

EL CAMINO

THE WAY

Martial Arts Magazine

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**The Quiet Power and Vision
of Grandmaaster
Han Jung Doo
by GM Guy Larke**

**THE EVOLUTION OF
MARTIAL ARTS
Sbn Fco Javier Acosta**

**BOXING, THE ARTS
of FISTS
Prof. Carlos Damasco**

**GARZA HAPKIDO
Sbn Carlos
Garcia Arocena**

**2025 WORLD KIDO
MEMBER SUMMIT**

**WHAT IS HAPKIDO?
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**URUGUAYAN
HAPKIDO CENTER
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**CELULLOID:
BLADE RUNNER
Master J. Ricardo Félix**

**Martial Arts
and Me (C33)
Prof. Carlos Damasco**



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Martial Arts Magazine



El Camino Martial Arts Magazine was created with the goal of promoting martial arts and reaching the widest possible audience through digital media, keeping pace with modern times and technology. We hope you enjoy it and that you will join us in this wonderful world of martial arts. With our best wishes:

Graphic Design:

Mario Segnini Fursa

Business Management:

Mario Segnini Fursa

Editorial Director:

Javier Acosta Serrano

Editor-in-Chief (English Version):

Grandmaster Guy E. Larke

The opinions expressed in this magazine are the sole responsibility of the authors and contributors.

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meditation can also help reduce stress and anxiety, promoting a state of calm and serenity. Some of the specific benefits of guided meditation include improved focus, reduced stress and anxiety, and promoting a state of calm and serenity.

Physical, Philosophical, and Spiritual Practice

Physical practice is fundamental to martial arts, but it is also important to cultivate philosophy and spirituality. Philosophy can help students understand the principles and values underlying martial arts, such as discipline, respect, and perseverance. Spirituality can help them connect with their inner selves and find a sense of purpose. By combining physical practice with philosophy and spirituality, students can develop a deeper understanding of themselves and the world around them.

Diversity and Individuality: A Path to the Richness of Knowledge

Rather than following a single, rigid approach, it is important to recognize that each student has their own path and style. By allowing students to explore different approaches, we can foster creativity and innovation. In this way, we can create a richer and more diverse approach that suits each student's individual needs. Diversity and individuality are fundamental to martial arts practice, as they allow students to find their own style and approach.

A New Path

By adopting a method more focused on guided meditation, physical, philosophical, and spiritual practice, and by allowing students to explore different approaches, we can create a new path for everyone. A path that values individuality and diversity, and allows each student to find their own rhythm, causes, consequences, and styles. A path that leads us to a greater understanding of ourselves and everything around us, so we can evolve from the individual to the collective. By following this path, we can create a brighter and more secure future for all.

Senior Francisco Javier Acosta
CTAM WORLD

The Evolution of Martial Arts: A New Approach

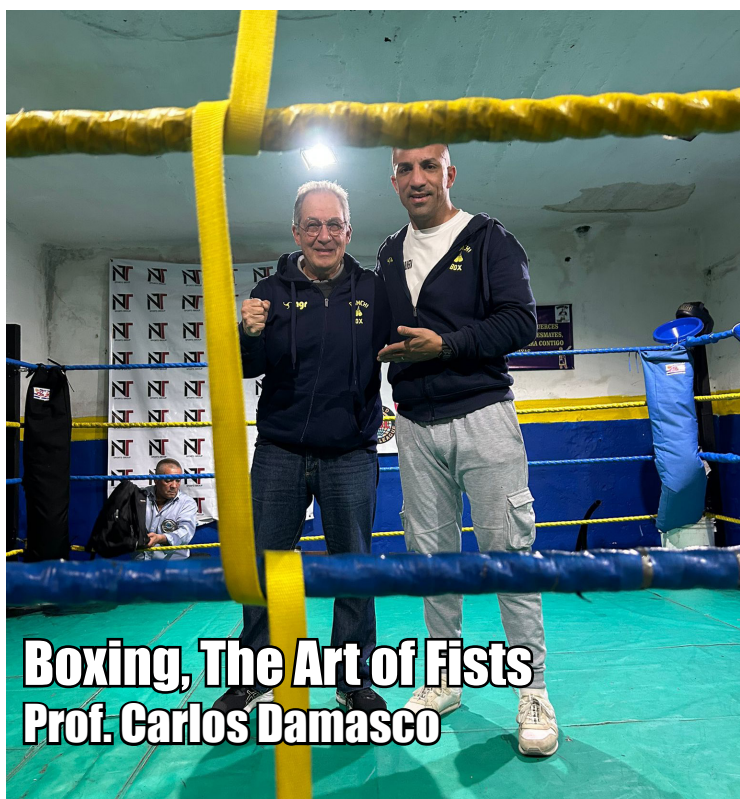
Martial arts have been an integral part of culture and society for centuries, providing a form of discipline, self-discovery, and personal growth. However, in today's era, immediacy and image are the norm, and it's time to question whether traditional methods are still relevant and in tune with a world that demands immediate results and impeccable appearances.

The Need for a New Approach

Traditional martial arts are often characterized by their rigidity and formality, which can limit the creativity and innovation so necessary for daily evolution. The lack of flexibility and the insistence on following an established set of norms and rules can lead to monotony and demotivation. It's time to adopt a more flexible and dynamic approach that allows students to explore different styles and approaches. Creativity and innovation are fundamental to martial arts practice, as they allow students to find original and effective solutions to the challenges they face.

Guided Meditation: A Path to Mental Clarity

Guided meditation is a powerful tool for cultivating mental clarity and focus. By incorporating this practice into martial arts, students can develop greater awareness of their body and mind, allowing them to move with greater precision and efficiency. Guided



Boxing, The Art of Fists Prof. Carlos Damasco

It's often thought that boxing is simply two people in a ring throwing punches, but that's not the case. Behind all of this lies arduous training, learning in combat school, and, above all, a strong attitude to face challenges. We have Recreational Boxing, Amateur Competition Boxing, and Professional Boxing. All related, but at the same time distinct. I simply wanted to highlight the differences a bit to clarify concepts. It's evident that those who begin practicing it do so for different reasons, many dreaming of reaching professional status and being able to earn a living from it. But few make it to that point. And what I mean is that it takes many young people off the streets and who have few opportunities to advance in life. These children often live in difficult circumstances, with no parents. And there's an instructor who contributes his part so they can move forward, not only in boxing, but in life. And here I want to pause to mention a very important person in this regard: Pablo (El Bambino) Olivera, former boxer, Amateur and Professional Champion in his category. Now a coach, but above all a trainer and role model for kids, young people, and even older adults like myself. I've been friends with him for years. I saw him train, compete, and I know his dreams, his successes and his disappointments, but above all, his integrity. Not only does he train and produce champions, but he

also stands out, as for example, in June of this year, when two South American Junior Amateur titles were won in Buenos Aires, and another very good young man also participated, who lost by split decision. Two titles out of three is not bad, especially abroad where it's harder to win. I want to emphasize that Pablo does a lot of social work, organizing events to raise funds and food for those who truly need it, and this collaboration is of enormous help to low-income families. This small tribute in this special note is for him, who, through boxing, strives to help people have better opportunities in life.





More Human Than Human, Blade Runner

Since ancient times, humankind has sought to leave its mark on this world, to transcend through art, science, or technology. We went from Prometheus Bound trying to steal fire from the gods to Mary Shelley's Frankenstein trying to give life to an inanimate being. Then came Ridley Scott's 2012 film Prometheus, exploring the origins of civilization. The desire to create beings in our image and likeness seems to place us in tasks worthy of the gods, but like Prometheus, we end up being punished for our audacity. Similarly, being able to live with a being created in our likeness solves the problem of loneliness. Building deep human connections involves leaving our comfort zone, being disappointed, making mistakes, being abandoned, and having to start all over again. The android, on the other hand, offers a loyal and selfless companion that allows humans to create bonds without the problem of complex human emotions. Furthermore, when we delve into these types of topics, existential questions always come to mind: What is consciousness? Does the soul exist? Is identity a memory file? That's why, in this retro review, we'll talk about Blade Runner.

