



BEYOND THE FIGHT

THE APPLICATION OF MARTIAL ARTS PRINCIPLE
IN EXTRANEOUS CIRCUMSTANCE

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INTRODUCTION

As a martial artist seeking to better understand and appreciate my core arts—Chang Moo Kwan and Tomiki Aikido—I have come to see the importance and value of applying my training, not only to everyday life, but also to other fields of personal interest, particularly those that have presented me with real challenges. I firmly believe that true growth in martial arts is reflected by growth in its principles. My sensei has often said: “To master a martial art, you must master its principles. If you master one technique, you have one technique. If you master one principle, you have one thousand techniques.”¹ One must comprehend the value of principle and the significant role it plays in martial arts training. Another vital component is the principle of ki. Ki is the life energy that dwells within each of us and is bestowed by our Creator. There is no spiritual aspect concerning this quality, and it simply is a trait meant to be used and applied. The understanding of ki will come as one progresses and learns to use it for his advantage. With this knowledge, it is my objective to take principle beyond the fight and into extraneous circumstances. In this era of martial arts, principle has been largely forgotten and is no longer considered necessary. I came to the conclusion that I must further my understanding and take on new challenges by using martial arts principles. In the midst of research, I came across a Chang Moo Kwan patriarch by the name of Dae Woong Chung. His perspective of martial arts and his perception of how it can be regularly used and applied proved to be an inspiration. If one could simply take principle

¹ Jesse Boyd, One Principle, One Thousand Techniques (Hickory, NC: Catawba Valley Martial Arts, 2016), 1.

and ki seriously and learn to study their meanings and apply them, then he can improve his martial arts and translate this improvement into other fields of activity. One has to seek out and discover for himself instead of just doing everything he is told.

CHAPTER 1: DAE WOONG CHUNG

As a young boy, Dae Woong Chung became fascinated with martial arts and was adamant to train, so adamant that, against his parents' consent, he would sneak away after school and attend a class six days a week at a Chang Moo Kwan dojo in South Korea. Eventually, the rank of black belt was bestowed upon Chung by his teacher, Sun Koo Kim², the top student of Nam Suk Lee, one of Chang Moo Kwan's founders. As time passed, he took on the responsibility of teaching Chang Moo Kwan at a local gymnasium and eventually attained the rank of a 6th Dan. A few years later, he traveled from his home in Korea to Southern California. Chung opened up his first Chang Moo Kwan—Taekwondo school in Pomona. In doing so, he became the first traditional Chang Moo Kwan instructor in the Western United States. How little did Chung know that this location coupled with a seemingly random bicycle ride would greatly influence the future of traditional Chang Moo Kwan. One evening in 1974, Jon Wiedenman³ was riding his bicycle through Pomona. Back in that day, this area was considered fairly rough. He eventually stumbled upon Dae Woong Chung's small Chang Moo Kwan dojang. Wiedenman inquired about lessons, and Chung welcomed him inside. Chung was unable to speak English very well, so he communicated through martial arts. He took Wiedenman out onto the mat and began showing and demonstrating to him various Chang Moo Kwan techniques and self-defense applications. The spark was immediately kindled, and Wiedenman returned home from that bicycle ride a faithful

² Sun Koo Kim trained under Nam Suk Lee during the late Forties and early Fifties. He was an honored individual who held the office of Vice President in Chang Moo Kwan. In 1957, he opened his Sun Dong Dojang, where Dae Woong Chung began his training.

³ It was Sensei Jon Wiedenman, holding a 9th Dan awarded to him by Nam Suk Lee upon that Chang Moo Kwan patriarch's death, who became a source of accountability for my sensei and promoted him to 6th Dan on April 18, 2015 (<https://cheonjikido.com/instructors>).

student. Within three months, he earned his first Chang Moo Kwan rank. While reflecting upon these times, Mr. Wiedenman described Chung as being a respectful teacher absent of pride. “All he wanted to be was an instructor, and that was all.”⁴ Nine months after his tutelage under Dae Woong Chung began, Jon Wiedenman was faced with a dilemma. His apartment lease had expired, and he was left without a place to live. Benevolently, Chung invited Wiedenman to live with him for the summer and assist in opening a second dojo in Roland Heights. Wiedenman accepted the offer and Chung’s intentions were met. Now having two dojos, Chung and Wiedenman would switch back and forth between schools sharing teaching responsibilities. Furthermore, the arrangement of Wiedenman residing in Chung’s home turned into a three-and-a-half year stay. Wiedenman was considered a valued member of the family and was treated just as a son. One could say that the relationship between these two was comparable to that of Daniel and Mr. Miyagi in *The Karate Kid*. Late nights of training took place after Chung and Wiedenman would return home from class. Wiedenman greatly benefited from the teaching and excelled significantly in tournament fighting. After climbing through all the student ranks, the time came for Wiedenman’s shodan test. He passed with an exceeding performance that simply blew Chung away. Shortly after, Chung advised Wiedenman that it was time to move on and find a new residence. The departure was pleasant and there were no hard feelings concerning the matter. It was merely time for a new beginning in each of their lives. Training still continued and their relationship remained. One cannot help but wonder what it would have been like to participate in his class. Chung, when teaching, was strict and did enforce punishment

