

A.

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Thoughts and Things

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## THE Yogi NERVE Utilizing BREATH

- 1) Stand erect
- 2) Inhale a Complete Breath, and RETAIN SAME.
- 3) Extend the arms straight in front of you, letting them be somewhat limp and relaxed, with only sufficient NERVE FORCE to hold them out.
- 4) Slowly draw the hands back towards the shoulders, gradually contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt.
- 5) THEN, keeping the muscles tense, push the fist slowly out and then draw them back rapidly (still tense) SEVERAL times.
- 6) Exhale vigorously through the mouth.
- 7) Practice the Cleansing Breath.



## THE Retained BREATH

- 1) Stand ERECT.
- 2) Inhale a Complete BREATH.
- 3) Retain the AIR AS LONG AS you can comfortably.
- 4) Exhale vigorously through the open mouth.
- 5) Practice the CLEANSING BREATH.

## Lung Cell Stimulation

- 1) STAND ERECT, with hands AT sides.
- 2) BREATHE IN VERY slowly AND gradually.
- 3) While inhaling, gently TAP the chest with the finger tips, constantly changing positions.
- 4) When the lungs ARE filled, RETAIN the breath AND pat chest with the palms of the hands.
- 5) Practice the CLEANSING BREATH.

## Rib Stretching

- 1) STAND ERECT
- 2) PLACE the hands ONE ON each side of the body, AS high up under the armpits AS CONVENIENT, the thumbs REACHING toward the back, the palms on the side of the chest AND the fingers to the front over the breast.
- 3) Inhale a Complete BREATH.



4) Retain the air for a short time.

5) Then gently SQUEEZE the sides, at the same time slowly EXHALE.

6) PRACTICE the CLEANSING BREATH  
CHEST EXPANSION

1) STAND ERECT.

2) Inhale a Complete Breath.

3) Retain the air.

4) Extend both ARMS forward and bring the two clenched fists together on a level with the shoulder.

5) THEN swing back the fists vigorously until the ARMS stand out straight sideways from the shoulders.

6) THEN bring back to position 4, and swing to position 5. Repeat SEVERAL times.

7) Exhale vigorously through the opened mouth.

8) PRACTICE the CLEANSING BREATH.

#### MORNING EXERCISE

1) Stand erect in a military attitude, head up, eyes front, shoulders back, KNEES stiff, hands at sides.

2) RAISE body slowly on toes, inhaling a Complete BREATH, steadily and slowly.



3) Retain the breath for a few seconds, maintaining the same position.

4) Slowly sink to ~~the floor~~ <sup>first position</sup>, at the same time slowly exhaling the air through the nostrils.

### Rhythmic Breathing

1) Sit ERECT, in an EASY posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and position may be easily maintained. THE Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

2) Inhale slowly a complete breath, counting six pulse units.

3) Retain, counting three pulse units.

4) Exhale slowly through the nostrils, counting six pulse units.

5) Count three pulse beats between breaths.

6) Repeat a number of times, but avoid fatiguing yourself at the start.



## Inhibiting Pain

Lying down or sitting erect, breath rhythmically, holding the thought that you are inhaling prana. Then when you exhale, send the prana to the painful part to re-establish the circulation and nerve current. Then inhale more prana for the purpose of driving out the painful condition; then exhale, holding the thought that you are driving out the pain. Alternate the two above mental commands, and with one exhalation stimulate the part and with the next drive out the pain. Keep this up for several breaths, then practice the Cleansing Breath and rest a while.

Seven Vital Centers

- (A) To the forehead
- (B) To the back of the head
- (C) To the base of the brain
- (D) To the Solar Plexus
- (E) To the SACRAL Region (lower part of the spine)
- (F) To the region of the NAVELE
- (G) To the reproductive region



Not only can the body be controlled by the mind under direction of the will, but the mind itself can be trained and cultivated by the EXERCISE of the controlling will.

"Let the pupil go his way with patience," or else his foundation and his too hastily constructed building will crumble in ruins about him."

### Kumbhaka

Execution - Standing, sitting, or lying. The CONSCIOUSNESS is concentrated on the heart. Kumbhaka is actually nothing other than complete Yoga breathing extended through the retention of breath. We inhale through the nose during eight counts as in the case of complete Yoga breathing (abdominal, middle and upper breathing), retain the breath for eight to thirty-two seconds (beginning with eight seconds, we add one second each day until we reach longer than thirty-two seconds unless his heart is in perfect condition. If, while we gradually increase the rhythm of this breathing, we feel any strain on our heart, we must stop at the number of seconds which we can



Bench without EXERTING our strength. We exhale through the nose while counting up to eight seconds just as in the case of full Yoga breathing.

Therapeutic effect- Balancing the positive and negative currents, has a splendid calming effect on the nervous system, slows down the heart activity and consciously regulates the pulse in case the latter is irregular. Kumbhaka is the most effective EXERCISE to discipline the nervous system and make it conscious.

Psychic effect- Develops the will power and determination.



There are three main points to be noted  
 in connection with the present situation  
 of the world. First, the world is  
 becoming more and more a single  
 entity. Second, the world is  
 becoming more and more a single  
 entity. Third, the world is  
 becoming more and more a single  
 entity.

The Bohemian Grove and other Retreats

A Study in Ruling-Class Cohesiveness

G. William Domhoff

Author of  
Who Rules America? and The Higher Circles

Harper & Row



A man can be weak or evil in his thoughts, feelings and deeds, but never in the man himself, because human nature itself is good and strong.

Belief, intuitional certainty, or at least the mental conviction, that in the subtle superphysical worlds (or planes) of feelings (astral) and thoughts (mental), the only instruments for influencing and changing their currents are your will and visualization powers. In the physical world the force of pure will, when directly applied to gross matter, i.e. without any intermediary on the lower plane, is an extremely hard way of reaching any results.

The jungle creed, said the strong must feed, on any prey at hand. I was branded a beast, and sat at the feast, before I was a man.

He who doubts from what he see's  
Will never believe do what you please  
If sun and moon should doubt  
They'd immediately go out.



No military Commander can over-step his material conditions but must strive for victory within the limits of them.

### Urban Guerrilla Warfare

The age old question arises can a small poorly armed force defeat a large better equipped enemy? We must answer yes - if the small poorly armed force has knowledge of its weaknesses and strengths, the sense of the enemy and applies this knowledge in developing its tactics.