Blade Runner is a 1982 American film directed by Ridley Scott. The story takes place in the dystopian city of Los Angeles in 2019. Rick Deckard is a retired Blade Runner, played by Harrison Ford. His former occupation involved eliminating or retiring replicants. His former boss pressures him to help them eliminate a group of replicants who have taken advantage of the chaos of the big city to infiltrate society.

The film was criticized and poorly received by audiences, failing to achieve great box office results because it broke with the traditional rhythms of action films of the time. With Vangelis' soundtrack and characters like the City of Angels itself, who convey a profound loneliness, the director sought to tell a story that was different from the established norm. Later, the film gained popularity, becoming a cult favorite that, over time, has become an essential guide to the science fiction genre.

A few days ago, the Cineteca announced the screening of the cult film Blade Runner. Dr. Velázquez, a science fiction lover, invited us to see it. A Norwegian or Swedish short film featuring activists focused on curbing pollution levels from the use of oil as fuel came our way. It was amusing to see the behavior of first-world police trying to evacuate activists blocking streets or train tracks: "Excuse me, sir, we'll have to evacuate you in a few minutes."

After half an hour or forty minutes, it was finally Scott's turn. The film showed us a young Harrison Ford chasing androids mimicking a chaotic society. Vangelis's music contributed to the decadent and lonely atmosphere of a dystopian future where androids seem more human than humans themselves. The Elon Musk of the story is a lonely being who seems to find in androids a kind of fountain of youth to perpetuate his memory and resolve his loneliness. In fact, the replicants themselves begin to express aspirations to prolong their existence and deny that their lives are doomed to an end.

In his attempt to eliminate replicants, the lonely Rick Deckard is transformed; he is not the same person who started the android hunt. In his interaction with the artificial world, he has become closer to the replicants than to humans themselves. By fighting them, he has tried to answer the question: What makes a human human? Deckard has been unable to relate to the human species, and while he sees the replicant as a rival, he has ended up being lectured by them regarding his questions about love and death.

Blade Runner is definitely recommended, especially for science fiction fans willing to watch a slow-paced, solitary, atmospheric film with few action scenes. It's a visual journey; for us, we'd forgotten so many scenes that it felt like we were watching a remake. As we leave the theater and look for your car parked in the distance, you can't help but wonder: What is the film trying to tell us? What do you think?

Trailer: <https://www.youtube.com/watch?v=eogplG53Cis>





The Traditional Martial Arts Center was born with the firm intention of opening doors to the constant changes in our society. Led by Kjn Eduardo Martinez V., the first generation of black belts in Mexico, inducted into the World Taekwondo Hall of Fame and a direct Dan Bon of Kjn Hwang Kee, Sbn Javier Acosta always walks in observance at his side, always attentive to investing in the evolution of the martial art for the betterment of our society, adapting to reversing the ideas of the past while respecting the present. CTAM is a hierarchical martial model of the Moo Duk Kwan system, full of respect among its members, all of whom are highly important in our ranks and careful to implement 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 beyond our control and that border on the fine line between peace and battle. Therefore, Family, Education, and professionalism are the fundamental pillars that sustain this solidly growing project. CTAM prioritizes the exchange of knowledge among individuals of different ages with the vision of everyone learning, with the kind

correction of anyone who must be responded to with at least a thank you. It is the duty of every martial artist to lead by example. With great teachers spread across different corners of the globe and the skillful 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 always will be. CTAM students receive, in their classes, from committed instructors, the necessary tools to understand martial arts from individual and distinct perspectives, knowing that we are much more than what is discussed or seen through a opaque lens. For this reason, we always strive to be at the forefront of professional education methodology in support of sustaining the most important institution: the family. CTAM moves forward steadily and unhurriedly together, creating, innovating, and even imitating everything that should be beneficial to the project. Among other things, CTAM has contributed articles of social interest to the magazine El Camino since its founding. This is an honor for each member and contributes to the dissemination of our craft.

For this reason, the gratitude for everything and for everyone is instilled daily 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, the respect that society needs can be taught and learned through the new era of martial arts.

We are CTAM, the new era of martial arts.





Reflections on the 2025 Korea Seminar

The Euljikwan Seminar in Deoktong, Jecheon, South Korea, is not just a martial arts encounter. It is a ritual of surrender and transformation, where each day is a test of body, mind, and spirit.

The first few days hit hard. The fear of the unknown, the uprooting of family, and the need to make your way in a new environment weigh like a silent burden. Around you, brilliant young martial artists—many of them the best of their generation—train with hunger and ambition. Then, inevitably, you wonder if you still have a place among them. Your body protests: training morning and evening, your dobok always soaked, the accumulated fatigue while, twelve hours apart, you try to juggle work and family responsibilities. Your mind oscillates

between the anxiety of training in the mountains and the effort to stay focused on the dojang routines.

The first week drags on. Three morning hours seem endless, especially when the Master approaches to correct you and, with a precise gesture, smashes your wrist to remind you of the movement's detail. Midday, on the other hand, slips by quickly: a hearty Korean meal, intensely flavorful, followed by a fleeting thirty-minute nap. The afternoon drags on again with the tireless repetition of techniques in the dojang. And the evening, which begins early, at 7:00 PM, finds you facing dinner. From then until 11:00 PM, endless discussions ignite: sincere testimonies, martial anecdotes, life confessions, all under the warming effect of soju and a shared beer. Even language becomes another obstacle: English is spoken, but Spanish, French, Korean, Portuguese, Russian, and German also resonate. After a few beers, the place transforms into a veritable Tower of Babel, a chaos of voices that, nevertheless, ends up uniting us beyond words.

But as the days go by, something changes. On the fifth or sixth day, what might be called Euljikwan mode emerges: the mind tunes to the rhythm of the body, concentration becomes piercing, and everything revolves around the championship on Saturday and Sunday. The first week becomes a whirlwind of tension, sweat, and anticipation.

The second week brings a different vibe. The main challenges are behind us: mountain training, the Taekkyeon and Hapkido championships. The tournament becomes a memory, and a new awareness emerges: time is now short and slips away quickly. Some classmates begin to leave; farewells multiply, the atmosphere relaxes despite the fatigue, and the bonds deepen. Only the day of the dan exams remains, that last day filled with uncertainty: will the Master call you to introduce yourself? Will this be the opportunity to challenge the rank that precedes you? Or will we have to wait another year? Anguish, hope and expectation intermingle until they become unbearably human.

In the final days, the various delegations begin to leave. Farewells among colleagues follow, and finally, the time comes for you to leave and now, finally, say goodbye to Master Ju's family. Especially

to his wife (Samonim) and his daughter Youngeon, two immensely generous people who are extremely helpful throughout the organization. Master Ju, as he usually does, accompanies me to Chungju station, or he has even driven us to Incheon Airport, three hours from the Summer Camp in the mountains. In that short journey, his few words, along with his gestures and body language, further cement the incredible person he is: generous, a good host, gracious, a tireless worker, a professional in what he teaches and teaches (Hapkido and Taekkyeon), and someone with clear goals and a solid network of relationships. One leaves with sadness, yes, but also with the longing to be reunited with my family and friends, and with the great responsibility of sharing and spreading everything I learned during those weeks in Deoktong.

The closure is inevitable. The bus from Chungju to Seoul or Incheon marks the return home. There, on the return journey, the real test begins: reflecting and processing everything experienced with Master Ju, his family, the Korean Masters of Euljikwan, and fellow seminarians.