⁴ Jon Wiedenman, Personal Interview with the Author (May 12, 2020).

when needed. Having previously been a South Korean soldier in the Korean War gave him a mind of seriousness. He expected the utmost from his students and giving up was not an option. Oftentimes punishment consisted of knuckle pushups on the asphalt. If further discipline was needed, they were to be done in the middle of the highway. Chung did care for his students and this was only to make them better.⁵

Sadly, all good things must eventually come to an end. This was the case with Chung and Wiedenman's relationship after twenty-five years of training. All that can be said is that "We simply grew apart."⁶ It is nothing rare to the martial arts world for this to happen. Disagreements take place and people must part ways. Wiedenman expressed to me: "Without a doubt, Chung was the best teacher for that time in his life."⁷ Through the years, the two saw each other on several occasions. Though things could never be the same between them, the care for one another was still present. To this day, Chung is still living; but sadly, he has been overcome by age and is now a teacher left without a dojo.

No matter one's rank or ability, a martial artist remains finite and will inevitably wax old. It is actually quite rare to see an old sensei's students faithfully carry on his legacy. These fail to do so time and time again in all styles. My desire is not to only carry out my sensei's legacy but to carry out the legacy of my core art patriarchs, including Dae Woong Chung and Jon Wiedenman. This should be the desire for all martial artists. Without Chung, Chang Moo Kwan would not be where it is today. He played a vital role

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

in our heritage, and that should not be undermined or forgotten. Because of that role, an indigenous style going back to the 1940s, and before the amalgamation of Taekwondo, has been preserved.

As for Jon Wiedeman, he faithfully continued his journey of further learning and exceeded in teaching others. Our dojo entered this line of heritage when my sensei was privileged to meet and earn rank under Wiedeman. It was an unplanned happening that undoubtedly resulted in preserving Chang Moo Kwan in its vintage form straight from pure sources. I find it a privilege to know Sensei Wiedeman personally and to be able to learn from him during my martial arts journey. His desire to preserve the art of Chang Moo Kwan has been a great contribution to our dojo. I hold great respect for him and desire to bring him honor as I continue studying my Chang Moo Kwan roots.

How can the example of Dae Woong Chung benefit my own training and how does it encourage the application of that training? Simply put, Chung believed that martial arts was the primary reason why he succeeded in other occupations and hobbies. “You develop the correct spirit to be successful in business or anything else. You have to have the right attitude and be honest. This is why martial arts training helps you to succeed in other fields.”⁸ These words reveal an interesting attitude about martial arts and its usefulness outside of physical exercise and self-defense. He goes on to say: “Martial arts develops the patience, the devotion and the capability to think.”⁹ While meditating upon these words, I was suddenly fascinated by its truth, and asked myself, “Do I comprehend that martial arts may be preparing me for something

⁸ Richard Zimmerman, “The Plan for Success with Tae Kwon Do,” Black Belt Magazine, Vol. 16 (February, 1978), 15.

⁹ *Ibid.*

completely unrelated?” This forced me to take a step back and analyze my martial arts training as a whole; and in doing so, I realized that it is principle and character behind technique that enables me to excel. Chung realized this when teaching students who had fought in the Korean War. “They learned to think better,” he maintained. “Because of the war they learned to find new ways to live. It gave them a great determination to succeed because they had been through the tragedy of conscience.”¹⁰ So, these men that had experienced something outside the dojo had developed certain principles and character traits they were able to bring into the dojo and use advantageously. Having a background as they did, this made learning and improvement a lot easier because of their determination and mental will cultivated on the battlefield. As a student or teacher, one must put effort into what he is practicing or teaching. A nonchalant or lazy attitude that falls short of real effect blinds one to the deeper overriding principles below the surface of technique. Such a one becomes forever stuck in the technique phase of martial arts.

¹⁰ *Ibid.*

CHAPTER 2: THE IMPORTANCE OF PRINCIPLE

Indigenous martial arts are constructed upon foundational principle which is a sure and necessary foundation to build a solid martial arts house. Chang Moo Kwan was given its name in 1953 by one of its patriarchs, Byung-In Yoon.¹¹ Mr. Byung is a valued personage in my dojo's family tree, and without his contributions, my training would undoubtedly be different. *Chang Moo Kwan* literally translates "Building a Martial Arts House." One must take on the responsibility of building his own martial arts house and leaving his own legacy behind just as the patriarchs have done for us. Because our patriarchs valued principle and have preserved it, we may now benefit. The responsibility of preservation is now bequeathed upon us, and we must continue passing it on to our students.