Guerrilla warfare is nothing new it is as old as war itself. This form of fighting has been used mostly in under-developed countries and even here in the U.S. in brought the revolutionary and civil wars. The basic concept behind guerrilla warfare is a materially weak, non-professional group against a superior professional army who has all the resources of the state behind it. Most Guerrilla wars are fought in rural areas but as people started to move into cities this type of warfare was adopted to the urban terrain. It has developed from the street fighting of the Paris Commune to the tactics employed by the P.R.A., Tupamarcos and Argentine U.G.'s.

Urban guerrilla warfare has been successfully crushed in the Paris Commune due to a lack of over-all strategy and being



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strained out to the brutal repression the French employed in Algeria. To a degree in Uruguay - the popular consensus is that urban guerrilla warfare should play a secondary role and rural be the primary. This way holds true for Latin America or even parts of Africa where the broad masses live outside the cities and the economy of the country is based upon the land that can produce crops or minerals.

Here in Amerikkka where there are large concentrations of Black people in ghettos and the concentration of wealth, power, and industry in the cities thus the most sensitive areas are the vast urban complexes that has within in its borders brought the oppressed and exploited - the oppressors and exploiters. The buffer zone between these groups are the white middle and lower classes who can be circumvented or neutralized if correct strategy and tactics are utilized.

Since guerrilla warfare from a progressive point of view is an early stage in a developing people's war, the urban guerrilla must be careful not to antagonize the Black masses against him nor the majority of the white masses lest he become isolated with every man's hand against him, thus while able to win tactical victories



strategically he will be losing and it would be a matter of time before being wipe out.

The guerrilla demonstrates two points - 1- The ability of the people to strike at a seemingly superior enemy - 2- The enemy's lack of ability to stop him. This destroys the myth of omnipotence of the enemy and shows the people who have had the will to fight beaten from them that not only can they fight but win and confuse those who seem always to have the answer and never lose. We can say that urban guerrilla warfare is the psychological conditioning for peoples war.

### The Urban Guerrilla

Who is the urban guerrilla? He/she is the armed combatant who fights a limited but selective war against the state and its agents in the concrete jungles of modern cities. Whenever he can the U.G. picks the place and nature of the battle to (1) be successful, (2) gain the most political mileage and support from - (3) To rearm and finance his operations. (4) The Urban Guerrilla is the flea that drains blood from the dog - biting here and there driving the dog crazy.

### How the Urban Guerrilla Operates

Unlike his rural counterpart who may operate from a strategic base with anywhere from 50 to 100 combatants; the U.G. should never have more than five or six man teams on any operation unless



it's a move that requires more and then it must be approved by a higher command. Each fire team should have freedom of action applying tactics that fit the over-all strategy. One team and its members should have no social contact with other teams and their members; communication between teams should be handled by liaisons personal and between commander's and teams. Each member of the guerrilla should be organizational policy and follow its rules. All guerrillas should be their terrain, practice shooting and staying in shape.

What is most required of the U.S. is audacity and imagination; without these two qualities the urban guerrilla cannot hope to spark the masses nor create the psychological conditions to produce confidence in the people's forces and a lack of confidence within the repressive forces.

In this country today U.S.'s have attacked Police Stations, ambushed police, expropriate monies from Banks, kidnaped persons of the ruling class & top dope dealer's - taken control of two city prison's and courthouses. The biggest thing the U.S. has going for him is belief in the justness of his cause and the heart to act.

Where's the U.S. must <sup>be</sup> audacious he should not be reckless; he must slight the enemy but respect the enemies



ability to mobilize a stronger force in a matter of minutes.  
This in no way should deter the U.S. it just means getting his thing  
together.

The urban guerrilla like the jungle fighter must become  
one with his environment so as not to stand out. The U.C. is  
cool and confident a trait that needs to be developed if he is not to  
give himself away. To be alert yet not being obvious; these are  
some of the qualities that could make the difference between failure  
and success.



## The Day of The Tonal

One of the acts of a warrior is never to let anything affect him, Thus a warrior may be seeing the devil himself, but he won't let anyone know that. The control of a warrior has to be impeccable.

A warrior cannot be helpless, or bewildered or frightened, not under any circumstances. For a warrior there is time only for his impeccability; every thing else drains his power impeccability replenishes it.

Impeccability is to do your best in whatever you're engaged in. The key to all these matters of impeccability is the sense of having or not having time. As a rule of thumb, when you feel and act like an immortal being that has all the time in the world you are not impeccable; at those times you should turn, look around, and then you will realize that your feeling of having time is an idiocy. There are no survivors on this earth.

A warrior must be always ready, he cannot avoid pain and grief but only indulging in them.

We are all alone but to die alone is not to die in loneliness.



A warrior's joyfulness comes from having accepted his fate, and from having truthfully assessed what lies ahead of him.

The life of a warrior cannot possibly be cold and lonely and without feeling because it is based on his affections, devotion, his dedication.

### A Separate Reality

"It is up to us as single individuals to oppose the forces of our lives. I have said this to you countless times: Only a warrior can survive. A warrior knows that he is waiting and what he is waiting for; and while he waits he wants nothing and thus whatever little thing he gets is more than he can take. If he needs to eat he finds a way; because he is not hungry; if something hurts his body he finds away to stop it, because he is not in pain. To be hungry or to be in pain means that the man has abandoned himself and is no longer a warrior; and the forces of his hunger and pain will destroy him."



A warrior has to use his will and his patience to forget. In fact, a warrior has only his will and his patience and with them he builds anything he wants."

Will is something a man uses, for instance, to win a battle which he, by all calculations, should lose.

The will is not courage - No courage is something else. Men of courage are dependable men, noble men perennially surrounded by people who flock around them and admire them; yet very few men of courage have will. Usually they are fearless men who are given to performing daring common-sense acts; most of the time a courageous man is also fearsome and feared. Will, on the other hand, has to do with astonishing feats that defy our common sense.

"Only the idea of death makes a man sufficiently detached so he is incapable of abandoning himself to anything. Only the idea of death makes a man sufficiently detached so he can't deny himself anything. A man of that sort, however, does not crave, for he has acquired a silent lust for life and for all things of life."



