

EL CAMINO

THE WAY

Martial Arts Magazine

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**THE WORLD OF MARTIAL ARTS
IS CHANGING!!**

**Interview with GM Ernst Jan Rolloos
by GM Guy E. Larke**



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Sbn Javier Acosta

**FIGHT FOR A
HAPPY LIFE**

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Cayte Reiland

GARZA HAPKIDO
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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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It will probably take several years before we can graduate our students to black belts. Most traditional karate schools stipulate between 3 and 5 years as the “average” time to qualify for the Dan exam.

We have come a long way to get here, a lot of effort, mistakes and successes. But in the end, for those who persevere, everything comes and the first student or students of Dan rank will make themselves known at some point. And with it, new challenges.

When a student reaches the Dan level, it does not mean that his or her training has ended, but rather that he or she has moved on to a deeper stage of learning.

If the Kyu “ladder” (colors) is designed for the student to incorporate certain fundamental skills, such as basic knowledge of techniques, management of one’s own body based on our objective, introduction to the mastery of the mind and emotions, introduction to the philosophy and history of our discipline, etc.; the Dan “ladder” (lit. “step”) should guide the student in mastering

the aforementioned, adding the incorporation of new technical elements and new proposals, such as training as an instructor, coach, referee, etc.

Basic techniques should be practiced by everyone, beginners and advanced. But an advanced person can never have the same view of these techniques as a beginner, otherwise he will not have made any progress, if you will pardon the pun.

The dilemma of this change in the way we view the same things has to do with how we will teach the content and when we will have to apply different methods.

Teaching a technique by showing it from beginning to end with a new interpretation is a direct mode of transmission that leaves little room for doubt, it is direct. We can leave room for the practitioner to find how to adapt it to complex situations and that will give added value to their growth.

But we can also guide the student in a certain direction without specifically showing the final objective, simply by giving clues. The student, on his path to

resolution, will find HIS OWN way of solving problems and perhaps reach results different from ours, but no less interesting.

The more advanced forms (kata) of each style are reserved for the Dan level due to the complexity of their techniques and principles. But in almost all cases we will find that these issues were already being practiced and reviewed, in a simplified way, in the basic technique and in the first forms. This reinforces our point that the difference with which an advanced student must view his work is not learning new things that will improve it, but finding HIS BEST way of doing the same old, basic things.

To close this particular point I want to make something very clear: A teacher never stops learning. Today we are in the role of Sensei, but there are always more experienced people who can continue to provide us with contributions of immeasurable value. Both our direct teacher and his colleagues or Sensei from other schools (even from other martial arts!) have valuable information if we know how to work with it. It is imperative that we continue learning.

The other very important point to touch on is that starting at black belt, many schools in Latin America authorize us to teach and that implies an impressive challenge, since we must provide our student with the basic tools so that he can start a group if he wishes.

In the past, a practitioner developed a certain level of martial skill and at some point his own teacher authorized him to start

teaching. In some way we have been replicating that model until not long ago, where the teaching method was passed from teachers to students during the class itself in an eminently practical way, without any major intermediaries. Those who had a certain advantage in knowledge when it came to teaching physical education were the Physical Education or Gymnastics Teachers, because they had a more solid teaching base in this field. The rest depended on what their Sensei transmitted to them and what their experience and judgment left them.

At least 30 years ago, a variety of training courses, diplomas, and technical courses at tertiary and/or university level began to emerge in the West, offering a theoretical framework to future teachers of martial arts and contact sports. Likewise, federations and associations have promoted training courses and courses everywhere for their own Danes, in an attempt to encourage and improve the teaching of their activity.

Although there is still much room for improvement in this field, we can say that we are moving in a direction that promotes the professionalization of the instructor's activity.

Without underestimating the value of traditional instruction, we cannot deny that today's world presents a host of new problems to martial arts instructors, which is why we support the taking of courses and training that offer us content to be able to look more comprehensively at each challenge we face.

The Diploma in Martial Arts and

Contact Sports from the YMCA University Institute, to cite an example that is well known to me, offers subjects such as: Anatomy, Didactics, Psychology, Physiology, Training, Digital Marketing, History of Martial Arts, Ethics and Sports Law Workshop, Neuroscience and Sports Inclusion Workshop. You can request information at: iuymca.edu.ar or at isdcombates.com.ar for University Diplomas or Workshops and Instructors. The teachers are, for the most part, Martial Artists, High Performance Athlete Coaches or specialists in their field with a strong understanding of our specific needs.

All subjects are taught with the focus on instructors being able to apply knowledge in a clear

and concise manner, offering a substantial improvement in the practice of teaching.

Training outside our home dojo does not in any way mean starting to introduce drastic changes to the structure that our teacher left us. All new information received requires time for reflection, observation and evaluation. If said content can improve something, we must apply it in a way that does not change the essence of what we do.

Ultimately, if we really care about improving our students, we will care about improving as karatekas and as teachers as well. We are aware that each of our progress and learning will mark the course of our dojo, our students, and our students' students.

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If we take a look at Ridley Scott's filmography we would recognize classics such as Blade Runner, Alien, Thelma and Louise and in more recent times Gladiator. Lately the director has been playing with historical facts in The Last Duel (2021), which took us to 14th century France, investing more than one hundred million that did not even raise half of the budget. Can we blame the audience for not being attracted to medieval adventures? Did the pandemic scare away the box office? Are young people today not attracted to history? Then in 2023 he tried to sell a very Anglo-Saxon portrait of Napoleon, investing around two hundred million without even managing to recover the investment. He was criticized for disregarding crucial historical facts, or ignoring the psychology of the character, for adding to the Napoleonic melodrama, arguing that it is not his job to give history lessons. It is in this context that, this weekend, we analyze Ridley Scott's film Gladiator 2.

Gladiator 2 is a historical epic action drama film directed by Ridley Scott, released on November 14th of this year. Twenty-four years after the first version, Scott returns us to the Roman Empire, to try to tell us

a new story about gladiators. The protagonist is no longer Maximus, now he is called Lucius, a refugee played by Paul Mescal. General Marcus Acacius, played by Pedro Pascal, has extended the empire to Numidia for his twin emperors Geta and Caracalla. The scriptwriters play a bit with history, but as Scott usually does, we know he is not giving us lessons so do not look for too much precision. Evil is embodied by Denzel Washington, who gives life to Macrinus, an arms dealer who enjoys the benefits of the empire. We can say in Scott's favour that after producing the original Gladiator, the public's expectations are high, they know that we will demand at least respect the first version and not finish it off as so many sequels do. Suddenly it seems like a film that talks about the struggle for power in the middle of the empire, we don't know if the internal wars of Trump and his followers against the Democrats inspired the scriptwriters to revive the debate. The Roman Empire was known for its territorial extension and the inclusion of subjugated cultures within its societies, occupying roles of slavery and servitude, although becoming a gladiator is one of the ways to achieve recognition as a

citizen. In that sense we have all the elements to turn Gladiator 2 into a Shakespearian dilemma, and observe as in King Lear, that everyone fights in the tower in search of power. That does not happen, as the film insists on remaining faithful to the original version, and it seems that the only thing that changes are the names of the actors, as it seems like a kind of homage or remake.

Gladiator 2 is definitely recommended for those who enjoyed the first version. Historians who demand realism should stay away from the movie theaters, if they don't want to suffer through Uncle Scott's lessons, they'll see monkeys fighting gladiators, soldiers riding rhinoceroses, citizens of Rome reading the newspaper before the printing press was invented. Then they'll notice that Maximus changed his name to Lucius, and that the dictator twins don't quite convince us, no matter how badass they try to seem, they're supposed to have been ruling Rome for fifteen years, but they look like they're barely twenty-something. I've heard criticism about Macrinus' skin color, although the parents of the original Geta and Caracalla were from Libya and Syria, so we know they're not history lessons, but don't go overboard.

Trailer: https://youtu.be/cN1pW_cPcE





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.





What are you in this game?

Following several events, I am interested in writing about this topic. The theory of who is a dog and who is a cat, self-identification? We are human, but let's do the exercise if it seems interesting.

The rivalry between dogs and cats has its origins in differences in their nature. Although dogs and cats should not act like people, their behavior and relationship with humans influence their interaction. Dogs are carnivorous mammals belonging to the Canidae family, while cats are used to hunting mice. Let's look at this pair of martial artists...

In the RED corner: CAT

In the BLUE corner: DOG

Smell: A cat's sense of smell is about 14 times stronger than a human's, while a canine's sense of smell is thousands of times greater than that of a human; there are studies that even quantify it at a million times greater!

Sight: Dogs and cats differ mainly in their ability to modulate light and detect colours. Dogs do not recognise colours, but they see well in low light, cats see better in the dark, while during the day their vision loses some

of its potential. In addition, the visual field of a dog and cat is 240 degrees, while ours is 200 degrees. However, their binocular field of vision is about half that of ours.

Taste: Contrary to popular belief, the palate is the least developed sense in cats. They have only 500 taste buds compared to 10,000 in humans, while dogs have a more acute sense of taste.

Hearing: Cats have similar hearing limits at low frequencies, but when it comes to high frequency sounds, cats have a great advantage. These animals can determine the location of a sound source at a distance of one metre with a margin of error of 7.5 cm. The mobility of their ears allows them to accurately locate the origin of certain sounds. In the case of dogs, this is an ear with lower frequencies than that of cats, and the distance of the sound gives the dog a great advantage.

Touch: Similar, that of dogs and cats with a slight advantage in cats.

Animal sociology?

Behavior: Cats are more independent and solitary, while dogs are more dependent and social.

Communication: Cats communicate less, while dogs bark, growl and have more interaction with humans.

Energy and exercise: Dogs require regular exercise and mental stimulation, while cats are calmer and don't need as much exercise.

Cleanliness: Cats are cleaner and take care of their litter box, while dogs can be messier and require more attention to keep clean.

What determines the character of a dog and a cat?

DOG: Character depends not only on genetics (lineage) but also on the

environment and education received. In other words, the formation of character depends on the totality and interaction of all the genetic, environmental and educational elements.

CAT: Independent, solitary, observant, curious, fearful and unpredictable.

Secret Weapons: SMELL VS STEALTH

Weaknesses: SUBMISSION VS PRIDE.

This is not about seeing which animal wins a fight, this is about seeing what kind of animal we are in our daily adventure. Through self-analysis we will find out or adjust, depending on whether you are a cat or a dog, what do you prefer at home?

I include myself and say: we must be more compassionate towards others as animals are towards us, and reflect on how humans can be crueler than wild animals, we all have something of a dog and a cat. The good Rubén Darío already said it in the poem "The Wolf's Motives" to talk about that metaphysical vermin that is man, for now, we are going to separate destructive packs in honor of Solitas and her capacity.

I read them.

Thank you, have a wonderful day.

Sbn Javier Acosta.





Tang Soo readers, happy January! This month, I'd like to talk about a Sensei on Youtube whose podcast I started listening to recently. His name is Sensei Ando Mierzwa, and his podcast is called "Fight for a Happy Life". Currently, there are 125 episodes out there, starting from back in 2013, and each episode contains not just a martial arts lesson, but a lesson for your entire life. The words "fight for a happy life" are not meant in the context of fighting actual people, but in empowering yourself to fight for the literal smile on your face.

I can't say that I agree 100% with everything he says (one time I heard him say martial arts is for everyone), but what I've learned in my martial arts journey has empowered and improved me in a way I never thought possible. Ando says that when properly taught, martial arts is one of the best ways to improve yourself. Let's talk a little more about his teachings...

Are you a fighter?

If I were to ask this question of myself, I would say no, I'm not a fighter (in the sense of martial arts) because it's just not something that I'm 100% into, but it's not just about

getting on the mat and going at it with someone. Apply that question to your entire life. If someone throws you under a bus at work, will you just stand back, say nothing, and take it? If someone cuts in front of you at Starbucks, will you say nothing? If a family member criticizes you, will you do nothing? Everyone has the power to choose when to fight or not, depending on the circumstances. You just have to find out what your priorities are and when it's best to fight for what you believe.

Win Every Argument

Sensei Ando doesn't mean the word "argument" like the word "fight". Thinking in a philosophical sense, an argument is really a discussion, known as the art of persuasion. In this sense, do you avoid arguments? Is that the best thing to do in every circumstance? I know me, I try to avoid fighting arguments as much as possible, conflict is everywhere in my family (unfortunately), but philosophically speaking, how would it be if no one ever discussed anything? Disagreeing with someone doesn't mean you respect or like them any less, it just gives you an opportunity to see things from another's

perspective, even if you end up not agreeing or in a position where you "agree to disagree".