Once principle is understood and mastered, the martial artist has a seemingly endless array of effective technique and pragmatic knowledge that can and should open many other doors in life. If one principle can unveil a thousand techniques, why do we so often forget to incorporate it into what we practice? Let us take this simple truth and evaluate its meaning. In my dojo, for example, we value kata as an effective way of applying principle. My sensei always emphasizes the secrets we can unlock and the qualities we can procure through the practice of kata, not as a series of techniques, but as an atlas or means to practice application of consistent principle. If one only sees kata as an arrangement of recurrent movements, he is just getting a light aerobic workout

¹¹ Byung-In Yoon was Nam Suk Lee's teacher prior to the Korean War. During the war, Byung went missing in the North and was thought to have died. Lee took over Chang Moo Kwan; and therefore, became the teacher of Sun Koo Kim. Sun Koo Kim later became the instructor of Dae Woong Chung. For more information on Byung-In Yoon, consult: Jesse Boyd, from Point Zero to Ground Zero (Hickory, NC: Catawba Valley Martial Arts, 2015), 11-19.

and appropriating very little that will translate to effective self-defense on the street. To uncover principle, one must seek and study the basics. The typical martial arts student often looks at kata and memorizes it for a performance. The attention is often fixed upon fancy kicks, fast technique, and rote memorization. But what about the movements hidden between the blocks and strikes? Some of the most useful applications can be unearthed if we would slow down and think of kata as something much deeper. The seventh of my dojo's *Principles of Kata Interpretation* reads, "Many of the secret treasures of kata are hidden in plain sight; the problem is we cannot see them or are never told about them. Thus, to train in basics is to train in the very secrets of kata."¹² This principle, I have found, can be applied in many different ways with many different techniques. If one stays caught in the technique phase and forsakes a foundation of principle, then he can never enter the phase of cultivation and advanced learning. By way of principle, the hard stuff is made simple and far less effort is needed to succeed. However, to embrace this and truly understand it, one must be willing to take his own extra steps outside the dojo and stop expecting to be spoon-fed everything from his teacher. Discovering underlying principle in anything requires personal evaluation, relentless study, and forbearance. Recently, I have decided to concentrate my study outside the dojo on the phenomenon of ki, a principle that is misunderstood but could be of much use if comprehended correctly. I have chosen to examine this principle deeply and seek a better understanding thereof. Like kata, it should be studied and applied, not memorized and performed.

¹² Jesse Boyd, *Principles of Kata Interpretation*, retrieved from <https://cheonjikido.com/principles-of-kata> (2020).

CHAPTER 3: THE PRINCIPLE OF KI

“Ki is derived from a Chinese character that depicts steam rising from rice as it cooks. It literally translates “breath, air, or gas,” and is understood in Chinese medicine and martial arts to refer to the life force that all living things possess.”¹³ Before looking into the phenomenon of ki, one must completely divorce from his mind the spiritual relations to which it is often equated. The lifting of objects and worship of fictitious religion is only a show meant to amaze onlookers. All people naturally possess ki. It is not something that has to be assimilated over time. Regardless of rank, ability, or physical fitness, one can learn to wield ki in such a way that it can be applied properly. Ki was taken very seriously by Dae Woong Chung, and he believed in training his students to exercise it both inside and outside the dojo. He believed that concentration had a great effect on ki.¹⁴ Ki is meant to be associated with mental training, but this does not mean hours of meditation or the repeating of worthless mantras. According to Dae Woong Chung, “The ki force is something that can change, can grow inside a person. It develops along with the ability to concentrate. Normally a person can’t jump over about five feet, but if you take a person and help him relax and believe, so that his only thought is of jumping over a greater distance, then he can make it. The same applies to escaping or fighting back.”¹⁵ When I examine this practically, it can be understood that ki is simply bringing the mental and physical together in unity. Belief in

¹³ Jesse Boyd, *Principles of Ki*, retrieved from <https://cheonjikido.com/principles-of-ki> (2020).

¹⁴ Zimmerman, 13.

¹⁵ *Ibid.*

what one is doing, concentration, and relaxation will make this possible. Personal experiences have proven these things to be true.

For the longest time, my understanding of ki was merely surface level. I could not quite make sense of how to apply it, much less explain it to others in a simple way. The fact is, each of us use ki everyday. Most of the time one does not even pay attention and realize he is using it to complete simple or complex tasks. My objective by examining ki is to give a clear definition of its meaning and why one must apply it. I have profited greatly from these principles; and have been able to make my own adjustments according to my circumstances and situations. Ki is a component related to the way we think and make decisions in daily life. I have found this to be true in three of my favorite pastimes: rock climbing, mountaineering, and hiking. Each of these activities requires the same underlying principles of ki that prove useful and necessary in martial arts. Ki has helped me in many ways to have a spirit of calmness and a clear mind when caught in extraneous situations. Like being in a fight, one has to rely on knowledge and principle in order to come out safely. Martial arts is applicable to many situations and can be used effectively if one is willing to put forth the effort. One day while ascending a rock climbing route, I realized that I was not applying the aforementioned principles. Starting out, it was a struggle to complete the route. I began questioning myself and decided to apply some of the same principles I had learned in the dojo. I centered myself, controlled my breathing, believed in what I was doing, and immediately succeeded. That short moment of realization changed my attitude. The next evening, I shared this testimony with the lower ranks in class. They found it very helpful and seemed to understand how practical martial arts can be. In continuing my journey, I

want ki and certain principles mentioned by Dae Woong Chung to help me in becoming more advanced. My desire is to make these things become second nature in a way that they are instinctive, applied without thought.