Because this seminar is not just training. It's an inner journey of light and shadow, of fulfillment and exhaustion, of joy and tears. In the midst of it all, intense bonds are forged: nights shared with people you barely know, sincere conversations, silences that feel like home. Bonds of steel tempered in just a few days.

That's why, when it's over, you know it wasn't just a martial arts event. It was a process of personal transformation. A test of character, endurance, and self-belief. An experience I would recommend experiencing at least once in your life, at any cost.

SABONIM CARLOS GARCIA AROCENA





2025 World Kido Federation Member Summit

July 11th-13th, 2025

Pleasanton, California, USA

By GM Guy Larke along with assistance from Sr GM Scott Seo, Sr. GM Steve Seo, and Kjn. Alex Quenneville

Hanminjok Hapkido is one of the most powerful Korean martial arts organizations in the world. Domestically, it boasts 300 dojangs in South Korea! In addition to Korea, the World Kido Federation is the international arm of Hanminjok Hapkido and that helps it be more than just another generic Hapkido federation. It has over 100 branches in 40 countries. In the year 2025, it's hard to find any group with half that many in the Republic of Korea and throughout the world.

It's hard to believe that this behemoth began with a young Korean boy named Seo In-Sun who wanted to feel stronger and be the best fighter in his region (a VERY important trait for those who know about that horrific time of Korean history). So, he began doing athletics and whatever methods of strength training were available at that time. The young man discovered the living legend, Choi Young-Sool in the late 1950's and became disciples of his teachings.

To properly detail his martial arts journey after that would take an encyclopedia, not an article. After decades of training, researching, developing and propagating his expression of those arts, he emigrated with his wife, sons (Scott and Steve) and daughter Sara) to the Bay area of San Francisco in 1980. He later was the grandmaster and Chairman of the Korea Kuk Sool Association. GM Seo also spearheaded Korea Kido Hae from 1983 to 2002. He also established the World Kido Federation in 1986 with an eye on spreading Hapkido and Korean Martial Arts around the world.

Those experiences led to the launch of Hanminjok Hapkido in 2003. Han in old Korean means "one" or "big" or even "heaven/ sky". Min means "people". Jok translates to "tribe" or "root". In Chinese character, it simply stands for "the people of Korea". It was a tremendous success as it grew exponentially.

The difference? Aside from blindingly fast and flowing hyungs, a massive array of weapons and powerful self-defense techniques, there was a simple concept. This was the concept of family. The idea of bringing all practitioners under one umbrella. GM Seo was not just a leader or founder; he was the members' father or grandfather. People, whether they admit or not, want to belong to something greater than themselves. It is what makes us truly human. The philosophy of the founder shone through everything that was taught. Etiquette and traditional manners were emphasized over skills alone. Masters were meant to 'martial artists' in the traditional definition and emulate the "yang-bahn" (nobles) of centuries past.

The 1st international event and World Championship



was held in Korea in 1998. Since then there has been over 100 major events throughout the world. 10 events are held a year currently.

The World Kido Federation member summit is one of largest gatherings of Korean martial artists in the world! This event happens every two years and is one of the marquee events of our organization. This year they had over 220 attendees from 8 different countries and 10 US states, with over 30 masters, and over 100 black belts.

What happens at the summit? Below, is a detailed agenda but at a higher level the event is meant to bring together and unite our members from around the world and also help set the direction of our organization as well as the Korean martial arts at large. Doing it every two years ensures they maintain a common strategy and direction for their organization on a consistent basis. The event combines hard training, with networking, presentations and key note speeches, with demonstrations, a gala banquet and more!

Agenda

Day 1, Friday, July 11, 2025

Registration

School owner exchange with WKF (World Kido Federation) members around the world.

GMs Scott and Steve Seo will be available to meet and greet all attendees.

Senior Master/GM's meeting and special training. Special meetings and discussion with GM Scott and Steve Seo on strategy (WKF certified 6th, 7th) to focus on the future of our organization.

8th, 9th dans - Advance training concepts and theory

Day 2: Saturday morning, July 12, 2025

Training - conducted by GM Steve Seo. Includes warm-up, WKF 10 step striking drills and forms training

7-9th Dan Masters Line Up and Introductions

Official Summit Kick-Off; Presentations

Introduction and Welcome - Steve Seo

Latin America Summit Update - GM Rolando Vergara

Special Women's Leadership Panel moderated by GM Steve Seo. Panelists featured: COO/Master Sara Pak, Master Marianne Eberhardt, Master My Callison, Master Meghan Garcia

Keynote Address by President World Kido Federation/ GM Steve Seo: The things that unite us and will power our future

WKF has TALENT! – Demonstrations!



Individual and Team Demonstrations from our members from around the world!

Seminar w/ GM's Scott and Steve Seo

Seminar Certificate Presentations; Group Photos

Dinner Banquet + Promotions, Special Presentations

Day 3: Sunday, July 13, 2025

Seminar w/ GM Scott and Steve Seo

WKF Senior Masters Meeting with GM Steve Seo: GM Steve Seo and Master Sara Pak will meet with each dan level 9th to 6th dan Grandmasters only separately.

General Training w/ GM Scott Seo

Open Mat Training w/ GM Scott & GM Steve

Testimonials:

Michael Scott

"I'm just a parent. My son and daughter are here. He's a second degree. My daughter is a brown stripe. We're from Sacramento, California, with KSMY off of Riverside Boulevard in Sacramento. This is our third time here."

Question: So what are you most excited as a parent, like when you're getting a little bit more behind the scenes stuff, and I know you get to see the kids train and everything like that. So, what do you like to see from the summit?

"Well, first of all, I like to see the kids get engaged, and I like to see the technique demo Grand Master Seo puts on, and then later on, I like to see the students get to engage with all the upper black belts from all over the world."

Micheal de Alba

My name is Michael de Alba. I am from San Francisco. Originally. I live currently in Santa Rosa, California. My rank is 9th Dan in the World Kido Federation. My system is Farang Mu Sul , but I also know Hapkido and other Korean martial arts. I'm very happy to be here. The best part of these events is the camaraderie, this brotherhood that we have. It's very special. And obviously, in this case, it's international, so it's very wonderful. I become very good friends with several masters. So for me, that's been tremendous. As far as my students, I'm glad that we're part of a greater body than just in my own organization, even though I have students from around the world, but now it's even a larger family. So, that's pretty wonderful too. So, I look forward to connecting with everybody,



sharing and of course, my love for the Grand Master, Seo In-Sun. I have nothing but love for him and his sons, Steve and Scott, and, of course, Sara. I love the whole family.

Detlef Klos

I am a 9th degree black belt, and I'm from Germany. I've been three or four times in Korea, but this was my first summit.

Samantha Stegemeyer and Joshua Stegemeyer

(Samantha) I'm a 3rd Dan, and this is my husband. I have come to summits before. I'm really excited for the women's panel. They haven't done this yet, and I'm excited to see. I don't know what to expect,

(Joshua) I'm her husband and I'm a "plus-one". I'm excited for that well, and as a plus one, I've been coming for close to 10 years now, and so I know people now too, and I've got friends here, so it's nice to renew relationships and sort of meet everybody again. Last time we went to Korea and the Korea trip, we had a good time with the New Zealanders and some of the other folks from LA, and even Germany. Great people!

Morris O'Kelly

I'm Master Morris O'Kelly, 5th Dan. Song's Hapkido West LA, Los Angeles. This was my third Summit. My second time in Pleasanton. I went to Korea in 2024.

I already had some interaction with camaraderie and reconnecting with friends. Yes, the demonstrations are great, but it's the people aspect, which I think empowers me. It re-energizes me, and reminds me, at the base of all this, it's about people. It's about students. And when I have my enthusiasm renewed, when I go back to my dojang, I'm even more enthusiastic about teaching others.