In martial arts, not discussing things is a very bad thing. Think about it this way, if you were in class, sparring, and your instructor gave you feedback that you're sticking your head out making it very easy to punch. If you don't listen, preferring to do it your way, being close minded, eventually you will get punched in the face.

Speaking more broadly, I believe that one of the worst things about martial arts, specifically different martial art styles, is that everyone believes their way is the best (and only) way, which is not right. Every style deserves respect and an open mind.

So how do we win every argument? First you have to see an argument (disagreement) as a good and wise thing, then it's not so crazy is it? Remember, it's not about winning, it's about making progress.

I think this is where I'm going to call it. If Sensei Ando has something I really feel merits reiterating in the future, I will relay it here. Everyone take care and TANG SOO!





The importance of having a goal

In martial arts, as in life, having a goal is essential. It can be to obtain a new rank, improve a specific technique, or simply stay in shape. In my experience, goals are what keep us motivated and focused. Without a clear direction, it is easy to lose our way.

- In my early years, my goal was simple: to learn and improve. Over time, those goals evolved. They ranged from advancing through the ranks and participating in competitions to perfecting specific techniques. I also included specific goals such as improving my elasticity, reaching the mat within a certain time frame, setting up a small dojang in my home for daily training, and arranging trips to Korea. These trips led me to participate in seminars, competitions, and evaluation processes for grade advancement.

Another of my great goals was to start my school, which I called Garza Hapkido, a dream that came to life thanks to the initial push of a friend from Buenos Aires, Franco Bronzini, during the Covid-19 pandemic. Each goal achieved motivated me to set a new one, always keeping my passion for martial arts alive.

Finally, another of the goals that cost me the most effort was to embark on my own path, outside of my original school, the "Uruguayan Hapkido Center". This decision, as challenging as it was transcendental, was made thanks to the support and guidance of one of my martial arts

colleagues and friend, Carlos Damasco.

Integrating martial arts into everyday life

Hapkido is not just something we practice in the dojang; it is a way of life. The discipline, perseverance and calmness we cultivate in training are valuable tools in my daily routine.

A true Hapkido practitioner must cultivate essential qualities such as discipline, humility, honesty, respect, rectitude, self-confidence, patience and loyalty. These virtues are not only practiced in the dojang, but are reflected in all aspects of daily life.

Discipline: The true practitioner incorporates Hapkido as part of his life. He becomes an orderly, methodical, responsible, punctual and trustworthy person. This virtue applies not only to training, but also to studies, work and personal relationships. Discipline fosters consistency and perseverance, allowing one to complete everything that is started.

Humility: True humility is a strength that requires maturity and courage. It is the result of years of training and experience. Avoiding anger or vanity requires more strength than giving in to them. A humble hapkidoka knows the power he possesses and therefore avoids violence whenever possible.

Honesty: Honesty is a fundamental virtue that is reflected in composure, decency and moderation in actions and words. In the dojang, there is no room for dishonesty. Daily coexistence creates a bond of trust and camaraderie between practitioners.

Respect: Respect is what distinguishes martial arts practitioners. It goes beyond the dojang, extending to all aspects of life: towards oneself, towards others, and towards the environment. This virtue is the basis for harmonious and peaceful coexistence in any society.

Righteousness: An upright man is fair and true to his convictions. A hapkidoka is a trustworthy person, with a strong sense of justice and respect for the rights and obligations of all.

Self-confidence: Daily practice develops solid self-confidence. A hapkidoka does not need to prove his skills unnecessarily, as his confidence comes from constant training. This self-confidence is positively reflected in everyday life, work, studies and health.

Patience: The path of Hapkido is long and full of challenges. Only those with discipline and perseverance

manage to overcome them and continue advancing. The repetitive and constant practice of techniques teaches the virtue of patience, a valuable tool in all aspects of life. Loyalty: Loyalty implies attachment, fidelity and respect towards the people and ideas we value. It is a feeling that encompasses loved ones, friends, institutions and the country.

The main goal of any martial art is personal development (spiritual and moral), complemented by physical training. "A healthy mind in a healthy body." Hapkido not only improves physical aspects such as balance, posture, flexibility and muscle tone, but also strengthens self-confidence through physical and mental discipline.

Teaching Brazilian Jiu Jitsu within my Hapkido path

In 2002, I discovered Brazilian Jiu Jitsu through a great Sensei, Pablo Solis. He led the development of BJJ, Muay Thai, Sambo and MMA in Uruguay, and was a key figure in the growth of these disciplines in the country. He also promoted the training and international competition of his students. I only trained with him for a few weeks, until I moved to another neighborhood.

As a 2nd dan black belt in Taekwondo, my concern at that time was that if I found myself in a difficult situation where space was limited, I would not be able to deliver a kick to the face, and therefore I was in trouble. I had no learned system to resolve that situation, and Taekwondo did not offer me any solution in this regard. This issue was always on my mind. This search was an important driving force on my path.

However, during the pandemic, 20 years later, I met Pablo and his academy, "Fight Club", again. I spent two



and a half years training with them, learning ground fighting , locks, falls, rolls, among other techniques. In that place you can breathe and experience true hand-to-hand combat. It is the sanctuary of a great person, accompanied by his wonderful family. With Pablo, within the harshness of martial arts, I felt an exceptional human warmth, difficult to find. Living the experience of Fight Club is a journey in itself, and it is a pending subject that I still have.

Brazilian Jiu-Jitsu (BJJ) teaches us humility by confronting our limitations every time we fight and lose. Each defeat shows us areas to improve, helps us manage our ego, and teaches us to remain resilient under pressure. We learn to respect others, value effort, and accept that progress requires patience and persistence.

Beyond the mat, BJJ shapes us as people, teaching us to grow through challenges and to focus on our personal development. The real lesson is not to avoid falling, but to learn how to get up and keep moving forward.



I greet each and every person who reads this new edition of 'El Camino' magazine starting this new year 2025.

Korean self-defense martial arts HapKiDo whose founder is the Grand Master that is KwanjangNim Park, Song IL 9th Dan its founder who was a student of the creator of HapKiDo the DojuNim Ji, Han Jae. I am technical director as assistant to Master Park to spread this style of HapKiDo internationally. If you're interested in being part of this great family, write to my WhatsApp +507 6780 8222

Everything new is because something transformed into a change, that is called a cycle. That of life is from being born to growing up, reproducing, being the guide of the house then a grandfather and so someone who deserves it not to say the eldest son inherits well the person that the head of the house decides will do it and then be old and die.

This way of life includes children who may become parents, some grandparents, but there will always be the head of the house and this will continue to happen, let alone for eternity. Of course, some will separate, whether with consent or not, and form their own house. In the martial art it happens perished.

How is that so? First with a student who, let's say, is born the day he starts in a martial art. You will be exposed to the appropriate learning mode or not. If it is the right one, it is what you want.

As in life in which a baby is born, he will have to grow into a little boy and become a child and then become a teenager until he becomes an adult, that is, being responsible for his own actions. There you will find various responsibilities. I will talk about these in a moment. What I will say is that all of these are transformations that will

transcend in the form of cycles.

Each cycle will last a while and things will happen that must be complied with, as when starting out in a martial art, whatever this may be. In this topic we will give examples such as participating often every week, every month of the year. There will be regulations to follow that may or may not be written.

That does not matter since according to the head of that Academy he directs the functions of the classes according to a procedure. After a time that can be 4 to 6 months depending on the procedure, an exam will be done. Many schools do it with the procedure of passing a pre-exam. This is not really necessary and those who guide with the pre-exam, I won't say they are wrong, I will just say it is a waste of time since the guide, let's call him the Teacher or Instructor, is daily watching the progress of that student as well as all the other students. So actually, the pre-exam is not necessary.

In some of the procedures it will be to complete some things that must be learned and polished before that or those students since normally the exam will be in a group. There are some schools that say that to take the exam you must complete the required number of hours or classes, but this is not logical because some student achieves the number of hours or classes and does not master the minimum and complete what is necessary to know everything. and pass the exam so to speak.



Things happen so that if the time comes for a student in the group to be examined to be almost ready, they can be allowed to take the exam. The teacher can pass them through the ranks without having to wait for the group to be ready. That teacher can also pass it informally, that is, without taking the individual exam. It is an informal way of passing grade so as not to say rank.

We know that over the years, many or few of these students will have learned what it takes to obtain Cho Dan or First Dan. You will continue learning new things, correcting others, but continue reviewing and improving everything you have learned before passing the exam. These are some of the responsibilities of a black belt, of course, not the belt, but of the Yu Dan Ja (this 'Ja' sounds in Spanish like Ya' or Cha') or The Person with a Dan Degree.

I don't know everything, but what I am clear about is that a Black Belt or First Dan is called Cho Kyo Nim, which means something like assistant (the topic of ChoKyo Nim can cover a topic by itself). New things will continue to be learned, in martial arts that have forms they will learn the new form and everything that this form includes doing in addition to some other things such as new kicks whether or not they are called special kicks until fighting against more than two people and upon completing this segment he will take an exam for his Yi or Yee Dan and he may be called Kyo Sa Nim or Kyosa Nim who would be an Instructor but if he is an assistant or teaches a class but formally he will not have a class although these days he often has his own class either at the Academy or is



allowed to have separately a place although this is not the formal way since to have an Academy you should at least be 4th Dan but we are talking about that in the 2nd Dan you will still learn other things that the Third Dan or Sam Dan will achieve, where the title of Kyosa is formal Nim or Kyo Sa Nim who is still an assistant, meaning that in an Academy or Dojang/Dojo he can of course lead a class with the guidance of his teacher and when he is ready he will move on to the Fourth Dan or Sa Dan.

Upon reaching the 4th Dan it is considered the first degree of master and will have the title of Sabom Nim or Sa Bom Nim or Master. The Cho Dan will have one white Stripe on his ribbon, the 2nd Dan two stripes, the 3rd Dan three stripes and the 4th Dan 4 stripes. When passing to the 5th Dan and higher Dan ranks, they can have stripes that show the Dan rank number they have, but in our organization, not to mention the Song Moo Kwan style, from the 5th Dan we do not use stripes or rather we remove the stripes now. which is actually the lowest rank for an instructor to be a Master.

Now or from 4th Dan you are considered not just a High Rank Dan or KoDan Ja or Ko Dan Ja. This 'Ja' can be said to be a person who has this rank will continue to have the title of SabomNim which he will have until he is the one who directs a style and will be called Kwanjang Nim or Kwan Jang Nim which would be to say Master of Masters.

This degree of Ko Dan Ja, which is the highest degree or rank in existence, which would be the 10th Dan, its title would be the one who created or founded a martial art in Korean terminology. No other Master should have this 10th Dan since he was not the creator or father of a specific martial art. What is printed on a black ribbon, regardless of your rank, on one side of the ribbon on, must say your name is printed, which when you have the ribbon on, must be on your left side, and the stripes that show how many degrees of 'Dan' you have are put on. That side or the part where the name goes and on the other end the name of the organization, mine or GM Park, must be printed. It is Panama HapKiDo Association, translated as Panamanian HapKiDo Association, plus the name of the style of ours. HapKiDo is Song Moo Kwan.

Song Moo Kwan or The Green and Living Martial School of HapKiDo. We call it The Natural Martial School of HapKiDo. Why Natural this would be another topic that would talk about principles etc. Thank you for your patience reading this article and everyone have a prosperous year 2025. HAP



Hello friends readers of the magazine international of Arts Martial arts "He Path".

Each so much time, They communicate with me, people that They practiced Judo does many years and left for different reasons (work, study, family, travel), and they ask me if they could return to the tatami!

And of course everyone does it according to their possibilities and limitations, and something that is important and HE the I emphasize always, No have that demonstrate nothing to nobody, They are not the the same as when they were active years ago.

Some of they They did some activity physics, others nothing. Is as begin again, It is not about resuming activity, thinking that I will do everything as before. Many people get injured trying to do what they were so good at, thinking that time does not take its toll!

There is people that they abandoned during 8, 12 years, they resumed the practice and they continue until The record is held by a judoka who returned to the sport a couple of months ago after not being on a tatami for 40 years! At that time we competed in rival clubs and we knew each other quite well. The most amazing thing is that he does this at 63 years old! He tells the young people what Judo was like at that time, how they trained and competed, he follows his learning, seeing how everything changed. And when I see him leave the locker room towards the tatami and pass in front of a mirror, he looks at himself and I know that he feels proud to wear the Judogi again!