CHAPTER 4: PRINCIPLES DERIVED FROM KI

In my excavation of defining ki, I decided to take a more personal approach. Instead of replicating another individual's outlook on this subject, I took the time to do a little searching for myself. As a result of my research, I was able to articulate seven tangible principles derived from ki. My intentions for the reader is that he takes the time to search for himself and adjust these principles to his needs. To do these things, he must engage in activities that exercise ki and result in his learning how to instinctively extend it. From my perspective, all seven of these principles can be of value to the reader if he is willing to attend to them.

Response Instead of Reaction

All martial artists should learn to respond instead of react to an attack or dilemma. Response implies thought, and occurs when one faces an attacker or problem calmly without a knee-jerk or hasty reaction that results in escalation. This necessitates a demeanor of non-aggression and calmness, and a resolve to do what one must without getting flustered and forgetting to apply sound principle that works. Reaction, on the other hand, is rushed and easily set off. One should not desire to be known as a reactionary martial artist, or a reactionary anything in his life. One who is reacting instead of responding in a conflict can very easily cause unnecessary injury to a fellow student or an enemy. Additionally, a martial artist should never want to do anything unnecessary. The same would apply to rock climbing, one of my favorite pastimes. If I react out of fear or haste, I may not pay attention to tying the rope or setting up an anchor for another climber. Such things could invite a catastrophe. It is important to remain calm and maintain composure on the rock, or in an attack situation. Responding

to my attacker or attackers in this way will enable me to finish them quickly and brutally without causing unnecessary injury to them or me. Simply put, to fight with a calm and relaxed attitude could literally save one from becoming tangled up and losing a fight.

One must teach himself to respond instead of react.

Perseverance

To be successful in all walks of life, one must have perseverance. Without such, one will be apt to give up easily and will fail to accomplish much. To cultivate perseverance, one must make a decision ahead of time that the objective is going to be accomplished no matter how tiring or strenuous. This is where the mental has to work hand-in-hand with the physical. The mind and body must exert in unity, the very essence of extending ki. As a martial artist, one must be able to persevere through a fight and be able to push through until the end without being defeated mentally. If the mental drive and confidence is lost, failure will follow. Most of the time, fatigue and frustration fuel the thought that one is incapable of overcoming a physical obstacle. This can be discouraging. As a hiker, I have learned to make the mental decision the moment I step on to a trail that I am going to make it to my destination. The decision is made before taking a single step. The same applies in martial arts. The moment one steps into a conflict, he must decide: "I will persevere through whatever test I am put through and will not be quick to give up." While trying to better understand these things, I was directed to my dojo's *Twelve Principles of Soul*. Soul pertains to the mind, will, and emotions. The mind, will, and emotions play a huge part in martial arts and for the martial artist. If one can learn to control these three things in harmony with one's physical body, then he is of great skill. The eleventh of my dojo's *Twelve Principles of*

Spirit reads, “Martial arts cannot be learned quickly but as a slow moving bull that eventually travels a thousand miles.”¹⁶ A martial artist must have patience and long-suffering, something nearly extinct in today’s American entitlement culture. The art of ponderous learning takes time, and by no means should be rushed for the sake of a conspicuous rank. One will eventually reach his destination if he has made the mental decision from the start to do so. He will also bask in the search for truth, principle, and instruction via the inevitable learning process, even if that process takes a long, long time. *Ki* coincides fairly well with perseverance. Given to us by God, perseverance bestows physical strength and spiritual drive. When in doubt, I remember to find strength in Christ by seeking His help in prayer and trusting that He will faithfully bring me to completion. “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Psalms 37:5).

Breath Control

Having the ability to breathe with control is important when trying to conserve energy and remain calm. If one allows himself to hyperventilate and become winded, he will quickly be out of commission. Sometimes, pausing for a moment and taking a deep breath will help in calming the spirit. Also, breathing deeply in a slow manner produces energy. One must not breathe with short and heavy breaths, but with deep and extended inhaling and exhaling. This type of breath control should be applied in kata. When practicing kata, one must learn to extend his breath through the movements. Choppy short-stopped breathing will only tire the body more quickly and tend toward ineffective, weak, and compromised technique. I have also had to learn this when

¹⁶ Jesse Boyd, Core Principle of Twelves, retrieved from <https://cheonjikido.com/core-principle-of-twelves> (2020).

training against multiple attackers. My objective is to obviously take out each attacker within a short period of time. However, if I do become tangled up, I can regain or pace my strength by controlling my breathing. The first thing one should do when faced with a formidable circumstance is to slow down, and then proceed and control his breathing. Many times I have had to do this while rock climbing. Sometimes, when high up on a route, things can get scary and overwhelming to the point of encouraging a panic attack. When afraid, one tends to overthink and make bad decisions. Taking a deep breath and reassessing the situation could result in a better outcome. In the times of becoming overwhelmed on the rock or in class, I have made an effort to make breath control a number one priority. One must not underestimate this exercise and how it can be very useful in everyday life as well as in the dojo.