He knows his death is stalking him and won't give him time to cling to anything, so he tries, without craving, all of everything."

A detached man, who knows he has no possibility of fancying off his death, has only one thing to back himself with: the power of his decisions. He has to be, so to speak, the master of his choices. He must fully understand that his choice is his responsibility and once he makes it there is no longer time for regrets or recriminations. His decisions are final, simply because his death does not permit him time to cling to anything.

And thus with an awareness of his death, with his detachment and with the power of his decisions a warrior sets his life in a strategic manner. The knowledge of his death guides him and makes him detached and silently lusty; the power of his final decisions makes him able to choose without regrets and what he chooses is always strategically the best; and so he performs everything he has to with gusto and lusty efficiency.

"When a man behaves in such a manner one may rightly say that he is a warrior and has acquired patience!"



When a warrior has acquired patience he is on his way to will. He knows how to wait. His death sits with him on his mat, they are friends. His death advises him, in mysterious ways, how to choose, how to live strategically. And the warrior waits!

The ideal man, has a calm within him, a peace that is linked to the forces of the world. The ideal man seeks no unnecessary danger but accepts whatever danger there is, knowing that death is a natural part of life, knowing that it is how he dies, not when that matters.

A man goes to knowledge as he goes to war, wide-awake, with fear, with respect, and with absolute assurance. Going to knowledge or going to war in any other manner is a mistake, and whoever makes it will live to regret his steps. When a man has fulfilled those four requisites there are no mistakes for which he will have to account; under such conditions his acts lose the blundering quality of a fool's acts. If such a man fails, or suffers a defeat, he will have lost only a battle, and there will be no pitiful regrets over that.



cannot control  
Power rests on the kind of knowledge one holds. What is the sense of knowing things which are useless.

The best place to hide is in the mind of the searcher, for all men have blind spots in the mind. They rarely see what they do not expect to see, and their minds hold a blindness to what seems unreasonable.

Often, in moments of danger, I have had this sensation of emptiness in my bowels, a dry mouth and foam rubber limbs. This is the dread of the unknown, the fright before action. When the crisis actually comes the body and mind concentrate to face it, and the sensation disappears.

To learn to be free of the many oppressors one carries is a slow educational process. Each man must learn for himself but he can be helped by those who have already discarded a similar oppressor.



## Thomas Paine

These are times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly. If there be trouble, let it be in my day that my children may have peace. It is dearthness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated.

'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death... It is the madness of folly to expect mercy from those who have refused to do justice...



Some of us have enough insight to achieve greatness. Most of us lack the cleverness to cope effectively with such a wily opponent as the natural universe. Greatness and mediocrity have no meaning to a man who is absorbed in his study. You do what you have to do. You do what the best and highest impulses of your brain tell you to do. Expect nothing more than this of yourself. Nothing more is possible.

You have to decide whether or not you can abandon your compassion for the millions who are going to die; whether you can reject all pressure from personal danger, and from the threat to everything and everyone that is of any importance to you.

You've got to decide whether or not this problem is the most absorbing thing in the whole world. It needs solving not because the fate of the world hinges upon it, but because it's a problem that consumes you utterly. This is what drives you, not fear, not danger, not the opinion of anyone else.

When he can function this way the revolutionary is capable of solving important problems. By outward heartlessness he can achieve works of compassion greater than any



of his critics. He knows that the greatest pleasure a man can know lies in taking a stand against forces that bend ordinary men.

Remember that fortune and misfortune should be left to heaven and natural law, they are not to be bought by prayer or <sup>any</sup> enjoining device to be thought of by any man or self-styled saint.

#### Duties of a Muslim

Feed the hungry and visit the sick and free a captive even if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

Fear the prayer of the wronged one for verily there is no veil between him and God.

Envy and suspicion disintegrate society. Suspicion is the blackest lie. Do not look for the fault of others.



Karma is Karma. Be thou Zen. Remember, in tranquility, that the absolute, the Tao, is within thee, that no priest or cult or dogma or book or saying or teaching or teacher stands between thee and it. Know that good and evil are irrelevant, I and Thou irrelevant, inside and outside irrelevant as are life and death. Enter into the sphere where there is no fear of death nor hope of after life, where thou art free of impediments of life or the needs of salvation. Thou art thyself the Tao. Be thou, now, a rock against which the waves of life rush in vain.

Karma is the beginning of knowledge. Next is patience. Patience is very important. The strong are the patient ones. Patience means holding back your inclination to the seven emotions: hate, adoration, joy, anxiety, anger, grief, fear. If you don't give way to the seven, you're patient; then you'll soon understand all manner of things and be in harmony with Eternity.



"Listen, I cannot teach you the ten cardinal rules governing the conduct of man wishing to serve his Creator. However, there are three things; you can learn from a child and seven you can learn from a thief. From an infant learn how to laugh, how to cry and how to keep constantly busy. From the thief? First of all; that whatever he does, he does secretly. Two; that whatever he does not obtain today, he will try to obtain tomorrow. Three; he is loyal to his accomplices. Four; he is ready to ~~see~~ sacrifice himself for the object of his desire, even though it may have little value to others. Five; once the desired object becomes his own, he loses interest. Six; he is not afraid of hardship. Seven; nothing on earth could make him change trades, in other words, he does not want to be anyone but himself."

Man is not a puppy dog; he ~~is~~ embraces all elements and is embraced by all and can survive them all; he can write his own bargain with life; the only thing he cannot haggle over is the final price: death and solitude.



At this level, man is forced to choose between two extremes: reaching out to the stars or escaping towards death; savage truth or destructive illusion; ultimate reward or irrevocable malediction.

It is one or the other; there can be no middle ground. "The middle of the road is for horses." For man, the road to God is not a royal way but a solitary path situated very high or very low; I stand with one foot in seventh heaven and with the other in the depths of the abyss." Compromise is for the weak; concessions for the cowards. Be strong! If that implies resisting fate, then you shall have to resist fate. If, in your search for truth, you must stand up to God well so be it."

We are victims of those who love us. They dream our destinies and plunge us into nightmares. They plot fabulous voyages and blame us when the voyages end in shipwreck. Yet we have no recourse because we, too, are born dreamers and conspirators. Yet each of us learned the same lesson; there are no guarantees; there is no permanence; life is a riddle propounded by a divine comedian whose answer is so simple, we never see it until it is too late.