Now we continue with the questions of the friends:

The that further HE ha repeated en: Why No I'm using the Belt Red and White of 6° Dan? In December 2023, the Uruguayan Judo Federation awarded me this graduation, in

December 2024, me delivered he Diploma Official and he Belt! But that beautiful belt it I only use it on official occasions, not every day, in classes, training, etc. That's why I have my Black Belt that has been with me for so many years and I don't need to change colors to feel better or to show others! I bought my first Black Belt in Buenos Aires/Argentina in 1980, it lasted until 2000 and broke, that year I was in Copenhagen/Denmark, at the Jiu Jitsu World Championships and I bought the one I still use today (which can break at any moment due to continuous use)!

Also I have some judogi with patches, but while follow being functional, it I will continue to use it, I don't need the latest fashion or the big brands, to do good Judo!

A relatively new student asks: Why when you show a technique, another teacher or advanced belt in class does it a little differently? The important thing is that the mechanical basis of the technique is really effective, the physics applied in



the movements must be the adequate, in all the stages (For example in a launch), when I do the unbalancing action (Kuzushi), then the preparation of the entrance, or the positioning of my body, regard to the other one person, (Tsukuri) and the launch and fall of the body of the other person (Kake). These are stages of the launch designed for better study, emphasizing total control over each of them, and thus improving separate details and correcting errors, which will improve the total action.

HE go different because I must reply to my biotype, that is different to the of other person, which can be taller than me, shorter, heavier, lighter, stronger, weaker. And also according to the body of the one I'm going to throw from.

AND also with the same mechanics applied, HE has the different variants of the same technique, with different grips, blocks, imbalances, etc.

And I try to fit the technique, when it goes forward, backward, moves laterally, when it pushes me, when brings me to him, when changing grips. I take advantage the opportunity or I generate the opportunity, always alert for the attack, counterattack, combinations, chains, escapes. All a science for the competition sporty and for he combat in situation real, where it is not in game a medal, but maybe, our life or that of others.

AND of course, he training psychological for are situations, in he field sportsmanship, not causing unnecessary damage to the opponent, knowing how far to apply control and submission techniques, respecting his integrity, the opponent is not an enemy, he is at that moment my rival, who is looking for the same thing as me, victory, the medal, the trophy!

And on the other side, we have real action in a confrontation, where there are no referees, doctors, friends. Where the control of my emotions is my way, I must not show my weaknesses, neither my strengths. Where have he control about he around is very important, There is no physically delimited tatami, where a confrontation with one person or with several, with or without weapons, is not the same, and where the development of violence and even a dramatization of it (exaggeration to cause fear) can unbalance us psychologically.

Personnel working in the area of physical security know that they must train for those moments, although I wish did not happen, but the person that nothing has that see in This area, the common citizen, who is the target victim for robbery, rape, kidnapping, harm for fun, really bit can to do. By it least is be attentive in the street, I know it is not easy, but by observing the environment, we can detect threats, avoid conflict situations, always take care of the little ones, not get distracted by technology (cell phones, etc.).

In the sports part, there are many desertions when I only train to compete and they do not come out. the things as we plan with Teachers/Coaches, because there is others better than Me, because not all have the spirit competitive for arrive to be athletes of elite and leave everything to continue in the competition. In fact, the maximum potential of high-performance athletes occurs at a certain age and they are increasingly stronger, faster, more technical and younger! Training is increasingly directed with greater and better scientific knowledge and with specialized medical support.

AND by supposed These athletes, they train it that better them aid to his type of Judo, but leave leaving aside a lot of what is Traditional or martial Judo, Judo for everyone, making a Path that leads to an improvement as a human being and sharing knowledge with everyone and never stop learning, because he who has an open mind, always learns! Helping others children, to the youths, to the adults, to the adults older, to the that have disabilities, To those who cannot afford to pay for education...There must be things in which we can be useful!

Us we see in he Dojo! Prof. Marcelo Ehrlich.



THE WORLD OF MARTIAL ARTS IS CHANGING!!

**Interview with GM Ernst Jan Rollos
by GM Guy E. Larke**



Whether we like it or not, the world changes every single day. You can close your eyes to it, but it still goes on. As the legendary Bob Dylan said in his song, "The Times They are A Changing." History is important. Crucial in fact. But in the end, we must always be thinking onwards. Huge changes came about in the Renaissance. A few centuries later, the 20th Century changed the world as we knew it. Now we are in the beginning of the 21st Century and there is no turning back!

Traditional martial arts are very valuable tools as our other types of knowledge gleaned over a millennium, But the danger lays with becoming obsessed with the past, rather than using it as a set of lessons and guidelines. In the martial arts there is so much dogma and outdated practices, it is hard to see the real intrinsic value of what we practice.

This interview is a continuation of deep discussions with my close friend and martial arts brother, Ernst Jan Rollos. He has come close to cracking the code of how to link the past, present and future of the martial arts.

GM Rollos, what is significant about a new era in martial arts in general?

A new era in martial arts begins when significant changes or developments transform how martial arts are practiced, taught, and understood. The decline in traditional martial art is caused by a complex mix of the loss of identification, socio-economic complexity, insufficient leadership and, finally, disorder. A declined organization may revert to a more original, primitive state, be absorbed into a stronger organization, or completely disappear.

Sometimes these changes come at you hard and fast while other times it is a gradual shift. There can be a significant transformation from one major event, or over time, you realize things have evolved. These changes can be positive and necessary or less than ideal, but there is almost always a silver lining. New ideas can flourish!

If I understand you correctly, we must start building new structures?

It goes without saying that change or innovation involves technical, organizational structures and processes, however, interpersonal communication and behaviour patterns are just as important for a successful change process. First, we must find out what brings us together, what connects us.

ROUND TABLE ALLIANCE is a neutral arrangement of grandmaster- 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.

The Round Table Alliance code of moral behaviour is to always take chances, constantly work on your personal development and be of service to others! This code of chivalry that was developed in medieval Europe had its roots in earlier centuries. It arose in the Carolingian Empire from the idealization of the cavalryman - involving military bravery, individual training, and service to others (especially in Francia, among horse

soldiers in Charlemagne's cavalry). The term "chivalry" derives from the Old French term "chevalerie," which can be translated as "horse soldiery".
www.round-table-alliance.org

"All voices are equal; together, we rise." so to say? This reflects the symbolism of the Round Table Alliance, where no one sits at the head, and everyone has an equal place in discussions and decisions. It embodies the principles of collaboration, mutual respect, and collective



(Members of the Round Table)

strength. Being part of a group with shared values creates a strong sense of community and belonging. The shared mission of bravery, growth, and service fosters deep connections with like-minded individuals.

This Alliance has three guiding principles, inscribed in golden letters on the stone walls of our hall:

1. Bravery in the Face of Adversity—To act with courage, even when fear looms.
2. Relentless Growth—To seek knowledge, skills, and wisdom, always striving to be better.
3. Service Above Self—To uplift others, placing the needs of the community before personal gain.

Our affiliates form a vital part of the collaborative ecosystem that drives the Round Table Alliance's cultural movement, helping it thrive and achieve its mission of preserving, promoting, and celebrating European culture and the arts. European cultural connection weaves a shared heritage of art, ideas, and history across diverse nations!

Can you explain the logo of the Round Table Alliance? Each member of the Round Table Alliance carries a logo—a yellow circular emblem representing the

different martial arts. It is both a symbol of our membership and a reminder of our mission. To earn it, one must complete a lifelong trial that tests character in all three principles.

You introduced an award system, please tell me about



(Instructors sharing one goal)

it?

An award system is a powerful mechanism that aligns with martial arts' focus on growth, discipline, and community. It helps practitioners stay motivated, fosters a positive environment, and contributes to the overall development of individuals and the martial arts culture.

The Round Table Alliance awards, recognizes achievements and reinforces the idea that effort



(Logo Round Table Alliance)

and dedication are valued. At the same time, we try to build a community. Celebrating achievements fosters camaraderie and a sense of belonging builds this martial arts community.

At the Round Table seminar in Germany the 5th of October 2024, we introduced two new awards:

Talent smith award

Talent Smith Award is presented annually to individuals that have demonstrated exceptional commitment to identifying, nurturing, and developing talent. The talent smiths, being of service to others, have a keen eye for talent and a skill set that allows them to help others maximize their potential and succeed in their respective field of martial art. A talent smith at the Round Table Alliance carries a big responsibility and great commitment to his students. Handing over his knowledge to the next generation is his primary goal, by identifying and nurturing talented individuals. There can be no way around serving others and walking towards higher goals. The name on the award is just there to keep the talent smith accountable for this words and deeds!

2. Talent award

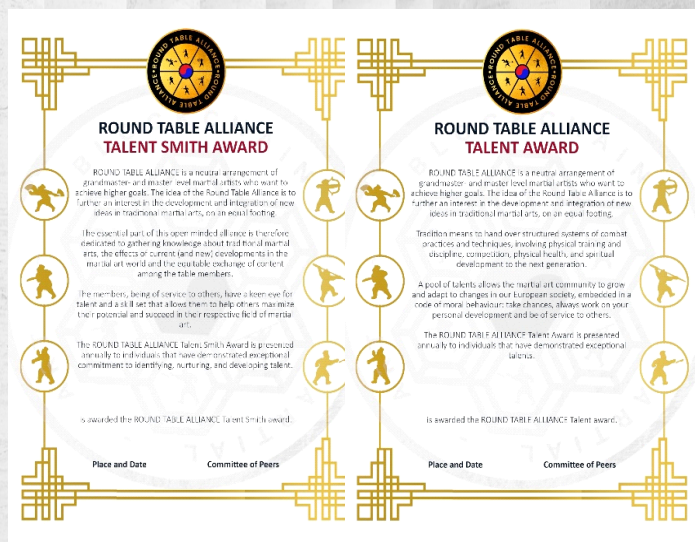
Talent Award is presented annually to individuals that have demonstrated exceptional talents. A pool of talents allows the martial art community to grow and apt to changes in our European society, embedded in a code of moral behaviour: take chances, always work on your personal development and be of service to others. Let us

cherish individuals that have demonstrated exceptional talents. A pool of talents allows the martial art community to grow and apt to changes in our European society, embedded in a code of moral behaviour: take chances, always work on your personal development and be of service to others.

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.

Connect the stakeholders? Is it important to know where you came from?

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 cooperation and



(GM Henrik Hunstad)



(Talent, Master Alexandra Waser)

through the development of Korean Martial Art. The collaboration between K-Martial Arts and the Round Table Alliance is significant for several reasons, blending cultural preservation, innovation, and global unity within the martial arts community. K-Martial Arts embodies centuries of Korean martial arts heritage, philosophy, and techniques. Partnering with the Round Table Alliance, a group of neutral European martial arts masters, ensures this traditional knowledge is shared, respected, and preserved in Europe.

By combining the wisdom of Korean grandmasters with the diverse experiences of European martial arts practitioners, both groups benefit from a broader perspective. This exchange allows martial artists to refine their techniques, strategies, and understanding of different styles. The martial arts world is constantly evolving, with new training



(El Camino)

methods, technology, and philosophies emerging. This partnership allows the integration of modern approaches into traditional practices, creating a balance between innovation and cultural preservation. The collaboration builds a bridge between the rich history of martial arts and the needs of future generations. Together, they



(Mutual Exchange agreement)

can shape a vision that emphasizes personal growth, ethical practice, and the role of martial arts in a rapidly changing world.

At the heart of this collaboration lies the unification of tradition and innovation. We gather knowledge about traditional martial arts and examine the impact of current and emerging developments in the martial arts world. Through the equitable exchange of ideas, we create a bridge between the rich history of martial arts and the modern approaches shaping the future.

When will be your next seminar?

Join Us for an Exciting Round Table Martial Arts Seminar in Norway the 11th of October 2025!

This seminar is designed for martial artists of all levels—beginners, seasoned practitioners, and even curious spectators! Here is what you will experience: Train with highly skilled instructors, including masters from K-Martial Arts and the Round Table Alliance. Learn techniques from multiple disciplines, including



(GM Ernst Jan Rolloos)



(GM Patrick Verboven)

Taekwondo, Hapkido, and modern self-defence practices. Gain a deeper understanding of martial arts' philosophy, history, and its role in personal growth. Connect with like-minded individuals and build lasting relationships within the martial arts community.

If you are passionate about martial arts and personal growth, a seminar in Norway offers a unique opportunity to combine high-quality training with an inspiring adventure.

If you are passionate about martial arts and personal growth, a seminar in Norway offers a unique opportunity to combine high-quality training with an inspiring adventure.



(Master Janis Horch)

Beyond training, the camaraderie, shared experiences, and opportunities to explore Norway's stunning landscapes make attending a seminar an unforgettable journey.

Who are the key members and how many nations are involved now?