Reconnecting friendships and also just exchanging different tips and tricks and philosophies about teaching different types of students in an ever changing and evolving environment where you have all sorts of distractions and competitions with kids, as far as their attention-span and their priorities.

Master Marianne Everhart

I am a newly ranked 7th Dan.. One of the greatest things I like about the summits, is seeing people from around the world. I reconnected with New Zealand and Chicago. I also met the Florida reps, which was exciting. This year, I was



actually part of the women's masters panel. I like that Grand Master Steve came up with the idea of getting a woman's perspective. It made me feel nervous at first but seeing the future was awesome, and being able to talk to the future women leaders was just incredible.

Amber Johnson

I am just a Kido mom, and I was there with my son. Sawyer. That was our first summit. I think it's really amazing to bring people from all over the world together, doing the same thing and really enjoying martial arts. And it's great for our kids to meet someone, get to hang out with them and have fun and make friends and just get to socialize.

My name is Benedict. I'm 9, and I'm a Brown Belt, and I am here with my mom and my brother. I celebrated my birthday there. I liked everything, especially breakfalls!

My name is Hassan Shakir. I'm a 4th Dan, and I'm with Decatur Martial Arts in Atlanta. I felt good. There was a lot of good training... a lot of forms. My legs are still tired, but that's good. Out of everything I remember when we were doing major hand throws, the 90 degrees of angles that they had. We have the first one that we learned. You can work your way around the circle and get different effects depending on where your feet are placed and the axis of the rotation.

It was a really good time. Really good to meet everyone. Everyone's really nice, so you don't have to worry about being intimidated.

Johnny Pak.

I am the Vice President of Social Member Services, etc, for the organization. I'm a 6th degree black belt. I have been here from the beginning, having married Master Sara Seo, so it's been my privilege and honor to be a part of every one of the summits, Korea trips, etc. So it's really been since the beginning. I want to say 1997. That was our first one in Fremont.

Progression is natural people that try to hold on or manage things too long. It's not good, right? You have to be prepared for the next generation. With regards to change, what I will say, and I said this in one of my opening dialogs during the banquet, is that the biggest change that I've seen over the years is the range of students, whether it's gender, whether it's age, martial arts is an inclusive thing. It has to be, and to have younger kids and the older generation and men and women all working



out together, I think that is what really is reflective of our society. The martial arts needs to be inclusive. The homepage for the World Kido Federation is: <https://share.google/viMz85n77H220ktyL> Their e-mail is: worldkidofederation@gmail.com

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 850 articles in over 25 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.





some weapons such as knives, axes, arrowheads, etc. These weapons were used for hunting and self-defense.

Traditional Korean weapons are undoubtedly the knife, the sword, and sticks.

Within this last section, we can categorize them based on their size.

They are divided into three categories:

SADO MU SUL (Tribal Martial Arts) BULKYO MU SUL (Monks' Martial Arts)

KUNG JUNG MU SUL (Royal Court Martial Art).

Stick fighting techniques come from BULKYO MU SUL. Due to their religious beliefs, monks were not allowed to carry weapons, and this forced them to use implements for defense. Over time, they developed various forms of stick handling. One of their favorites is the DANG BONG (Short Stick), used in our school's practice. It is a very easy weapon to carry and, in the hands of an expert, can be lethal. It can be used in pairs or individually, with or without a

On this occasion, I'm going to discuss some traditional weapons in the martial arts.

Many years ago, an article appeared in a magazine that caught my attention, titled "The Weapons of the Poor." It referred to the weapons of Japanese farmers, as they were unable to carry weapons like swords, spears, etc. They transformed their farming tools into weapons like the well-known Japanese weapons, nunchaku, bo, or kama (kobudo).

At the beginning of time, it didn't take long for humans to realize they were at a disadvantage compared to the rest of the species inhabiting the planet.

Their first weapons and tools were stones and crudely crafted sticks.

Various utensils and weapons have been found on the Korean Peninsula. Among these finds, we can highlight





grab rope.

Another weapon used by monks is the cane staff or old man's cane (JIPANGHI), also used in hapkido.

We must keep in mind that when using a weapon, it is an extension of my body. We must work dynamically, learning the correct exits, both for defense and attack.

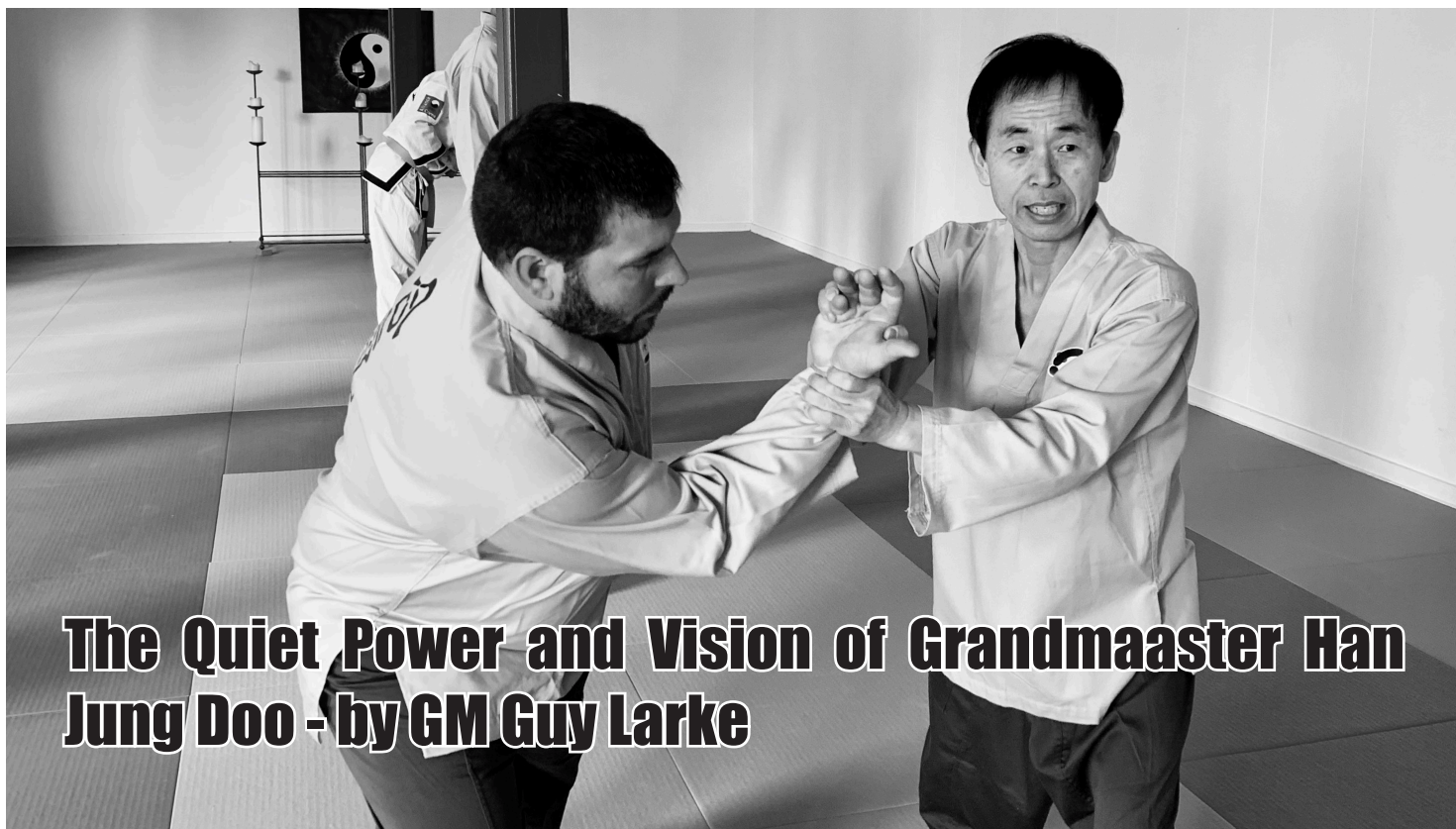
A few months ago, I was invited by Miguel Robles, a representative of Eskrima de campo, to a seminar taught by a Filipino instructor (Romino), a very dynamic art that I really enjoyed. A very qualified instructor.