There are three great mysteries (a trinity of mysteries) the  
myster of matter and energy; the myster of life; and the myster  
of God - and these three are one.

### Inquietus

Out of the night that covers me.

Black as the pit from pole to pole

I thank whatever Gods may be

For my unconquerable soul.

In the full clutch of circumstance

I have not wept nor cried aloud

Under the bludgeonings of chance

My head is bloody but unbowed.

Beyond this place of wrath and tears

Looms but the horror of the shade

And yet the menace of the years

Finds, and shall find me unafraid

It matters not how straight the gate

How charged with punishment the scroll

I am the master of my fate

I am the captain of my soul

William E. Henley



For there are, in the affairs of men and nations, inexorable tides from which they cannot remain aloof. If they do not enter upon them prepared, they will be caught unprepared, and at the wrong time.

Rule # 1 - says that you don't put the interest of any other group ahead of the interests of your own group.

Rule # 2 - says that as a group, you take what you can, give up what you must.

Rule # 3 - says that you take it from whomever you can, whenever you can, however you can.

Rule # 4 - says that you reward your friends and punish your enemies.

Your political philosophy must be selfish and pragmatic. You must start with the premise that you have no permanent friends no permanent enemies.



## Silence

A wise man believes in silence  
he does not boast of his prowess.

He will not display his self-defence,  
until he hears a cry of distress.

Only then he will not hesitate  
to protect the helpless one.

For self-defence is to consecrate  
and should never be used for fun.

## Sayings of Abu Bakr

Do not now co-operate with one another, and have no grudge or  
jealousy. O slaves of God! live like brothers as you have been commanded  
to do.

On one occasion he advised Khalid bin Walid in these words.

"Run away from greatness and greatness will follow you. Have an  
eagerness for death and life will be conferred on you."



## Philosophy & Opinions of Marcus Garvey

Chance has never yet satisfied the hope of a suffering people.

Action, self-reliance, the vision of self and the future have been the only means by which the oppressed have seen and realized the light of their own freedom.

Life is that existence that is given to man to live for a purpose, to live to his own satisfaction and pleasure, providing he forgets not the God who created him and who expects a spiritual obedience and observation of the moral laws that He has inspired.

The ends you serve that are selfish will take you no further than yourself; but the ends you serve that are for all, in common, will take you even into eternity.

Fear is a state of nervousness fit for children and not men. When man fears a creature like himself he offends God, in whose image and likeness he is created. Man being created



equal fears not man but God. To fear is to lose control of one's nerves, one's will - to flutter, like a dying fowl, losing consciousness, yet, alive.

Ambition is the desire to go forward and improve one's condition. It is a burning flame that lights up the life of the individual and makes him see himself in another state. To be ambitious is to be great in mind and soul. To want that which is worth while and strive for it. To go on without looking back, reaching to that which gives satisfaction. To be humanly ambitious is to take in the world which is the province of man; to be divinely ambitious is to offend God by rivaling him in His Infinite Majesty.

Death is the end of all life in the individual or the thing: if physical, the crumbling of the body into dust from whence it came. He who lives not uprightly, dies completely in the crumbling of the physical body but he who lives well, transforms himself from that which is mortal, to immortal.

Faithfulness is actuated by a state of heart and mind in the individual that changes not. No one is wholly faithful.



men who are in earnest are not afraid of consequences

In doing good, avoid notoriety; in doing evil, avoid self-awareness.

It is not enough to love mankind - you must be able to stand people.

I have lived and judged all things by their effect on me. But now I am a different man, and I have stopped judging things in this way.

My life is set in this far place  
And lived in silence by God's will;  
For I have seen Cain face to face  
And could not bring myself to kill.



Latifah - delicate, sensitive

Nadirah - rare unique

Nabeekah - noble, distinguished, excellent understanding

Nimat - Grace of Allah - Fear of Allah

Nuha - Wisdom, prudence

Nazirah - Leader vanguard

Talibah - vanguard

Salimah - safe, sound, faultless



THE REALITY of the Present World (DUNYA) AND The Worldly Occupations Which Have Engaged The Ambitions of MEN AND MADE THEM Forget THEMSELVES, Their Creator, Their Beginning AND Their Final End.

Know that the term Dunya (the present world) stands for certain concrete things, the pleasure which man derives from them, and the improvements he adds to them (in their state of nature) for his benefit. These are three matters which the term Dunya signifies, and it is a mistake to suppose - as is sometimes done - that it stands for only one of them.

The concrete things which Dunya signifies are this earth and all that is on it. God the Exalted, said, "Verily, We have appointed what is on the earth as an adornment for it, in order that We may try them (the human beings) which of them is best in deeds." The Earth is a bed for human beings, a cradle, a domicile and abode, and what is on it makes their raiment, food, drink and mates.

What is on the earth is divided into three classes: minerals, plants, and animals. Man seeks plants for nourishment and medicine; metals, such as copper and lead, for tools and utensils; gold and silver for money and other purposes. Animals are either human beings or domestic animals; the latter are sought for their meat to eat, their backs to ride, or for their ornamental values. Man may seek to possess the bodies of others



Human beings for their services and exploitation, such as boys; or for their enjoyment, such as wives and slave girls. Man also seeks the hearts of other human beings in order to possess them by planting in their hearts (the impression of his own grandeur and respect due to himself). This is what is meant by "prestige", for the meaning of "prestige" is, the possession of the hearts of human beings.

Then these are the concrete things which the term Dunya signifies. God has mentioned them all in: "Made attractive to human beings is the love of pleasures, wives and children", referring to other human beings, "and hoarded hoards of gold and silver," referring to jewelry, metals, and precious stones, "and excellent horses, cattle," referring to domestic animals, "and land," referring to plants and crops.\*

These things are the concrete things of Dunya and the individual has two relations with them. The first is with his "heart" and it is its love of them, the pleasure it experiences from, and its preoccupation with them. In this relation the heart may become like a slave or like the lover who is oblivious of everything. All those qualities of the "heart" which are associated with worldly ambitions are included under this relationship; Such qualities as: arrogance, miserliness, envy, hypocrisy, desire for recognition, suspicion, obsequiousness, the love of worldly increase (in wealth and



one's group), love of praise and boastfulness. These qualities indicate the intangible aspects of Duniya. The tangible are those we have mentioned above. The second relationship of man to Duniya is with his body. This relationship is manifested in man's labor to improve the tangible things and make them fit his pleasures and the pleasures of others. Under this relationship all the crafts and professions which engage human beings are included.