At the dawn of a new era, choosing the right starting combination is crucial. The current Round Table members include Patrick Verboven from Belgium, Pascal Russello from France, Janis Horch from Germany, Lorenzo Milano from Italy, Frans van Boxtel and Ad van Workum from the Netherlands, Henrik Hunstad and Roy Rolstad from Norway, and Ernst Jan Rolloos from Switzerland.

We plan to expand the Round Table membership over



(GM Lorenzo Milano)

time. The selection will be based on two key criteria: your performance on the mat and your ability to integrate seamlessly into the group.

How have you evolved as a martial artist?

That is an interesting question. I followed a common path. Initially, I was captivated by martial arts techniques, inspired by watching Bruce Lee and others. Training in a dojang felt like coming home. Over time, I began to understand the techniques and learned to combine them effectively.

Eventually, I discovered the best combinations for me, allowing me to connect the techniques to myself and identify those that suited me best. This personal connection naturally extended to my training partners. It was then that I started to grasp the concepts of eumki and yangki energy—my first steps into the deeper realm of martial ART.

As I grew older and came to realize that my energy was not infinite, I learned the importance of focusing my power on the "here and now." And here I am today.

In what directions have your research diverted from most others?

I wrote a book about the art of motion. Studying this subject deepened my appreciation, understanding, and connection to the field. It provided profound insights into the essence of motion and its significance in my life. Motion is life—proof that I am still alive and thriving!

This force inspires me to lace up my jogging shoes and approach each day with creativity and purpose. It reminds me to keep moving forward, both physically and mentally, which ultimately means staying healthy. This is the core message I share with my students.

How have the roles changed for the student, the teacher, and the master? What should they become?



Guy Larke and Ernst Jan Rolloos

I believe the roles have evolved. We must shift our focus from purely technical skills to a more holistic approach. This is why we adopted a simple yet profound moral code: be brave, strive for personal growth, and serve others. These principles resonate universally with all reasonable individuals.

As warriors, understanding and embodying this moral code is essential. Maintaining health—physically, spiritually, and mentally—is a fundamental part of this journey. As teachers, we have a responsibility to guide our students in making wise decisions. This is how we serve our communities and contribute meaningfully to their well-being.

What trends do you see coming in the martial arts industry?

I observe two strong trends in martial arts. The first focuses on self-defence, aiming to build a resilient society through training in discipline, commitment, and strength. The second explores the intersection of martial arts with health, addressing both physical and mental well-being.

I have chosen to focus on the health trend, dedicating myself to developing and advancing this theme to the best of my ability.

As martial artists, what should we embrace? What should we change? What should we throw away?

We must embrace the fact that the world around us is constantly evolving. My goal is to inspire deeper thinking with a more analytical and positive mindset, empowering you to question and challenge preconceived notions. By connecting to the concept of motion, I hope to foster a deeper understanding of how we perceive and engage with the world—potentially guiding us toward higher aspirations.

Let go of ideas that no longer serve you or drive progress. For me, the art of motion is a passion, a philosophy, and a way of life. Begin your journey by understanding your unique role, adapting to your circumstances, and asking yourself how you can contribute meaningfully to society.

What have been the toughest lessons you have learned over the years in the arts?

My toughest lesson was learning to become an adult



We love the art of motion

man with a clear understanding of my role in society. I was fortunate to encounter remarkable individuals—giants, in their own way—whose shoulders I could stand on to gain perspective and guidance.

I wish you luck with the Round Table! Any last words?

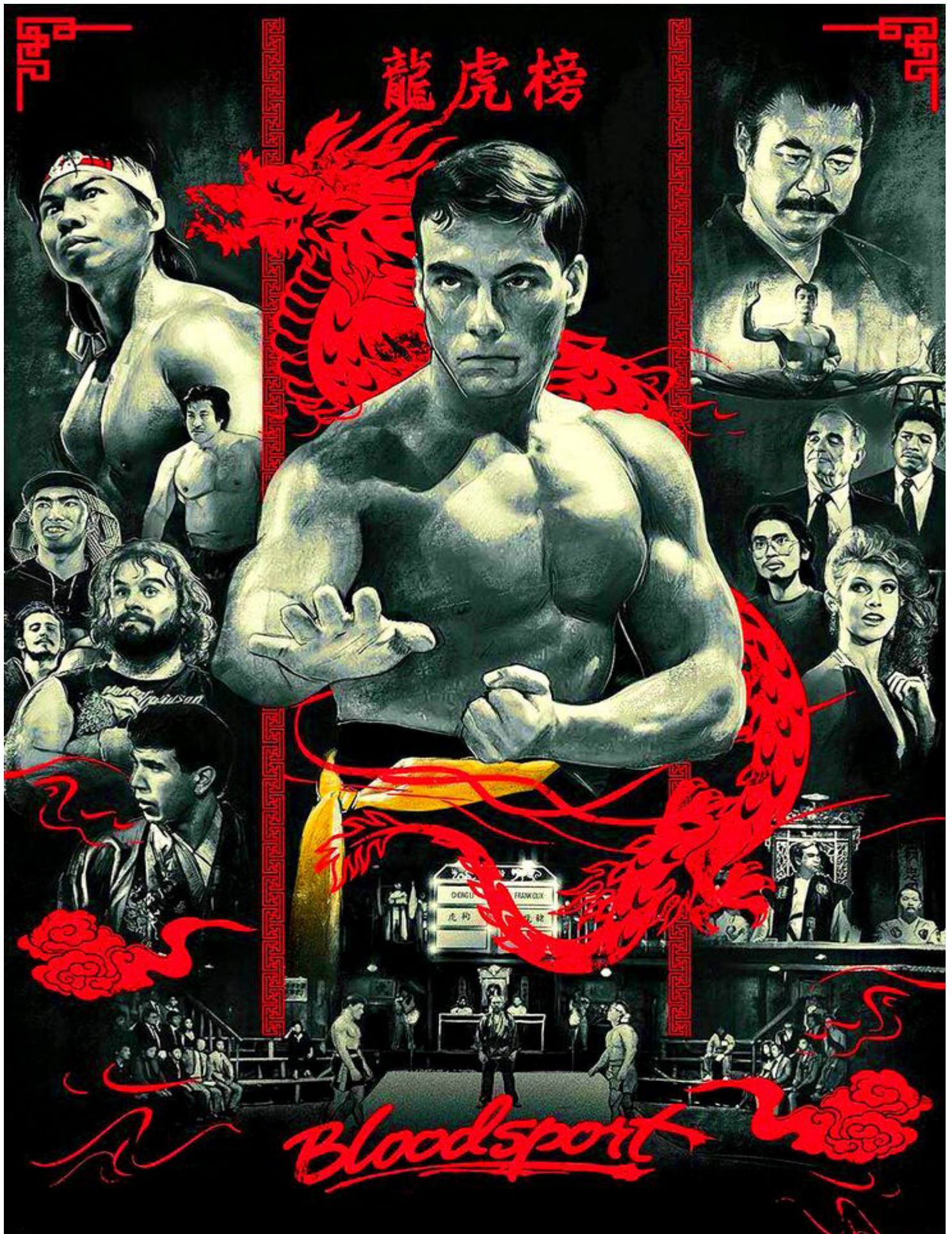
The Round Table historically symbolizes a collective where all members are equal, emphasizing collaboration over hierarchy. In this new era of the Round Table Alliance, we will adapt to contemporary needs, such as global challenges, inclusive leadership, or cooperative learning programs. By merging the ideals of the past with modern tools, technologies, or ideologies, this new phase could offer innovative ways to go about traditional martial arts. Beginnings are about potential. This phase may represent initial partnerships, strategies, or shared values that must grow. Exciting times ahead of us?

Go to our website for more information: www.round-table-alliance.org

Grandmaster Guy Edward Larke has spent most of his life enamored with the martial arts of Asia and Asian cultures in general. These led him to move to South Korea 25 years ago where he continued to study, research, and write about the various disciplines that shaped his

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





龍虎榜

Bloodsport



SHAOLIN DONGWU KEXUE KUNG FU: THE FUSION OF ANCIENT WISDOM AND ANIMAL SCIENCE

Ancestral wisdom is the knowledge and teachings accumulated by past generations, based on life experiences and observations. This wisdom is often passed down through traditions, stories, rituals, and cultural practices. It represents a deep understanding of nature, human relationships, and existence that has been tested and refined over time. In essence, it is a legacy of knowledge that connects humanity to its roots and provides guidance for living in harmony with the universe.

Among the different martial arts, Kung Fu, which is inspired by the movements, behaviors and characteristics of various animals, is one of the best known and most widespread on our planet. It arose through the observation and imitation of both defensive and offensive techniques of animals in nature by monks from India and China, capturing from them the essence of strength, agility and cunning, which over time evolved through the analysis and application of various studies carried out by masters from many different temples. Nowadays we can understand it through a discipline that studies animals known as animal science.

What is the importance of ancestral wisdom and animal science?

The fusion of ancestral wisdom and animal science brings a holistic and enriched approach to understanding the natural world and our own human capabilities. This integration allows us to take advantage of the best of both

worlds, knowing that: Ancestral Wisdom: connects us with time-tested practices that value harmony and balance with nature, offering a deep ethical and philosophical perspective. Animal Science: provides us with accurate data and detailed understanding based on scientific observations and studies, which can optimize and improve ancestral techniques. Together, they create a robust framework that not only preserves cultural traditions, but also adapts them and improves modern scientific knowledge.

This combination can result in more effective martial techniques, a better understanding of biology, animal behavior, and a more integrated martial arts practice. The integrated practice of martial arts combines several arts, systems or styles with a holistic approach that not only includes the physical aspect, but also the mental, emotional and spiritual. In SHAOLIN DONGWU KEXUE KUNG FU, the integrated practice can be seen through the study of subjects that contribute to the integral development of practitioners and great practitioners.

systems, systems, subsystems, styles and combination of animals, giving rise to what is known as DONGWU JIA or family of animals that can be from the union of two systems onwards. For example: Great system: Eagle System: Southern Eagle Subsystem: Southern Eagle Claw. Style: Southern Eagle Red Claw. Combination: Eagle and Leopard.

Mr. Alexei Perez Andres President of SDDK Shifu of HEXIETAO



THE RAID

When there's nowhere left to run or hide... you fight or die.



PT. MERANTAU FILMS IN ASSOCIATION WITH XYZ FILMS AND CELLULOID NIGHTMARES PRESENTS "THE RAID"
A GARETH EVANS FILM STARRING IKO UWAIS JOE TASLIM AND DONNY ALAMSYAH YAYAN RUHIAN PIERRE GRUNO
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PRODUCER ARIO SAGANTORO WRITTEN, EDITED & DIRECTED BY GARETH EVANS





GARZA HAPKIDO

SABON Carlos Garcia Arocena
Montevideo, Uruguay

The influence of Moo Duk Kwan within ITF Taekwondo in Uruguay (1980s)

At that time, martial arts, and especially Taekwondo, were in full swing worldwide, including the region of the Río de La Plata and Montevideo specifically. That is how, shortly after, a dojang opened in my neighborhood, and I began a path of no return with my new instructor and First Master. He was a Colombian named Germán Arciniegas, who had practiced and learned from Grand Master Kyong. Deuk Lee, a Korean who taught at the University of America in Bogotá. The origins of this Grandmaster came from the Moo school Duk Kwan, who teaches Tang Soo Do and Soo Bahk Do. Moo Duk Kwan is one of the leading Korean martial arts schools founded by Hwang Kee in 1945, after World War II and the liberation of Korea following several decades of Japanese occupation.

With Master Arciniegas, I went through a long journey of about 12 years. On the first day of class I went with my yellow belt obtained at GM Lee's Academy and Arciniegas asked me to start with a white belt. The methodology in this school was completely opposite: it was based on the constant repetition of a technique until it was completely mastered. The ITF (International

Taekwondo Federation) line, founded by GM Choi Hong Hi on April 11, 1955, has always had a very marked emphasis on achieving technical perfection in every movement. Special attention was paid to precise aspects such as the angles and degrees of the feet in each position, the exact distribution of weight between the legs according to the posture, and the angle of the hip when executing punches and kicks, among other details.

This approach, in my opinion, reflects a clear influence from the way in which some Ryu of Karate are taught in Japan, where technical standardization is a fundamental pillar. The objective of this methodology is to achieve almost perfect uniformity among students, as if they were "living machines" capable of executing techniques with impeccable precision. This contrast between approaches left a deep impression on me, as it showed me that there are multiple paths to learning and perfecting martial arts.