Many martial arts include stick handling in their training, with different forms of handling.

Currently, our police force uses the police tonfa (PR 24), which is a modified copy of the traditional Okinawan tonfa.

Sabon Nin Mario da Silva.





The Quiet Power and Vision of Grandmaaster Han Jung Doo - by GM Guy Larke

I remember back in elementary school my first martial arts instructors, a father and son, used to tell us a lot of stories to make us think about our actions outside of the training hall. One that stuck with me is roughly detailed below:

Centuries ago, in old Japan there was a famous open hand fighter. His skills were legendary and his fame knew no limit.

Sadly, the same could haven't been said for his pride. On one occasion he visited an elderly couple's humble restaurant. After tasting the food, he spat it out and loudly voiced his opinion of the old woman serving him, the food, and the business altogether.

After he said his piece and left the woman in tears he calmly strolled off on his way. Her husband could not bear the insult and as frail as he was, he grabbed a long stick and challenged the fighter in the street. The fighter laughed and easily broke the stick with a mighty chop and knocked the old man to the ground. Everyone laughed and he emerged a legend once more.

Over a period of several days the old man repeated his attempts to no avail.

One day however the old man appeared in front of the bully once again. He held the new stick in an odd grip. By this point the warrior grew bored and sighed as he cleanly broke the stick in half. He tried to walk away out of disinterest. He did not see the old man turn the other

half of the stick around to reveal a sharpened point. He buried it into the man's back.

Does this seem a bit too harsh to share with young students? Perhaps. But that story left a strong impression on a young boy dreaming of being the next Chuck Norris. It taught me that for one thing no one was indestructible, and that a warrior had to be humble to live a long life. Anyone who can remember training from twenty, thirty, or forty years ago will likely have their own meaningful moments of their early days of training. That kind of training, both mental and physical, sought to keep us from becoming that villain in the story above.

Sadly, nowadays commercialism is an understatement in many schools. While in other gyms it is the exact





Doo.

By the age of twelve, Han had already earned his first black belt in Hapkido. He would go on to master both Hapkido and Taekwondo, complete his military service, and open his first school in 1978.

Though that school closed after two years, it marked the first step of a journey that would eventually take him across continents, into the lives of thousands of students, and onto the world stage as both innovator and unifier.

A Life in Motion

Han's early teaching years were spent instructing U.S. military personnel and founding schools across Korea. His reputation for precision and presence grew, and invitations soon followed from Europe, the Middle East, and North America. He taught in Germany, France, Switzerland, Sweden, Norway, the Netherlands, Belgium, Russia, Israel, Iran, and beyond. But what drew people to him was not only technical skill. As one of his European students once put it, "He didn't teach us to fight. He taught us to see."

In 2010, Han unveiled what would become his signature contribution to martial arts: Hapki-Seon, a synthesis of Hapkido's martial principles and the meditative depth of Zen.

The Birth of Hapki-Seon (Zen)

Hapki-Seon is not a new system for the sake of novelty. It is, as Han describes it, "a return to the natural rhythm of body and breath." Where Hapkido emphasizes circular redirection, locks, and throws, Hapki-Seon

opposite. In an attempt to maintain integrity, there are institutions where it is blood, guts, testosterone, and little else. The structure is about building strength, power, and raising testosterone levels to new highs. Neither help the situation much either. In addition to an uncomfortable training environment, the style of training in many schools is incompatible with the aging Baby Boomers. Yes, Richard Norton and Cynthia Rothrock can jump into any school with ease, but they do not represent the average citizen by any stretch of the imagination.

In South Korea it is even more extreme on both ends of the spectrum. Due to social pressure many masters quit teaching at thirty or thirty-five and in many cases stop training altogether in their forty's. These changing martial arts trends and his own aging prompted Hapkido Grandmaster Jung Doo Han to find an alternative exercise regimen for himself and the vast number of aging Koreans in his country, while simultaneously building people spiritually. To achieve a spiritual level of consciousness you really have to become self-aware. In his mind most people didn't have their own thoughts. They were controlled and programmed by media and their peers. Even in diet and exercise most individuals follow the latest crazes blindly or do what their ancestors did without questioning. Even at dojangs, the self-confidence and courage that students learn needs to eventually become self-management and self-awareness.

Humble Beginnings

This whole revolution started In April 1954, in the rural town of Kangjin, Jeollanam-do, where a boy began training in martial arts inside a rice mill. The floor was rough, the air was dusty, and the lessons were hard. Yet out of that humble beginning emerged one of Korea's most influential martial artists: Grandmaster Han Jung





of energy and awareness.

This structure makes Hapki-Seon unique: not simply a fighting system, but a lifelong practice that grows with its practitioners, from childhood to senior years.

The Hamel River Talks

Yet Han's story is not only about creating a new art. It is also about building bridges. For over a decade, he held ongoing dialogues with Dutch Grandmaster Ernst Jan Rolloos. Known as the Hamel River Talks, these meetings became a symbolic effort to uphold the river between the Netherlands and Korea, not politically, but spiritually.

They asked: How can martial arts preserve their essence in a changing world?

The answer became the Round Table Alliance, a fellowship of master-level martial artists who meet as equals. No hierarchy, no politics—just a circle dedicated to exchanging knowledge, integrating new ideas, and preserving the heart of martial practice.

"The circle," Han says, "has no head, no end. Only connection."

Martial Arts in a Changing World

Han is frank about the challenges martial arts face today.

"Too often," he observes, "schools are forced to become entertainment centers. Instructors are part coach, part clown, part chauffeur. The values are lost. At the other extreme, some schools become too harsh, sound and fury with no heart. Neither way preserves the true path."

In South Korea, the pressures are even more intense.



softens the delivery. Each technique is infused with breathing, meditation, and flow. Training often begins with stretches, slow-motion drills, and breathing practices that prepare both body and mind.

Through decades of study, Han made discoveries that reshaped his approach:

1. Natural breathing makes techniques smoother and healthier.
2. Slow practice sharpens awareness and increases control.
3. Effective defence doesn't require harshness; subtlety and timing can achieve the same result without injury.

In an era where martial arts can lean toward either commercial gimmicks or hyper-aggression, Hapki-Seon offers another path: harmony in motion, defence without destruction, training for a lifetime.

The Four Paradigms of Hapki-Seon

Unlike most martial arts that progress through dan ranks alone, Han divided Hapki-Seon into four paradigms, each reflecting a stage of growth in body, mind, and spirit.

Sul – The foundation. Beginners learn stances, hand, and foot techniques, and basic breakfalls.

Discipline and structure are introduced here.

Ye – The bridge. Intermediate practice adds abdominal breathing, sparring, self-defence, applied forms, and weapons such as short staff, long staff, cane, belt, and sword.

Do – The path. Advanced students enter leadership training: philosophy, first aid, referee knowledge, confidence-building, and teaching responsibility, alongside advanced techniques.

Zen/Seon – The integration. Reserved for senior disciples, this stage includes meditation, Ki-gong, therapy, relaxation, dance, partner drills, and lifelong cultivation



Many masters stop teaching in their thirties or forties, leaving behind not just the profession but their own training. For Han, this decline underscored the need for a new model—one that values sustainability, health, and inner cultivation as much as external skill.