People have forgotten themselves, their Final End and their obligations in this world as a result of the above two relationships, namely, the relationship of the heart with love, and that of the body with labor. But if a person knew himself, knew his Master and knew the wisdom in Duniya and the secret in it, he would then realize that the above things which we have termed Duniya were created only to feed the mount upon man travels towards God the Exalted. I mean by this mount "the body", for the body cannot survive without food, drink, clothing and shelter, in the same way that a camel cannot survive on its pilgrimage except by grain, water and cover.

The example of the individual in "this world" in forgetting himself and his objective is similar to that of the pilgrim who stops at one of the stations to Mecca, and feeds his camel, takes care of it, cleans it, covers it with a variety of colorful clothes, supplies it with different types of grass, and cools its drinking water with ice. While this person is so fully pre-



occupied, the caravan leaves him behind, he forgets his pilgrimage, the departure of the caravan and even his isolation in the desert to become a prey for wild beasts, both he and his camel. The wise pilgrim does not give his camel more attention than what is needed, for his heart is set on the ka'ba and the pilgrimage.

The latter is the case of the wise man in his journey towards the Next Life; he attends to the nurture of his body only to the extent that necessity demands. Food is absolutely necessary; shelter and clothing are essential though not as necessary. If men realize why they need these things, they become contented, and worldly engagements will not fully preoccupy them. Worldly things submerge men because of their ignorance of the true importance of life in this world, and because of the immediate pleasure they derive from things. And as a result of their ignorance and oversight, worldly engagements gradually enslave them. Worldly engagements are creative of one another and spread out progressively and indefinitely. Men as a result lose themselves in the medley of work and forget their true purposes.

Presently we shall discuss worldly engagements in detail, how the seed has arisen for all of them, and how men have failed to see the ends which these engagements were supposed to serve, in order to make clear to you how worldly affairs have turned men's faces from God the



Exalted, and made them uncritical of the results of their action. We say:

Worldly engagements are all the crafts, industries and all the activities which you see human beings preoccupied with. All the variety in human activities is caused by three basic necessities: food, shelter and raiment. Food for nourishment and survival; clothing for protection against heat and cold; and shelter from heat and cold as well as against dangers to the security of the family and its possessions. God did not create man in a manner whereby the objects of his food, shelter and clothing were ready for his use (in their state of nature) so that he may be relieved from making them, although God did create animals capable of using such things readily. Animals feed on plants without cooking them. Heat and cold do not harm their bodies. They are not in need of buildings, and are contented with open space. Their hair and skin are their clothing.

Man is not like animals in these respects. His (three) basic needs demanded the invention of five industries, which are the mother industries of all others and the origins of all other worldly engagements. The five are farming, herding, hunting, weaving and masonry. Masonry is for man's shelter; weaving and its related arts, such as spinning and tailoring, for his clothing; and farming for his food. By herding he keeps domestic animals and horses which he uses also for food and for riding. By



hunting we mean the acquisition of whatever God has created as prey, metals, grasses, or wood. The farmer produces plants; the shepherd keeps animals in order to use them and their products. The hunter acquires whatever grows or exists without the labor of others, and he prospects for the minerals created in the earth which are not yet mined or improved upon by the labor of others. This is what we mean by hunting. Several crafts and labors (connected with it) are included under the term "hunting".

These occupations such as weaving, farming, building and hunting require tools and machines which are made either of plants; i.e., wood, or of metals such as iron and lead, or of animal skins. Thus the need for new craftsmen arises: carpenters, smiths and tanners who are the makers of tools. We mean by the carpenter any craftsman who works in wood; by the smith anyone who works with iron or other finished metals, such as copper, bronze, or other metals. Our purpose here is to classify crafts into categories, for individual crafts are too many. By the tanner we mean anyone who works with the skins of animals or their parts. These crafts are the mothers of industries.

Man was, on the other hand, created that he may not live alone, but forced to flock together with others of his kind for two reasons. First, this desire for issues by which the human species is preserved. This is not possible without the association of the male and female and their



Companionship. Second, his need for cooperation in the <sup>Preparation</sup> ~~education~~ of food and clothing. Cooperation is also required in the education of children, for children are an inevitable result of aggregation. One individual cannot take care of the children and also provide the means of living. But cooperation within one household, with the wife and children, is not sufficient (for survival). It is not possible to maintain a household unless a large number of families live together so that different persons may undertake different needed crafts. How can a head of a family alone undertake farming while he is in need of its tools? These tools require the smith and the carpenter, and food requires the miller and the baker. Or, how can a man alone prepare clothes, if he must guard his cotton, as well as obtain the tools of weaving, tailoring and various other necessities? For these reasons the individual could not survive alone. Hence the necessity for aggregation with others.

But if men lived together in the open, they would be harmed by the heat, the cold, the rain and thieves. They, therefore, became in need of strong dwellings to house the individual families and the tools and furniture that each family possessed. Houses protect from heat, cold and rain, and protect against the possible encroachment of neighbors who steal or cause other damage. These houses, on the other hand, may be attacked



by a band of outsiders. The people of the houses, therefore, are in need of mutual assistance and cooperation to ensure their safety within a wall which would surround all the houses. Cities (bilād) emerge as a result of these necessities.

But whenever people live in houses and cities and carry out transactions between one another, frictions are bound to occur. This is partly because human association entails authoritative relationships. Guardianships (wilāyat), such as that of the husband over the wife, or of the parents over their children, for the latter are weak and need support, become necessary. Whenever authority is exercised over any rational human being, it generates conflict. This is unlike authority exercised over animals, for animals do not possess the power to rebel, even when they are unjustly treated. The wife will clash with the husband, and the child with the parents. These <sup>are</sup> conflicts within the household. But within the city, conflict arises between the members in their business transactions for their respective needs. If they are left to themselves, they will fight and extinguish one another. This is also true in the case of the shepherds and farmers, both of whom seek pastures, land and water, and these things may not be sufficient for the wants of them all. Therefore, conflicts among them too, is unavoidable.