I obtained the 1st Dan black belt in 1987, with Master Duk Chung Kwang, a Korean Grandmaster also from the Moo school Duk Kwan, who lived in Argentina at the time. A few years later, I obtained the 2nd Dan with my Master Arciniegas. The Taekwondo I trained and competed in was from the ITF (International Taekwondo Federation). I competed for a few years in the 1980s in Uruguay and Argentina, and I participated in the World Championships in Budapest, Hungary, in 1988. My commitment was total: I attended classes every day, without exception. That dedication not only helped me improve technically, but also laid the foundations for the discipline and effort that I now try to instill in my own students.

Individual training

In my early years of training, I understood that group classes were just one piece of the puzzle on the martial arts path. It was in individual training that I discovered the true key to moving forward, overcoming my own limits and connecting deeply with my practice. During that stage, I complemented my taekwondo classes with daily runs of 5 to 10 km, five or six times a week. However, after more than 40 years of maintaining that routine, I began to experience problems with my knees, which led me to rethink my training.

house training sessions daily in the morning, Monday



through Friday. These sessions include specific work to strengthen the abs, quads, shoulders, biceps, triceps, chest, and intensive punching bag and kicking exercises. I always finish with a stretching session to maintain flexibility and prevent injuries. This approach not only takes care of my body, but also allows me to deepen my connection with the martial art from a holistic perspective.

Today, in my school, I stress the importance of personal training and encourage my students to dedicate time to their individual practice. It is in those moments of solitude, effort and concentration where mastery of the martial art one trains and the development of character truly flourishes. Individual practice is not just a supplement: it is the foundation where perseverance and discipline nourish personal growth, strengthen maturity and deepen the connection with the martial art.

Sensei Jorge Garibaldi's teacher, whom I listen to with great interest on his "Dojo Podcast", shares teachings that transcend martial styles and reach the heart of learning. Although he comes from Japanese karate (Wado Ryu) and I have dedicated my life to Korean martial arts, and his words resonate deeply with my path. One of his reflections that struck me the most is about freedom and dogma: "When you are locked in a prison, there are two kinds of people. Those who are given the key by their master and use it to open the doors to their freedom, and those who are given the key, hang it on the wall, worship it as a symbol of freedom... and remain prisoners of their own dogma." This teaching reminds me that the tools and knowledge we acquire must be actively used to free ourselves, grow and advance. It is a call not to remain stagnant, venerating what we have learned as something static,

but to turn it into a bridge to our personal and martial evolution.

In the context of martial arts, this metaphor is often used to illustrate the difference between those who take their teacher's teachings to grow and evolve, and those who remain stuck in dogma, ritualizing knowledge without applying it to their practical life. It is a powerful reflection on the need for action and self-liberation rather than passivity or symbolic worship.

To achieve a path of continuous improvement, it is essential to dare to do different things: open your mind, explore what is practiced elsewhere, connect with teachers from various associations, travel when possible, read and inform yourself, and learn from other styles. Repeating the same thing over and over again leads us to predictable results, but it does not allow us to break through that plateau that limits growth. This approach not only enriches our technique, but also strengthens our development as martial artists and as people.

An important aspect that I consider necessary to reflect on is the purpose for which a martial art is started. Some people look for tools and skills for self-defense, while others are attracted by the idea that the teacher, in addition to teaching combat techniques, can also be a spiritual guide, evoking the image of the monks of the Shaolin temple of the 15th century and their relationship with the legendary monk and warrior Bodhidharma. However, I understand that, in essence, martial art is a system conceived for self-defense. Those who seek a spiritual guide or a guru to guide them should consider another path other than martial art, since spiritual development is a personal and independent journey, which does not depend on the art that is practiced.

For this reason, I believe that we should not judge, and I say this from my own experience, those teachers who, while being excellent in teaching the discipline, have not necessarily been good role models in their personal lives. After all, one seeks to learn a skill, not to follow a spiritual guide. Confusing these expectations can lead the student into dangerous territory, where dogma takes on too much weight and turns the student into someone submissive, instead of promoting their personal



growth, their self-esteem and their ability to forge their own path. True martial art should not imprison us in dogma, but rather liberate us and strengthen us as autonomous and conscious individuals.

My own path is a testament to this philosophy. Having practiced Taekwondo, having trained and competed for several years in adventure races, having taken self-defense courses, having trained Brazilian Jiu Jitsu, Jiu Jitsu, having incorporated Taekkyeon and having maintained a willingness to learn from both my colleagues and my students have been determining factors in my evolution. This openness to constant learning is what allows us to grow and avoid stagnation. The path taken so far has been full of learning and achievements, but also of challenges that have strengthened our commitment to the practice of Hapkido. The connection with South Korea and the support of Master Ung Seo Ju have been fundamental pillars in my career, allowing me to grow as a school and as people.

My beginning with Hapkido

My Second Teacher was the Sabonim Mario Da Silva, an instructor with a solid background in martial arts: He practiced Taekwondo WT, Sipalki and 4th dan in Hapkido for many years. I started training at his school, the Uruguayan Hapkido Center, in 2006, thanks to the recommendation of a dear colleague from that time in Taekwondo ITF, Pablito Fernández. At that time, I was immersed in adventure racing with my wife, but I was quickly attracted to the style and practice of Hapkido. The beginning was challenging: new techniques, circular movements in contrast to the linear ones of Taekwondo, throws, projections, and more. It was a completely different world. It was not until I reached

2nd dan that I began to understand and visualize the system in its entirety. During my 16 years at the Uruguayan Hapkido Center, I achieved 2nd dan and had the privilege of being part of the elite group that accompanied Master Mario Da Silva on numerous trips. We visited Argentina and Brazil on several occasions, consolidating a wonderful human group. In 2018, we had planned to attend a seminar in Brazil organized by Grandmaster Alexandre Gomes (Taekwondo and Hapkido). However, the event was postponed due to a passport problem with a Korean master residing in the United States, Steve Seo, from the Hanminjok Hapkido Association. It was then that we discovered, through a Facebook post, a Hapkido seminar in Santa Catarina organized by Brazilian master Marcelo Winter, who would bring his teacher, Ung Seo Ju, a leading figure in Hapkido in Korea.

We decided to attend. There were four members of the school: Sabonim Mario Da Silva, Diego Duarte (a lifelong martial arts brother), Carlos Damasco (WT Taekwondo black belt and advanced Hapkido student), and me. That meeting marked a before and after in my life. There, the possibility of traveling to South Korea was born, a dream that I was able to realize in 2022 after the COVID-19 pandemic. That experience defined the direction I would choose: it led me to make the decision to leave the Uruguayan Hapkido Center to found my own school, Garza Hapkido, under the guidance of my Third Master, Grand Master Ung Seo Ju.

A functional martial art: the approach within Garza Hapkido

When I founded Garza Hapkido, my vision was clear: to create a space where martial arts are not only learned, but also functional. In our dojang, techniques are not limited to choreographed movements; we focus on training for real situations. Self-defense is an essential component of our approach, always respecting the traditional principles of Hapkido.

Training includes exercises to improve strength, endurance and reaction speed. Each student learns how to apply the techniques in scenarios they might face in everyday life, from disarms to controls and escapes. This practical approach, combined with the philosophy of Hapkido, creates confident



and prepared practitioners. We incorporate combat with protection (helmet, mouthguards and gloves), seeking to resemble a more real situation than inside the dojang. It is difficult and that is the challenge for many martial artists: to get away from pretty, choreographed movements towards real, effective, untidily techniques, with a good dose of pressure and adrenaline, combined with fear and how to manage it to our advantage.

Today, there are several currents within all martial arts that seek functionality, distancing themselves from the so-called Mc Dojos that represent the majority of the offer installed throughout the world for the practice of these defense and combat disciplines.

A speck in a ray of light

I am sharing part of an interview with Chilean Sensei Marcelo Silva for the Soy Tribu channel. I felt very identified with his words.

“Martial arts create awareness, and when one is aware one cannot but walk towards love.

All living beings tend towards light, in the grossest and most subtle ways, the moth tends towards the candle, the lizard towards the sun, so when one becomes aware one always tends towards the light and what generates the most light for us is love, walking towards love is the only possibility left to you as a martial artist, if you walk towards darkness you are doing something else.

You are the path that is walked, no one can offer what

they do not have, I cannot offer love if I do not cultivate love first in myself.

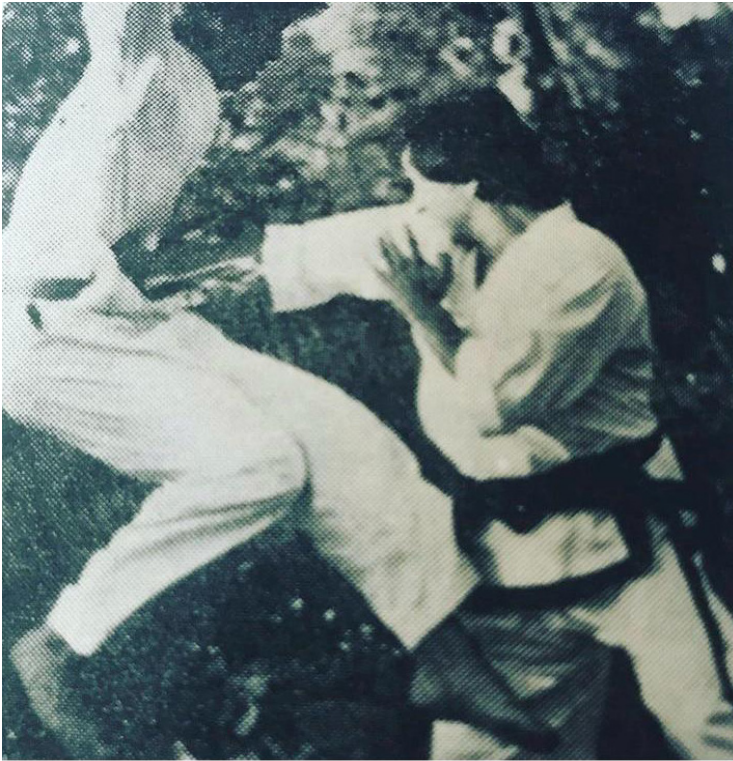
...not to change the world, but your contribution as a human being is to change yourself.

Without respect there is no discipline and without discipline there is no love, so in a dojo one treats the person who has a lower rank as if he were your younger brother and in turn, there will always be someone who has a higher rank than you, so the question is how do you treat the younger brother of your family? Everywhere we have the mission to treat our fellow men as if he were our younger brother or our older brother, that relationship works well when there is respect, it doesn't matter race, color, age, profession, how am I going to treat someone less because of prejudice? Did he get a lower rank than me in life? How can you think like that? then they deserve respect, and if we can teach respect, the respect that is had in a dojo and transfer it to the great dojo that is life. We would be taking a very strong step.

The construction of love is the same as the discipline in the dojo, every day, every moment...

All martial arts masters give directions, they say "the path is this way", you have to follow it, you have to walk it following these rules, a master cannot tell you what you have to find, because no matter how much of a master he is, he lives outside of you, the mission is yours, and martial arts give you a purpose, objectives to ignite that thing you have inside, that small flame that can generate a great bonfire, a bonfire where everyone can warm up, martial arts are a way to forge the spirit.

The body is like a crucible, the pot where the noble metals are melted, for martial arts the body is the crucible and the training is that bellows that one gives it to light the flame and heat, heat, heat! In this crucible the noblest material that one has is the spirit and what does the crucible do? In the crucible through temperature this material melts, and what is the impurity is separated and this material remains which is what you have to work on, which is your spirit. One is pigeonholed, if you do not study, if you do not do this, that etc. etc etc... you begin to realize that the tools are within you and that through that path you can walk through life perfectly well, trust in existence, the dojo has



provided me with everything and the dojo is the world in the end, the world provides, one has to go out and take and give with confidence.

As a tool for personal change it is total, the good discipline of the dojo gives you clarity, confidence, health.

Akamine the school teacher said that only a healthy man (male or female) is useful to himself and others.

A sick man is a burden to himself and to others, to the extent that you cultivate good health you are useful to yourself and to others, to the extent that you respect your family, you immediately affect your environment, generating a harmonious environment is also a tremendous tool. If you pass by leaving a good aroma it is very subtle, but it is there, if a martial artist has worked well and is a harmonious person, he will always affect the environment.

My personal goal: the day I close my eyes I will be immersed in my discipline and leave something behind, leave my children educated, leave people who have learned something. You cannot expect everyone to follow the path of karate, but it is like having a well in the desert, the walker who passes by can stay there for a couple of days, a week, a year, three, five... when his thirst is quenched, he can continue on his way in peace, that's it! I would like the dojo to be an oasis on the path, to be a point where you can find a little water, a shelter and some knowledge so that you can

continue walking in whatever you choose.