That model became Hapki-Seon (Zen).

Orbis Via – The Circle Remembered

Han's work is honored in the book *Orbis Via – The Circular Way*, which explores how the symbol of the circle has shaped both Eastern and European martial traditions.

"Circular motion is not escape, it is encounter," the book states. "In the curve lies the chance to transform force into flow, and reaction into transformation."

Hapki-Seon embodies this philosophy. It doesn't seek to merge East and West, but to remind them of their shared principles. Through Han's collaboration with Rolloos and the Round Table Alliance, this remembering takes form: a reweaving of martial arts as universal heritage.

The Path Forward

Today, Grandmaster Han continues to serve as Grandmaster and spiritual leader of leading international federations, including the Global Hapkido Federation and the K-Martial Arts Federation. But his true legacy lies in his philosophy of openness:

"There is no secret technique," he says, "only the free sharing of knowledge among martial artists."

It is this spirit that draws people to him—from the rice mill of his youth to the training halls of Europe, from the Hamel River to the international Round Table Alliance. His presence reminds practitioners that martial arts, at their best, are not about domination, but about return: to form, to spirit, and to self.

As a symbol of the long-last connection between Han and his long-time protégé and business partner, he revealed his intentions for the future by making GM Rolloos, President of the Global Hapkido Federation and Hapki-Zen (Seon) Federation. A bold move to expand the arts internationally.

On October 11th in Oslo, the circle widens once more. Hapki-Seon and the Round Table Alliance will come together in a seminar that embodies this vision: martial arts as harmony, renewal, and human connection.

Testimonials:

Praise for the promotion of Hapki-Zen-

Hapki-Zen harmonizes the body, breathing, and mind into one living flow. It rewinds our inner balance and resilience from the modern human's life. By the movement of mindfulness, the trainee can discover clear enlightenment and tranquility. This training fosters vitality and a merciful awareness. Join the Hapki-Zen which the harmony itself becomes the meditation.

Poong-Ryu Do Founding Master Monk Tae Won

Hapki-Zen is a complete system that combines the 60-year-old traditional martial arts training and deep ideological insights of Master Han Jung-doo. As a practice method that pursues health and happiness as well as the excellence of martial arts techniques, it aims for the state of vital cycle and enlightenment (圓). It does not stop at preserving tradition but reinterprets it modernly to present a new path to the martial arts world.

Seon-Moo Do Founding Master Monk Jeog Oon

The Hapki-Zen which President Han Jung-Doo has established is a new way of martial arts that encompasses Sul, Ae, Do, and Zen. His dedication and willpower have been a great help to protect Korean traditional martial arts and promote them to the world. Hapki-Zen's philosophy which emphasizes the

unity of body, mind, and Ki(氣), resonates deeply with many people.

Today's achievements and developments are all the efforts bore fruit by his outstanding guidance and enthusiasm. I hope for the Hapki-Zen to shine more as the martial arts of peace and harmony. Thanks for your hard work in both internal and externally hard environments but evangelizing Hapki-Zen.

We wish you all the best to cultivate many trainees around the world as we find solutions to sublimate our minds through physical training

Gi-Cheon Moon General Federation – Park Sa-Kyu,
Founding Master

Hapkido is a martial ART in the truest sense of the word. It is open to the interpretation of the practitioner. As such, there is a vast array of Hapkido styles and organizations. As a martial artist for nearly sixty years, I can say I have seen a lot. However, in the Hapkido world, one individual stands out among the rest. Grandmaster Han Jong Doo is not only a phenomenal martial artist, but also a humble and unassuming man. He is innovative, yet committed to tradition. When I first met him several years ago in Korea, I could tell he was the "real deal," as they say. I quickly became affiliated with his organization and have been able to help it grow and develop in the United States. I am recruiting new member schools and will hopefully bring Grandmaster Han to America in the next year or two for a multi-state tour, conducting seminars, promotion tests, etc. I am honored to call Grandmaster Han a mentor, as well as a friend. My wife and I look forward to working with him for many years to come.

Grandmaster Tim McHugh
10th Dan Tang Soo Do
9th Dan Tae Kwon Do
Director of North America

During one of my many journeys to Korea, I had the privilege of meeting Grand Master Han Jung Doo, a distinguished martial artist with an extensive career dedicated to the instruction of Hapkido. Over the years, he has not only preserved the tradition of this discipline but has also contributed to its evolution through the creation of Hapki Zen, a distinctive style that integrates the principles of Taichi with the technical and philosophical foundations of Hapkido, reflecting his unique martial vision.

In my most recent visit to Korea in 2023, I once again

had the honor of meeting him. As on previous occasions, I was received with remarkable cordiality and respect. Grand Master Han welcomed me in a manner that conveyed both friendship and the spirit of fraternity characteristic of true martial exchange. Our discussions centered on the expansion of the Global Hapkido Federation in Latin America and on strategies to foster a more comprehensive development of the organization throughout the region.

Subsequently, the Master extended his hospitality by inviting us to share a meal, where we continued our dialogue in a setting of warmth and familiarity. This experience reinforced my sense of belonging within the Global Hapkido Federation, as Grand Master Han embodies not only technical excellence but also the ability to transmit knowledge with generosity and without reservation.

I remain profoundly grateful for the opportunity to learn from his example, to continue training under his influence, and to contribute, alongside him, to the advancement of Hapkido on an international scale.



Master Patricio Saavedra
9th Dan Tang Soo Do Moo Duk Kwan
Director of Latin America

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 850 articles in over 25 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.





The Martial Arts and Me (Cap. 33) Profesor Carlos Damasco

Continuing the story from the previous post, having finally recovered from the fracture I suffered, I found a place near my home where Kukkiwon Taekwondo was practiced. It was 1983. I went and spoke with the instructor in charge, Andrés Rivas, a Second Dan at the time.

I told him about my previous practice, and he invited me to attend the classes, saying that with my experience from Karate, it wouldn't be difficult for me to adapt to practicing Taekwondo. My biggest problem at the time was the prolonged inactivity and the considerable weight I had gained. However, I began to perform better than I thought, and that motivated me.

After four months of practice, I earned my first belt (yellow) at Master Lee's Academy, the only one authorized at the time to take exams. I performed well, but I felt, excuse the redundancy, that the excess weight was weighing me down.

I decided that in 1984 I would tackle it with a weight-loss diet.

Finally, by reducing my food intake and increasing my training, I managed to lose 12 kg, feeling at my ideal weight. That year, the second National Tournament was held at the Platense Patin Club, and now a green belt competitor, I participated in the 72-78 kg category. I managed to achieve first place after three hard-fought contests, and I felt truly comforted by my achievement.

That led me to continue training even harder, and by March 1985, I had qualified for the Green Belt.

In November 1985, the Third National Tournament was

held at the Palacio Peñarol, where I participated in the Green Belt category, but this time I was eliminated in the first round.

Despite the frustration of defeat, which is always present in tournaments, you have to know how to win and how to lose, and you have to keep training.

A new challenge awaited; at the end of the year, I was ranked blue-tipped. I performed well and finished the year with that rank. The beginning of 1986 was marked by something very unpleasant for our Academy.



Following an exhibition held by A. Rivas and us as collaborators, without authorization from the Uruguayan Taekwondo Federation, the aforementioned instructor was expelled from the Federation, and the students had the option of continuing to belong to the organization if we stopped practicing with him.

Finally, Rivas achieved affiliation with the ITF Taekwondo, along with other Black Belt instructors who supported him on his new path.

I continued practicing the new style with Rivas for a few months, but ultimately for different reasons and because I also felt the same way I had already practiced. It's worth noting that there are different variations from one style to the other.

I want to mention that I wasn't going to return to the Federation, as the decision to expel my instructor seemed arbitrary to me.

