

Sample lesson 2

LESSON 62

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- Kihon
 1. Chokuzuki
 2. Maegeri
 3. Gyakuzuki
 4. Maegeri
 5. Oizuki
 6. Gyakuzuki
 7. Age-uke, gyakuzuki
 8. Soto-uke, gyakuzuki
 9. Shuto-uke
 10. Maegeri
 11. Yokogeri-keage
 12. Yokogeri-kekomi
 13. Mawashigeri
 14. Maegeri, mawashigeri

We did techniques one and two on the spot, from heisoku-dachi and techniques three and four on the spot, from zenkutsu-dachi.

- Kumite
 - Kihon ippon-kumite (Jodan, Chudan, and Maegeri—numbers three and four for each)
- Kata
 - Heian Nidan
- Notes
 1. A good technique is beautiful, but a beautiful technique is not always good!
 2. *Shingitai* and *shinkiryoku* are the natural order of things. *Shin* means “mind,” *gi* means “technique,” and *tai* means “body.” For *shinkiryoku*, *shin* once again means “mind,” *ki* means “energy,” and *ryoku* means “power.” The thinking behind these concepts is as follows. Everything must begin with your mind, so that you maintain control. If you concentrate firstly on technique or on energy, the body and power should be under control, but the mind has not entered into the movement. Likewise, if you concentrate only on body or on power, you

neglect your mind, energy, and technique. Therefore, your mind is the most important thing.

3. You must always trust your opponent, or partner, in the dojo. Otherwise, you will not be able to practice your techniques effectively.
4. Your fingers and toes are the furthest points on your body. Therefore, they are the hardest to control. You must always take care to concentrate on the extremities when you are executing a technique. For example, if you are kicking, you must decide beforehand if you will kick with *koshi* (ball of the foot) or *haisoku* (instep). If you decide to kick with *koshi* but instead kick with *haisoku*, the kick is not controlled, even if it looks good.
5. The more you think about kihon and kumite, the wider the path becomes. In other words, you realize that there are numerous ways of dealing with each attack, and, consequently, your range of techniques becomes broader. However, in order to truly understand a technique and its application, you must practice it again and again—you must follow a narrow path. Kata provides the opportunity for doing this and must be practiced diligently. You must always strive to improve your kata.