Remember what we talked about about rays of light, we are a speck in a ray of light,

This is the path that we were given, respecting all the specks, all the rays of light, the ray that touched me was a martial arts discipline and I am grateful every day for having come across it .

Word from Sensei Marcelo Silva, Chilean (7th dan, Ken Shin Kan).

Traveling to South Korea to deepen my knowledge at the Euljikwan school has been one of the most enriching experiences of my life. These trips have allowed me to learn from a great teacher, interact with a Kwan and wonderful people, and strengthen my commitment to personal development, integrity, and the search to be a better person.

Today, my quest continues, not only as a practitioner, but also as a teacher. My goal is to inspire others to find in martial arts not only a tool of defense, but also a path to self-discovery and personal growth.

My journey in Garza Hapkido is much more than an adventure. The training, the classes, my students, my colleagues, the seminars and the competitions are part of my essence. This journey is a constant exploration of how martial arts can transform and enrich life, offering lessons of perseverance, discipline and growth.





El Mate y El Karate

Ksn Renso Pérez

and the development of inner harmony.

Main Features

Fluidity : The movements are executed like a flowing river, without interruptions.

Adaptability: Teaches you to switch between soft and firm depending on the situation.

Internal and External Balance: Seeks the union between the body, the mind and the environment.

Internal Energy: Emphasizes the development and control of Qi.

History of Liu He Ba Fa (Water Boxing) mainly in closed circles.

Liu He Ba Fa, also known as “Water Boxing” or “Six Harmonies and Eight Methods,” is a Chinese internal martial art with a rich history and a unique approach that combines elements of other internal disciplines such as Tai Chi, Xing Yi, and Bagua Zhang. It is renowned for its fluidity, versatility, and focus on the mind-body connection.

Legendary Origins

The creation of Liu He Ba Fa is traditionally attributed to Chen Tuan, a famous Taoist scholar of the Song Dynasty (960–1279). Chen Tuan was known for his profound knowledge of medicine, Taoist philosophy, and internal martial arts. He is said to have developed this system based on Taoist principles of harmony and flow, incorporating gentle, circular movements that mimic the characteristics of water.

The style was passed down through generations of Taoist practitioners, and was later integrated into the broader Chinese martial traditions. However, its lineage is somewhat fragmented, as for centuries it remained a secret art, practiced

Meaning of the Name

The term "Liu He" (Six Harmonies) refers to the union of three internal and three external harmonies:

Internal : Mind, intention and energy.

External: Hands, feet and body.

"Ba Fa" (Eight Methods) describes the eight essential techniques of the style, which include striking, thrusting, grappling and energy flow control methods.

Evolution and Modern Practice

In the 20th century, Liu He Ba Fa began to gain wider recognition, thanks in part to masters such as Wu Yihui (1887–1961), who dedicated his life to teaching and promoting the art. Wu Yihui systematized the style and introduced it into martial schools where it interacted with other internal disciplines.

Today, Liu He Ba Fa is practiced as an internal martial art that seeks to balance physical strength, softness and internal energy (Qi). Its fluid and continuous approach differentiates it from more rigid styles, promoting adaptation to combat circumstances

Cultural Importance

Liu He Ba Fa is a jewel of China's internal martial arts. Its rich philosophical tradition and focus on the mind-body connection make it a practice that transcends combat, and is also a path to meditation, health and self-knowledge.

Conclusion

Although less well-known than other internal disciplines such as Tai Chi, Liu He Ba Fa represents a unique synthesis of martial and spiritual principles. Its legacy lives on in the hands of practitioners and teachers committed to preserving its essence and adapting it to the contemporary world.





DOJO STORIES

SENSEI Gerardo Balves



YARA FROM THE VILLA OF CHATAN: A story that became a legend.

Chatan Yara was one of the first to spread and teach karate on the island of Okinawa. Some historians place his birth date in 1668 (and his death in 1756), in Shuri. Other researchers place it at a later date. In any case, it is to him that we owe, among others, the development of Ti on the island. He was 12 years old when his uncle, a retail merchant, convinced Yara's parents to send him to China to study the language and culture in general. As the son of a well-off family located at the court, he also received an education in the way of Martial Arts. In China, he studied with the master Wong Chun Yoh. At that time, and despite being under Satsuma rule, Okinawa depended on the Chinese court; the Chinese had reached an agreement with the Japanese empire to remain in charge of the island. This favored the influence of both nations.

In 1700, he returned to Shuri and began teaching. One of his students was Takahara Peichin who is best remembered for having been the Sensei of the man later known as Tode Sakugawa. Yara could read and write Chinese perfectly and was therefore very busy working for retailers and government officials. He was much sought after for his ability to translate documents and letters. He is said to have had several altercations with Samurai, and it was this situation that marked his desire to teach his people how to defend themselves

against the abuses of the Japanese against the population of the Okinawan villages.

This is how the story begins

It was a normal day in November at the beginning of the 18th century. On the other side of the planet, Western philosophers such as Sir Francis Bacon in England or René Descartes in France were developing the foundations of modern thought that we have since called the "Age of Light." England was inaugurating a parliamentary government and the rest of Europe was consumed by colonial disputes. While all these events were taking place across the seas, that young man was standing on the top of the hill overlooking the port of Fukien, China, and he was only concerned with feeling the breeze blowing on his face and the noise that the air current produced in his ears. His thoughts were further away than the horizon line, he was dreaming of the islands of the Ryukyu archipelago, there where, in the mist, the sun sets at dusk. The melancholy that his face expressed and the lassitude of his body did not correspond with the strength and physical appearance that that young man possessed.

"You are homesick," said the old man sitting behind him, observing his state of mind. "Don't worry, my dear student," he continued, "you will soon be home."



The young man turned his face and looked at the old man with an expression of submission . It had been 20 years since he had left his village in Okinawa and remained in China. During all that time, he had learned the martial arts from that venerable grandfather who accepted him as a disciple. He was now the guardian and transmitter of the secret techniques that the old master's family had treasured for centuries. " I wonder if things will be the same in my village when I return," said Yara, that was the young man's name. " All phenomena are permanent , " according to Buddha . "The old goes away and the young becomes old , " the octogenarian said . Yara, when he was a child of only 12 years old, was taken by his parents to China to be instructed in the art of fighting under the discipline of Master Wong.

The prestige of martial artists

Being a martial artist was highly regarded socially in those years, only nobles had access to them and for this reason if a peasant like him achieved the rank of master, it was not only a great personal prestige, but his entire family would also enjoy that reputation. He barely remembered anything about Chatan, his hometown. He could not have imagined that over the years they would end up calling him Yara Chatan, and that his name would be remembered more than that of his own town. As a child , he found it very difficult to adapt away from home, as the customs in the Fuchou area where he lived were very different from those in Okinawa. He had the triple task of learning the difficult native language, the local customs and the labyrinth of martial arts. The last was probably the most difficult, because the Chinese disciplinary forms were totally

different from those in Okinawa, which at that time were islands militarily subjugated by China and kept in ignorance. In Okinawa he was always in contact with the wind, the sea and the typhoons that roared in from the China Sea. Nature was his absolute teacher, and the only school that the children attended was the open air.

A visionary uncle

But everything changed the day his uncle arrived from Naha City and took him to China, which at that time was the only country where one could go to acquire culture and practical knowledge. His uncle , who was a merchant, convinced his parents after a long conversation that their youngest son , who was strong as an ox and had a disciplined character , could become a great martial artist. They all agreed that the best place to learn was China.

Indeed, from 1392 onwards, a large number of Chinese families settled in Okinawa and served in official positions for centuries. Chinese influence lasted until the reign of Emperor Sho Tai (1848-79) and it was then that the reverse phenomenon occurred; Okinawans travelled to China in search of culture and advanced studies. Mastery of bilingualism was highly valued at that time and a cultural factor that led to a high social and economic status. Upon arriving at the port of Fukien, he soon became a deshi (apprentice) of Master Wong Chung-Toh, who was charged with applying the discipline of physical training and spiritual philosophy that the boy's brute strength so badly needed. He learned the forms of a Chinese art called Hsing-I, which was based on self-defense and training systems oriented toward the spiritual search Chi-Kung. Under this tutelage, Yara ended up being a great martial artist and a pioneer in spiritual concepts within the martial arts that later flooded the archipelago of the Ryukyu islands. During his stay in China, Yara devoted most of his energies to learning the art of Bo (long stick). He showed such interest in it that, after long trainings day after day and year after year, he managed to make it an extension of his own body. But the greatest gift he brought from China to Okinawa was the sense of balance. The concept of balance is the central point from which all knowledge begins, not only in relation to the physical world, but also to the spiritual.



Inner strength

A calm mind manifests itself in a calm body and vice versa. Yara was the ambassador in Okinawa of the concept of "inner strength", an essence that he learned through intensive practice of Chi-kung and Hsing-I. Both forms have survived to the present day, with Chi-Kung being used especially as therapeutic gymnastics of Chinese origin. All these forms of training finally succeeded, after years, in enabling that young man of powerful brute force to unite his body and mind in perfect balance, taming the primitive impulsive character of youth. Because of his phenomenal physical strength, Yara was particularly attracted to training that required impact or body-to-body contact. Anything related to speed or strength aroused his enthusiasm. But thanks to the patience of his Master, the deep secrets of balance and harmony permeated his being until he became a Master of stillness.

Every day during his training, the master found the opportunity to gently push him in any direction, making him stagger. At first he found it impossible to stand firm while resisting the push. Finally, after many attempts, he discovered intuitively that the key to balance was not to "resist" but to absorb and accompany the external force: He learned the art of dodging, Tai-sabaki. "All things find their integration in unity," he repeated to his teacher every time he lost his balance. He could not understand this mysterious phrase, which he had memorized perfectly; integration? Unity? One day, suddenly, the word he had heard his Master repeat insistently, "unity," entered powerfully into his conceptual world: While he was performing very complicated movements that required balance, turns, jumps, power and precision, he noticed that he could

never get it right, his mind was always thinking about what he was doing, and it was so complex that it was impossible to control everything at the same time. He felt frustrated. At one precise moment, when his body became totally exhausted, he suddenly felt like it was moving on its own without the control of his will! His whole body was then flooded with a feeling of fullness, serenity and harmony. There were no more judgments or adverse thoughts, everything was peace. What was happening? He had discovered the unity of body and mind. The balance he was seeking could be achieved only if the body and mind individually, each by itself, were in balance. This was Zanshin.

The Master's Departure

The master, who had been watching him attentively, stood up, bowed slowly and said: "You have arrived. From now on, you will always be yourself. Your mind and your body are the same thing. You can now return to Okinawa." It took Yara 20 years to feel that the concepts of unity and balance were the same thing and that the second was a consequence of the first. The complexity of these perceptions was only within the reach of those who, for many years and under the guidance of an expert Master, gave themselves over body and soul with total respect.

Throughout his life he remembered, and later taught in Okinawa, that mysterious phrase that holds the mystery of any transformation in life: "TIME IS IMPORTANT ONLY FOR BEINGS WHO HAVE NO PATIENCE." The Master, with a smile that was both mischievous and benevolent, would often repeat to his students: "When you wait for someone you love, 10 minutes is a long time. If you train to seek perfection, 50 years is only the beginning." All these thoughts were evident in the vibration of his eyes as he descended the hill beside his mentor. For the first time since he was a child, he felt a lump in his throat. The next day his ship was setting sail for Okinawa. These were his last moments at Wong's side; he knew that he would never see him again. A mixture of sorrow, melancholy and gratitude mingled in his soul, only calmed by the illusion of change, the transformation that his venerable teacher had spoken so much about. "What a wonderful energy the study of Martial Arts has, that even in the farewell the balance of the soul is found...", thought Yara. His

Master, beside him, in unity with him, felt exactly the same, no words were needed, emotion was the link that united those two seekers of the whole. Everything was in balance. The sailing ship was about to leave. Two small bundles on either side of Yara held all his humble belongings. One round with a change of clothes along with the food carefully cooked by his Master, and the other elongated, carefully guarding his Bo and a pair of Sai. While he bowed in farewell, his heart beat as strongly as the memories he treasured within himself. From the horizon line, Yara saw the port of Fukien moving away. In his mind the mountains of China blurred, while the smiling image of the last expression on his master's face grew in the memory that would accompany him for the rest of his life. I would never see him again, but I would always be with him in every movement, in every thought and even in every decision made.