Self-Control

Self-control is thus defined: “The ability to control oneself, in particular, one’s emotions and desires or the expression of them in one’s behavior, especially in difficult situations.” This is an essential quality for a martial artist. It is not something that comes easily, and cultivating it can be different for each individual. Some may be able to remain controlled in certain situations while others may not. This is why one must learn to bridle his own emotions. The greatest enemy one faces is himself. The Bible states: “He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.” (Proverbs 28:26). One can never have true trust in himself because every man fails, but one can learn to be wise in his actions. Self-control involves several components: emotion, countenance, and composure. Emotion plays a big part in how one responds or handles himself in extraneous circumstances. One cannot act solely

upon emotions in a fight situation or confrontation. To have self-control would be to bridle such feelings and listen to logic with common sense. One must also display a countenance of confidence and conviction. Something as simple as a look upon one's face can reveal a lot about him. One's expressions must be calm and confident, absent of fear. The first of my dojo's *Twelve Principles of Body* reads, "Extending ki (i.e. maintaining aiki and exerting kiai/kihap) is foundational to putting away weakening distraction and honing and applying one's very soul in a conflict situation. Doing so can defeat a formidable opponent with a single glance."¹⁷ Having an intrepid glance and a phlegmatic attitude can even prevent a seemingly unavoidable fight from taking place. One must practice having a good countenance during all types of practice. Keeping one's composure will ultimately feed emotional control and proper countenance. Without having composure, one is bound to fall apart when faced with confrontation. There is no room for tears or angry lash-outs, which will only make matters worse. One must teach himself to not be taken back when things become difficult and require more effort. If one learns to have emotional control, a fixed countenance, and a strong composure, he will be able to push through without getting frustrated and experiencing failure. These things must be taken seriously and used to improve one's abilities.

Remaining Unfazed

Oftentimes, one becomes easily fazed by something or someone that presents itself as intimidating. For example, there are a variety of people in my martial arts class that are of all shapes and sizes. Some are bigger and more intimidating, while others are weaker and smaller in size. When sparring, I have caught myself becoming fazed

¹⁷ *Ibid.*

and dreading the oncoming fight. This often happens when I notice my attacker is more powerful. In the midst of a fight, I have made the mistake of forsaking my principles. The ferocity I would normally have with a weaker opponent becomes lost and the intimidation of a stronger attacker overcomes me. To put it clearly, one must strive to remain unfazed when formidably challenged. Having undertaken mountaineering expeditions in the past, I have had to disregard all traces of fear by divorcing from my mind thoughts of what could occur and committing my safety to the Lord. This does not mean that one should act stupidly and make foolish decisions. It means being able to discern what is worth attempting and what is far too dangerous. A way to cultivate remaining unfazed is getting hit or learning to take a punch while sparring. One should be able to reach a point where taking a hit does not faze him for the remainder of the fight.

Realistic attacks with controlled contact should be utilized in class. Learning to take a hit will make one stronger and better prepared for a scuffle on the street. Remaining unfazed is crucial to martial arts and various situations requiring the same mindset. Applying such a principle will prove to be exceedingly profitable.

Relaxed Behavior

Staying relaxed and having mental clarity is a quality that should be cultivated in tense situations. It is not always easy to apply; but once understood, it is a great advantage. To relax, one must allow himself to be loose and have consistent ki flow without disruption. One should not be tense and stringent with his physical movements or body language. To extend ki properly one has to relax. A spirit of calmness must first be embraced. The fifth of my dojo's *Twelve Principles of Soul* states, "As a calm still

surface of the lake which reflects alike the moon and the flying bird, so must the soul of a martial artist live calm. Rest with remaining mind (i.e. zanshin); encounter enmity with no mind (i.e. mushin); and gaze upon the whole of the opponent.”¹⁸ Remaining calm and relaxed may one day result in saving life and preventing injury. I have found this to be a foundational principle of aikido, another of my valued core arts. The founder, Morihei Ueshiba, developed aikido for weaker individuals to defend themselves while also protecting opponents from serious injury. Aikido focuses upon blending with an opponent’s attack and redirecting his energy. Being relaxed is the only way one can accomplish this. Very little strength is needed to subdue an attacker if done correctly. No matter how strong one may be, there will always be somebody stronger to counter that strength. To be absent of strength will always produce victory over a stronger opponent. Principles derived from aikido can be applied in all types of martial arts. I have come to better understand why ki is the basis of aikido. This has helped me a great deal in learning to relax and utilize my opponent’s energy to subdue him. If one cannot train himself to remain calm in the little things, then he will not be prepared for larger dilemmas. One must consider this daily and train his mind to be a calm lake, still and without disruption, regardless if it reflects a full moon or a fluttering bird.

Mental Will & Confidence

Often, the biggest challenge is to overcome one’s own mind. The mind seems to constantly second-guess and strive to gain confidence. As mentioned earlier, the physical and mental have to work hand-in-hand, which is the essence of ki. Moreover, a mind of disarray must return to order. All jumbled thoughts occurring in the mind must

¹⁸ *Ibid.*

be liberated. One must have confidence in what he knows and has learned. If one is without confidence and does not believe in what he is doing, what is the point? “But he is in one mind, who can turn him? and what his soul desireth, even that he doeth” (Job 23:13). A mandatory objective should always be to give the best of one’s ability in any task. There is no room for declaring defeat without putting in an effort. If failure does occur, one must walk away with a lesson from which he is able to glean. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). Mental will and confidence is essential if one wants to become better equipped in martial arts or any activity.