Some persons (in the city) may be disabled for farming or craftsmanship due to blindness, sickness, old age, or due to a variety of accidents. If such persons were left to themselves, they would perish. If their support is made the responsibility of all others, the latter would be indifferent. If one individual was designated for this function without any personal incentive, he would not accept the task.

Therefore, new professions become inevitable as a result of the above disorders which were created by and accidental togregation.

One of these professions is surveying, by which land is measured in order that it may be divided justly among men. Another is military art in order to defend the city with the sword and repel thieves. Still another is adjudication, to resolve conflicts. From the need for adjudication arises the need for law, which is the sciences of the rules by which people should be controlled and coerced to observe the limits (hudud) it prescribes in order to minimize disputes. Law is the knowledge of the "limits" which God the Exalted has set down for associations and transactions and for the right conditions (under which they should be carried out).

These three functions are political matters which are inescapable. Only experts with special qualifications can discharge them. Such qualifications are learning, discretion and divine guidance (hidayah).



Men who perform these functions would have no time left for other occupations. On one hand, they need to live, and on the other, the people of the city need their services. For if, for example, all the people of the city became engaged in war with their enemies, crafts would cease. Or, if the military men engaged themselves in occupations for their livelihoods, then the cities would be left unprotected; and the inhabitants themselves would become unwieldy. Hence, necessity demanded that the property (land) without a (private) owner should be spent for the support of soldiers. If such property did not exist, then the army should derive their means of livelihood from the booty, if the war was with heathens. But if the war was with a people of religion and piety, the soldiers should be contented with the little which comes from public revenues.

If expansion becomes desirable, then the people themselves are bound to aid military from their private possessions in order to be protected. Taxation (kharaj) becomes necessary.

As a result of the need for taxation, new occupations become necessary. Now it will be necessary to have persons who would assess the amounts of taxes on the farms and real-estates justly, these are the governors (ummāl); and persons who would collect the taxes with consideration and leniency, these are the tax-collectors (jebāt); and persons



who would keep the collected taxes until they are needed to remunerate the soldiers, these are the treasurers (khuḍḍān), and persons who would then apportion these revenues among the soldiers justly, these are allotters (al-fā'id li al-'asākir) for the army.

If these various functions above were the responsibilities of many persons without any power to bind these persons together, order would disintegrate. Hence, a monarch (malik) becomes indispensable. He should be a prince who commands obedience and who appoints for each office a person fitted for it. This king should observe equity and justice in levying taxes or in spending them, in using the army for war, in distributing arms among the soldiers, in deciding which lands war should be waged upon, in the appointment of the amir, the general over each group among the soldiers, and in the rest of the functions of kingship.

Now that there are men of arms and a king who watches them with vigilance and organizes them, the need for writers (clerks), treasurers, accountants, tax collectors and governors arises. These persons also require means of living. But they cannot earn from private occupations, hence the need for the "branch" sources (mal al-far) of revenue: (mal al-far) in addition to the original sources (mal al-awl) of revenue; these are called the "branch" taxes (kharāj al-far).



At this stage (in the development of society) the people will be made up of three classes: first, the farmers, herders and craftsmen; second, the soldiers who are the defenders of society with their swords; and third, those who are the intermediary agents between these two classes in collecting taxes and allocating revenues. The last group are the governors, the tax-collectors and their like.

Now, consider how this whole matter started with the basic necessity for food, raiment and shelter: and into what it has developed. Such is the nature of worldly affairs: as one door opens, others are bound to open as a consequence, and so on indefinitely, as if the "present world" (Dunya) were a pit without a bottom; and he who falls to one level inside it drops from there to another and again continuously.

So far we have been speaking of crafts and skills. But these are in want of means of exchange (wealth) and tools. "Wealth" signifies the concrete things of the earth and whatever is on it that is useful. The most useful are the foods; next are the places in which man finds shelter. These are either dwellings or places where he pursues his occupation, such as shops, market places and farms. Next in usefulness are clothing, furniture and tools for the household, and the tools for the making of tools; ~~such as~~ <sup>some</sup> animals may be included under "tools"; such as the dog for hunting,



cattle for ploughing and horses for riding in wars.

Exchange originates in the following manner: the farmer may live in a village where there are no tools for farming; or the smith and the carpenter may live in a village where cultivation is not possible. Of necessity, the farmers need these craftsmen and they in turn need him. Every one among these persons has to offer what he produces to the others in return for what he himself needs from them. Such a transaction is done through barter.

But if the carpenter, for example, asks for food from the farmer in exchange for tools, it may happen that the farmer is not at that instance in need of the carpenter's tools and may not trade with the latter. In the same way, the farmer may need to barter food for tools with the carpenter who may, at that time, possess sufficient quantities of food and not be in urgent need for the farmer's products. In such instances the satisfaction of needs may be jeopardized.

Therefore, human beings were compelled to build up shops which could contain all the products of every craft. The owner stores these things in order to supply the people who want them. People are also obliged to build warehouses where farmers may display their products. The owner buys their products and stores them in order to supply those who want food. Market places and storehouses originate in a similar manner. The farmer brings his



crop (to the city), and if he does not find a consumer, sells it at a lower price to a middle-man who stores it awaiting those who will need it and anticipating a profit. This is the pattern in handling all the needs and objects of wealth.

For these reasons travel back and forth (traded) between villages and cities become inevitable. Some journey between them buying food products from villages and tools from cities making their living from this activity. All the wants of human beings are thus accommodated through these persons; for it may happen that not every city has every tool nor every village every food product. Every section in society requires all the rest; transportation of goods becomes essential, and merchants whose function is this transportation become necessary. The motive of merchants is unquestionably their desire to accumulate wealth. They toil unceasingly all day and night in travel in order to satisfy the wants of others. The reward of these merchants in all this is the heaping up of riches which others, either a bandit or an unjust sultan, shall no doubt enjoy. But God has made in their oversight and ignorance the preservation of society and the welfare of mankind.

Actually all worldly affairs are preserved by the oversight and petty ambitions of men. If men were wise and their ambitions high, they would abstain from worldly endeavors. But if they did abstain, the means of



human living would come to an end; and if these come to an end, people would perish, and all the pious would perish with them.

All the transportable goods cannot be borne by man himself. He needs animals to carry them. The owner of the goods may not possess such animals. A transaction called "hire", between him and another who owns animals takes place. "Hiring" arises as a mean of living.