The encounter with Okinawa

At that time, Okinawa was a protected fiefdom of China and the island depended on the Emperor who had military and commercial control. The "protection" was necessary to protect against the pirates who patrolled and brutally ravaged the numerous straits that separated the islands. There was also a greater and better organized danger: the Satsuma clan, from Japan, which was perfectly militarized. The governments of the Emperor of China and Japan had managed to arrange a good treaty for the two countries that controlled not only the trade of products but also the cultural exchange. Okinawa was in the middle with little capacity for influence; it was a fiefdom subordinated to the whims of two large countries and, naturally, its trade was controlled by Chinese and Japanese officials. Favored by this political situation, at certain times of the year, the Japanese traveled to Okinawa to trade with the island wholesalers, while the Chinese officials discreetly looked the other way, pretending not to see what was being done. However, in such an irregular situation, friction between the three nationalities was frequent. The Japanese, strong-willed, would have preferred the Chinese to leave the islands, and this circumstance manifested itself in numerous altercations and violations of rights against the inhabitants of Okinawa. On the other hand, the Chinese wanted to introduce their customs and culture, so during the

month of October traditional Chinese festivals were celebrated, forcing the native Okinawans to attend. Naturally, they did so, only under threat of arms.

Sword hunting

The Satsuma clan had maintained the old rules that had been in place since the 16th century (Hideyoshi, 1588), confiscating all weapons belonging to the Okinawans, which left them with no possibility of military defence. This order was called "Sword Hunting", and all weapons in the hands of the peasants were confiscated. This policy eliminated any possibility of rebellion by the common people. From then on, carrying a sword was an exclusive privilege of the samurai. Three years later, this initiative was reinforced with the "Edict of Separation." This forced the samurai to live in their lord's castle. The peasantry had to remain in the countryside and were forbidden access to military life. In 1603, Tokugawa was named Shogun. A long period of peace began, very prosperous as far as the status of the samurai was concerned. The Tokugawa era would mean a metamorphosis of the warrior into a bureaucrat. Tokugawa made the division of classes official and made them hereditary. The new social model was based on Confucianism. This was a strongly elitist creed; Confucianism demanded that each class give itself completely to the superior. It valued agricultural work, but despised any occupation related to personal enrichment. Thus, the Japanese hierarchical order was composed of nobles, samurai, peasants, artisans and merchants. This factor was, as we will see later, extremely important for the development of martial arts in the Okinawa archipelago. Under these circumstances, the only ones who lost were the Okinawans. When Japanese foreigners committed any kind of excesses or misdeeds, Chinese officials looked the other way and did not defend the natives. For these reasons, the Okinawan people developed a social survival character, imperatively needing to maintain their nationalism and identity. The physical presence of any person who could contribute something to the local culture or to the defense of the peasants was received like rainwater after a drought. When the Japanese later abandoned Okinawa, they intended that the island should cease to be a Chinese fiefdom. Naturally, they could not allow a territory



under the rule of the Emperor of China to be under their feet. This was the situation that Yara found upon her return.

Yara's family

His parents, happy for his return, pretended not to show any signs of longing for better times. As if nothing had happened during the years of their son's absence. The only thing that mattered to them was that he had returned after 20 years of absence. Yara's brother was the mayor of the town, and he had many responsibilities that he could share with the newcomer, especially since he spoke and wrote Chinese perfectly. A person with such characteristics was highly appreciated by merchants and government officials. His work as a translator and interpreter was so in demand that he barely had time to continue training in his beloved martial art. He trained for a few hours at dawn, enough to keep him in good physical shape.

THE RONIN

The few free moments that Yara had were used to walk along the beaches and caves, which were the natural environment of the town.

The fight with the samurai

One day, while enjoying one of these pleasant walks, he heard a hysterical cry for help. He stopped and listened carefully. The blowing of the wind and the monotonous murmur of the waves prevented him from focusing on the source of the scream. So he focused all his attention on his sense of hearing, closing his eyes, relaxing all the muscles of his body and calming his breathing. The screams reached his ears clearly and in an instant, Yara was running towards the source of the

strange noise. When he reached the crest of a dune, he was shocked to see a ronin violently molesting a young girl. The samurai saw him running down the dune while still holding the young girl.

By the end of the 16th century, more than a hundred years of civil war had created an ever-growing pool of unemployed samurai. In most cases, wars ended with the defeated daimyo restored to his domain after swearing loyalty to the victor, but occasionally the lord was killed. In this case, the samurai in his service became a ronin ("man of the waves"; because, like the waves, they swept away everything). He was usually quickly enlisted in the army of another daimyo, since an ambitious warlord needed every samurai he could find. Opportunities for these ronin began to dwindle from the Tokugawa era onwards in the following century. All the daimyo were in the service of the Shogun. Their property was seized, as was the size of their troops. It was difficult to recruit new soldiers, especially if they had fought the Tokugawa clan, now in power. Thus, many masterless warriors took to wandering. Some decided to lead an independent life, travelling around the country on a kind of warrior pilgrimage, challenging other samurai to combat. Others became fencing masters. Some went into monasteries and devoted themselves to writing books on kenjutsu, the technique of the sword. Others ended up as bodyguards or thugs for criminal gangs. The least known were those who went abroad in search of fortune, whether as merchants, pirates or mercenaries in troops in Siam (Thailand), Korea or Vietnam.

"Why don't you let the girl go?" Yara shouted, overcoming the whirring wind and the rolling waves. "If you want a girl, there are plenty on Aka-sen Street in Naha." As she said this, Yara approached the samurai slowly, without any expression on her face. When she was face to face with the attacker, she added: "You should be ashamed of yourself, a samurai attacking a defenseless young girl." Taking advantage of these moments of uncertainty, the young woman broke free from her attacker's grasp, ran towards some nearby dunes, hiding far away while spying on the event that was taking place between the two men. Yara calmly looked at the samurai and noticed that the kimono bore the emblem of the Satsuma clan. She then looked at the hilt of the sword and remarked that it was of good

quality. This look was noticed by the samurai, who grabbed the hilt and moved his body to one side. Yara instinctively stepped back, letting his arms fall limply to his sides like two ropes. He realized the delicate nature of his helpless situation when the ronin slowly unsheathed his sword and advanced towards him. Yara waited. For the first time in his life, at the age of 32, he found himself in a life - or-death situation. This was not training. This was a crucial moment when his life could end in an instant. He began to tense up as he watched the armed man approach carefully and slowly. Then, like an illumination, the old Master's words came to his mind: "If the mind is not calm, it cannot concentrate." He then took a deep breath and relaxed his shoulders. He stepped back again as he exhaled, allowing his senses to descend to the hara (lower abdomen). All tension and nervousness disappeared. I was ready to take action with my bare hands. The samurai slowly moved his sword to a comfortable position and stopped there . In a blink of his eyes he launched his attack . The sword described a sideways semicircle in a classic cut, but Yara had already taken two steps back, avoiding the blow that ended up cutting only the air that had left her body. Yara ended up on her knees in the soft sand. Then, the angry samurai began to run clumsily, sinking with each step up to his knees while keeping the sword above his head. The scene would have seemed comical, if it were not for the fact that a katana is a deadly weapon and the intention of the one who carried it, murderous. Yara decided to carefully retrace her steps as she enveloped the samurai and stood in the surf on the beach, an act that further angered the excited ronin. The girl was then terrified to see Yara heading towards the position she was occupying. She felt lost, the samurai would discover her again. She then looked around and noticed that a few meters away there was an overturned fishing boat with the handles of two oars sticking out. She ran quickly towards them and, freeing one, she threw it to the man who was fighting for her and who was coming with great strides directly towards it. Yara had the best opportunity of her life. She grabbed the oar and in a split second she was facing the samurai with more possibilities than moments before. The samurai cursed himself, showing signs of great anger. He had lost the enormous advantage that meant facing a man without any weapon. He then stopped his run and adopted an attack position, holding the katana with both hands above his head. They remained in that

attitude for a few moments while staring at each other. Yara adopted a relaxed position, ready to win or die.

The young woman watched as the two enemies looked at each other like statues while the snorting of the wind and the roar of the waves gave the scene a tragically grand setting. Suddenly, the samurai launched himself at him , bringing his sabre down with great force. Yara's reaction was instantaneous : she struck the hilt of the katana with her oar . The blow was executed perfectly, sending the sword skyward, but at the moment of impact, Yara had inexplicably jumped over her opponent's head, placing herself in an extremely exposed position. It was a very delicate action due to the instability of any gesture in the air, but the move worked out well. The moment the man from the Satsuma clan felt that he was losing his grip on the long sword, he bent down on one knee and brandished his short sword (wakisashi). Yara hadn't even landed yet when she delivered a side kick to his head that made the whole body of the samurai vibrate. He fell backwards, at the very feet of the young woman he had just harassed. He desperately tried to get up from the ground, but Yara fell on him like lightning, bringing down the oar with all her force, shattering his skull. He died instantly.

The bump

The villagers began to hear strange sounds coming from Yara's house, typical of training in the fighting arts. Little by little they became accustomed to it. Whenever a foreigner visited the village, Yara asked his students not to make noise and to train quietly, since training in any type of fighting or the use of weapons was absolutely persecuted by the Japanese authorities. During that time, the students concentrated on power techniques, even during the practice of katas, hitting tree trunks and doing the hardest workouts with dumbbells made of carved stone.

It so happened that, despite his attempts to keep his classes a strict secret, everyone eventually found out. One day, while he was working at the profession that provided him with a living - translations from Chinese to Japanese - his cook announced the arrival of a stranger who had come from far away just to

talk to him. " This man is not from the village or this part of the country , " the housekeeper remarked, "but he seems strong and appears to be a fighter . "

Yara felt tense when he heard this. He walked into the courtyard with some apprehension and saw a young man of about 20 years old, short and very robust, waiting for him sitting on the railing with a haughty attitude, while holding a pair of sai in one hand and the other resting on his hip. The foreigner politely stood up and approached him. » Forgive me for bothering you, « he said in a polite but at the same time arrogant tone, « are you Chatan-Yara? » By then, Yara's good reputation had earned the peasants the right to put the name of the village where she was born , Chatan, before their own. " Yes , it's me, " he replied , staring into the stranger's eyes. » I am from the island of Hama-Higa, » the young man said cheerfully. Yara immediately remembered that this island was famous for the good use of the sai and the tunkuwas (Tonfas, a peasant's instrument for breaking wheat), so many of its experts were taken as royal guards, and of which they felt very proud. » My name is Shiroma and I have come from my island in the hope that you will teach me what I do not know about the use of the sai.» " I don't teach classes , " Yara replied, smiling and greeting him politely as she turned her back and began to return to work. "Wait a minute!" Shiroma shouted , stepping in front of him . " I didn't come all this way to be turned away. I've come a long way to find an expert. I've already found other so-called masters and defeated them all, and I came to see you assuming you were the greatest in Okinawa. This is what the sister of the mayor of this town told me. One lesson from you will tell me whether she was right or not." Yara was now more concerned with the young woman's indiscretion than with the challenger's proposal. " Is the mayor's sister a petite girl with apple cheekbones?" " Yes , " Shiroma replied , " it fits the description . In that case, you must indeed be the great Chatan-Yara, and I have not come in vain . " " Tell me , young man, " Yara continued , " have you gone through the discipline of Tsu Ken Shita Acu training?" (This was a Ryu of great reputation.) » Yes , his sai technique is good, but his Master , unfortunately, is not in full possession of his faculties because of the sake and I decided to leave him . »

Yara studied the young man carefully. She saw the aura of a vain rooster and decided to teach him a lesson in humility. After all, the blame for that arrogance

was not all his but the philosophical clumsiness of his teacher. The only problem she had was how to teach him the lesson without hurting him. " Come meet me tomorrow at sunrise on the beach," Yara said, "and I'll give you that lesson you came for." After this, she retired to her work. The next day , as promised , Yara was sitting on the beach in apparent deep meditation , the sun casting an orange hue on his shoulders. He felt a wonderful harmony with heaven and earth. Without looking, he could sense something approaching slowly, cautiously, and this disturbed his calm. The approaching man was full of tension and excitement. Yara could sense it, and waited until the young man's hard energy was a few meters away. Then he opened his eyes. " Here I am , " Shiroma said, taking out the sai from his waist and keeping them hanging on either side of his body. Yara smiled and stood up . " Are you ready to learn ? " he asked .

The innocent young man sought his guard stance. Yara assumed a posture of arms folded without any preparation. Shiroma sensed that the calmness Yara adopted was that of an experienced master. Then his strategy was decided; turn towards the sea hoping that the sun would be behind him. This he hoped would be a great advantage. " If I put myself in a position where the sun shines directly in his eyes, " he will be blind for a few moments . "

As Shiroma turned to his premeditated position, he was showing great tension and over-concentration. An inner voice was telling him, "Start your attack the moment the sun shines on his eyes. Why is he so calm? I have to defeat him on the first attack, with a man like that I won't get a second chance." His mind was bustling with activity.