By providing these principles, I only hope they are of use to the reader and provide progression in his martial arts journey. “What’s important to the warrior—what does give the true warrior almost magical powers—is the ability to coordinate his body and spirit and focus those entities so effectively during combat. It’s the focused application of ki that gives the adept such amazing abilities and makes him or her so formidable.”¹⁹ To become a formidable martial artist, one must focus his application of ki through the coordination of his spirit and body. Becoming skilled in this area requires patience and cannot be obtained overnight. “Many students who come for lessons have observed certain things on television. They’re interested in becoming overnight wonders and just making the next belt rank. They have to learn patience and how to improve themselves.”²⁰ These wise words from Chung should be taken to heart that one merely

¹⁹ Forrest Morgan, Living the Martial Way. (Forest Fort Lee, NJ: Barricade Books, 1992), 103.

²⁰ Zimmerman, 13.

is trying to learn and improve himself everyday. This should be the goal of a martial artist, striving to improve and learn that he may find success in any of life's endeavors.

CHAPTER 5: ACTIVITIES THAT COMPLEMENT MARTIAL ARTS

There are three activities that I, in my personal life, have found to be very beneficial and helpful in my training. Of course, everybody is different and may not be able to relate to these things because of a lack of interest. I believe anything can be related to martial arts if it is applied with principle. As mentioned earlier, I personally enjoy rock climbing, hiking, and mountaineering. To me, these things are very enjoyable and are ways to apply what I learn in the dojo to different fields. It is martial arts principles, not techniques, that are of the most value and can be applied to anything if one is willing to search out their meanings. To progress in these three activities, it is necessary that each of the points I mentioned above are applied. Rock climbing, hiking, and mountaineering develop good character and physical strength along with good mental focus. When applying the principle of ki to these things, one's abilities will become even more advanced, and he will have a better chance of succeeding.

Rock Climbing

Rock climbing is a dangerous but enjoyable activity. If one is looking to obtain a full body workout and become physically strong, climbing is the way to go. It requires patience and skill to become experienced, just like martial arts. I have climbed an array of routes down in Peru as well as many here in the States. By no means am I a professional, but am just someone seeking to grow better and do things that complement my martial arts training. In practicing, it was important to develop the same mindset that I apply in the dojo. Thus, I have found an excellent means of balancing martial arts with something relatable and beneficial to the mind and body. To climb a route one must have two or more people involved. One needs a belayer, the person that

helps manage the rope as the climber makes his way up the rock and sets the route. Accidents can occur and cause serious injury or even death. Therefore, this is not an activity to be undertaken with anything less than utmost seriousness. Rock climbing has aided me in becoming calmer in stressful situations. In the dojo, this has proven helpful when being faced with multiple attackers. The following is a rock climbing experience whereby my martial arts training helped me to succeed; and my success, in turn, helped to advance my martial arts training.

The Sitting Bear Spire is an obscure rock formation located in the Linville Gorge Wilderness in North Carolina. It sits alone in its own abode and is not known by many. To get to the crag, one must hike in from a dead-end gravel road nearly two miles while lugging all the necessary gear. My father and I decided one day last Fall to attempt climbing the spire after having scouted it out several weeks prior. After arriving at the rock, the decision was made for me to take the lead climb. I was quite intimidated by the appearance of the rock and the noticeably loose bolts. We began by asking the Lord to grant us success and then I started making my way up. There were several times when I wanted to give up due to exhaustion, cold hands, and a discouraged spirit. It took me several hours to overcome the crux of the climb. By this time, I had made up my mind to finish strongly and make it to the top regardless of the difficulty. I made it to a small ledge just below the anchor, and I was a little freaked out because of the far distance between me and the last bolt. Uneasiness came upon me when I realized the lengthy fall that could result. There was no turning back, so I spent several minutes trying to study what my next move should be. Rock climbing is all about studying the next best move, and where the hands and feet are best placed to preserve strength and maintain

balance. Having been forced to do so on the rock has encouraged me to do so with kata. I have learned that the simple secret to better understanding and applying kata is to sit and study the movements instead of always trying to perform them. After contemplating the last part of the Sitting Bear route, I discovered a suitable path to the summit. It was a struggle to commit and trust that there was a handhold waiting just overhead. Three things that I mentioned earlier were very useful in those moments by stopping and remembering my principles: relaxation, breath control, and the use of ki. Practicing these principles are what gave me success. I relaxed, took a deep breath, and extended my ki to make the last move. It was exciting and overwhelming by how something as simple as practicing basic martial arts principles learned in the dojo could immediately translate into extraneous circumstances and then foster deep understanding back in the dojo. The struggle all the way up the Sitting Bear Spire was suddenly worth it, especially standing on the narrow summit and gazing down the immense Linville Gorge. There were several valuable lessons learned that day that I have since used in my training. Be committed and persevere no matter the struggle. Also, breathe and remain relaxed when pushed to exhaustion and frustration. Commitment, breath control, and perseverance are all important principles needed in one's training, and should be used regularly in the dojo while applied outside in extraneous circumstances.