As a result of exchange, money becomes necessary, for he who wants to buy food with a garment has no way of knowing the value equivalent in food. Transactions involve different kinds of commodities. A garment is sold for food, or an animal for a garment. These are things which cannot be compared. An arbiter who would rule between the two transactions justly becomes necessary - one who would match a given commodity with another. This arbiter should be a tangible possession and should be of long endurance, for the need for it is permanent. The most lasting of possessions are metals; hence money was made of gold, silver and copper. Now it becomes necessary to mint, engrave and rate money; thus mint houses and houses of exchange become necessary.

Needs and occupations are creative of one another in such a manner that they have developed to what you now see.

These are the engagements of mankind, and they are their means of living. None of these human occupations could be performed, however, without



some learning and some exertion in the beginning. Yet there may be a person who has neglected this in his youth and did not learn, or he may have been prevented by some reason. Such a person remains unable to earn, for want of skill, and is bound to live on what others produce. Two degraded professions ensue: that of thieves and that of parasites. What is common to both professions is living on the fruits of others' labor.

People become cautious of thieves and parasites and protect their possessions from them. The latter then have to engage their wits in devising tricks and plans. Some thieves acquire power and strength by taking in assistants. They combine forces and become numerous enough for highway robbery, like the Bedouins and Kurds. The weak among thieves resort to tricks, either by digging into a house or climbing into it when it is left unguarded. Others become pick-pockets or cut-purses or resort to other types of theft, each of which is the result of the kind of mind which produces it.

But the parasite is told, if he asks others for anything they have themselves earned: "Exert yourself and work like others do; what benefit do you get out of idleness?" He is not justified to be an object of charity. He, therefore, has to resort to trickery in order to extract wealth, and he finds disability a good excuse for his idleness. This disability may be self-inflicted and thus real. Some actually blind themselves and their children in order to be excused through



blindness and hence given aid. Others pretend blindness, paralysis, insanity, or some other sickness; and they exhibit these pretensions with all kinds of tricks, explaining that their particular tragedy struck them without their deserving it - a good reason for charity of others.

Others resort to some recitations or performances which would arouse the people's wonder and cause their hearts to relax while watching these things. The onlookers, while still under the spell of amazement, contribute little sums. They may regret this giving after their wonder is gone, but then regret is of no avail. The performers, in order to attract <sup>the</sup> people, mimic, imitate, clown, or stage other acts which cause laughing. These acts may be worldly desires, i.e. their stomach and sexual lusts. These men have forgotten their "selves" and canalized their ambitions in the pursuit of women and the savoring of delicious foods - and they eat like animals. They believe that they would achieve the height of bliss through the attainment of these things. These pursuits divert them from God and the Next life.

Another group thought that the Chief East is in great wealth and in independence from others through the possession of many treasures. They work night and day in the heaping up of riches. They expend themselves in travel all night and day, alternating between one laborious task and another; their sole aim is to earn and multiply their riches. Lest their wealth be reduced,



they grudge it to themselves and do not eat more than what is essential. This remains their pleasure and their mode of living until death overcomes them. Their wealth is hoarded underground until one who consumes it on food and pleasures comes into possession of it. To the accumulator, wealth is toil and anxiety; to the spender, enjoyment. Those who still lay up riches see such examples and yet do not learn from them.

Another group thought that the Chief End is in the extension of personal reputation, the flow of others' tongues in gratitude, and their praises of his beneficence and deeds. Such persons labor in earning their living, but are miserly to themselves in food and drink, and spend their substance on beautiful clothes and rare horses. They decorate the gates of their houses and everything that could be observed by outsiders, so that it may be said: "He is prosperous and possesses great wealth." Such men deem such reputation to be happiness. The goal of their ambition, day and night, is to capture the admiration of others.

Another group supposed that the Chief End is in the extension of their dominion and prestige, whereby other men shall be driven to exalt and magnify them. The goal of their ambition is to draw people to their obedience. For this purpose they seek positions of authority and sultanic offices, so that in the extension of their personal authority and in the seeking of their favors by those subject to them, they achieve the height of happiness. This is their



Chief End. The love of authority is the most powerful urge among those who are negligent of themselves and of God. The preoccupation of these is their love of humiliating others to them - when humility is justly due only to God, His worship, the remembrance of the Next Life and the Ultimate End of human beings.

Besides these varieties of people there are others. It would take too long to mention them all. They exceed a few over seventy, all of whom have gone astray or have caused others to stray from the right path. All these varieties, however, were gradually driven to strive for such ends as a consequence of their basic needs for food, raiment and shelter. They have forgotten what these three concerns were intended for and how much was sufficient of each. These first needs have eventually multiplied into unending wants which have progressively led men to pitfalls from which it was not possible for them to come out of.

But he who knows the true value of the means of living and occupations, and knows what they are intended for, will not involve himself in a job, a craft, or an occupation without realizing its real objective and his benefit and personal gain from it; or, without bearing in mind that the primary purpose of worldly occupations is the nurturing of his body by food and clothing that he may not perish. He would also realize that if he followed



a balanced course of self-examination, worldly engagements would not enslave him. His heart would be left free, dominated by the needs of the Next life, and his ambitions spent preparing for it. But if he seeks more worldly goods than is necessary, his labor will increase and each engagement will beget another and so on indefinitely. His concerns correspondingly would branch out. And he whose concerns are spread into the valleys of "this world" God does not mind in which of these valleys He terminates his life. This is the terminal end of anyone absorbed in worldly concerns.

Some people saw this danger and consequently abstained from worldly endeavors. But Satan, out of spite, did not spare them his intrigues and led them astray even in their abstinence. Hence the variety among these also.

One group thought that life in "this world" is one of suffering and anguish, and that happiness is attained only after death, and by anyone, whether he has been a worshipper or not. This group, therefore, saw fit to kill themselves in order to be relieved from the inescapable torments of "this world". Some groups among Hindu hermits abide by this doctrine; they throw themselves in fire and end their lives believing that death is their salvation from the pains of "this world".

Another group believed that putting an end to life did not save, but that what was essential to salvation was the eradication of the "human" qualities and their total uprooting from the soul. In other words, happiness lay in the



Complete suppression of appetites and passions. These people, therefore, devoted themselves to ascetic discipline. They deprived their bodies with such rigor that some perished as a result; others ruined their minds and became insane; others fell sick and the path to worship thus became close to them. But others still failed in their attempt to eradicate their human qualities and concluded that what the (divine) law demanded was impossible of realization and that, therefore, that law was a sham without any roots in truth.