At that time, I learned that Master Ruben González was representing the Chung Do Kwan Association, led by the now 9th Dan Master, Francisco Oscar Tajés.

I went to speak with him, as I had some knowledge of him from seeing him in the Federation exams.

I immediately began practicing with him and progressed, and by the end of 1986 I had taken the Red Belt.

At the end of that year, González and I traveled to Buenos Aires to practice at Master Tajés's Academy. I also wanted to meet him and have him evaluate my technical level. I also wanted to have the opportunity to teach classes at a gym and request the necessary authorization to do so as a Red Belt.

I want to emphasize that I had already been teaching Green Belt classes at Rivas and had considerable experience in the field.

Finally, I was authorized by the Master and allowed to use the C. Negro to teach classes, on the condition that I could take the First Dan exam by the end of 1987.

We agreed that Tajés would travel to Montevideo in January to conduct a Technical Seminar, and February 28th was also set for the First Rioplatense Taekwondo Tournament.

But that's for the next post.





DOJO STORIES

SENSEI Gerardo Balves



The Katas Created by Master Mabuni Kenwa

Kenwa Mabuni's enthusiastic nature and his profession as a police officer allowed him to frequently travel around the island of Okinawa, collecting and systematizing the many techniques practiced throughout the island.

Due to the circumstances of the time, this process was long and difficult. At that time, karate was not a game or a sport but a technique for life-or-death combat. Its learning and training were intimate and almost clandestine. Masters rarely exhibited their kata in public, and the master needed great trust in a student to accept them as such and teach them his kata.

Karate kata is a living form, where there is an invisible link between appearance and reality. We must investigate not only the apparent movement, but also the "hidden meaning." It reflects our state of mind and demonstrates the quality of our experience and maturity.

No other school teaches such a large number of kata; this is the result of the continuous research and compilation of founder Kenwa Mabuni. His work is especially remarkable, considering that during his time, the tendency was to focus on a few kata, and he collected and assimilated kata from different sources. The kata created by Master Mabuni Kenwa can be classified as follows:

The SHINPA and SHINSEI katas, influenced by masters Chojun Miyagi and Kanbum Uechi, respectively.

The JUROKU, MIOYO, and AOYAGI or SEIRYU katas, originally created in Osaka to introduce young high school students to the practice of karate-do as a system of health and self-defense.

The MATSUKASE kata, created from a modification of the ancient Wankan kata.

SHINPA (New Break or The Spirit of the Wave)

The creation of this kata is due to Master Kenwa Mabuni's observation in Wakayama, Japan, of the work done by Master

Kambun Uechi.

This kata features movements characteristic of Shuri-te. The primary characteristic of this exercise is the training of the Kuri-Uke technique, as well as the knowledge of Koken (bent wrist), techniques that are appreciated in higher-level katas such as Seisan, Sanseru, and Suparimpai.

This kata also teaches Master Mabuni's very characteristic defensive techniques, such as Ai-Tzuki. This exercise is performed with a dynamic rhythm, clearly combining open-hand techniques with punching.

In our school, we also consider this an "intermediate kata" between the Tensho and Seisan katas, as a teaching method for optimal student understanding and development.

SHINSEI (New Life or New System)

A kata created from the forms of the Gekki sai-Ichi and Gekki sai-Ni katas of Master Chojun Miyagi, with whom he had a close relationship, engaging in constant training and studies related to karate throughout their lives.

Master Miyagi established the following katas as the order in the teachings of his style (Goju-Ryu): Sanchin, Tensho (Rokki-Shu), and the two Gekki sais (currently the order is reversed). Master Mabuni, after learning about them from Master Miyagi, established and created the Shinsei kata (later his son Kenei Mabuni created the Shinsei-Ni kata).

In our school's teaching method, it is considered an "intermediate kata" between the Sanchin and Seienchin kata, for optimal student understanding and development. Training in this kata of the basic Naha-Te techniques, combining slow and concentrated techniques with more dynamic techniques. It focuses on the different forms of Kaishu-Uke (open hand), as well as close-range attacks. Currently, this kata, along with Sanchin and Tensho, constitutes the basic Naha-Te training for karate students in our school.

JUROKU (16 Techniques)

crw_8082 It is characterized by the work of dodging

and body movements, as well as by Master Mabuni's "very peculiar" work on the Kara-Uke and Ai-Tzuki techniques. Also highly appreciated in this kata is the work on the different open hand techniques in attack and defense.

MIOJO (Very Beautiful Thing)

It is characterized by the work on the Sashi-Te technique, a very characteristic and favorite technique of Master Mabuni, which is applicable in defense, attack, and grappling situations. This work is similar to the Nipaipo kata.

AOYAGI or SEIRYU - Chinese pronunciation - (Green Willow)

It is characterized by the use of both hands, especially the open hand. This exercise is highly applicable to grips with multiple variations, similar in its two-handed work to the kata Gojushiho.

MATSUKASE (Pine Wind)

Historically, this kata was created (modified) by Master Mabuni based on the ancient Wankan kata.

As in the previous katas, the open-handed approach is notable. The similarity of some techniques to the Juroku and Oyagi katas is evident, and even parts of the exercise are remarkably similar.

This kata also includes gripping and the application of the Kara-Uke and Ai-Tzuki techniques, "the master's favorite techniques."

The pace of execution is fast and dynamic, combining open-hand and fist techniques with great speed in different phases of the kata.

It seems that Master Mabuni created these katas during his early days in Osaka, when he established himself to spread karate in Japan. At that time, the principles were not very encouraging, so he had to create attractive exercises for young students in high schools and universities in the Kanzai (Osaka) region, demonstrating the effective aspects of karate or self-defense.

These katas are considered very easy in some circles, but this is far from the truth. These exercises, seemingly short in execution, conceal very complex and considerably difficult techniques. The richness and variation of techniques in these katas is noteworthy.

These three formal exercises or katas could also be classified as "bridge katas," allowing them to work on certain techniques considered superior, without having to know the higher-level exercises or katas.

Kenei Mabuni has commented on several occasions on the creation of the Aoyagi and Mioyo katas for girls, and Juroku for boys. This situation is somewhat incomprehensible in this era, but it was certainly so at the time, given the cultural and social connotations of contemporary Japan. Kenei Mabuni was a pioneer in promoting social equality between women and men. In fact, his wife sometimes helped him with his daily training.

In his book "Karate Niu Mon," Kenwa Mabuni discusses his early intention in Osaka to introduce karate to women by creating the kata Mioyo (the name of the girls' school where he taught



karate) and Aoyagi (or Seiryu). This was instrumental in getting karate introduced into the teachings of girls' high schools. The way these katas are initiated is unique and very characteristic, with the hands overlapping to protect the breasts.

These katas are performed with speed in the techniques and a very dynamic rhythm in their actions. A wide variety of attack and defense techniques are used in all of them. Elbow attacks, defensive situations on grips, and attacks on vital areas are prominent in these exercises.

Correct knowledge of these three exercises undoubtedly gives the karate student an optimal disposition for self-defense. This was Master Mabuni's intention with these kata.

Historically, there is very little documentation regarding the kata created by Master Kenwa Mabuni. His son, Kenei, occasionally mentions them, providing brief glimpses of information.

However, upon a brief technical analysis, there is no doubt that they are all imbued with his unique understanding of karate, or the "Mabuni Method" philosophy.





What is HapKiDo?

To all who read this article, I greet you from the Republic of Panama. I am Master Ramón Navarro, 6th Dan under Grandmaster Park, SongIL. I am the technical director of the Song Moo Kwan HapKiDo Association, so I welcome you to the international expansion project with the support and sponsorship of KwanjangNim Park, SongIL 9th Dan, father of HapKiDo in Panama and founder of this style, Song Moo Kwan. Join this great family.