Hiking

Hiking is an excellent mental and physical exercise that can be strenuous or relaxing and can be enjoyed by almost anyone. It is a great way to exercise the body while clearing the mind of distraction. If one is looking to engage in a hard core physical

and mental challenge he can apply *shugyo* to his martial arts training in the form of hiking.²¹ This might mean hiking excessive miles and pushing one's body to the limits, but *shugyo* applied occasionally is truly beneficial with a cleansing effect for both mind and body. Several times, I have participated in multi-day treks that require endurance and perseverance, true *shugyo*. This was essential in order to reach the the final destination. To gain strength, I have carried large packs that weighed a good amount. In doing so, I was forced to endure even when enervated. Enduring such experiences has made it easier to practice multiple katas in a row without pause or rest. Because of hiking, I am now better equipped to train harder in the dojo without becoming quickly fatigued or easily overwhelmed.

One of my favorite *shugyo* hikes was a hike across South Mountains State Park at the edge of the Blue Ridge Mountains in North Carolina. This southernmost arm of the Blue Ridge juts out into the Piedmont of North Carolina and can be seen from my backyard. My father and I, along with two other friends, literally walked across that park once in a single day, more than twenty miles with much of it off trail. We began this hike early in the morning just off Baptist Camp Road. The first half of the hike consisted of marked trails; but then, we were forced to endure nearly nine miles of horrendous and steep bushwhacking. For hours, we trudged through underbrush and mountain laurel trying to bag obscure peaks, including Krunkleton Knob, one way out there with no trails anywhere close. At one point, we even had to cross a river. The last couple of miles

²¹ *Shugyo* “involves hardening the spirit through severe training or some extreme physical test. The ritual takes different forms in different cultures, but they all have a common element: the warrior drives himself, or is driven, to a level of endurance beyond what he previously believed possible. The experience is both grueling and frightening, but the warrior emerges from the ordeal feeling purified. One who has experienced this kind of training is never quite the same afterwards.” (Forrest Morgan, [Living The Martial Way](#). [Fort Lee, NJ: Barricade Books, 1992], 59).

were spent trying to find the way in the dark. We found ourselves in the saddle north of Hickory Knob when my father's GPS died. At this point, it was pretty easy to descend to an old fire road, but I was insistent on bagging Buzzard Roost, the highest peak in the park. The others were not too keen on the idea, but we ended up pushing for it. We slogged up and over Hickory Knob and then tagged the park's highest peak. Eventually, we found our way to a dirt road that ran along the southern and westernmost edge of the park. Walking those last few miles felt like eternity, but it was rewarding to find a friend with his jeep waiting to pick us up at the end of that road. Our adventure that day was strenuous, but proved to be very rewarding. In the end, our walking came to a little more than twenty miles. Since then, I have again hiked across this state park, from north to south, which was much easier because it could all be done on trail. To this day, I am very thankful for that experience and what I was privileged to gain. The lesson was learned that pushing yourself depends on your mental state. Because of my mental triumph, I was able to accomplish a great deal while having a pleasant experience. Being able to find the balance between my mental and physical state has helped me succeed in many difficult training sessions in the dojo.

Mountaineering

Mountaineering involves ascending mountains of very high elevation. Usually, a rope, ice axe, and a pair of crampons are necessary. Ascents are not always easy and can require a certain level of expertise to remain safe and free of injury. My experiences in this activity are few, but I have found it to be one of my favorite pastimes. Each of my few mountaineering experiences has boasted its own sketchy scenario. In order to stay alive and safe, I had be calm and with a no-fear attitude. Many qualities have been

learned while climbing big mountains, mostly in South America's Andes. These have proven to be useful in the dojo, and have personally helped me overcome mental obstacles that were preventing me from succeeding. Anything that requires deep thinking combined with physical fitness is applicable to martial arts via principle.

Huarapasca was the most formidable mountaineering expedition in which I have ever participated, definitely a memorable escapade. It is located in the south part of the Cordillera Blanca in Peru's Andes Mountains. The Cordillera Blanca boasts some of the world's highest mountains outside of the Himalayans. At an elevation of 17,757 ft, Huarapasca is quite a climb and is not something to be taken lightly. On August 17, 2019, my father and I, along with two companions, awoke before daylight and gathered all of our gear and loaded it into a van. We drove a couple of hours down the dirt Pastoruri Highway that slowly climbs up a large valley rimmed by snow-capped giants. Huarapasca is a lesser-known peak near the road's highest point, and not many folks try to climb it anymore due to glacial melting that has made the standard route more dangerous. The trailhead is simply marked with a sign that states the dangers of mountaineering. We started slogging from the trailhead and eventually arrived at the steep base of the main glacier. The first stretch of dirt and rockslide was very precarious and steep. After an ordeal of trying to keep our footing and remain stable, we made it to a ledge just below the glacier. We geared up with crampons, ice axes, and harnesses. My father, tying himself to the rope, took the lead. Behind him came myself and the others. It is truly hard to describe the intensity of the situation to one who has not lived it himself. The situation became quite scary when we realized that we foolishly overlooked tying the rope. Not to mention, we realized this half-way up the icy south face. The rope