Shiroma was finally one step away from having the sun shine on his face. Yara still stood there, her arms hanging down and without any guard, which made him even more nervous and uncomfortable.

Like a flash of lightning, Shiroma took his final step, and only then did Yara raise a sai. It was the last thing Shiroma remembered. He later recounted this event with great pride many times: " The moment I found the position I was looking for, Master raised a single sai and used it as a mirror, reflecting the sunlight into my eyes. He made me a victim of my own trick. My trick failed, and I later woke up at the door of Master Yara's house with a severe headache and a huge

bump.” Shiroma remained with Master Yara for many years afterwards. He had everything – strength , agility , vocation – but he thought too much and this was the reason for his physical and mental imbalances . Over the years he calmed down. During the following years , Yara’s story belongs to mystery. It seems that the rest of his life was dedicated to secretly teaching his art to very select students. He lived off the art of calligraphy and translation . Yara did not dedicate himself, as other later masters did, to creating a school and spreading his knowledge, but he left to our days the Bo and Sai katas called: Chatan-Yara no bo and Chatan-Yara no sai.

Oblivion

This Grandmaster was left in the sands of oblivion; we know almost nothing about him, not even where his grave is, but his greatness and humility have survived to this day thanks to two events that were very common in those times: a challenge to the death against a dangerous, vagabond and delinquent ronin; and a challenge against a young man misled by the bad instruction received from a drunken master. He could have achieved glory in life, but he preferred silence. Thus, we can see how sometimes simplicity and humility can overcome the noise of time.

We will never know if a phrase or an action performed at a certain moment has had an echo or will be forgotten, the important thing is to do it without thinking about the possible future repercussions. The art of To De, if learned through ethics, will always produce just actions in balance with the situation that is happening in each “here and now”. This is how it should be taught and practiced: that is why it must be trained with an open spirit and a dedicated heart. » If you want to be in harmony with your love or with your fight, learn to react quickly. Through methodical observation, do not let your supposed life experience transform you into a machine: use this experience to always listen to “the voice of the heart”. Even if you do not agree with what this voice is saying, respect it and follow its advice: it knows the best time to act and the best to avoid the wrong action. »

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Martial Arts: Beyond Physical Combat

SBN Daniel Oviedo

Martial arts not only teach self-defense, but also promote personal development and self-control. With origins in various cultures, today they are an integral form of exercise and a philosophy of life.

Physical and Mental Benefits:

They improve physical fitness, flexibility and coordination, while training reduces stress, increases confidence and emotional self-control. In addition, they teach discipline, respect and perseverance.

Conclusion:

Martial arts offer much more than combat skills; they are a tool for physical, mental and emotional growth, improving both the body and the mind.

Martial Arts: A Journey of Strength, Wisdom and Personal Transformation

Martial arts are much more than just combat techniques; they represent a profound journey of personal growth, physical

strengthening, and mental development. With origins dating back centuries, these disciplines have evolved into a comprehensive practice that improves not only the ability to defend oneself, but also overall well-being. From respect to perseverance, martial arts offer valuable life lessons that positively impact those who practice them.

Physical Benefits: Comprehensive Body Improvement

The practice of martial arts involves dynamic and complex movements that offer a series of notable physical benefits.

1. Muscle Strengthening: Movements such as kicking, punching and blocking help tone and strengthen muscles, improving overall strength.

2. Improved Flexibility: Many martial arts require stretches and postures that increase flexibility and prevent injuries.

3. Cardiovascular Health: Intense routines raise the heart rate, helping to improve circulation and heart health.

4. Endurance and Agility: Through demanding training, practitioners develop endurance, speed and agility, which improves their overall physical performance.

Mental and Psychological Benefits: Focus and Inner Calm.

The impact of martial arts is not only limited to the body, but also has a profound effect on the mind and emotions of practitioners.

1. Stress Reduction: Focusing on technique and practice helps release tension, reducing stress and improving emotional well-being.

2. Development of Concentration: Training requires full concentration, which improves the ability to focus on other areas of life.

3. Self-Confidence: Overcoming obstacles and achieving new skills increases self-esteem and self-confidence.

4. Emotional Self-Control: Martial arts teach how to manage emotions, such as anger or fear, promoting calm and self-control in difficult situations.

Philosophy and Values

Martial arts teach core values such as respect, humility, discipline and perseverance. These principles not only help improve combat skills, but also positively influence daily life, promoting comprehensive personal growth.

Conclusion

Martial arts are a comprehensive





path that improves body, mind and character. They foster respect, discipline and perseverance, helping practitioners grow both inside and outside the dojang.

Reflection on the Path of Martial Arts: Beyond Combat

Martial arts are much more than fighting techniques; they are a path of self-knowledge and personal growth. Through each training, we not only strengthen our body, but we also cultivate a disciplined, serene and resilient mind. Facing physical challenges teaches us to remain calm and perseverant in the face of life's difficulties.

Respect, humility and discipline are fundamental principles that guide our practice and our lives. We learn to respect others as well as ourselves, to recognize that there is always something new to learn and to be consistent in our efforts. Martial arts teach us that true combat is not against an external opponent, but against our own limitations and fears.

Ultimately, martial arts invite us to live with balance and wisdom, to develop an inner strength that allows us to face any challenge with peace and determination. True victory is not measured in combat, but in the personal transformation we achieve along the way.



Message from the Vice President of the World General Federation of Tang Soo Do – Moo Duk Kwan

It is a great honor and an immense responsibility to be appointed International Vice President of the World Tang Soo Do General Federation. This organization, which continues to grow and expand globally, brings together a growing number of passionate practitioners

of Tang Soo Do, a martial art that has a rich history and a deep connection with its roots in Korea. It is incredibly rewarding to be part of such a vibrant community committed to the preservation and evolution of our art.

Although there are many other martial arts organizations and styles around the world, the The World General Federation of Tang Soo Do is distinguished by its firm commitment to the "Roots" of our art, keeping its essence intact and transmitting it in an authentic way. Remembering my first steps as a white belt many years ago, I never imagined that one day I would occupy such a significant position.

My career has been a journey full of learning and growth, and being named International Vice President is an achievement that I receive with humility and gratitude.

This appointment represents a unique opportunity to serve our global Tang Soo Do community. I am deeply honored by the trust placed in me and am committed to working tirelessly to further strengthen our federation.

To all Tang Soo Do practitioners around the world, I extend an invitation to join us in this joint effort to transmit and promote our art, with the same respect and dedication that our teachers have taught us.

Thank you.

James A. Safford
Vice President -
World General Federation of Tang Soo Do - Moo Duk Kwan



Message from the Latin American Director of the World Moo Duk Kwan General Federation, Patricio Saavedra

Dear friends and future Tang Soo Do practitioners, As Director of the World Moo Duk Kwan General Federation for Latin America, I am pleased to invite you to join our community. At the World Moo Duk Kwan, we do not only teach martial arts, but we promote essential values such as respect, discipline and perseverance, which help strengthen both the body and the spirit. Being part of our federation is joining a network of people committed to their personal and collective growth. Whether you are looking to improve your physical condition, strengthen your character or be part of a close-knit community, here you will find the space to achieve it. I invite you to take the first step on this transformative path. Join us and together we will take Tang Soo Do to new heights. With all due respect, we await you with open arms. See you at the dojang!

Patricio Saavedra Latin American Director

Strengthening Leadership in the World Moo Duk Kwan General Federation: Keys to Future of Martial Arts

Leadership in the World Moo Duk Kwan General Federation (WMDKGF) is the key to preserving and expanding the martial art of Tang Soo Do. To strengthen this leadership, there are several essential factors to consider.

First of all, continuous training of leaders and instructors is essential, not only in technical terms, but also in the values of art such as respect and perseverance.

Effective Communication among Federation members ensures open collaboration and inclusive decision-making.

A shared vision among leaders is crucial to maintaining unity and facing challenges.

global, while leaders must be role models, guiding through ****mentoring**** and ****exemplary leadership****.

Finally, adaptability is essential in a changing world. Leaders must be prepared to integrate new technologies and adjust to global needs, without losing the essence of the art.

In summary, strengthening leadership in the WMDKGF is based on continuous training, effective communication, shared vision, leadership by example and adaptability, thus ensuring the future and expansion of the Moo Duk Kwan.

World Moo Duk Kwan General

Federation: A Path of Excellence and Tradition

The World Moo Duk Kwan General Federation (WMDKGF) is an international organization dedicated to the practice and teaching of Tang Soo Do, a traditional martial art that combines self-defense techniques with a profound philosophy of life. Founded with the goal of preserving and promoting the principles of the Moo Duk Kwan, the federation is a global community united by a commitment to developing individuals of integrity, strong both physically and mentally. Through its network of dojang and Dan members around the world, the WMDKGF not only teaches advanced combat techniques, but also promotes fundamental values such as respect, humility, perseverance and self-discipline.

These principles guide students in their personal development, allowing them to grow not only as martial artists, but also as people of character. With a focus on continuing education, the World Moo Duk Kwan General Federation seeks to ensure that the legacy and tradition of Tang Soo Do remains alive for future generations, adapting to modern times without losing the essence of its teaching. Being part of the WMDKGF is being part of a global community that values excellence, self-improvement and brotherhood, where each member has the opportunity to grow, learn and contribute to strengthening the Moo Duk Kwan tradition.

Daniel Oviedo Santander Latin American Secretary General www.wmdkgfla.org





Martial Arts and Me (C. 29) Profesor Carlos Damasco

Starting in 2025 and reflecting a little on different Martial Arts, everything is very dynamic, the Traditional as it is called, and the Sport, whether it is Art or Sport. I think we have to have a broader vision, everything changes, customs, objectives, the Human Being is in constant evolution. Why would the Martial Arts be oblivious to such evolution? At one time, people trained for war, also to defend themselves from wild animal attackers and nearby human rivals. Today, the dangers are different, without ignoring the violence that our society is currently experiencing, and we must try to be somewhat prepared just in case. At least to know what not to do. But in general, except for some people who are dedicated to Security, Police or Military forces, the average person trains to improve physically and spiritually.

And the sporting part is no stranger to that. Taekwondo and most styles of Karate, Judo, which has been included in the Olympic Games since 1964, and some styles of Hapkido also have their competitions. Gracie Jiu Jitsu, promoter of what is now Mixed Martial Arts. In ancient times there were competitions in Thailand, of what is now called Muay Thai and of many forms of competitive fighting in other countries. What I want to get to is that humans are competitive by nature and that is not bad. There is no need to have stereotypes about styles or methodologies, everything is valid as long as it is done honestly. They are different ways of seeing an art, there are times to compete and others to develop techniques.



It is up to each instructor to know how to give the practical elements to the student, so that he can develop what is most useful to him and be able to complete his path. I personally was a



competitor in Taekwondo WT and in some Open Tournaments, always practicing the Martial part. But it is clear that in the process of competition, one trains in a different way. It is necessary to work hard on the physical part, the strategy to be developed in the fight and above all, the mental part of the competitor. After the competition, those who practice a martial art, let's say "traditional" continue with their technical routine. I do not have the absolute truth, but I do have a formed opinion on this matter. On another note, this January 2025, I will be celebrating 52 years on the martial path. As I have stated on other occasions, I started with karate (Japanese Gojú Ryu and Kyokushin) with Sensei Ricardo Sosa, a pioneer in contact martial arts. Many teachers who still teach were his students. He left a very valuable legacy within Uruguayan Karate. He passed away in Spain a few years ago. My memory goes to him, who guided me in my first martial steps.

I was his student from January

1973 to 1980. By 1982, I started with Taekwondo WT and everything was very fortuitous, since due to a fracture of the Tibia and Fibula I was away from physical activity for more than a year. And by one of those coincidences of life, near my house they opened a Taekwondo WT Academy, and given the proximity I began to practice to get in shape. It turns out that this art caught me, I clarify that I started from scratch, leaving

behind the practice of Karate, and with a passion that lasts until today. Today I continue giving classes and practicing for myself. And I continue thinking about how much I still have to learn. To finish I add that in 2017, I began to practice Hapkido, something that I had pending for years. And as I always say, as long as the body holds out; there is no end, always with a new beginning. See you next time!!! PS I appreciate it Cecilia's collaboration.





Tang Soo Do Uruguay

Why Tang Soo Do?

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

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

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

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

Our commitment:

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

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

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

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

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

self-control in the broadest sense of the concept.

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

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

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