Every martial art in general is said to be ancient, but the truth is, whether it's Karate from Japan, TaeKwonDo, TangSooDo, or HapKiDo from Korea, well, Karate is no older than the 1920s, originating from the kingdom of Okinawa or the Ryukyu Islands in the 15th century, and it became popular in the 1920s.

TaeKwonDo is best known in general among Korean martial arts, but it dates back to the 1950s, but there were already some schools or styles before and they were the original Kwanes that formed the basis of TaeKwonDo and they were Chung Do Kwan, Ji Do Kwan, Song Moo Kwan, Moo Duk Kwan and Chang Moo Kwan (these can be written and pronounced in a row, for example Moo Duk Kwan like this MooDukKwan).

These institutions were formed between the years of 1944 and 1946. Here are the five original schools and their founders: 1. Chung Do Kwan founded in 1944 by Lee Won-Kuk 2. Moo Duk Kwan founded in 1945 by Ki Hwang-Kee 3. Song Moo Kwan founded in 1946 by Ro Byung-Jik 4. Chang Moo Kwan founded in 1946 by Yoon

Byung-In 5. Ji Do Kwan founded on March 3, 1946 by Chun Sang-Sup

Ultimately, TaeKwonDo ended up being formed with 9 founding schools that in total were Chung Do Kwan, Ji Do Kwan, Song Moo Kwan, Moo Duk Kwan, Chang Moo Kwan, Han Moo Kwan, Oh Do Kwan, Kang Duk Kwan and Jung Do Kwan.

At the beginning of the 60's the Korean TaeKwonDo Association was formed and over time it was formed into the WTF or World TaeKwonDo Federation better known as the World TaeKwonDo Federation but the government entity called Kuk Ki Won or KukKiWon is the one that supports the Korean government in two ways, that of regulating the Dan or Black Belt degrees and making it part of Korean culture which makes it the national sport of Korea.

Before and in 1945 Master Ki Hwang Kee formed the TangSooDo Moo Duk Kwan and supported the formation of TaeKwonDo supporting the other 4 schools that formed it. TangSooDo means Do or the Way, Tang represents China and Soo is the Hand or outside Chin Mano Via or The Way Of The China Hand or in Spanish it is El Camino De La Mano China which was formed on the technical basis of ShotoKan Karate and part of KungFu, that is why it is said that TangSooDo is 70% Chinese and 30% Japanese.

I AM GOING TO TELL A TRUTH: TaeKwonDo has its roots in Karate since the other 4 of the 5 that formed TaeKwonDo, which later ended up forming with other 4 schools that I already mentioned, want to make it seem that this martial art is totally Korean and it is not true, say what they say, well things have happened and things will happen, only time will tell what will end up happening.

These two are known as linear martial arts, and their function is accepted as a force-against-force approach. Thus, in Korea, TaeKwonDo and TangSooDo follow the path of sport, although TangSooDo shows a greater focus on tradition, i.e., the martial aspect rather than the sporting aspect.

There are circular martial arts that do not go force against force like JuDo which being Japanese of origin in Korea exists with another writing it is called YuDo and allows standing grips starting a fight or the search for locks that generally is that standing you can kick or hit with a fist and on the ground fighting the fights are done on the ground specializing in levers to the arms but also to the legs and it focuses on hanging the opponent which is what will be called the ancient



techniques since in the competitions they go against the regulations but the Korean YuDo allows on the ground while fighting blows with fists as with the feet.

There is, let's say, the mixture known as a hybrid in which its origin is from HapKiDo. HapKiDo comes from two different types of ancient martial arts but this art HapKiDo is modern or from the years 1959 that was formed from a type of Japanese JuJutSu known as Ai Ki Ju JuSu or AiKiJuJutSu of the Daito family, that is, it comes from the well-known art of this family, DaiTo Ryu, which is translated in Korean as DaeDongRyu HapKiYuSul but since punches and kicks were added, the expression Kwon was used, which means fist, calling it Hap Ki Yu Kwon Sul, which was formed in a humanistic martial art that had the phrase Sul removed from the name for a philosophical one with Do and this change in principle was formed by the creator of this modern aspect of this combat mode, DoJuNim, that is, the Founder of HapKiDo, Mr. Ji Han-Jae.

Really the martial art that has had the most kicks since its Korean origin is HapKiDo, it is more than the one that has the most use of hands in addition to other things that it uses such as the elbow and the head as well as a diversity of weapons between it the traditional martial art and others that are modern focused on the military such as the revolver, the bayonet as well as the shotgun or rifle and the machine gun but it also has weapons that we call homemade but in reality they are utensils that can be found in the environment where a situation happens and one can use such as a rope, a newspaper or magazine, an umbrella, a baton in addition to those of the police such as the baton and handcuffs. In addition, in its advanced stages one learns to heal with acupuncture since its techniques have the use of healing methods, although not in all schools worldwide they are taught.

Almost all of them have forms, whatever they're called, except for fighting and locking arts, although they focus on sports in their own way, just like Karate, Taekwondo, Kung-fu, Tang Soo Do, among others, both within Korea and outside of Korea. Recently, well, for about thirty years now, HapKiDo, through growing organizations, has formed all kinds of competitions, which is a topic for another time.

For now I'm saying goodbye, so take care and keep training. The end of the year is coming soon. Before that, here in Panama we have national holidays on November 3rd, Independence Day, November 4th, Flag Day, and November 5th, Columbus Day (not Christopher Columbus). On November 28th, two things are celebrated: one is the cry for independence from Spain in 1821 in Villa de Los Santos, Panama, and Firefighters' Day, which has been celebrated since its creation more than 100 years ago, in 1887. Then, on December 8th, Mother's Day is celebrated, Christmas, which we all celebrate the same all over the world, as well as the end of that year, in our case, it will be ending the year 2025, welcoming 2026. Who is over 40 years old would think that this new year would arrive, right? Well, it's just around the corner.

HAP





Why Tang Soo Do?

You've come this far, and that means you've opened up your world of possibilities regarding martial arts. They're no longer just the "few you knew." Today, you have the opportunity to offer an innovative and original approach at your renowned institution, one that until now was nonexistent in Uruguay. At the same time, you can offer ancient values and teachings through an art like TSD, which has been transmitting a philosophy of life from generation to generation for hundreds of years. You've come to us at a time when two of the best ingredients an organization can offer are combined: youth: we've been operating in Uruguay for approximately four years with sustained growth, and experience: the Uruguayan TSD is made up of a team of instructors with an average of more than fifteen years of experience leading martial arts schools, working alongside other institutions, and committed to ongoing training both within the martial arts and in various areas (first aid, education, nutrition, and more).

Our Commitment:

Without a doubt, the world is a different place than the one you and I remember from our childhood, even more so than the world that gave rise to martial arts. It is therefore necessary to take on the challenge and take responsibility for our role in society when it comes to transmitting our teachings. Today we discuss some concepts that we believe are key: Bullying - The reality at school and in other settings is a reality, and our attention is focused on that when it comes to the little ones. Self-Defense - Of course, when thinking about everyday activities, from leaving our homes to the various situations that can arise there, it is only fair to think about tools to resolve these situations. Exercise - Leaving aside the wide 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 - An exclusive benefit for Tang Soo Do practitioners. It wasn't included on this list by chance; it represents everything that makes us unique as human

beings: finding our feelings, emotions, who we are, pursuing harmony, and achieving self-control in the broadest sense of the word. Values - We could mention countless items on this list, but it's true that the fundamental foundation of martial arts is values, which act as 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 talk about integration in the broadest sense: people of all ages, genders, and creeds practicing in harmony to take today's society to the next level, where coexistence and peace are the common denominator. But let's be clear: we need you in the process—you, ALL of YOU. Contact: SBN Mario Segnini: +598 98 731 076