flew past me and was carried farther up the mountain out of reach. In that moment I learned a valuable lesson to always pay attention to the smallest details. In mountaineering, there is little room for error and the smallest mistake could cost one's life. There was bad rock and ice fall that day, and some huge boulders came tumbling down. This was particularly dangerous because a hard impact could cause a fall. Without being tied into the rope, a foolish mistake, I could have fallen several hundred feet to the bottom of the face. A big rock struck me, really hard in the head, and the others suffered several blows as well. To this day, I praise the Lord we had helmets; because, if not, somebody could have been seriously injured and possibly killed. Going up, I had to focus and remain unfazed by the situation. Keeping my focus was vital in order to remain calm and not let my mind wander to all the possible outcomes. A feeling of relief came upon all of us when we finally stepped on the snow slope above the ice wall. The remainder of the day consisted of strenuous climbing and lots of shugyo to push for the top. The feeling that came over me when I stepped upon the summit was unexplainable. It was shocking trying to realize what we had just pushed ourselves through, and that we had actually made it. It was a moment of realization to me that, as human, we are so finite. Descending the mountain was tiring and required a lot of rapid repelling in order to make it off the ice by dark. By God's grace, we made it onto solid ground within a few hours. We hiked out in the dark and returned to the driver and his vehicle patiently waiting to retrieve us. I cannot emphasize enough how much this experience taught me to have composure in dangerous experiences. Principles such as being relaxed, remaining unfazed, and responding instead of reacting, practiced and emphasized in the dojo, proved to be useful and lifesaving. Sometimes, it takes an

intense event to open one's eyes to principles that he is overlooking and mistakes he is making. In martial arts, one must want to correct his mistakes so that when involved in a real world fight, he will not be taken off his guard. One must always be prepared for unexpected circumstances, and must allow the scary situations in his life to teach and better equip him to apply principle daily. Martial arts is definitely an open door to the furthering of one's abilities in many things. Without my martial arts I would not have succeeded in summitting peaks, hiking trails, and ascending rock.

In pursuing each of these activities, I have learned so many useful things. It is surprising the results that can be found when one puts his mind to what he is doing. In terms of martial arts, I have found more confidence in what I am doing and have developed a stronger character. The best advantage in studying martial arts is that it can, if the student so allows, lead down many paths for learning new things and building character traits. Martial arts does not rely upon itself, but upon the little things one learns along the way that makes what he is doing unique and practical.

CHAPTER 6: ONE MUST NOT FORSAKE HIS TRAINING

What would be the point of sharing personal experiences and beliefs if one were to simply leave them behind and not take them to heart? The truth is, one can train as hard as he wants in the dojo and try to perfect all he knows; but the moment he walks out the door and leaves all on the mat, then his art is nothing more than a hobby or a transitory workout. Without training outside of class, one will never progress past the technique stage of any martial art. Practice does not bring perfection, but it does produce improvement. To apply this each day in physical training, one must set aside a few moments to practice. This can come in many forms. Perhaps it means practicing katas, sets, or simply sitting in a quiet room and imagining oneself being attacked by multiple enemies on a battlefield. One must imagine his movements and ponder upon the principles of technique that are so often overlooked. One can only learn to value principle if he allows himself to study it deeply. Principle must be allowed to work even in daily tasks. Something as simple as applying principle in sweeping the floor, washing dishes, or writing can bring improvements to those areas. To be a true martial artist one has to make use of what he knows and use it for the benefit of himself and others. One must have the willingness to teach those around him what he has learned, and how he has learned it. It is the duty of a martial artist to be a teachable student that desires to seek out knowledge and bring it to his fellow students. Principle is not to be forsaken, it is to be retained and applied. It would do one well to value these things and not forsake them as so many have done.

CONCLUSION

Pursuing in the footsteps of one's patriarchs requires faithful devotion and accurate preservation. Like Dae Woong Chung, one must look at martial arts as a valuable tool to be utilized for greater advantage. Like Jon Wiedenman, one must preserve his teacher's instruction and pass it on to his students. These individuals did not see martial arts as hardcore training, sets, and kata. They understood principle as the foundation of their martial training. Applying one's understanding in places outside of the dojo is what the martial artist is destined to do. He has a duty to take his knowledge beyond the fight. Whether it is in extraneous circumstances, daily life, or unrelated activities, one owes it to himself to apply such useful knowledge. Learning to use one's inner ki properly will promote the application of principle to a far greater extent. With these two in hand, a martial artist will have immense success in his journey. One must have patience, willingness to study, and be persistent in his search. If the student does these things, perhaps he will find the treasure that took me so long to grasp. Martial arts cannot in any form be rushed. Regardless of one's rank or his abilities, there is never an ending to the martial journey. There is always something to learn and apply. The rank of black belt is just the beginning for those willing to seek out the advanced. It is an open doorway to a world of further learning and improved ability.

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