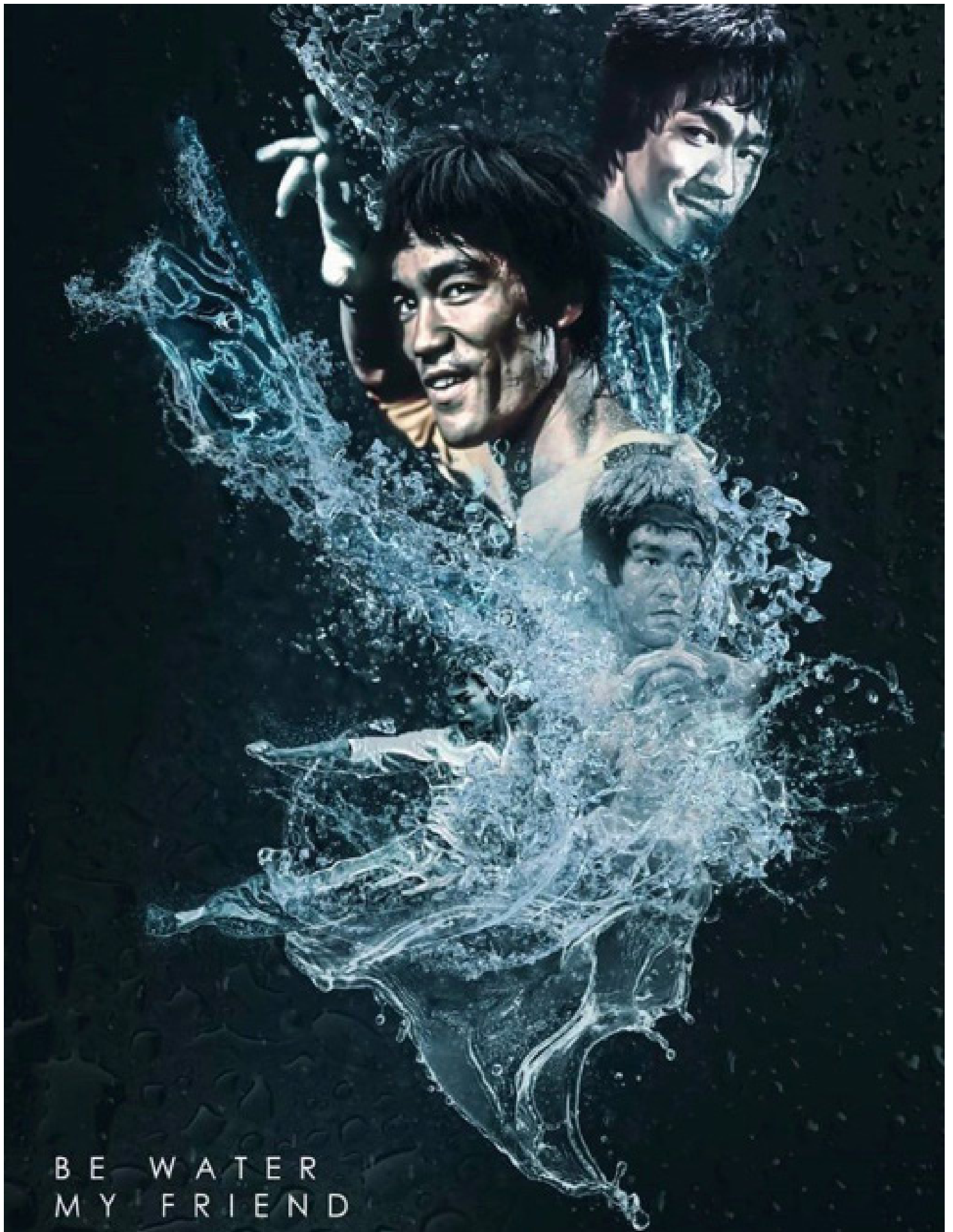
If we could summarize all this in a dream, we would then speak of integration in the broadest sense, people of all ages, genders, creeds practicing in harmony to take today's society to another level, where coexistence and peace are the common denominator. . But we clarify, we need you in the process,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

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