It seemed to another group that all this tedious worship was directed entirely to please God; and that God the Exalted was not in need of any worship from His creatures. The disobedience of the sinful does not decrease Him, nor does the worship of the obedient add to Him. The followers of this doctrine returned to the demands of their appetites; they became antinomians and abandoned all laws and rules of conduct. They claimed that such a mode of living was a demonstration of the purity of their monotheism, for God could not be in need of the worship of His creatures.

Another group believed that the intention of the acts of worship was a spiritual warfare through which the individual arrived at a direct apprehension of God. After this was achieved, the performance of the means (the act of worship) was no longer necessary. Such individuals, therefore, abandoned spiritual discipline and worship and claimed that their rank had been



elevated, through the direct knowledge of God, beyond the observance of religious obligations (takalif). They scorned these obligations and alledged that they were prescribed for the common people only.

There are other false doctrines which are too many to mention. They slightly exceed seventy schools of thought.

Only one of these schools is safe. It is that one which follows the Messengers of God and his Companions. This school does not teach the complete abandonment of "this world"; nor the eradication of appetites. The follower takes from "this world" what is sufficient for provision. He suppresses those appetites that violate the Law (shari) and reason. He does not yield to every desire, nor abandon every desire, but follows what is just. He does not abjure everything in "this world" nor seek everything. But he knows what is intended by everything created on this earth. He saves as much as is necessary. He takes of food what makes his body fit for worship; of shelter what protects him from thieves and the elements; and of clothing what protects him from heat and cold.

In this way his "heart" becomes free, though he nurtures his body. He sets himself towards God as the essence of his ambition. He occupies himself with the remembrance of God and with contemplation all his life. He always adheres to the policy of guiding his appetites and watching over them, that he may not step over the limits of piety and goodness.



This good life is not known except by following the example of the Saved Group, who are the Companions. When the Prophet, peace be on him, said, "The Saved Group among the religious groups is one" the Companions asked, "Oh Messenger of God, which one?" He said, "The people of the Suwah and the followers of the Community." They asked, "Who are the followers of the Community?" He said, "Those who follow what ~~my~~ and my Companions abide by."

The Companions followed the sure path, the clear way which we have explained before. They did not take the world for its own sake but for the sake of religion. They did not become monks nor did they renounce the present world; in their mode of living they did not go to extremes, excess or negligence in gratifying their needs. Their mode of life struck a balance. It was the just and the mean between two extremes. It was the most beloved way to God the Exalted, as we have discussed in several places. And God knows best.



These ARE FIVE VOWELS AND FIFTEEN CONSONANTS IN JAPANESE.

The VOWELS ARE A, I, U, E AND O. It is helpful to pronounce them AS IN THE MUSICAL SCALE - A AS IN FA (OR "A" AS IN FATHER) I AS IN MI (OR "I" AS IN MACHINE); E AS IN RE (OR "E" AS IN LET); O AS IN DO (OR "O" AS IN DON'T); AND U AS IN FULL OR PULL. THE CONSONANTS ARE K, S, T, N, H, M, Y, R, W, B, G, Z, D, B, AND P.

A. KIHON-NO KEIKO (KI-HON-NO KEI-KO) PRACTICE IN BASIS TECHNIQUES

(1) YOOI (YO-O-I) COMMAND TO BE MENTALLY ALERT AND READY FOR ACTION  
(2) KAMAETE (KAMA-E-TE) A COMMAND TO MOVE INTO A READY POSITION (STANCE) FOR ACTION EITHER FOR DEFENSE OR ATTACK. WHILE THERE CAN BE ANY NUMBER OF STANCES THAT WOULD ENABLE ONE TO MOVE INTO ACTION, THE BEST POSITION WOULD BE THAT WHICH WOULD ALLOW ONE TO MOVE WITH ECONOMY OF ENERGY AND MOTION CONSISTENT WITH EFFECTIVENESS. AT THE BEGINNING - ZEN-KUTSU NO KAMAE (ZEN-KU TSU-NO-KA-MA-E), FORWARD STANCE READY POSITION IS STRESSED FOR STRENGTHENING OF LEGS FROM WHICH GOOD KARATE TECHNIQUES CAN BE EXECUTED. ADVANCED STUDENTS WILL BE TAUGHT JIGU-NA KAMAE (JI-YU-U-NA KA-MA-E) FREE READY FOR FLEXIBLE MOTIONS.

(3) HAJIME (HA-JI-ME) A COMMAND TO COMMENCE THE MOVEMENT

(4) KARUKU (KA-RE-KU) A COMMAND TO MOVE LIGHTLY BUT WITH



CORRECT MOTION.

- (5) Tsugoku (Tsu-yo-ku) A COMMAND TO EXECUTE STRONG TECHNIQUES WHICH ARE BASED ON SPEEDY CORRECT MOVEMENTS
  - (6) MAWATTE (MA-WA-T-TE) A COMMAND TO TURN AROUND.
  - (7) MAE NI (MAE-E-NI) A COMMAND TO ADVANCE FORWARD
  - (8) USHIRO NI (U-SHI-RO-NI) A COMMAND TO STEP BACKWARD. THIS COMMAND MAY BE SONO MAMA USHIRO NI STEP BACKWARD JUST AS YOU ARE OF USHIRO-NI SAGARI NAGARA MEANING AS YOU STEP BACKWARD.
  - (9) YAME (YA-ME) A COMMAND TO STOP
  - (10) MODOTTE (MODOTTE) A COMMAND TO RETURN TO THE STARTING READY POSITION.
  - (11) NAOTTE (NA-OT-TE) A COMMAND TO RELAX FROM ALERT READY POSITION.
- (B) KUMITE NO KERKA (ku-mi-te no-ke-ri-ka) PRACTICE IN SPARRING
- (1) Kumite literally means to engage ones hands (skills) with an opponent. There are two types of kumite training.
- (A) Kihon-kumite (ki-ho-n kumi-te) BASIC SPARRING TRAINING.
- There ARE Three kinds of kihon kumite where attack techniques and target areas are predetermined.